

THE SABBATH RECORDER.

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WALK IN THE SUNSHINE.

BY ARTHUR J. BURDICK.



Shadows retreat from the sunshine,
And darkness gives place to the light,
'Tis useless in gloom to be groping,—
To brood in the blackness of night.
Come forth and walk in the sunshine;
For sunshine and joy are akin.
Come walk in the light of God's promise,
Forsaking the darkness of sin.

Why stumble in paths that are hidden,—
That lead into depths that are vile,
Where woe casts a shadow, obscuring
Forever the sun's welcome smile?
Come forth and walk in the sunshine;
For sunshine and joy are akin;
And naught but despair and disaster
Are found in the darkness of sin.

A pathway illumined by wisdom,—
A road that is lustrous with love,—
A way that is filled with "Glad Tidings,"
Leads to glories unending above.
Then come and walk in the sunshine;
For sunshine and joy are akin.
Leave sorrow, and death, and destruction,
That lurk in the darkness of sin.

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PLAINFIELD N J

Sabbath Recorder.

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

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WE invite special attention to the communication from the Secretary of the Bureau of Employment and Correspondence, on another page. This article came too late for our last issue, but too early to be in response to our call for such an announcement last week. There is no doubt that such a plan as is outlined by the Bureau may be very serviceable. The fees necessary to make it self-supporting are extremely light. All who are interested, or who may hereafter become interested, should carefully read the announcement and preserve the paper for future reference.

WE publish, this week, a sermon, by Rev. Niles Kinne, of Barry, Ill. Although delivered several years ago, on the Fourth of July, it seems not at all inappropriate that it should now be published in mid-winter. Its wholesome sentiments and voice of warning are suitable for any season and cannot be too frequently held before the people of our nation. Brother Kinne will be remembered by many who have had the pleasure of meeting him, as a convert to the Sabbath; and his friends will be glad to learn that he has nearly recovered from a recent shock of paralysis.

THERE is no good reason for putting our educational interests into the hands of politicians. Public schools, like colleges and universities, should be entirely free from the power and influence of political parties in the election of officers and teachers. In Baltimore the reform mayor has dismissed the entire board of school commissioners and appointed a new board carefully selected for their fitness for the position, heading the list with President Gilman of Johns Hopkins University. This is a strong move in the right direction, and all who are interested in watching the results of this change in policy and administration will, no doubt, see marked improvements in the entire management of the public schools of that city. After the state has provided for the founding and maintenance of its schools, by general legislation, their particular control and management should be in the hands of men and women chosen for their education, experience, interest and moral worth.

THE Next College Problem, is the title of an able article by S. H. Erob, D. D., in the *Independent* of Jan. 28. We very much desire to place the article in our columns that all may read it. The writer is keenly alive to the magnitude of the dangers that confront our sons upon their entrance upon college life. The best remedy that is suggested is that a college pastorate be established in our colleges. In the older and larger colleges this seems indispensable to the proper moral and spiritual welfare of the students. In our own smaller colleges the Presidents fill this place admirably. The ethical training of all their students is their special care. The President of our University is formally chosen by the trustees as college pastor; and if the same action is not taken in our colleges, it is because it is understood that such is the natural and cheerfully accepted duty. The effect is easily seen in the wholesome re-

straints and influences thrown around all students in our own schools. We hope to publish the article mentioned, next week.

"SCIENCE AND IMMORTALITY."

We recently made some criticisms on an editorial note found in the *Sabbath Advocate*, of Stanberry, Mo., on "Science and Immortality." In the issue of that paper, of Jan. 26, is a reply to our remarks. The *Advocate* treats the case fairly, in one respect, giving our article in full and a review, which we would publish were it not too long for our space. We should be glad to have our readers see the arguments for and against the doctrine of immortality, side by side, that they might be impartially weighed. The *Advocate* thinks we misrepresented its views in speaking of its theory as "soulless." We did not intend any misrepresentation and should probably not have used that word, for clearly the controversy is not on the *existence* of the soul, but concerning its *immortality*. The *Advocate* declares its belief in the soul, but that the soul dies when the body dies, and quotes this passage: "The soul that sinneth it shall die," and gives as the reference, Ex. 20:4. Probably Ezekiel 18:20 is the reference intended. Very much of the error of our materialistic brethren grows out of, what seems to us to be a misunderstanding of the Scriptural use of the term "death." Nothing is more evident than that the same word is often used to express different conditions. Gen. 2:17, "For in the day that thou eatest thereof thou shalt surely die." Did Adam and Eve actually die a physical death the day they ate thereof? Evidently not.

Again, Jesus said to his disciples, Matt. 8:22, "Let the dead bury their dead." Here one word refers to one kind of death and the other to another. And in Matt. 10:28 our Saviour says, "Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell." Nothing could be more explicit as an authoritative declaration that the soul does not die with the body. Men can kill the body only. For this doctrine the Author of our being, and the Author of the above statement in his Word, ought to be sufficient authority for any candid investigator. The editor of the *Advocate* persists in searching for the soul by chemical analysis or the surgeon's scalpel. We can hardly believe him really candid in offering in support of his theory, such trivial remarks as these: "If he (the RECORDER) is certain that the soul leaves the body at death, ought he not to be just as certain as to its definite location in the body before its flight to heaven or hell? Is it located in the foot, hand, or some other part of the body? Physicians have dissected thousands of human bodies, but never have found where in the body it was located." Just before these sentences, this same astute editor declares, "We believe man possesses a soul and spirit, but deny the immortality of either." Because we believe in the soul's immortality, he presses us to locate the soul in the body. May we now kindly ask our wise brother to state its definite location, since he admits his belief that both soul and spirit exist in the body? And if he fails to definitely locate it by the aid of the scalpel, chemical analysis, or the application of the X-rays, should he not in all consistency abandon his belief in their existence?

We are reminded of an incident in which a skeptical young man, in conversation with a minister, declared that he would not believe in the existence of anything that either he, or someone else whom he could believe, had not actually seen. Said the minister, "Young man, have you ever seen your own brains?" "No." "Has anyone else ever seen your brains?" "No." "Do you believe you have any brains?" His answer was not given. Some things are to be seen by the eye of faith. Paul, in speaking of the difficulty experienced by the "natural man," as distinguished from one who is spiritually enlightened, expresses a truth that is of even wider application, when he says, 1 Cor. 2:14, "Neither can he know them because they are spiritually discerned." This is equally true in the controversy between materialists and immaterialists. The former insist upon some physical proofs of immortality. The latter reply that spirit is above the realm of matter and must be "spiritually discerned."

THE AMERICAN PURITY ALLIANCE.

The Twenty-first Annual Meeting of the American Purity Alliance was held in Assembly Hall, corner of Fourth avenue and Twenty-second Street, New York, on the evening of January 25. The evening was one of the coldest of the winter thus far, with the mercury hunting for zero, and the wind sweeping the streets and searching for every open door, loose-jointed window and crevice. But, notwithstanding the bitter cold, those most interested in the success of the meeting were gratified at the favorable attendance. Compared with meetings of the same organization in other days, there was much in the attendance and attention to give encouragement. It was evidence of increasing interest and a willingness to sacrifice personal comfort to maintain this righteous crusade against the disgraceful wickedness of selfish men and women. The programme for the evening was well arranged and carried out. The speakers were Aaron M. Powell, President of the Alliance; Hon. Elbridge T. Gerry, President of the Society for the Prevention of Cruelty to Animals, (Mr. Gerry was prevented from attending, but his written address was read by the Recording Secretary, Naomi Lawton Davis); Dr. A. H. Lewis, Dr. W. T. Sabine, Rev. Antoinette Brown Blackwell, Samuel C. Blackwell, and Rev. S. S. Seward. All of these addresses were full of uncompromising opposition to the schemes of men which seek to extend vice. Some startling revelations were made of facts, as well as the plans and purposes of evil-minded men. Especially pointed were the denunciations of the speakers against all attempts to regulate vice by license. It is an alarming fact that some people have become so destitute of a sense of shame and decency, as to propose to state legislatures the enactment of laws providing for the licensing of houses of ill-fame, the same as is now done in the case of saloons for making drunkards. Well, why not license one as readily as the other? One vice paves the way for the other. There can be no regard for purity where drunkenness is legalized. Both are crimes against God and man. They antagonize the home, the church, the state. To license either is to protect, foster and increase degradation and crime. The fact was brought out at this meeting, that a woman, Mrs. Charlotte Smith, President of a branch of the "Woman's Rescue League,"

presented, last winter, a bill to the Massachusetts legislature, for licensing disorderly houses; and the same woman proposes to try the same bill in the New York legislature this winter. In Massachusetts the bill received *one vote*. It is to be hoped that the commonwealth of New York will be equally as pronounced in its opposition to such a nefarious scheme. Though we could not remain to the close of these interesting services, we were nevertheless deeply impressed by the stirring words of these staunch defenders of our homes, and of a pure and noble manhood and womanhood.

BREVITIES.

LAST month a train loaded with sheep was wrecked on the Santa Fe Railroad. Two thousand and three hundred sheep were killed, five hundred escaping.

THE insurrection in the Philippine Islands still continues without any apparant gain for the Spaniards. It is reported that 2,500 soldiers have deserted the Spanish army and joined the insurgents.

THE rage for high buildings in New York and other cities is causing some uneasiness on the ground of safety. The legislature of the state of New York will be asked to pass a bill limiting the height of buildings on all wide streets to 200 feet.

THE project of completing the Nicaragua Canal, and keeping its ownership and control within the United States, is prominently before Congress. On the general principles of the "Monroe Doctrine," it is urged that our government must control it.

ACCORDING to statistics recently given by Eld. O. A. Olsen, President of the Seventh-day Adventist General Conference, that denomination has 256 ministers, 1,258 churches, and 45,109 members. The increase for 1896 was 3 ministers, 57 churches, 3,981 members.

IT is announced that Lyman J. Gage, the popular and eminently qualified banker of Chicago, has accepted the position of Treasurer in the Cabinet which President-elect McKinley is making up. Great satisfaction throughout the country is expressed with this selection.

A SERIOUS failure in the crops of Australia is reported which is likely to effect the demand for exports from this country. Australia has been exporting 12,000,000 bushels of wheat, but now will have to import at least 5,000,000 bushels. The prospect for better prices is encouraging to farmers.

DR. NANSEN, in preparing for his Arctic explorations, rejected every offer of spirits, because he was of the opinion that their use would render his men less efficient and less able to endure the rigors of the ice-bound regions. The only spirits taken were for fuel to melt the snow and thus obtain pure water.

THE United States Brewer's Association numbers one thousand members and controls a capital of \$300,000,000. There are 1,300 beer-making establishments, employing 35,000 men. The members of the Association are watchful of their interests, and seek to in-

fluence legislation in every state. They freely use money for this purpose.

THE Arbitration Treaty with England is being very carefully considered by Congress. It was thought by many that its ratification would be but the work of a few hours, at longest; but there are some nice points of diplomacy involved which make it important to move slowly and intelligently.

A REMARKABLY cold wave, and in some localities a severe blizzard, visited many states last week, causing much suffering and some loss of life. Nearly the whole country was involved in this unusually icy grip. Those who have been enjoying the mild winter can have, at least, a taste of what might have been handed out in larger quantities.

A FEDERATION of churches and Christian workers has been formed in New York, for the purpose of united evangelical and charitable work in the city. This Federation comprehends at present 140 churches, 11 charitable and educational associations, and hopes to increase the force to more than twice its present numbers.

PRESIDENT LINCOLN was once made quite sea-sick on a steamboat voyage along the coast. His friends sympathized, and one promptly offered to send for a bottle of champagne, saying, "that is the best remedy I know of for sea-sickness." The President quickly replied, "No, no, thank you, I've seen many a man very sea-sick ashore from drinking that very article."

JUDGE McLENNAN, of Syracuse, N. Y., was very indignant over the inefficient action of the Grand Jury in passing by many cases without definite report. The judge refused to accept their report and sent the jury back with instructions to reconsider about sixty complaints for violation of the Excise law. He thought the jury should indite the offenders or clear them, instead of dropping the cases without notice. We believe the Judge is right.

GENERAL WEYLER is said to be on the rampage now, going out from his secure retreats, burning houses, destroying provisions and leaving a black trail behind him. He may be a great man and a true warrior, but thus far his career appears to be a disgrace to civilized methods of warfare and gives little ground for hope to the Spanish government. The cause of liberty in Cuba did not die with the treacherous assassination of their trusted leader, Maceo.

THE recent cold wave accompanied by fierce winds, was especially favorable to large and destructive fires. On the 26th of January a disastrous fire in Philadelphia burned sixty buildings and threw thousands of people out of work. This fire was on Market Street, and it required great efforts to save Wannamaker's large store. The efforts to save it from fire however caused a loss of about \$100,000 through damage from water. This great store gives employment to not less than 4,000 people, and the force, in busy times, is increased to 5,000. At the same time heavy fires were raging in other cities. Chicago, St. Louis, Toledo, Syracuse, Belleville, Mich., and Shelburne, Ont. and Plattsburgh, Neb., all reported heavy fires on the 26th ult.

CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Chicago, Ill.

The New Sabbath Discovery.

On December 28 there appeared in the *Chicago Tribune* a four-column article, the purport of which will appear in the headlines and preliminary statement quoted below:

He Fixes the Sabbath.

S. W. GAMBLE ELUCIDATES FOURTH COMMANDMENT FOR JEWS.

Saturday Idea Is Excluded and the Movable Nature of the Day Is Expounded—Dr. Emil G. Hirsch and Other Hebrew Scholars in Chicago Are Convinced of the Value of the Discovery—Rules Are Cited in Proof.

S. W. Gamble, of the South Kansas Conference of the Methodist Episcopal church, has announced the theological discovery that the Jewish Sabbath was not Saturday, but was a changeable day, and that "remember the Sabbath-day to keep it holy," never referred to Saturday.

It is difficult to estimate the importance of the discovery which is detailed below. When first presented to the great theologians they say, "It is impossible," but when they give it careful attention they gladly and cheerfully indorse it.

The *Christian Endeavorer*, of Chicago, which has for one of its aims the "Rescue of the Sabbath," through its editor, Edward F. Cragin, who gives special attention to this department, learned of the discovery some months ago.

This is the condensed statement:

"The Sabbath of the Jews, from the exodus until at least after the crucifixion, occurred on fixed dates—that is, on the fifteenth day of Abib, or Nisan, each year, because it commemorated their freedom from Egyptian slavery on that date. It occurred the same day of the week with the fifteenth day of Abib until the day of Pentecost. The week including Pentecost contained six work-days and two Sabbaths. The six work-days followed the day of Pentecost Sabbath, which would bring the next Sabbath after Pentecost on the next day of the week to what it had been, preceding that time in the year, making a change of the Sabbath-day at Pentecost to the next day in the week each year.

"The same law holds good in the count of the Sabbath years and the year of jubilee. Each jubilee period was a perfect cycle in itself. The last week of years in each jubilee period contain six work years and two Sabbath years."

Your Western Contributor has been exceedingly interested in this article. It does not come under his specialty; but it fell in his territory. Inasmuch as Doctor Lewis has not taken it up, we have decided to ask the privilege of exposing its fallacy so that not only the "great theologians," but even the common Bible readers might see it. The theory is worked out with great ingenuity, and stated in the form of easy and positive assurance which carries weight with the average reader; not like many another strange light, it is an *ignis fatuus*. The "great theologians" who are reported to have been so suddenly overwhelmed, should be reassured. They were quite right in their first impressions. The theory is impossible.

Bear in mind three general facts.

1. The practice of devout Jews of the present time and as far back as we can trace, has been to keep the Sabbath regularly on the seventh day of the fixed week. Mr. Gamble does not claim the movable Sabbath on *historic grounds*, but on considerations of logic which we shall notice later. Jewish practice, history and tradition are all against it.

2. The Hebrews were surrounded by nations which had the uniform seven-fold division of time. Chaldeans, Persians, Assyrians, Egyptians and Hindoos bring parallel evidence to the existence of a general, fixed week in primitive times.

3. The Bible gives an account of the origin of the week and everywhere recognizes it as a fixed institution. There is no statement

anywhere that the week of the Israelites was to be a shifting one, and that the feast sabbaths were to be identical with the weekly Sabbaths. On the contrary, Jew and Christian alike have understood that the feast sabbaths were separate, additional institutions. Or, in the words of Leviticus 23: 37, 38, "These are the feasts of the Lord, which ye shall proclaim to be holy convocations . . . beside the Sabbaths of the Lord." This is the only natural interpretation of the Bible. No one would think of making any other, did not the exigences of a theory demand it.

The evidences which Mr. Gamble offered to substantiate his theory were not given in any systematic order, but may be grouped under four points:

1. "Their Sabbath was to commemorate the date of deliverance from slavery. Abib 15." It being on a fixed day of the month, like our Fourth of July, it would fall upon a different day of the week each year.

The Sabbath was not a memorial to commemorate the date of deliverance from Egyptian bondage, but a *memorial of creation*. The event which the Sabbath was to commemorate was God's rest on the seventh day of the creative week. Genesis 2: 3 is the account of the circumstances under which the Sabbath was instituted, and the event which it was designed to commemorate: "And God blessed the seventh day and sanctified it." Why? Because of Israel's deliverance from Egypt? No. Israel and his descendants were not yet born. "Because that in it he had rested from all his work which God created and made." This passage stands as a monument to the fact that the Sabbath, instituted in Adam's day, was not Jewish, but "for man."

The testimony of ancient languages is in entire corroboration of this primitive origin of the Sabbath. Not only have they the record of the weekly division of time, but the seventh day of the week had the root name, Sabbath, rest. Now language is embalmed thought, a witness more unerring than the monuments. None of these outside nations, perhaps, kept the Sabbath or gave it any religious significance; but their uniform application, if the root "shavath" to the seventh day points back to a common origin of the idea of which it was the symbol, and stands in striking confirmation of the pages of Holy Writ.

We find also that the Israelites kept the Sabbath before the Decalogue was given. In Ex. 16: 22, "the rulers came and told Moses" that the people were gathering a double portion of manna on the sixth day of the week. Moses replied: "This is that which the Lord hath said. To-morrow is the rest of the holy sabbath unto the Lord." Here we have a fixed week and a fixed Sabbath observed by the people and recognized by Moses as having been given by God at some previous time.

Turn to the Decalogue itself: Ex. 20: "Remember the Sabbath-day to keep it holy. Six days shalt thou labor and do all thy work: but the seventh day is the sabbath of the Lord thy God: . . . for in six days the Lord made heaven and earth, the sea and all that in them is, and rested theseventh day: wherefore the Lord blessed the sabbath day and hallowed it."

This is the official copy of the Decalogue. It is recorded in direct connection with the history of the events at Mount Sinai. These

commandments were said to be "the writing of God, graven upon the tables." It is stated that our week is modeled after God's creative week; that God blessed the Sabbath-day and hallowed it because he rested upon it, and that we are to keep it in commemoration of that event.

Now compare this with Deuteronomy 5: 15, which Mr. Gamble quotes in support of his theory: "And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out from thence through a mighty hand and a stretched-out arm: therefore the Lord thy God commanded thee to keep the sabbath day."

Does this passage contradict the other? Not at all. As the language shows, it was spoken some time afterward. It was a part of one of Moses's sermons. He is rehearsing to the people the law and the impressive circumstances under which it was given. A verbal sermon to Israelites, it gives the special, national reason why this people should keep a commandment given long before.

In Deut. 4: 33-40, Moses recounts God's deliverance of Israel more at length and gives it as a reason why people should keep all the commandments of God. But why was the fourth commandment singled out by Moses in that sermon and the people asked to remember the deliverance from Egypt in connection with it? For the reason that the fourth commandment is singled out all through God's dealings with his people as a test of loyalty to him. Read Ex. 31: 13, 16, 17, for a very clear and positive answer to this question, an answer which this generation will do well to ponder: "Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations."

(Concluded next week.)

THE BROTHERHOOD.

FURTHER SUGGESTIONS.

From the encouraging reports that have come from a number of our pastors, who preached on the Sabbath question, December 5, we more readily comply with the request made by the "Brotherhood" that we suggest certain days in the year when all our pastors and churches shall be invited to consider special interests, to which we as a people are allied.

Of course it is at the option of each pastor and church, whether they will unite with the others in considering these questions at the times mentioned. Communion services or other arrangements may make it unwise for some churches to do so. These may be able to hold the special service a Sabbath earlier or later than the time appointed, and find it more convenient, in their particular case. But to as many as can and choose to observe them, we suggest the following order and subjects:

First Sabbath in March,—Temperance.

" " " May,—Missions.

" " " July,—Education, or Our Schools.

Second " " Sept.—Systematic Giving, or Benevolence.

First Sabbath in Nov.—The Sabbath, or Sabbath Reform.

First " " Jan.—Annual, or New Year's Sermon.

You will notice that commencing with January—when perhaps most pastors will choose to preach an annual sermon of such a character as suits their circumstances,—the special services will follow once in two months;

with the single deviation of placing one on the second Sabbath of September, so that the first may be used to make a report of Conference if desired.

At the special service for systematic giving, just after the stirring sessions of Conference, will be a good time to plan what we will do the coming year, and how we will do it.

Again the special service for education in July will usually come after the Commencements of our schools, when the students are home for vacation. We will preach about sewing the good seed on the world's great fields in the Spring, as the "husbandman" goes forth to sow his fields.

The temperance service is well fitted to follow the winter season, when our minds have been directed by extra meetings, and the influences of the new year toward reforms and good resolutions.

God's Sabbath being the last day of the week, may appropriately occupy our attention for the last special service of the year.

Let us all pray for the Brotherhood that we may each and all so live this year that it will bring us one year nearer that "Sabbath rest" which "remaineth . . . for the people of God." R. V. Heb. 4: 9. We shall be pleased to see some short temperance articles and news items in the "Brotherhood" column before our temperance service, March 6.

I. L. C.

DENOMINATIONAL LITERATURE.

One of the vital questions that confronts us to-day, one that stands closely related to our denominational life and growth, one that will have much to do with the settlement of our future as Seventh-day Baptists, is that of denominational literature. The careful student of the past, looks, not so much to the statistical history of a period or people, to know what is its real life, or what may be the influence of that period or people upon the world, as to the literature in which is written and preserved, the best of its life. If, as Seventh-day Baptists, we present our claims before the thoughtful, intelligent mind, one of the first things we are required to do in support of our denominational claims to confidence and respect is to produce a literature that bears the stamp of worth and excellence.

The need of a literature embracing science, poetry and writings upon many important subjects, is keenly felt by those who stand in the front ranks of Sabbath Reform and denominational growth. Some steps have been taken along these lines. How glad are we to produce the works of A. H. Lewis, and that masterly work of T. B. Brown, "Thoughts suggested by the Perusal of Gilfillan." Yes, and how do we feel the thrill of pride running through our veins as we place in the inquirer's hands "The Golden Link," by L. C. Rogers, and "Autumn Leaves," by Mary Bassett Clarke, as representatives of the poetical thought and sentiment of our people. As I take into my hand and drink in of the sweet and blessedly helpful spirit of that book, "President Allen's Life and Sermons," prepared and brought to us by Mrs. Allen, I feel that we owe to her and her assistants a word of praise for preserving these things in so delightful a form, thus making a worthy addition to our denominational literature. Very much in this direction has been lost for want of sympathetic support and encouragement of those who were our thinkers and workers. Froude, in his "Science of History," well says, "we might disagree about the character of Julius or Tiberius Caesar, but we could know well enough about the Romans of the Empire. We have their literature to tell us how they thought, we have their laws to tell us how they ruled." May the Lord help us to realize how much we need a literature that shall stand on a par with the best; a literature that shall reveal the "conquering power of consecrated toil and labor."

E. A. WITTER.

UNIVERSITY OF CHICAGO.

Tract Society Work.

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

SELLING OUR PUBLICATIONS.

No part of our denominational work is so undeveloped as the selling of publications. This has been and now is a source of much anxiety to the Publishing House managers. There seems to be much indifference on the part of people generally, in this direction. This is the more surprising since the people own the publishing interests, and everything that builds them up is for the good of the people. To refuse or neglect to support our publications is like a man who neglects his own business.

The North-Western Association has done more than any other in circulation and selling tracts and literature. Under a committee appointed at its last session, canvassing from house to house for the "new series" of tracts and for books has been eminently successful even from a financial point of view. Writing of this work the Secretary of the committee says:

Bro. Crandall went from house to house taking in First-day people and all, and he reported more sales of your series of tracts and the Hand Book, among the First-day people than among ours. In all the societies save one his receipts, above the cost to us of the tracts and publications, met all the expenses; in one society we are behind a little.

These sales included several books, but were mainly the new series of twelve tracts and the Hand Book. This experience on a comparatively small scale, leads us to believe that with the publications of the Tract Society, which are now available, a persistent and wise canvasser could earn fair wages, not among our people only, but almost anywhere, especially in farming communities, country villages, and smaller cities. The experience of other denominations supports this conclusion.

SALE OF TRACTS BY CHRISTIAN ENDEAVORERS.

An earnest appeal, and a liberal offer as to percentage were sent to all our C. E. Societies several months ago; but up to date very little response has been made. Two societies have reported sales from the Eastern Association. One of these, considering its field, was a discouraging report. We know of one society in the West, which secured its supply from the Northwestern Depository, and made fair sales, and a good income. Beyond these three cases we know of no response. Perhaps others have sold of which the office has not yet heard. We hope so; for continued want of effort would indicate a decay of denominational spirit.

A new booklet is now in press—"The Catholicization of Protestantism on the Sabbath Question," which contains much new and valuable matter, not published heretofore. It is hoped that this will meet with better success. The North-Western Association has set a good example, and we hope that others will follow it. The Secretary of the committee suggests that it will be best for churches—unless in case where several are close to each other—to secure the work done by some one within their borders—and thus save cost of travel. Remember this work is not asked as a favor nor gratuity. The Publishing House on the "new series of tracts" offers much more than all its profits to the canvassers. Must it plead with people to help themselves?

SOMETHING PRACTICAL IN SABBATH REFORM?

Scores of letters are awaiting our attention after an absence from the office of the *Evangel and Sabbath Outlook* for two months. Some of these are so long as to preclude the possibility of their publication. Some of these rediscuss questions which have been considered so many times in our columns that they must now be put aside, for the time at least. Two points are brought out in a letter which appears below, which deserve attention. The letter also discusses other points for which space cannot be given now. The first half of the letter is as follows:

SYLVANIA, Ohio, Nov. 19, 1896.

To the Editor of the *Evangel and Sabbath Outlook*:

My Dear Sir:—I am well aware that it is not good form for any person to try to enter a caustic discussion between man and wife. So if a third person comes into a religious discussion, by force or otherwise, he is apt to have to meet the combined attack of both disputants. Nevertheless I wish to enter the arena with my t(rusty) pen for a few words upon the discussion of "A Peculiar Letter" in your paper of November 19th inst.

First of all are you not just a little biased and somewhat obstreperous when you say that "the Seventh-day Baptists cannot afford to stop their work now, even after the receipt of Bro. Humbert's letter"? Do you not think it would be wise and polite to stop, even now, the waste of their energies upon a question that is so firmly settled that it will not and cannot be changed? Two hundred and fifty years is a long time to work with very little perceptible result. And what influence Seventh-dayism has is not conducive to the maintenance of any day sacred and holy. If they could break down the Christian Sabbath they could not necessarily establish the Seventh-day as the Sabbath, and the result would be that the (old) new Sabbath would have greater and stronger opposition than the First-day Sabbath.

You would say, no doubt, "As the Prohibitionists do," "I am working for principle." But does it seem polite, or wise, or commonsensical to keep on working for a principle that never solves the difficulty; would it not be better to adopt some plan that will place upon the statutes some legislation that will confer some practical benefit upon the public? My answer to your "working for principle" is this, "That the First-day Sabbath is so deeply rooted in the Christian mind that it does not seem likely that it will ever be eradicated. People as wise, and as pious and as godly, and as devoted to principle as we are have established our Sunday as the day of rest; others with equally high Christian principle have perpetuated it. The matter is so deeply rooted in enlightened minds that the Christian Sabbath has recognition in the laws of the lands. Had we not all better, then, put forth our energies toward some practical reforms?"

There now will you give up, and can the Seventh-day Baptists afford to stop and do some practical work for the salvation of men?

Very truly yours,
REV. WILLIAM G. ROBERTS.

The points made by our correspondent are these:

1. Sunday is too firmly fixed to be moved.
2. The influence of our work does not conduce to the sacredness of any day.
3. Help make some practical law for Sunday.

1. If the statements of those who are foremost in seeking the salvation of Sunday be accepted, instead of being firmly fixed, Sunday is already undermined unto destruction. On every side, when men are not seeking to evade the claims of the Sabbath they are bemoaning the decay of Sunday. That Sunday is fixed as the *great holiday* of the Christian world there is no doubt. And in this fact is one strong element on which our plea for a return to the Sabbath is made. Sunday began as a holiday. When the change of the Sabbath was attempted three hundred years ago, the fundamental features of the Puritan theory were borrowed from the Seventh-day Baptists. They said, Protestant doctrine

requires a return to the Sabbath on the basis of an unabrogated fourth commandment. Puritanism answered, "that is correct except in the matter of the day. It is true that the Bible and the Law of God are above the custom of the church, but it is too great a concession to Judaism to accept 'Saturday.' We must transfer the law to Sunday." The only time in the history of Sunday when it has had any essentially Sabbatic character was for a brief period after it borrowed the foundation on which the Sabbath rests. But this compromise had so much of weakness in it that already Sunday has gone back to its original type.

There are two facts which utterly disprove Bro. Roberts' assertion that "Seventh-dayism is not conducive to the maintenance of any day sacred and holy." First, that already noted, that Sunday was never considered as the Sabbath, and was never called the Sabbath until the compromise of the English Puritans which attempted to transfer it to the platform of the Seventh-day Baptists.

Another fact is that Sunday is better observed to-day where the influence of Sabbath-keepers is strong. Their position teaches regard for the law of the Bible; and Christians who care for Sunday at all are stimulated to its observance by the example of their Sabbath-keeping neighbors. The worst and widest desecration of Sunday is in places where the influence of Sabbath-keepers is unknown. Sabbath-keepers insist upon conscience toward God and his Word. The popular idea concerning Sunday places its observance on convenience, or civil law, and this low-ground conception cultivates holidayism. The worst enemy which Sabbath-keepers meet is the popular theory that "It makes no difference which day you keep if it be one out of seven."

CIVIL LAW?

Bro. Roberts' appeal to us to cease pleading for the enthronement of the Divine Law and lend a hand toward some civil law which will help to save Sunday, is both pathetic and smile-provoking. Does he realize how long civil law has been the prominent authority in Sunday-observance, and how it has already resulted in holidayism? Dating from 321 A. D.—Constantine's Pagan law—Sunday has had the support of civil law for about 1,600 years. The world has had Roman law, Roman Catholic law—Gothic, Saxon, French, Teutonic, etc.

Since the Reformation, Protestant laws have had all the strength that German, French, Swiss, Scotch and English wisdom could command. Under monarchies, empires and republics the experiment has been made. State-churches, with Emperors and Kings at the head, have vied with the Catholic church and its Pope to secure satisfactory Sunday laws. Extreme Puritanism under Cromwell in England, and under the colonies in the United States tried its hand and heart. And now, after fifteen hundred years of failure with the "Continental" holiday Sunday in possession of the world, with the rush and roar of business and revelry almost drowning the feeble protests of the few, Bro. Roberts appeals to us to cease from useless efforts to exalt God's Law and join in the still more useless experiment of trying to do the impossible by civil law.

Bro. Roberts thinks that two hundred and fifty years are a long time for the useless efforts of Seventh-day Baptists. How does that compare with fifteen centuries and more of civil law failure, even when supported by state-craft and popular theology combined? Civil law, with every human advantage, has only made a holiday of Sunday; and with all that it has been able to do, aided by false prejudice and false theology against the Sabbath, the latter is yet strong and vigorous.

No, Bro. Roberts, we cannot afford to stop yet. God's Law, so long ignored is not dead, and it will yet rise to victory over the ruins of a civil law holiday whose false claims carry inevitable defeat and ruin.

Missions.

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

THE appropriations made by the Missionary Board for the year 1897 are as follows:

For the China Mission—salaries of the missionaries, expenses of the Boys' and Girls' Schools, incidental expenses, \$3,950; for Holland, \$450; for London, \$1,200; making the total for the Foreign field, \$5,600.

Last year the appropriation for China was diminished \$600, as Dr. Swinney and Miss Burdick were in the home land, and received only half pay. The appropriation for this year will be lessened by \$300, as Dr. Swinney is still at home.

On the Home field, \$1,300 is appropriated this year to assist the small churches in the support of a pastor; \$2,500 for evangelistic work; \$2,400 for general missionary work; \$900, salary of the Corresponding Secretary; making a total of \$7,100 for the Home field.

There are the traveling expenses of the evangelists, general missionaries and the Corresponding Secretary, more or less, to be met. The appropriation for evangelistic work this year is \$1,000 less than that of last year, which was \$3,500, of which about \$300 was not used.

The churches and the people are the constituency from which the funds are to come to meet these appropriations. Last year, 1896, there were 64 churches that contributed as churches to the Missionary Society, for missionary and evangelistic work, and 46 churches that contributed nothing. Of all the churches the Missionary Secretary has visited in the interests of systematic giving, he has not found one, in all its giving to the Missionary and Tract Societies, in a year, that has averaged four cents per resident member per week. Some have averaged one-half a cent per member per week, some one cent, and others have averaged two and three cents a member a week. One cent a day for a year from each member of our churches would give about \$33,000 to the Missionary and Tract Societies to use in carrying on denominational work. Can we not do that for missions, evangelism and Sabbath Reform? Let us all do it, and more.

SEC.

FROM GEO. W. LEWIS.

To us, as a church and a community, the quarter just closed has been in many respects, from a religious standpoint, the most eventful one in our history. Besides our regular services, which are usually well sustained, on Nov. 12, the ninth session of the Seventh-day Baptist South-Western Association convened with the Hammond church, and, although, aside from Hammond only two persons were present from within the Association—Bro. J. F. Shaw, of Fouke, and Bro. G. F. Heard, of Palmetto, La., yet the sessions of this meeting were exceptionally interesting and helpful. This condition was made possible and certain by the presence of the four visiting delegates from the North—Dr. Lewis, of the Tract Board and General Secretary of the work of Sabbath Reform; Bro. Prentice and wife, of Adams Centre, N. Y., representing the Eastern, Central and Western Associations; and Bro. Saunders, our much esteemed and eminently successful evangelist, who also represented the North-Western Association. While we recall, with great pleasure and profit, the session of 1892, held in Hammond, with Dr.

Main, and Brethren Livermore and Cottrell as delegates from other bodies, and while their work and their words were very acceptable and long to be remembered, and while the labors of Brethren Threlkeld and Gardner and the Missionary Secretary were wonderfully helpful and encouraging, yet perhaps we never had in Hammond, at one time, three men representing such wide and so emphatically different fields of labor as those recently with us; Dr. Lewis standing as the chief, and worthy and much respected leader in the great work of Sabbath Reform; Bro. Prentice, whose careful and faithful work places him nearly or quite at the head of our most successful pastors; and Bro. Saunders, whose work in Hammond, and elsewhere, can never be fully estimated till he who holds the reins of God's eternal kingdom, who also shall sit in judgment over the quick and the dead, shall send forth on the wings of the morning, that glad triumphant welcome, "Well done thou good and faithful servant, enter thou into the joy of thy Lord." The work of these three men has been to us, as a church and community, a great inspiration and encouragement in our work for the Master. Dr. Lewis remained with us six days, thence passing to Boulder, Col. His work here was very acceptable and helpful in many ways. He preached five powerful sermons, besides giving much valuable aid in the general work of the Association.

If Boulder, Nortonville and North Loup were blessed as we of Hammond, the Tract Society may feel doubly paid for the expense involved. Bro. Prentice and wife remained some two weeks, Bro. Prentice preaching several very helpful and instructive sermons, besides assisting in a great variety of ways, both in the Association and the revival meetings. Evangelist Saunders spent about six weeks in Hammond; five of which he was both conductor and preacher of the most general and successful revivals that Hammond ever saw. Though rain interfered to some extent for a few nights, yet such was its character, and such was the character of the interest, that not a single session was omitted. The meetings, though held in our church, were in many respects of a union character, the audiences being composed of Seventh-day Baptists, Congregationalists and Methodists in nearly equal proportions, besides several regular attendants from the First-day Baptist and Disciple churches. To these were added the great throng outside of all church lines. With but slight departures, order and good feeling prevailed throughout. Nearly every Sunday the other services of the town were cancelled, and our church packed to its utmost capacity, especially at night, some 450 to 500 souls getting inside the church, and occasionally some returning to their homes, because of lack of room. Though Bro. Saunders did all of the preaching, save the assistance given by Bro. Prentice, yet the pastors of the place were regular attendants and took an active part in all meetings.

In summing up the results of these meetings, we may say, that besides a general awakening of the church, many backsliders were reclaimed and some seventy-five young people went forward for prayers, many of whom, we trust, will join the various churches of our village. Most of our own young people were already members of the church, but on Sabbath-day, December 19, it was our privi-

lege to lead two young souls into the baptismal stream, thus publicly putting on their Saviour by this ordinance of God. We look for others to join us soon, either by baptism, letter or as converts to the true Lord's-day. Two of the brethren have already taken up this latter cross of keeping the Seventh-day Sabbath. I refer to Bro. Heard of Palmetto, La., but now of Hammond, and Bro. A. J. Calkins, of this city; the former coming from the Missionary Baptist, and the latter from the Disciple church. As evidence of the general awakening, a woman's meeting has been organized, with meetings on Wednesday afternoon of each week. A men's and boys' meeting is also in operation; services every Sunday afternoon. At the last meeting a constitution and by-laws were adopted as a basis of a Y. M. C. A. just founded. We trust that this organization will be of great benefit to the town, and through it reach many that at present cannot be drawn into the church. Surely the Christians of the place came the nearest being one in heart and mind and general purpose of anything ever seen in Hammond. And only for the fear of breaking this unity and fellow-feeling, we only wish that in the near future Dr. Lewis could return and sow the seed of Sabbath truth, which he is so well calculated to do, and while the spiritual soil of the heart is so thoroughly broken up. This would seem to form a grand climax to all other efforts so efficiently put forth, and yet, we rest content in doing our part as best we can, still believing that Dr. Lewis' visit here, though but little was said to the general public concerning the Sabbath of the Bible, has done more for our cause and Sabbath truth than had he come later, as a stranger, simply to do his special work. It would have been, as we confidently believe, placing the "cart before the horse." But surely the work now done is a mighty forerunner to a future visit, and will insure him an audience and a hearing that could not have been otherwise obtained, and while it may not seem the best economy in means, we do think it best for the sake of the cause. People cannot be hurried in taking up a new and unpopular doctrine. We hope and pray for another visit at no distant day, and we believe good results would follow. But we are thankful that even a few are studying the subject, and the people generally are drawn to us as never before, because of the work done in the Association and revival meetings.

Because of these meetings and sickness in the Beauregard society, we did not make our usual visit last quarter. We expect to go up in the near future. Because of limitation in numbers and smallness in purse they need your prayers, your sympathy and your words of counsel and good cheer. Pray for the cause in the great Southwest.

HAMMOND, La., Jan. 8, 1897.

MISSION OF SORROW.

God cannot show us the stars while the sun shines in the heaven; and he cannot make known to us the precious things of love which he has prepared for our nights while it is yet day about us. Christ says to us then: "I have yet many things to say unto you, but ye cannot bear them now." We could not understand them. But by and by, when we come into places of need, of sorrow, of weakness, of human failure, of loneliness, of sickness, of old age, then he will tell us these other things—these long withheld things—and they will be full of joy for our hearts. When night comes he will show us the stars. —J. R. Miller, D. D.

Woman's Work.

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

THE CALL.*

BY C. A. J.

Dost thou hear the Saviour calling?

"See, my harvest standing ripe,
Precious grain's already falling,
Waiting for thy sickle bright."

When the spring of life is past,
And the snows of winter fall,
Wilt thou, dreaming till the last,
Be deaf to every tender call?

Stretch out thine arm in earnest
To the work so near at hand,
'Tis not long until thou learnest
Life is made of drifting sand.

"Didst thou help my harvest gather"?
In the end, he'll ask us all;
Wilt thou answer then, my brother,
"I was waiting for thy call."

SALEM, W. Va.

PURITY.

In this broad subject we have one that touches society in all walks of life, from the king in his pride and power to the poorest human being in the universe. All alike must have clean hands and a pure heart if they would "ascend unto the hill of the Lord."

Jesus, the great Teacher and Saviour of mankind, taught this as one of the fundamental principles of the religion he came to establish. In his Sermon on the Mount he said: "Blessed are the pure in heart, for they shall see God." At another time, taking a little child and setting it in the midst of his disciples, he said, "Except ye be converted and become as this little child, ye cannot enter into the kingdom of heaven." What could be more pure and innocent than a little child, its soul white and spotless as the new-fallen snow? Upon this soul, from the earliest moment of comprehension, parents and teachers are helping to make the impressions that are life-lasting, yea, that are eternal. Oh, what a responsibility rests upon us! The child's mind is "like wax to receive and like marble to retain." How important, then, that these early impressions should be pure and noble.

It is this very thought that has prompted the W. C. T. U. to take up this line of work, and try to teach our children and youth that a pure mind in a clean, healthy body is what God's Word teaches as the ideal human being. The Word of God says that these bodies of ours are the temple of the Holy Ghost. It also says, "He that defileth this temple, him shall God destroy; for the temple of God is holy, which temple ye are."

To the teaching that our children and youth are receiving in the L. T. L. and in the public schools, along the lines of scientific temperance, we ought to add the lessons of the White Cross. I fear many times the people who are outside of the W. C. T. U. do not really know what great things these Christian mothers and sisters are trying to do for the children and youth of this time, in training them against the drink and tobacco habits. Mothers, do we not see there is need of work when we read of the terrible effect of these things upon our boys? I shudder as I read some of the facts given in the papers. Only the other day, a young boy was trying to show his companions how many cigarettes he could smoke in succession. He smoked nineteen, but did not finish the twentieth. The

* The above verses were originally written for a young man, an earnest, consecrated Christian, who felt impressed that he was to find his life-work in the gospel ministry, but who delayed entering upon that work, with the plea, "The Lord has not yet called me."

cost of those twenty cigarettes was his own life. He lingered only two hours before he died. I shall think of that young life going out in darkness, every time I see a cigarette. Is it any wonder that we mothers are the sworn enemies of rum, tobacco and narcotics, when we see the ruin they may bring into the lives of our loved ones, and into our own lives?

There are other reasons why we are trying to fight these things. They not only work ruin in the body, but they so weaken the moral nature that the temptation to become impure in their lives has more power to lay hold of them. This is especially true of the drink habit. It both destroys the will power, and dims the spiritual vision, so that *impurity* does not appear to them the vile thing that it is. In many a loved Christian home to-day, there are those with wrong ways of thought and living, not because they desire to be impure, but because they have not learned the laws of their being. Lack of knowledge often lies at the root of physical degeneracy. The White Cross, with its pure precepts comes to supply just what has been lacking in the training of our youth. It appeals to all that is noblest in a young man's heart, and, best of all, it leads the young and untried heart to Christ for strength, and loyal, trustful service. "Sacred and beautiful is the mission of the White Cross." The following is its pledge:

I promise by the help of God—

1. To treat all women with respect, and endeavor to protect them from wrong and degradation.
2. To endeavor to put down all indecent language and coarse jests.
3. To maintain the law of purity as equally binding upon men and women.
4. To endeavor to spread these principles among my companions, and try to help my younger brothers.
5. To use all possible means to fulfil the command, "Keep thyself pure."

The principle upon which this movement rests is that to be forewarned is the only safe way to be forearmed; that virtue based upon knowledge is safer than innocence based upon ignorance.

How many mothers shrink from sending their children to the public school; but, mothers, could we not so impart the mysteries of creation to our children, as to impress their minds with such a sense of sacredness that they would not desire to converse about them? Teach them that God's laws are all equally holy. Teach thoroughly that to the pure all laws that God has made to govern all creative work, whether plant, animal or human life, are pure. Impurity is a result of sin. The soul that is impure gets away from God, and has no thought of him in all its ways. The soul that stands continually in the sacred presence of the dear heavenly Father, and looks up into his loving face, cannot remain impure in thought or action. True prayer, real communion with God, the talking with God that brings new messages back into our hearts, leads us away from sin.

So, the surest means to secure purity of life to children and youth is to bring them in touch with Christ. Teach them by our own lives to walk with God. In the past we have taught men to be brave and women to be chaste, but now let us teach that bravery is not isolated from chastity. That we want more purity and less cowardliness in the lives of both men and women. It is said that the hand that rocks the cradle moves the world.

How great, then, is the responsibility resting upon that hand. Mothers, let us teach our boys and girls alike that the laws of purity are the laws of God, and that God is no respecter of persons, and will not look upon sin with any more allowance in the one than in the other.

Let every girl be taught from her childhood that every departure from a modest deportment weakens her own moral nature and diminishes the regard in which she is held by others.

The women of to-day as they are permitted the high privileges of education are progressive. New paths are opening up before them. New duties and responsibilities are laid upon them, but there can never be higher honor or greater responsibility than comes to the mother in training her daughters and holding them up to a pure standard of modesty, honor and virtue.

No new privilege can be properly sanctioned in good society which tends to lower the standard of true womanhood. The same divine law of purity and virtue must ever prevail.

Mothers, let this training commence while the children are small and can be molded by your teaching and precepts.

Solomon said, "Train up a child in the way he should go and when he is old he will not depart from it." We can not get out of a mature character that which was not builded into it when the youthful nature was in development. Let us not grow weary in well-doing. Let us not weary in the work God has put upon us. Let us sow the seeds of purity day after day, in sunshine and in shade, praying that God may bless the work and trusting that one day we may gather precious sheaves for the Master.

M. M. S.

LOST CREEK, W. Va.

PHOTOGRAPHS OF MISSIONARIES.

Our Woman's Board is now ready to furnish photographs of Miss Susie Burdick, our returned missionary. The pictures are in two styles of finish, the gloss and platinum, but all sell at the uniform price of twenty-five cents. Please send in orders promptly and do not forget to include the other missionaries if you have not the full collection. Give these earnest workers a place in all your homes, so that you may remember to pray for them and to give generously to their work. Orders sent to me will be promptly filled.

MRS. ALBERT WHITFORD, Cor. Sec.

MILTON, Wis.

SPIRITUAL LONGINGS.

Men long for riches as they long for food. They crave love, they crave fame, they crave power, they crave knowledge, they crave silver and gold, and they live and die with their cravings unsatisfied. Many a man who has given his life to the pursuit of material wealth has died in want. This is the story of the alchemists of old, who devoted themselves to a search for the secret of turning all things to gold. There was one Gabriel Plattes, for example, who gave long years to this study, and wrote a book on the subject more than two centuries ago. He told how he had at last succeeded in making pure gold, but before he could avail himself of his discovery, he "dropped down dead in the London streets for want of food." There is a longing that shall be satisfied, but it is not for gold. "Blessed are they which do hunger and thirst after righteousness; for they shall be filled."—*Sunday-School Times.*

SERMON.

BY REV. N. KINNE.

A sermon delivered at Pittsfield, Ill., July 4, 1880. Texts, Prov. 14: 34. "Righteousness exalteth a nation, but sin is a reproach to any people." Isa, 60: 12. "For the nation and kingdom that will not serve thee shall perish; yea those nations shall be utterly wasted."

It is eminently fitting as the years go silently by freighted with experiences of the divine goodness and mercy, to pause and consider the lessons which they bring us, whether they be admonition and warning against a disregard of inspired and providential teaching, or of encouragement in well doing. Such consideration or review, whether taken from the standpoint of our secular, social, political, or religious life, might supply material for the ordering of practical life in the future. God has set up way-marks and guide-boards all along the track of the ages and generations, which have preceded us, and if we are wise their silent yet impressive voices will not be unheeded. God is an unchangeable being. The principles of his moral government are as unalterable as the laws of the material universe. To make that statement so simple that no one can misunderstand it, let me say, I mean that disobedience to the requirements of the Word of God in respect to our conduct in the various relations of life, will surely do us harm; just as surely as though we were to mutilate our persons or drink poison. The person who lies, steals, or defrauds his fellow-beings, who indulges pride, excessive anger, or other unlawful passions, sooner or later will reap a harvest of pain and sorrow. Can one take fire in his bosom? etc. The high and mighty Ruler of the universe is not indifferent to human actions. He is the righteous ruler among the nations, and deals with them, and with communities and cities, and with political parties—with churches and associations of men for religious, as truly as for other purposes; much as he does with individuals. We do not lose our personal responsibility by belonging to a corporation, open or close. In the ages of the past whenever a nation or society of men has committed itself to the support and maintenance of injustice, oppression and God-defying wrong, they have found omnipotence too strong for them, and in due time they have been destroyed. All along the track of time are strewed the wrecks of wicked cities, communities and nations, with their monuments of pride and ambition. How fully and forcibly is this truth illustrated in the utter subversion and overthrow of such cities and nations as Tyre and Nineveh and Babylon and Jerusalem. While the providential government of the world is only partially retributive, I repeat the sentiment: that a course of well-doing, in obedience to the will of God, will be certain to promote our happiness and well-being; and on the other hand, disregard of Divine authority will result in harm to the offender.

My text says that righteousness exalts a nation, etc., but what is righteousness? Can infidelity give a rational and satisfactory answer to that question? Certainly not, because it has, outside of the Bible, no recognized, reliable standard of right. Righteousness in an individual or in a nation has reference to human acts or conduct. That is right which is conformed to the true or in-

fallible rule or standard. If we look about us for those principles of conduct which tend to exalt individual and national character, we shall find them nowhere except in revealed religion. A little more than one hundred years ago, a nation was born, which is now one of the freest, most prosperous and strongest nations in existence. On the 4th day of July, 1776, our patriot fathers in Continental Congress assembled, put their names to the immortal Declaration of Independence, declaring the people of these colonies forever absolved from their allegiance to the British Crown and government—declaring that those 13 colonies were, and of right ought to be, free and independent states. That was one of the most important state papers or documents ever emanating from any body of men, in any age or nation. Ever since I came to know the contents of that declaration, I have believed in the principles it embodies and sets forth. They have ever been my political creed. The signers of that declaration appealed to the supreme Judge of the world for the rectitude of their intentions. The population of these states was then about 3,000,000. Great Britain was then one of the strongest nations on earth; these United States among the weakest; and yet, American independence was secured—the cause of liberty triumphed. God so ordered things that the right prevailed. The remark of Napoleon Bonaparte, that Providence is on the side of the heaviest battalions, has been proved, in many instances to be false. Providence favors the right whenever his own purposes of mercy or of judgment may be thereby subserved.

Jehovah is the moral Governor of the universe; the source of law, right and justice. The principles of his government of intelligent beings are based upon the eternal fitness of things. Righteousness in a nation or kingdom consists in adopting such principles and enacting and executing such laws as shall secure to every person his just and equal rights in every relation, occupation and station in life—in short, a righteous government gives protection, and vindicates the right to life, liberty and the pursuit of happiness, to every person within its jurisdiction. Such a government we have, as far as pertains to the constitution of the United States and the laws enacted in conformity thereto.

What we need most of all in our present condition is men of moral integrity to execute the laws, to administer the government; not in the interest of any political party, but in harmony with the general good. The true glory and exaltation of a nation does not consist in its army and navy, its commerce and material resources, but in the moral integrity and intelligence of its people. I assert without the least fear of successful contradiction that there is no known basis or ground of morality which has ever in any age or nation produced an individual or community of really moral persons, outside of revealed religion. You may tell me, perhaps, that Robert Ingersoll is a moral man, notwithstanding his avowed infidelity. I reply that for all the principles of morality he professes, he is indebted to the influence of the Bible and the Christian religion, which he is laboring to destroy. Mr. Ingersoll, I am informed, was reared in a Christian family, and no doubt owes to the influence of the Christian religion the intellectual culture which he

has received; and much the same is probably true of most skeptics, at least in this country. What a reproach to himself and harmful to his fellow-men is the work of the infidel. It might be truthfully said of him as was said of Judas, It had been good for that man if he had not been born.

Sin is a reproach to any people, is one of the announcements of divine revelation. Sin is the transgression of the law of God. The moral law was originally written upon the two tables of stone and delivered to Moses from the midst of fire and smoke and tempest. It was also written upon fleshly tables of the heart. The first requirement is, "Thou shalt have no other gods before me," and forbids the making of any image or likeness of anything to worship it. The sin of idolatry was among the first national violations of the law of God, and it has been all along the ages one of the most God-provoking sins of which nations or individuals have been guilty. The most signal judgments and the direst calamities which ever befell the nation of Israel came upon them on account of idolatry. Instead of devoutly and humbly worshiping Almighty God—the living and true God, who created the heavens and the earth, and holds the universe as in the hollow of his hand, and who alone is worthy to be praised—they adopted and served the gods of wood and of stone, the works of men's hands. The result was national dishonor, degradation and ruin—that people long since ceased to be a nation and are dispersed among all the nations of the earth, and yet preserved as a distinct people wherever they are; as everyone acquainted with their history knows. The nation of Israel is the most conspicuous example and illustration of the truth of my text recorded on the pages of history. While obedient to divine law, during the reigns of David and Solomon, the nation attained an exaltation, honor, dignity and glory far surpassing those of any other nation. But when they forsook the Lord God of their fathers and relapsed into idolatry, the glory of God departed and they were sold into captivity, and finally utterly wasted. The history of the world shows that the only basis of true national greatness and glory consists in the principles of moral purity, justice and humanity, which are embodied in the New Testament principles and teaching. Moral principles are unchangeable; so is also the relation of cause and effect. What has secured prosperity and true exaltation in the past, and also that which has brought disaster and ruin upon communities and nations—other things being equal—we may rest assured will produce the same results in time to come.

Let us look for a little time at our own country. This nation had a religious origin as truly as that of Israel; and let me say to you in all earnestness and solemnity that the life of this nation—the perpetuity of our free institutions and of our happy form of government, with the future progress and greatness, material, social, intellectual and moral—depend upon having enthroned in the hearts, and exemplified in the lives of the masses of our population, the sacred principles of liberty, equality, justice, morality, and religion taught by Christ and the inspired writers, the very pillars of this republic. Some suppose that all that is necessary to secure the future progress and glory of our common, our beloved country is to educate the people;

in the common acceptation of that term, that morality will keep pace with the intelligence of the people. Facts, in connection with a merely intellectual education, satisfy me that such a sentiment is delusive and false. Intellectual culture unaccompanied with moral principle only qualifies a person to become a more accomplished villain, and a more dangerous character in the community—so that in addition to intellectual training there must be some power and influence adequate to secure moral integrity of character. I maintain that there are no means which ever *have* secured or *can* to the same extent secure integrity of character as the principles of revealed religion. Our only rational hope that this nation will be perpetuated is in the intelligence and moral integrity of the people; and the only reliable means of securing and building up moral character among the people is Bible Christianity. What then is the duty of every American citizen—of every true patriot? Plainly it is this, to carry into effect so far as practicable the command of God to Israel as recorded in the 6th chapter of Deuteronomy: "And these words, said God, which I command thee this day shall be in thy heart," etc. Let every father, and every mother, and every guardian, and every teacher of children and youth obey this direction, emanating from the source of truth, and purity, and wisdom, and power.

To know, or receive, or believe the truth of God's Word in the heart is a necessary qualification for teaching it to others, etc. One cannot teach what he does not know. Righteousness is a better and surer guarantee of the perpetuity, progress and glory of a nation, than any possible army, or ordinance, or material resources. Let truth and moral integrity, as taught in the Inspired Writings, be inculcated in all our families and schools, of every grade and kind, from the primary school to that of the university, or, better still, let the counsel of the nation's hero, U. S. Grant, given to the children and youth of this country, in 1876, be sacredly and faithfully carried out and exemplified, and a glorious future is assured to this nation. The advice of Gen. Grant was given in response to a request of the Editor of the *Sunday School Times*, asking of him some message to the children and youth of the United States. He said, "My advice to the Sunday-schools—no matter what their denomination—is hold fast to the Bible as the sheet anchor to your liberties; write its precepts in your hearts, and practice them in your lives. To the influence of this book are we indebted for all our progress made in our true civilization, and to this must we look as our guide in the future. Righteousness exalteth a nation," etc. The father of his country never gave better advice. I most earnestly pray that my fellow countrymen will heed the wise and patriotic counsel. My dear hearers, I trust there is a glorious future for our beloved country, and may the time never come when the American people will forget the debt of gratitude they owe to the memory of the patriot dead, or their surviving comrades. There are patriotic men and women enough, with God's help, to save this nation, but they must get together soon.

CHRISTIANITY does not condemn traffic, commerce, material activities of any kind. Its highest development is possible with the busiest life. To be a first-rate business man does not involve being a fourth-rate Christian.

SABBATH-KEEPERS IN RUSSIA AND HUNGARIA.

Seeing the article in the *SABBATH RECORDER* of January 18, on Russian Sabbath-keepers, by E. H. Lewis, has led me to contribute my mite of information on that much vexed question. In my search for Sabbath-keepers, I wrote to Bro. Ch. Th. Lucky, to Bro. Wallich in Germany and to our Consuls at Budapest, St. Petersburg and Moscow; from the first three I received answers, the others have not yet replied. I am in correspondence with Dr. Chester of Boston, now residing in Budapest, the noted Orientalist, who will, I think put us in possession of important information. Until then this will have to do.

C. H. GREENE.

ALFRED, JAN. 21, 1897.

The Szabotherians (Szambatosok) are to be found sporadically in Hungaria, and the principle place where they reside is at the village of Bozod-teylala in Transylvania, where there are some thirty or forty souls. But they have come under the influence of the Jews and are said now to live like orthodox Jews having a synagogue of their own, and the people of that section, at least, count them very much like the ordinary Jews. If you wish to pursue the subject farther it would pay you to consult a work written by Samuel Kohn, chief Rabbi of Budapest (issued from Leipsig, Germany, in 1894); this gives the Jewish side of the argument; the book is called "Die Sabbatharier in Tiebentiagen."

These people originated as follows: In very early times, perhaps the tenth century, there arose at Smyrna in Asia Minor, a false Messiah, a Jew, who made a great stir in the world and drew much people after him. Afterwards he abandoned his Messianic pretensions and became a convert to the faith of Christ, many of his disciples coming with him. They yet maintained and taught the Sabbath of the fourth commandment. He was called "Sabbate Zebi," and some of the people are to be found in Turkey to this day. One of his converts, a Transylvanian captain, introduced the doctrine into Hungaria, where it has maintained itself among the lower orders to the present time. They have been persecuted by the Catholics and seem to have fled to the Jews as a protection from the assaults of the established church. They are all very illiterate and ignorant. There are in Austria and Galicia a people called Stangnouskians, who are only less despised than they of Transylvania. Just what their peculiar teaching may be I do not know. They are Sabbath-keepers and very few in number.

The most of the Russian Sabbath-keepers, called Sabatniki or Sabbotniki, are as old as the tenth century at least, probably older. In the tenth century Christianity was formally introduced to Russia through the church fathers, and reliable tradition says that St. Thomas and other disciples preached the gospel and made converts in that part of Sylvania now called Russia. At that time there reigned in one of the petty kingdoms of southeast Russia, a heathen queen named Olga, who longed for a true religion; she had tried the gods of her people and found them not able to help, and she gave out that whoever would direct her to a religion that had power to help and sustain should be greatly honored. The Buddhists, the Parsees and the Mohammedans came and preached before her, but she dismissed them all and sought further. Then came the Jews who showed her the true God,

Jehovah, and his commandments according to the Old Testament. This she accepted, was baptized, overthrew the idols and caused her people to keep the Sabbath, be circumcised and arrange their life according to the laws of Moses. This did not last long, however, for she called some Greek priests from Byzantium, who came and so wrought on her barbaric mind by their splendid ritual that she renounced the Jews and became a Greek Catholic. She tried to compel her subjects to follow her in this, but not all of them would do so. Some became Christians, with the Sabbath retained, and some became altogether Jews or followed Queen Olga into the Greek church. These the priests compelled to accept their Sunday.

To our day has remained a remnant of Sabbath-keeping Christians in Russia, but very poor and ignorant. Since that time there have other people arisen both in Russia and elsewhere in southeast Europe who have observed the Seventh-day Sabbath, but these of Queen Olga's time are the most ancient of them all. As to numbers, some place them as high as 60,000 in Russia, Hungaria and Turkey; but just what their numerical strength may be I have not yet discovered.

THE BIBLE TEACHES EVOLUTION.

The true doctrine of evolution is found in the Bible. We believe in the fact, as we must, for it is everywhere manifested before our eyes, both in nature and in grace. The processes are mysterious, and mostly beyond comprehension, but about the fact there can be no doubt. Always and everywhere we find "first the blade, then the ear, then the full corn in the ear." Always and everywhere "that which thou thyself sowest is not quickened, except it die; and that which thou sowest, thou sowest not the body that shall be, but bare grain." From the lowest to the highest range of life, so far as human inspection has gone, this holds true. "That is not first which is spiritual, but that which is natural; then that which is spiritual." Into the cold chaos of a human heart comes the quickening energy of the life of God; then begins that wondrous spiritual evolution which goes on "from glory to glory," by the Spirit of the Lord, toward a point which no human eye has yet searched out. In this process of development "it doth not appear," at any stage, "what we shall be," but the evolution proceeds until "we shall be like him" who is the crown and glory of a perfect manhood, "the Only Begotten of the Father, full of grace and truth." But there is no spiritual evolution toward this glory of perfection except there be first the seed-germ of the divine life lodged in the soil of the human heart.—*The Evangelist*.

RESOLUTIONS OF APPRECIATION

WHEREAS, Our Pastor, Rev. A. P. Ashurst, is about to close his labors with the Second church of Alfred; therefore,

Resolved, That we hereby express our appreciation of his earnest, conscientious presentation of the Gospel, from Sabbath to Sabbath, and his faithful attendance upon all the appointments of the church.

Resolved, That his great faith in God, and his unswerving devotion to principle, should stimulate us to more loyal adherence to our Master, and faithfulness in his service.

Resolved, That a copy of these resolutions be presented to Bro. Ashurst, and that they be published in the *SABBATH RECORDER*.

By order of the church.

Com.

JANUARY 9, 1897.

Young People's Work

By EDWIN SHAW, Milton, Wis.,

C. E.—Conduct Eloquent.

It is seldom that one listens to an eloquent man, without being filled with the desire to have the same magical gift; for real eloquence is a gift granted to but a few favored ones. Eloquence is powerful to move and influence people; it is sudden and unexpected and acts in a moment. Few of us have this gift; but we all have another, which is quite as powerful and effective, which does not act momentarily, like the blow of a hammer, but grows gradually and slowly like the roots of a huge tree, which often break asunder solid rocks upon which a hammer would be as ineffective as the blows of a baby's fist. I mean everyday conduct. It is often more powerful to win men to the Christian religion than is the most eloquent preaching. May our conduct be truly eloquent for Christ and the church.

S. D. B.—Sacred Daily Bread.

Perhaps we sometimes feel when we are praying, or when we are listening to prayers, that it is foolish to ask the same things, the same favors of our heavenly Father, day after day, and day after day. Why not ask him once at the beginning of the month, for the whole time, and not repeat the same petitions every day, perhaps three or four times a day? Prayer is the food of the Christian's spiritual life; and just as the physical body craves and requires food at regular times, often the same kind of food, even so the life of the Christian craves and requires prayer at regular seasons. Now certain kinds of food are needed for the body, and certain kinds are best adapted to certain individuals, some thrive best on the same food day after day, others need a frequent change of diet. So I believe in reference to prayer. Jesus himself found it needful to go often to his Father in seasons of prayer. And yet I sometimes think that even in prayer what is food for one person may be poison for another. Therefore let us not condemn even what are called formal prayers, or fixed expressions for returning thanks at a meal. In the Christian's daily sacred food it may have a place like a cup of coffee or a bowl of oatmeal, in his breakfast, day after day, yes, year after year, the same thing over and over again, until it becomes a real necessity; while to a person who was not accustomed to it, it might be a source of real evil.

PRESIDENT'S LETTER.

Dear Young People:

Have just closed our meetings at Farina, Ill., in all, lasting three weeks or little more. Ten have been added to our Farina church, eight of them by baptism. Bro. J. G. Burdick, of New York, has been here with me a little over a week. Aside from the additions the church has received a great blessing from the meetings. They have shown their appreciation of the work by a very liberal donation to the Board, for evangelical work.

A few days of fog and rain have caused much sickness and very bad roads, but the cold wave came and health and roads are improving. The people of the other churches have united with us, young and old. Eld. Burdick organized a large choir when he came, and the singing has been good. House was packed until bad weather struck us, still the interest has grown from the beginning. The meetings

will doubtless be continued in town, by some of the churches. Farina has no saloons or billiard rooms. The young men are making an effort to open a reading room, in connection with the Sunday afternoon men's and boys' meetings, which have been held with a good attendance and interest the past two Sunday afternoons. Eld. Huffman is getting about the house some.

E. B. SAUNDERS.

FARINA, Ill.

THE FISHERMAN AND HIS HOOKS.

A FABLE.

BY N. I. DEW.

A pickerel and a perch met by chance one day near the roots of an old submerged stump.

"Been to dinner?" remarked the perch, as he calmly picked his teeth against a sharp prong of one of the roots.

"No, and I am nearly famished," replied his companion, "where did you manage to get anything these hard times?"

"Oh, just a little up stream, where you see those hooks and lines."

"But is not that a dangerous spot? I thought that a fellow was likely to be pulled out on the shore and be smothered in the air, if he tried to get anything to eat along that place."

"Well, you see," answered the perch, "I have been watching those fishermen very closely. It was indeed a most perilous spot until about a week ago. About that time the fishermen formed a club to promote their interests, and just now they are striving to advance the influence of the club, by holding a sort of meeting, a series of gatherings where they discuss the matters of what sort of bait to use, when to fish, where, and how, and all sorts of questions like that. The men, whose hooks you see just above here, are now so interested in these meetings that they entirely neglect their business and I have been having all manner of sport with their bait and hooks. Come on. I'll help you nibble off the lines and then by using a little care there is no danger from the hooks when there is no one to jerk them into your mouth."

And away they swam, while the fishermen were talking at the meeting, but their wives and children had no fish to eat that day.

ESSAY.*

BY JACOB F. BARKER.

"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them."

Let us briefly notice some of the many reasons why we should give our endeavors for Christ while we are yet young.

In the first place, because he wants us to; and for this reason alone we should love to serve him and should consider it a privilege and honor. Now, while we are young and without many cares (which are sure to come after we get older) is the best time. The Lord does not say: Remember thy Creator to-morrow, or by and by, but *now*. And that means this very moment, when the Lord is knocking at the door of our heart, pleading with us to let him come in; or at any other time when one of his children speaks to us about serving him.

We too often think that we need not trouble ourselves yet about these things, because we

Read at the Fifth Anniversary of the Y. P. S. C. E. of the Seventh-day Baptist church of Plainfield, N. J., in December, 1896.

expect to live as long as our father or grandfather did, and we want to have a good time while we are young; plenty of time to think about giving our hearts to Christ when we get older.

But who gives us the promise of living another day, or even an hour? The Bible says: "Boast not thyself of to-morrow, for thou knowest not what a day may bring forth;" and, "My son, give me thine heart, and let thine eyes observe my ways."

In the second place, because he has done so much for us; he gave himself for us, while we were yet sinners, and it would be very ungrateful, and sooner or later we would repent over our folly, if we did not hearken to his voice. What would we think of a child who had a good father and a loving mother, a nice home to live in, and everything else necessary to make it happy, if it never showed to be grateful, or not even said, "Thank you, father and mother," or never offered to do something in return? Yet this is the same way we treat our heavenly Father, if we do not serve him while we are young.

In the third place, because we can do so much in bringing others to Christ. It does not take much to straighten a sapling—a boy can do it; but when it gets to be half-grown, it is next to impossible. The same thing is true in our lives. A Christian boy or girl can, with God's help, lead some other friend on the right path, but it is not such an easy task to help save some older person.

In the fourth place, because it is so much easier to serve him while we are young. We have not got into many bad habits, which are often hard to break, and are not so much exposed to temptations as older people. It is just as easy to make a sapling grow straight as it is to make it grow crooked. So in our lives. It is just as easy to start in the right path while young, as it is to start in the wrong, especially when we have so many good examples to follow after, with Jesus as our Guide. But we are not asked to do it in our own strength, for then we surely would fail; but we are commanded to look to him, who is our Leader.

OUR MIRROR.

THE Hornellsville Christian Endeavor Society begins the new Year with nineteen active and no associate members. The attendance at meetings averages about thirteen, but we do not consider the number unlucky. Our officers for the ensuing half-year are as follows: President, Miss Ivanna J. Palmer; Vice President, Miss Winifred Santee; Secretary and Treasurer, Stanley C. Stillman.

Our autograph quilt is progressing finely, and we wish to thank all who have sent us their names and dimes.

THE Y. P. S. C. E. of the New Market church had a very interesting service at their meeting on the first Sabbath of the New Year. The general topic of the meeting was "The changes of 1896," having especial reference to the changes in our own denomination. Individual topics were assigned to different members, such as: Changes in our Denominational Boards; Changes in our Methods of Work; Changes in our Missions; Changes in our Schools; and Changes for the Better or Worse in our own Society, with suggestions for the coming year.

On Sabbath evening, January 17, Dr. A. H.

Lewis lectured on the subject of Christian Citizenship, under the auspices of our Good Citizenship Committee. A large number attended the lecture from other churches as well as our own. Dr. Lewis spoke earnestly and impressively of the responsibilities which rest upon the young people as citizens, and which are regarded far too lightly by many of us. He also set forth some of the reforms in our method of government which he thought most necessary. It was a lecture which we wish all the young people could have heard.

E.

THE members of the First Verona Society are somewhat depleted at present, as several of our young men have gone to the North Woods for the winter, to seek their fortunes. We hope they will succeed and return speedily, as they will be greatly missed at all the regular services of the church and in their homes. Our best wishes follow them. For various reasons the attendance at our C. E. meetings has been rather small of late. At a recent election of officers, the following were chosen: President, Irving J. Williams; Vice-President, Mrs. Myrta Williams; Secretary and Treasurer, Miss Cora Davis. Our Corresponding Secretary is Miss Cora Williams, New London, N. Y.

DEATH OF MR. JOHN R. FRYER.

Those who knew Mr. Fryer and his sister Anna during the time they were in school at Alfred will be touched with a feeling of sadness when they hear of his premature death.

After coming to China, Mr. Fryer was engaged for some two years or more as teacher in the College of the Methodist Mission at Nanking, during which time he also pursued the study of the Chinese language.

At the beginning of the present year he came to Shanghai to be with his father, Dr. John Fryer, with the prospect of occupying a position as translator at the Arsenal, which position the Doctor proposed vacating for a time, having accepted the chair of Oriental Languages in the Stanford University, California.

The first of June Dr. Fryer left for America; everything went on well until the first of September, when his son John was taken severely ill with typhoid fever, and was obliged to go to the general hospital in the foreign settlement of Shanghai, where he quietly passed away December 17, being 25 years of age.

He was not thought to be dangerously ill until about three weeks before his death. He entertained great hopes of recovery until the very last, and manifested a remarkable spirit of patience throughout all his illness.

Some two weeks before his death I called to see him. He said there were many things he could not understand, but that he was trusting in the Lord. Rev. Mr. Stevens said to him at one time, "You can rejoice in God as your loving heavenly Father;" he replied, "I am thinking of that all the time." He said to Mrs. Buchanan that he had always loved Jesus. His last words, said to the nurse were: "It is getting very dark;" and in a moment his spirit took its flight into the regions beyond our mortal vision. The many prayers that were offered on his behalf have all been answered, but not according to the wisdom of man, but according to the wisdom of him who never makes a mistake.

The funeral services were held at the Mortuary Chapel, conducted by the Rev. Mr. Stevens, pastor of the Union church.

The numerous floral offerings which covered the casket indicated the love and esteem of his friends in Shanghai, as well as the sympathy they felt for the bereaved family far away.

D. H. DAVIS.

SHANGHAI, December 22, 1896.

Children's Page.

TWO YEARS IN JERRY'S LIFE.

BY MRS. FANNIE H. GALLAGHER.

I am going to tell you about Jerry Vinton, a soldier boy, a sailor, a cook, and a tailor,—all in two short years.

A soldier boy first, Jerry's strength failed him in the hard marches, so, after a few weeks in a hospital, he was sent on board a man-of-war, and so became a sailor boy. But Jerry was no sailor, knew not the name of a single rope, so down to the kitchen he was sent to cook. No cook was Jerry, either, but his quick wit and keen eye soon helped him to become one, and his good nature before many days made him a favorite with all in his part of the ship.

Once every day the captain came down to inspect the work done by the men and boys in the cook's quarters. Right across the bottom of pots and pans he rubbed his white glove, and woe to Jerry or to any one else whose pot or pan soiled it!

One day Jerry was called on deck. He was to be promoted. No longer a cook, he was now made a tailor. So down beside Joe he sat to learn his new trade.

And who was Joe? A man of forty, good-natured when sober, but crazy when drunk. Joe had enlisted into the navy when he knew not what he did. Coming to himself on ship-board, he frankly owned he was no sailor, but a "tolerable tailor." So, furnished with the tools of his trade, he was set to work.

Jerry's quick eyes and nimble fingers, under Joe's guidance, served him well; and soon he learned to make one and another garment of sailors' wear, finding Joe generally a kind master, though a severe one,—kind when his work was well done, severe if he failed in any way to please him.

When Joe was sober, all generally went well with the boy; but after the weekly allowance of grog had been served out, and Joe had swallowed his share, he was a madman for a time, and poor Jerry sometimes feared for his life. So you will not be surprised to learn that when Jerry was once more promoted, and left the tailor's bench for a position that his shipmates, at least, considered more honorable, he was glad. Yes, he was, at first; but when he learned that he was to become a guard, and that under his care were to be placed the men who for drunkenness, disobedience, or neglect of work, were to suffer punishment, he almost wished himself back at Joe's side, or even in the cook's quarters. For, you must know, Jerry's captain was a very cruel man, who for a slight offense often compelled his sailors to endure severe punishment, while for a more serious fault he would make them stand days at a post, sometimes tying them to it, that they might not possibly sit or fall.

Many a poor soldier, in the days that followed Jerry's promotion, was glad, if Jerry was not, that he was placed on guard; for, though he could not release them from their terrible position, his quick wit and kind heart found more than one way to relieve their misery somewhat, and that without attracting the captain's notice.

One more promotion for Jerry, the best of all,—his time served out, his discharge papers in his pocket, he is rowed to land with another

shipmate, to wait there till some north-bound ship shall carry him home.

No good-bys had been said to their shipmates, by the captain's express command, for fear "the boys" might get homesick and discontented; and, while Jerry regretted leaving any of them without a good-by, he grieved most to leave Joe, who, after Jerry had left his bench, had seemed to grow very fond of him in his sober moments.

Once on board the ship which was to carry them north, what was the surprise of the boys as they lashed their hammocks for the night, to see Joe walk on board!

He would give no answer to their eager questions how he had escaped from the ship, what he would do if discovered, where he was going. He had evidently been drinking a little, was cross, and ready for a quarrel with any one. Taking out his purse, Joe thrust it into Jerry's hand, saying, "You keep it till I come back." Then throwing a blanket down under the boys' hammocks, remarked, "There's my bed," and walked away.

Once during the night Jerry thought he heard angry voices, but whether it was only a dream, or whether poor Joe had taken a little more grog and become crazy again, he could never find out. Only one thing he knew—Joe never appeared. The ship was searched for him, but if any of the sailors knew his fate they did not tell, and the blanket and the purse were all that remained to tell such a man had ever lived.

The home-coming was not quite so happy to the two boys after this tragedy. The thirty dollars which each took from Joe's purse seemed like blood-money,—the price of the life of a man strong enough to do anything, to be anything, but too weak to master himself.—*S. S. Times.*

HIS MOTHER MADE HIM.

A wealthy business man, not long ago, paid a short visit to his native town, a thriving little place, and while there was asked to address a Sabbath-school on the general subject of success in life.

"But I don't know that I have anything to say, except that industry and honesty win the race," he answered.

"Your very example would be inspiring, if you would tell the story of your life," said the superintendent. "Are you not a self-made man?"

"I don't know about that."

"Why, I've heard all about your early struggles. You went into Mr. Wilson's office when you were only ten—"

"So I did, so I did. But my mother got me the place, and while I was there she did all my washing and mending, saw that I had something to eat, and when I got discouraged told me to cheer up and remember tears were for babies."

"While you were there you educated yourself—"

"O no, not at all! My mother heard my lessons every night, and made me spell long words while she did her work. I remember, one night, I got so discouraged I dashed my writing-book, ugly with pot-hooks and hangers, into the fire, and she burned her hands in pulling it out."

"Well, it was certainly true, wasn't it, that as soon as you had saved a little money you bought some fruit and began to sell it at the railway station?"

The rich man's eyes twinkled and then grew

moist over the fun and pathos of some old recollections.

"Yes," he said slowly; "and I should like to tell you a story connected with that time. Perhaps that might do the Sabbath-school good. The second lot of apples that I bought for sale were speckled and wormy. I had been cheated by the men of whom I had bought them, and I could not afford the loss. The night after I discovered they were unfit to eat I crept down to the cellar and filled my basket as usual.

"They look very well on the outside," I thought, "and perhaps none of the people who buy them will ever come this way again. I'll sell them, and as soon as they are gone I'll get some sound ones."

"Mother was singing about the kitchen as I came up the cellar stairs. I hoped to get out of the house without discussing the subject of unsound fruit, but in the twinkling of an eye she had seen and was upon me."

"Ned," she said, in her clear voice, "what are you going to do with those specked apples?"

"Se—sell them," stammered I, ashamed to advance.

"Then you'll be a cheat, and I shall be ashamed to call you my son," she said promptly. "O, to think you could dream of such a sneaking thing as that." Then she cried and I cried, and I've never been tempted to cheat since. No, sir, I haven't anything to say in public about my early struggles, but I wish you'd remind your boys and girls, every Sabbath, that their mothers are doing far more for them than they do for themselves. Tell them, too, to pray that their mothers may live long enough to enjoy some of the prosperity they have won for their children, for mine didn't."—*American Paper.*

THE CANDY BUTTONS.

BY MARGARET GRAY BROOKS.

Grandma could not believe her eyes! She had herself sewed buttons on Margaret's and Dorothy's new clothes. And now here they were, come to have their little waists and petticoats buttoned, and not a button to be seen!

Grandma was sure they were good buttons, for she had taken them out of the package mamma brought home with a lot of Christmas shopping.

The little girls, with laughing faces, stood in front of her, holding up their little clothes from dropping down, watching her astonishment. Then Dorothy said, "I'm going to 'fess, grandma."

"And I will too," said Margaret. "We ate the buttons, grandma!"

"Ate buttons! O, Margaret, you'll die! When did you do it? Answer quickly!"

"O, grandma, they were candy, and so good!" and Margaret smacked her rosy lips. "Dorothy wetted her finger to rub a speck of black off of one, and it tasted sweet, and then we bit one, and it was just like yellow taffy, and we ate them all up before we thought, and our clothes fell down, and please won't you forgive us?"

Dear, white-haired grandma laughed till the tears ran down her cheeks when mamma said she had bought the candy buttons for a Christmas joke, never dreaming grandma would be caught.—*Babyland.*

If we would spend more time in looking for something to love we would see less to hate.

Home News.

Rhode Island.

SECOND WESTERLY.—It has been a long time since any items have been sent from our church to the Home News Department. As I always like to hear from other places in our "beloved Zion," thought perhaps there might be someone who would like to hear from us; therefore, I have decided to write these lines, although unauthorized.

As a church we are striving to let our light shine and to faithfully uphold the banner of God's truth, which ever remains the same. Notwithstanding there are many discouragements to contend with, I am thankful for our present degree of prosperity; but hoping to do better in the future will leave the past and present in the hands of God.

Our pastor, Rev. Horace Stillman, who has served us long and faithfully, gives us many helpful sermons; which, I trust, encourages all to follow more fully in the footsteps of our Saviour. Considering that our membership is small and quite widely scattered, our Sabbath services are fairly well attended, though not as well as we would be glad to have them. May the Lord rekindle the sacred fire in every heart, passing from one to another till each member glows with spiritual zeal; and may we humble ourselves before him and be fully consecrated to the Master and his service, as there is work for all to do.

We are pleased to hear, through the RECORDER, that Rev. J. L. Huffman is again convalescing. He will ever hold a warm place in many hearts here, where he labored so faithfully and earnestly as an evangelist, two years ago. N. D. B.

New York.

DERUYTER.—Eld. L. M. Cottrell is much better, and last week he went over to Otselic to preach on Sabbath morning to the devoted company who gather there.

At the opening of the New Year, Mrs. Geo. F. Annas began a noble work among the young people and the older ones too. Observing that so many of the boys were beginning to smoke, she drew up a pledge promising they would not indulge in the use of liquors, tobacco, profanity, or gambling, and then opened her beautiful home and invited all to come and sign it. Other devoted mothers joined with her in receiving, and over one hundred gladly signed the pledge, and still they keep coming!

Last week a large donation was held for the pastor, and we pray that it may be even more blessed to the givers than the receivers.

And so with good health and the hearts of the people stirred with a spirit of reformation, we hope the blessing of God may rest upon DeRuyter. L. R. S.

REVIVALS, TRUE AND FALSE.

BY H. D. CLARKE.

I.

Definition of the word revive: "To return to life, to live anew, to recover from a state of neglect." As we use the word with reference to religion it means a renewed interest in religion after some decline or indifference, and has no special reference to the unconverted only as they may be affected by the renewal of Christians.

Revivals seem to be a necessity, that is, true revivals, and several Scriptural prayers settle this fact. David in Psa. 85: 6, prays

for a revival. Every modern effort called a revival is not, however, one in the scriptural sense. Many so-called revivals weaken Christian character, lower the standard of true religion, and breed the lawlessness of which the Christian world complains so much to-day. Of this we may speak further along.

It is observed that many disciples of Christ have become indifferent and show a decline in religious life. The family altar is neglected, secret prayer is not engaged in and hearts are not searched and they do not act out their convictions. In some cases the Bible as a rule of life is neglected, and the law of God is set aside as merely "Jewish" or not up to the times. The preaching of searching, testing truth is distasteful to many and only smooth sayings will be tolerated. Christians are not contending for the faith, the gospel system of faith. All this, we say, is often observed, hence a revival is needed, and a few begin to pray for it. God sends back the reply, "according to your faith be it unto you."

Now faith is effort expecting results. According to your efforts, the amount of practical gospel work you will do; according to your effort to meet essential conditions, so be it unto you. There must be a faith that squares up the life according to Bible standards, intelligent faith that knows the nature of sin, nature of true repentance, true conversion and sets it forth that backsliders and unconverted may be deeply convicted and intelligently act. The Holy Spirit's office and work must be recognized, and no mere dependence placed upon music, excitement, sensational methods, rambling exhortations to "come to Jesus," "get religion," etc.

The means employed by the Holy Spirit to revive Christians and convert sinners are several:

First. Prayer by those feeling the need of a revival, persevering prayer in the faith above referred to.

Second. Getting the people together for worship and instruction. "A crowd follows a crowd," though that may not be absolutely essential. When you once get all the church membership meeting together for this purpose, sinners will accompany them upon invitation. Public gatherings are a necessity for any very extensive revival, hence the obligation of every Christian to attend if possible.

Third, and in most respects the greatest essential so far as human agency is concerned, the preaching of the gospel. The Pentecostal revival followed Peter's sermon. Salvation Army and other revivals without gospel preaching are of little account only so far as they may result in getting the people to go somewhere to hear the plain gospel truth.

Vocal and instrumental music is blessed of God in awakening attention and drawing people together to hear the Word. Any good music is not irreverent when reverently used. "More anon."

THE VERY BEST.—The very best disinfectant and deodorizer known is copperas. A double handful dissolved in a bucket of water and used to wash drain pipes and receptacles of waste material, will keep such places above suspicion. The water in pitchers and flower holders should be changed every day. On attention to such seemingly trivial details may hang a human life.—*Womankind.*

A CHRISTIAN making money fast is just a man in a cloud of dust, it will fill his eyes if he be not careful.—*C. H. Spurgeon.*

Sabbath School.

INTERNATIONAL LESSONS, 1897.

FIRST QUARTER.

Jan. 2.	Christ's Ascension.....	Acts 1: 1-14
Jan. 9.	The Holy Spirit Given.....	Acts 2: 1-13
Jan. 16.	A Multitude Converted.....	Acts 2: 32-47
Jan. 23.	The Lame Man Healed.....	Acts 3: 1-16
Jan. 30.	The Boldness of Peter and John.....	Acts 4: 1-14
Feb. 6.	True and False Giving.....	Acts 4: 32-37, 5: 1-11
Feb. 13.	The Prison Opened.....	Acts 5: 17-32
Feb. 20.	The First Christian Martyr.....	Acts 6: 8-15, 7: 54-60
Feb. 27.	The Disciples Dispersed.....	Acts 8: 1-17
Mar. 6.	The Ethiopian Convert.....	Acts 8: 26-40
Mar. 13.	The Persecutor Converted.....	Acts 9: 1-12, 17-20
Mar. 20.	Christian Self-restraint.....	1 Cor. 9: 19-27
Mar. 27.	Review.....	

LESSON VII.—THE PRISON OPENED.

For Sabbath-day, Feb. 13, 1897.

LESSON TEXT.—Acts 5: 17-32.

GOLDEN TEXT.—We ought to obey God rather than men. Acts. 5: 29.

INTRODUCTION.

The divine judgment upon false and hypocritical service within the church was followed by great success in building up the church with true believers. Miracles were wrought by the apostles and these had immediate effect in securing the attention of the people to their message. False professors were deterred by the fate of Ananias and Sapphira from joining themselves to the disciples, and thus purity of life was maintained.

EXPLANATORY NOTES.

17. *Then the High Priest rose up*, expressive of excitement on his part. *And all they that were with him*, the High Priest's kindred, 4: 6. *Sect.* The Greek word is *Hairesis*, from which our word *heresy* comes, a chosen way of life, a religious party. *Sadducees.* They were the opponents of the Pharisees, rejected all tradition, adhered to the Scriptures alone, but denied the existence of the future life and the existence of spirit. They were chiefly confined to the rich and dominant party politically, and really had very little regard for religion. The masses of the nation were in sympathy with the Pharisees who really had more truth on their side.

18. *Put them in the common prison.* They were moved with fear and jealousy from the success of the apostles. Probably not all of the apostles were imprisoned, but Peter and John and perhaps some others.

19. *By night, in the night. Brought them forth.* By some supernatural means the guards did not perceive what was done.

20. *All the words of this life.* The truth preached by the apostles appertained not to a system of beliefs only, but supremely to a life lived. Thus they bore testimony to the resurrection of Jesus. 4: 33. That was a theme very prominent in the disciples' preaching, life from the dead, a death to sin and life to righteousness, the life everlasting.

21. *Early in the morning.* Because of the heat of Palestine men began the labors of the day much earlier than with us. People were all astir. The temple was thrown open at about day-break and early morning worship was conducted. Worship is conducted now in synagogues in Jerusalem before the sun arises above the Moabite hills, and men go afield to their work while the night and the day are yet struggling with each other. The temple courts would be thronged very early in the morning by people who found them to be a convenient meeting place. An excellent opportunity was at all times afforded there for the preaching of the gospel of Jesus. *Council,* the Sanhedrin, the highest ecclesiastical tribunal in the land, combining also many civil functions. Indeed it combined the functions of court, legislature and an assemblage of savants. *Senate,* probably a representative gathering, for the time being, of the eldership of the Jews from various parts of the land for purposes of consultation.

24. *Captain of the temple,* perhaps the same person who is called in Rabbinical writings, "the man of the mountain of the house," the captain of the temple guards who were stationed in the nights in various places throughout the courts. (See the *Peculiar People* for June, 1896, p. 57.) By day also he would, of course, have authority in maintaining order within the temple precincts. *The chief priests,* members of the Sanhedrin, of the immediate kindred of the High Priest, heads of the twenty-four courses of priests and perhaps also those who were set over the different parts of the temple service. *Doubted of them whereunto this would grow.* This refers to the miraculous interposition in behalf of the apostles. They doubted as to the effect that this would have upon the minds of the people in disposing them to a favorable reception of the doctrines of Jesus. *For they feared the people.* This shows how strong a hold Christianity had obtained over them. It ought to

be noted that the authorities before whom the apostles were brought were the same who condemned our Saviour to be worthy of death and delivered him up to the Roman governor. No change of administration had as yet come in. And as the people were favorably disposed toward the apostles, so had they been on the whole toward our Saviour. They would none of them who were so disposed have condemned him to death. That came about through the Sadducean influence of worldly-minded authorities. So was it with the apostles. It was they of the sect of Sadducees who would have put them to death.

28. *Filled Jerusalem with your doctrine,* shows again how successful the early church was in Jerusalem.

29. *We ought to obey God rather than men.* The early disciples never used violence in opposing the unjust interference of the civil authorities. They escaped when they could, and were glad to be concealed from them and submitted to punishment even unto death when taken, but they would not obey commands which necessitated disobedience to the commands of God. So Jesus had taught, "Render unto Caesar the things which are Caesar's and unto God the things which are God's." Socrates in his defense before the judges professed the same principle: "But I will obey God rather than you."

30. *The God of our fathers,* points to a long succession of promises regarding the advent of Christ. *Raised up,* caused to come into the world. *Slew and hanged.* Slew by hanging. *Tree,* the cross. Mediæval hymn writers bring into juxtaposition the tree in Eden by which sin came into the world and the tree of Calvary which has proved to be the remedy for sin. They carry out the idea of a tree in regard to the leaves, branches, fruit, and entwine a vine around its trunk with rich clusters of grapes hanging from its branches from which come rivers of blood which cleanse the earth and even the stars.

31. *Exalted,* by means of the resurrection. *With his right hand,* more correctly, "To his right hand."—*Hackett.*

32. *The Holy Ghost whom God hath given to them that obey him.* Note that the Holy Spirit is a person, the third person of the holy Trinity. He is more than an influence. Wondrous is the power of his own personality. He is often spoken of in the book of Acts. Indeed, that book may be spoken of as the Acts of the Holy Spirit. The expression of the text refers in detail to the special gifts conferred on the early disciples, also to the inner witness which he bears within the hearts of those who truly receive the gospel. The result of the examination of the apostles by the authorities was that the latter determined upon the apostles' death, but were deterred from such a wicked course by the wise counsels of Gamaliel, a Pharisee and an honored member of the Sanhedrin. Gamaliel is a well-known figure in Jewish writings, and the character given him in them accords with that which Luke reports of him.

WASPS.

In a certain church there were lately a great many wasps. Perhaps greater zeal for the house of the Lord would have banished them. Be that as it may, they are very troublesome. They light on the hands and heads of the people. They crawl about on the seats. But they are not nearly so disagreeable and injurious as the human wasps that are found in many societies. The insects seldom sting, but these larger wasps sting the very soul and make the heart bleed.

There are several species of them. One kind does not sting, but simply attracts the attention of the people from that which is more important. This species resembles the insect physically in possessing wasp-like waists. They inflict injury on all their vital organs by the compression of them. The mischief is not confined to themselves, but is handed down to generations yet unborn. It has a tendency to transform the human race into waspish creatures, and to diminish the weight of their brains.

Another species of human wasps is differentiated more by their disposition than by their form. They are quick to resent an injury or a supposed injury. They are the bane of society. They have no patience with people who differ with them in opinion. If they

cannot have their own way they are irritable. Often they sting to the very marrow. They have not learned of Him who is meek and lowly in heart, however loud may be their professions of devotion to Him. These wasps trouble the Sabbath-school teachers and superintendent. They make their positions uncomfortable, and often they succeed in dislodging them. A favorite resort of these wasps is the choir. Sometimes they take part in the singing. Then they sting the other singers, because they sing too high or too low, because they are not dressed in wasp-like fashion, or because their voices are "cracked." They never realize that a "cracked" voice is infinitely superior to the sound of a wasp. Some of these wasps are young, and they do not want the old people to sing. Some of them are old, and they are very irritable if any young person dares intrude on their prerogatives by entering the choir. Sometimes a wasp sits on the organ-stool, and refuses to play if certain persons sing. Some wasps are very captious about the sermons. They sting the preacher because his sermons are too long, too short, too learned, or too shallow. They sting him because he visits too much or not enough. Some of these wasps, like the insects, have their stings concealed. They sting when their presence is least suspected. Sometimes a wasp gets into the prayer-meeting. Beautiful testimonies have been given to the life and love of Christ. But the wasp must spoil the meeting by stings—fault-finding, jealousy, and poignant thrusts.

Occasionally a wasp attempts to preach. Something is wrong. The wrong might be corrected, perhaps, by loving words and kind admonitions, but this wasp gets into the pulpit and stings. Wasps then appear in the audience, and the church becomes full of wasps. The Lord has use for the doves of peace and the ants of industry, but what can he do with wasps? In the home or in the church they are extremely troublesome. They should be transformed into honey-dispensing helpers of all that is good. Wasps of all varieties are out of place in the home or in the sanctuary of God.—*Entomologist, in the Morning Star.*

POLISH THE DARK SIDE.

"Look on the bright side," said a young man to a friend who was discontented and melancholy.

"But there is no bright side," was his doleful reply.

"Very well; then polish up the dark one," said the young man, promptly.

Are you ever despondent? Then adopt this advice, and remember that the best way to "polish up the dark side" is to work—work hard and with ceaseless devotion and energy.

I once had the honor of working for a time with a famous and eloquent dignitary of the church. He lost his wife very suddenly, and I knew that was the most crushing blow he could possibly suffer. I quite expected, therefore, that he would go away and rest, perhaps for several months to come. But in a week he was busier than ever. His zeal increased tenfold, his energy appeared to be boundless, no burden of work seemed too heavy. It was evidently a daily struggle to concentrate his attention on what he had in hand; but he did it, and by degrees the awful load of grief seemed to grow lighter. Honest work well done is the sure path to a cheerful spirit. Try it.—*Churchman.*

Popular Science.

BY H. H. BAKER.

The Cold Above us.

Mr. James Glaisher, who was the founder of the Royal Meteorological Society of London, in 1862, made a balloon ascension and reached the height of 37,000 feet, or about seven miles. When he started, the thermometer indicated 59°F. On leaving the earth, the temperature fell gradually, and on reaching two miles, it indicated 32°, or the freezing point; the temperature continued its downward course to the end of the seven miles, when it indicated ten degrees below zero. Mr. Glaisher was enabled to live in this rarified air by the inhalation of oxygen that he had taken the precaution to take with him.

Dr. Berson made an ascension and found other conditions of the atmosphere. When he reached the height of 31,500 feet, or about six miles, his thermometer indicated 65° below zero, and 11 degrees below when the sun was shining its full force upon it.

The German Aeronautical Society, a society in France, and one in the United States, are engaged in exploring the atmosphere, that they may more definitely forecast the weather, and that for a longer time. In order to obtain correct information from the upper regions, where it would be impossible for men to live in the extreme cold, also for want of oxygen, they have sent up what is called captive balloons, having sufficient lifting power to carry self-registering instruments, also a wire line, by which they can be returned. The highest elevation that has been reached by any one yet, so far as I have been advised, is 55,300 feet, or ten miles and a half. The thermometer at that height, registered 90 degrees below zero, showing 122 degrees of frost. The human system under that force would become solid in less than ten minutes.

It is unknown how high this atmospheric fluid extends. It has not been calculated definitely, either by its diminishing weight, or its increasing cold, but from the information received from the thermometer in the hands of Dr. Berson, we are led to conclude that the atmosphere must have its boundary, and that beyond the boundary the rays of the sun have no heating force; and cold, one of the three things which is said never to have been created, but simply the absence of heat, here must have reached its maximum point.

Try This Experiment.

The formation of clouds, and rain, as takes place in the atmosphere can cleverly be produced in miniature in the following manner:

Take a clear glass vessel, having an open top, about eight or ten inches high, and five or six inches in diameter, and a table saucer for a cover. Fill the vessel about half full of pure 92 per cent alcohol. Place the vessel in a hot water bath, and let it gradually heat, until the saucer attains as high a heat as possible, without bringing the alcohol to the boiling point. When properly heated, remove the vessel to a table, being careful not to agitate the alcohol. Take a chair, sit down and watch results. Alcoholic vapors will soon begin to rise until they nearly reach the saucer, the saucer cooling will condense the vapor, then will be seen the formation of clouds. The clouds condensing, forms little drops of rain, which can be seen falling into the alcoholic

ocean below. Next will be seen a clear zone above the clouds, which represents clear sky, where the sun may be shining. Thus, you will have a complete exhibition of nature's process in forming rain.

SEVENTH-DAY BAPTIST BUREAU of Employment and Correspondence.

The officers of this Bureau desire to call the attention of our people, throughout the entire denomination, to the purpose of the Bureau; at the same time urging all who have need of employment or desire to employ help to make use of the Department of Employment.

The officers of the Bureau are devising plans for its management, which will make it *very helpful* to all who may wish to obtain work or engage help. By making these wants all known to the Bureau, it will be enabled to do its work to much greater advantage to all parties concerned than if it is used sparingly. Under the Department of Employment we include *all kinds of work* and professions.

The Department of Correspondence and Information is intended for the use of those of our people who may wish to change their location, and desire to know the *particulars*, from reliable sources, of any locality where societies of Sabbath-keepers are now located, or where settlements are being made and societies formed. Also a medium by which those who have property for sale may make it known to those who wish to buy. Especially do we urge those of our lone and scattered Sabbath-keeping brethren to seek through the aid of this department of the Bureau, locations among some of our societies where they can have the inestimable advantages of church and school privileges.

The Bureau is arranging, through its associate secretaries, for information which will enable it to give in a brief, comprehensive, but reliable way, the social, educational and pecuniary advantages of each locality where there are organized societies of Sabbath-keepers in each Association.

The Bureau is not a money-making scheme; but it cannot be conducted without some cash for expenses. It is intended to be self-supporting. In order to make it self-supporting, those who are benefited, financially and otherwise through the Bureau, come most naturally under tribute to it, therefore the officers desire to direct the attention of all who may wish to make use of the advantages it offers to the following necessary regulations:

To insure a reply, all communications must contain stamp for return postage.

All applicants for employment must invariably enclose with their application, commendations from three or more prominent members of our society, in their home place, regarding their habits, integrity, and character; also a fee of twenty-five cents, in two and one cent postage stamps, to defray the expense of further correspondence.

Those applying to the Department of Correspondence, to insure attention, will please enclose twenty-five cents in stamps, as above, to cover the cost of additional correspondence. The purpose of the Bureau is thoroughly denominational.

We do not feel that we are overstepping the bounds of propriety when we urge those of our numbers, who have need of hired help, to seek for that help among our own people. Neither do we feel out of place in exhorting our

young people to begin early in life to fit themselves for some special vocation. Carefully, considerately, prayerfully make a choice; then bend all energies and use all opportunities in preparing yourselves for doing the *best work* in your calling.

The peculiar place which we occupy among the evangelical denominations is coming daily into greater prominence. We are rapidly wheeling into a position which will expose us to public observation, to closer criticism, a position which will test the foundation of our characters more thoroughly than any place we have ever yet occupied.

If we accomplish the work to which we are manifestly called, that of bringing the evangelical denominations to recognize and observe the Bible Sabbath; of showing to the world in a practical way the sacredness of God's Holy Day of rest, we must use well all the means which he has placed in our hands, opportunities, privileges and talents, thereby perfecting ourselves in the greatest mental, moral and spiritual development. Let us therefore be "diligent in business, fervent in spirit, serving the Lord."

All communications should be directed to the Secretary, Bureau of Employment, Box 207, Alfred, N. Y.

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

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

FRANK J. CHENEY.

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

{
SEAL

A. W. GLEASON,

Notary Public.

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

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Special Notices.

PLEASE look at page 38 of the new Conference Minutes, and see whether it means anything for you.

WILLIAM C. WHITFORD, *Treas.*

ALFRED, N. Y.

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

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

THE First Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moyne Building, on Randolph street between State street and Wabash avenue, at 2 o'clock P. M. Strangers are most cordially welcomed. Pastor's address, Rev. L. C. Randolph 6126 Ingleside Ave.

ALFRED WILLIAMS, *Church Clerk.*

THE Seventh-day Baptist church of New York City holds services each Sabbath at 10.30 A. M., in the Boys' Room of the Y. M. C. A. building, Twenty-third Street, near Fourth Avenue. Visiting Sabbath-keepers in the city are cordially invited to attend the services.

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.

MARRIAGES.

SHEPPARD—PORCH.—By Rev. I. L. Cottrell, December 31, 1896, at Shiloh, N. J., Irving M. Sheppard and Lizzie R. Porch, both of Shiloh.

SWINNEY—WOODRUFF.—By Rev. I. L. Cottrell, January 12, 1897, at Shiloh, N. J., Ethan C. Swinney and Mary B. Woodruff, both of Shiloh.

TOMLINSON—DAVIS.—By Rev. I. L. Cottrell, January 20, 1897, at the home of the bride's parents, near Shiloh, N. J., Lewis E. Tomlinson, of Marlboro, and Lucetta E. Davis, of Shiloh.

WELLS—MONEY.—At the home of the bride, in DeRuyter, N. Y., January 14, 1897, by Rev. A. E. Hall, Mr. Lucien C. Wells and Mrs. Jennie Money, both of DeRuyter.

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.

DAVIS.—On Lick Run, Near Blandville, W. Va., January 15, 1897, Rebecca Davis, widow of Alfred N. Davis, in the 82d year of her age.

For a number of years she had been a consistent member of the Middle Island church, and died in the hope of eternal life. She leaves four sons and three daughters, a large number of grandchildren and many other relatives and friends to follow on. Sermon by the writer, from Heb. 11: 9, 10. Interment at the Seventh-day Baptist cemetery, West Union, W. Va. S. H. B.

WHITE.—At Adams Centre, N. Y., Jan. 24, 1897, Mrs. Coralinn White, aged 55 years.

She was the eldest of nine children born to Lorenzo Greene and Orilla Jones. She was born in the town of Pinckney, Lewis Co., N. Y., Jan. 27, 1832. In 1850 she was married to Hermon L. White, who, with seven children survive her. She had long been a member of the Adams church, and lived and died trusting in Christ. She was conscious nearly to the last and calmly went down into the valley of the shadow of death. Psa. 23: 4. A. B. P.

HOW THEY DO IT OUT WEST.

An English journalist traveling through the United States relates a humorous incident in his experience out West. He was journeying overland on horseback, and one day, after a long spell of desolate travel, he espied a house on the prairie. He rode up to the doorway and accosted the only person around, a long gentleman in boots, these boots seemingly trying to reach the sky, they were perched so high above the owner's head. They came slowly down at the salutation.

"Howdy do, stranger? Glad ter see yer. This is Boonville," and with a sweeping gesture he compassed a landscape of grass and wooden stakes. "There's Broadway runnin' down 'tween them stakes, and there's Chicago Avenue, St. Louis Avenue, St. Paul Avenue, and all them are streets staked off'n it. On the lookout for a buildin' site?"

"No," replied the journalist; "I'm just traveling for pleasure, not for investment."

"That's my luck, stranger. Here's this town been er-runnin' full blast with all the offices filled, and I can't get a citizen."

"Where's the Mayor?"

"I'm the Mayor."

"Where are the police, judges, and that sort of thing?"

"I'm all that. Yer see, stranger, I'm everything. I elects myself

to all offices; but it's mighty poor payin' ones I'm er-holdin'."

"How do you manage to get along, then?"

"Don't, stranger; that's the puzzle. Yer see, there's only fifty cents in the town treasury, and I've been payin' my rent and taxes with it, and collectin' my salary as Mayor and all my other offices from it so long and it's been handled so much that the town books won't balance any more. Yer see, I can't find anything to balance the books with fer the wear of the silver off that coin, and I'm out that much. Now, stranger, if yer not goin' ter invest, and want ter boom the town er little, yer might make up that deficit in the treasury, so's I kin balance them books, and make things square fer the next Mayor."—*Harper's Round Table.*

THE SHEPHERD AND HIS SHEEP.

A gentleman and his wife traveling in the Holy Land, while resting by the roadside became interested in a shepherd as he sought to lead his flock over a stream. In vain he called to his sheep to follow him through the shallow waters, and again and again he coaxed them on. They would come so far and no farther. At last, as a final resort, he caught a little lamb, and bore it to the other side. Immediately the dam followed, and then the entire flock crossed safely to better pastures and cooler shade. There was a lesson in that little incident for the two travelers. It had been necessary in their case, too, that the Good Shepherd should bear their only child across the stream in order to draw them closer to him. But their hearts had rebelled against the will of God, and they had sought to bury their sorrow in distraction. As the meaning of the lesson came more fully upon them, they accepted the great truth it taught; and not only did they find healing for their own broken hearts and shattered hopes, but were used of God in bringing hope and comfort into many another burdened and darkened life.—*Dwight L. Moody, in December Ladies' Home Journal.*

A HINT TO THE LAUNDRESS.

A very good suggestion to the laundress in freezing cold weather, is to fasten, with common pins, small and frail articles to a piece of strong muslin before going out of doors. This can be folded over once, and then quickly and easily fastened to the drying line with clothes pins. This saves the wear and tear to the delicate pieces while upon the line and in removing them, and adds to the comfort of the laundress, who spends just so much less time in the "nipping and eager air." A strong sheet could be used for this purpose.—*The Examiner.*

NEW MONEY MAKING INVENTION.

I am so thankful to Mrs. Wymen for her experience. Being out of employment, I ordered 2 dozen of the New Patent Aluminum Cases, for attaching photographs to tombstones, from M. World Mfg. Co., Columbus, O. Cases are indestructible, will last forever and make a beautiful appearance on any monument. Anyone can put it on in 2 minutes. I sold 6 the first day, profit \$12. In 8 days my profits were \$49. Everybody is glad of a chance to buy, as they are handsome and yet so cheap. Sister made \$19 last week selling elegant Aluminum Door-plates and house numbers for the same firm. Anyone can do as we if they try. JOHN C. B.—

ROYAL is the only baking powder made on scientific principles. Trained chemists in every department. All ingredients must test to standard strength and absolute purity. If you care for your health, or if you study plain, simple, every-day economy, it is imperative that you see to it that no baking powder but the ROYAL enters your kitchen. The low-grade, cheap powders contain alum and lime and injuriously affect the stomach and kidneys.

ROYAL BAKING POWDER CO., NEW-YORK.

CHOCOLATE CAKE.

Two cups of sugar, one-half cup of butter rubbed in, two eggs well beaten, three cups of flour, one teaspoon of lemon, one cup of new milk, one teaspoon of cream tartar, one-half teaspoon of soda. Stir this light part together well. Now dissolve two squares of chocolate in very little water; add one-half cup of sugar, three large tablespoons of the light cake, one teaspoon of vanilla in this dark part. By putting into your cake tin a tablespoonful of light, then one of dark, until you have it all in, you will have a handsome marble cake. Frost with any flavor. It is better to keep it a few days before eating.—*Presbyterian Messenger.*

REV. A. W. COON,

The Celebrated CANCER DOCTOR, of Alfred, N. Y., is now at

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where he will treat all cases requiring his services, on terms fitted to the hard times. Patients can be treated at their homes, or at the Doctor's, as they choose. The remedy, of his own invention, will destroy the Cancer in a few hours, and with but little pain.

Send for circulars and testimonials.

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THE EFFICACY OF A COUNTERSIGN.

While Colonel Gillam, with the Middle Tennessee regiment, was occupying Nashville during the late war, he stationed sentries and patrols in all the principal streets of the city. One day an Irishman, who had not been long enlisted, was put on duty at a prominent crossing, and he kept a sharp and faithful watch. Presently a citizen came along.

"Halt! Who goes there?"

"A citizen," was the response.

"Advance and give the countersign."

"I have not the countersign," replied the indignant citizen, "and the demand for it at this time and place is unusual."

"Well, begorah! ye dont pass this way until ye say Bunker Hill."

The citizen, appreciating the situation, smiled and advanced to the sentry, and cautiously whispered the magic words.

"Right! Pass on!" and the wide-awake sentinel resumed his beat.—*Harper's Round Table.*

A HEART AT REST.

Rest—no fretfulness from want of success, no fearfulness concerning the opinions of men or the contingencies of the future, no uneasiness as to outward circumstances, no distress whether health be present or absent, rest as this, true heart rest, comes from conformity to the character of Christ, and from this alone. The spirit of Jesus includes it. It has no affinity with idleness.

"Rest is not quitting the busy career; Rest is the fitting of self to its sphere."

It is assuming with gladness the other end of Christ's yoke and working together with him in blessed fellowship. The yoke thus taken will not chafe, the burden will prove not burdensome. There will be no discouragement, no disturbance, but meekness, quietness, and perpetual peace. Blessed are they who find this rest and grow therein!

A NOBLE CALLING.

The great God, before whom angels veil their faces, had an only son, and he was sent to the earth as a missionary physician. It is something to be a missionary—to be a follower, however feeble, in the wake of the Great Teacher and only model missionary that ever appeared among men; and now that he is head over all things, King of kings and Lord of lords, what commission is equal to that which the missionary holds from him? May we venture to invite young men of education, when laying down the plan of their lives, to take a glance at that of a missionary?—*David Livingstone.*

Some Wholesome Fiction.

The stories which the *Youth's Companion* offers for 1897 promise to be even better than usual. There will be four excellent serials, and more than two hundred short stories, by popular writers. A novelty will be six groups of "Professional Stories," by Ministers, Doctors, Lawyers, Professors, Teachers and Reporters. In addition to the fiction the *Companion* will, of course, contain as usual those instructive, interesting and authoritative articles which make it, all in all, the best family weekly in America. The Illustrated Prospectus for 1897 is ready and may be had by addressing

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