

THE SABBATH RECORDER.

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

VOLUME 53. No. 6.

FEBRUARY 8, 1897.

WHOLE No. 2711.

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THE PLAIN OF A LOST SOUL.



MY Little Span
Of mortal life, inured and stereotyped,
Is branded on the tablet of my soul
Each year, each month, each week, each day,
each hour.

As drowning men have lived their by-gone life
Again in one brief minute, so to me,
Each minute of these ages without end,
My past is always present. Now I see
Myself. 'Twas not apostacy alone
Damn'd me: this sealed my ruin; but my life
Was one rebellion, one ingratitude.
God would, but could not save me 'gainst my will,
Moved, drawn, besought, persuaded, striven with,
But yet inviolate, or else no will,
And I no man—for man by birth is free.
Angel, He would, I would not. Further space
Would but have loaded me with deeper guilt.
Yea, now I fear that if the Eye of flame
Which rests upon me everlastingly
Softened its terrors, sin would yet revive
In me and bear again disasterous fruit,
And this entail more torturing remorse.
Better enforce subjection. I have ceased,
Or almost ceased, to struggle against the Hand
That made me. For I madly chose to die:
I sold my immortality for death;
And death, eternal distance from his love,
Eternal nearness to his righteous wrath,
Death now is my immortal recompense.
I know it, I confess it, I submit.

—Edward Henry Bickersteth.

\$2.00 A YEAR

BABCOCK BUILDING

PLAINFIELD N J

Sabbath Recorder.

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

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

A VERY undignified and foolish act of the Salvation Army devotees occurred a few days ago in New York. Under the guise of a religious service, the devil was burned in effigy. This scene was accompanied by barbaric ceremonies and acts that would have been much more appropriate among the savages of this continent four hundred years ago. Before the act of burning, the soldiers indulged in such deeds as pulling the head out of the coffin and cutting it off (after there had been an address on pride), then cutting out the tongue and in other ways doing things which good Christian people and those who wish the Salvation Army well cannot approve. Such improprieties will always react upon the cause the leaders seek to advance, and bring the organization into ridicule and contempt. There can be no practical good resulting from such an exhibition.

It is common to judge men by their works. "By their fruits ye shall know them." A life of benevolence, self-sacrificing labor, firm adherence to principle and careful regard for the behests of conscience are sure indices of right motives. "For a good tree bringeth not forth corrupt fruit, neither doth a corrupt tree bring forth good fruit." Under the guidance of this law the general opinion of a man's character will not be very much out of the way. His mistakes are easily overlooked in the light of his better nature and his evidently good purposes. Those who are willing to test the Bible by the same safe rule will invariably come to the conclusion that it must be a good tree. Judged by its fruits it is found to be universally pure, uplifting, conducive to individual peace, prosperity, happiness, and to the welfare of families, communities, nations and races of men. If an occasional letter shall be found to be misplaced, a thought expressed by translators that is not entirely grammatical according to modern standards, or if long-established interpretations of men shall be found defective, these findings do not change the greater fact that the entire fruitage is good. Those who accept the Bible on this test will never be disappointed.

MANY times we have been led to regret the practice into which some Christian people have fallen, of severely and uncharitably berating the church. It is not surprising to hear such criticisms and denunciations coming from those who are not believers and who openly oppose Christian efforts to save men. But it is, and always should be, an occasion for surprise and regret to hear such habitual fault-finding emanating from professed friends and even members of some Christian church. Many times it is a mere habit, of the existence and magnitude of which the victim appears to be unconscious, just as many husbands and fathers fall into the habit of fault-finding and complaining about almost every little affair in their families. Losing their patience and thinking to correct what appears to them as irregularities, they speak harshly, sourly, and render themselves disagreeable where they should be most charitable, excusing and agreeable. Homes that might be little havens of love,

rest and peace, are made wretched and not infrequently broken up by this unnecessary and inexcusable habit of fault-finding. The church is a family on a larger scale. Its organization is as sacred as that of the family. Both are of divine appointment, and should be sacredly maintained; both should be loyally and heroically defended. When we hear a man complaining about his own family we are at once impressed that something is radically wrong with the man himself. The same is true of one who is forever decrying the church, and Christian people. Such conduct can do no good. It is not the right way to reform the church when that body has fallen into errors. It only produces unhappiness and sows the seed of discord. So far as the influence of the fault-finder, in the family or in the church goes, it tends to discord, disorder, disorganization. Every precept of Scripture is against this habit. Because of this tendency and practice the tongue is spoken of as an "unruly evil," for, "Therewith bless we God, even the Father and therewith curse we men, which are made after the similitude of God." "My brethren, these things ought not so to be." But the better way, the Scriptural method, of reforming evils in the church is stated thus: "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness, considering thyself lest thou also be tempted." If this rule were generally followed there would be fewer church troubles, fewer excommunications, and, therefore, much greater progress in the propagation of the peaceful principles of the Gospel.

"OPEN" AND "CLOSE" COMMUNION.

Several articles have appeared in this paper, within a few months past, relative to the proper place and use of the Lord's Supper. This question is always fruitful of controversy, and we have endeavored to give both sides a fair hearing. It has not seemed to the editor that it would be wise to publish all the articles that have been written; for, were we to publish all, it would surrender an undue proportion of the RECORDER's space to that theme. This statement is made to show the writers of certain communications why they have not appeared. Our own opinions have not been expressed editorially, although we have been in substantial agreement with some things said on both sides of the controversy. For years it has seemed evident that, on this question, as on most others that are subjects of sharp controversy, there are the two extremes clearly drawn out in argument, while the golden mean, lying nearest the truth, is too often overlooked. Really the terms "open" and "close" communion as often loosely used, are misleading. We know of no open communion church, neither are we aware that there is any church that can be called strictly close communion. All evangelical churches are more or less restricted in their administration of the Lord's Supper. Pedobaptists draw the line in one place, and Baptists in another, according to the understanding in each case of what constitutes valid baptism, each holding that only baptized persons should be eligible to the ordinance. But neither First-day Baptists nor Seventh-day Baptists are a unite among themselves on the question of restricted communion. There is unquestionably a growing sentiment in both of these denominations in favor of considering the ordinance more in the light of personal fitness at the time of participation

than as a test of church fellowship, as was formerly more common. Rev. Dr. P. S. Henson, of Chicago, speaking for the Baptists, in a recent issue of *The Standard*, undoubtedly expresses the views of a majority, both among his own people and among Seventh-day Baptists. We clip the following from *The Standard*:

"It is constantly charged, and doubtless honestly believed, by a very large proportion of our pedobaptist brethren, that we have hedged about the Lord's Supper by restrictions such as other denominations do not impose—restrictions unwarranted by Scripture and offensive to Christian feeling; when in point of fact we differ not a whit from others as to the conditions precedent to communion as set forth in the Scriptures, nor have we ever presumed to impose any restrictions of our own devising. We utterly repudiate the exercise of any legislative function on the part of the church. It is not ours to make laws, but simply to obey them, for 'one is our Master, even Christ.' 'He openeth and no man shutteth.' It is not our province to prescribe regulations for another man's conduct, but simply for ourselves to follow the divine prescription as God gives us light to see it. According to our understanding of the Scriptures, we should not feel warranted ourselves in coming to the Lord's table without having believed upon the Lord to the saving of the soul, and having confessed that faith in the ordinance of baptism. We regard this latter as the symbolic expression of the soul's entrance upon a new life through the gateway of the grave, and therefore this ordinance is performed but once. The Supper we consider as the symbolic representation of the sustenance of the new life, and therefore it is statedly repeated all along the Christian's pilgrimage. We insist that logically and theologically the ordinance that symbolizes the beginning of the new life ought to precede the ordinance that symbolizes its sustenance, and therefore we have never felt at liberty to invite or encourage those who have never been baptized to partake of the Lord's Supper. And yet we have never felt it incumbent upon us to erect a judgment-seat at the communion-table, or to instruct the deacons of the church to spy out any such as might be present who, in their judgment, might not be ceremonially qualified to receive the sacred emblems, and to thrust them out, or invidiously pass them by. Some years ago a religious novel was launched upon the world by a Baptist preacher, who subsequently abandoned the denomination that had honored him and been calumniated by him. In the novel, which was in every sense a work of fiction, he represented the officers of a Baptist church as passing up and down the aisles and singling out and thrusting out certain pious pedobaptists who had been caught in the act of poaching upon Baptist premises. It would be safe to affirm that such a disgraceful incident never occurred in Baptist history. We content ourselves with the kind and candid statement of our views of the Scripture teaching respecting this sacred ordinance, without undertaking the offensive office of police surveillance of the congregation gathered about the table."

AN IMPRESSIVE INCIDENT.

The *Athen Daily Banner*, of Georgia, relates a recent incident that carries its own lesson with it. Mr. Wm. Haguewood, an old and irreligious man, was suddenly made speechless while railing against Christianity. He became greatly alarmed at this unexpected rebuke, and, like many other wicked people in times of trouble, began praying for relief, and requested the prayers of Christians for his deliverance from this just punishment for his great sins. This condition continued through Monday and Tuesday, but still the infidel tongue was denied the power of speech. On Tuesday evening he attended again the series of meetings, and in the midst of the services he arose and began talking. What a change! The blasphemer now becomes an humble suppliant. The congregation are amazed and gratified. He told them he had committed a great sin against God, and now mercy was extended to him and he was given another chance. This incident has profoundly stirred the people of High Shoals, Athens, Georgia, as they were never moved before. Will the tongue of Robert Ingersoll ever be changed from blasphemy to prayer and praise!

BREVITIES.

THERE are now fifteen women in the United States who have attained a standing as lawyers sufficient to warrant them in appearing as attorneys before the Supreme Court.

ANOTHER treaty has been signed by Secretary Olney for the United States, and Ambassador Pauncefoot for Great Britain, fixing Alaska's boundary line with a view to settling the sealing controversy.

ISAAC PITMAN, the famous author of the shorthand or phonographic system of stenography, died in England recently, aged 84 years. His first work on shorthand was published in 1837. He was a man of prominence and of high esteem.

BUSINESS is increasing on the New York Central and Lake Shore Railroads so as to require additional trains and men to handle the freight. Mills are starting up in Rockville, Connecticut, and other places that have been still for months.

THE inventor of dynamite, Mr. Alfred Nobel, at his death left a large fortune. He bequeathed \$10,000,000 to establish five annual prizes for the encouragement of pure scientific discovery. These discoveries are limited to physics, physiology and chemistry.

THERE is no probability that any steps will be taken by Congress, during the present administration, to prevent further bloodshed in Cuba. Barbarities are of daily occurrence and all rules of civilized (?) warfare are ignored. The island is being desolated by war.

It is said that there are over 400 strong posts of American Volunteers in the Western cities of the United States, and that while the Salvation Army is apparently losing ground, the Volunteers are increasing. Commander Booth-Tucker is now in the West, in aggressive campaign work.

SEVERAL members of the Cabinet for the new administration have been chosen, but the portfolio has not been completed. There is a chance that Mr. Hanna may be the Postmaster General, though that question is not yet settled. General Alger's appointment as Secretary of War seems to be generally satisfactory.

EVERY reasonable effort necessary to prevent the spread of the dreadful bubonic plague from India to European or to American countries seems to be put forth. This scourge is called the most fatal and uncontrollable of all that have ever visited our world. No treatment known to medical science has yet been able to prevent its fearful mortality.

THE State Capital of Pennsylvania at Harrisburg was burned and destroyed on the morning of February 2. The fire originated in the rooms of Lieutenant Governor Lyon, and spread with such rapidity that the legislators were driven from the halls in haste. Many valuable records were lost. The estimated loss is \$1,000,000. Insurance, \$200,000.

SPAIN, at last, seems to be moving in the direction of granting certain Cuban reforms, for the sake of peace. These concessions give

a small show of home government for Cuba, still all ultimate power remains with the Spanish government. Among Spaniards, this scheme is not regarded with favor, as it gives too much to Cubans. The Cuban insurgents may not be willing to accept any such crumbs from the Spanish table.

NEVADA is now considered the banner state in encouraging prize-fighting and all its attendant evils. A bill has passed its legislature and has been signed by its progressive governor, permitting "glove contests"; and already many applications have been received from sluggers for an opportunity. Next we shall expect to hear of the building of amphitheaters and the passage of bills for the introduction of "bull-fights" and other like exalted amusements in that state.

WHILE the project of building the Nicaragua Canal is being considered, there is also a plan, on a large scale, for Internal Navigation. It is proposed to build a system of ship canals, not less than twenty feet deep, connecting the great lakes and the River St. Lawrence with Chicago and Duluth, so that shipments by ocean steamers can be made from the Mississippi Valley directly to Europe and the rest of the world. It is also proposed in this scheme to connect the West with Lake Champlain and the Hudson River to New York.

SPEAKING of the Hon. John Wanamaker, of Philadelphia, as the coolest-headed man of the great fire, that recently burned some sixty buildings and threatened his immense store, the *Westerly Sun* says:

The fire was raging at daylight. Mr. Wanamaker was on the premises from 7 o'clock on. He had a well-drilled fire brigade among the men and boys of his establishment, in anticipation of just such an event as this. The amateur fire brigade undoubtedly saved the great store from going up in flames. Furthermore, Mr. Wanamaker drew from his vast supplies of rubber overcoats and boots generous quantities of these articles and bestowed them without price, not only on his own brigade, but on the regular firemen who were on duty in the ice of the zero weather. What is more, he saw to it that from the bakery close by hot coffee and rolls were distributed to all the fire fighters on that dreadful day. In person he directed every movement of his own men. He aided the city fire force in many ways. He knew better what to do than almost any one else there. Long live the Hon. John Wanamaker, and may he always prosper!

ALTHOUGH there are strong arguments in favor of a Nicaragua Canal for purposes of commerce, still there are very grave obstacles in the way of involving the United States in an expensive and uncertain partnership, with outside parties, in its ownership and control. The expense to our government has been variously estimated from \$60,000,000 to \$135,000,000. Such wide differences in the estimates awaken suspicions that, really, nothing definite is known or else there is room for immense speculations and swindlings. Evidently the time has not yet come to pass the bill now before Congress. First of all there should be a most careful investigation of the practicability and cost by the most reliable men from our own government. It is folly to waste time in discussing the desirability of the measure, for that is conceded. It is too apparent to admit of a doubt. It is equally unwise to spend much time on the bill itself until definite information can be obtained through trusted and disinterested experts.

CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Chicago, Ill.

The New Sabbath Discovery.
(Continued from last week.)

2. Mr. Gamble says that "Abib 16 came on the 'morrow after the Sabbath,' every year; in other words, it always occurred on the first day of the week. Therefore, in seven years every day of our week would become the first day of their week." He quotes a number of authorities as agreeing that "the 'count' to begin 'on the morrow after the Sabbath,' began on Abib 16, hence Abib 16 was the first day of the week, and 'Abib 15 the Sabbath.'" Either Mr. Gamble is misrepresenting the authorities quoted, or he is using language with reprehensible looseness. Smith, for example, does agree that "the 'count' to begin 'on the morrow after the Sabbath,' began on Abib 16;" but he does *not* agree that "hence Abib 16 was the first day of the week. That is pure assumption on the part of Mr. Gamble. Smith, on the contrary, puts in explanatory brackets after the phrase, "the morrow after the Sabbath" (*i. e.*, after the day of the holy convocation). Jamieson, Fausset and Brown comment thus: "Ye shall count from the morrow after the Sabbath—*i. e.*, after the first day of the passover week, which was observed as a Sabbath." Mr. Gamble follows the peculiar course of begging the question as one of the first steps in the argument. Grant him his contention that this Sabbath mentioned here was the regular weekly Sabbath, and that the day following was the first day of the regular week, and his case is won. But that is the very thing which we do not grant. Even the authorities which he quotes are against him. Mr. Gamble relates a "short, interesting conversation," which he once had with an "eminent scholar," in which the "eminent scholar" conceded, without argument, that Abib 16, was always the first day of the week. Of course Mr. Gamble then vanquished him in short order. It ought not to be much trouble to out-argue an opponent who admits the very question at issue as a basis of the discussion.

3. But Mr. Gamble says that the Decalogue distinctly commanded the people to work six days; so that if the passover Sabbath had come on any other day except the weekly Sabbath, it would have been in contradiction of the great command. *Could* God, if he chose, ask his people to observe special Sabbaths in addition to the weekly one? And, if he so chose, was it necessary to insert a reference to them in the midst of the eternal truths graven by divine hand upon tables of stone? Was it necessary to insert after the command to labor six days the note, "except in special cases where I otherwise instruct?" Was not something to be left to common intelligence? The absence of all such petty notes and exceptions from the Decalogue is one of the features which mark it as eternal and universal in its character, in distinction from the ceremonial and civil codes of the Jewish nation. God not only *could* ordain Sabbaths in addition to the weekly one, but he *did*. If we can find one clear, unmistakable case of a Sabbath apart from the weekly one, Mr. Gamble's argument crumbles. In Leviticus 23:23-32, we have two Sabbaths, one on the first and the other on the tenth day of the seventh month. If it could be proved beyond question that one of these was the

weekly Sabbath by the same argument it would be proved that the other was *not*. The witness which Mr. Gamble, himself, subpoenas bears testimony against his claim that the Lord would make no requirement that would prevent the Israelites from working the six days every week. Leviticus 23: 6-8, directs the Hebrews at the time of the Passover to eat unleavened bread seven days. Both the first and the last of the seven days were to be "an holy convocation: ye shall do no servile work therein."

4. The fourth point seems too trivial for consideration; yet it is offered in all seriousness. Briefly it is this: The weekly Sabbath and the Passover Sabbath must have been identical, otherwise the preparation days with their required labor would sometimes have fallen upon the weekly Sabbath, and then what would they have done? Perhaps they would have done what devout Jews do now under the same circumstances. Certainly two facts are well known. (1) Few people are more scrupulous in observance of their religious ordinances than are devout Jews to-day. (2) Devout Jews now observe their regular Sabbath weekly, and their Passover as a separate institution. In the face of these facts the last lingering bit of substance in Mr. Gamble's vision vanishes.

There are some serious reflections in this connection which we would briefly commend to the readers of the RECORDER. The eagerness with which this new theory has been adopted by many, and the readiness with which certain prominent men have permitted their names to be associated with it, are significant of the dissatisfaction generally felt with all previous Sabbath theories. The problem has been to escape the claims of the Seventh-day Sabbath and at the same time retain all the divine authority for the Sunday Sabbath. Many theories have been offered. How unsatisfactory they have proved may be gathered by the feverish desire of prominent Sunday advocates to find some new line of defence. The Puritan theory, that the day of the Sabbath was changed, has been tested and found wanting. It is built upon assumption. There is no Scripture for it. In honesty men have had to abandon it, and it is being practically given up. The theory that the Old Testament law is all—*all*—done away, if you can prove it, destroys the claims of the Sabbath of Jehovah; but it carries Sunday down in the wreck with it. If it proves anything, it proves too much. If Paul was talking about the weekly Sabbath when he began: "One man esteemeth one day above another," the alternative was: "another esteemeth every day alike." It is the esteeming every day alike against which the pulpits are thundering and the national reformers directing their laws.

This new theory will go the way of the others, only that its reign will be shorter. It is baseless and chimerical. In the white light in which the Sabbath question now stands, it can not receive any wide acceptance. It could hardly have sprung up at all except out of a desperate need. The agencies of which the *Christian Endeavorer* (now published in Chicago) is one of the representatives, are preparing for a grand forward movement to save Sunday, or, as they are pleased to word it, "for the rescue of the Sabbath." There is to be a determined effort to secure Sunday laws all over the country.

But first of all, they desire to put a better Bible foundation under Sunday and secure the co-operation of the Jews. The article published sounded the tocsin for a new advance.

With the desire to rescue the Sabbath we sympathize most profoundly. That is a work indeed of the utmost importance. The Sabbath is the corner-stone of Christianity, and Christianity—the Christianity of Christ—is the only thing that will preserve a grand people on American soil. But who are breaking down the Sabbath? Christians. The Christians who keep saying that the Sabbath is done away, or that "it makes no difference." That is where the real weakness lies. The breach in the Sunday fortifications had been made from within. Sunday laws cannot permanently bolster up this failing institution and keep it from desecration. They always defeat their own end in the long run. The only thing upon which to build is a "Thus saith the Lord." In the absence of this, to seek the backing of human laws is to confess weakness and invite defeat.

There is a solid foundation. God has not left us without a Sabbath in this day when we need it most. It is the same eternal Sabbath which was given in the dawn of creation; the Sabbath which Christ and the apostles accepted and kept unquestioned; the Sabbath whose roots are in the Old Testament and whose trunk is in the New, binding the two books together into one. It has never been changed or abrogated. Theories have come and gone; but the Sabbath has remained and has always had a remnant to honor it and witness for it. For that Sabbath we stand. We have no desire to be controversialists, I hope, in this time of need. But we want something better than vague assumption or misty tradition to stand on. "With malice toward none and charity for all," we stand for the right as God gives us to see it, confident that it will surely be vindicated at the bar of the great Jehovah.

THE BROTHERHOOD.

OUR new organization is proving a blessing to us in many ways, and to me an unexpected pleasure in hearing from our widely scattered ministry. I feel a deep interest in our workers in the west and south, and it is such a joy to hear from them and their work. How goes the battle, brethren? Let us hear from you often, and of your trials and triumphs.

L. R. S.

GIVING PROOF OF ONE'S CALL.

There is such a thing as one giving proof of his ministry. Paul admonished Timothy to do that; and Paul said he preached not in words of man's wisdom, but in demonstration of the Spirit and of power. Every speech made in the pulpit about religion, however, is not preaching. It may be as beautiful as a snowflake, and as cold. It may be only an intellectual performance, entirely destitute of spiritual power. A young preacher preached in the presence of an old preacher, and the old preacher said the sermon was as great an intellectual effort as he ever heard. The remark came to the young preacher's ears, and he was at a loss to construe it, for really he did not place a high estimate on the sermon, for he did not speak with his accustomed freedom. That compliment, such as it was, troubled him for years. At length the difficulty was solved. It occurred to him that that

sermon was only an intellectual performance, wanting in spiritual power. That thought filled the bill and gave relief.

But as to giving proof of one's ministry. Preaching ought to accomplish three things. 1. It ought to throw light on the Bible and give people a better understanding of its teaching. Especially ought a sermon to give a clear exposition of the text in hand according to its connection and its relation to other passages of similar import. Some preachers that I have heard literally preached *from* their text. They got so far off that they were out of hailing distance of it; and some again, in the main, preach the same sermon, no matter what text they have. 2. Preaching ought to edify believers. They constantly need such spiritual nourishment as can be had from preaching. They need building up and strengthening in the faith of the gospel and in an understanding of the Word. And then 3. Sinners are perishing, and they need to be warned, and admonished, urged to repent and shown the way of salvation as much as they can be by human instrumentality. These three things ought the preaching to accomplish. But suppose a man preaches for a church two or three years and none of these things are accomplished. Instead of the church being built up it gets worse and worse off all the time; no spirituality, but leanness and the palor of death, and no sinner awakened to repentance; is not the preacher failing to give proof of his ministry? And where such is the case, is there not good reason to conclude that he had only a horizontal call?—*J. J. Landsell, in Biblical Recorder.*

INSTRUCTIVE AMUSEMENTS.

Imagine a bright boy of fifteen looking over my shoulder as I write this title and saying: "Those two words don't fit each other." And I ask, "Why not?"

And he replies, "Because they fight each other; and my grammar tells me that 'fit' is not part of the verb 'fight.'" And I give him credit for one, which he doesn't need, for he has taken the credit without waiting for it to be awarded, as his chuckling shows. "Then," I say, "I understand you to hold that instruction and amusement are natural enemies of each other, and are not to be worked in a team?" "Just so," he says, "for when a thing begins to instruct you the fun stops short off. You can't bring them into partnership any more than you can peacefully marry a dog and a cat."

Probably there are many young people who hold that view. But it is a mistake. The fact is just the other way. Amusement is so essential to instruction, that it is next to impossible to teach without it. We speak of interesting the pupil. What do we mean by that? We mean that the pupil must be amused; for interest is one form or stage of amusement. And if it is a good thing to amuse people in order to instruct them, it is a good thing to instruct people in order to amuse them. As the boy said when he broke the carpenter's rule by trying to shut it up backward, "It is a poor rule that will not work both ways."—*Rev. Z. Grenell, D. D., in Our Boys and Girls.*

"I'd like to teach the young men of wealth that he who has not got wealth owes his first duty to his family; but he who has means owes his first duty to the state. It is ignoble to try to heap money on money. I would preach the doctrine of work to all, and to the men of wealth the doctrine of unremunerative work."—*Theodore Roosevelt.*

Tract Society Work.

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

WE have official information that "no further hearings" will be given upon the Joint Resolution proposing to place the Name of God in the Constitution of the United States, and making the Bible part of the constitutional law of the land. The resolution was laid over from last session, and is in the hands of the Committee on the Judiciary of the House of Representatives. This will be an overwhelming disappointment to our friends, the National Reformers, who have been preparing petitions in favor of the Resolution, at great labor and expense, during the past year. The *Christian Statesman*, for January 23, contains a letter, dated January 18, addressed to the Committee, pleading that the Resolution be not killed in the Committee. The letter is signed by David McAlister and H. H. George.

"THE DEVIL OF ONE IDEA."

The last mail brought the following interesting letter. We are not often favored with letters of this type. It is printed here in order to show the reader what excellent "English" a man can write when his half-awakened conscience goads him toward obedience to truth. We trust that the time will come when Bro. Hulbert will not think that the defence of the Law of God is "The Devil of One Idea," nor our insistence that Christians ought to follow the example of Christ in keeping the Sabbath to be "Dribbling nonsense." Thank you, Bro. Hulbert, for your good opinion of the EVANGEL AND SABBATH OUTLOOK. Here is the letter.

OLD MISSION, Mich., Jan. 11, 1897.

Dear Evangel:—Who sends you to me? You come mailed from Zanesville, O., only to go into the wastebasket at once. I am burdened with all the idiocy I need without help from you. It is well enough for a man to be possessed of the devil of one idea, but that idea ought to be a big one. When it is of the size of yours it is too small for anything. Have you noticed that men are fierce in advocating a notion inversely as it is infinitesimal? Please don't pester me any more with your dribbling nonsense. I shall take it no longer from the office. Yours in the belief that the Christian Sabbath is the monument of the resurrection, and that you are back in Judaism and ought to revive the Passover and Circumcision. C. B. HULBERT.

EVANGELISM AND SABBATH REFORM.

It is evident that this question must receive increasing attention. Experience is a very imperative feature. Denominationalism is a prominent fact in the history of Christianity. Whatever its evils may have been, it has no doubt tended to develop truth which would not have been brought out except through the emphasis which comes with denominationalism. The more important the truth represented in a denominational movement, the greater need there is that this truth be pressed upon the attention of those who do not regard it, or who are ignorant concerning it. Regarded from the larger standpoint, Christianity is a form of denominationalism. In the gradual separating from Judaism, and in its antagonism of the prevailing Pagan faiths, it was purely denominational, in the best sense of that term.

A clear distinction must be made between sectarianism and denominationalism. Sectarianism deals with unimportant technicalities. Denominationalism, as used here, deals with fundamental truths. Seventh-day Baptists stand for such truths. First, the su-

premacny of the Bible as the rule of faith and practice, and the interpretation of the Bible in the light of the precepts and practices of Christ. That, surely, is fundamental. They stand also for a complete gospel, in which law that condemns men as sinners is met by Divine Love, mercy and forgiveness, through faith in Christ. The great weakness and ineffectiveness of the popular theology, and doubly so of the popular style of "evangelism," is no-lawism. This leaves the evangelist to play upon the emotions, mainly, and call that "conversion" which is as evanescent as the early dew of summer. This style of evangelism talks of "salvation" as though it were the result of a wave or two of good impulses, or of the expression of a "desire" pressed to utterance under the most mechanical of surroundings. One connected with a city mission evangelistic work said to the writer one morning, "We had four men saved last night." Stripped of all sentiment, this meant that four dissolute men, under pressure of the methods which were used, had "professed conversion." Everyone knows how far that is from being saved, in the larger and more permanent sense. The results of such evangelism are as unsatisfactory as they are ephemeral.

On the other hand, the preaching of law as a fundamental element in moral government, and as a necessary factor in bringing men to conversion and newness of life, is neither "legalism," nor "hell-fire." Legalism is a much-abused term, and hell-fire is a false picture of God as pettish, or revengeful. To present the divine law of the Ten Commandments as an ever-present system of obligation is the only way to lay a firm foundation for a proper conception of what sin is, and hence for true repentance.

Along this line, the doctrines of the Seventh-day Baptists present a gospel far more nearly complete than that which is presented by the popular evangelism. It is no more a plea of denominationalism to preach such a conception of the grounds of regeneration and repentance, than it is denominationalism to preach what is called "evangelical" doctrines, in distinction from "rationalistic" ones. Such fundamental truths are a part of Christianity, not of denominationalism.

There is no adequate ground for the existence of a Seventh-day Baptist denomination, unless these truths are an important part of evangelical Christianity. If Seventh-day Baptists have no other duty than evangelization as usually defined, it is a matter of unwisdom, if not wrong, to keep up a separate organization for that purpose. To say the least, it is a waste of machinery. It is therefore a simple and logical conclusion, that Sabbath reform, that is, the preaching of the truth concerning the Sabbath, is a necessary part of evangelism; failure to make it such is failure to preach full Seventh-day Baptist Christianity. It may be a cause for regret that there is a Roman Catholic, a Greek Catholic, and a Protestant Christianity in the world; that there are these divisions is patent. It is equally sad or more so, that there are one hundred and fifty types of Protestant Christianity in the United States, of which Seventh-day Baptist Christianity is one. Whatever of fundamental truth there is in these ought to be preached.

It is said by those who think that evangelism should precede Sabbath reform; that

men are more likely to accept the Sabbath when they are tender in heart from the influence of evangelistic effort. This is true, no doubt. Therefore any neglect to present Sabbath truth to those who have been brought under the influence of evangelistic work by Seventh-day Baptists is a comparative failure, both from the standpoint of fundamental truth, and of Seventh-day Baptist Christianity. Logic and experience both confirm this conclusion. Whatever changes, if any, this conclusion may demand, must not be allowed to obscure the facts, and the logic of the case. Whatever bearing it may have upon the question of "Union" work is also subordinate to the truth and logic of the case.

CATHOLICS COMMEND JUDGE PRYOR.

Roman Catholics naturally commend the bigotry of Justice Pryor, who refused to permit the incorporating of a Jewish Society, because its annual meeting was to be held on Sunday. The *Catholic Review* praises Judge Pryor, and says:

It is well that our citizens should have from time to time an authoritative reminder that this is a Christian land; a land in which the Christian religion is a part of the fundamental law. Such a reminder has quite recently been twice given by Justice Pryor in the Supreme Court on the occasion when he refused certificates of incorporation to societies whose constitutions required or implied the holding of merely business meetings on Sunday. Both of these had for their objects nothing, apparently, that was not lawful and proper, and both were composed of Hebrews who keep the Sabbath on Saturday.

The point made by Justice Pryor is that Sunday is a sacred day, to be kept free from business, and that this is so not merely by virtue of the statutes, but also of the more fundamental law, the unwritten law that makes Christianity a part of our system.

Interpreted, this means Christianity equals Roman Catholicism. When this becomes truly a "Christian nation," it will be according to Roman Catholic standards. Every effort to push Sunday laws on the part of Protestants or to make this a "Christian nation" by law, plays directly into the hands of Roman Catholics.

TRACT SOCIETY.

Receipts for January.

Church, Farina, Ill.	\$ 10 53
" " Dr. Lewis' Work	5 00—\$ 15 53
" Milton, Wis.	6 75
" First Genesee, Little Genesee, N. Y.	9 35
" First Alfred, Alfred, N. Y.	52 81
" " " Dr. Lewis' Work	10 00— 62 81
" Plainfield, N. J.	30 03
" Hornellsville, N. Y.	6 00
" West Edmeston, N. Y.	2 65
" Hammond, La., Bal. of Collection	51
" Rockville, R. I.	25 00
" First Westerly, Westerly, R. I., Dr. Lewis' Work	10 00
" First Brookfield, Leonardsville, N. Y.	22 02
" DeRuyter, N. Y., Dr. Lewis' Work	2 66
" Cumberland, Manchester, N. C.	3 00
Sabbath-school, Farina, Ill.	2 95
" Warworth, Wis.	4 75
" " Second Alfred Church, Dr. Lewis' Work	7 00
Y. P. S. C. E., Second Alfred Church, Dr. Lewis' Work	5 00
Woman's Board, by Mrs. Mary S. Stillman, Plainfield, N. J., for Dr. Lewis' Work	5 00
Robert Williams, Milton, Wis., to complete Life Membership	15 00
Arlouine Prosser, Little Genesee, N. Y., Dr. Lewis' Work	5 00
Mrs. L. B. Burdick, Leslie, N. Y.	\$ 1 00
" " " Dr. Lewis' Work	2 00— 3 00
G. W. Witter, Wausaw, Wis.	1 00
Mrs. Maude Hendricks, Talent, Ore., Dr. Lewis' Work	50
Mrs. C. D. Potter, Belmont, N. Y.	100 00
D. C. Whitford, Wolcott, N. Y.	10 00
Andrew J. Green, Adams Centre, N. Y.	5 00
E. E. Whitford, Factoryville, Pa.	5 00
Mr. and Mrs. W. E. Witter, Oneida, N. Y., Dr. Lewis' Work	10 00
Wm. C. Stanton, Westerly, R. I., Dr. Lewis' Work	25 00
Mrs. A. P. Harris, Blystone, Pa., Dr. Lewis' Work	10 00
Miss Clara E. Waldo, Blystone, Pa., Dr. Lewis' Work	5 00
I. N. Loofboro, Boulder, Colo., Dr. Lewis' Work	5 00
Mrs. Wm. Merchant, Cincinnati, N. Y., Dr. Lewis' Work	2 00
Elizabeth B. Carpenter, Ashaway, R. I.	5 00
Mr. and Mrs. F. W. Hamilton, Alfred Station, N. Y.	50 00
Income, Permanent Fund	75 00
Total	\$552 51

E. & O. E.
PLAINFIELD, N. J., Feb. 1, 1897.

J. D. SPICER, Treas.

Missions.

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

BRO. S. H. BABCOCK is now laboring with the Dodge Centre church, Minn., and Pastor H. D. Clarke. He started his work in very severe winter weather, but it is hoped that many hearts will be warmed into new life by the Holy Spirit and that many will find Jesus as their Saviour and precious friend.

EVANGELIST E. B. SAUNDERS, on his way home from Hammond, La., stopped at Farina, Ill., and held a series of meetings. Rev. J. G. Burdick led the singing and also assisted him in the preaching, and in the after meetings. The church was greatly revived and strengthened; quite a number were converted and five were to be baptized on the next day after he wrote us, and others would soon follow. He reports that pastor J. L. Huffman is on the amend. We are all praying for the Lord to restore Bro. Huffman to health and to a longer valiant and successful service for the Master he so greatly loves. Evangelist Saunders will labor next with the Berlin church, Wis., and its Missionary pastor, D. Burdett Coon.

FROM G. VELTHUYSEN, SR.

With great joy over the great privilege which God allowed us, I may tell you that last First-day we baptized a Jew. As for me, I count it as great a privilege as I ever enjoyed in my service to the gospel. Our chapel was entirely filled, and many were obliged to remain outside, as there was no room for them. We appreciated especially the presence of so many Jews and Jewesses. God gave us there the opportunity to preach Jesus of Nazareth as the Messiah, promised to the fathers and—to their honor we must testify—these children of Israel listened apparently with *close attention*. The brother just baptized is 24 years of age. Three years ago he went to a meeting of the Salvation Army, purposing to ridicule them, but the Lord spoke to his heart. He began to understand his sinful condition before God and to seek for redemption. Praying and reading the Bible, he found Jesus as his Saviour; but he did not increase much in knowledge of the Lord's ways, until by means of the gospel-wagon he learned to know the truth of the Sabbath and baptism, and consequently he desired to unite with us. We believe that his example will be followed ere long by one of his people, the Jews. As to the sincerity of the conversion of both of these Jews to the living God, there is with us no room to doubt. We had indeed, expected that the last mentioned Jew should precede the other in baptism, but it seems that he has a severe struggle on account of the opposition from his relatives, especially from his wife, though in his daily conversation with friend and enemy he confesses openly his Saviour. We hope and pray that he may have strength and courage to take the step to confess Christ by baptism. The other Jew kept Sunday because he was so taught in the Salvation Army; until he saw his error when examining the Scriptures; he had formerly asked the Salvationists about the matter and of course he never saw clearly why he should not keep Sabbath but Sunday, after he confessed Christ, though they tried to give him a reason. Though young, he has travelled a good deal, he has been in China, Japan, British India,

Spain, Portugal and France. His behavior and appearance, as well as his frankness, make him beloved by our people, who have great confidence in his sincerity. When twelve years of age he became an orphan. He has but one sister, who lives in France; she does not pay any attention to him because he has accepted Christ, which he did three years ago. His name is Van Der Meer.

This was the seventh time I baptized in 1896. One brother we refused to baptize; we did not doubt his Christianity, but when about to be baptized, he showed his doubt that all the Scriptures were inspired. This young man has afterwards been baptized at Rotterdam and received into the church, though not yet changed in his mind. After some time he has confessed unto us his error.

My younger son, who, as probably you know, is with us on a visit and hopes to return in February to the United States, assists me in this letter (private secretary!) If the Lord would give me an assistant who could continually help me, it would be no superfluous aid. I am always pressed with activities. Besides the regular gospel services and the care for the church, in Haarlem and Amsterdam, as well as for the lone Sabbath-keepers, I have the responsibility for the editing and mailing of two monthlies, *i. e.*, *De Booschapper* and *De Christen Gehell Onshonder*, a Christian temperance paper, which for Christ's sake I took entirely for my personal responsibility. I have also an extended correspondence, to which I have to give a share of my time every day. It is always about the service of God and nothing else. Besides I do what I can, to give Christian lectures, often with free discussion, about spiritual, social or church questions. I say this, dear brother, that you, with all the dear brothers and sisters in America, may know why it is that I write so seldom. I should like ever so much to do it more often, but truly it is very difficult for me.

I may say that God does not leave our testimonies without visible results, especially not in the last months; this is also true in respect to temperance. I trust that this working will serve to renewed gratitude to God for his mercies over Holland and will be an incentive for the brethren for continued prayer for us, for we have such great need of the prayers of God's people. Give us, brethren, your continual prayers; that will be the greatest support you could give us. Soon the year will end, and we enter, D. V., the new. God bless you and yours and your labors, dear brother, in the new year. May he bless the entire brotherhood in all their labors of love, the small and the great together.

I remain, dear brother, yours in Christ.

HAARLEM, Holland, Dec. 30, 1896.

CHINA.

Medical missions have peculiar importance and prominence in this Empire. Of the societies at work, the American Baptists, Presbyterians, Methodists, of the North and South, the Congregationalists, Episcopalians, Dutch Reformed, Woman's Union Mission, and Canadian churches have established hospitals and dispensaries, together with the English Church Missionary Society, London Missionary Society, Presbyterian, United and Irish Presbyterian, and China Inland Mission. At Canton a boat, under Rev. A. A. Fulton and a medical assistant, renders great aid by touring. The universal opinion of those in the work seems to be that the value and efficiency of their work is in direct proportion to the presence or absence of a hospital. "Even itinerating work is of less value," says Dr. Sims.

From a thousand miles away a patient has been known to come, as at Moukden, Manchuria, whither one patient was attracted by a cure of seven years previous.—*Missionary Review*.

TREASURER'S REPORT.

For the month of January, 1897.

GEO. H. UTTER, Treas.,

In account with
THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Dr.	
Balance in Treasury Jan. 1, 1897.....	\$ 314 52
E. B. Saunders, Contributions for Evangelistic Work at Garwin, Iowa.....	27 01
Church, West Hallock, Ill.....	27 33
A. G. Crofoot, New Auburn, Minn.....	5 00
Church, Milton, Wis.....	5 25
" Farina, Ill.....	4 72
Sabbath-school, Farina, Ill., General Fund.....	\$ 3 26
Sabbath-school, Farina, Ill., China Mission School.....	75— 4 01
Church, Walworth, Wis.....	6 46
" First Genesee, N. Y.....	9 35
" First Alfred, N. Y., General Fund.....	66 73
Church, First Alfred, N. Y., Boys' School.....	2 50— 69 23
A. L. Chester, Chairman, Income of Permanent Funds.....	168 00
E. B. Saunders, collections at Hammond, La.....	27 87
Church, Plainfield, N. J.....	30 02
Geo. B. Carpenter, Treasurer Evangelistic Committee:	
Collection at New Milton, W. Va.....	8 00
" Greenbrier, W. Va.....	18 10— 26 10
" Salemville, Pa.....	4 02
Church, Independence, N. Y.....	10 00
" Hammond, La.....	14 54
Geo. B. Carpenter, Treasurer Evangelistic Committee:	
Collection by T. J. Van Horn.....	7 84
Sale Pentecostal Hymns.....	2 54— 10 38
E. E. Whitford, Factoryville, Pa.....	5 00
"Friend of the Walworth Church, Wis."	50 00
Geo. B. Carpenter, Treasurer Evangelistic Committee:	
H. Alice Foster, Northboro, Mass.....	28 58
Collection on West Virginia field, S. H. Babcock.....	2 00— 30 58
Mrs. Wm. Merchant, Cincinnati, N. Y.....	2 00
Church, DeRuyter, N. Y.....	2 36
" Farnam, Neb.....	5 00
" Big Springs, S. Dak., China Mission.....	7 00
Pawcatuck Sabbath-school, birth-day offering.....	3 72
O. U. Whitford, collected on the field:	
Church, Berlin, N. Y.....	6 00
" West Edmeston, N. Y.....	2 65
" First Brookfield, N. Y.....	20 18
" Grand Junction, Iowa.....	2 50
" West Hallock, Ill.....	2 50
D. C. Whitford, Wolcott, N. Y.....	10 00
Caroline B. Brown, Brookfield, N. Y., Boys' School.....	5 00
Andrew J. Green, Adams Centre, N. Y.....	5 00— 53 83
O. U. Whitford, Westerly, R. I.....	10 00
Church, First Westerly, R. I.....	16 04
" Rockville, R. I.....	28 00
" Cumberland, N. C.....	7 00
Wm. C. Stanton, Westerly, R. I.....	25 00
Mr. and Mrs. R. W. Green, Scott, N. Y.....	2 00
Elizabeth B. Carpenter, Ashaway, R. I.....	5 00
Mr. and Mrs. F. W. Hamilton, Alfred Station, N. Y.....	50 00
Loans.....	4,000 00
	\$5,066 34
Cr.	
O. U. Whitford, balance due on salary, clerical assistance, traveling expenses and postage for quarter ending Dec. 31, 1896.....	\$ 233 24
F. E. Peterson, salary, quarter ending Dec. 31, '96.....	75 00
W. D. Burdick, " " " ".....	25 00
D. Burdett Coon, " " " ".....	31 25
S. I. Lee, expenses " " " ".....	114 92
L. F. Skaggs, " " " ".....	125 00
E. H. Socwell, " " " ".....	82 92
S. R. Wheeler, " " " ".....	101 75
O. S. Mills, " " " ".....	12 50
Wm. C. Daland, " " " " March 31, '97.....	300 00
G. Velthuysen, " " " ".....	100 00
Churches, quarter ending Dec. 31, '96:	
Attalla, Ala.....	25 00
Hornellsville, N. Y.....	18 75
Wellsville, N. Y.....	13 00
China and Japan Trading Co., freight on boxes, New York to Shanghai.....	11 59
American Sabbath Tract Society, printing, binding, etc.....	37 00
R. S. Wilson, Attalla, Ala., traveling expenses, quarter ending Dec. 31, 1896.....	5 25
Evangelistic Committee, Orders No. 51-58.....	666 57
Washington National Bank, Interest.....	82 00
Loans.....	3,000 00
Cash in Treasury Feb. 1, 1897.....	4 97
E. & O. E.....	\$5,066 34

GEO. H. UTTER, Treasurer.

MISSIONARY BOARD MEETING.

A regular meeting of the Board of Managers of the Seventh-day Baptist Missionary Society was held in Westerly, R. I., Jan. 20, 1897. The President, Wm. L. Clarke, in the chair. Prayer was offered by Bro. E. F. Stillman. The following members were present:

Wm. L. Clarke, O. U. Whitford, G. B. Carpenter, J. Maxson, A. McLearn, L. F. Randolph, G. H. Utter, C. H. Stanton, Gideon T. Collins, A. S. Babcock, E. F. Stillman, P. M. Barber, L. T. Clawson, I. B. Crandall and Geo. J. Crandall. The Rev. A. H. Lewis, Corresponding Secretary of the American Sabbath Tract Society, was also present.

The Corresponding Secretary's report was presented, showing that he had performed the usual work of the quarter on correspondence and editorial work for the Missionary Department of the RECORDER, and had supplied the First Westerly church five Sabbaths; had attended the Quarterly Meeting of the New York City and New Jersey Seventh-day Baptist churches at Marlboro, N. J., and had visited Berlin, First and Second Brookfield, and Adams Centre (N. Y.), churches, urging them to more faithful and systematic giving for our denominational work.

The Treasurer's report showed the receipts for the quarter to be:

From the people.....	\$1,445 78
From loans.....	3,500 00
Total.....	\$4,945 78

EXPENDITURES.

Paid to churches.....	\$ 411 50
Corresponding Secretary, General Missionaries, Assistant Editor of <i>Evangel and Sabbath Outlook</i> , and traveling expenses.....	846 66
Susie M. Burdick, return trip to China.....	291 62
Wm. C. Daland, balance of transportation.....	25 91
Evangelistic Committee work.....	865 70
Miscellaneous.....	311 20
Paid loans.....	2,000 00

Total.....	\$4,682 59
Balance in treasury at beginning of quarter.....	121 33
close.....	314 52

Evangelistic Committee reported:

Weeks of labor.....	68
Sermons and addresses.....	226
Prayer-meetings.....	24
Visits and calls.....	606
Pages of tracts.....	4,036
Conversions.....	62

Many backsliders have returned to duty, and one church of 12 members and one Bible-school of 23 members have been organized.

A committee consisting of Wm. L. Clarke, Geo. H. Utter, O. U. Whitford, G. B. Carpenter and A. S. Babcock, was appointed to confer with the Advisory Committee of the Tract Society.

The resignation of the Rev. T. J. Van Horn as General Missionary of the Southern Illinois and Kentucky fields was presented and accepted.

Appropriations amounting to \$150 were made for five young men preparing for the ministry, from the funds set apart for that purpose.

The Corresponding Secretary was instructed to extend a call to the Rev. A. P. Ashurst to become General Missionary on the Southern Illinois and Kentucky fields.

Letters were read from D. H. Davis, Dr. Palmborg and Dr. Swinney concerning a gift of one-half acre of land from one of the Christian Chinese women, to the Missionary Society. This matter was referred to the Committee on the reinforcement of the China Mission with a teacher for the Boy's School.

WM. L. CLARKE, Pres.

GEO. J. CRANDALL, Cor. Sec.

Woman's Work.

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

GIVE CHRIST THE BEST.

Christ wants the best. He in far off ages
Once claimed the firstling of the flock, the finest of the wheat;
And still he asks his own, with gentle pleading,
To lay their highest hopes and brightest talents at his feet.

He'll not forget the feeblest service, humblest love,
He only asks that of our store we give to him
The best we have.

Christ gives the best. He takes the hearts we offer
And fills them with his glorious beauty, joy and peace,
And in his service, as we're growing stronger,
The calls of grand achievements still increase.
The richest gifts for us on earth, or in the heaven above,
Are hid in Christ. In Jesus we receive
The best we have.

And is our best too much? Oh, friends, let us remember
How once our Lord poured out his soul for us,
And in the prime of his mysterious manhood
Gave up his precious life upon the cross.
The Lord of lords, by whom the worlds were made,
Through bitter grief and tears gave us
The best he had.

—Selected.

It was said of a woman who has recently died, leaving large bequests to missionary and other noble enterprises, "She lived simply, in order that she might be able to give largely." Christ was the greatest of givers. What shall we render unto *him* for all his benefits to us. His gift to us is eternal life through his Son, our Saviour. Shall we consider anything too good for him? Let us not be tempted to withhold anything from our God, neither let us give grudgingly, for "God loveth a cheerful giver."

In the little book entitled, "Kept for the Master's Use," by Miss Havergal, we find the following which may be a new thought to some of us. After telling of the many ways in which we can use our "silver and gold for Jesus," she says:

"We may have thought about our gold and silver, and yet have been altogether thoughtless about our *rubbish!* Some have a habit of hoarding away old garments, 'pieces,' remnants, and odds and ends generally under the idea that 'they will come in useful some day;' very likely setting it up as a mild virtue, backed by that noxious old saying, 'Keep it by you seven years, and you'll find a use for it.'" And so the shabby things get shabbier, and moth and dust doth corrupt, and the drawers and places get choked and crowded; and meanwhile all this that is sheer rubbish to you might be made useful at once, to a degree beyond what you would guess, to some poor person. It would be a nice variety for the clever fingers of a lady's maid to be set to work to do up old things; or some tidy woman may be found in almost every locality who knows how to contrive children's things out of what seems to you only fit for the rag-bag, either for her own little ones, or those of her neighbors. Little scraps of carpet, torn old curtains, faded blinds, and all such gear, go a wonderfully long way toward making poor cottagers and old or sick people comfortable. I never saw anything in this rubbish line that could not be turned to a good account somehow, with a little *considering* of the poor and their discomforts. I wish my lady reader would just leave this book now and go straight upstairs and have a good rummage at once, and see what can be thus cleared out."

WHATSOEVER.

Two Christians who have recently put on the armor of God are standing side by side in deep meditation. Finally, as if with one impulse, we hear them say, "Behold, how great the harvest, and how few the reapers! Surely, willing hands and loyal hearts are needed in God's harvest field. Shall not we unite with the busy workers and give our time to God? But what can we do? How and where shall we commence? True, there is plenty to do and room for all, but it seems that each has his special work. Can there be any important work in which our services may be needed?"

It is evident that both are gifted intellectually, though one seems to possess talents somewhat superior to those of the other. Each seems willing to do his part, and they are equally desirous of beginning at once; so with a resolve to use their time and talents for Christ, we see them separate. Let us follow them for a time.

As each takes his own course and ponders the question of what to do and where and how to commence, in the ear of each is whispered: "Whatsoever thy hand findeth to do, do it with thy might."

By one the message is joyfully received. "Why did I not think of it ere this?" is his mental inquiry. "Why, here is the Sabbath-school class I have been asked to teach; there is the weekly prayer-meeting to be attended; here is my discouraged friend who needs steady Christian influence and unflinching brotherly love, to help him in his struggle for self-mastery; there is a vacant place left by a faithful reaper who has been called home. I may continue the reaping for him. All these must be a part of the "whatsoevers." Thus, step by step, we see him take up duty, willingly, faithfully, gladly doing all things to the glory of God; never questioning whether it is a great or small part he is playing; never thinking the "whatsoever" too insignificant to claim his attention; simply conscious that he is doing his best for Christ. Need we follow him further? Let it suffice to say that at the close of life he heard the ever welcome "Well done."

But what of the other, who has received the same command? It seems that he cannot so readily accept the message and deem it meant for him. As he stops to question whether there is not something more important (?) for him than the "whatsoevers," a second voice seems to contradict the first, saying: "With your brilliant intellect you may hope to do a very great work. Why need you stop to do the little things? Why not leave them for one of inferior talents, who will be glad of the opportunity of doing them? There is a more important mission for *you*. Do not trouble yourself about present usefulness, but await an opportunity to do some greater work in the future." Influenced by this pleasing argument, he yields to the second voice, for getting that we are not to be "desirous of vain-glory," forgetting that "before honor is humility." Thus he permits the golden opportunities to pass unheeded, while he idly dreams of great things to do by and by. And if we follow him to the end of the chapter we need not be told that life with him ended with that saddest of all words, *failure*. O vain dreamer!

Let us *do* and not dream,
Let us *be* and not seem,
If we to the harvest sheaves would bring.

Why put off the little labors of love, the little kindnesses we may show our fellow-creatures? Why not do them now? "We shall not pass this way again." Christ does not call for workers for to-morrow, or next week, or next year. He wants workers *to-day*. He wants willing workers, faithful workers, humble workers, those who take pleasure in giving a cup of cold water "In his name."

We believe there is no one but may, if willing, find many things to do for Christ. We all have some friends and associates. Can we not by our every act, by our daily lives, prove to them that we are practicing the

religion we profess, that we stand firm for Christ and cannot be dissuaded from our purpose to prove loyal to such a friend as he?

Finally: "Let us not be weary in well-doing, for in due season we shall reap if we faint not." Again, "Let us not be desirous of vain glory," but rather let us heed the injunction: "Whatsoever ye do, do all to the glory of God." May "God forbid that I should glory save in the cross of our Lord Jesus Christ."

VISTA.

JANE LEW, W. Va.

WHITFORD SCHOOL.

As Sister Emily wished to remain at home the 24th of December to prepare a candy treat for the scholars, who might be in school that day, I had charge of the school. After reading a chapter and explaining to the children as best I could that prayer is a sincere desire for the things we ask for, if it is God's will to grant them, and how we might pray for absent relatives and friends, I asked them if they would like to ask God to bless those kind friends who are giving them their tuition. Every one said that they would. While I kept silent they repeated the Lord's prayer and then asked God to bless and save in death the four supporters of the school, calling each name separately. We then had the usual round of morning recitations. They being completed, I asked the scholars if there was any other person whom they would like to ask God to bless. A number of voices responded "Mr. Whitford." After they had asked God to bless and care for Mr. Whitford the bell gave the signal for thirty minutes recess for the children to eat their lunches and refresh themselves. The afternoon was occupied with reading and arithmetical exercises until two o'clock, when school was dismissed until the following Monday. The girls then swept the house, while the boys assisted in moving and rearranging the seats. That done, we struck up a line of march for home. Passing a field where brother David was sowing rye, several merry voices called out, "How are you, Mr. Newton?" while the boys politely raised their caps. In a few minutes we reached the house where sister, with a blazing fire and pleasant smiles, awaited us.

After the boys and girls had washed and combed, they collected again by the cheerful fire in the sitting room, where they spent a short while in pleasant conversation which all seemed to enjoy. Soon they were invited to the dining room, where they found a supply of candy, freshly boiled from syrup made on the farm. Two to a plate, their dimpled hands soon went to work, pulling the candy, which seemed to be quite an amusement for them. Having eaten enough of the syrup candy, also some of another kind, and a few bananas, they were further amused by Sister and I pulling a large piece of the syrup candy until it was bright and hard. It was then cut into pieces, wrapped in oiled paper, and a portion given to each one. About that time one of the girls gave a surprise by presenting to sister a fancy bag of good things, which she had kept concealed until then. With thanks, they bade us farewell and departed for their respective homes, at about 4 P. M.

Were it not that we miss our dear father and mother so much, this might be numbered as one of the bright days of our lives.

To the credit of the scholars, they all seem to love and respect each other, and during the twenty-two weeks which have passed of the present term, there has not been a disturbance among them that has required discipline.

FAYETTEVILLE, N. C.

P. C. N.

THE NEXT COLLEGE PROBLEM.

BY J. H. ECOB, D. D.

"To tell you the truth, I lost my faith at college. I was carefully trained at home. My pastor was a most earnest and spiritual man, who took endless pains with his young people. I left home a member of the church, and, as I supposed, a believer." This testimony of an able young editor, who is now in a responsible governmental position in Washington, could be multiplied many fold. Many a pastor will bear me record that, year after year, he sends out the brightest and best of his flock with a yearning apprehension almost as if they were his own flesh and blood. He watches lovingly, anxiously, their career. In alas, too many cases he finds the work of home and church either chilled and perverted, or swiftly undone. He sees the boys whom he had sent away in a cleanly, wholesome youth, swaggering along the streets with a foot-ball mop on the back of their head, a foul old pipe on the front and very little between to compensate for the tremendous loss of the dew and freshness of their boyhood. They come to church with a lofty, critical air. Their place in the young people's meetings is vacant. They remain sitting during family prayers. They imagine they have seen a light. Of course we attribute a due share of this state of things to the greenness and self-assertion of their years. "The philosophic mind" will soon weed them of that folly. But this effect of college on our boys is too common and too profoundly serious to be lightly set aside or flippantly explained. Both church and home have so much at stake, are so vitally bound up in the consequences, that they, above all others, have a right to be heard. They have a right to demand that the college shall not blur or distort or neutralize their work, but shall be a wise and powerful ally to carry their work on to perfection.

We borrow from President Eliot, of Harvard, an expression, which, in our judgment, is a key to the situation respecting religious life and instruction in our colleges. Speaking of certain courses of study and the age of students, he says: "*They could not stand the freedom which a modern college offers to the pupil.*" If that be true of the intellectual it is pre-eminently true of the religious curriculum. "They cannot stand the freedom." They have not arrived at the age of freedom. At home they came to consciousness in a settled order of religious observance and teaching. There, in the church and home, religious instruction was always associated with personal example and affectionate solicitude. Now, to be taken at just the most critical age and turned loose in the free and open systems that prevail in most of the colleges, is putting these young souls to a test which very many adults could not safely face. How many pastors feel called upon every year to warn their sedate adult congregations against the seductions of being turned out to pasture during a long summer vacation. What homilies and pious editorials about "taking their religion with them," and "maintaining the sanctity of the Sabbath," and "faithful attendance upon the means of grace," etc. The effect of foreign travel, where all accustomed restraints are wanting, is a threadbare story. If the fathers cannot stand freedom, how can the sons?

Consider some of the conditions. At the

age of eighteen, the average college age, precisely the most sensitive and unsettled spiritual age, the boy finds himself away from the established order of church life, away from the personal influence of those whose thought and feeling have been constituent elements in his soul life, set free in the voluntary system of the college. At home, morning prayers were taken for granted; now he suddenly finds they are a debatable proposition. At home, the church, with its various services, was as unquestioned matter of fact as his father's bank or law office; now it is an institution to be critically examined from without. He is to consult his own preferences or caprices against its claims. From this point of debate and incertitude respecting the more outward religious life it is a natural, and not long, step to doubt and neglect in the hidden, devotional life. Many adults would need to brace themselves against such a test. As matter of fact too many, alas, of our college boys "cannot stand that freedom." The voluntary system is a hard test for men; it is proving destructive to many of our boys. Over against it is the strictly compulsory system. The religious services of the college are put into the same category with the daily drill of the curriculum. The marker keeps his inexorable record against all delinquents. The services are conducted by the professors, who, as a rule, stand related to the student as austere mentors. Under such conditions anything like freedom and freshness of feeling would be a miracle. Both teachers and students are in a forced, perfunctory mood. The religious teaching of the college degenerates into a dull, juiceless function, as vacant of spiritual warmth and force as a mathematical examination. A young, sensitive soul will find it quite as difficult to "stand" this order of things as the freedom of the opposite system.

A comparatively new plan is quite popular, especially among the wealthier colleges. Prominent preachers from all parts of the country are invited to occupy the college pulpit. This might do for adults. But after all, its effect is something like candidating in a church. By common consent that is regarded as a most demoralizing process. The Sunday performances of these great guns soon become in the minds of the students a sort of prize oratorical contest. There is no continuity of effect, no personal influence, that prime factor in religious teaching. Besides, the great preachers have in mind too largely the great minds in the professorial pews, so that the great sermon is often a puzzle or exasperation to the very minds which should have been chiefly considered. Harvard has obviated the principal objections to this system, by inviting the college preachers to remain a month at a time and act as pastor as well as preacher. In my judgment, this is the very best plan now in operation among the colleges. But the great expense involved practically limits it to Harvard, and possibly Yale.

The college pastorate has been a subject of long debate and many experiments. I believe it is the ideal system. It has failed so often because our colleges have been too poor to command the best men. What throne of power can compare with that of the true college pastor! The men of wealth in this country ought to see to it that the colleges are manned with the very best religious teachers

and leaders that the country affords. No church congregation presents so profound a demand for breadth of thought, intellectual superiority, great-hearted sympathies and, above all, spiritual enthusiasm, as that group of young men in the college chapel. Where has the church and the home so much at stake?

Meanwhile, what? We should demand of college trustees that they shall give us, not simply literary experts, but men—sound, godly men to take charge of our boys during these four critical years. What shall it profit a man to gain the whole world and lose his own soul? So I cry, What shall it profit my boy to gain all the books and lose his purity and integrity? I believe that we should also make another demand, viz., that our colleges should become true homes of ethics. Why should we longer tolerate the tradition that a college boy should at once proceed to debauch himself with tobacco? A college president has recently told me that he finds it almost impossible to stay any length of time in the ordinary student's lodge rooms, because they are so foul with the stale fumes of tobacco. The ethics of self-indulgence seem to be demanded. If our boys cannot stand the freedom of religious teaching, much less can they stand this license of practice. The demand is increasing in volume that our schools, from the kindergarten up to the theological seminary, shall become centers and homes of intelligent, righteous, principled conduct. The state joins its demand to that of home and church. Our schools are shaping our future citizenship. One glance at the problems confronting our nation is enough to lay profoundest emphasis upon the value and significance of a true man.—*The Independent*.

THE "DOOR INTO THE CHURCH."

I would not criticise Bro. Harry's criticism, found in the SABBATH RECORDER of January 18, were it not that there is a vital doctrine at stake. In my first article I did my best, and I suppose he did the same—at least we ought to. I am aware that many of our very best theologians believe as he does. I know, too, that one of the very best changed his practice before he was translated to the church triumphant. I am aware, too, that some of the best baptized, and did not require them to join any local church; and there are some of our people to-day who do not require converts to join a local church. The world to-day is waking from a long Van Winkle sleep, and they are saying, "are these things so?"

Every doctrine is being sifted, and this is the hope of the Christian church that every false doctrine and practice may be eliminated from the church. Notice the inquiry into the Sabbath question of to-day. As to the true church of Christ being his visible body on earth, all agree; so the difference of opinion does not lie here. The only vital difference is in baptizing into the local church. When we are baptized into the Head of the church, we are in the visible church, not by virtue of our baptism, but by virtue of our being in Christ, who is the Head of the church. The Methodists say "water baptism" is an outward sign of an inward work. Why is baptism made the first duty after conversion? It is to declare to the world that this inward cleansing has taken place in the heart. This is the beginning of an outward life of obedi-

ence. Our Saviour was baptized at the commencement of his ministry. John forbade him, but he said, "Suffer it to be so now, for thus it becometh us to fulfil all righteousness." Then he suffered him. It was right for this act to be the beginning of his ministry. So baptism is placed at the very beginning of the convert's outward work, to witness to the world that the work of cleansing had taken place in the heart. Is water baptism any more of a duty than the keeping of the Sabbath, or any of the commands? I think not.

Baptism is like the first breath of an infant. It is an introductory ordinance to an after life of usefulness. Did the apostles baptize into a local church upon the day of Pentecost, and, if so, what church was it? Was it a local church? The Bible says, "Be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." No inference here. Nothing is said about being baptized into the church. Now, who are the converts? They were from all parts of the civilized world. If they were baptized into the church at Jerusalem, did they take letters to their home church (where there were none)? There were about three thousand added to them in one day. The brother says: "Each church is a complete body of Christ." We ask what church can it be? Is each Mormon church a complete body of Christ? Is a Mohammedan church a complete body of Christ? If you mean Seventh-day Baptists, I know of some very mean men in that church. Some churches have to disband. What becomes of that body of Christ? You say, "To what church did the Eunuch belong?" If Philip was a worthy and accepted representative of the church at Jerusalem, he naturally and rightfully belonged to that church. He was a "non-resident member." The *if* spoils the whole. Philip was commissioned by the angel, so that the Eunuch belonged to the angel's church, and was a non-resident of his church; and in order to join some church on earth must take a letter of recommendation, or standing. This is a little round about way, but I suppose he must submit, it being according to established rules.

Let us carefully examine your sheet-anchor passage to prove that we are baptized into the church. Of course you have selected the best passage for your purpose, and if you fail in this you will give it up. The passage you adduce is 1 Cor. 12: 13. Let us see what the apostle is talking about. We find it to be spiritual gifts in the church. He says: "Now concerning spiritual gifts I would not have you ignorant." Verse 3: "That no man speaking by the Spirit of God calleth Jesus accursed." Verse 4: "Now there are diversities of gifts (I grant you in the church) but the same Spirit." Now the apostle goes on to the 11th verse, to speak of the different manifestations of the Spirit. "All these worketh the self same Spirit, dividing to every man as he will." Verse 12.

"For as the body is one, and hath many members and all the members of that one body, being many, are one body, so is Christ." From the 14th verse he takes the human body to represent the church. Now we turn to the 13th verse, and we will see if it will bear your interpretation, viz., that it teaches baptizing into the church. First, it lacks the all important "into the church by one spirit are

we all baptized into one body." Now, read the 29th verse which says, "Now ye are the body of Christ and members in particular." Now read the 13th verse, "for by one spirit are all baptized into one body." Turn to Gal. 3: 27, "For as many of you as have been baptized into Christ, have put on Christ." By your own admission. Rom. 6 and Gal. 3: 27, refer to water baptism. And as 1 Cor. 12: 27 does not speak of spirit baptism, but "by one spirit," that is by the spirit of Jesus Christ were all baptized into him. When I find a passage that seems doubtful, I think it safe to interpret it by passages that are not doubtful, and in this way we preserve the harmony of the Scriptures. "By two or three witnesses every word may be established." I grant you that this 13th of 1 Cor. is speaking of the church, (meaning the company of believers) but I can by no means grant that it teaches baptizing into the church, only as it baptizes into the Head of the church. Now, about churches, you know that the Protestant church is a spalt from the Catholic church. Will not this be a grand time spoken of in John 10: 16, latter clause, "And there shall be one fold and one shepherd." Notice the door; Jesus says, "I am the door, by me if any man enter in, he shall be saved." I am ready to grant that Christ is the door into the sheepfold. Now turn to John 15, "I am the true vine and my Father is the husbandman, every branch in me that beareth not fruit he taketh away, and every branch that beareth fruit, he purgeth it that it may bring forth more fruit." Why multiply words when there is not one word about baptizing into the church, between the lids of the Bible? That Christ is the great Shepherd of the sheep and the door to the sheepfold, no one will question.

"On Christ the solid rock I stand,
All other ground is sinking sand."

H. HULL.

FORGET THE BAD.

If you would increase your happiness and prolong your life, forget your neighbor's faults. Forget the slander you have heard. Forget the temptations. Forget the fault-finding, and give little thought to the cause that provoked it. Forget the peculiarities of your friends, and only remember the good points that make you fond of them. Forget all personal quarrels. Blot out, if possible, all the disagreeables of life. Obliterate everything disagreeable from yesterday; start out with a clean sheet for to-day, and write upon it, for sweet memory's sake, only those things that are lovely and lovable.—*Disciples Exponent*.

THE FIRST BRICKS.

A gentleman passed where a lad was engaged on a piece of brick work. "Why John," said he, "how well your work looks! your other attempts have been so indifferent. How is it?"

John pointed to the bottom bricks. "Master," said he, "laid these. I am following them up."

So we may speak of the first Christians. They were taught by Christ's words, won by his sympathy, purified in the contact with his purity. They were like the first line in the copy-book under the copy. It is better than those below, because the copy was kept more closely before the eye. When we begin to copy our companions, or measure our conduct by the way we behaved yesterday or last week, the copy begins to fade from memory, and we are copying our imperfect selves, instead of the perfect Christ. So we need to go back to our copy—Jesus—every day for every line.—*Our Morning Guide*.

Young People's Work

By EDWIN SHAW, Milton, Wis.,

HOUSE-CLEANING AND THE MICE.

A FABLE.

BY N. I. DEW.

"Well, what did you hear to-day?" said Mrs. Mouse, as her husband came in at the door.

"Nothing new," was the reply, "except that the convention is to be continued another week, because of the great enthusiasm which has been aroused."

"Then there is no need of worrying, and we can stay here for some time yet. There will be no need of our moving out as long as the people, who live here, are interested in that convention."

"What convention is it?" said one of the children who was not yet asleep, "tell me about it."

Mrs. Mouse was feeling in good humor, so she replied, "Oh, it's a convention where the subject of house-cleaning is discussed. The leader of the convention reads a paper on some phase of the question and then there is a sort of 'parliament,' they call it, when anyone has the right to discuss the question, or give any suggestion, or relate any experience in reference to the subject of when and how to clean house. These people here have been attending this convention now for over a month, and while they are thus employed there is no danger of their cleaning this house where they live, and we can live in safety. They will be so worn-out when the convention closes that we can stay here a week longer, anyway, without fear of molestation; so go to sleep now, and do not bother your little head about our moving out, for we are all right for at least two weeks more; by that time the weather will be warmer and your father will have found a residence for the summer." "And now, my dear," she said turning to Mr. Mouse, "you must listen again to-morrow to what they say, for something may happen which may change their plans."

ADDRESS.*

Friends and members of the Christian Endeavor:

By request of this society, we respond to our name at roll call. To the friends present we would say, in behalf of the Christian Endeavor, we thank you for your presence here this evening and extend to each of you a hearty and cordial welcome, hoping that something said or done will, in a measure, compensate you for your presence here to-night, and result in some good to the cause we as Endeavorers represent, Christ and the church. We have no studied oration for you, nor is it possible for us to deal in glittering sentences or word painting, but if you will be satisfied with plain speech we find courage to proceed, seeking your careful consideration rather than your applause. When we began to cast about us for a topic we seemed overwhelmed by the thought, and taking up an open book that lay before us our eyes fell upon the word "Victory." A word which of itself contains a world of meaning, and we thought of the victories that have been won in the past and the victories that are to be won in the future, and of our duties and obligations as Christian Endeavorers, and we thought that our battle as Christian En-

*Address of welcome given by Fred Smith, Lost Creek, W. Va., Dec. 12, 1896.

deavorers is a battle against selfish endeavor; for unless we can gain victory over self and subdue our selfish appetites, ambitions and desires we can never accomplish the great purpose we have in view. A young man may possess manners that would put to shame the gracefulness and courtesy of a Chesterfield, foreign language may flow from his lips, he may be able to discuss literature and laws, he may wield a pen with unequal polish and power, his quickness and tact may qualify him for highest salary of counting-room or desk, and yet if he cannot conquer his own selfish desires and ambitions he will be a failure and will not be entitled to wear the victor's palms. The pages of history furnish us, for example, Alexander the Great, who stands pre-eminent above the long line of brave and heroic soldiers who have gone down amid the wreck of wars, and whose names are emblazoned upon the scroll of history by deeds of daring and of valor. He subdued the great armies of Greece, Persia and Tyre, in fact he conquered the whole world, and standing upon "the victory-crowned summit of success wept tears of bitter anguish that there remained for him no more worlds to conquer, yet with all his power and greatness he fell a prey to his own selfish appetite, and the wine cup conquered the great conqueror. And Solomon, the most noted king in Christendom; it seemed as if the world exhausted itself upon that man. To use the words of America's most noted divine, "It wove its brightest flowers into his garland, it set its richest gems in his coronet, it pressed the rarest wines to his lips, it robed him in the purest purple and embroidery, it greeted him with the sweetest music in the land of harps, royalty had no dominion, wealth had no luxury, gold no glitter, flowers no sweetness, light no radiance, architecture no grandeur, but it was all his, and from his royal stables came forth the neighing of twelve thousand horses fed from troughs of gold." But with all his magnificence and splendor, and when it seems he had reached the summit of human achievements and earthly glory, he fell a victim to his own selfish lusts and ambitions and followed after strange gods and heathen idols. We might name others who have achieved success in one sense, but in the noble and broader success have made signal failures.

Turning to the other side of the picture, we think of the little shepherd boy as the champion of Israel marching out upon the plain of Shochoh without armor or sword, with a staff in one hand and a sling in the other to meet the great Philistine giant, Goliath, who appeared in full armor with helmet, sword and shield. The world knows the result, he won a noble victory that made his name revered by the people of his day, but the greatest triumph David ever won was when he conquered his own self-will and became obedient to the will of the almighty God. And when Gen. Grant, the greatest soldier of the Union Army, refused the sword of Lee, the hero of the lost cause, and straight from his soldier heart gave him his hand, he there presented to the world and posterity an example of unselfishness and true loyalty that won for him a noble victory and the love and admiration of his enemies. Unselfishness is the chiefest virtue men may claim, it carries all the others in its train. Ah! if we could but gain the victory over self and

be prompted to deeds of mercy, tenderness and of love, which are the crowning beauties of this life's work! The tear of gratitude that trickles down the cheek of the orphan is a purer jewel than ever sparkled in the crown of political fame. The simple thanks of the friendless and oppressed makes sweeter music to the soul than the applause of Senates. These priceless rewards are the just recognition of the deeds of charity and of grace; indeed the best fame is that won by goodness, charity and brotherly love. Fellow Endeavorers, if we could get the selfishness out of us we could gain victories that would be as enduring as the hills. If we can make it our life's purpose to give strength to the weak, sympathy to the suffering, our lives to our country, our hearts to God, no blaze born of eulogy could burn beside the sunlight of our usefulness in this life. Then let each of us try to bring sunshine into the world and the hearts of our fellows, for after all there is nothing grander than such living. I have seen the light that gleamed at midnight from the headlight of some giant engine rushing onward through the darkness, heedless of danger and fearless of opposition, and I thought that was grand. I have seen the gray light come over the oriental hills in glory, driving the lazy darkness like mist before a seaborne gale, till leaf and tree and blade of grass glittered in the myriad diamonds of the morning rays, and I thought that was grand; but the grandest thing next to the radiance that flows from the almighty throne is the light of a noble, unselfish, Christian life wrapping itself in the benediction around the destinies of men and finding his home in the blest bosom of the everlasting God.

OUR MIRROR.

ON the evening of December 10, the young men of the Genesee Christian Endeavor held a Pie Social. It was a novel affair and a financial success. At our recent election Pastor Powell was re-elected President. During the year we have had many things to be grateful for. Especially were we grateful for the visit of Bro. E. B. Saunders, in September. Since that time our Society has taken some advance steps. Our business meetings have been better attended, our reports have been more interesting and our Society has been heard from regularly, through the Mirror. Our Juniors have lost, by graduation, some of their most earnest workers, and yet they are determined to press on. T.

THE Hammond Christian Endeavor Society invited the young people of the First-day churches to join with them in a sunrise prayer-meeting on New Year's morning. About forty-five were present, ranging in age from 10 to 80 years. Although we were disappointed, in that the sun did not show his face, yet a blessed hour of prayer and praise was spent, and all felt paid for the extra exertion. Our Society was greatly strengthened by the revival meetings lately held by Bro. Saunders, and at our regular meeting, Jan. 2, four new members were taken into the Society. A new year, new officers and new and greater spiritual power ought to so enthuse us that we shall be able to do much work for the Master during the year. COR. SEC.

GREAT BRITAIN now has more than four thousand Christian Endeavor Societies.

Children's Page.

THE BOY WITH A BITTER TASTE IN HIS MOUTH.

BY J. F. COWAN.

"I don't want it," said Bert, as he pushed his dish of rolled oats back from his place at the table and made a wry face over it.

"Why, what is the matter, Bertie?" asked his mother. "Haven't I put enough sugar on it for you? Taste it again; it is ever so nice, and the best kind of a breakfast in the world for a boy to eat."

"I don't care," said Bert, "it don't taste right, some way. It's bitter." His mother took the dish and examined it carefully, and could discover no reason why it should taste bitter. Still Bert insisted that it was bitter, and so she took it away and brought him a nice poached egg laid upon a slice of brown toast.

"There," she said, "I am sure you will like that. It is just as you always want it. And I know the egg is fresh, and the toast I browned myself." Bert reached out with his spoon and took the smallest bit of the egg and conveyed it to his mouth, looking all the time as though he didn't expect it would taste right. And sure enough it didn't.

"It's bitter, too," he said. "Everything is bitter. The water is bitter; the milk is bitter; somebody has been spoiling everything about the house, so that it doesn't taste right."

"What is that?" asked his father, who just then passed through the dining room. "Here, let me see that tongue of yours. Run it out." Bert did as he was directed, but not with a very good grace. "Just as I expected," said his father, "I have found out where all the bitter comes from. Put on your cap and come with me. I am going right past the doctor's office, and we'll get him to attend to this." Bert didn't like the idea very much, but when his father spoke that way he knew there was no other way but to do as he was told.

"Hum-m," said the doctor, "what's he been doing to himself now? Green apples? No. Too much candy? Something's wrong. But we'll soon have it all right."

Bert tried to explain, insisting that he didn't think there was anything wrong with him, but something had got wrong with everything his mamma had for breakfast. He didn't believe he needed any medicine. If he were to get something to eat somewhere else, where everything hadn't turned bitter, he would be all right.

"Hum," said the doctor, "I've heard of just such cases before. Everything turned bitter, has it? All right then, we'll fix the bitter things. Mr. Smith, there's nothing the matter with this boy. You take him home. You needn't give him any medicine, but take these powders and mix one with the oatmeal; maybe that will take the bitter out of it. Then, by and by, put another in a glass of water, and we'll see if it wont straighten the water out. At dinner time like as not his bread and butter will taste bitter. Just sprinkle this one over the bread and butter and, before he goes to bed at night you see that he has something to eat or drink that has been sweetened by one of these powders. Perhaps by to-morrow the rest of the food in the house will be all right."

Bert didn't say anything against this arrangement, but he made up his mind that if

he could do anything to hasten it, things should be sweetened in that house before to-morrow morning. He didn't like Doctor Brown's powders and he was sure this was going to be a worse way than if he had just kept still and swallowed them from a spoon.

"Ha, ha!" chuckled Dr. Brown, when he met him upon the street a day or two later, "got things sweetened over at your house yet? Next time tell your father just to bring the house along instead of the boy. What's the use of bringing a boy who is all right to a doctor? It was the kitchen and pantry that were wrong. Ha, ha!" And the doctor went on with another chuckle, which made Bert wish he wouldn't try to be so funny.

"Mamma," whined Bert one Sabbath morn-a few weeks later, "I don't want to go to Sabbath-school to-day. It's just dreadful. The teacher is just as dry and poky as he can be; and when they sing, half of them don't sing at all and the others squeak and roar. And I can't remember the verses—there isn't any sense in them if I could. If it was only the kind of a Sabbath-school they have over at Uncle Henry's I would like to go. But you don't know what a tedious, dull Sabbath-school we do have."

"Suppose you try studying your lesson a little harder, Bert," suggested his mother; "perhaps you would take more interest in what your teacher was saying if you knew more about the subject yourself."

"No, it isn't that, I tell you," insisted Bert. "Our teacher doesn't know how to be interesting. It isn't in him."

"Well, then come to me to the piano, and we will practice some of the music they are going to sing. You will be more interested, if you know the pieces so that you can sing them over with the others, and then there will be sure to be one person in the school who is singing right."

"That won't do any good," answered Bert impatiently. "There isn't any good music in that book, I tell you; and the opening exercises are just as solemn and doleful as they can be. They give me the blues before I have been in my seat five minutes."

"Bring your quarterly here, and let's see," said his mother. And then she began reading aloud: "Praise ye the Lord, sing unto the Lord a new song, and praise him in the congregation of the saints. Let Israel rejoice in him that made him. Let the children of Zion be joyful in their King."

"Why, I don't see anything so very doleful about that."

"Well, there is," Bert was going to insist, when his father, who had been a quiet listener, spoke up and said: "Well, when a boy is sure there is something wrong with his Sabbath-school, he is just as sure of it as he is when there is something wrong with everything that is set before him for his breakfast. Don't you think, Bert, you had better get Doctor Brown to prescribe for the Sabbath-school?"

Bert's face colored, and he hardly knew what to say, but after a moment or two he managed to stammer out that "mayby they thought he was just putting it all on."

"No, no," said his father, "I don't in the least think that. I am sure it is a real cause of complaint, and I think I know how to cure it. Suppose you take this along with you and sprinkle it on the responsive readings, the opening hymns, the reading of the lesson,

the recitation, the review and the closing service. Here is a prescription for sweetening the Sabbath-school, not from Doctor Brown, but from a much wiser man—Solomon." And he held out a sheet of paper to Bert, upon which he had written in large letters:

"A MERRY HEART DOETH GOOD LIKE MEDICINE."

Bert read it with a little flush of shame.

"Don't say a word until you have tried it," said his father.

"Then I'll begin by sprinkling it on myself first," he said to himself. "I believe Doctor Brown was teasing me. Maybe it's me and not the Sabbath-school, just as it was my tongue instead of my breakfast." And Bert had to own when he came home that day, that he never had enjoyed Sabbath-school so much in his life.—*Interior.*

LITTLE ALICE'S PRAYER.

"I don't want to say my prayer," said little Alice. "I'm tired of saying my prayer, mamma."

Mrs. M. sighed, and she scarcely knew what was best to do with her little daughter, whom she had given to God as soon as she was born, and had prayed him daily to make her his own child. And now she was tired of saying her prayers! But she was only four years old; and the mother asked gently:

"And does my little Alice feel willing to go to bed without thanking her heavenly Father for taking care of her all day?"

Alice laughed, and kissed her mother on both cheeks and then on her mouth. This she called a "French kiss." Then she went to her auntie, who was lying sick on the sofa; and auntie whispered:

"Who will take care of little Alice to-night, when it is all dark in the house?"

Alice dearly loved to be whispered to; and she answered in the same tone:

"Mamma will take care of me."

"No," said auntie; "mamma will be asleep."

"Papa, then."

"Papa will be asleep, too."

"Then auntie will," said Alice, triumphantly.

"But auntie will be upstairs, and perhaps, asleep, too, was the reply; for the invalid could not feel at all sure that sleep would come to her. "God never sleeps, though. His kind, watchful eye is over us all the time; and he takes special care of little children."

"Will he take care of me?" asked Alice, in an awe-stricken tone.

"You did not ask him to," replied auntie; "and he has told us to ask him for what we want."

Alice's bright eyes looked steadily at her aunt for a moment; and then she kissed her, and danced off to bed. She was asleep almost as soon as her head touched the pillow. But in an hour or two there was a dismal wail for "mamma;" and she hastened into the little room opening from her own, where Alice's crib stood.

"Mamma, mamma!" sobbed the little one, "I want to be taken care of."

Then auntie had to explain what this meant; and Alice knelt in the crib, and repeated the childish prayer her mother had taught her as soon as she could speak. Then she went to sleep again with a smile on her lips; and the invalid thought of the beautiful promise: "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." And she felt, in the wakeful watches of the night, that she was "taken care of," too.—*The Presbyterian.*

Home News.

AN EARLY SCHOOL.

Foundation for Milton College Laid in 1844.

The recent exercises incident to the semi-centennial of Lawrence University, at Appleton, Wis., recalls to some Milton residents the fact that President Samuel Plantz, of that institution, was for several years a student of Milton College in the '70s, not long after the graduation of Presidents Harvey and Salisbury, of the Milwaukee and White-water Normal Schools, and the prominence of the College, and its immediate predecessors, Milton and Du Lac Academies. It was in the summer of 1844, in the then territory of Wisconsin, that the late Hon. Joseph Goodrich erected in this village an odd-looking structure for the use of an academic school. Its walls were composed of gravel and lime in the form of concrete. In size it was 20x30 feet, one story, with a "lean-to" in the rear, and across its front was stretched a sign "Milton Academy." This school opened when there were only four dwelling houses in this village. At that time there was no college in Wisconsin, and only four other feeble academies located at Kenosha, Waukesha, Beloit, and Platteville, the University at Appleton being chartered in 1847, but no classes in it being organized until 1849.

The first teacher in Milton Academy in 1844 was the Rev. Bethuel C. Church, who came from Michigan. He was followed by the Rev. S. S. Bicknell, in 1847, a Congregational clergyman and a graduate of Dartmouth College; and at that time there were sixty-seven pupils in attendance, forty male and twenty-seven female, the co-educational feature being a foundation stone in this Academy. In 1848 an Academy charter was granted by the legislature, and soon afterwards Prof. Jonathan Allen, who was for many years subsequently, and until his death, president of Alfred (N. Y.) University, was elected principal. The Rev. Amos W. Coon, a Seventh-day Baptist minister, came next, and remained until 1851, being assisted a portion of the time by President W. C. Whitford, at that time a member of the senior class in Union (N. Y.) College. The closing exercises of the Academy in 1849 were entitled, "Annual Celebration of the Du Lac Academy;" and the noticeable features were the occupancy of the whole day, aside from the noon hour, by a program comprising music, thirty-six original essays, three orations, including one in Latin, and the valedictory, delivered by ex-Congressman L. B. Casswell, of Ft. Atkinson, Wis., on "American Independence."

Prof. A. C. Spicer took the principalship in 1851, and was succeeded in 1858 by President Whitford, who has been at its head since, with the exception of the four years he served as Superintendent of Public Instruction, of Wisconsin; and to him belongs the honor of being the oldest college president, in continuous service, in Wisconsin. During the war of the Rebellion, 311 of Milton's students volunteered in the service, forty-three of whom fell in battle and from disease, and sixty-nine received commissions from second lieutenant to brigadier general.—*Milwaukee Sentinel*.

South-Dakota.

PLEASANT GROVE.—After an absence of a year, I am here again to spend the winter with this dear people. During my absence they have kept up the Sabbath services,

including the Bible-school. The good effect of the meetings last summer, under the labors of Bro. Hills, is very apparent. Nine were added to the membership of the church, seven by baptism. The interest in the cause of religion manifested by the Endeavor and Junior Societies is very encouraging, and is full of promise for future growth and strength on the part of the church.

The present winter is the most severe since 1887-88, but not as severe as that was, though we have considerable snow, and the temperature in some localities has reached thirty below zero. They have had sleighing ever since Thanksgiving, and the prospect is that we shall have it continue for several weeks.

In view of the long-continued financial depression, we have low prices for grain and short crops. The debt of five hundred dollars incurred in building the church has seemed quite a burden. But by the kind assistance of the Missionary Board the debt is now reduced to three hundred dollars. If we had made an earnest and urgent appeal to the brethren and sisters of our denomination, as others have done, perhaps the debt might have been cancelled. But the brethren have preferred to carry it themselves. But we have reached a place where donations would be very kindly received. And if the debt could be thus lifted, the title could be placed in the hands of the Missionary Board. I think we are interested in our denomination, and we are praying for the prosperity of our beloved Zion.

D. K. DAVIS.

SMYTH, S. D., January 28, 1897.

CONTENTMENT.

One can hardly imagine a worse lot in life than to be born deaf, dumb, and blind. The monotony of perpetual silence seems to the ordinary mind almost appalling. When ignorance of color, of beauty, and of all that we most appreciate and delight in are added to this, there seems to be nothing left to insure happiness; but it is the general verdict of physicians that those most bereft of opportunity are ordinarily the most contented by nature.

An illustration of this strange fact comes to us from the most noted deaf, dumb, and blind case of modern times. It was only a few years ago that Bishop Brooks of Massachusetts helped this poor child—Helen Keller—to the meaning of the word God. Since then, through the marvelous advance in scientific methods of teaching, she has learned actually to talk.

A little while ago she opened the fifth summer meeting of the American Association to Promote the Teaching of Speech to the Deaf, with a recital of the twenty-third Psalm. When she came to the expression that God had restored her soul, no wonder the audience were deeply affected. It was a scene so rare and pathetic that it would have melted a heart of stone. At present this dweller in silence and darkness is a member of a college class. But what we are coming to is a quotation from her diary, written two years ago:

"Hope makes me glad and content with my life, for I know that in God's beautiful sometime I shall have the things for which I pray now so earnestly—fullness of life, like the sea and the sun; mind equal and beyond all fullness; greatness and goodness of soul higher than all things. Yes! I know that they will all come some time."

Going through a life that she cannot see, living with people whom she cannot hear, this girl, bereft of what we should consider the heart of life, is as happy as the sunshine, and her very existence she regards as a privilege and a joy.

It might be better for many of us to be deaf, dumb, and blind for a while, if by the deprivation we were led fully to appreciate and make the best of what we have, and to remember the truth so tersely declared in the good Book—that "godliness with contentment is great gain."—*Youth's Companion*.

WHAT HOUSEKEEPERS SHOULD KNOW.

That salt should be kept in a dry place.

That melted butter will not make good cake.

That veal should be white, dry and close-grained.

That the colder eggs are the quicker they will froth.

That mutton should be a deep red and close-grained.

That nutmegs should be grated at the blossom end first.

That to make good pastry the ingredients must be very cold.

That the best poultry has firm flesh, yellow skin and legs.

That lemons will keep for weeks if covered with cold water.

That the best of beef is moderately fat and the flesh of a bright red color.

That pork should be fine, close-grained and the rind smooth and thin.

That soap and chalk mixed and rubbed on mildewed spots will remove them.

That a spoonful of vinegar added to the water in which meat or fowls are boiled makes them tender.

That good macaroni is of a yellowish tint, does not break readily in cooking, and swells to three or four times its bulk.

That a little vinegar kept boiling on the stove while onions or cabbage are cooking will prevent the disagreeable odor going through the house.—*Ladies' Home Companion*.

THE SWEETNESS OF GIRLHOOD.

Girlhood and young womanhood are such pure and sweet and beautiful things when they are what God intended them to be that it fills one with unspeakable regret to see a young girl's life falling short of its appointed beauty. And every young girl's life falls short of this beauty if it lacks in modesty, in dignity, in purity of thought and speech, in gentleness and kindness. The bold girl of pronounced dress and speech, the girl who sets at naught the opinions of others, the girl who is noisy and who seeks to be "dashing," the girl whose parents sorrowfully admit that she is "beyond them"—this girl is treading on dangerous ground and her life is falling far short of the appointed beauty and sweetness of girlhood.—*J. L. Harbour, in Our Boys and Girls*.

A LITTLE EVERY DAY.

We recommend the following three rules to our young readers as being golden ones, which they might easily practice. 1. Every day a little knowledge. One fact a day. Only one! But wait until ten years have passed, and you have three thousand six hundred and fifty facts. 2. Every day a little self-denial. This may be difficult at first, but it will be easy to do three hundred and sixty-five days hence if each day it shall be repeated. 3. Every day a little hopefulness and kindness. At home, at school, in the street, in your neighbor's house, in the play-ground, you will find opportunities for this.—*Unknown*.

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 VIII.—THE FIRST CHRISTIAN MARTYR.

For Sabbath-day, Feb. 20, 1897.

LESSON TEXT.—Acts 6: 8-15, 7: 54-60.

GOLDEN TEXT.—Be thou faithful unto death, and I will give thee a crown of life. Rev. 2: 10.

INTRODUCTION.

Released from the presence of the Sanhedrin, the apostles departed, rejoicing that they were counted worthy to suffer for the name of Jesus. They had been scourged before they were released. Nevertheless, they did not cease speaking and teaching in the name of their Master. The primary meaning of the word *martyr* is that of witness. It came to be used of those who sealed their witness with their blood. Stephen was one of the seven deacons chosen upon occasion of the murmuring of the Grecians or Hellenistic Jews against that part of the Jewish church called Hebrews (6: 1), who had not become Grecianized in manners and speech, because their widows were neglected in the daily ministrations. These Hellenists were foreign Jews who had resided in western lands, but were then residing in Jerusalem. All of the seven bore Grecian names, doubtless to conciliate that part of the church. Note the reason for the appointment of these deacons, that the apostles might give themselves continually to prayer and the Word. 6: 2, 4. Stephen and Philip became eminent for teaching, beyond the primary service for which they were appointed. Very many continued to be added to the church, among whom was a great company of the priests.

EXPLANATORY NOTES.

1. The Zeal of Stephen and his Violent Apprehension. 6: 8-15.
8. *Full of faith and power*, rather with the Revised Version, "full of grace and power." The divine favor that was given him, including the power to work miracles. Compare v. 5, *a man full of faith and of the Holy Ghost*.
9. *Libertines*, Jewish freedmen from Rome. When Pompey invaded Palestine he took many captive Jews to Rome who were enslaved. It was found, however, that these were not profitable property who were scrupulous about their religion, and for that reason they were liberated. Some from among them or their descendants came to Jerusalem and kept up a separate congregation. *Asia*, the name at the time of a political jurisdiction in western Asia Minor. We have here the enumeration of five different synagogues made up of representatives of the great western Hellenistic dispersion. They were all doubtless too numerous to worship under one roof. The rabbis say that there were in Jerusalem four hundred and eighty synagogues. (See the *Peculiar People*, November, 1896, page 174.) Among the *Cilician Jews* who disputed with Stephen may very well have been Saul of Tarsus.
10. *The wisdom and the spirit*. Compare Luke 21: 15.
11. *Suborned*. There was a secret understanding between them. *Blasphemous*. It was on the charge of blasphemy that our Saviour was condemned. As in the one case so in the other, the charge was false.
13. *False witnesses*. The charges brought against Stephen were the same as those afterwards brought against Paul. Stephen's teaching and martyrdom undoubtedly made a deep impression upon Saul, who consciously or unconsciously seems to have followed in his steps in the matter of his teaching. But note that these witnesses were false witnesses. What they said was not true. Both Stephen and Paul were as loyal to the law as either Peter or James.
14. *Shall destroy this place*. He may have repeated the predictions of Jesus respecting the destruction of Jerusalem and the temple. But that overthrow was to be because of the unbelief of the people. *Customs, laws*.
15. *As if it had been the face of an angel*. "The countenance of Stephen, like that of Moses on his descent from the mount, shone, probably, with a preternatural lustre, proclaiming him a true witness, a servant of him

whose glory was so fitly symbolized by such a token. The occasion was worthy of the miracle."—Hackett.

II. The Martyrdom of Stephen. 7: 54-60.

It is quite probable that Stephen did not finish his speech which intervenes here. The abruptness with which it closes and the manner in which his persecutors ran upon him favor this view.

54. *Cut to the heart*, a literal translation would be, *sawn asunder, torn in pieces. Gnashed on him with their teeth*, indicating their rage. So does our Saviour speak of the eternal condition of the finally impenitent.

55. *Full of the Holy Ghost*. "The spirit revealed to his soul this scene in heaven. It was not a vision addressed to the senses." It was a vision which could be seen within a covered room as well as in the open air. *Glory of God*. He probably saw Jesus standing in the midst of a bright radiance. *Standing*. He is usually represented as sitting at the right hand of God. See Psalms 110: 1. Now he is standing in recognition of the testimony of his faithful martyr, Stephen, both to receive him and to give him aid. "*Sedere judicantis est, stare vero pugnantis vel adjuvantis. Stephanus stantem vidit, quem adiutorem habuit.*" "To sit is the part of one who judges, but to stand of one who fights or helps. Stephen saw him standing whom he had for a helper."—Gregory the Great. *On the right hand of God*. The Saviour whom they who beheld Stephen that day had crucified was exalted to supreme dominion.

57. *Stopped their ears*, probably affected that the words they heard were blasphemous.

58. *Stoned him*. This proceeding was probably wholly illegal as the Roman authorities held the power of life and death. Such proceedings were, however, sometimes overlooked by them, especially when their own interests were not affected. The traditional place of stoning is at the foot of the hill, which is now almost universally conceded by the best scholars to be the hill of Calvary. It is north of the present wall of the city. How fitting that the first Christian martyr should shed his blood almost on the very spot where our Lord was crucified! *Witnesses*, the false witnesses of 6: 13. See Deut. 13: 10, 17: 7. It was required by Moses that the witnesses should begin the work of death. This was doubtless to deter from hasty testimony by throwing upon the witness the sense of their responsibility. *At a young man's feet, whose name was Saul*. He may have been selected because of his zeal previously in disputing with Stephen. Augustine in one of his sermons calls attention to the fact that in the act of keeping the garments of the witnesses, Saul himself stoned Stephen with many hands. This idea is taken up and expressed in a beautiful poem by Adam of St. Victor, a mediæval hymn writer,

"Saulus servat omnium
Vestes lapidantium,
Lapidans in omnibus."

"Saul kept the garments of those who stoned, stoning in them all." Saul would still be a young man even at forty years of age. He was probably not far from thirty years old.

59. *Receive my spirit*. Compare Psalms 31: 5, and Luke 23: 46.

60. *Lay not this sin to their charge*. His heart was full of love for them, even as his Master's had been at the time of the crucifixion. He undoubtedly desired above all else that the truth for which he died might spread and prevail among them all. Compare 2 Chron. 24: 22. *Fell asleep*. Inscriptions on the graves of the early Christians often contain references to sleep. Christianity lighted up the deep gloom that surrounded death for the heathen. The word *cemetery*, "a place where the body sleeps in the hope of resurrection," was first used by the early Christians.

PASTE THAT WILL KEEP A YEAR.—Dissolve a teaspoonful of alum in a quart of warm water. When cold, stir in flour enough to give it the consistence of thick cream, being careful to beat up all the lumps, throw in half a dozen cloves, and stir in as much powdered resin as will stand on a penny. Pour into mixture a teacupful of boiling water, stirring well all the time. Let it remain on the stove a few minutes and it will be of the consistence of mush. Pour it into an earthen or china vessel; let it cool; cover it, and put in a cool place; when needed for use, soften a portion with warm water. It will last a year, and is better than gum, as it does not gloss the paper, and can be written upon.—*United Presbyterian*.

FOR A SEVEN YEARS' PRESIDENTIAL TERM.

Copy of letter to Hon. Redfield Proctor, who has charge of joint bill for a Constitutional amendment to make the Presidential term six years, and limited to one term.

BRADFORD, Pa., Jan. 25, 1897.

HON. REDFIELD PROCTOR,
U. S. SENATE, WASHINGTON, D. C.

Dear Sir:—I wish to ask your consideration in favor of a seven year, rather than a six year term for the Presidential office.

The proposed amendment implies the thought that the recurrence of Presidential elections once in four years is too often. Once in six years is an improvement. In view of clause limiting to one term, it seems to the writer that another year added would be a still further improvement, that this would be about long enough and not too long.

There seems to be a pulse in nature corresponding to the period of seven. In the study of the laws of sound we find seven steps in the scale of music. The laws of light give us seven colors of the rainbow. The period of incubation for all birds of which I have heard any statement, except one, is seven days or some multiple thereof. Seven, fourteen, twenty-one, twenty-eight, or thirty-five days is the reputed time for various birds. Forty days has been stated of the ostrich. In view of what seems to be the rule, I feel like asking for a verification of this exception before giving it full credit.

Fevers are said to be at their critical, or turning point, at seven days or multiple of it. Physicians observe this but do not explain why it is so. The human body is said to be wholly changed every seven years.

If you will place a silver dollar for a center piece, and six others tangent about it, the seven will exactly complete the circle. There are too many phenomena citing to physical relations, and physiological conditions, and to completeness in the seven, to call for dismissal of the thought as a myth. There is occasion to attribute to it a natural basis.

The law of the Bible gave seven days for a week. There is a general belief that a less number of days for a week would be too short, and that a greater number would be too long, that it was wise provision that fixed the period to correspond with natural conditions. The Bible made designation of every seventh year to the Children of Israel as a special year.

Presidential elections recurring every four years, as we have been having them, harrass us with the disturbing conditions. If there be a pulse in nature corresponding to the period of seven, might not the recurrence of Presidential elections at such intervals prove fortuitous to harmonize the otherwise discordant or jarring vibrations? In view of the possible gain, and in the absence of any known disadvantage, let us adapt our political time-beats to keep step with the pulse of nature.

Very truly yours,
G. H. LYON.

RESTED IN THE MORNING.

As night comes down upon earth, a world full of tired toilers go home to rest. If life were only what it appears to be in the evening, when the body and brain are weary and the spirit dejected, it would be a very gloomy thing. But we come to learn it will be brighter in the morning. We shall not be so tired in the morning, and we can worship and work better.

The *Union Signal* says that in a certain home one night a little five-year-old girl, white-robed for a night's rest, had been placed in bed by her mother, and, as the tender parent bent over the little form, the child's lips parted, and in tired tones came the words, "now I lay me down to sleep; I pray the Lord my soul to keep; if I should die"—a long wearisome yawn—"if I should die"—then a closing of the heavy eyelids and a protracted hush, and as the cherub turned her face, she was only able to add, "Please Lord, I'm d'ess as—d'ess-as-tired-as-I-tan-be. Tan't I say the west in th' morning?" She said this much with a great effort, and sank into a profound slumber.

Tired toiler, you will be rested in the morning. Continue the prayer of life until you fall asleep, and you can finish it in the morning.—*The Morning Star*.

Popular Science.

BY H. H. BAKER.

Axiomatic Proposition, No. 3.*

That every atom of matter would forever remain at rest if not disturbed by a force superior to the force called statical gravitation.

The Ampliphone.

A new instrument called the "Ampliphone," has lately been perfected, which bids fair to be of great value to the medical profession, in locating and determining the condition of very many diseases. This instrument, is an improvement upon the stethoscope, and is of such character, and sensitiveness, as to give full sounds of the throbbing of the heart, the action of the lungs, and other motions of the body, in such clear sound waves as to meet the demands of modern medical science.

Without stopping to fully describe the construction of this aural instrument, suffice it to say, that it is small and compact, and can be carried in the pocket, weighing about two ounces, constructed mostly of aluminum. It is a sound magnifier of great power.

Among the sounds which the physician is enabled to hear plainly, are the action of the respiratory organs, the movement of the digestive organs, so as to clearly distinguish between disease and health, the circulation of the blood, the action of the muscles, the sounds made by capillary circulation, also the slightest sound produced by any disease of the stomach, intestines or any part of the body. In bronchitis the rattling sounds in the bronchial tubes, in pleurisy, the tubular breathing, in asthma, the wheezing that the patient so well understands. The sense of touch by the fingers on the pulse, so often deceptive, for several reasons, will be discarded and a more perfect action transmitted by sound.

This instrument was first invented by Mr. A. A. Knudson, and patented in 1887, and now within a few months has been wonderfully improved. It seems to vie in hearing with the Roentgen ray in seeing. An experiment was tried by taking a number of pamphlets three inches and a half thick, placed over ordinary clothing, and an overcoat put on over all, making the thickness five inches; the beating of the heart was plainly heard through all these. We are told that an eminent surgeon is about to demonstrate the ability of this new instrument in defining the characteristics and location of the organs contained in the abdominal cavity.

Over forty years ago, I made a stethoscope for a physician which he claimed was valuable in his practice. I have often wondered why more labor was not bestowed on this field for improvements. Some half a dozen years ago I tried several experiments using aluminum, and other metals, trying to make the "wave sound" perform more delicate service. The experiments all turned out to be most excellent failures. I am now greatly pleased to learn that another is meeting with such signal success. It is to be hoped that the X-Ray and the Ampliphone will, to a very great extent, aid surgeons and physicians by imparting positive information, so essential for giving relief, or restoring to health.

*If not axiomatically correct, please controvert, in not exceeding three times the number of words used in this axiomatic proposition. You shall have space at the head of this column, and no reply.

REVIVALS, TRUE AND FALSE.

BY H. D. CLARKE.

II.

We can hardly think of a revival of religion without the preaching of the Gospel. This seems to be the chief human agency employed by the Lord directed by the Holy Spirit.

Old time prejudices are not so great as they were in regard to the use of notes and manuscripts by the preacher. Some still affect to despise their use and think there is no power in a discourse from manuscript. This is a mistake and is largely the result of prejudice, and no doubt the lack of energy on the part of the speaker, lack of confidence and faith in the power of the truth forcibly proclaimed.

So-called extemporaneous speaking has some great advantages, though the most successful evangelists appear to be those who have previously arranged their discourses and preached them over and over scores of times.

The principle thing is the truth well illustrated, thoroughly believed, and forcibly preached. The scholarly and pious Thomas B. Brown, of blessed memory to many RECORDER readers, was asked why it was as he grew older, the more he wrote his sermons, and the less he extemporized. He replied: "The older I grow, the more I realize the responsibility of preaching the Gospel and the importance of a preacher's saying *just what he means*, no more, no less."

Christian testimony next to preaching is a powerful means of awakening souls to repentance and quickening the lives of believers. This can with profit be repeated over and over again by the same people and in the same place. But the preacher must not repeat very much, as he is liable to do in extemporaneous speaking. He must study his discourses so as to present constantly the truths of the Gospel in new and attractive lights.

Again, a revival implies the awakening by the Spirit of God of Christians to special faithful effort to bring backsliders back to Christ, and sinners to repentance; it means some visible display of divine grace in raising the piety of believers to a higher mark and converting sinners. The wicked are to be made righteous and the righteous more righteous. Preceding this there will be as a necessary condition a higher type of Christianity manifested by the active workers. If the Spirit and Word make a deep impression upon the minds of the unconverted, it certainly must upon the believer. If sinners are expected to stand up and own Christ, believers must, and whoever fails to do that, by so much excuses the sinner and stands in his way.

A genuine revival of religion has little foundation upon spasms of religious exercises. Many modern efforts fail to give character to the life of professed converts, and the work of grace is only of a surface nature. The church is God's chosen agency for the promotion of revivals and reformations, and hence it must hold up before dying men *all of God's law* and a high standard of Christian life. Low and wrong opinions of Christian living upsets the work of grace begun in the heart and lead to dangerous errors.

The zeal often manifested, passionate appeals made, are not *proofs* of a high state of religious feeling, or that the heart is full of true love for Christ and the souls of men. "Not every one that saith unto me Lord, Lord . . . but *he that doeth the will of my*

Father," etc. "If ye love me keep my commandments." He is not a Holy Ghost revivalist who does not honor the law of God and proclaim it fearlessly though kindly. He must lead the people to inquire of themselves what there is among them of the life of obedient faith, of spiritual mind, of victory over the world and deadness to it. A genuine revival leads men to be loyal to God's down-trodden law, and especially so when great tests come. That which is objectionable to popular preachers and to the carnal heart must not be covered up for fear of making it too difficult for the sinner to profess religion. Some are afraid to say "law" but have only that sentimental tenderness which talks "goody goody" for fear of being called sectarian. There is nothing sectarian in holding up any Bible truth or any doctrine necessary to higher Christian life, and if sinners refuse to accept God's Law as a rule of life when it is lovingly yet plainly proclaimed, they must have their quarrel with God and not the true revivalist. False notions of sectarianism leading to this evasion of the moral law has destroyed many a revival effort and wrought evil in the church and in the world. This is one great objection to many revival efforts, it too much ignores vital questions related to true conversion; it cheapens salvation and deceives the sinner. It leaves professed converts in the love and practice of many sins and blinded as to the real truth of God's Word.

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

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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.

KARLSON—KARLSON.—At the Seventh-day Baptist parsonage, Walworth, Wis., Jan. 22, 1897, by the Rev. S. L. Maxson, Mr. Erick Karlson and Miss Frida C. Karlson, both of Hebron, Ill.,

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.

WHITE.—At the home of her daughter, Mrs. Adell Rogers, Nile, N. Y., Jan. 25, 1897, after a protracted and painful illness, Mrs. A. Jane White.

She was the daughter of Daniel and Clarissa Gifford Edwards, and was born at Little Genesee, N. Y., Dec. 30, 1830. In 1851 she was married to Francis M. White, who died forty years ago, leaving his young wife with two small children, both of whom survive her, William White of Ohio, and Mrs. Rogers of Nile. When but a little girl, she gave her heart to the Saviour, and at the age of thirteen was baptized by Eld. Griswold. She was a worthy member of the Friendship Seventh-day Baptist church, active in all Christian work, especially the work of temperance. Her pastor will remember with gratitude the lessons of patience and resignation which he learned from this brave and faithful sufferer.

G. B. S.

WHEELER.—In Jasper, Jasper Co., Mo., January 13, 1897, Lyman A. Wheeler, son of Josiah and Eunice Wheeler.

He was born in Brookfield, Madison Co., N. Y., April 26, 1820, came to Wirt, (then Friendship) with his father's family when a small boy, where he grew to manhood and spent many years of his life, being well known. He spent some time in Missouri to settle the estate of his brother, Alanson, who died there Jan. 14, 1896, and was prostrated there during the heated term. Coming East to visit his brother, Calvin, who died in Wirt Centre, N. Y., Oct. 30, 1896. He returned Dec. 15 to complete his work, was taken suddenly ill and died. By his request he was buried beside his brother in Jasper. He leaves one son, Dr. Herbert S. Wheeler, of Worcester, Mass., who with his many relatives and friends mourn the loss of an upright man and true citizen.

M. W. C.

STILLMAN.—In Rochester, N. Y., January 30, 1897, of paralysis, Amos Stillman, aged 89 years, 2 months and 10 days.

He was born in Westerly, R. I. His parents were Dea. William and Martha Potter Stillman. He was a brother of the late Eld. C. C. Stillman, and the last of his father's family. He spent the most of his long life in Westerly, having moved to Rochester some 14 years ago. His remains were brought to Westerly for burial, and funeral services were conducted at the home of his son-in-law, J. A. Brown, by the writer. He became a Christian in early life, and was a member of the Pawcatuck Seventh-day Baptist church at his death. He was an earnest Christian, well-versed in the Bible, which he made the rule of his faith and practice. He leaves a wife, three sons, two daughters and a large number of relatives and friends who mourn his death. He left a good record of life and character behind him as a rich legacy to his family and friends.

O. U. W.

BOND.—At Quiet Dell, W. Va., Jan. 26, 1897, Wm. P. Bond, in the 82d year of his age.

His young days were spent here on Lost Creek, and at the age of twelve years experienced religion, in what is known here among the older ones as the Lewis A. Davis revival, in 1827, at the time the old Lost Creek church stood down near the Moses VanHorn farm.

At about the age of 28 he married Miss Rebecca Bond, and soon moved to Milton, Wis. After living there some twenty years he moved to Farina, Ill., where he staid but a few years. Twenty-four years ago he came back to his native state, thinking that his wife's health might be better here, but she lived but few years. Sixteen years ago he took as second wife Miss Jennie Wolf, and has spent most of these last years of his life at Quiet Dell. For the past few years he had strokes of apoplexy and was unable to do any work. He had but brief final sickness of about one week with pneumonia and some other difficulty. He was a man of great faith and of willing heart, appreciating every kindness. Funeral services and burial at Lost Creek. And again the hosts of heaven hold glad reception in honor of a soul added to those spirits that are made perfect in the glorious presence of the heavenly King and Saviour.

M. G. S.

Literary Notes.

THE February number of the *Hartford Seminary Record* contains a valuable contribution to the history of the much-discussed doctrine of "The Kingdom of God," by Prof. C. S. Beardslee. Mr. O. S. Davis supplies the first installment of a scholarly study of the life of John Robinson, a theme which, strangely enough, has never been adequately treated. Dr. A. C. Thompson contributes a singularly earnest and sweet-spirited paper to the "Devotional Preparation for the Pulpit," and Prof. A. L. Gillett argues forcibly in favor of a thorough educational training for the ministry. The other departments of the magazine are well represented.

The Treasury of Religious Thought for February, 1897, opens with a timely illustrated selection appropriate to Washington's Birthday, which is also noticed in the editorial. The leading sermon is an original treatment of "Grace Without Measure," by Rev. W. B. Waller, which is followed by one of Dr. W. E. Barton's able sermons on Faith, and by outlines and selections from sermons by Mr. Moody, Dr. J. L. Scudder, Bishop Mallaleu, President M. W. Stryker and others. Applied Christianity is represented in selected articles by President

Tucker of Dartmouth, and Professor Graham Taylor of Chicago. There is an interesting illustrated article on Travel in Palestine; an able review of Theological Thought in Germany, by Professor G. H. Schodde of Columbus; and the star article of the number is on the Pastor at Work in the Sunday-school, which is the first of a series on Sunday-school work by one of the ablest writers on this subject. Dr. G. B. F. Hallock, as usual, offers a most suggestive treatment of the Prayer-meeting Topics for the month; and the departments of Timely Chronicles, Current Thought, Christian Edification, Home Life, etc., are treated with the usual fulness and care. Annual subscription, \$2.50. Clergymen, \$2. Single copies 25 cents. E. B. Treat, Publisher, 5 Cooper Union, New York.

THE BOY'S ROOM.

Some way in settling the house after the spring cleaning the boy's room is too frequently the one which is kept bare of decoration and beauty. I think this is a mistake. Boys appreciate fine distinctions, and if the amenities of life are left out in dealing with them they may grow to be fine, manly, sturdy fellows, but gentle, manly boys, never. But a boy who has a room which has been especially prepared for him, and whose tastes have been consulted in the decoration and furnishings of it, learns to take pride in it. He feels that it is his sanctum. Here he gathers together the treasures most dear to his boyish heart, and in the accumulation his nature finds free play. It is an interesting thing to visit a boy's room, or perhaps I should say boys' rooms, for different members of the sex vary greatly in their tastes and habits. If it is ever your fortune to go through the dormitories of a large boys' boarding-school, or yet those of a college, you will readily understand this.

There is the room of the neat boy whose effects are arranged with precision; there is the one

of the careless boy whose room is a veritable liberty hall. There is the room of the young dude, whose arrangement of neckties around his looking-glass alone would proclaim his natural bent. Then the occupant of this one has fine artistic tastes; the dweller in that one is very fond of dogs, while across the hall is the sanctum of the boy who is very fond of games. There is no end to the variety of the genus boy, and it is a wise mother who studies her boy's tastes and fixes his room accordingly.

The idea that anything is good enough for a boy, housekeepers should eliminate from their minds. Anything is not good enough for a boy. To be trained into refined habits boys need refining influences, and a mother can do much toward molding the bent of her young son's mind by suitably furnishing and decorating his room. A rack for books, with his pet volumes upon it, a few good pictures, and such appliances for physical comfort and cleanliness as the young human animals need to keep them licked into shape ought to be in the room of every boy. Boys belonging to any but wealthy families must clean their own boots, brush their own clothes, and look after their toilet appliances themselves. Let all boys be provided with necessary means for doing this. Let them have their blacking-boxes in a convenient receptacle, and give them plenty of whisk brooms.

A set of shelves over the wash-stand, on which is placed a small bottle of ammonia, eau de cologne, pumice stone, and a bowl of yellow meal will aid a boy in keeping his hands in a presentable condition. All the little habits of cleanliness have doubtless been acquired in the nursery before a boy is old enough to aspire to the dignity of a room, yet some of the neat ways will not be kept up by many boys unless their surroundings are favorable.

A boy usually takes much pride in a nice room. He enjoys cleanliness and good order, and is not one whit behind his sister in the appreciation of artistic surroundings. Therefore, by all means, let him have them.—*The Christian at Work.*

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That condition persistently refuses to be modified. The Prohibition issue has become involved with the Sabbath issue in a way to which we have given little heed.

See page 15; A Compulsory Holiday works evil. See page 16; The Difference. See page 22; For Repeal of the Sunday laws. 45 Pages. 1 Copy 15 Cts. 2 Copies, 25 Cts. 10 Copies \$1.

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SNOW AND THE TROLLEYS. The underground trolley system, which is employed in the street railways in Lenox and upper Lexington avenues in New York City, was stopped by a recent heavy snow storm. The cause of the stoppage and the plan proposed for preventing it in the future was thus explained:

A sudden drop in the temperature caused a thin coating of ice to form on the underground rails that carry the electric current. The shoes that slide along these rails and carry the current through the motor slid over the ice until the cars stopped. The ice acting as an insulator shut off the current from the car entirely. It took us some time to find out what the trouble was, and then we spent several hours equipping a car with knife-like scrapers that would take this ice off. By the time we got this car in working order the slots had filled up with snow and slush to such an extent that the tracks were so covered with snow that it took many hours to get the roads open. The loss of electricity through the slush and snow was comparatively small. Pure snow is not a conductor, but an insulator. It is slush that runs into the slots from the street that causes the "grounding" of the current, as we call it. Now that we know that ice may form on the underground rails, we will be prepared with plows to scrape it off.

During the time that the Lexington and Lenox avenue lines have been running they have never been blocked until yesterday. It is because of the success of these lines that the traction company has decided to put the underground electric system on the Sixth and Fourth avenue lines. The system will work better on the down town lines, because the cars will be run so often that they will keep the conduit cleaner. With plants to supply plenty of extra power when it is wanted, and cars equipped to scrape away the ice and snow from the electric rails, the electric system is just as reliable as the cable.—National Recorder.

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Who halts between two opinions is dragged backward.

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