

THE SABBATH RECORDEE.

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THE UNIVERSAL LAW OF LOVE.

LOVE is the happy privilege of the mind.
Love is the reason of all living things.
A trinity there seems of principles,
Which represent and rule created life:
The love of Self, our Fellows, and our God.

In all throughout one common feeling reigns:
Each doth maintain and is maintained by the other:
All are compatible—all needful; one
To Life—to Virtue, one—and one to Bliss:
Which thus together make the Power, the End,
And the perfection of created Being.
From these three principles doth every deed,
Desire, and Will, and Reasoning—good or bad—come;
To these they all determine—sum and scheme:
The Three are one in center and in round;
Wrapping the World of Life as do the skies
Our World.

Hail! Air of Love, by which we live!
How sweet, how fragrant! Spirit though unseen—
Void of gross sign—is scarce a simple essence,
Immortal, immaterial though it be.
One only simple essence liveth:—God,
Creator, uncreate. The brutes beneath,
The Angels high above us, and Ourselves,
Are but compound things of mind and form.
In all things animate is therefore loved
An elemental sameness of Existence;
For God—being Love—in love created all,
As he contains the Whole and penetrates.
Seraphs love God, and angels love the Good:
We love each other; and these lower Lives,
Which walk the earth in thousand diverse shapes,
According to their reason, love us too:
The most intelligent affect us most.
Nay, man's chief Wisdom's Love—the love of God.
The new religion—final, perfect, pure—
Was that of Christ and Love. His great command—
His all-sufficing precept—was't not Love?—
Truly to love ourselves we must love God;
To love God we must all his creatures love;
To his creatures, both ourselves and Him.
Thus Love is all that's wise, fair, good, and happy!

—Philip James Bailey.

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BABCOCK BUILDING

PLAINFIELD N J

Sabbath Recorder.

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

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PEOPLE seem to be falling into line, admirably, with the plan for the Thanksgiving offering. Some, to guard against every possible failure, of life, or changes of fortune, between now and Thanksgiving-day, or the Sabbath following, are wisely sending in their gifts in advance. That is good. No one need wait. November is the Thanksgiving month. Let us pay the debt this month without fail.

SPECIAL "Thank-offering" envelopes have been prepared and forwarded to all of our churches in this country, for the use of all those who will aid in paying the debts of our two Societies, Tract and Missionary. These envelopes will be a great convenience, and we hope they will be generously used, on Thanksgiving-day, or at some other more convenient time. If the supply sent is not sufficient for the demands, orders will be filled upon application to this office.

"THERE is always room at the top." That is, counting men in their grades of qualifications, by far the greater numbers will be found in those pursuits and lines of service that require the least skill and preparation. He who more than fills the place he occupies is sure to rise higher, because the upper places are never full. Young men sometimes appear to think that all the higher seats are filled. The professions seem to be crowded. But it is only the lower places in the professions that are crowded. Higher up there is room. Specialists, men and women of eminent qualifications, of enthusiastic devotion to their chosen pursuits, are always in demand. Paul's advice to Timothy recognized this universal law of qualification as a prerequisite to the most acceptable service: "Study to show thyself approved of God, a workman that needeth not to be ashamed."

MANY a man who has faced danger and even death itself without flinching has gone down before the less harmful shafts of ridicule. Some people are willing to be shot at, but cannot stand being laughed at. Comrades and companions often fear the opinions of their associates more than they do the displeasure of God. It is said of Napoleon I. that he was "stung to the quick" by the ridicule of his aristocratic school companions who sneered at his plainness of dress and the lowliness of his birth. Hence he secluded himself almost entirely from his fellow-students and buried himself among his books. Thirty years after this, Napoleon said, "Called to the throne by the voice of the people, my maxim has always been, 'A career open to talent,' without distinction of birth." Do not be disturbed or turned aside by ridicule. Be courageous; ignore sneers; persevere in the right, and those who have no better arguments than ridicule will probably live to see you far beyond their reach.

THERE is a difference between a hobby-rider and a specialist, though the two are often spoken of as being alike. The hobby-rider is well described as "a one-idea man." The specialist is a man of many ideas concentrated in a given direction for the sake of

efficiency. The hobbyist makes no headway, for his horse is a hobby; but he thinks his horse is the only one that is moving. The specialist carefully notes his own progress and the movements of others, comparing methods and seeking those that are best adapted to secure given results. A specialist is entertaining and agreeable. A hobbyist is tiresome and disagreeable. A lunatic once imagined he was seated on a hobby-horse. He was accustomed to ride on his invisible horse day after day, and paid little attention to anything else. Being asked what was the difference between a hobby-horse and a real horse, he promptly said, "If you are on a real horse you can get off; but if you are on a hobby you can't." It would puzzle a sane man to make a more apt distinction. Then beware of mounting a hobby; but strive to become in the best sense a specialist.

THE Minutes of the General Conference for 1897, have been shipped to the churches, and if they are not already in the hands of those who desire them, they, probably, soon will be. A goodly number designed for the various churches have been sent by freight to some one person, with the request that upon the arrival of the box the packages be forwarded, by the quickest and best means, to the several churches. All freight and express charges have been prepaid so far as possible. In any case where there are additional charges, those paying the same are requested to send their bills to this office for settlement. These Minutes are prepared with much care, and at some cost to the churches, with the understanding that they will be read by a large number of our people. Do not throw these books aside after a casual glance at their contents, but read the entire records, and then preserve them for future reference. They contain valuable information concerning the spirit, purpose and movements of our people. Those who take the time to read them carefully will be interested and benefited by so doing. Scattered Sabbath-keepers are requested to notify this office of their desire to receive a copy, which will be cheerfully supplied.

THERE is reason to believe that many professing Christians have only a formal acquaintance with God. They do not live in what may be called familiar relations with him. What they believe was conversion may have been their first introduction. And, like some people, they need a new introduction every time they meet. Such professors in a formal way often say, "Good morning," by repeating the Lord's prayer when they wake, and "Good night," in the same way when they retire. In that way an intimate and pleasurable acquaintance will never be formed. Earthly friendships are not made and cultivated in that way. We come to know God and to love him as we do our fellow-men, by being much in their society. We converse with them, confide in them, and express our confidence and our appreciation of their helpfulness. We seek their advice, and, if asked (and sometimes unasked), give them our advice. In this way we come to know and love our friends. We miss them when away, and delight to have them near us. Just so it is with God and his friends, his children. He invites familiarity, offers rewards, promises to comfort and protect. He wants his friends to talk with him, to ask favors, to love and

serve him. He is pleased to have his children extend their hand in token of their love, confidence, and sense of their need. He wants his friends to think of him when about their work; to consult him about business matters; to ask his help and blessing upon every undertaking; and to breathe a prayer of thanks and gratitude often for his mercies. In this way, and only thus, can one walk daily and hourly, hand in hand, with God, as a child walks securely over rough and dangerous places, while holding on to the hand of its loving father. This is living with God. This is being familiar with him and taking delight in his companionship. And then comfort, peace, protection and guidance will be gladly given, even as so often promised in the Scriptures.

NOW THAT the Minutes of the Conference are distributed, we desire to call special attention to the report of the Committee on Resolutions, as found on pages 50 and 51. Please notice, particularly, the first resolution of which the editor of the SABBATH RECORDER was asked to make special mention. That resolution, with its preamble, reads thus:

Inasmuch as many historical documents, biographies, and church records, valuable to our denomination, are in danger of being lost to us, as a people; therefore be it Resolved, That we urge upon our people the importance of placing in the libraries of our schools all biographies, church records of extinct Seventh-day Baptist churches, and such records of existing churches, as can be spared, together with such other writings, or copies thereof, as will aid in compiling Seventh-day Baptist history.

This is an important request. How many church officers will give it special attention? We have sustained incalculable loss in the past by carelessness in writing and preserving the official acts of our churches. Those upon whom the duty devolves of compiling historical statements of our people, feel most keenly this great defect in our records. Hence the frequent and urgent calls for full and accurate records of all church transactions, as well as of all other organized religious associations. In some of our churches there are old records that are not often, if ever, used even for reference. These books pass from one to another, as changes are made in the appointments of church clerks, and are in danger of being lost. This resolution asks for their preservation in our denominational libraries. These libraries are found in connection with our schools, where there are facilities for their careful preservation, and where they will be readily accessible to our historians who desire to make use of them. When we commenced this mention we were under the impression that the last Conference instructed the Committee on Denominational History to look after this matter; but we find only this:

On motion it was voted that the Committee on Denominational History be instructed to take such measures as they may deem best to secure, without expense to the Conference, certain books published by English Seventh-day Baptists, about the 16th century.

But the members of this committee will be the proper custodians of the records contemplated in the resolution. One or more of the members of this committee will be found in the vicinity of each of our colleges, and will be happy to receive communications on this subject from church clerks or others. The Committee on Denominational History, as appointed at the last Conference, are Wm. C. Whitford, Milton, Wis.; Preston F. Randolph, Salem, W. Va.; Geo. W. Hills, Nortonville, Kan.; Charles H. Green, Alfred, N. Y.; Mrs. Albert Whitford, Milton, Wis.

BREVITIES.

At Milledgeville, Ga., November 9, the negro building connected with the State Lunatic Asylum was burned, at a loss of \$35,000. The seven hundred inmates were saved by the heroic efforts of citizens and firemen.

A GERMAN discovery of a new method of illumination by incandescent gas is reported, which "they say" is destined to revolutionize present means of illumination. It promises to reduce the cost to about one-fourth of that now required for gas. Many promises of the kind are made which often fail to materialize.

THERE is rejoicing in New Orleans over the yellow fever improvement. The Board of Health officials are greatly encouraged and express the opinion that the worst is past and there will be gradual improvement from this time on. In Mobile, Ala., favorable reports are made, but refugees are advised not to return yet.

AN important commission is now in session, in Washington, D. C., composed of Canadian officials in consultation with United States commissioners for the settlement of all the questions in dispute between the United States and Canada. They will also take part in the sealing controversy. It is expected that a satisfactory reciprocity arrangement will be made.

ATTEMPTS to assassinate President Prudente de Moraes, of Brazil, were made on Friday, November 5. The would-be assassin was stopped by Colonel Moraes, a brother of the President. Springing in front of the soldier, who was darting forward with a dagger, the Colonel received the stab in his own body, but saved the President. At the same time an unknown person shot and killed General Bethencourt, the Minister of War.

At the Seigel-Cooper Building one day last week, William Devitt poked his head into an elevator door that had been carelessly left open. While thus looking down a descending elevator carriage struck him, tearing off his nose and disfiguring him for life, even if he survives the accident. It is strange that so many people will allow their curiosity to blind them to every sense of propriety and safety. First, the door should not have been left open; and second, no man should have poked his nose into it, simply because it was open.

THE Ocean Grove Camp Meeting Association is one of the large institutions of the Atlantic coast. It may not equal "Greater New York" in the intricacies of its government, or in the emoluments of its offices; but it has been an important question, among Methodists, as to the successor of its late President, Dr. Stokes. That question has just been settled by the election of Bishop J. N. Fitzgerald, of St. Louis, to the presidency of the Association. The Bishop is a man of large experience and extensive travel, and will undoubtedly prove to be the right man in the right place.

A BILL was prepared for the New York legislature, last winter, designed "to secure the inspection of asylums, Houses of the

Good Shepherd, sectarian seminaries, schools or institutions, public or private hospitals, reformatory homes or houses, houses of detention and convents, by the Commissioner or Commissioners of the State Board of Charities, of the judicial district in which such institutions are situated." The aim of this bill is to correct certain abuses alleged to be common in convents, nunneries and other places where women are forcibly imprisoned and cruelly treated, and are the objects of many indignities which are contrary to morality and justice. The author of the bill states that no legislator was found with courage enough to introduce the bill. But it will be presented again at the next session of the legislature. Pennsylvania has passed a similar bill, which is now a law, and its workings are wholesome. Inspectors are to listen to complaints and let in a few rays of sunlight upon these festering dungeons of infamy.

SENSATIONAL papers and people who have been busy predicting hostilities between the United States and Spain would appear to better advantage in the eyes of thoughtful people if they had been less sanguine in their prophesying. No official utterance on either side has given any ground for fear. Both nations desire to avoid any such results, and they are undoubtedly competent to adjust their interests in a way that will continue peaceful relations. Premier Sagasta voices the sentiment of his government thus: "So far from seeking a pretext to declare war against the United States, Spain would regard it as a great misfortune to be given occasion for such an unhappy resolution. Animated as she is by the most amicable sentiments toward the great Republic, Spain hopes of America that the latter will do its utmost to fortify sentiments of friendship for the sake and welfare of both countries, while at the same time respecting the rights of Spain." This language is dignified, pacific and friendly, and our government will undoubtedly heartily reciprocate the sentiment. Indeed, the United States ought to be willing to meet any government on earth more than half way in every reasonable effort to preserve peace. We ought to be an example, to all nations, of peaceful plans and purposes.

A NEW YORK philanthropist, Mr. D. O. Mills, a man of wealth, has built a large and commodious workingman's hotel, called the "Mills Hotel No. 1." This hotel is designed to accommodate many who are looking for work, or whose earnings are too meager to admit of their living at ordinary hotels, and who are therefore driven into low and sickly quarters. In Mr. Mills' hotel there are 1,500 single rooms, small, but neat and well-ventilated. Here a man can lodge for the small sum of 20 cents per night, and can be served with good and wholesome food at correspondingly low rates. This hotel is to be conducted on business principles, and while the cost of living is reduced to such low figures, it is not a charitable institution in the ordinary sense, for every one will pay what is estimated as an equivalent for what he receives. Such an enterprise is worthy of commendation. Soon other substantial buildings are to be erected by the same man, provided with cheap flats for poor families. This will be another humane enterprise greatly needed in New York.

CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Chicago, Ill.

Love and Lucre.

That was sharp advice which the old farmer gave Robert Collyer, when the latter was a young man. "Never marry for money, Robert," he said; "Marry for love. But, if you see a nice girl who has lots of money, try to love her."

Into which is packed much philosophy of the motives which unconsciously influence men in common life. Our young people will have the wit to see the point—and the wisdom not to adopt it as a serious motto of life.

The Happy Husbands of Chicago.

A correspondent writes: "Isn't 700,000 a rather high estimate for the happy husbands of Chicago?" The query, by the way, bears the postmark, "Greater New York." Can any one tell us where this village is located? The name sounds familiar.

Now, Bro. Shaw, that estimate was not given as an accurate census. "Somewhere about 700,000" was the statement. Two or three hundred thousand more or less does not matter. Now you mention it, probably the estimate was a little high.

We insist, however, that we are personally acquainted with thirty happy husbands in the Chicago church and society (to say nothing of promising candidates), and we will not take off another husband.

Secretary Whitford's Open Parliament.

In at least one place Bro. Whitford's way of meeting the people in open discussion has made an excellent impression.

"I want to know what you think," he said. "That is my main purpose in this meeting to-night. Feel perfectly free to ask questions or to offer suggestions and criticisms."

The discussion which gradually became general was cordially welcomed on his part, and it was with evident gratification that, at the close, he thanked those present for what they had said and for the kind spirit in which they had offered it.

It is better for a pastor, or a board, or a committee, or an officer, to know what the people are thinking. When the Lord distributed the brains no one man got them all. Often men who are humble in position and of a retiring temper are found to have excellent practical ideas, when they are brought out. If criticisms are in the air, it is better to hear them and face them than to vaguely feel their chill and not know what is the trouble.

We bespeak for Secretary Whitford on his Western trip an earnest hearing and a cordial response to his appeal for frank discussions.

Mr. Pullman's Disappointments.

There is a pathos in the will of George M. Pullman which suggests that wealth as well as poverty has its sorrows. Many benevolent objects were remembered wisely and discriminatingly. The wife and daughters were generously provided for. But the legacy left to the two sons was restricted to a fixed income of \$3,000 a year. It must have been with deep sadness that a father felt thus compelled to let it be known to the world that those who should bear his name after him

could not be trusted with the wealth which he had accumulated.

It is one of the strange ironies of life that the two sorrows which overshadowed Mr. Pullman's last years centered about his property. Overflowing pocket money is a curse to boys at the age when impulse and appetite are at the maximum, and the governing moral forces at the minimum. It is not probable that Mr. Pullman's boys were naturally worse than others; but the metropolitan devil lures those whose pockets jingle, with bewildering and seductive arts. The life of selfish luxury breeds its own poisonous miasmas, and the laws of moral retribution which we study in the midst of Roman splendor are in force in Chicago.

The failure of Mr. Pullman to retain the regard and affection of his employees and, to so large an extent, of the general public, was also a severe blow to him. Looked at calmly, there can be little doubt that this man did have philanthropic impulses and craved the grateful appreciation of his fellow-men. But the effect of success upon him seems not to have been happy. In the strike of 1894 the philanthropist dropped out of sight, and the proud, autocratic millionaire took the reins. In how far he thought he was right and in how far he was actuated by greed and ambition no one can say. Perhaps he himself did not know. Certain it is that the great disappointment of his closing years clustered about the things of this earth which he had acquired. Think of this, young man, you who have your stakes set to be rich, who declare that a person is not "in it," unless he has wealth. This is not an isolated case. The path is a beaten one. The lesson has often been taught. As you read your Bible more, your feeling for those who tread this highway will cease to be envious, and partake more and more of the nature of pity.

A Study of Paul's Life.

It is a good thing to study the Bible, "rightly dividing the Word of Truth," "comparing scripture with scripture," "searching the Scriptures daily, whether these things are so."

In Prof. Burton's Sunday morning class at the University of Chicago, he aims to construct the life of Paul from the New Testament, especially the Epistles. The significance of little things and the beauty of the mosaic which they form when put together is noteworthy.

Here are a few important things which flashed out of the last session. Paul was convicted of sin and seeking righteousness before he was converted. He then simply took a new method of securing righteousness.

The reason that Stephen was martyred rather than Peter is because his teaching made a further advance from Judaism. Paul doubtless saw that if Stephen's premise (Jesus' Messiahship) were true, the rest followed.

The train was all laid. The appearance on the road to Damascus was the spark that fired it.

It was necessary for Paul to go to the Gentiles, not only for their sake, but for the sake of Christianity. He, too, might have become hidebound in Judaism had he remained at Jerusalem.

The essence of Paulinism is, Righteousness by faith; and faith brings into direct union with Christ.

SPIRIT-VISION.

If we were told—and attestation came
From thousands who had seen him—that once more
Christ walked Judea's valleys as of yore,
And that his marvelous power was just the same
As when he wrought the miracles whose fame
Spread from the Syrian coast to Jordan's shore,
Would we not hasten lands and oceans o'er,
Urged by one passionate, one consuming aim,
To see and hear, touch, and find peace?

And yet—
What countless multitudes have proved it true!—
Through faith's clear vision, he to us may be
Nearer than to the crowds within whose view
He stood upon the slopes of Olivet,
Or sat and taught by the Tiberian sea.

—Margaret J. Preston.

THE LIQUOR LEECH.

Some people favor licensing the rum traffic for the money it brings in. But every dollar the rum-seller pays costs the people twenty dollars in wastes, damage, poverty, sickness, and crime.

The late John B. Finch in one of his addresses illuminated the subject with the following illustration:

"Take a leech: press all the blood out of it. Now I will show you a trick of license economy. I take a lancet, draw a scratch on my arm, and say to the leech, 'Suck.' It does. Just look at it. It is growing respectable—it is getting sleek, and smooth, and fat. When it is full it will let go. There is this difference between worm leeches and human leeches; a worm leech will continue to suck as long as there is any money in the pockets of the victims or until he is choked off.

"I want to show you the statesmanship of license advocates.

"I take the leech and squeeze it; two or three drops of blood comes from its mouth and I swallow them, and say I have gained so much blood. Some boy in this house cries out, 'You are foolish. Every drop of that blood was in your body—the leech sucked it out of you. You have only got part of it back, and that part in a way that will do you more injury than good.'

"Liquor men come into your state, and the law draws a scratch on your business life and sticks them on, and says, 'Suck.' See them change their clothes! See them grow fat as they live on the business life of the city and country! When the year rolls around, the city council inverts them, and squeezes out of them five hundred, one thousand, or fifteen hundred dollars, and says: 'Ha, ha! we have saved so much money to the city. But where did the liquor dealer get the money? He did not have it when he came here. He came into our state, and without giving a single thing of value—without building up society, without helping society—he has sucked from it thousands of dollars. He keeps the largest part, and gives you a pittance to be allowed to continue. You take it, and congratulate yourselves that you are dividing up with the spoiler of your homes, your prosperity and your civilization.'—Templar.

LORD, THY PATIENCE.

I was staying with Canon Wilberforce at Southampton. There were some others with us; and in the evening, as the shadows were falling, and before the lamps were lit, we gathered round the fire and began to tell our experiences. Lord Radstock commenced with his, and I followed. I had just learned to give myself only to Christ and to guard against anything that was not in keeping with that, and I was talking about it. But an old clergyman got up and said he was

very much surprised that Mr. Meyer had not got further than that. I, in turn, was surprised.

First asking Canon Wilberforce if he would go on, he proceeded: "I used to be a man of very irascible temper. I had something to do with children; and if one thing tried me more than another, it was to have to talk to children who would not listen. One afternoon, in the midst of my infant school, the children were specially trying, and I was on the point of losing my temper with the whole lot of them. I resisted all I could; and then I was led somehow to turn to Christ and say, 'Lord, thy patience;' and, instantly, I was not only delivered from the impatience, but a most delightful feeling of patience filled my soul. I could have stood the whole afternoon with ten times the number of children making ten times the amount of noise. That was the beginning of a new life to me. I learned not only to resist sin, but to take from Jesus the opposite grace."

I was very much impressed; and I remember next morning, when I came down stairs, Canon Wilberforce said, "I never had thought of that before—to take our failures as arguments for getting more of Christ's power."—*The Rev. F. B. Meyer.*

A RESULT OF ADVERSITY.

A man who had enjoyed great prosperity and amassed considerable wealth, without thought of God, was at length overwhelmed with calamities. His life was imperilled, his property was lost, his family were sick nigh unto death, he lost his eyesight, and last of all, his boy died. He desired to be led to the side of his dead son, and to handle the loved form which he could no longer see. There he exclaimed, "O God! it is enough! Stricken, smitten, and afflicted, the wandering child of pious parents long since dead, will yield. I will kiss the rod that smites me; and though I cannot now see thee in all nature, as once I might have done, yet I do and will hear thee in the silence of my heart." They came to remove him; but he said, "Oh, no! not yet; not until here, audibly, in your presence, and, above all, in the presence of the all-seeing God, I make my vows. Samuel! dearest Samuel! thou wilt never come to me, but I will go to thee, in that world where the wicked cease from troubling and the weary are at rest."—*Selected.*

MINISTERIAL CONFERENCE AND QUARTERLY MEETING.

The next Ministerial Conference and Quarterly Meeting of the Southern Wisconsin and Chicago churches will be held with the church at Milton, beginning on Sixth-day, November 26, the day following the national Thanksgiving. The programme for the Ministerial Conference, beginning at 10 o'clock A. M., is as follows:

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

Tract Society Work.

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

ENVELOPES have been sent to the churches, properly printed, for the "Thank-offering" collection at Thanksgiving time. These can be used as in ordinary "collections," or by collectors who make a personal canvass, or otherwise, as church officers and committees may choose. They will be specially convenient where other envelopes are used in the regular collections. Church treasurers are urged to report promptly the results of the Thank-offering fund, that we may make an early report in the RECORDER.

"THE SUNDAY BICYCLE" is the title of a leaflet by Rev. Dr. W. N. Broadbeck, just published by the Methodist Book Concern, of New York. It is a plea against the use of the wheel on Sunday.

THE *Standard*, Chicago, complains sharply that so many young people—"well-brought-up children of earnest Christian parents," Baptists, spend Sunday with their bicycles, and neglect church and Sunday-school. There is nothing strange in that, Bro. *Standard*. To save them from being disturbed by the claims of the Sabbath—"Saturday"—you and your Baptist compeers teach the direct or indirect abolition of the Sabbath law. The spirit of the times and the prevalent customs do the rest. Your disregard of the true Sabbath sows the seed. The "Sunday bicycle" reaps the harvest. "God is not mocked" in vain.

WHEN the present Emperor William of Germany came to the throne he was very strict as to the observance of Sunday, *i. e.*, strict according to German standards, and several laws limiting labor on Sunday were passed, under his influence. But of late the Kaiser has been exceedingly lax in his own observance of these laws, and has taken to shooting and other forms of amusement on Sunday. The Consistory of the Lutheran, or state, church of the Province of East Prussia lately passed a unanimous vote of censure upon the Kaiser for having "desecrated the Sabbath," and violated the secular laws in regard to its observance by giving a big hunting party at Romiten on a Sunday. The result of this extraordinary action of a consistory of the state church is awaited with interest in many circles.

ARE SUNDAY LAWS PERMISSIBLE?

The October number of the *American Journal of Theology*, Chicago, contains an able article by D. B. Purinton, on "Ethics of the State." It contains much that is of interest, and betokens ripe thought. Among other points, Prof. Purinton treats the question of Sunday legislation. What he says will certainly interest the readers of the RECORDER. These are Dr. Purinton's "conclusions"

1. The state has no right to enforce any observance of the Sabbath, whatever. A citizen may perform his full duty to his fellow-citizens as such, and still not keep the Sabbath. His dereliction of duty is purely a religious one, for which the state has no right whatever to arraign him.

2. It is both the right and the duty of the state to enforce the observance of a rest-day. That is, in so far as it pertains to the relations of man to man. Possibly the state may not force me to rest, but certainly it may force me to allow my employees to rest. Even their willingness to work for me seven days in the week does not affect the case. If I should induce a hundred men to

commit suicide that would be a crime justly punishable by the state. And it matters not how slow the suicide may be. Evidently the state may close up my place of business periodically, if necessary to secure for its citizens the enjoyment of a proper rest-day.

3. There can certainly be nothing wrong in causing this rest-day of the state to coincide with the Sabbath of the church. Furthermore, if the sanctions of the Sabbath make the observance of a coincident rest-day easy, and that of another day difficult, if not impossible, it becomes the duty of the state to make these days coincident. Of course, it follows that if for any reason Wednesday or Saturday, or any other day of the week, should obtain universal religious sanction, then that new day should be designated as the rest-day of the state.

4. Sabbath laws, so called, can never be justified by reason of the religious character of the day. Any laws necessary for the regulation of a rest-day, regardless of all religious requirements, are certainly proper. Any others are certainly improper. Notice, we are not now considering the question of affording legal protection to religious assemblies. That may be right on any day of the week, and for other reasons—reasons equally applicable to innocent and useful assemblies for any purpose whatever.

To some it may not seem necessary in this day of the world to insist upon these plain principles. And yet it is necessary. Virtuous, law-abiding citizens of Kentucky, Tennessee, Maryland, Georgia, Illinois and other states have recently suffered imprisonments and other pains and penalties at the hand of the state, simply because they hoed corn or did some other harmless work on Sunday. I have no words of sufficient strength with which to characterize the atrocious iniquity of such proceedings. It may be unwise for a Sabbatarian to hoe corn on Sunday, but it is infinitely worse for a magistrate to punish him for it. I hope not to be misunderstood concerning this question of Sabbath laws. I certainly believe them to be wrong as relating to the religious day called the Sabbath. As pertaining to a day of rest merely, they are right and good, and the name matters not much.

But the conscientious observance of the religious day itself I most heartily approve. The general introduction of the Continental Sabbath into this country would be an unspeakable misfortune. I would write the sanctions of the day, however, not on the public statute books, but in the Christian conscience of each individual citizen. Any attempt to force men by law to keep the Sabbath is, in the words of Henry George concerning another matter, to "overstrain the functions of government, and thus weaken it, as you do in the animal organism."

As a whole, Dr. Purinton's views are commendable, but this must be remembered. Historically, all Sunday legislation is religious. It began in 321 A. D., under Constantine, purely pagan, and a part of the group of Roman laws which dedicated days to the gods for whom they were named. Sixty-five years later (386 A. D.) under Gratian, Valentinian, and Theodosius, Pagan and Christian ideas unite in the opening clause of a law as follows: "On the day of the sun, properly called the Lord's-day by our ancestors," etc. From that time forward every Sunday law has had its genesis and basis in religion. But for religion there would have been no Sunday laws. This fact practically sets aside Dr. Purinton's idea that there is sufficient basis for these laws outside of religion. The Sunday law of the future, if there shall be any, will be permissive but not mandatory. We shall finally learn that compulsory leisure, without religious sanction, is more injurious than beneficial.

SECULARIZING SUNDAY.

Another evidence of the "secularizing of Sunday" in religious circles appears in the *S. S. Times* of November 6, 1897, under the head, "One Kind of a School." The school represents a growing class. It is described by the *Times*, in part, as follows:

Then, again, this school is wonderfully crowded for time, so much so as to relegate to Sunday all its business interests. The annual election of officers ensues upon a Sunday, after the session of the school; the dis-

position of yearly funds is determined at that time; plans for railroad excursions, reports of committees, entering into all the financial details, etc.: Christmas festivities are planned to the letter; rehearsals, including marchings and motion songs for Children's-day services; In fact, it has come to be considered by this school an impossibility to congregate a quorum for the transaction of school business upon any day but Sunday.

The Sunday-school is surrounded by an immense crowd of witnesses, who are involuntarily measuring their ideas of right and wrong by its standard. Does such a school as we have described present an example worthy of emulation? Is it a consistent object lesson in the way of "remembering the Sabbath-day to keep it holy?"

This is the ripening fruit of the popular No-Sabbathism which begins by turning God's day into "Saturday," teaching the abrogation of the Sabbath law, and ends by secularizing Sunday, as above. An evil tree cannot bring forth good fruit. Every tree that bringeth not forth good fruit shall be hewn down and cast into the fire. By their fruits ye shall know them.

"SUNDAY TRAINS" AND CHRISTIAN CHURCHES,

Rev. Charles M. Sheldon in *Congregationalist* for November 4, 1897, writes at length on Sunday trains and the attitude of the average railroad man toward the church. The running of Sunday trains is sharply condemned, and the difficulty of securing any change under the present state of public opinion and practice *on the part of Christians* is fully recognized. Mr. Sheldon closes his paper with these words:

As it is, how am I going to preach the gospel to a man who is on the top of a fast freight as it whizzes by my church door just as the congregation rises to sing:

Praise God from whom all blessings flow,
Praise him all creatures here below?

We suggest that Bro. Sheldon begin the reform he seeks by reverencing God's day; then, whatever the railroads do, he will not be a party to the crime of breaking down all the safeguards to Sabbath-observance, by an open ignoring of the fundamental divine law, under the plea of offering God another day. His plea is fully matched by the railroad man, who says, "Public opinion and the practices of Christian people make it necessary for me to run trains on Sunday." That is as good a reason as Mr. Sheldon can give for disregarding the Sabbath and ignoring the example of Christ.

WHY SILENT?

The annual meetings of the various denominations which have been held during the present autumn have been almost wholly silent as to the Sabbath question. A full report of The New York State Baptist Convention given in the *Examiner* has no reference to it. The State Convention of New Jersey, reported in the same paper, had no word, although every one acquainted with New Jersey knows that Sunday-observance is declining in that state with the force and swiftness of a great outgoing tide. A similar silence pervades the ranks of the Baptists. The outline programme of the Fifteenth Baptist Congress, to be held in Chicago November 16-18, presents no theme which involves the Sabbath question, even indirectly. Only two reasons appear for this concerted silence, *viz.*, indifference to the fact that Sunday is swiftly "passing," or fear to agitate the question because of the weakness of the Baptist position in rejecting the Sabbath for Sunday. In either case the silence is significant, and ominous of evil.

STUDIES IN SABBATH REFORM.

No. 3.—The Sabbath Question Is A Biblical and a Religious Question.

Whatever reasons, actual or fanciful, men may find, outside of the Bible and religion, for observing the Sabbath, are subordinate and comparatively unimportant. When these subordinate considerations are made prominent, as in the "Civil Sabbath" and "Rest-day theories," the result is no-Sabbathism and non-religious holidayism, or worse. In all genuine Sabbath Reform the primary appeal must be made to the Bible and the law of God as interpreted by the words and example of Christ. The appeal must also be made to conscience and the behests of religion and not to "hygienic considerations and general utility."

These "Studies" start with the idea that as Christ is the Son of God, so the Bible is the Book of God and the Sabbath the Day of God. We also stand on the true Protestant platform that this Book of God, interpreted by his Son, is the sufficient and only rule of faith and practice for Christian men. We welcome all light which the best and highest criticism can draw from the Book, but we abide by the law and the Book as the guide to Sabbath-observance, and the only basis for Sabbath Reform. He who builds on less than the Divine Word, builds on sand. The destruction of conscience, and the decay of Sunday-observance are due, mainly, to the fact that Christians have abandoned Biblical grounds in order to escape the claims of the Sabbath as against those of Sunday.

ANTECEDENT ARGUMENT.

When the Sabbath law appears in the Bible (Ex. 20: 8) it is linked with the beginning of human experience, and founded on the example of Jehovah. (Gen. 2: 2.) It grew out of the fundamental relations between God as Creator, Father, Redeemer, and his children. That such a law must be universal, eternal and fundamental in the moral universe is shown by the following considerations:

The patterns of all things must exist as pure thoughts in the mind of Jehovah before there can be any outward creation. These pattern thoughts are the laws by which the work of creation is developed, and governed. Therefore "law" in its pure primary meaning is another name for *God's ideal*. Hence no primary law can be abrogated or changed; for God's ideals are perfect. Any change or abrogation of primary laws must destroy the creation, or the government which has been developed according to those laws, and is founded upon them. Abrogate the law of "gravitation," and the physical universe is at once destroyed. The same is true in moral government. Even the disobedience of a single subject produces discord, and, to a certain extent, breaks up the order of the government. If the law-making power shall change or abrogate the laws on which the government rests, the government is changed or destroyed. It is also a self-evident truth that all primary laws must antedate the government which is based upon them, and all perfect laws must meet the necessities which grow out of the relations between the governor and governed. Obedience on the part of the governed is at once the sign of fealty, and the means of blessing.

It is befitting to inquire, in the light of the foregoing principles, whether the Sabbath Law is a primary law in moral government,

or only a temporary enactment made with reference to a primary law.

The commemorative rest of Jehovah at the close of his creative work is the first expression of the Sabbath idea. This rest follows close upon the completion of the work, as though it were a part of the original pattern. And when it is remembered that the Sabbath law meets the demands which grow out of our relations to God, which relations existed from the birth of the race, the conclusion is inevitable that the Sabbath law was a primary, structural law in the moral universe, and, like all other primary laws, had its origin in the mind of Jehovah "before the world was."

THE LAW AND THE DAY.

This question arises at the threshold of the Scriptural argument:

Can the Law of the Sabbath and the Day of the Sabbath be separated? Two points carefully examined, will answer it.

(a) Why was the seventh day chosen as the Sabbath?

(b) By virtue of what did it become the Sabbath?

(a) God could not commemorate the work of creation until it was completed. It was not completed until the close of the sixth day. Hence no day previous to the seventh could have been chosen as the Sabbath. Previous to the seventh day creation was only a "becoming." With the opening of the seventh day it sprang into full being. This, therefore, was creation's birthday, and hence the only day that could be chosen to commemorate the rest of God from the completed work of creating. As one cannot celebrate his birthday on a day earlier or later than that on which his birth occurred, so Jehovah sanctified the seventh day which could alone answer the true idea of the Sabbath law. Therefore the Sabbath Law and the Sabbath-day designated by its author are inseparable. Applied to any other day the law has no meaning.

(b) The acts of Jehovah by which the seventh day was consecrated as the Sabbath. God rested on that day, hence the sacredness arising from his example can pertain to no other day. God blessed the day and hallowed it, *because* he had rested upon it. Thus the elements of sacredness and of commemorativeness are inseparably connected with the day. If the law be applied to another day, it becomes meaningless; for the law demands a day thus made sacred, and no other day than the seventh could be made sacred for those reasons. Nor can the seventh day cease to be thus sacred, until it shall cease to be a fact that God rested upon that day and blessed it. This can never be.

Any other day, observed for any reason not mentioned in the law, has another language—speaks of other things, and hence cannot speak to the soul as God designed the Sabbath should speak. Thus it appears that God chose the seventh day for good and sufficient reasons, reasons which spring from the eternal fitness of things, and which co-exist with our race. Therefore, if there be any Sabbath, it must be the seventh day. The law centers around the *day*, and is meaningless when applied to any other. Much is said by certain writers concerning the "Sabbath institution," as though it were distinct from the Sabbath law and the Sabbath-day. A glance will suffice to show the illogicalness of such a claim. An institution is the outgrowth

of organic law. Refuse or neglect to obey the law, and the institution is destroyed. In case of a "rebellion," the institutions of the government cease to exist wherever the laws of the government are disobeyed. So he who refuses to obey the Sabbath law destroys the Sabbath institution so far as his power extends.

LENGTH OF CREATIVE DAYS.

At this point, some reader will raise the query as to the length of God's creative days, and their bearing on the question before us. Our answer, briefly, is this: God's power is infinite, measureless. His acts, and the time in which he performs them, are also unmeasurable by us. Doubtless the creative week was infinitely longer than our week of seven days of twenty-four hours. But since it was a week, and since God rested from his work on the seventh day of that week, and since he commanded us *to do in our week, as he did in his*, all difficulty in the case vanishes. Our week is modeled after God's, by his command. We are to do in our sphere of action after his example in his sphere of action. The Sabbath law, given by him, demands this, and the observance of any other day than the seventh and last day of the week, for any reason, is not obedience to God's law. Finite men, acting in finite days, do follow the example of an Infinite God, acting in unmeasured days, *if they preserve the same order*, according to his command; otherwise, they do not.

A CURE FOR HARD TIMES.

Close every saloon in the city, back door and front, for one week, and station a policeman at each door,—and then some one watch the policeman,—and when the sun goes down next Seventh-day evening there will not be a beef-steak left in the butcher's shop! It is a wonder to me that the business men of a community do not rise and drive this pirate off the sea of commerce. It is a wonder to me that the politicians cannot see that this cancer is as surely eating into the life of our country to destroy it, as that cancer which ate into and destroyed the life of Gen. Grant. Ah, they do see it, but they are afraid of the power of the whisky ring. When you remind them that something ought to be done they say, "That may be true; but nothing can be done." The solution that they propose is idleness. Idleness! Look at the whole of God's machinery; the earth, never a second behind hand; the universe, every cog in condition. Is it not a deadly insult to our Maker, who fashioned us in his image, to propose idleness as the solution to any problem? Why, close the breweries, the distilleries, the grog-shops, every place that is a temptation to the masses of the people to spend their money for worse than useless objects. Do this, and you will as surely open the mills and shops. If I had my way, I would write on the side walls of both houses of Congress these words of Gladstone: "It is the duty of the government to make it *easy for the people to do right* and difficult for *them to do wrong*," and these words of Burke: "What is morally wrong can never be politically right;" and in front I would write Henry Clay's words: "I would rather be right than President;" and underneath that this adoption of General Grant's saying: "We will fight it out on this line if it takes"—a whole century!—*Selected*.

SILENCE has a tongue of its own which appeals to the soul alone.

Missions.

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

WE left home for our visitation of the churches in the West and Northwest on Wednesday noon, November 3. Taking a new route to us, the Pennsylvania Central, we found ourself at Pittsburg the next morning, much refreshed by a good sleep during the night. The fog and the smoke were so dense that we could hardly see across the streets. At 7 A. M., central time, the Pittsburg and Fort Wayne train steamed out for Chicago. For about twenty-five miles down the Ohio River but little of the suburban towns and the beautiful scenery along the river could be seen because of the fog. Soon the fog lifted, the sun came out clear, and a warm and beautiful autumn day was enjoyed to the setting of the sun. The best scenery along the Pennsylvania Central route is between Philadelphia and Pittsburg, picturesque and grand, which we lost by passing through it in the night. The Pittsburg and Ft. Wayne R. R. crosses the state of Ohio through some of its most fertile and best cultivated portions, and through some of its best manufacturing towns, of which are Alliance, Canton, the home of President McKinley; Orrville, Mansfield, Crestline, Forest and Lima, with its many oil derricks. Ohio and Indiana had been suffering from a severe drought. The fields looked brown and sere, and the only relief to the eyes of the beholder of the wide expanse of brown was here and there the green fields of winter wheat. The shocks of corn in the corn-fields indicated a fair crop, and the farmers along the way were busy husking and gathering it in. We saw and experienced nothing of marked interest in our journey to Chicago, and 9 P. M. found us in the hospitable home of Prof. C. E. Crandall, of the University of Chicago.

THE first Sabbath of this missionary trip was spent with the Chicago church. There were no regular services. It was a day for baptism and the Lord's Supper. Pastor L. C. Randolph, in the baptistry of the West-side Christian church, baptized seven of the young people of our congregation and received them by the right hand of fellowship into the Chicago Seventh-day Baptist church. The Lord's Supper was administered. There was a large attendance, though quite a number of those who usually attend the services of our people on the Sabbath were not present, because of sickness. It was a day of deep interest to the church and of great tenderness to all, as these lambs of the flock were gathered in. It was, indeed, a joy to the Secretary to have the privilege of being there and take part in the services, to extend to these young friends the hand of welcome to the joys of salvation and active service in the Master's kingdom. It was the precious privilege of the Secretary to organize in 1882 the Chicago church, and to serve it at times as a sort of missionary pastor, while he was General Missionary for the Northwest, and was located in Chicago about two years. The church has grown to a self-supporting church, and also to a deeply interested and substantial helper in denominational lines of work. There were in attendance at this baptismal and communion service several of our people from Wisconsin.

It had been given out that after these ser-

vices the Missionary Secretary would conduct an informal conference on our missionary and evangelistic interests as a people, but the lateness of the hour prevented the holding of such a meeting. An appointment was made for such a conference to be held at the home of Bro. I. J. Ordway on Sunday evening. Notwithstanding it was a very stormy night, there was a fair attendance of the working membership of the church, brethren and sisters, present. Pastor Randolph offered prayer, and the Secretary outlined the work, condition and needs of the various mission fields. He also explained the causes of the present indebtedness of the Missionary Society, put before the meeting the "Thank-offering" plan of raising money to liquidate the debts of the two Societies, and also the present move of the Missionary Board in retrenchment for 1898. After this more than an hour was spent in asking and answering questions, in a pleasant and kind interchange of thought on plans, methods; when work should be increased or diminished; upon the best policy for the Board to pursue; wherein a change in method of procedure in some cases might prove better; and upon the importance of carrying on in full measure the evangelistic work. There were differences of opinion, sharp and strong, but presented in the kindest spirit. It was a deeply interesting conference. All expressed themselves as much pleased with this open conference method of informing the people upon our missionary and evangelistic interests, a good way for the Missionary Board to come in touch with the people and the people with the Board. It was, indeed, a profitable occasion. The Executive Committee of the church took steps that evening for a "Thank-offering" sermon to be preached by the pastor, and a committee be appointed after the preaching of that sermon, to go to the homes and business places of our people in Chicago, and gather in the "Thank-offerings." We think this is a wise method, which means business, and will make the "Thank-offering" plan a success. No plan will run itself. If all our pastors and churches adopt some such method in carrying out this plan of liquidating these debts it will be grandly done. SEC.

FROM GEO. W. LEWIS.

The quarter ending October 1 has in some respects been an unusual one with us. On July 30, in a very unexpected time and way, we were favored with the presence of Rev. D. W. Leath, of Texas, who is a Sabbath convert of four years. He remained with us over two Sabbaths, preaching seven very acceptable and instructive sermons. Though a stranger to us, he has the appearance of being a man of excellent powers in many respects. His style is strongly evangelistic. Would that a field might soon open to him, as he is needy of financial aid. He is now at Beauregard, Miss., where he went to assist Bro. Hinman in a series of meetings, the latter having gone to Alabama for the winter. These meetings were a great help to the church, and some of the young people found the Saviour in the forgiveness of sin.

During the month of August it was my privilege to attend the State Endeavor Convention held at Jennings, in the southwest part of the state. The writer being State Secretary, had many opportunities to represent the truth as held by Seventh-day Baptists,

which occasion he always used. One rather comical and unlookedfor resolution was adopted by the Convention, concerning the Sabbath. In urging a better observance of the Sabbath (Sunday) the resolution in parenthesis said, ("Whether observed on the first or seventh day of the week"). This was doubtless offered in respect to us. And as your missionary was the only Seventh day Baptist on the ground, it was a forcible reminder of the power of even one, if he stands firm for the truth.

August also records the date of the raising of our new church bell, which is proving a great convenience to the church, as well as to ring out the truth on each Sabbath morning. May the donors both within and without the church be blessed for their contributions and their sacrifice thus expressed.

We have been greatly interested and I am sure profited by the reading before the church of the Reports of our Denominational Secretaries, with accompanying remarks and meditations.

During the quarter four of our members have journeyed to Wisconsin: H. W. Saunders, to enter school in Milton College; Mrs. Grace Booth, to visit friends and receive musical instruction, while Miss Leona Humiston, (our Endeavor President) with her aged mother, have gone to visit relatives near Waupecca, perhaps not to return. The remainder of the church, with few exceptions, are faithful and zealous in the work of the Lord.

Late in September your missionary received a unanimous call to become pastor of the Salem, W. Va., church, which call, after much meditation and prayer, we have concluded to accept. Thus is brought to a close our very pleasant, and we trust profitable, pastorate of seven years in this land of sunshine and roses. As the church seemed to give us up with some reluctance, we hope and pray that our successor may soon be found, and not only take up the work where we have left it, but so be blessed in his efforts that even greater heights of Christian attainment may soon be realized. May the Lord impress some one to come to this field in the near future. The yellow fever scare is still on, but as yet it is more in name than fatality, for no more have died in these infected points than during the same period in 1896, and not so many have died as is often the case in the North through scarlet fever, measles and diphtheria. We have no fears for Hammond, with anything like proper care. No cases are nearer than New Orleans, and we are thoroughly quarantined against her.

Brethren of the Board, please remember in your prayers and contributions this needy, important and appreciative field, as also to accept the hearty thanks of your missionary for courtesies shown and aid provided in his term of service on this large and needy field.

HAMMOND, La., Oct. 7, 1897.

FROM A. P. ASHURST.

The work of a Seventh-day Baptist missionary in the South cannot be fairly presented in detail on paper. The most valuable work that is done is personal work. I find by actual experience on the field, that it is best for our missionaries to work with the pastors of other churches, to be introduced by them to their congregations and not try to work in a way that will appear antagonistic to them. During the last three months I have

worked in the following towns and cities: Americus, Ga.; Gadsden, Ala.; Attalla, Ala.; Baileyton, Ala.; Jackson, Ga.; Flovilla, Ga., and on Sand Mountain, Ala. In all these places I have been introduced by the pastors of the Baptist churches, and have been, through their influence, received into the private houses of their church members. My first endeavor is to show them that we are not schismatic; that we are Baptists and that we place Christ, and him crucified, as the only hope of salvation. I try to impress, by precept and example, that Seventh-day Baptists stand for a higher type of faithful obedience.

The ministers, as well as the laymen I meet, speak freely with me on the Sabbath and its claims. I try to interest them in the subject unto the point of investigation; they take from me the tracts I offer for this purpose, and I am sure that many of them reach the point of having a conscience in the matter. I try to win my way first into their confidence and then I try to use any Bible truth which I possess to the glory of God and the winning of souls.

I cannot legitimately claim conversions. I do not preach to many large audiences, but I am always recognized as a minister of Christ, and opportunities are given me to speak in all the meetings I attend. I walked into a bank to-day, in this city, to attend to some business, and a gentleman told me that he thought my work would do more good than many who had charge of churches; his words were encouraging and assured me that my private and public work was not without impression. God only can give the increase, and to him be all the glory. The local newspapers have all spoken kindly of me and my work.

I went out last night to the First Baptist church in this city. The church had met to call a pastor. An Atlanta man was unanimously chosen. The election was by ballot; there were no nominations, and yet there was but one vote against the newly elected pastor. After the election was over I was recognized by the moderator, who called me out to address the meeting.

I only mention these things because I am your missionary, and it is this kind of work that has no place in my report, and, yet, I expect the best results to come in this way.

May God make us all more efficient, and may power from on high direct the Word as we preach it and live it, so that great grace will be upon all of the work that is done in the name of our adorable Saviour.

AMERICUS, Ga., Oct. 1, 1897.

FROM D. N. NEWTON.

I inclose my report for the quarter ending to-day. In July I conducted a series of meetings with the church, preached 14 sermons, and Eld. I. T. Newton preached for me once. The sermons were usually followed with encouraging and instructive talks by Deacons J. H. Biggs and J. H. Howard, who added much to the interest of the meetings, and occasionally by others also. The services were designed for the especial benefit of the church and other Christians who might desire to attend. A number of unsolicited testimonies from members of the church and others were given as to their spiritual enjoyment of the services. Seekers were not called for and the door of the church was not opened. The plan of the meetings was strictly conservative.

The 20th of July I preached a short funeral

sermon at Mt. Gilead Baptist church. I do not believe in funeral sermons and hope my first will be my last in that line of discourses. The custom I suppose originated in the heathen practice of orations over the dead. Our infallible Teacher not only preached no funeral sermons, but said, "Let the dead bury their dead but go thou and preach the Word of God." Luke 9: 60.

Doors of opportunity are now opening to me as never before, and if I had the means of support adequate to the work, I might devote a large portion of my time to preaching and teaching in Bible-schools; work solicited by First-day people.

I preached during the quarter 17 sermons, read the report of the Tract Society at one of my regular meetings, and the report of the Missionary Society at another. Sabbath before last the church (Cumberland) began to take up weekly collections. For a time at least whatever money we may raise for the two Societies will be equally divided between them. Congregations averaged about 30. During our protracted meetings from 6 to 115 estimated.

FAYETTEVILLE, N. C., Oct. 1, 1897.

GIVING.

"It is more blessed to give than to receive," if we give for a righteous purpose. "He that giveth to the rich [those who have no need] shall surely come to want." But "he that giveth to the poor lendeth unto the Lord." The highest giving is *giving first*. There are many who excuse themselves from giving to God's cause on the ground of debt. In other words, they say, "I will render to the Lord his due when I get my debts paid, when I am better situated, when I discharge this or that obligation." But this is not giving at all. It implies no love, no sacrifice. What we can do just as well as not is not Scriptural giving. We must be willing to give when faith, not sight, leads the way, when it costs us something to give. George Klinge has beautifully sung:

The keynote of life's harmony is sacrifice.
Not twice, or thrice,
Beneath each sun will souls bow down
To lay the crown
Of will or time beneath strange feet,
But many times, that life's chords may be sweet.
Who sacrifices most
Drinks deepest life's rich strain, counting no cost,
But giving self on every side
Daily and hourly, sanctified
But in the giving.
Living
Is but the bearing, the enduring,
The clashing of hammer, the cutting,
The straining of the strings,
The growth of harmony's pure wings.
Life is the tuning time, complete
Alone when every chord is sweet
Through sacrifice. No untuned string
Can music bring;
No untried life
Has triumphed, having passed the strife.
True living
Is learning all about the giving.

—Signs of the Times.

SAINTLY FACES.

Sometimes, in passing through a crowd, we see a face that attracts us by its sweetness of expression. Perhaps it is an old face, crowned with a glory of hoary hairs; yet love, joy, and peace shine out of every dot and wrinkle in it. Sometimes it is a young face that beams with health and purity and beauty. But whether old or young, when we see that unmistakable soul light in a face we know that the heart behind it is pure, the life good, and that the body thus illuminated is the temple of the Holy Spirit. To keep the mind occupied with good, pure, useful, beautiful, and divine thoughts precludes the possibility of thinking about and thus

being tempted by things sinful, low, or gross. It is because Paul knew this that he says so earnestly: "Finally, brethren, whatsoever things are true, and whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are of good report, think on these things." In the well-formed habit of thinking pure thoughts lies the secret of being pure in heart; and in the daily and nightly meditation in the law of the Lord is a safeguard against many of the sins which defile the carnal heart and debase and blacken the countenance.—*Scottish Reformer*.

CONFERENCE NOTES.

May it not be hoped that all the benevolent interests of our people will be so well provided for in advance that there shall be no necessity for raising special funds at the next session of the General Conference?

From a letter received some weeks ago allow me to quote: "Probably the smallness of the delegations from our churches may, in good part, be accounted for in this way."

It is desired that there should be a very large attendance at Conference next year, representing every section of the country. It is also hoped that every interest of our people will be fully and ably presented.

WARDNER WILLIAMS.

APPEAL OF CONFERENCE COMMITTEE.

The last Annual Conference in adopting the recommendations of its Advisory Committee appointed a standing committee to use their influence to induce the churches to contribute a sufficient sum of money to meet the needs of the Missionary and Tract Societies. At the onset this Committee is met with the stubborn fact of a total indebtedness of \$9,600; \$6,600 being against the Missionary Society, and \$3,000 against the Tract Society. In the annual report of the Tract Society, through its Corresponding Secretary, there was recommended that a special offering be made on Thanksgiving-day, Nov. 25, by each and every Seventh-day Baptist, in amount equal to one day's labor or income. By mutual agreement of the two Societies this fund is to be divided in proportion to the indebtedness of each, making the Missionary Society's share about two-thirds and the Tract Society about one-third of the amount.

This Committee desires to give this matter especial prominence, and begs leave to urge all our pastors on Sabbath-day, Nov. 20, to loyally present this subject to their several congregations. All churches without pastors, and all isolated Sabbath-keepers are asked to accept this invitation as a personal one, joining their gifts with the rest of the denomination. Is it realized how much this effort means to us? If this recommendation is complied with, it will liquidate the entire debt of both Societies.

God has wonderfully kept and blessed us, and crowned our labors with marked success; let us with thanksgiving and praise return this small portion of our earnings, as we are surely able, and thus remove from our Boards the embarrassment of this heavy debt.

IRA J. ORDWAY,
GEO. H. UTTER,
H. D. BABCOCK,
W. H. CRANDALL,
S. B. BOND,
W. R. POTTER,
W. H. INGHAM, } Com.

Woman's Work.

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

MY REFUGE.

These lines, quoted from the *Sunday Magazine*, were written by Ellen Lakshmi Goreh (a Brahmin of the highest caste) adopted daughter of Rev. W. T. Storrs, Great Horton Vicarage, Bradford, England:

In the secret of his presence, how my soul delights to hide!
Oh, how precious are the lessons which I learn at Jesus' side!
Earthly cares can never vex me, neither trials lay me low,
For when Satan comes to tempt me, to the Secret Place I go.

When my soul is faint and thirsty, 'neath the shadow of his wing
There is cool and pleasant shelter, and a fresh and crystal spring;
And my Saviour rests beside me, as we hold communion sweet.
If I tried I could not utter what he says when thus we meet.

Only this I know; I tell him all my doubts and griefs and fears;
Oh, how patiently he listens, and my drooping soul he cheers.
Do you think he ne'er reproves me? What a false friend he would be

If he never, never told me of the sins which he must see.
Do you think that I could love him half so well, or as I ought,
If he did not tell me plainly of each sinful word and thought?
No! he is very faithful, and that makes me trust him more,
For I know that he *does* love me, though he wounds me very sore.

Would you like to know the sweetness of the secret of the Lord?
Go and hide beneath his shadow; this shall then be your reward;
And whenever you leave the silence of that happy meeting place,
You must mind and bear the image of your Master in your face.

You will surely lose the blessing and the fulness of your joy,
If you let dark clouds distress you, and your inward peace destroy.
You may always be abiding, if you will, at Jesus' side;
In the secret of his presence you may every moment hide.

—From the *Helping Hand*, 1878.

It is sad news that our Societies are compelled to cut down salaries and make still greater retrenchments, but let us take courage in the thought that it is only for 1898. If we heed the joint petition from the Secretaries of our Boards and make our "thank-offering" for the debt now resting upon us, in addition to our regular gifts to these Societies for the coming year, we trust we shall have cause for gratitude and joy.

"As THE Lord hath prospered us." Let us not consider this service "a weariness" and "rob God" with the smallness of our "tithes and offerings." However small our gifts may seem to us, let us not withhold them. God has placed this work in our hands; we have accepted it, and he can multiply the smallest gift a hundred-fold. "The Master's work must go on just the same, and those who are willing to make an extra exertion will receive an extra blessing."

THE LOST SHEEP.

BY MRS. MARY MUNCY CHURCH.
(Concluded from last week.)

To one interested in all mission work, it is refreshing to turn from a consideration of what *ought to be done* and behold what *has been accomplished*. As many are aware, Jewish missions in England have been carried on all through the present century. It is impossible, in this paper, to describe the grand work done by such organizations as the Mildmay Mission, the British Jews' Society, the London Jews' Society and the London

City Mission. The *Morning Star* of December, 1895, stated that there were then over fifty societies in operation for the evangelization of the chosen race. They operate in one hundred thirty stations, employ over three hundred workers and number their converts at one hundred fifty thousand. In accomplishing all this, bitter opposition and not a little persecution have been encountered. The average Jew regards all efforts made to convert him as proceeding from a mercenary motive. He has been persecuted and oppressed until the whole Gentile world seems at enmity with him.

Nearly all missions to the Jews have operated on the proselyting principle. They are taught that Christianity must entirely supplant Judaism and many therefore of the more devout are perplexed and prejudiced. The Hope of Israel Mission of New York City is an exception to this rule. The secretary of this mission, and editor of its organ, *Our Hope*, says: "We are fully persuaded that the day is not far distant when Gentile Christians will feel the blush of shame in their face for ever having endeavored to make proselytes of those whose are the 'adoption, and the glory, and the giving of the Law, and the service of God, and the promises,' and with whom we believers from the Gentiles are but fellow heirs. That root is bearing us, not we the root."

Connected with this mission appears the name of our brother, T. Ch. Reines. Indeed no Seventh-day Baptist can find much to oppose in its principles. Evidently the converts are not required to reject God's holy Sabbath.

How sad it is when a Christian, in leading a Jew to Him "who hath made both one, and hath broken down the middle wall of partition between us," first proceeds to pile that partition high with imaginary conditions! Worse yet is the attempt to place thereon a rock wrenched from the foundation of God's eternal truth.

One may raise the query why so many thousand Jews have been proselyted to the so-called "Christian Sabbath" if there is no divine sanction for the change. In conversation with a young Jewess the reason was made apparent. To the question: "Does not the required change from Sabbath to Sunday prove a barrier to the conversion of your people?" she replied: "Oh, no; it would be so much easier to keep Sunday." This needs no comment. To those, however, who value an easy conscience more than an easy existence, this man-made substitution must be an offense.

The future of Israel, whether it tend toward Zionism according to Dr. Herzl and other philanthropists, is not in my purpose or power to discuss; but it will, I believe, be of great import to the Seventh-day Baptist denomination. How much we may influence that future is an important problem. To spread Sabbath truth among Sunday-keeping Christians, while missionaries are teaching Sunday error to Sabbath-keeping Jews is somewhat disheartening to the strongest faith. It involves the use of a destructive policy on every side when a constructive one is sorely needed. This is, after all, only a one-sided view of the matter and we do not forget that God is able to bring order out of chaos. In the meantime it remains for each "to shine in his own small corner" and the

light of true Sabbath Reform will begin to illumine the world.

It is unnecessary to speak of the work already accomplished among the Jews by our denomination. The names of Lucky, Landow and others are familiar to all; and much seed has been sown which has not yet brought the promised harvest. A much larger work might be undertaken and maintained if the entire membership would keep informed of what the leaders are doing and planning. It is easy to give for what we most desire and information creates interest. If every Seventh-day Baptist of accountable age would, regularly and thoughtfully, read the SABBATH RECORDER, the needs of our mission fields and tract work would soon touch his heart and his pocket. Likewise if the *Peculiar People* were in every home, zeal for Jewish mission work would soon be at white heat. The name itself is both an attraction and recommendation. How often are Seventh-day Baptists called Jews! No one need cultivate eccentricity or court persecution, and yet it may well be counted an honor to be known as a "peculiar people."

What can we do? This question when prayerfully breathed soon finds an answer. These "lost sheep of the house of Israel" are almost at our doors. Nearly every large city contains a Jewish quarter and there are few country towns without one or more families. To reach and bring them to Christ needs a consecration of time and money and possibly the adoption of new methods. I venture to assert, however, that among our people many would be found ready to attack the problem were the necessary means at hand.

The SABBATH RECORDER of May 3, gives a most happy illustration of the way God is working in Israel. May the plea of Brother Moses Nye arouse many to serious thinking, praying and giving. Other missions are calling loudly for help and must be heeded. "He that hath an ear to hear let him hear."

GIBSONBURG, Ohio.

SERVING CONQUERS PAIN.

"Don't you get tired of being tied to that bed day and night, week after week?" said a visitor to an invalid.

"Yes, I think I do, sometimes; that is, I grow bodily tired," was the response. "But I try not to think of that. I only want to remember that God is good and merciful. In his love he spared me, even though I am a cripple, to live that I might learn to know him here. You see, before I was hurt I never thought about him as being a real Friend and Helper. But since I have been compelled to lie here quiet and helpless, I can even find joy and thankfulness in my affliction; I live to serve him, and that crowds almost every other thought out."—*Young People's Weekly*.

THE greatest need of missionary work today is not the foreign but the home end. If the people of Great Britain and America were one-quarter as true to the evangelization of the world, as the workers on the field are, the work would be accomplished in a generation. It is one thing to stay at home because we do not go; it is another thing to stay for the sake of heathendom. No minister can do the highest work at home till he is consecrated to the evangelization of the world. No Christian can do his best here, till he has in spirit obeyed the commission: "Go ye to all the world and preach the gospel to every creature."—*From Regions Beyond*.

Young People's Work

By EDWIN SHAW, Milton, Wis.,

CHRIST AS A SOUL WINNER.

BY MABEL A. CLARKE.

The consideration of Christ as a soul-winner is of much importance, because the great world is lost in sin and unbelief, and needs winning to God and truth. Since we as Christian Endeavorers are organized to help do this work, it is needful that we study Christ's method of winning souls. If we do this and, trusting in him, follow our pattern, our success is assured.

Luke says, "He taught daily in the temple." In studying the record of Christ's life found in the gospels, we find that he is often spoken of as teaching the people. He taught them the elements and principles of Christianity, the nature and consequences of sin. He taught his disciples how to pray in an acceptable manner, and the results of prayer.

Christ commands his followers to teach, and thus he wins souls by proxy, as it were. We have the commands, "Go ye therefore and teach all nations;" "Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs."

If we observe Christ's manner of teaching, we notice that he used many illustrations, drawing from life the practical lessons suited to the needs of men. Right here we have a lesson on tact. There are many well-meaning people who possess very little of that most useful quality. Though they are earnestly striving to help advance Christ's kingdom, because they do not understand the peculiar disposition of the one with whom they are talking, they often fail in their object by arousing prejudice or ill-feeling. Notice how applicable were Christ's teachings to different classes of men. There were the parables of the sower, the tares, the vineyard and the fig-tree, for those who cultivate the soil; those of the sheep and the goats, the lost sheep, and the shepherd and the sheep, for shepherds; that of the drag net for fishermen, and those of the talents, the rich man and Lazarus, and the pearl of great price, for those whose chief interest was money. Thus we see that Christ used such illustrations as would rivet the attention. He talked about things in which they felt an interest, and so impressed the personal applications made from his parables forcibly on their minds.

Christ had the winning of souls as his definite aim, and worked night and day with this end in view. He did not do this merely from a sense of duty, but he had a "passion for souls." He cared not where he went, or what hardships he endured, if only he could bring salvation to lost men.

Christ prayed for his enemies: "Father, forgive them; they know not what they do." If Christ used this method, ought not we to do the same? Indeed, we are exhorted in 1 Tim. 2:1 to pray for all men. We do not seem to realize the value of prayer and how many of our efforts would be useless without it. It seems as though we would pray more for our associates if we realized God's promises, "If ye shall ask anything in my name I will do it; and again, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." In a little

pamphlet entitled, "What Can I Do to Win Others," I find these words:

"A sure remedy for spiritual coldness is to take a soul to God in earnest prayer. As you pray for it your interest will increase, and your love will become more intense, until you are willing to go through fire and water to save it, even though it be an enemy."

Students of the Bible will notice how often Christ in his teachings quotes the Old Testament Scriptures. Nearly every chapter of the four Gospels contains at least one quotation from the Old Testament. It seems to me that here is where we often fail when we try to persuade others to become Christians. We do not "take the sword of the Spirit, which is the Word of God," with us, and so lose the effect of that strong weapon.

In studying further we notice that Christ exerted a personal magnetism over his followers. He loved them, and love is the power that moves the world. Love inspires love. He drew men instinctively to him, and they seemed compelled to listen. One will listen to the advice of one of whose love he is sure, much more readily than to one who he knows is inspired by no true affection. It is in this way that Christ is winning souls to him to-day. Not in this way alone, for his words of warning and entreaty, given to us in the Word of God, are the same as ever, but we are made to feel his great love for us, and his wonderful self-sacrifice, and we are drawn to him and love him. His love for us impelled him to die for us that our souls might be won to him.

Christ used little things to win men to him, a touch, a smile, or a word of sympathy, showing his true love for them. We may use these little ways of bringing souls to Christ, but in every case it is the love of Christ behind the action that wins.

We have Christ's method of soul-winning. The way is clearly marked out. Shall we be inactive? Shall we allow souls around us to be lost and perish in sin for want of the little things which we may do or say to lead them to Christ? Lost, for "the want of a word which we might have spoken?" Lost, because we are too cowardly to stand up for Christ and tell the world of his wonderful love for us?

DODGE CENTRE, MINN.

OUR MIRROR.

PRESIDENT'S LETTER.

Dear Young People:

For a long time many of you have felt that we should have our own topic cards, accompanied with the daily readings, for the Endeavor Societies of our denomination. Near the close of Conference this year, a resolution was introduced by Bro. Preston Randolph, of Salem, W. Va., directing the Young People's Board to prepare and print such topics. Our Secretary, Miss Crouch, has procured the list for 1898, through the kindness of Wm. Shaw, Agent, and the United Society of Christian Endeavor. While this is quite an undertaking, it is one of the things which should have been done before, but who of us could do any more than we have been doing. I am glad it is started. We hope to furnish it to the Christian Endeavorers at about the figures the United Society has been furnishing it. We hope to send very soon to the Secretaries of the local societies samples and prices, covering the entire year 1898, with

daily readings. How many of our Christian Endeavorers will purchase them? I wish all of the Societies who are glad to have such a topic folder would write through your Secretary to the RECORDER, MIRROR, and tell them you are glad; and if you are not provided for the coming year, tell about how many your Society can use.

The amount paid annually for printing topics by our Societies will doubtless amount to many times the cost of these, and then the feeble Societies go without topics. This is also a good way, I believe, to get the Sabbath before men. Pray for us, and any suggestion will be very welcome. E. B. SAUNDERS.

THE Y. P. S. C. E. connected with the Pawcatuck church, Westerly, R. I., gave a pleasant oyster supper in the church parlors Oct. 28, under the direction of Mrs. S. H. Davis and the other members of the social committee. The weather was damp and threatening, but within the parlors all was light and cheer, and the Endeavorers served numerous good things to their friends who gathered at the tables. The entertainment of the evening was furnished by the Westerly Symphony Orchestra, and the music was much enjoyed by all present. The treasury of the Society received a small sum as the result of the social, which would undoubtedly have been larger had the weather been more favorable. The regular prayer-meetings on Sabbath afternoons are interesting and profitable. One meeting recently was devoted to the study of facts of interest about the churches of the Eastern and Central Associations, under the direction of Mrs. O. U. Whitford. The location of each church was shown on maps which had been made for the occasion. At another meeting a successful question-box was conducted, the questions being answered by Rev. G. E. Merrill, president of the Westerly Local Union. The Societies composing this Union are this month carrying out a plan of systematic visitation, each Society being visited at some time during the month by a delegation from each of the other nine Societies. This plan promises to be helpful, and will no doubt be especially so to the smaller Societies.

OFFICERS were elected by the Milton Christian Endeavor Society for the next six months, beginning with October, as follows: President, J. Dwight Clarke; Vice-President, Ethel Brown; Recording Secretary, Polly Rice; Corresponding Secretary, L. M. Babcock. The President, Mr. Clarke, called a special meeting of the officers and committees, including the chairmen of the old committees. The meeting opened with prayer, and the President made a few remarks. The new committees, with the old chairmen, at the request of the President then assembled in different parts of the church, and the larger part of the evening was given to discussion of the different branches of work in these little groups. At the close the President gave additional exhortation and earnest prayers were made for divine guidance in all the committees. The evening was one well spent. COR. SEC.

SCHOOLS for the teaching of English are being multiplied in the cities of China. In Canton twenty schools for the teaching of English have been established in two months. The mission schools where English is taught are thronged with pupils.—Ex.

Children's Page.

THE REASON WHY.

I know a little maiden who is always in a hurry,
She races through her breakfast to be in time for school;
She scribbles at her desk in a hasty sort of flurry,
And comes home in a breathless whirl that fills the vestibule.

She hurries through her studying, she hurries through her sewing,
Like an engine at high pressure, as if leisure was a crime;
She's always in a scramble, no matter where she's going,
And yet—would you believe it?—she never is in time!

It seems a contradiction, until you have the reason;
But I'm sure you think it simple, as I do, when I state
That she never has been known to begin a thing in season,
And she's always in a hurry, because she starts too late.
—Priscilla Leonard.

LITTLE CORNERS.

Georgia Willis, who helped in the kitchen, was rubbing the knives. Somebody had been careless and let one get rusty, but Georgia rubbed with all her might; rubbed and sang softly a little song. "In the world is darkness, so we must shine, you in your little corner, and I in mine."

"What do you rub at them knives forever for?" Mary said. Mary was the cook.

"Because they are in my corner," Georgia said, brightly. "You in your little corner, you know, and I in mine." "I'll do the best I can, that's all I can do."

"I wouldn't waste my strength," said Mary. "I know that no one will notice."

"Jesus will," said Georgia, and then she sang again: "You in your little corner, and I in mine."

"This steak is in my corner, I suppose," said Mary to herself. "If that child must do what she can, I s'pose I must. If he knows about knives, it's likely he does about steak," and she broiled it beautifully.

"Mary, the steak was very nicely done today," Miss Emma said.

"That's all along of Georgia," said Mary, with a pleased red face, and then she told about the knives.

Miss Emma was ironing ruffles; she was tired and warm. "Hellen will not care whether they are fluted nicely or not," she said; "I'll hurry them over;" but after she heard about the knives she did her best.

"How beautifully my dress is done," Hellen said, and Emma, laughing answered, "that is owing to Georgia," then she told about the knives.

"No," said Hellen to her friend who urged, "I really cannot go this evening. I am going to prayer-meeting; my corner is there."

"Your corner! what do you mean?" Then Hellen told about the knives.

"Well," the friend said, "if you will not go with me, perhaps I will with you," and they went to the prayer-meeting.

"You have helped us very much with the singing this evening." That was what their pastor said to them as they were going home. "I was afraid you wouldn't be there."

"It was owing to our Georgia," said Hellen; "she seemed to think she must do what she could, if it were only knives." Then she told him the story.

"I believe I will go in here again," said the minister, stopping before a poor little house. "I said yesterday there was no use, but I must do what I can." In the house a sick man was lying; again and again the minister had called but he wouldn't listen to him; but

to-night he said, "I have come to tell you a little story." Then he told him about Georgia Willis, about her knives, and her little corner, and her doing what she could," and the sick man wiped the tears from his eyes and said, "I'll find my corner, too; I'll try to shine for him." And the sick man was Georgia's father.

Jesus, looking down at her that day, said, "She hath done what she could," and he gave the blessing.

"I believe I won't go to walk," said Hellen, hesitatingly. "I'll finish that dress of mother's; I suppose I can if I think so."

"Why, child, are you here sewing?" her mother said; "I thought you had gone to walk?"

"No ma'am; this dress seemed to be in my corner, so I thought I would finish it."

"In your corner?" her mother repeated in surprise, and then Hellen told about the knives. The door-bell rang, and the mother went thoughtfully to receive the pastor. "I suppose I could give more," she said to herself, as she slowly took out the ten dollars that she had laid aside for missions. "If that dear child in the kitchen is trying to do what she can, I wonder if I am? I'll make it twenty-five."

And Georgia's guardian angel said to another angel, "Georgia Willis gave twenty-five dollars to our dear people in India, today."

"Twenty-five dollars?" said the other angel. "Why, I thought she was poor?"

"Oh, well, she thinks she is, but her Father in heaven isn't, you know. She did what she could and he did the rest."

But Georgia knew nothing about all this, and the next morning she brightened her knives and sang cheerily:

In the world is darkness,
So we must shine,
You in your little corner,
And I in mine.

—The Pansy.

"SHE WAS A STRANGER."

The following story, which comes from the West, brings with it a lesson for all, old and young.

A Sabbath-school missionary, while addressing a Sabbath-school, noticed a little girl shabbily dressed and bare-footed, shrinking in a corner, her little sun-burned face buried in her hands, and sobbing as if her heart would break. Soon, however, another little girl about eleven years of age, got up and went to her. Taking her by the hand she led her out to a brook, where she seated the little one on a log. Then kneeling beside her, this good Samaritan took off the ragged sun-bonnet and, dipping her hand in the water, bathed the other's hot eyes and tear-stained face, and smoothed the tangled hair, talking cheerily all the while.

The little one brightened up, the tears vanished, and smiles came creeping around the rosy mouth. The missionary, who had followed the two, stepped forward and asked, "Is this your sister?"

"No, sir," answered the child, with tender, earnest eyes. "I have no sister."

"Oh, one of the neighbor's children," replied the missionary; "a little school-mate, perhaps?"

"No, sir; she is a stranger. I do not know where she came from. I never saw her before."

"Then, how came you to take her?"

"Because she was a stranger, sir, and seemed all alone, and needed somebody to be kind to her."—Our Young Folks.

THE RING IN THE WELL.

Once upon a time a king hired two men to do a day's work for him. After settling with them about the wages he set them to work to fill a basket with water from a well nearby, and said he would come back in the evening to see what they had done. They went to work. But after one or two bucketfuls had been poured in the basket one man said, "What's the good doing this work? The water runs out of the basket as fast as we put it in."

The other man said, "That's true, but the work is our master's, and he gives us our wages. We ought to do what he says."

But the first said, "No, I'm not going to do such foolish work." And he threw down his bucket and went away.

The other man kept on working, and about evening the well became empty. Looking down into it he saw something bright at the bottom. He let down his bucket once more and drew up a beautiful diamond ring.

"Now I know the wisdom of the king's plan. If the ring had been brought up before the well was dry, it would have stayed in the basket when it was poured out of the bucket. This work was not foolish after all."

When the king came he told the man he could keep the ring, and "I know that I can trust you now," the king said, "for you have proved faithful even in this small thing."

Very often in life we see some things that seem to have no more use than pouring water in a basket. We have to go to school, and we have to learn lessons, and we have to go to bed early just when we want to stay up, and we have to stay in just when we want to go out; but in all these things the precious jewel of good health and good heart and good thought will be found after a while. When we grow older we will find many more things that we don't quite see the use of. But we may be satisfied that the great King of heaven has ordered them, and they are wise, and maybe some day we will see the value of them. But meanwhile we must go along doing our duty as best we can.—Helpful Thoughts.

THE MAGIC APPLE.

"Such a rainy day!" said little Amy, dolefully. "I wish that I knew something new to do."

"When I was a little girl," said her mamma, "I used to think it great fun to make a magic apple, and surprise my papa. How would you like to make one for your papa?"

Amy was delighted with the idea, and brought a large, fair apple. Her mamma gave her a long needle and strong thread, and showed her how to take a long stitch in the apple close under the skin. Amy drew the thread, leaving about two inches hanging out of the apple; then she put the needle into the very hole it came out of, and took another long stitch, and so on, all around the apple, at the end bringing the needle and thread out of the very first hole; then she took hold of both ends of the thread and pulled hard, but carefully, and all the thread came out of the first hole. Amy rubbed the apple, which was a fine red one, until it shone like glass. The needle-holes did not show.

When her papa came home, Amy gave him the apple, and he sat down by the fire to eat it. He began to peel it with his sharp knife. Oh how surprised he looked when the apple suddenly fell in two when he had it a little more than half peeled!

Amy was pleased and surprised, too, for she had not realized that she had cut the apple in two under the skin when she pulled the thread out; but she had.

Any child, with a little care, can make a magic apple just as Amy did, and surprise somebody very much.—Youth's Companion.

Home News.

New York.

NEW YORK CITY.—After the usual summer vacation our services began on Sabbath, Sept. 18, under the leadership of our new pastor, Rev. Geo. B. Shaw.

We are glad to welcome among us Mr. and Mrs. W. R. Clarke from Alfred, and Mr. and Mrs. A. C. Prentice of Adams Centre. Mr. Clarke has charge of the New York agency of the Terra Cotta works of Alfred. Mr. Prentice is here for a course in Columbia University's College of Physicians and Surgeons.

Rev. J. G. Burdick goes this week to Main Settlement, Allegany County, N. Y., to engage in evangelistic work.

On Sabbath, Nov. 6, we had an Educational service with special reference to Alfred University. By request of the Program Committee, Mr. Frank L. Greene read the address he delivered as President before the last session of Conference, at Salem. Dr. Phoebe J. B. Wait read a paper upon the education of our girls. Dr. Daniel Lewis spoke concerning the Babcock Hall and the new department of Physics at Alfred, at the head of which Prof. Wm. A. Rogers is to be placed. At the close of the service, subscriptions to the amount of two hundred and fifty dollars were made to the new department at Alfred, and the canvass of the church is by no means completed as yet. Arrangements have been perfected for the "Thanksgiving offering" for the Missionary and Tract Societies.

C. F. R.

SCOTT.—At this church, the home of so many of our great and good men and women, our last Quarterly Meeting was held Oct. 30, 31. There was not a large delegation from abroad, but a very good local attendance. The First-day people came in and added very much to the interest and fraternal feeling. The meeting on Sabbath evening was for earnest prayer and conference. On Sabbath morning Eld. Swinney preached in the absence of Eld. Mills, who had gone to Richburg on invitation of that church. Sabbath-school followed with a good topical plan by the Superintendent. In the evening Eld. L. M. Cottrell preached a very earnest and inspiring sermon. On First-day morning Eld. Swinney preached to a good congregation from Hab. 3: 2, on the need and preparation for a revival. The reports from the churches showed that devoted ones were praying and expecting the blessing of God upon them.

L. R. S.

NILE.—When we read the letter from Hammond in the Home News department of Oct. 18, we said you have our heartfelt sympathy, but don't suppose you heard it; so take this way of telling you.

Too often has Nile passed through this same trying ordeal, and so recently that we have not yet fully recovered from the shock, or come to feel entirely reconciled to the inevitable, and could not in the least, did not we trust to the judgment of our pastor, that it would be an advantage to himself to make the change in order to pursue a course of study in Columbia University.

It is but a little more than two years that Bro. Shaw has been with us, but during that time he has greatly endeared himself, not only to his own people, but to all the surrounding community. The kindest feeling has existed

between himself and the First-day pastors of Friendship. He has been called there many times to fill their pulpits, and at the commencement exercises of the High School of Friendship he delivered the baccalaureate sermon to a large and appreciative audience.

God has truly blessed his labors here; without any special effort ten have come into the church by baptism, while a number have joined by letter. We would extend congratulations to the New York church upon their good fortune in securing such a worthy and efficient leader, and the helper they will find in his good wife.

We are now looking forward with pleasant anticipations to the coming of Bro. W. D. Burdick and family, whom we expect to be with us the first Sabbath in November, and we trust the relations between our new pastor and the people here will be as congenial as those of our former pastors have been.

W.

West Virginia.

BOLAIR.—Five miles from the famous Webster Springs at Addison, we have a group of earnest Sabbath-keepers, including about sixteen souls owning the Lord Jesus as Saviour. Of this number four have just put on Christ by baptism, Sabbath, October 30. Probably four happier souls never before came up out of the Gauley River on any day. These were so firm for God's Sabbath that they wished for one of like faith to lead them in baptism. May their love and loyalty ever strengthen.

M. G. S.

Ohio.

JACKSON CENTRE.—This place has had a great treat for several days past. Moses Nye, a converted Jew, from Newark, Ohio, lectured at the Seventh-day Baptist church last Friday and Saturday evenings, and at the Methodist church on Sunday. Mr. Nye was converted eight years ago, and says he means to work for God and for Christ. He was connected with the largest clothing house in Newark, O., but sold his interest a year ago and devotes all of his time, means and talent to telling of Jesus. Mr. Nye denounces the things which are of the devil. He says base-ball and the bicycle are two things that have drawn the young people away from the church, and made more loafers than anything that has ever been introduced. Mr. Nye has been a member of several secret societies, but declares they are a curse to the country, and that some declare that a lodge is as good as a church, because they have a Bible laying on a stand which they never use. He says the Bible is out of place in a lodge room.

He denounces the use of tobacco, cigarettes, saloons, and, in fact, everything that people spend money for which are of no benefit to the body or spirit. Mr. Nye denounces the manner in which funerals are conducted in this day and age of the world by both Jew and Gentiles, and says that the custom of having expensive coffins, large gatherings and taking into the house of God a dead body to exhibit it, is a custom that comes from Rome and is not of God. Neither Jesus nor his disciples had any funeral or any white-washing at the grave.

Mr. Nye says if the Gentiles would give the tenth (the tithe customary with the Jews in the olden times) that God would bless them in such abundance that they would not be able to retain the blessings. He believes we are at the end of the Christian dispensation, at the end of the 6,000 years, and that the time is not far off when God will pour out the

plagues on the people. He thinks that God had a reason for permitting the United States of America to remain a republic to the present day. He believes a great work will be done in America at the second coming of Christ, and that God will use the people of America as an example for all the world. He believes that thousands upon thousands will be converted when God sends out his agents, those who are members of the one hundred and forty and four thousand—that they will turn the people to God and to Christ—both Jews and Gentiles.

Mr. Nye had large audiences and had the people interested.

* *

Wisconsin.

MILTON JUNCTION AND MILTON.—There will be a special church meeting November 14, 1897, at the Milton Junction Seventh-day Baptist church, at 2 P. M., for the purpose of electing Conference committees, and such other business as may come before the meeting. Members of the church and society are earnestly requested to be present.

Dea. Frank Wells, of Milton, and Mrs. Annie McClafferty, of this place, are to be married at the home of her brother, Joseph Vincent, Sunday evening, November 14.

November 5 was the first rainy day in several weeks. The weather this fall has been very warm and pleasant. The rain-fall for October was only 1.10 inches.

Rev. G. W. Burdick is moving this week to a larger house, to have more house-room for Conference.

Ezra Goodrich and wife, and E. D. Coon and wife attended the funeral of Freeman Atwood at Albion, Sabbath afternoon.

John Whitford has been quite sick. Mrs. Whitford, who has been visiting her brother, Rev. Charles Burdick, at Farina, Ill., was sent for.

Mrs. Eugene Crumb of Walworth, visited in this vicinity from Friday until Monday.

Rev. and Mrs. D. K. Davis visited at Albion, Tuesday.

Dr. A. L. Burdick and wife, of Coloma, Wis., arrived Thursday for a short visit with relatives. Monday they start for Welton, Iowa, to visit Mrs. Burdick's parents.

Miss Marie Champaigne, of Merrill, Wis., who is attending school at the State University, was a guest of Mrs. W. W. Clarke, from Friday to Monday.

Mrs. A. B. Stillman, of Nortonville, Kan., who has been visiting her parents, Mr. and Mrs. W. H. H. Coon, of Utica, visited her uncle, L. Coon, and started for home Tuesday.

Miss Ruby Crumb, of Leonardsville, N. Y., was a guest at Carlton Crumb's Sabbath and Sunday. She went Monday to Madison, Wis.

Dr. W. H. Oviatt has sold his drug store. He will, however, have his office at the store.

Mrs. O. G. Crandall went Tuesday to Chicago to visit her sister.

Society events have been very numerous the past week. Receptions have been given nearly every evening by some of the ladies of the town. No time or expense has been spared to make them attractive. The costumes have been marvels of elegance, some being heirlooms of great value. The great outside world looks on with awe and wonder over these affairs, and reporters of all the principal papers are present to write them up.

A bus load of merry Good Templars of Janesville made Mr. and Mrs. E. D. Coon a surprise visit Wednesday night. They

picked up three more at Milton, and the news spread among the brethren and sisters here, until a large number were present, who seemed to enjoy themselves. Oysters were served and they left for home at a seasonable hour.

Rev. Blackburn, of Atkinson, Neb., visited his brother-in-law, Rev. G. W. Burdick Sabbath-day. He occupied the pulpit in the Seventh-day Baptist church Sabbath morning. He was pastor of the M. E. church of Milton forty years ago.

The mock trial held at P. of H. hall Sabbath night was not the first "mock" trial held in this town, and the usual decision was given. The liquor seller was found not guilty. It was a well conducted affair. The boys cleared twelve dollars.

The young people of the Seventh-day Baptist church are to give a New England supper Thursday evening, November 18. A program will also be given. The proceeds are to go toward the expenses of the Conference to be held here next summer.

Mrs. D. E. Furrows arrived Thursday from Boulder, Col., and is the guest of her parents, Mr. and Mrs. Lester Davis. Mr. Furrow is expected in a few days and they will make their home here.

Mrs. Tarpley and daughter have arrived from Crab Orchard, Ill., to make a home in Milton. Mrs. Tarpley wishes to have the children attend school here, Frank having been here since the opening of the fall term.

THE NEWSPAPER AS A COLLEGE.

The opinion entertained by a great many more or less prejudiced persons that a good newspaper office is the best school going seems to gain some justification from certain passages in the newly issued volume of essays and discourses by President Eliot. Discussing wherein modern education has failed to do all that was expected of it, Dr. Eliot says:

These, then, are the four things in which the individual youth should be thoroughly trained, if his judgment and reasoning power are to be systematically developed: observing accurately; recording correctly; comparing, grouping and inferring justly; and expressing cogently the results of these mental operations.

To observe accurately and record correctly are the particular things in which every reporter for a good newspaper is drilled every day, and he does not get far in his business without getting practice, almost as regular, in comparison, inference and cogent expression. If practice in these things is the best thing for the judgment and reasoning power, we ought to be thankful that so much of it goes to equip the newspaper man for his momentous job of superintending all creation. There is no class of men in the country whose state of mind is of more importance to us than the newspaper men. It is a comfort to be able to infer from the statements of authority that there is no class that is in a better way to have its mind developed. Of course, all pupils are not scholars, and the fact that newspapers constantly print inaccurate reports and draw unwarranted inferences only means that the task is quite difficult, and that the learners do imperfect work. —Harper's Weekly.

NEVER use water that is not perfectly fresh. Water that has been standing over night in a bed-room, kitchen or any apartment should be thrown out, for floating germs have settled in it, and it is dangerous to health to make use of it. Tea and coffee should always be made with fresh water.

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 IX.—SALUTARY WARNINGS.

For Sabbath-day, November 27, 1897.

LESSON TEXT.—1 Pet. 4: 1-8.

GOLDEN TEXT.—Be ye therefore sober and watch unto prayer.

INTRODUCTION.

The first epistle of the Apostle Peter was written from Babylon (5: 13), and addressed to the scattered churches of Asia Minor (1: 1, 2) at a time when great persecution was impending. (4: 12.) Mark was at that time his companion, (5: 13) and Sylvanus (Silas) was the bearer of the message. (5: 12.) Its purpose was to exhort the brethren and to testify of the true grace of God. (5: 12.) It is pervaded by a tender tone, wealth of thought, and the confident hope of the appearing of Jesus Christ.

EXPLANATORY NOTES.

1. *Christ hath suffered for us.* Vicarious sufferings of Christ for our benefit. *In the flesh.* In his mortal life. *Arm yourselves*—as if for warfare—with the same mind; with the same readiness of purpose to suffer for others. *For he that hath suffered in the flesh.* Because Christ who suffered in his mortal life, even unto death, *has ceased from sin;* has no more to do with sin; is free from the assaults of sin.

2. *That he (R. V. ye) no longer should live.* To the end that ye should live, by virtue of your union with him who suffered, *the rest of the time,* divorced from *the lusts of men,* and as God wills.

3. *For time past.* A reason for a consecrated life is that hitherto you have abundantly wrought the will of the Gentiles. Done your full duty in sinful practices. "The will of the Gentiles" is opposed to "the will of God," and suggests that a majority of the readers to whom this epistle was addressed was of heathen descent. Here follows a specified statement of such lusts of men as were practiced by the Gentiles.

4. *Wherein.* In the practice of such vices the Gentiles think it strange that ye run not. Rush not together in company with them to the same excess of riot. Same excess in debauchery. *Speaking evil of you.* They were accustomed to accuse the early Christians of all manner of crimes.

5. *Who.* You blasphemers will have to give an account to him that is ready. To Christ already prepared to judge both the quick and the dead. The living and the dead.

6. *For this cause.* A reason for the preceding statement is that the Gospel was preached for this very purpose, also to them that were dead. The apparent connection is with 3: 19, where it is stated that Christ preached the Gospel to the disembodied spirits in hades. *That they might be judged according to man in the flesh.* As men who were alive and to the end that they may attain unto spiritual life according to the will of God.

7. *The end of all things is at hand.* The apostle enforces the thought that the Lord is already prepared to judge the world by the affirmation that his advent is near, and in view of this, exhorts his readers to be sober, temperate, and to be watchful to engage in prayer.

TOWARD THE ABYSS.

A Philadelphia tobacconist says: "One-fifth of our cigarette sales during the last two months have been to women." He further declares that in that city there is a certain club of up-town girls, a smokers' club, which to his personal knowledge recently passed a resolution adopting this particular brand as the official cigarette of the club.

It is, alas! not improbable that smoking is spreading among young women of wealth and social leadership, and among the more numerous class that are on tiptoe straining up to reach that circle, and, failing to do so, aping it to the best of their ability. Nor is

this the worst: the habit of drinking wines and strong liquors in excess is spreading among them. In a certain city there are twenty-four young married couples, all in good society, that frequently associate together socially and constantly, for card-playing purposes. They all drink such liquors as their husbands drink, and nearly all smoke in the presence of the gentlemen, and with them. In part this tendency is imported from continental Europe, but in large measure it is the fruit of an impulse to ape everything that men do, which appears to have infected the minds of many women. That such habits as smoking, gambling and drinking affect the average woman more strongly for evil than the average man is a fact having its roots in physiology. That one of the results of such habits is to relax the fibers of those virtues which are most essential to woman, and with which she is credited to a higher degree than men, is self-evident; and the harvest of such sowing may be expected, and, in fact, has already arrived, in the infelicities of the domestic state in high life.—Christian Advocate.

CURED OF SWEARING.

A young man in the state of Indiana, left home for a business opening in Ohio. There, a gentleman from his own native place found him, and was shocked to discover that he had become a profane swearer. Returning home he felt constrained to tell his pious parents of his awful degeneracy. They said little, and, in doubt whether they had understood him, he called the next day and repeated the statement. The father calmly replied,

"We understood you; my wife and I spent a sleepless night on our knees pleading in behalf of our son; and about daybreak we received assurance from God that James will never swear again."

Two weeks after the son came home a changed man.

"How long since this change took place?" asked his rejoicing parents.

He replied that just a fortnight before he was struck with a sense of guilt so that he could not sleep, and spent the night in tears and prayers for pardon. There had been no time for any parental appeal, or even for a letter of remonstrance, but while his parents were praying for him, God moved him to pray for himself, and led him by his Spirit in the way of life and salvation.—Western Christian Union.

OUR THANKSGIVING OFFERING.

The suggestions in a circular recently received from the Secretaries of our Boards for liquidating the debts of the two Societies are Biblical, timely and practical. At least, it seems to have impressed the people of West Hallock in this way. Arrangements are in active progress for celebrating Thanksgiving-day, not only according to the President's proclamation, but according to this recommendation of the Boards. We are few in numbers, but there is shown a willing disposition to help, as far as we may be able, in clearing up this burdensome debt. There ought to be a unanimous response from the churches in this matter. It is surely an appropriate time for some substantial expression of gratitude to God for the abundant blessings received, while at the same time we may cheer our standard bearers by a token of our appreciation of their work. May the Lord of harvests add his own blessing to this enterprise.

T. J. V.

Popular Science.

BY H. H. BAKER.

The Temperature at the Sun's Surface.

Astronomers tell us that the sun is really an incandescent body, and is constantly losing heat and therefore contracting in diameter, at the rate of four miles in every hundred years. My object in this article is to show the varied conclusions arrived at by some of our late eminent astronomers, physicists and scientists, who have given attention to solar heat, and made the temperature existing at the sun's surface a study. It would take too much space to mention the methods adopted by which they arrived at their figures.

Claude Servias Mathias Pouillet, a noted French physicist, in his examination of the sun's temperature at its surface, estimates it between 1,400 and 1,800 degrees centigrade.

Robert Wilhelm Bunsen and Gustav Robert Kirchhoff, two noted professors at Heidelberg, Germany, 1860, investigated solar heat, and they came to the conclusion that 8,200 degrees centigrade would be about the temperature at the sun's surface.

Angelo Secchi, an Italian astronomer, and director in the observatory at Rome, in his *LeSoliel* in 1870, gave his opinion that the temperature could not fall much below 10,000° centigrade.

Sir Robert Stillwell Ball, an Irish astronomer, was born at Dublin, July 1, 1840, and became the royal astronomer of Ireland in 1874. He fixed the temperature at 18,000° C.

Saint Clair Deville, a French scientist, who died at Paris, Oct. 10, 1876, stated that in his opinion the heat of the sun at its surface does not exceed 2,800° C.

Antoine Cesar Becquerel, a French physicist, who died in Paris, January 18, 1878, fixed the solar temperature at about 8,000° C.

Samuel Pierpont Langley, of Boston, now Secretary of the Smithsonian Institute at Washington, D. C., in his work on solar heat, in 1884, fixed the sun's heat on its surface at 8,000 degrees C.

Since 1884, I fail to find any reliable investigations as to the surface solar heat. It will be seen by comparison, that Pouillet and Deville, fell quite short, while Sacchi and Ball went far beyond. Bunsen and Kirchhoff fixed their estimate a trifle above Becquerel and Langley. In view of spectrum analysis, lately discovered, we conclude the 8,000 degrees of heat on the sun's surface are nearly correct.

With even the 8,000 degrees, what must be the material that can stand this heat, and produce at stated times those "spots on the sun"? Were our world to be dropped in, it would disappear in a giffy, and, with all its solid materials, leave not even a spot or a speck.

A New Article for Bicycles.

One of the special agents of United States Department of Labor has perfected a new material that is much lighter and stronger than steel for bicycle frames, and for other purposes where strength and lightness are desired. The fibre of Calcutta bamboo is used in the manufacture, and it has been demonstrated that a bicycle frame is one and a half pounds lighter, and four times as strong as one made of the best steel tubing, and that it will withstand harder blows, rougher usage and endure hardships far beyond any steel frame made.

It is said by the inventor, Mr. A. M. Dewey, a former resident of Binghamton, N. Y., that it is impervious to water and is not affected by heat or cold, and that the cost will be much less than steel. If the above is a clear statement of facts as to bicycles, then why may not very many of our traveling vehicles be materially improved, by the use of this bamboo material in connection with steel tubing? Why may not our single and two-seated carriages be lightened to half their weight, and by the use of ball-bearings, to less than half the friction, thus relieving the horses of more than half the labor requisite to produce the pleasurable ride?

THE SPIRIT'S OFFICE.

It is written that "the manifestation of the Spirit is given to every man to profit withal." Undoubtedly a large increase of the same Spirit is within the reach of every one who will sincerely and reverently yield to his gracious monitions. Under this inward instruction the soul comes to a knowledge of God's will in all things which pertain to this life and that which is to come. In proportion to the measure of this disclosure we have an increased responsibility as to our manner of life. The universal and perpetual obligation to keep every commandment revealed in the moral code is made very clear in this dispensation of the Spirit. It is his office to write God's commandments upon the tablet of the heart. He will lead us into all truth. While the fundamental principles of a divine government are unchangeable, it must be conceded that the clearness with which these principles have been revealed in our day adds greatly to our responsibility in reference to the claims of God upon us.—*Christian Advocate.*

BOOK NOTICE.

"A MANUAL OF CIVIL GOVERNMENT. Designed especially for students and citizens in the state of New York. By Henry C. Coon, A. M., M. D., Ph. D., Professor of Chemistry and former Professor of Civics in Alfred University, Councilor in the American Institute of Civics." Published by the Sun Publishing Association, Alfred, N. Y.

This book is a valuable addition to school literature, covering the ground indicated on the title page. It is the result of many years of successful teaching and study of the many subjects included under the general head of Civil Government. While, as indicated on its title page, this work is "designed especially for students and citizens of the state of New York," it also has much information of a general nature, adapted to students and citizens in any state or territory in the Union. In the general analysis of the contents of the book we find there are nine chapters including: Definitions and general principles; History of the Constitution of the United States; The Government of the United States (Legislative, Executive, and Judiciary); History of the Constitution of the State of New York; Civil Polity or the Government of New York; Miscellaneous topics; Declaration of Independence; Constitution of the United States; and Constitution of the State of New York. The book contains 196 pages, is substantially bound, printed on good paper, and should be in the hands of every person who desires to be well informed respecting the duties and privileges of the citizen. Price 75 cents. Address Sun Publishing Association, Alfred, N. Y.

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.

AUSTIN—CRUMB—In DeRuyter, N. Y., July 31, 1897, by Rev. L. R. Swinney, Mr. Herman Austin and Miss Lora D. Crumb.

PERRY—CLAIRE—At Andover, N. Y., on evening of Nov. 2, 1897, by Pastor Stephen Burdick, Mr. Charles F. Perry, of Hartsville, N. Y., and Miss Floretta Claire, of Andover, N. Y.

DEATHS.

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

NEWTON—In Niantic, R. I., Oct. 29, 1897, of whooping cough, the infant daughter of George S. and Hattie Newton, aged 2 months and 13 days.

Thus early in life God removed a beautiful child to the heavenly home to give new attractions in heaven for the dear ones that are left behind. Funeral services were held in the Niantic church by the pastor, and the lovely form was laid away in the First Hopkinton cemetery amid a profusion of flowers. "The Lord gave and the Lord has taken away."

H. S.

CRANDALL—In Hopkinton, R. I., at his home in Tomaquag Valley, April 12, 1897, of asthma resulting in heart failure, Mr. Frederic Crandall, in the 65th year of his age.

He was the son of the late Joseph Crandall and one of 13 children, 11 of whom lived to adult age. He leaves a wife and 5 children to mourn their loss. He had been greatly afflicted many years with asthma, but he bore his sufferings with fortitude and patience. He was a devoted husband, a kind and loving parent, was generous and hospitable. He experienced religion at Woodville many years ago, but did not unite with the church until Brother Huffman first came to Rhode Island and assisted the pastor of the Niantic church in revival effort, when he and his wife became deeply interested in the work of grace at Niantic, and all of their children put on Christ in baptism, and the whole family united with the Seventh-day Baptist church. Here he continued his membership through life. Funeral services were held at his late home, conducted by the pastor of the Niantic church.

H. S.

BURDICK—Joseph L. Burdick, youngest child of Thompson and Sarah Coon Burdick, was born on the Burdick Homestead, the first settlement in DeRuyter, N. Y., July 7, 1809, and died in De Ruyter village Sept. 22, 1897.

His father came from Hopkinton, R. I., and in the new settlement he grew up an honest, industrious, conscientious young man. In 1836 he was happily married to Miss Sarah E. Spencer, and God blessed them with five children. Four daughters are still living. In 1877 he joined the DeRuyter church and continued a worthy member. Since last April his health has slowly failed, yet he was patient, peaceful and joyous in his sickness, even unto his quiet death.

L. R. S.

MUDGE—In Welton, Iowa, Sept. 24, 1897, Leola M. Mudge, aged 17 years, 1 month and 10 days.

She was the daughter of M. C. and Jennie Mudge, and was therefore the grandchild of Rev. Varnum Hull, deceased. At the early age of eight year Leola gave her heart to the Saviour and was baptized into the fellowship of the Welton Seventh-day Baptist church, of which she remained a faithful member till called home. She had consecrated her life to the cause of missions and was awaiting the time when she should be prepared to enter upon this work, to which she was so devoted. The church, the Sabbath-school, the Y. P. S. C. E. and the society at large, keenly feel the

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loss sustained in Leola's death. Her pastor being absent at the time of her death, a brief funeral service was conducted by Dea. J. W. Loofboro, and the body was laid to rest.

E. H. S.

DAVISON—At her home in Big River, Wis., Oct. 2, 1897, Mary R. (McMillan) wife of John B. Davison (deceased), in the 69th year of her age.

She was born in Antina Co., Ireland, March 8, 1829, and came to this country in the spring of 1847. She was married in Buttler Co., Pa., July 4, 1851, and came to Wisconsin in 1854, where she has since resided. She united with the Seventh Street Reformed Presbyterian church in Philadelphia in the fall of 1849, and later united with the Presbyterian church, which was the only one in the neighborhood where she lived. In 1867 she became interested about the Sabbath and baptism, and was baptized the 12th of September, 1897, by the First-day Baptist pastor, there being no Seventh-day Baptist near. She was a reader of the SABBATH RECORDER for the last five years, and was highly respected by all who knew her. Eight children survive her—four sons and four daughters.

E. D.

Literary Notes.

Harper's Magazine.

Among the contents of *Harper's Magazine* for December will be a narrative poem by General Lew Wallace, entitled "The Wooing of Malkatoon"; articles on "The Queen's Jubilee," by Richard Harding Davis, and on "George William Curtis at Concord," by George Willis Cooke, and an interesting array of fiction, including stories by Owen Wister, Mary Hartwell Catherwood, Mary Tracy Earle, and William McLennan. The Number will be bound in an ornamental cover, designed in colors by Kenyon Cox.

Harper's Weekly.

The Numbers of *Harper's Weekly* during November will contain letters from Tappan Adney, the *Weekly's* correspondent to the Klondyke; an account of the recent fleet maneuvers, entitled "With the North Atlantic Squadron," with four full-page illustrations, by R. F. Zogbaum; and articles on the Chicago and New York Horse Shows; on "The Zionite Movement," by Rev. Clifton H. Levi; on "Crespo's Two Monuments;" and on "The Making of a Big Gun." Mr. W. D. Howells will also resume his department of "Life and Letters."

Harper's Bazar.

Harper's Bazar during November will include a special Thanksgiving Number containing a strong story, entitled "A Stay-at-Home Enemy," by Margaret Sutton Briscoe. Among the other features of the month will be the beginning of a series of articles on "Woman's Voice and Speech," by Ada Stirling; a paper by Eben E. Rexford on "November Work in the Garden;" and contributions by the musical editor on "Current Music in New York." In the department of fashions, special attention will be given to "Evening Gowns and Wraps," and to "Children's Clothing."

AN ERUPTION OF KILAUEA.

Even when the molten material is still a long distance from the upper portion of the tube, in fact before it becomes visible, the rumbling struggles of the angry imprisoned forces are plainly audible, and a rush of the fetid blast from below, sometimes bursting into a bluish-green flame, proclaims the reassertion of the sway of the mysterious mistress of the mountain, as they herald her power in their own peculiar and unapproachable manner.

When the lava finally reaches the top of the tube, the more interesting and visible signs of activity are upon a plane where some conception can be formed of their nature.

If we watch the surface carefully we shall note that it is constantly moving toward the edges of the caldron from the center, and in a moment we shall see the reason for this motion. Far out toward the center of the seething, hissing mass the slag will suddenly begin to rise in the form of a gigantic wave; it will rise and fall several times, each time more violent than the last, and then with one wild leap tons of white-hot material will be flung high into the air. This will be repeated once or twice, and then, with a thundering roar, the mass will settle back to its former level, and all will be quiet again, except for the crushing and squeezing of the parts of the slag near the walls of the caldron, as they are pushed outward by this violent undulation of the surface. By the strains thus produced the slag is ruptured along those fissures, which hiss and sputter as they are formed, and they branch in all sorts of directions as the surface meets the resistance of the walls of the caldron. In some years the columns of lava which are hurled aloft over the lake of fire reach great heights.—*Harper's Magazine.*

AN EDIBLE PUFF BALL.

Washington Rodman, of Astoria, Long Island, is an enthusiast on the subject of fungi. There are tons of good food wasted, he says, because people will not study fungi. This is apropos of a huge puff ball just found in Vermont, which, in a fresh condition, he says, would have made an excellent meal for half a dozen persons. When fresh, the flesh on being cut should remain without the slightest tinge of yellow. Cut in slices, dipped in egg and flour and properly cooked, the dish can hardly be distinguished from the best omelette, having in addition a delicate oyster flavor.—*New York Tribune.*

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34 years ago I had risings in my ears, had Catarrh 30 years, hearing failed, for many years could not hear loud conversation two feet away, had continual roaring in ears, hoarseness, throat sore and dry, intense pain over eyes and "stopped up" feeling in my head. General health so impaired was not able to work. Used Aerial Medication in 92. It stopped the roaring, pain and soreness, fully restored my hearing, for five years have been free from Catarrh.—WM. F. BOWERS, Howell, Arkansas.



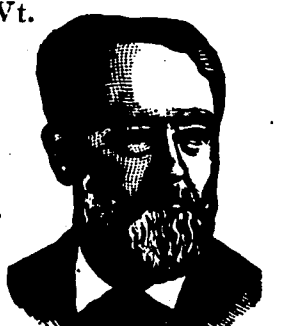
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