

# THE SABBATH RECORDER.

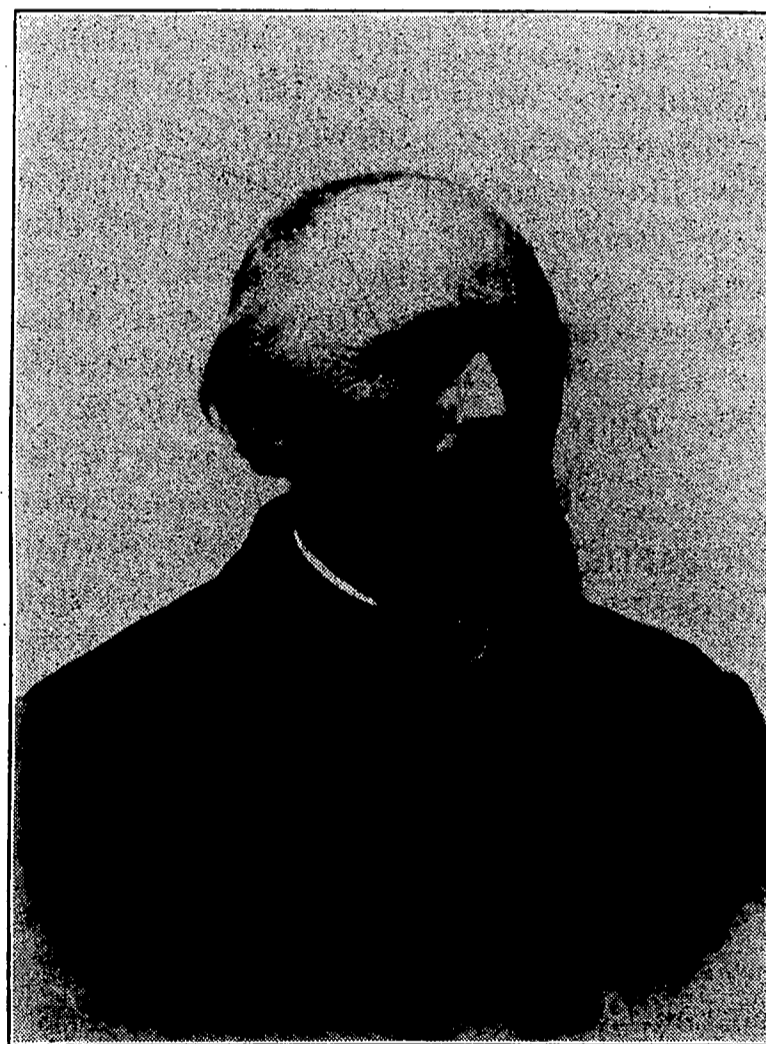
A SEVENTH-DAY BAPTIST WEEKLY, PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY, PLAINFIELD, N. J.

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MAY 9, 1898.

WHOLE No. 2776.

**S**INCE BRO. CHRISTENSEN, pastor of the Seventh-day Baptist church at Asaa, Denmark, is so far away that few, if any, of our readers will be able to see his face—we depart from our usual rule, and print his picture while he is yet living. He was born in 1834, and began Christian life, as a member of the State Church. About 1876 he united with the Methodists. In 1885 he became a Seventh-day Baptist. He became acquainted with the American Seventh-day Baptists through the Scandinavian brethren in the West. Through them he received our "Articles of Faith." By means of these articles and his preaching, a Seventh-day Baptist church was organized at Asaa, Denmark, in 1889. The church now numbers about 18 members. On page 301 we give the text of a tract written by Pastor Christensen, which is published for use in Denmark. The church at Asaa was received into the General Conference in 1897. Our Scandinavian brethren in America and Europe are intelligent and conscientious in their observance of the Sabbath. This light in Denmark joins its beams with those of our Dutch brethren in Holland, and our English brethren in London. What God has in store for them we may not say. It is enough that they, with us, let their light shine now, as duty demands, and opportunity affords. Duties are ours. Results are with God. The seed of to-day holds the harvest of to-morrow. "Let us not be weary in well-doing, for in due time we shall reap, if we faint not." The RECORDER hereby sends hearty Christian greeting to Pastor Christensen, and all those of like precious faith in Denmark. May the Lord add unto their numbers, and unto their hearts and lives, abundant strength, blessing and consolation.



REV. A. C. CHRISTENSEN.

\$2.00 A YEAR

BABCOCK BUILDING

PLAINFIELD N J

## Sabbath Recorder.

A. H. LEWIS, D. D., - - - - - Editor.  
J. P. MOSHER, - - - - - Business Manager.

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

COMING from the office the other day, a-wheel, we passed a cartman just as his horse fell, turning a corner. Probably he was driving carelessly, and was as much at fault as the horse was. None of his fellow-cartmen were near, and the horse was flouncing as he lay under the heavy shafts of the cart. The man needed help. We dismounted, put a knee on the neck of the horse, held his head firmly down and talked him into quiet while the cartman labored to loosen the chains and straps of the heavy harness. Other cartmen came from a neighboring street, and one of them, after the usual manner of men, began to find fault and to talk loudly about what ought to be done, instead of quietly doing it. We were too busy with the flouncing horse to spend any breath on the foolish critic. We know of two words which would have been exactly fitting to his case—"shut up." When men are in trouble, help them. Perhaps they need rebuke. Take some other time for that. Telling what ought to be done in an emergency shows little wisdom, compared with the wisdom of keeping still and doing what ought to be done. Never scold child or man when they are in trouble. Instead, help. Having done that, take a favorable time to rebuke, if that is needed. Scolding, condemnation and unkind rebuking rarely do good under any circumstances. The noisy scolder has the poorest team and the most unruly children. What we said the other day about "Golden Silence" is especially true when you feel like scolding some one who is in trouble, or condemning one in the moment of emergency. Helpful deeds, not cutting words, are golden then. The same is true of mistakes and errors in moral conduct. Scold less. Help more. Work. Keep still.

### THE BAPTISM OF JOHN THE BAPTIST.

A missionary evangelist writes:

REV. A. H. LEWIS, D. D., Plainfield, N. J.

*Dear Brother:*—While up in — County, Nebraska, I met with some strange, and what seemed to me, new, opposition to baptism.

1. Where did John the Baptist get his authority to baptize with water?

2. What law of righteousness did Christ fulfill in being baptized?

Would be pleased to have you answer.

Since the Protestant Reformation, there has been more or less discussion as to the origin and nature of "John's Baptism." The discussion in modern times has arisen mainly from creedal crankiness, or from ignorance of certain facts. Baptism, as a religious rite, symbolizing purity, or supposed to produce it, existed among all the leading Pagan religions long before the time of Christ. Among the Jews it was strictly required of proselytes from the Pagan faiths. Those who made full profession of the faith of Israel—called "The Proselytes of Righteousness"—were required to be circumcised, to be baptized, and to offer certain prescribed sacrifices. The person to be baptized was required to cut his nails and hair, to undress completely, and to make his profession of faith before certain ones designated as "The Fathers of Baptism." He was then immersed completely, care being taken that the water should touch every part of his

body. Exhortations and benedictions accompanied the ceremony. Baptism could not be administered at night, nor on the Sabbath, nor on a feast-day.

1. John the Baptizer, the inspired prophet who linked the two dispensations and announced the kingdom of the Messiah, took this well-known and ancient rite as the sign of admission to Messiah's kingdom. He gave it a new meaning, unknown to either Pagan or Jew. In the Pagan religions baptism meant spiritual regeneration, secured by the ceremony, or else protection from evil spiritual influences. Holy water, and baptismal regeneration as held by certain groups of Baptists and others, are the modern conception of the Pagan idea. To the Jew it was the outward symbol of spiritual conversion to the faith of Israel. John preached repentance and holiness of life as the preparation for the coming kingdom of the Messiah. Those who were proselytes to this new kingdom received baptism in attestation of their obedient entrance into that kingdom. To question John's authority to make baptism the sign of entrance into the kingdom is to question his work as the prophet of the kingdom and the herald of Christ.

2. Christ sought baptism at the hands of John, because he felt that he ought to do so. His own consciousness of what was right for him to do guided him. So far as repentance is concerned, baptism could not mean to him what it meant to others whom John had baptized. Christ's consciousness was the higher law to all his actions. We are not to put any of our metaphysical and theological notions into the case, nor seek any analogies between Christ and ourselves. His soul said: "This thou ought to do." God spoke thus to him. Beyond that our inquiry cannot go. In thus doing he became an example to his followers, and placed himself alongside of those who had already professed faith in his kingdom. All efforts to apply our reasoning and our creeds to the act of Christ are valueless, and many pretended explanations are impertinent. So far as the Record shows, Christ gave no explanation to John. Thus it becometh us—you the prophet, and I the founder of the new kingdom—to fulfill what is right. John asked no more. We have no right to ask more.

### DELEGATES TO CONFERENCE.

In the carefully-prepared report of the "Advisory Committee" at the last Anniversaries, we find the following recommendation to which special attention is now called: "That each church be urged to send at least one delegate to the Conference each year, and that the necessary expenses connected therewith be defrayed by the church. We would recommend that if necessary for the smaller churches to do so, two or more of them unite in sending a delegate." (p. 61, C. M.) The reasons which lie back of this recommendation are numerous and strong. Our churches are widely scattered. Many are isolated in a great degree. Annual intercourse is a necessity for the good of all. Our work is great. The building of the walls of Jerusalem under Nehemiah finds full analogy in our work. See Neh. 4: 19, 20, "And I said unto the nobles, and to the rulers, and to the rest of the people, The work is great and large, and we are separated upon the wall, one from another. In what place therefore ye hear the

sound of the trumpet, resort ye thither unto us: our God shall fight for us."

Conference is God's trumpet call. We are not only widely separated, but our polity fosters individualism and independency to our hurt. The Sabbath has been the great bond of union and strength through all our history. We are made stronger when that is exalted, and when our duties concerning it are made prominent. A common bond and common purpose are indispensable to denominational success. The strength of that bond, and the demands of that purpose, must be felt by all, if all are to be useful and blessed in our work.

The recommendation touches a vital factor in our denominational life and work. We must see each other. We must grasp hands. We must understand each others purposes and peculiarities. Each needs strength which the others can impart. Each can give inspiration that all may feel. We call attention to these facts and to this recommendation thus early, that the churches may be induced to plan early concerning it. Secure as many delegates as possible, one at all events. Do not make the mistake of sending some one who will pay his own expenses for the sake of visiting or business. Such delegates are of little or no value to the Conference or to the church which is (mis) represented by them. Send a live, consecrated man—or woman—who will go for the sake of the cause and not for the sake of a visit. Sustain him by your prayers and sympathies. Charge him to learn much that he may report it to you. Send one at least from each church; all come who can, but let one be sent.

### SOCIAL PROBLEMS IN LITERATURE.

One of the prominent facts in literature today is the attention given to social problems. Formerly, literary men turned their study more to abstract principles and speculative philosophy. Those authors whose works are most eagerly read now write concerning problems touching the immediate social life of humanity. In this fact is seen the growth of that feeling which does honor to our civilization; namely, a regard for the rights and interests of all men, and particularly the so-called "lower classes." It is said that Fielding would not introduce any character in his books less than a prince or a nobleman. Looking upon the People's Chapel in East London one sees that when Besant made a plea for the poor of that section, he struck a chord which found response at the hands and hearts of England's best philanthropists. When Hall Caine writes a book seeking to apply the Sermon on the Mount to the problems connected with a factory village, thousands rush to read his pages. In all this is seen the growth of the principles of Christianity in human life, rather than human creeds. In this principle lies the remedy for the social defects, the political evils and the economic mistakes of our times.

As the rising sun dissipates the chill of morning and dispels the fog from the lowlands, so do the principles of the Sermon on the Mount melt the frost of selfishness and drive away the miasmatic fog of injustice. Crude as some of the conceptions are, the development of this line of literature gives cause for thankfulness and hope. The great fact of Christianity is not that Christ lived, but that he is living again in those men and women who are demonstrating as well as teaching

the principles of his life in the world. A single "University Settlement" in East New York, and one "Hull House" in the slums of Chicago, filled with Christ-loving men and women—the women leading—are worth more to the world than all formulated creeds which remain on the books of the church, the source of theological discussion, rather than of uplifting life.

#### FAITH.

Inadequate definitions of faith are common and hurtful. Faith is far more than belief in a fact or an event; far more than the acceptance of a theory, or a metaphysical proposition. Practically it is a spiritual sense so nearly distinct from all others, that it may be considered an independent one; the Faith Faculty. The most valuable results of faith are seen in its effect on the aims and purposes of life. It transfers the central conception and purpose of life to the next world. Under its guidance life is not mere existence, neither is it confined to this earth. Faith does not think of this life and the next as separate and distinct. It measures life as a whole, and concludes that the earthly period is the least in extent and importance if considered by itself. Thoughts, purposes, deeds, and undertakings are of permanent value only as related to the life beyond. As to time and attainments, faith calls the earth life whether of one score or four score years, as infancy and childhood. In the larger sense life is but fairly begun when we go hence through the doorway called death. Faith says, make all preparation for what is best in life, not because it ends so soon, on the earthward side, but because, going out from the limitations of the earthward phase we enter into such larger opportunities and possibilities that this stage of life is nothing if not the best preparation for that. The soul which believes, in the true sense, makes all earth plans in the light of heaven. It undertakes all work on earth with a view to completion or continuance on the other side. Faith feeds on God, truth, love, duty. It starves on metaphysics and dogma. Great theologians and astute philosophers are often men of less genuine faith than are the simpler minded ones who theorize little but "who know in whom they have believed." Be careful that you do not weaken your life, and impoverish all your spiritual being, by inadequate conceptions of faith. Believe in God's love, God's compassion, God's helpfulness and the better life into which he waits to welcome you.

#### LAW AND GRACE IN THE DIVINE GOVERNMENT.

BY REV. A. B. PRENTICE.

A paper read before the Jefferson County Ministerial Association, at Watertown, N. Y., March 7, 1898.

The moral government of God is a personal government. God is the sovereign and his intelligent creatures are the subjects. God is the lawgiver and the administrator, and it must be admitted, as an *a priori* proposition, that a government originated and administered by a Being of such infinite perfections as the Christian's God, is not, and can never have been, a tentative or experimental affair. The basis upon which it rests must be absolute principles. These principles of the divine government are embodied in the moral law, and that law was formulated in the Decalogue. An examination of its contents shows that every principle which should govern man in his relations to his Creator and to his fellow is embraced in this code. Christ beautifully summarized it in two commandments, requiring love to God and love to man. Thus the character of this law clearly distinguishes it from the civil and ecclesiastical laws of the

Jews, which were merely administrative, and peculiar to that dispensation. The regulations adapted to the administrative Levitical system necessarily disappeared when that system ceased. But the moral law was not disturbed by the passing of the shadow. Paul recognized this change of administration of the same law when he said, "If the ministration of death written and engraven in stones"—that is, if the administration of the death penalty of that written and engraven in stones—"was glorious, how shall not the ministration of the Spirit be rather glorious?" The fact that the death penalty, which was visited upon the blasphemer under Jewish law is not now inflicted, does not prove that the third commandment is annulled and men may now rightfully take the name of God in vain.

That God designed to impress the world with the superiority of this law over all other laws is further indicated by the manner in which it was given. God delivered it to the people with his own audible voice, and wrote it in the rock with his own finger. In apocalyptic vision John saw in heaven the ark of the covenant—something represented by the earthly receptacle of these tables of the covenant, implying that even in heaven this law will remain the standard of right. The Psalmist says of it, "The law of the Lord is perfect," and the wise man said, "To fear God and keep his commandments is the whole duty of man." Had there been entire and unflinching obedience men would have been always in harmony with God, and, because righteous, entitled to the rewards of righteousness. Disobedience is derangement, is ruin, is death—spiritual death. "Sin is the transgression of the law," and "the soul that sinneth it shall die." "The wages of sin is death." But man did not obey. He rebelled, sinned against God, and is held under condemnation by the law. Thus "the commandment which was ordained unto life was found to be unto death." Not from any defect in the law, for "the law is holy and the commandment holy and just and good," says Paul. Then he asks, "Was, then, that which is good made death unto me?" and answers, "Far be it. But sin that it might appear sin working death in me by that which is good, that sin by the commandment might become exceeding sinful." The very perfections of the law are a constant reproach to the guilty man, increasing the sense of his moral degradation. "By the law is the knowledge of sin. And "I was alive without the law once, but when the commandment came, sin revived and I died," said Paul, speaking of his condition when "sold under sin." It is certain that the law cannot save the wrecked and ruined soul. It cannot justify. Of necessity it condemns the transgressor. "By the deeds of the law there shall no flesh be justified in his sight," because, as had been previously stated, "all have sinned."

It is here that Christ comes to our relief. Not by annulling or superseding the law, for that would be to overthrow his Father's government. On the contrary, "he magnified the law and made it honorable." Christ comes to us with the gracious offer of mercy. But mercy can never be at the expense of justice. The problem then is, How can the sinner whose death justice demands be rightfully pardoned?

In considering the question of the demands

of justice, the inquiry naturally arises, What is the object of punishment? It certainly cannot be the exhibition of vindictive wrath against the transgressor. For "God is love," and his love embraces a world of sinners. In the last analysis, I think it will be found that the sinner deserves punishment, because sin, his sin, deserves condemnation. If, now, infinite wisdom can provide an adequate condemnation of sin without the punishment of the sinner, the way may be opened for pardon. But as an actual fact, such condemnation of sin was fully accomplished in the life and death of the incarnate Son of God. "God, sending his own Son in the likeness of sinful flesh and for sin, *condemned* sin in the flesh." Rom. 8:3. Said Lemuel S. Patwin on this point: "Who that believes in the deity of Christ can doubt that sin is condemned, most unqualifiedly, effectively, and with supreme authority, in the work of our Lord Jesus Christ? Consider the infinite abasement of his life in which, amid incessant and awful trials and temptations, he exemplified a perfect righteousness. Consider that in this and in the ignominy of his death he incurred the bitterest woes sent upon our race for sin, thus endorsing in blood its penal desert. Consider the unveiling of human sin produced by contact with Jesus' holy life—a contact ending in the blackest of human crimes, because the darkness could not endure the light by which it was revealed. Consider that sin in all the forms in which it can assail a moral being was met and vanquished. Sin as enthroned in Satan; sin as actuating sinful men; sin as doing its last and worst through death; sin as casting upon him the very curse under which sinners lived—this sin was vanquished, and thus condemned with an emphasis vastly beyond that which the obedience of a race, or the punishment of a race, could have produced."

However, besides this general condemnation of sin, so complete and adequate, my own personal sin must also receive the stamp of condemnation. When the criminal is executed he is marked as the man deserving death for the condemnation of his own particular crime. The sinner is thus marked in *his* punishment. And when in penitence I come to Christ, and by faith accept the work of atonement which he has so graciously wrought, I stand confessed and marked as the sinner deserving death, though receiving grace and pardon, and my personal sins also receive their deserved reprobation by my Saviour. "There is therefore now no condemnation to them which are in Christ Jesus." The ends of justice are met, and the sinner is saved by grace. But grace not only regards the past, it provides for the future. It renews, reconstructs, makes of the man a new creature in Christ Jesus. Now, instead of being rebellious, he is loyal; instead of being disobedient, he is faithful; instead of being alienated from God, he is in fellowship with him. He tried the covenant of works and made a failure. But now, having been received into the covenant of grace, he lives by the power of the Holy Spirit. This new covenant is thus described by the prophet Jeremiah, who also is quoted by Paul: "This is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts, and will be their God, and they shall be my people." The judgment of this new man now heartily approves, and his affections joyfully embrace, the law, the will of God. He exclaims with the Psalmist, "O, how I love thy law," and with Paul, "I delight in the law of God after the inward man."

"Mercy and truth are met together,  
Righteousness and peace have kissed each other."

Law and grace are harmoniously wedded in the government of God.

STAR SPANGLED BANNER.

Oh, say, can you see by the dawn's early light,  
 What so proudly we hailed at the twilight's last  
 gleaming;  
 Whose broad stripes and bright stars thro' the perilous  
 fight,  
 O'er the ramparts we watched, were so gallantly  
 streaming;  
 And the rocket's red glare, the bombs bursting in air,  
 Gave proof thro' the night that our flag was still there;  
 Oh! say, does the star-spangled banner yet wave,  
 O'er the land of the free, and the home of the brave.

On the shore dimly seen through the mists of the deep,  
 Where the foe's haughty host in dread silence reposes,  
 What is that which the breeze, o'er the towering steep,  
 As it fitfully blows, half conceals, half discloses;  
 Now it catches the gleam of the morning's first beam,  
 In full glory reflected now shines in the stream,  
 'Tis the star-spangled banner, Oh! long may it wave,  
 O'er the land of the free, and the home of the brave.

And where is that band, who so vauntingly swore,  
 'Mid the havoc of war and the battle's confusion,  
 A home and a country they'd leave us no more?  
 Their blood has washed out their foul footsteps' pollu-  
 tion,

No refuge could save the hireling and slave  
 From the terror of flight or the gloom of the grave.  
 And the star-spangled banner in triumph shall wave  
 O'er the land of the free and the home of the brave!

Oh! thus be it ever when freeman shall stand  
 Between their lov'd home and the war's desolation;  
 Blest with vic'try and peace, may the heav'n rescued  
 land  
 Praise the Pow'r that has made and preserved us a  
 nation;  
 Then conquer we must, when our cause it is just,  
 And this be our motto, "In God is our trust;"  
 And the star-spangled banner in triumph shall wave  
 O'er the land of the free, and the home of the brave.

When our land is illumed with liberty's smile,  
 If a foe from within strike a blow at her glory,  
 Down, down with the traitor, that dares to defile  
 The flag of her stars and the page of her story!  
 By the millions unchained, who our birthright have  
 gained,  
 We will keep her bright blazon forever unstained!  
 And the star-spangled banner in triumph shall wave,  
 While the land of the free is the home of the brave!

WAR NEWS.

As was prophesied in our last issue, a great naval battle took place before that issue reached our readers. On Sabbath night, April 30, the Pacific fleet, under Commodore Dewey, sailed into the harbor of Manila, the leading city of the Philippine Islands. The Spanish fleet lay in the harbor, under protection of the guns of the forts. A fierce battle ensued, which resulted in the practical destruction of the Spanish fleet. Commodore Dewey then gave the city a few hours in which to surrender and to give up all stores, arms, etc., including the control of telegraphic communication with Hong Kong, and thus with the rest of the world. It is reported that the Spanish forces refused to surrender, and that bombardment began on Monday, May 2. But cable communication was broken off about that time, and nothing authentic has been received up to this writing. Rumors have been plenty, but facts have been wanting.

The reports of the battle and the loss of the Spanish fleet came through Spanish sources, before the cable was cut. It seems safe, therefore, to accept as fact that our fleet accomplished a feat almost unparalleled in naval warfare. In spite of the danger of mines, torpedoes, forts, and an enemy's fleet lying in battle array in a home harbor, Dewey steamed boldly in, under cover of night, gave battle to forts and fleet when daylight came, and in a few hours was master of the situation. It was an act of bravery which comes from wisdom and manhood, seamanship and fidelity to duty, that will rank among the foremost in history. What he suffered is not yet known; but when the enemy reports no marked loss on our part, and owns a crushing defeat of their forces, we have reason to believe that final reports will make the case better than it now seems.

Naval circles everywhere, and notably in England—whose navy leads the world—have been loud in praise of Dewey's work, and in admiration of the ability of the commander and of his men.

THE PHILIPPINE ISLANDS.

The Philippine Islands constitute one of the

greatest archipelagoes of the world. They lie in the north tropic zone, and separate the South China Sea on the west and the Pacific Ocean on the East. On the south the Celebes Sea, three hundred miles across, separates this archipelago from islands of the same name. On the southwest two island chains, the Sulu and the Palawan, stretching to within a few miles of the coast of Borneo, enclose the large Sulu Sea. It is about 600 miles from Hong Kong, Southern China, to Manila.

The Islands were discovered by the Portuguese. On May 21, 1521, Fernando de Magalhaens (Magellan) landed on a little island south of Samar, on the eastern coast of the archipelago. Forty-six days later he perished off the east coast of Cebu, one of the central islands. This made the country known to Europe. It was not until

the close of the sixteenth century that the archipelago passed under Spanish domination, during the reign of Philip II.

Spanish misrule has been evinced in the Philippines, as in all her colonial possessions. The history of these islands during the present century has been one of oppression, restrictions of commerce, and ferocious taxation, in which the ecclesiastics used their influence for the support of the Spanish sovereignty. The last revolt broke out in 1896.

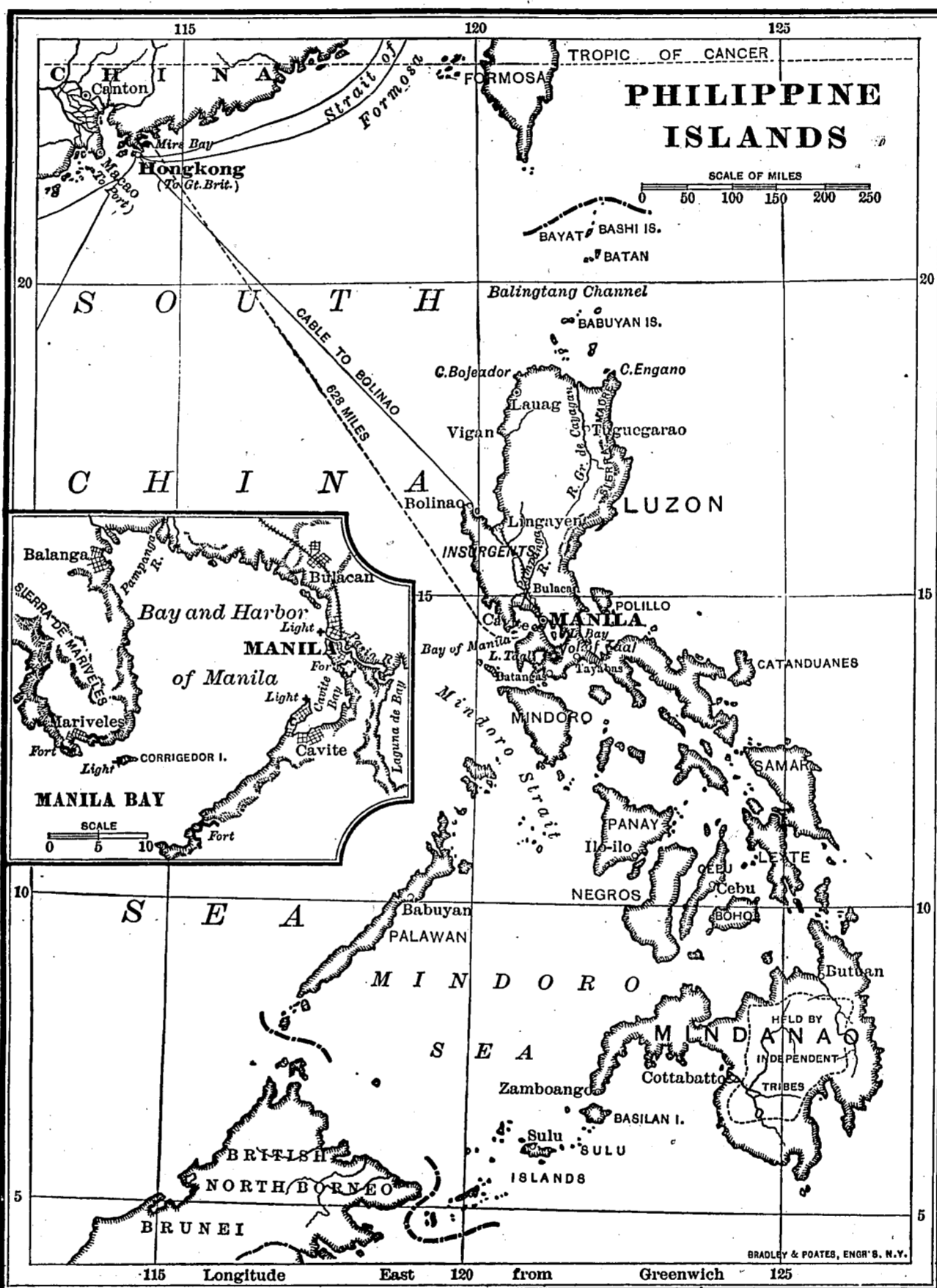
The insurgents are still active, and it is believed that they will aid our forces. The natives belong to the Malayan race. An important element of the population are the Chinese and their descendants of mixed Semitic and native blood. There is scarcely a community on these islands where the Chinese are not found. Petty trade and banking is almost entirely in their hands. Europeans and their descendants are not numerous, although there is a considerable breed of half-castes, derived from European fathers.

The value of this new possession to the United States is great, possibly very great; not so much, perhaps, as a permanent possession, as a means of securing great advantages by sale or exchange with some of the great powers who are now carving the carcass of China, and who desire strong out-lying island possessions. We suggest that it be traded with England for her possessions near Cuba. The government is making active and ample preparations to send aid to Commodore Dewey, as soon as his official report is at hand. That cannot come until he can send a vessel back to Hong Kong.

It has been hoped that this marked disaster to Spanish arms will shorten the war. Up to date Spain is proudly defiant, and refuses all suggestions as to mediation or intervention, made from European sources. She announces that "her honor will be defended to the bitter end." Great internal disorder prevails. The present dynasty is endangered, and it is reported that the Queen Regent contemplates resigning. Meanwhile new plans are made by our government. The invasion of Cuba by land forces has been postponed. The strongest ships from the Cuban fleet have sailed to meet the Spanish fleet which is reported as coming from Cape Verde Islands, or to attack the Island of Porto Rico. The report of fighting by that fleet is expected hourly as we go to press.

LATEST, Sunday, May 8.—Official news came from Dewey, yesterday. It surpasses expectation. He entered the enemy's waters at daylight, in spite of unfamiliar channels and hidden mines, and opened battle at once. It was a desperate chance; defeat meant destruction to him. He fought both fleet and forts. He fought like a hungry lion, or a loosed whirlwind. Every ship of the Spanish fleet was destroyed and their forts were silenced. He lost no ship, and had not a man killed. Only six men were wounded.

We are indebted to the courtesy of the New York Independent for the excellent map herewith.



## Missions.

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

POSSESSION is said to be nine points in law. It is more than that in grace. Profession of religion will avail nothing unless there is a possessed Christ.

LOVE is the magnet that will draw men to Christ and away from their sins. Men cannot be scared or driven into salvation. "And I, if I be lifted up from the earth, will draw all men unto me."

MANY men chase after their reputation. They better look after their character. Reputation is what one is reputed to be. Character is what one is really inside. God knows our character, men may not. If men take care of their character, reputation will take care of itself.

THE world needs and wants a living Christianity; not hallelujahs, not genuflections, stock religious phrases, ceremony and ritualism. It wants Christian deeds, sympathy, love, example, character as evidence that the religion of Jesus Christ does and will make men, society, the world, better. A concrete religion will convince men more of the need of Christ and his saving and developing power, than theory, fine thought, attractive rhetoric and eloquent words.

THERE is too much of the spirit of retaliation and vengeance in Christian hearts. There is too much of an eye for an eye, a tooth for a tooth. This is not the spirit of Christ. Vengeance is mine; I will repay, saith the Lord. Our Saviour when reviled, reviled not again; when he suffered he threatened not. Sometimes just resentment may be really a spirit of returning like for like. We may be too much like the farmer who, while mowing in his meadow, was stung by bumble bees. He deliberately dropped his scythe and picking a bee from his face, taking a pin from the lapel of his vest, calmly and coolly pierced the bee through and through with it, saying, "Now I will let you know there is a God in Israel."

It is often said, such a man is a man of principle. A principle is a law, or a truth. A man's principles are the rules of his action, the governing laws of his conduct. Good principles produce right actions and good conduct. Men who are ruled by right principles are the manly men, the solid granite of society, of business, of the state and of the church. In this fast and corrupt age there is sore need of more and more of such men.

MANLINESS lies not in outward appearances, though true manhood will express itself in manly ways. A young man may wear fine clothes, have costly jewelry, carry a fine cane, ride in a beautiful carriage after fine horses, bow and take off his hat never so gracefully to a lady, and be as far from being a real gentleman, with all this fine gentlemanly exterior, as the earth is from the sun. He may be profane, he may drink, he may gamble, he may be supremely selfish, he may be coarse. Fine outward appearances are not against a man; they show something of taste and the effect of social life upon him, but they do not indicate the real man, true manhood. Many a man of rough exterior has genuine manhood, a true heart, the attributes and qualities of a

real man. A man may smile like an angel and be at heart a villain. The devil often wears the livery of heaven, but that makes him no less the devil. However, the outer man and the inner man should be in accord. They often are, but oftener are not. We need to discriminate. We need to thoroughly know a man in his home life, his business life, his social life, to know whether he is manly and true. This world is full of pretense and show. Look at the heart, the life and character of man.

EVANGELIST E. B. SAUNDERS is still holding meetings at Ashaway, R. I. There was baptism Sabbath-day, April 30, at morning and evening service. Bro. J. H. Hurley begins at the middle of this month the gospel tent work in South Dakota, among our Scandinavian brethren. Bro. D. W. Leath has gone into Tennessee to hold some meetings where there is considerable interest on the Sabbath question. Brethren Loofboro and Van Horn are doing earnest work in Central Wisconsin. These workers and others who are laboring to bring men to the saving knowledge of Christ, to build up the churches in spiritual life and power, and to teach the truth of the Sabbath need the prayers and earnest support of our people.

THERE are but three months and a half before Conference comes. Reports will soon have to be made, and accounts be balanced. The churches and individuals need to send in their collections and contributions promptly before the Conference year closes. These contributions and gifts we hope will be generous, for the two Societies will need them. It is hoped that neither Society will have run in debt during the year, but that each will have something of a net surplus to apply on debts. It should be remembered by all that the special "Thank-offering" fund was not to diminish the regular giving of our people, but that it would be kept up so that the running expenses of the two Societies would be met during the year, and, by retrenchment, something would be saved to pay on debts. May this be verified.

BRO. M. B. KELLY, JR., reports a gracious work of salvation and revival in the Second Alfred church and community. He writes that "the work was very quiet, but deep and glorious. Of the twenty-nine already baptized most of them are adults and many of them are heads of families. The most influential business men have been reached and have put on Christ before the world in baptism and church membership. Quite a number of others are awaiting baptism. The work has been heavy upon me. Have preached 37 nights in succession and on Sabbath-days and Sundays two and three times. The dear Lord has marvelously sustained me, and to him be all the glory for what has been, and is being, done. I wish you could be here and see the numbers of both old and young who earnestly pray in public, it would do your soul good. Pray for us." We all rejoice with Bro. Kelly.

FROM E. H. SOCWELL.

The quarter just closed has been crowded full of toil and anxiety, but not as much has been accomplished as was hoped would be. This is perhaps true of each passing quarter. The church at Welton is in very much the same spiritual condition as has been reported

in former times, the majority of the membership being active in the Master's service and the appointments of the church as well attended as usual.

It will be remembered that in my report under date of January 12, mention was made of special meetings, which were then in progress, under the management of our Y. P. S. C. E. Lookout Committee, and of the good already accomplished. During the progress of these meetings I was obliged to leave home in order to meet several appointments, previously made, upon the mission field. During my absence, and according to my advice, the committee sought to secure the services of Bro. S. H. Babcock to aid them in the meetings; but failing in this, they then secured the assistance of Sister P. R. Burdick, of Garwin, who came and labored faithfully until after my return home. The services of Sister Burdick were appreciated by our people, and her preaching was well received by all who attended the meetings.

The results of such a united effort are hard to estimate, since all of the good done is not always apparent, but through this effort the church was revived in a large measure and six persons expressed a desire, for the first time, to become followers of Christ, and quite a number of persons who had been inactive were revived, and entered again into the work. We have, thus far, been unable to induce any of those who professed conversion to unite with the church, though it is possible that one or two of them would do so, if left to their own choice, and it is possible that others may yet decide to do so. Altogether we are thankful for the good done, and trust we may yet see other fruits of the effort.

The religious condition of the Grand Junction church is good, although the appointments of the church have been somewhat broken in upon by bad weather, and bad roads, during the winter. During the month of January I preached a series of seven discourses, of two hours each, upon seven consecutive evenings, upon the Sabbath question, in the school-house where our Grand Junction church meet for worship. The house was well filled upon each evening, and upon most of the evenings it was crowded, and although a large number of those present were First-day people, yet good attention was given and a deep interest was manifest throughout the entire series. More than an usual interest was created throughout the community regarding the Sabbath question, and in the course of a few weeks was evinced in the Sunday-school, which convenes in the same house. Finally grave doubts were expressed in the Sunday-school, regarding the Sunday Sabbath and the Sunday resurrection theory, and Rev. J. H. Snoke, a United Brethren clergyman who is identified with the Sunday-school, was asked to preach upon the question. During the month of March Mr. Snoke made his appointment, and announced his theme, "The Christian Sabbath," and on the day appointed was greeted by a fair audience, fully one-half of whom were members of our church, their pastor included. His effort was weak and contradictory, and constituted the most complete failure to which I have ever listened. The First-day people were evidently ashamed of his weak effort, and must have been convinced of the utter hopelessness of their cause. It is our purpose to follow up the interest, already existing, with vigorous,

personal work from home to home throughout the community.

Once during the quarter it was my privilege to stop off at Garwin and call upon quite a number of old friends and neighbors, and in the evening to preach to quite a fair congregation which had assembled upon that dark and stormy night.

On the 6th of February, and by invitation of Hon. P. W. Madden, Warden of our State Penitentiary at Anamosa, I preached to the convicts of that institution. The congregation consisted of almost 600 men, dressed in striped uniform, who were marched into service attended by armed guards. The best of attention was given by all present, and during the discourse tears glistened upon the cheeks of several of those hardened men. At 2.30 P. M. I attended Sunday-school in the prison chapel and was appointed teacher of a class composed of thirty-one lusty fellows in stripes. Here, too, a good interest was evinced, and prompt answers were made to all questions touching the lesson. While in the prison and the city I was not unmindful of the duties of a Seventh-day Baptist worker, and succeeded in placing more than 7,000 pages of evangelical and Sabbath tracts in the hands of the prisoners and city pastors. While in the city I was the guest of Rev. J. M. Crocken, the prison chaplain, whom I found to be a genial, Christian man, very much devoted to his mission, and deeply interested upon the question of the Sabbath. I am thankful that this opportunity came to me, unexpected though it was, and I tried to make it profitable by scattering the seeds of truth wherever I went. A cordial invitation was extended me to return and conduct prison services, and I hope to be permitted to do so at some future time.

I was in Cedar Rapids once during the quarter, and, upon invitation of Pastor V. A. Carlton, I preached on Sunday morning in the First United Brethren church to an intelligent and attentive audience, and received a kind invitation to return when I could make it possible. After dinner the rest of the day was spent in making calls in the city, in the line of missionary labor; and in the evening, at the invitation of Pastor J. A. Seaton, I went to Marion, five miles north of Cedar Rapids, and delivered an address before the Y. P. S. C. E. of the Christian church. Altogether this was not only a pleasant, but profitable, trip.

A few weeks ago while waiting in Delmar for my train, I attended service in the M. E. church, where revival meetings were in progress, and, by invitation of Pastor Bargeldt, I conducted the services, preaching to an appreciative audience, whom I had frequently addressed in the past.

Thus are the opportunities for acquainting the people of Iowa with our people and for truths for which we stand, multiplying every year. Ten years ago such opportunities, on this field, were simply impossible where now they are among the common occurrences of life. I am sometimes amazed at the wonderful changes that have come upon this large and needy field during the past ten years, and wonder what changes the next decade will witness.

For the multiplying opportunities for usefulness which are constantly opening up, I am devoutly thankful; and for grace and wisdom, that I may be able to keep apace

with the opportunities and crowd them full of true Christian service, I am earnestly praying.

During the quarter I have visited Sabbath-keepers at Gowrie, Delmar, Des Moines, Garwin and Marion, and have visited families, not Sabbath-keepers, at Anamosa, Grand Junction, Cedar Rapids, Garwin, Marion, Delmar, DeWitt and Perry, where missionary labor has been the object of the call. Sermons have been preached at Welton, Grand Junction, Garwin, Anamosa, Cedar Rapids, Delmar and Welton union church.

Sermons preached, 28; prayer-meetings attended, 20; visits made, 93, and 10,536 pages of tracts distributed.

WELTON, IOWA, April 3, 1898.

#### MISSIONARY-BOARD MEETING.

Regular meeting of the Board of Managers of the Seventh-day Baptist Missionary Society was held in Westerly, R. I., April 20, 1898, Wm. L. Clarke in the chair, and prayer was offered by Dea. B. P. Langworthy, 2d.

Members of the Board present were: Wm. L. Clarke, O. U. Whitford, Geo. B. Carpenter, J. Maxson, A. McLearn, B. P. Langworthy, 2d., L. T. Clawson, E. F. Stillman, Gideon T. Collins, S. H. Davis, Geo. H. Utter, O. D. Sherman and Geo. J. Crandall.

The minutes of the last meeting were read and approved.

The Treasurer made his report, and the reader is referred to the published form for details. The report was accepted and ordered recorded.

The Corresponding Secretary reported the usual editorial work, 18 sermons and addresses, received 212 communications and sent 237, served on several committees, visited the churches of Shiloh and Marlboro, N. J., and the church in New York. This report was accepted and ordered recorded.

The Evangelistic Committee reported that it had employed five persons, one for two weeks, one without expenses, except for traveling, one for one month, one for two months and one for three months. There have been added to the churches by baptism, 45; by letter, 5; total, 50; sermons preached 213; visits and calls, 215; expenditures, \$333.97; receipts on the field, \$115.74. Work has been performed by Rev. J. H. Hurley in Calamus, Plain Valley, Rose Valley, Farnam and North Loup, Neb.; by Rev. D. W. Leath in Farina, Crab Orchard and Stone Fort, Ill.; by E. B. Saunders in Plainfield and New Market, N. J., Second Hopkinton church, Kingston and First Hopkinton church, R. I., First and Second Verona churches, N. Y.; by Rev. L. R. Swinney in Syracuse, N. Y.; and by Edwin A. Babcock, a student of Milton College, Wis., at Glen and Grand Marsh, Wis. This report was accepted and ordered recorded.

Letters from the following persons were read: Rev. D. H. Davis, Shanghai, China; Rev. W. C. Daland, London, Eng.; Mrs. L. A. Platts, Milton, Wis.; Mrs. N. Wardner, Milton Junction, Wis.; Rev. E. H. Socwell, Welton, Iowa; Revs. S. I. Lee and J. F. Shaw, Fouke, Ark.; and Rev. A. P. Ashurst, Attalla, Ala.

The First Westerly church requested an appropriation at the rate of \$200 a year to aid them in the support of their pastor. The appropriation was made.

It was voted to add \$20 to the appropriation for the salary of Rev. E. H. Socwell, Welton, Iowa, for the year 1898.

It was voted to instruct the Treasurer to forward Rev. S. I. Lee, Fouke, Ark., \$15 for traveling expenses.

It was voted to appropriate \$25 to John H. Wolf, of Alfred, N. Y., from the Ministerial Aid Fund.

It was voted that when the church at Farnam, Neb., has secured a pastor, this Board will aid them to an amount not to exceed \$100 a year toward his support.

Meeting adjourned.

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

Wm. L. CLARKE, *Pres.*

#### TREASURER'S REPORT.

For the Month of April, 1898.

Geo. H. UTTER, *Treasurer.*

in account with

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

*Dr.*

Cash in Treasury, April 1, 1898.....	\$651 89
Julia M. Davis, Shiloh, N. J.....	5 00
Fannie E. Stillman, Salem, W. Va.....	15 00
L. F. Skaggs, Boaz, Mo., collected on field.....	2 90
S. G. Burdick, Salem, Ill.....	2 00
Mrs. John Williams, Adams, N. Y.....	36 00
Mrs. Marvel Burdick, West Hallock, Ill., Boys' School.....	1 00
A Friend, West Hallock, Ill., Boys' School.....	1 50
S. S. Clarke, Independence, N. Y.....	5 00
Churches:	
First Alfred, N. Y., Foreign Missions, 50c; General Fund, \$16.04.....	16 54
Plainfield, N. J.....	26 02
Hammond, La.....	7 40
Piscataway, New Market, N. J.....	26 42
Andover, N. Y.....	10 00
Boulder, Colo.....	2 50
Carleton, Garwin, Iowa.....	11 46
Chicago, Ill.....	20 00
Milton, Wis.....	4 73

Sabbath-schools:

North Loup, Neb.....	2 02
Nile, N. Y.....	25 00
	\$872 38

*Cr.*

O. U. Whitford, balance on salary, traveling expenses, etc., quarter ending March 31, 1898.....	207 88
E. H. Socwell, Welton, Iowa, salary and traveling expenses, quarter ending, March 31, 1898.....	78 05
S. I. Lee, Fouke, Ark., salary and traveling expenses, quarter ending March 31, 1898, \$21.44; advance on traveling expenses, \$15.00.....	36 44
Eli F. Looftoro, New Auburn, Minn., salary and traveling expenses, quarter ending March 31, 1898.....	26 00
A. P. Ashurst, Gadsden, Ala., balance on salary, quarter ending March 31, 1898.....	37 50
Church, Attalla, Ala.....	30 00
" Niantic, R. I.....	18 75
D. H. Davis, Shanghai, China, advance on salary, by order.....	40 00
Orders Evangelistic Committee, Nos. 82-85.....	232 03
R. S. Wilson, Attalla, Ala., traveling expenses, quarter ending March 31, 1898.....	4 75
Eli F. Looftoro, New Auburn, Minn., salary to Dec. 31, 1898.....	50 45
Cash in Treasury, May 1, 1898.....	110 53
	\$872 38

E. & O. E.

Geo. H. UTTER, *Treas.*

#### TRACT SOCIETY.

Receipts in April, 1898.

(Exclusive of Thank-offerings.)

Churches:

First Alfred, Alfred, N. Y.....	\$ 14 03
Plainfield, N. J.....	26 02
Piscataway, New Market, N. J.....	26 42
Milton, Wis.....	4 73
Boulder, Colo.....	2 50
Sabbath-school, North Loup, Neb.....	2 01
John Williams, Adams Centre, N. Y. (Birthday offering).....	36 00
Mr. and Mrs. W. F. Church, Gibsonburg, Ohio.....	10 00
Fannie E. Stillman, Salem, W. Va.....	15 00
Rev. A. G. Crofoot, Jackson Centre, Ohio.....	5 00

E. & O. E.

\$141 71

J. D. SPICER, *Treasurer.*

PLAINFIELD, N. J., May 2, 1898.

THE longest tunnel in the world is that of Saint Gothard, on the line of the railroad between Milan and Lucerne. It is nine and a quarter miles in length, and cost over \$45,000,000.

## Woman's Work.

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

"MEASURE thy life by loss instead of gain;  
Not by the wine drunk, but by the wine poured forth,  
For love's strength standeth in love's sacrifice;  
And whose suffers most hath most to give."

"YE have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you."

If we should lay up these words of our Lord in the secret chamber of the soul, and keep them ever in memory, would not our lives be more fruitful in good works, and would not the means to carry the gospel to the perishing be poured into the Lord's treasury with a more lavish hand?

EVERY hopeful sign of an awakening interest in our Boys' School at Shanghai is hailed with joy. The initial steps taken by the New York church to raise funds for providing suitable equipments for the school, will, we trust, be followed by others. Especially do we look to our Women's Societies for a ready response to the appeal of our missionary for funds to meet the expense of this much-needed and long-delayed work.

It gives us courage for the future of our missions that our young people "have been, are, and want to be," interested in our work in China, and are glad to read the articles from the pens of our missionaries there. The greater their knowledge concerning the work, the greater will be their interest in it.

### CONSECRATION.

BY CAROLINE B. BROWN.

God called Moses to deliver his people Israel. Moses felt his weakness and inability to perform so great a task, felt that some one else could do better, but God wanted a humble, obedient, consecrated life; one that would listen for his voice, learn his will, and immediately obey him. He said to Moses, "What is that in thine hand?" And he said, "A rod," just a simple rod with an obedient, consecrated life to deliver his people.

Dear sisters, isn't there a lesson in this for us? If our lives are given wholly to God there must be something he especially desires of us. What is that in thine hand? A sweet voice. Is it consecrated to God? Are you obedient to his call to use it for him and his glory? Count your talent worse than laid away in a napkin if you use it only to amuse. Let your rich, mellow voice be heard in the prayer-meeting, where some poor, sin-sick soul may be brought back to manhood by its pathos. When asked to sing for friends, show your loyalty to God by selecting something pure in thought, elevating in character, rich in divine love.

What is that in thine hand? Money; not great wealth, just a little money. Are you using it for God, as he gives you opportunity, to the upbuilding of his cause and kingdom, or are you selfishly appropriating it for yourself and family? Remember if your position in life be such as to demand a great outlay, it is also such that he will require much at your hand. The wheel of fortune may turn at any time and leave you to look back on a lost opportunity, to find you humbled before God for the little good you have accomplished with the power

entrusted you. It is either a blessing to you or a curse; it brings you nearer and nearer to him, or carries you farther and farther away.

What is that in thine hand? A beautiful child. Look in its sweet little face, pure, perfect, undefiled; yes, it is your choicest treasure, but consecrate it to God; love it with your heart of hearts, but love him more. Never allow yourself for one moment to feel you could not give it to him; and then should he call for it you could give it, feeling that he loves you; that he has come with the chastening rod only for your soul's good, only to perfect your character. The sculptor cuts deeper and deeper, until he brings out the image he desires, so God comes to us again and again in his wisdom, shaping our lives, giving us opportunities, taking our choicest treasure many times, but all through love, that our lives may be perfected in him.

What is that in thine hand? Education, talent, culture, influence. Consecrate them to God, give him your best service, your rarest gifts. You cannot serve him too well. When Jesus said "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength," it meant more than simply to have our name enrolled on the church-book, and to say a few words in prayer-meeting; it meant full surrender of all that we call ours.

Sisters, let us improve every opportunity for doing good, no matter how small or how incompetent we feel. God told Moses he would be with his mouth and teach him the words to speak, and he will equally well supply our deficiencies and bless our efforts, if we give him our best love.

BROOKFIELD, N. Y.

### WILD VIOLETS.

They smell of the rain, the sun and the breeze,  
Of the long, cool shadows of cedar trees;  
Of the brook that sings down its grassy ledge;  
Of the bending ferns and the rustling sedge;  
Of velvet mosses that keep the dew;  
And of sweet dead leaves that last year grew.

They smell of the chill pure breath of dawn;  
Of wind swept hill-side and sun-kissed lawn;  
Of rose-briar hedges and winding lane;  
And of dreams that never will come again.  
These wild, blue violets, lovely and sweet,  
How they beckon and nod in the grass at our feet.

E. A. W.

### THE SPRINGTIME OF THE SOUL.

Sweet April! many a thought is wedded unto thee, as hearts are wed.—*Longfellow.*

Once more are we bathed in warm April sunshine. It has coaxed into life the delicate flowers that lift their tinted blossoms above the dry leaves, and whispers of the soul's resurrection to a new life. The birds are with us again, and the air is filled with their melody. At early dawn the robin sings her roundelay, and at twilight she pours forth her joyous carol. We hear the mellow note of the blue-bird, the happy song of the linnnet, and the O-dear of the meadow-lark. Thank God for the birds! and may he bless those who are trying to protect them.

What a glad awakening time is spring! How the soul expands as we behold the marvelous changes that are taking place all around us—in forest and dell, in the budding tree, and blooming flowers, in the brightening fields covered with their new mantle of living green. We sit in the mellow sunshine and feel the soft south wind upon our brow. The soul that is at peace with God and man has time to listen to the voices of nature, and ponder the lessons so sweetly taught,

and which come to us like divine benedictions, and we are led to exclaim with the Psalmist, "Let everything that hath breath praise the Lord." As the spring flowers open their petals to the sun's bright rays, so our hearts open to the beams of the sun of righteousness, and we feel the quickening influence of spiritual power in the soul prompting us to greater diligence in God's service, that so our lives may be clothed with new beauty like the unfolding flowers.

Oh, the power of God to transform the ugly and unsightly into his glorious image, and all that is lovely. The matter of religion is exclusively a personal one with us all. Every soul must receive a personal awakening, which, if responded to, will transform the life to a growth in beauty more marvelous than any we see in nature, and cause it to bear fruit to the glory of God, it may be a thousand fold. God knows what is best for each of his children that the life may unfold Christward. He does not willingly afflict nor grieve his children, yet deep afflictions and crushing sorrows come; but through them the soul is purified and refined, and made more Christlike. Happy are we if with the dawn of each day we can lift our hearts to God and feel the renewing power of the spirit giving new life to the soul, so that like the flowers it may each day expand in new beauty, and grow toward Christ as they grow toward the sun, because each duty is faithfully and conscientiously performed.

In this springtime of the soul, the beauty of the outer world, the genial light and varying landscape of mountain, hill and valley, winding stream and rushing river—all the varied forms and voices of nature—beget in us a more firm belief in God. The whole universe proclaims his omnipotent, creative power. The heavens bespangled with myriad stars reflect it, each flower and leaf and blade of grass declare it, each bird and beast and insect proclaims it; the sea roars it, the wind whispers it, and the storm thunders it. All the renewing powers of nature strengthen and intensify our faith in Christ and his resurrection, and in a glorious hereafter for the soul. We feel the uprising of heavenly impulses toward a higher, purer life, and the deep purposes of the heart have a loftier aim. We catch glimpses of higher ideals to which the soul would attain. Our relations to the work of Christ's kingdom in the world assume new importance, and call for a deeper consecration of all that we have, and are, to the spread of the gospel, and the salvation of souls, and the part God gives us to perform, seems a sacred trust.

With devout gratitude we thank God for every refreshing springtime that comes to the soul.

E. A. W.

### THE CHRISTMAS BOX.

Our Christmas Box Committee suggests that it is time to begin preparations for our next box to China. All Benevolent Societies, and other friends who wish to contribute, should have their gifts ready to ship to New York City by the last of May, as it will take several days for the goods to go by freight, and the Committee want to pack the box and have it ready for the steamer before they leave the city, early in June. Societies in the North-Western Association, if they prefer, may send their gifts to my address, and I will send them East in one package. Packages sent direct

to New York City should be addressed to Mrs. H. A. V. Babcock, 344 West 33d St.

Mrs. ALBERT WHITFORD,  
Cor. Sec., Woman's Board.

#### WOMAN'S BOARD.

##### April Receipts.

Woman's Benevolent Society, Leonardsville, N. Y., Tract Society, \$15; Missionary Society, \$15.....	\$ 30 00
Junior C. E., Plainfield, N. J., Boys' School.....	1 00
Mrs. Mary Stillman, Plainfield, N. J., Board Fd.	5 00
A Widow's Mite, Foreign Missions.....	1 00
Ladies' Aid Society, Adams Centre, N. Y., Tract Society, \$10; Missionary Society, \$10.....	20 00
Woman's Missionary Society, North Loup, Neb.....	30 00
Ladies' Missionary Society, Salem, W. Va., Susie Burdick.....	12 50
Ladies' Aid Society, Scott, N. Y., Susie Burdick, \$2; Board Fund, \$1; Home Missions, \$3; Medical Mission, \$2.....	8 00
Woman's Evangelical Society, Alfred Station, N. Y., Tract Society, \$4.77; Susie Burdick, \$2.70; Missionary Society, \$4.78.....	12 25
Ladies' Benevolent Society, Welton, Iowa.....	10 00
Woman's Benevolent Society, DeRuyter, N. Y., Susie Burdick.....	4 00
Memorial Dollar, memory of Sybil Wilcox, Helpers' Fund.....	1 00
Ladies' Benevolent Society, Milton, Wis., Tract Society, \$10; Board Fund, \$1; Home Missions, \$5.....	16 00
Woman's Missionary Society, Nile, N. Y., Susie Burdick.....	7 00
Woman's Evangelical Society, Alfred, N. Y., Susie Burdick, \$25; Helpers' Fund, \$10; Boys' School, \$3.55; Board Fund, \$8.....	46 55
Woman's Board, Aux., Little Genesee, N. Y., Susie Burdick, \$14.30; Helpers' Fund, \$5; Board Fund, \$3.....	22 30
Woman's Missionary Society, West Hallock, Ill., Susie Burdick, \$10; Helpers' Fund, \$2; Board Fund, \$1.50.....	13 50
Total.....	\$240 10

E. & O. E.

Mrs. GEO. R. BOSS, *Treasurer.*

MILTON, Wis., May 3, 1898.

#### SALEM COLLEGE MATTERS.

The friends who had the pleasure of visiting Salem during last Conference may wonder why we have been silent so long. It is not strange that those who saw such evidences of the good work being done here should feel a keener interest in it than ever before. No lover of humanity can witness the signs of culture, behold the throngs of young people affected by it, and listen to their inspiring words and songs, without an increased and abiding interest in the work that makes such transformations, at so little cost. This is why we were so earnest in our plea for large numbers to come to Conference. We knew so well what the effect would be upon all who could behold the transformed conditions existing all about us, that it did seem as though we could not be content with a small delegation. We had tried to paint the picture in words, from time to time, for six years; and although some may have thought the picture overdrawn, we knew that half had not been told. And so you said repeatedly, when you stood face to face with the reality. Some of you have also said repeatedly: "I shall never forget President Gardiner's look of disappointment when he learned how few delegates there were on the train." We have to confess that we have never fully recovered from that disappointment, so fully was our heart set upon seeing this opportunity of a life-time well improved—an opportunity that might mean very much to the future of Salem College. Of one thing we were fully assured: the greater the number who could see this blessed work for themselves, the greater would be the prospect for the continued life of the school.

Little did we think when Conference closed that so many months would pass before we should tell you what a blessing you brought to our hearts. We shall never forget the

bright sunshine of those few days; and the relief that came to our burdened hearts when you rallied so nobly to our financial relief. All the year has been brightened by it, and our load has been lighter ever since. All your expressions of interest; all your acts of cheer; all your fervent prayers are still cherished, because they combined to make one of the happiest weeks of a life-time. We are also fully assured that a host of friends who could not attend Conference are greatly interested in this work. Your many communications in days past leave no chance for doubt upon this point; and we cannot believe that the necessity which compels a plea for funds to aid our various denominational interests, had much to do with the small attendance. To be sure, we were told through the RECORDER last fall that "Probably the smallness of the delegation from the churches may, in good part, be accounted for in this way;" but somehow we cannot feel that this is true to any great extent. Were we obliged to believe this, our hearts might well sink, and our hopes of establishing and enlarging any line of our work must perish. For that which would be a real detriment to our cause as represented by Conference attendance, would also become a detriment to our cause as represented by the RECORDER, and so we should not dare to make appeals through its columns, lest readers be driven away from it.

We confess to a little hesitancy about making a plea for aid, on the strength of the above statement, and if we could believe that it represents the feeling of any considerable proportion of our people, we should feel very sorry. True, the Salem Conference was the only one for years especially noted for the smallness of attendance, and although the suggestion came in such close proximity to that session, we are still obtuse enough to reject it as not having any bearing upon that case. "Of course it didn't."

There may be a few whose ears are offended by these public pleas for help—one in a thousand perhaps; but let me ask, what else can be done? What would have been the fate of our Missionary and Tract Societies long ago, had they not been importunate in pleading, year by year, for funds? Where would our beloved Alfred and Milton be, to-day, if for generations they could not have laid their burdens upon the hearts of the people at every opportunity? What hope is there for Salem in any other way? Think of trying to run a college, having no endowments, with this means of securing aid cut off. If we could only be spared from our work, to canvas for funds, and plead with individuals, face to face, we should not need to make these public pleas, but this is out of the question.

Our teachers are carrying from seven to ten recitations per day; and in order to economize, we are doing with one teacher less for two terms in the year. The school numbers 48 classes per day, ranging all the way from the first preparatory work to the last of trigonometry, of Latin, Greek, German and the sciences. Present attendance 140. How I wish that you could see them as they assemble from day to day, and hear them in their song service. The term has been, exceptionally pleasant thus far.

As to finances, we shall need all that was pledged at Conference, and if our old subscribers, who were not here to renew their subscription, can see their way clear to aid again,

we shall surely need such aid. The Lord who has led us thus far will certainly open the way. The term closes June 15, and we hope to be able to pay all bills without adding anything to our debt, which now amounts to \$1,100. Yours very hopefully,  
THEO. L. GARDINER.

#### FAILURE?

BY BERTHA ELIZABETH LANGWORTHY.

My Master a harp has sent me,  
A wonderful harp from afar,  
Aglow with a golden radiance  
Caught from a falling star.

I have heard the faint sweet murmur  
Blown over the dreamland seas,  
Of the songs of heavenly players,  
In strangely beautiful keys.

My soul has been thrilled and startled,  
Chained and resistlessly bound  
By a ceaseless, deepening longing  
For a part in that chorus profound.

So I took up my harp rejoicing,  
To repeat that glorious song;  
But for all my dream and its beauty,  
I woke but a whisper—wrong.

I paused—then again attempted  
That old dream-song of mine;  
'Twas only a sighing and wailing,  
Instead of the anthem divine.

I leaned on my harp, despairing  
O'er the failure my soul had known,  
O'er the harmony of others  
And the discord all mine own.

There, with heartache and weeping,  
I knew why the discord was mine;  
I had swept the self-keys only—  
Omitted the touch of divine.

Then I prayed, "Oh, Master, teach me,  
Forgetting my own soul-strife,  
A song uplifting and loving  
To wake from this harp, called life."

#### SEVENTH-DAY BAPTISTS ON THE PACIFIC COAST.

At our last writing we had hoped to visit others of our Seventh-day Baptist brethren, but through misunderstanding and the porous condition of the Oregon and Washington clouds, we were hindered.

Being requested to say a word in regard to the advantages in Oregon for Seventh-day Baptists, we tried as best we could during our short stay to carefully consider the same. First we wish to say that although we are temporarily away from Colony Heights, our connection with the Colony is not severed, neither is our interest in the movement, nor our faith in the country and climate less strong than when there, but, as said in a former article, "Our cause is a common one," and if we can say a word to aid it in Oregon, we wish to do so, even though we are more personally interested in Colony Heights. We do not expect all who are changing locations to go to California. Some, no doubt, will prefer a damp to a dry climate; to such we say look toward Oregon. Again, lands in some instances are cheaper than at the Colony. One person has lately traded 10 acres of Colony Heights land with only ordinary improvements for 160 acres of Oregon land partially cleared and under cultivation with fairly good buildings. The same person requests us to say that soon a tract of land near him will be open to homestead. Not having visited this portion of Oregon, we only give the facts as we understand them. Any mistakes can be corrected or farther information gained by addressing Mr. D. F. Baker, Lisband, Ore.

We might farther say that in making some inquiries of a land agent in Salem, in regard to this country, he said some of the land was good, but warned us in regard to the white land, which he said was hard to detect. We thought perhaps he had learned his trade in



California and that no other place quite equaled Salem. But if we were to speak of Salem, especially its roads, no doubt the agent would object, and, as "Silence is golden," we will let the subject drop. But take it all in all, we do not see why a comfortable home cannot be made in Oregon for those who like a damp climate and a heavy timbered country.

Starting from Ridgefield, Wash., April 11, we took boat down the Columbia to Kalama, where we took train for St. Paul, *via* of the Northern Pacific, passing through Tacoma, Spokane in Washington, with the mountains, prairie and timber intervening, thence on through Montana, the bad lands of Dakota, reaching St. Paul 4 P. M. this April 14, to await the early morning train for New Auburn, there to begin our work with that dear people. We have even dared hope that some who may read these lines will send up a prayer that the work may be blessed of God to the building up of the church and the saving of souls. J. T. DAVIS.

#### UNCLE SYDNEY, THE OPTIMIST.

##### FAITH IN MAN.

Faith in other people is a sign of divine life. The best people I ever knew are those who had faith in their neighbors.

Jesus gives us a glimpse of his divine character when he reposed confidence in four fishermen. We call them St. Peter, St. John, St. Andrew and St. James to-day; but in the year 30 A. D., their names would not have been found in the Capernaum directory under "St." They were ordinary sort of men; quite like the people who live next door to us. Jesus' faith in them had much to do with their making.

We speak about faith in God. Paul says considerable about God's faith in us. Of the two, I prefer the latter. God had faith in us long before we had faith in him. "While we were yet sinners, Christ died for us."

Divine life is confiding, not critical. Peter had many faults. Jesus did not call attention to them. Peter talked too much, was rash, was boastful. It would have been easy to make Peter feel mean and slink away home. Instead, Jesus took this frail, imperfect, unsaintly man by the hand and said, "Follow me"—enter unto my fellowship. Faith, not criticism, has power.

Thousands of homes are sad, chilly places, because husband, wife, children do not by words and looks have faith in one another.

It is a beautiful picture when Jesus takes rough, half-naked fishermen by the hand and calls them into his companionship and love. He also took hold of the hand of the harlot, of the foreigner, of the hated publican—ignoring disagreeable things—and called them unto his fellowship. He made them believe that one man believed in them.

Speck-finding eyes and fault-finding tongues are great enemies of the divine life.

Faith in God is essential, but I remember that God first reposed faith in man. The first step toward getting faith into our neighbor is to put faith in him.

You are lamenting, brother, over the evil in the world. The best remedy is to put faith in the world. Is there a difficulty in the church? Let the pastor stop lecturing his people and have faith, and the people increase their faith in the pastor. The successful teacher has faith in her pupils.

Th Master of divine life, chiefest among ten thousand, put faith in rough fishermen, and, in consequence they become saints and apostles.—*The Advance*.

## Our Reading Room.

"Hence then as we have opportunity, let us be working what is good, towards all, but especially towards the family of the faith."—Gal. 6:10. "But to do good and to communicate, forget not."—Heb. 13:16.

ALFRED, N. Y.—Affred University is indebted to her friends living in Hopkinton, R. I., for a very fine ten-horse power engine which was contributed by them, and which has just been placed in the Babcock Hall of Physics. Such tokens of appreciation of the work Alfred is doing, and such efforts to help her to the efficiency she is trying to gain, is deeply appreciated by the Trustees and all friends of higher education. B. C. DAVIS, *Pres.*

APRIL 26, 1898.

VERONA MILLS, N. Y.—While the war-cloud hangs over our country, and ships and men are being captured on either side, it is consoling to think that God still lives and will prosper the right. This he has been doing in this vicinity, of late, especially. Bro. E. B. Saunders was with us a little over two weeks in March, at which time a dozen souls were born into the kingdom. Most of them have accepted the Sabbath truth, making fifteen in all who have come to the Sabbath in the vicinity of the two Verona churches, within two years. "Cast thy bread upon the waters, and thou shalt find it after many days." We had baptism a short time ago, and expect to visit the waters again the first Sabbath in May.

Our people gave the pastor and his family a pleasant surprise last Sabbath night. They not only left a pleasant remembrance of their presence, but also of their presents. 'Tis well to be remembered.

Altogether we have much to be thankful for.

PASTOR M. SINDALL.

APRIL 25.

SHILOH, N. J.—The people of Shiloh were surprised this morning to find snow on the ground. It was a scarce article last winter—not enough was seen at any time to furnish a sleigh ride. This is a cool reception for young peaches that escaped the last cold wave, and for the pears and cherries that have since appeared, and the apple blossoms, to say nothing of the early garden vegetables. We have just pulled some radishes from under the snow, picked tender lettuce, and found peas about a foot high, taking their bath of wet snow and rain. We hope this will be no particular damage to vegetation, as the thermometer stood 35° above zero about sunrise.

In February our pastor arranged with the Superintendent of the Beebe Run Union Sunday-school, Mr. Frank Minch, and the school, to hold evening meetings at that place, which is three miles from Shiloh. About three meetings have been held each week since, when the weather would permit. The Lord has graciously blessed these services, and perhaps twenty to twenty-five persons have been revived, made a new start or commenced for the first time the service of their Lord. Twelve of these upon repentance, confession of faith in Christ and acceptance of the Bible as their individual standard of faith and practice, were baptized in the baptistry of the Shiloh church last First-day night, the 24th inst., when a large congregation in the body and gallery of the church was present. The meetings still continue, and new witnesses are coming into the service. Dea. A. B. Davis,

now in his 80th year, has attended every meeting, with the pastor.

Two elderly members of our church have recently passed away. Mrs. Rebecca Tomlinson, aged 88 years, died last month, and Mrs. Mary S. Tomlinson, in her 90th year, died the 21st inst. The latter united with this church in 1823, 75 years a church member. The next one on the roll that is still living is Mrs. Eliza F. Swinney, mother of Dr. Ella F. Swinney, who united in 1827, and has therefore been a member 71 years. What grand reunions these veterans must have when they reach the other shore.

Recently a former member of the Presbyterian church of Vineland united with this church. Last Summer, with another Presbyterian lady from Vineland, she came to Shiloh to be baptized, as they were not satisfied with sprinkling for baptism. They were baptized on the condition they would take the Bible as their standard, and make a study of the Sabbath. It resulted in her embracing it, and leaving the Presbyterian church to unite here.

The people of this place are very much interested in the progress of the war, and eagerly search the morning and evening papers.

APRIL 28, 1898.

CUMBERLAND, N. C.—The church now numbers fourteen members, three of whom are non-residents. If the unfaithful ones were eliminated the number would be yet smaller. The few that are faithful may never live to see the church strong and prosperous, but they have the promise and the admonition: "Be thou faithful unto death, and I will give thee a crown of life." If Dea. J. H. Biggs, and his family, could only be nearer the church, it would almost double the interest in the Sabbath-school and other services of the church. Ever since the death of my parents, the belief that they died in the faith, and in the observance of the day which God blessed and made holy, remains an unfailling source of satisfaction to me. D. N. NEWTON.

MAY 1, 1898.

FARINA, ILL.—I gladly comply with a request for a few items of "home news." We are rejoicing in the return of some of our young people who have been attending school in Milton and Chicago. Their presence in the Y. P. S. C. E. and the church prayer-meetings is a source of encouragement to us. Both of these meetings are well-attended and a deep interest is manifested.

Last Sabbath was the thirty-second anniversary of the organization of our church. The right hand of fellowship was extended to seven new members, after which, in response to the calling of the roll, there were several over a hundred who testified, either verbally or by letter. Upon an invitation for all constituent members to rise, the following were found to be the only ones present out of the forty-five original members: T. P. Andrews, Simon J. Carlisle and wife, Mary Irish, H. P. Irish, A. C. Rogers, S. C. Smith, W. C. Tanner, George Wells. We always receive a blessing at these anniversaries, and this was no exception. We have called Bro. Coon for another year as pastor. He was in Bethel for a short time and is soon to leave us to visit the Associations as delegate from the North-Western Association.

We deplore the loss of Dea. N. W. Crosley and family, as they are to go to Milton,

where he is to engage in business; but we feel certain that our loss will be Milton's gain. There is a report that Bro. Bernette and family will also go to Milton to live. Eld. C. A. Burdick met with an accident that has partially incapacitated him for a few days. He was thrown from a lumber wagon in such a way that the wheel passed over him, bruising him quite badly, but luckily no bones were broken, and it is hoped that he will soon be as well as ever. There is but little sickness, but a great deal of interest in the Cuban "unpleasantness." The report of Spain's action as to the President's ultimatum has been received here, and several trainloads of soldiers and their equipments have passed through here on their way south.

Our fruit prospects are considered good thus far, but on account of continued rains our farm work is very backward. C. H. W.

APRIL 22, 1898.

DODGE CENTRE, MINN.—The Wagner Quartet gave a pleasing concert here in April. Mr. Vogelsang showed what can be done with the zither. The music as a rule was elevating. "Lead, kindly light," by Dudley Buck, and "Abide with me," by Ashford, fed the souls of believers in God. Miss Barnhard, the reader and accompanist, lifted the audience heavenward in reciting "The Shepherd's Watch," while in an adjoining room was sung sweetly the quartet, "Glory be to God." We felt that we were on the Judean hills, an eye-witness of that grand scene. If our public entertainments could have more of such renderings, the world would be better and public taste would be elevated above the low, sensual plane it too much occupies.

Our local Bible Society held its annual meeting the evening of April 17. Dea. Eugene Ellis was re-elected President. Pastor Clarke of the Seventh-day Baptist church gave an address on "The Book for the World." Pastor Robinson of the M. E. church spoke on "What the Bible is to Us;" and Pastor Cotton of the Congregational church followed with remarks on "The Work of the American Bible Society." Our Society has on hand about \$50 worth of English and German Bibles, which can be had at cost.

In our last correspondence we referred to a good opening for some Seventh-day Baptist physician. The correspondence was delayed a week at the RECORDER office and during that time the physician here sold his practice. He had spoken to your correspondent about our people having a physician here, but could not wait long. The new physician will come here from Ann Arbor about July 1. In the meantime physicians are writing in response to this notice. Sorry for the delay. Our Reading Room was probably full before we got there. COR.

[We think our Dodge Centre correspondent is mistaken as to the delay of a former letter at this office. Our Reading Room and the Obituary columns are always kept open as late as possible, and they are enlarged to suit the demand. It is only on the occasion of the Special Number that any change is made from this plan.—Ed.]

NORTH LOUP, NEB.—The church at North Loup was organized March 23, 1873. Exercises commemorative of that event were held at the time of the regular morning service on Sabbath, April 23. After the usual opening exercises, a paper on "The colonization of

Seventh-day Baptists in Nebraska and the organization of the North Loup church" was read, followed by another on "The Biographies of its Pastors." Eld. Oscar Babcock, the pioneer pastor, was then given the time for narration of reminiscences of the early days. These were both amusing and pathetic, and were listened to by old and young with unusual interest. Eld. J. H. Hurley next spoke, in a few earnest words, of "The Place the Church should hold in Society." Although the hour was growing late, it was felt that the program would be incomplete without the practical applications. Pastor Witter was about to make, as he chose for his text Psa. 127: 1, "Except the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchman waketh but in vain." His discourse was short, but full of tender reference to the past and earnest exhortation for the present, and when at its close the benediction was pronounced by Eld. Babcock, who a quarter of a century ago stood in the place of pastor, we felt that the Lord had been present in strengthening and sustaining power through all the years, and that the retrospective view would tend to inspire with new life and courage the work of the present.

Pastor Witter came to Nebraska the first of the year, with a heart full of earnest desire for the prosperity of the cause of Christ in this place, and he shows by his manner of working that he believes with the Apostle Paul that "It is good to be zealously affected always in a good thing."

Twenty-five years have passed away since the new church was planted in the North Loup Valley. Many of our people looked and came this way in the early days, and they found rich soil and healthful climate, and welcome from those who had already decided to make Nebraska their home. To a certain extent there have been trials, discouragements and, possibly, failures; but God is good, and has not forgotten his people. The soil, the climate and the church—the earnest of success, both temporally and spiritually—are here yet, and it is possible that Nebraska is not so far away nor so bad a place as may be imagined. Come and see, and if you should choose to stay, there is room and work for all. M. P. B.

BOULDER, COLO.—The Chautauqua work is going forward. A street-car line is now being arranged for. Chautauqua is to open July 4—much work to be done to get ready by that time. Many new buildings going up. Boulder is thriving. S. R. WHEELER.

MONTAVILLA, ORE.—Knowing that we enjoy reading letters in the RECORDER, from the lone Sabbath-keepers, and believing there are those who would be glad to hear from us, we write to say that we are still striving to do our Master's will, and to perform every duty that is made known to us. As we are so situated as to be without the association of our people, we rejoice that we have God always with us. What a blessed assurance, and though we have our afflictions, we feel that he is ever present and ready to comfort us when we seek him. Our daughter is seriously ill with disease of the lungs, and we need the prayers of the dear brethren and sisters.

Last week we had a very pleasant as well as profitable visit with Bro. J. T. Davis, on his way to Minnesota. We shall be glad to

have any of our people call on us, if they come near Portland, Ore. From Portland take the Montavilla and East Linkney car to Montavilla. ARTHUR AND N. J. VANHORN.

APRIL 22, 1898.

TALENT, ORE.—We were greatly cheered and encouraged by Eld. J. T. Davis, who called on us on his way from Colony Heights, Cal., to New Auburn, Minn., remaining over Sabbath and Sunday. He preached to us on the Sabbath at 11 o'clock, and at 3.30 gave us a talk on Christian Endeavor work, organizing a society at the close. The evening after the Sabbath, and on Sunday at 11 o'clock, he preached in the Baptist church in Talent to a full house, from the text, "I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth." Rom. 1: 16. The audience was very attentive. At the close, one of the deacons of that church said to Bro. Jones, "Why cannot we keep him for a week or two?" A young lady who had promised to keep the Sabbath, said, "I am so glad he was not ashamed to let it be known that he was a Seventh-day Baptist minister." Others would have been glad to have heard him on the Sabbath question. There is a great field opened here for a Seventh-day Baptist missionary, and we were very sorry we could not have arranged to keep Bro. Davis for a few months at least. Sabbath-day, April 16, Eld. Jones administered the ordinance of baptism to four happy candidates: two young men, who are converts to the Sabbath, Eld. Jones' third son, and our own youngest daughter. The beautiful Sabbath morning, the clear mountain stream, all tended to make it a touching scene, and tears were seen to glisten in the eyes of those who were not professors, not to mention the tears and smiles of joy on the faces of those who held sacred in memory that scene on the Jordan, more than eighteen hundred years ago. At an afternoon service, Eld. Jones, with appropriate remarks, extended to the converts the right hand of fellowship.

Eld. Davis stopped at Howells with Bro. Sabin, and through his recommendation, and by their request, Bro. Sabin, his wife, and their five children, with one other convert to the Sabbath, were all received into the church, making now a membership of 20. We feel to thank God and take courage.

There seems to be a growing interest on this Coast in the Sabbath question, which is the result, in a measure, of Seventh-day Baptist literature. How great is the need of a real consecrated missionary who could devote his whole time to the work; for, as it is, those who wish to join a Sabbath-keeping church join with the Adventists. We are looking forward to, and longing for the time to come, when we shall have workers on this field. Bro. Jones is willing and waiting to be a helper in this work. We have a very interesting Sabbath-school of 35 members, with Eld. Jones as Superintendent, and Miss Rosa Chapman as Secretary. W. H. HURLEY.

APRIL 22, 1898.

EATING-HOUSES are becoming more numerous in India, and wherever they are established they have a marked tendency to overthrow the system of caste. The Hindoos that use these restaurants do not stop to inquire who prepared the food.

EITHER take Christ in your lives, or cast him out of your lips; either be that thou seemest, or else be what thou art.—Dyer.

## Young People's Work

### THE SECRET OF TRUE SUCCESS IN HIS SERVICE.\*

(Concluded from last week.)

#### III. TRUTH.

The Saviour, in repelling the tempter, said: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Elsewhere, in addressing himself to God, he says: "Thy Word is truth." These two statements reveal the importance of truth as related to successful living, *i. e.*, man shall live by truth. The claim that is so frequently put forth, that it makes no difference what one believes if he only be sincere, lacks the authority of both human experience and the Word of God. Jesus prayed: "Sanctify them through thy truth; thy Word is truth." If you would succeed in the service of Christ, seek to have your life sanctified by the Word of God. Error in doctrine leads to sins in practice; therefore true doctrine is essential in promoting vigorous, successful Christian life. Sin is at the root of every false doctrine. It will poison the life of every person who imbibes it.

True success in Christ's service is proportioned to fidelity to truth; therefore, he who would succeed in Christian living must make an honest and a prayerful study of God's Word, in order to know the truth, and seek divine help to aid him in living the truth. To distinguish the truth, surrounded as we are by the false and sinful, the Bible alone must be our complete guide; therefore cling to the Bible with a never-yielding grasp.

All about us are false doctrines and sinful practices, so nearly like the true, and covered over with such innocent cloaks and pious pretenses, that we need to be constantly on the alert and to "take heed that no man deceive" us. It must be borne in mind that it is not slavery to the letter to refuse to go beyond the fair and honest interpretation of God's Word, and that beyond that point is danger. To live out the truth, as revealed in the Bible, is no easy task for him who courts the favor of the world. It means the endurance of the frowns of the world and the sneers of many people, from whom better things might be expected; but it brings us in favor with God, and under the benign protection of him who says, "I am the way, the truth, and the life." Until we have an earnest longing to detect the errors into which we may have fallen, in order that we may eliminate them from our practice, and to know the truth, in order that we may incorporate it into our living, we are not upon the highway that leads to success in the service of Christ. Would you succeed in the Master's service, make the Bible your complete guide; reject all creeds and church traditions that are not in harmony with the plain teaching of the Bible; trust the promises and obey the precepts of God's Holy Word. Would you become free from the power of sin, free from failure in Christ's service, come into possession of the truth as revealed in the Bible, "and the truth shall make you free."

#### IV. GOOD COMPANY.

Success in Christ's service is extremely difficult, if not impossible, unless Christian associates are selected. It is true that the grace of God kept Obadiah pure in the court where Jezebel was queen, and he still keeps noble

men and women from falling—who are surrounded by evil persons; but even these need to be on the most strict guard, lest they fall into some of the evil snares by which they are surrounded. A Christian in evil company is like a red-hot ball of iron in the midst of blocks of ice; no doubt he may melt them to some extent, but there is great danger that they will chill him. Men are naturally inclined to do what the many do, to go with the multitude; and especially is this tendency dangerous, if we place ourselves in the company of those where "the many" go in at the gate which leadeth down to destruction, and where the "few" walk in the way which leadeth unto life. Soiled fingers leave their prints upon the fairest page, and evil associates are apt to corrupt the purest character. Avoid, therefore, evil companions as you would contagion; enter no company where you are ashamed to take the Saviour, and select no one as an associate who does not honor him whom you serve.

#### V. CHRISTIAN ACTIVITY.

Be assured that no one can succeed in Christ's service who is not active in Christian living. Pitiful examples of this form of failure are to be found in every community. It is utterly impossible to be

Carried to the skies  
On flowery beds of ease,  
While others fight to win the prize  
And sail through bloody seas.

The right arm of the blacksmith is brawny and strong and well-developed, because it is constantly in use. If, however, he should cease to use that strong arm, and carry it around in a sling, the strength would depart, the muscles would become shriveled and weak, and in time the arm would be useless. Just so in Christian living. So long as the Christian is actively engaged in labor, he remains staunch and robust; but if he cease his activity, his strength wanes, his power to resist temptation is weakened, and ere long he is helpless. If Christian activity be suspended, failure in the service of Christ is sure to follow. A traveler among the Alps had lost his way during a blinding snow-storm, and being nearly frozen, was on the point of lying down in the snow in despair, when he chanced to stumble upon what proved to be the prostrate and almost lifeless form of a friend, who, likewise, had lost his way. Instead of lying down, however, he began exerting himself to save the life of his friend, and, while thus engaged, he became warmed by his own exertions, and not only saved the life of his friend, but his own life also. If, therefore, you feel that you are not succeeding in the service of Christ, try helping some person who needs assistance, and you will learn that the reflex influence of helping some one else will assist you toward greater success in your own Christian life.

#### VI. GIVE YOUR WHOLE ATTENTION TO CHRISTIAN LIVING.

Those who desire to become proficient in any secular calling give their undivided attention in that direction. So must it be in Christian service. Surrounded as we are by innumerable tendencies that naturally lead us from the path of duty; beset upon every hand by temptations, and with our own evil dispositions to overcome, it behooves us to give our whole attention to subduing sin and living aright. Christian growth is worth more to us than all else in this life, therefore we need to meditate upon it and give our-

selves wholly to it. If our highest object be to succeed in honoring God with pure and devoted lives, and in helping those about us to make their lives a true success, we will find no time to entangle ourselves with any of the worldly organizations of our day, by which so many have been led from their high calling in Christ. Become, then, a specialist, concentrating all your powers upon Christlike living; appropriate to your use every available means to aid you in this work; avoid even the appearance of evil; strive, earnestly strive, to enter in at the strait gate. By and by, when the sunset of life shall come, it will be yours joyfully to exclaim, "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day."

## OUR MIRROR.

### PRESIDENT'S LETTERS.

Dear Young People:

Upon reading my article published in the RECORDER of April 18, I now feel like asking you to take me as I mean, and not as I say. I don't wish to say, "Last year the societies were tardy, and only heard from after the Associations, when I wrote personally to them." But that *some* of them were; not to exceed eight or ten societies. Again where it reads, "Please *raise* your records," please *revise* your records. One of the members of one of our leading societies and an Associational Secretary, also bookkeeper in a manufacturing company, asked me if we were going to "water our C. E. stock;" if this was what I meant by "raising our records." I want to say most emphatically no, our stock is thin enough. We have noble young people, but we are not concentrating our powers as we should do. We are scattering. We must *hustle*. Our rolls must be *revised* every two or three months. Our committees must push their work. Our prayer-meetings must be kept alive, and not turned into Quaker-meetings, or kill the time by simply singing, or having some little program. Whenever they are dead, hold a decent funeral and burial service, if there is life enough left to do so. If the prayer-meeting drags, you will find that the pledge is being broken, not only in not taking part in the prayer-meeting, but in not reading your Bible, prayerfully, daily. If we are breaking this pledge we are breaking other promises. If your C. E. drags you have watered your "stock," and it is not worth a hundred cents on the dollar. Will you please count the minutes lost in your next prayer-meeting, and see what per cent your stock is worth? For every minute lost, deduct one-sixtieth from the face value, and you will very nearly ascertain. Then please report to the Mirror. Your spiritual condition will determine present value, and not the number on a carelessly-kept roll.

E. B. SAUNDERS.

ASHAWAY, R. 1., April 22, 1898.

FOR five weeks the meetings have been in progress at Ashaway. Almost every night has brought new faces and we have heard new voices praising God. Sabbath-day and the evening after the Sabbath, was the happy day and evening to some. Ten candidates followed Christ in baptism. At the conference meeting before the evening baptism, many voices were heard praising God. Some came

\* Read before the Ninth District Y. P. S. C. E. Convention, held in Maquoketa, Ia., April 5, 6, 1898, by Rev. E. H. Socwell, Welton, Ia.

from Hopkinton City and some from the shore, ten miles away. These same people who praise God here, and elsewhere, I expect to hear praising him and singing of Moses and the Lamb on the other shore. "What a gathering it will be." But before the gathering there, the work here. Those who carry the cross are to wear the crown, not the cross which sin has brought upon us, but the glorious cross of fighting the "good fight." "Must people talk in meeting?" If we do not confess him in his house of worship, we will not in the streets, in places of business, and among ungodly men when they curse him. "He that is not for me is against me." Where is your citizenship? Have you made application for citizenship in heaven when discharged from the service here? "Are you under the blood?" When I take my eyes off of the stars and stripes for the last time, I want them to rest on the blood-stained banner of Prince Immanuel. Let us be at agreement on this great question, as much as on the present war with Spain. Old ship Zion is the strongest, fastest, and only ship which will not finally sink. She is commissioned to sink every pirate vessel which sails life's sea. The recruiting office is still open in Ashaway. Do you wish to enlist? Do you wish to be on the winning side, boys? Christ is the only captain who has been more than conqueror, who never lost a battle on land or sea.

E. B. SAUNDERS, *Recruiting Officer.*

THE Dodge Centre C. E. Society, as before stated, departs once a month from the United Society C. E. topic, and has one especially adapted to our local church, or our denomination. The last one, with Frank E. Tappan as leader, was "Mission Labors of Solomon Carpenter and Nathan Wardner." For valuable information on this topic the Jubilee Papers were consulted, and also old Conference Minutes of 1847-9. One declared that those old Minutes were the best reading for young people that could be found. Different ones were assigned special parts, appropriate, and the readings were of great interest. The pastor spoke of "The results of these early labors." Among the best things that inspired us were the remarks of one who stood on the wharf and witnessed the departure of those missionaries for China. Bro. Joel Tappan, the father of the leader of our meeting was this one. As he spoke for us, we felt as though we, too, were eye witnesses of the scene. Such topics as these are needed for our societies. The next topic "out of order" is "Religion and Sociability." Service arranged by the Social Committee.

THE Boulder C. E. has enjoyed a prosperous winter, with Mr. H. N. Wheeler as president. The prayer-meetings are fairly well attended, and the Society has been well represented in the City Union, lately formed. Several very pleasant socials have been held, the most remunerative of which was a Box Social, when something over eight dollars was cleared. The summer calls away three of our active members, among them President Wheeler. Mr. P. L. Clarke has been chosen to fill his office until the semi-annual business meeting in July.

THE Y. P. S. C. E. of the Shiloh church holds its prayer-meetings on the evening after the Sabbath, each week. The meetings are well attended and a good interest is manifested. Six new members have recently been added, two of whom were from the Junior Society. On Wednesday evening, April 11, a very pleasant social was held, the proceeds from which are to be used for missionary purposes.

COR. SEC.

APRIL 28, 1898.

## CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Chicago, Ill.

### The Dark Color of "Quo Vadis."

A bright, young educator said the other day that Sienkiewicz in his book did not give a fair picture of the times with which he dealt, because he painted them too black. There were plenty of people as bad as those he paints; but the people were not all bad. Immorality and corruption were not as universal as the impression left on our minds by the book would lead us to think. There were plenty of good men and women even then, he said. The drift of the human race was bad enough without making it any worse. It was not necessary to exaggerate. In general, he did not believe in these historical novels dealing with critical periods in Christian history. He had no criticism to pass on novels such as those of Scott, but it was hazardous business dealing with the first centuries of the Christian era in this way. Historical facts and the fancies of the writer would become indiscriminately mingled at a point where the lines of truth should be clear cut.

The speaker evidently had special reference to stories of the type of Ben Hur and Titus. We think it eminently wise to sound the note of warning; but we would by no means agree to the proposition that such books as those we have mentioned are better not read. The careful student will read and discriminate. The average man will gain an imperfect conception, but that is better than no conception at all. The general tendency of these books is educatory. To many readers they have been an introduction to the pages of history, as well as an inspiration to better living. "Scottish Chiefs" is a good book to place in the hands of a boy, even if it is somewhat colored by the warm-blooded partiality of the writer. Jane Porter will inspire a boy, if he is of inspirable stuff, with a love for Scottish history, and a love for liberty.

Be wise in the selection and the use of stories dealing with Christian history. Teach young people to read discriminately, to discuss and investigate the points which are brought out, to think for themselves, to clearly mark the essentials and hold fast to them. These books have on the whole accomplished a great deal of good. Their multiplication seems to me an index of the growing interest of the world in the things pertaining to the Christian religion.

### "In One Generation."

Robert Wilder, one of the original organizers of the Student Volunteer movement, does not impress one as being a great man. His strength lies in his consecration and tenacity of purpose. After some years of service in India, he is now in this country again on a tour of the colleges. His appeal to an audience of Divinity men was direct and manly.

"I was asked the other day," he said, "to apply for the pulpit of a certain church in New York City. I could not do it. If I were successful, I should feel as though I had probably crowded out a better man. There is no danger of that among the millions of India. The choice there is between me and no one, and I am better than no one. In this country there is one church-member to every four and a half of the population. There is one preacher to every eight hundred and fifty in-

habitants. There the proportion is one to millions."

Mr. Wilder estimated that to evangelize the world in one generation, that is, give every man on the globe an opportunity to hear the gospel, would require only thirty thousand missionaries, six for every two hundred thousand people. He thought it not unreasonable that six men should preach the gospel to two hundred thousand people in thirty-three years.

The nation's heart is stirred with the call to a righteous war, a war for humanity. We stand in solid rank behind our chief executive when he declares to a savage race, made more savage by the consciousness of its own prestige: "This hopeless warfare of extermination at our doors must stop." Yet there is a cause infinitely higher and more pregnant with promise for humanity. The cost of a war would preach Christ's message to the world.

### Please Read This.

In a circular letter to the pastors of the West, we have suggested to them that they send frequent letters to the Home News department of the SABBATH RECORDER. We also requested them to write to the Western Editor whenever they have anything which could be of value to him in his department. In answer to questions which have come since, we say: Send the Home News direct to the SABBATH RECORDER office. But perhaps your young people are conducting a weekly meeting at an outlying school-house, or your church is adopting some new plan that promises a wider usefulness, or your heart is full of some thought which has some reference to our work, especially in the West. If so, we should be very glad to have you sit down and write to the name at the head of this department, directing it to 6126 Ingleside Ave., Chicago. And if you forget the street and number, send to Chicago simply, and the postmaster will forward it. We would be glad to keep in close touch with all the work and thought of our people in the West. This by no means shuts out the Eastern correspondents, with whom there has been pleasant communication in the past. No one can properly understand one section without being acquainted with the others also. Our work and interests are one. It is only geographically that we should have an East, a West, a North or a South. Our specialty, however, is the West. Write freely, and if you do not want to be quoted say so. Keep the wires hot.

### A Hint From the Women.

The significant note below we take from the pen of Bro. Crofoot, Jackson Centre, Ohio. This town is a thriving and rapidly growing one, but the fight over the liquor license is close and strenuous, one side sometimes winning and sometimes the other. The "other" side is winning too often to suit the fathers who have a watchcare over their own and their neighbors' boys. The women do not vote in the general election, but are permitted to vote for the school board. "At our village town and school district election a license council was elected, but a no-license school board, the former by a margin of about sixteen, the latter by quite a large majority. This shows what the women will do when they have full franchise."

# Sabbath School.

## INTERNATIONAL LESSONS, 1898.

### SECOND QUARTER.

April 2.	The Woman of Canaan.....	Matt. 15: 21-31
April 9.	Sufferings of Jesus Foretold.....	Matt. 16: 21-28
April 16.	The Transfiguration.....	Matt. 17: 1-9
April 23.	A Lesson on Forgiveness.....	Matt. 23: 21-35
April 30.	The Triumphal Entry.....	Matt. 21: 6-16
May 7.	The Marriage Feast.....	Matt. 22: 1-14
May 14.	Watchfulness.....	Matt. 24: 42-51
May 21.	The Day of Judgment.....	Matt. 25: 31-46
May 28.	The Lord's Supper.....	Matt. 26: 17-30
June 4.	Jesus Condemned.....	Matt. 27: 11-26
June 11.	Jesus Crucified.....	Matt. 27: 35-50
June 19.	The Risen Lord.....	Matt. 28: 8-20
June 25.	Review.....	

### LESSON VIII.—THE DAY OF JUDGMENT.

For Sabbath-day, May 21, 1898.

LESSON TEXT.—Matt. 25: 31-46.

GOLDEN TEXT.—He shall reward every man according to his works. Matt. 16: 27.

#### INTRODUCTION.

This lesson is a prophecy and a picture of "the literal Son of man, in his literal person, at his literal coming to a literal judgment." It is in answer to the disciples' question in regard to the end of the world, and from the statement that all nations are to be assembled, and a separation between the righteous and wicked take place, and the rewards and punishments were to be eternal; these events were not with reference to the destruction of Jerusalem.

#### EXPLANATORY NOTES.

1. The Judge and the Judged. v. 31-33. *When the Son of man shall come.* In the final judgment, when he comes "without sin unto salvation." *In his glory.* No more in humiliation and as unknown and rejected of men, but in proper honor, with a glorified body and as king of the universe. *All the holy angels.* Not a few foot-worn followers as he went up and down Palestine, but a glorious retinue of radiant and powerful beings, who from heaven shall do his bidding. *Then shall he sit.* As final and complete conqueror. *Upon the throne.* Seat of sovereign power. *Of his glory.* No material throne, but as a judge and king who assembles all his subjects before him to appoint them their rewards. In glorious majesty shall he assume supreme authority and his judgment will command respect and approbation of the whole universe. *Before him shall be gathered.* This is not a parable but a prophecy. Here is an event portrayed that shall actually come to pass, though in the portrayal there is something of parabolic teaching. Some writers believe in three distinct judgments. 1. Of the saints, not for their life, but upon their works. 2. Cor. 5: 10. 2. Of the living nations, now under discussion. 3. Of the Great White Throne, which is the final judgment upon the wicked dead who shall be resurrected after the living nations have been dealt with. Rev. 19. However that may be, the judgment is very radical, "taking account of real difference in the characters of those who are judged, from those who are welcomed into the kingdom, and separating them, not by gradation, but by absolute separation from the righteous."—*Pentecost.* All this is final; no more probation. The punishment of the wicked is as everlasting as the duration of the blessedness of the justified. *All nations.* Of mankind, alive at his coming and those who previously lived. *He shall separate them one from another.* Into two well-defined classes. There may be grades of character, but only two classes, wicked and righteous. The gulf between them is forever fixed. Luke 16: 26. *Sheep from the goats.* In the world they grazed together, though the shepherd knew them. Then it was not time for separation. Now it has come. The sheep are gentle, peaceful, ready to follow their shepherd. These represent qualities shown by men toward Christ, leading to righteousness. The goat is naturally more repulsive and stubborn and intractable and represents the wicked whose will was set up in opposition to God's. *On his right hand.* A place of honor. *On the left.* A place of rejection.

2. The Case of the Righteous. v. 34-40. *Then shall the king.* Jesus, exalted now as Judge and Ruler of all the universe. *Say . . . come.* Draw near to him who is the center of light, love and happiness. Not simply as disciples but as *Blessed of my Father.* Whom God has blessed, made happy, raised to felicity by the Father. *Inherit.* Receive as heirs, not by purchase or merit. "Joint heirs with Jesus Christ." *The kingdom.* The appointed inheritance, the kingdom which consists in righteousness, joy, peace, with Christ as king. *Prepared from the foundation of the world.* Planned and appointed from the beginning, based upon the "redemption which is in Christ Jesus." The free gift of God bestowed by a plan which is eternal. It was sufficient for all and offered to all, but not thrust upon the wicked against

their will. *For I was an hungered.* I, Jesus, in the person of my representatives, my friends upon earth. *A stranger.* Having no apparent claim except as homeless, and traveling, in need of your hospitality. *Ye took me in.* Into your homes and hearts, kindly receive me, as my servants. *Naked.* Poorly clad. Having on only the tunic or inner garment. *Sick.* From exposure and lack of necessities. From ministering to other's wants and subject to contagious diseases as nurses are. *Visited me.* Looked after me. *In prison.* Persecuted, and imprisoned for the faith. Also referring to guilty prisoners who are in need of Christ and the gospel of freedom. *Ye came to me.* Visitation, sympathy, care, tender effort to help and reform. *Then shall the righteous . . . when saw we thee,* etc. Indicative of humility. They did not think of these little acts of kindness as especially deserving of reward or merit, but were simply acting out of true love for God and humanity. Unconscious goodness shows sincere and true virtue. *Inasmuch as ye have done it unto one of the least of these.* Poorest, least known, least worthy, obscurest, or despised. *My brethren.* In the faith and following him as Christians, or those he condescends to call brethren in affliction and suffering. *Ye have done it unto me.* Great condescension for the Judge of all the earth to consider our acts to the least of men as done to him! The essential element is devotion and love to God. All our little acts of service for the Master are made to shine out with the radiance of glory above.

3. The Case of the Wicked. v. 41-46. *On the left hand.* The intractable goats or the wicked. *Depart . . . ye cursed.* Who are far from Christ in character and devoted to spiritual death. All blessing is from God; all condemnation is from the sinner himself. *Into everlasting fire.* The antithesis with the blessing of the righteous. They followed the devil in great apostasy. Rev. 19: 7-10. Literal fire is probably not meant, as such cannot affect spirit, but the meaning is that the punishment will be as terrible to the soul as fire can be to the body. The manner of the spiritual suffering is not referred to, but its intensity and certainty. "The fact that the wicked will be eternally punished . . . should awe every spirit, and lead every man to strive most earnestly to secure his salvation."—*Barnes.* *Prepared for the devil.* When he rebelled against God. Rev. 12: 8, 9; Jude 6. *His angels.* These he drew off with him in heaven when he rebelled. Every character goes to the place to which it is fitted. *For I was an hungered,* etc. These are sins of omission which are enough, saying nothing of positive crimes, sins outbreking, to exclude one from eternal life in Christ Jesus. Great sorrow will overwhelm the sinner as he thinks of what he might have done. It will be a poor excuse for any to say, "I have done no one harm." *Lord, when saw we thee an hungered?* Do not men know that inhumanity is sin of great magnitude and impiety toward God? By not doing positive good to men shows that there is no love for Christ. Neglect of duty is impiety. *These shall go away.* Not these sins but these very persons, sinners, offenders. *Everlasting punishment.* The great depth of sin can only be seen from great heights of love. We need not quibble over the terrible nature of the punishment. God is just as well as merciful. To annihilate all wicked souls is to meet out the same degree of recompense to all and not according to their works. The Saviour means what he says. Let the impenitent fear and repent, and let the righteous or justified leave "eternal punishment" for a just God to attend to and not weaken the force of these words by doubts and cavillings. *Life eternal.* The opposite of everlasting death and equal in duration. Positive holiness and happiness forever. The sentence and reward is final. No one will appeal to a higher court.

#### WHAT THE LORD SAYS ABOUT THE SABBATH-KEEPER.\*

It is well worth the trouble to inquire and examine what the Lord says on this subject. If we ask people on this subject, then we usually get the most varied and confused answers; but when we ask the Lord, in his Word, we get the one certain and undoubted answer on this most important question. Isa. 45: 11. - We do not ask what this or that teacher, preacher or priest teaches; nor do we ask this or that society what they say about the Sabbath-keeper. No, we ask only this: What does the Lord say?

He who loves the truth, and, without prejudice, will read Isa. 56, the first part, 58, the

last part, will readily see what the Lord says about the Sabbath-keeper, and be convinced. Remember that the book of Isaiah was that part of the Scriptures which the Great Teacher, the Mediator of the New Covenant, Jesus Christ, read from in that memorable meeting in Nazareth. We read that he, when he came to Nazareth, where he was born, on the Sabbath, according to custom, went into the synagogue, and that he arose to read. They gave him the book of Isaiah. Luke 4: 16, 17.

If one will follow the Christ, if anyone will be a follower of Christ, he must keep the Sabbath-day, as we see he did. John 12: 26; Isa. 5: 1; 1 Peter 2: 21. The seventh day is the Sabbath, and none other! No man can show a single place in the whole Bible—be it in the Old or New Testaments—where it is said that God rested on any other day than the seventh; not a word, not a letter, nor a mark is there to prove anything else. God has blessed that day, and no other. It is the seventh day. God has sanctified that day, and no other. It is the seventh day. It cannot be shown that God has commanded his people to sanctify any other day than the seventh. No other day is called the Sabbath, neither in the Old or the New Testaments, but the seventh day. Consequently no other day can take the place of the seventh day as Sabbath.

It is to this Seventh-day consecration, and to no other, which the Lord connects his promises. Heb. 10: 36. It is about this people,—these, the children of God—those who sanctify the seventh day and keep it holy, that the Lord says, "That they are blessed." It is about these Sabbath people that the Lord says that he will give them a place in his house and inside his walls, and a name better than sons and daughters. He will give them an eternal name, a name that shall not perish, and he will lead them to his holy mountain and give them much pleasure, etc., etc. Isa. 56: 1-7; 58: 13, 14. I wish that all God's children stood in such a relation to the keeping of the Sabbath—the Lord's Sabbath law—that they might get a part, and partake in these promised, holy and blessed things.

From these children of God, those who do not keep the Sabbath, we hear it said, "We are not saved because we keep the Sabbath." "It makes no difference what day we keep holy." "We will not return under the law." But all these excuses are miserable and pitiable in the extreme; they are weak attempts upon explaining away the truths of the Sabbath. Rest assured that all such attempts are of no avail. No kicking will help. Acts 9: 5; 5: 39.

I have thus pointed to what the Lord says about Sabbath-keeping. What does he say about not keeping it? Every one for himself can best see it by turning to Ex. 31: 14, 15; Deut. 15: 32-36; Neh. 13: 18; Jer. 17: 27; Ecc. 22: 26. Beware and do not forget the Lord thy God. Keep his law and his commandments. Deut. 8: 11. Why do you call me Lord, and will not keep my commandments? Luke 6: 46.

After the six days' toil  
Sweet is the Sabbath rest;  
Glory to God on high  
For His day divinely blest.

Let us rejoice in the Lord  
And sing on his hallowed day;  
Feed us with manna of truth,  
And remember us graciously.

\* By A. C. Christensen, Pastor of the Seventh-day Baptist church at Assaa, Denmark. Translated from the Danish.

## Popular Science.

BY H. H. BAKER.

### Artificial Stone.

Late experiments have shown that artificial stone of excellent quality can be manufactured from sand and lime. Any sand that contains 87½ per cent of silica, or quartzose, when mixed with 12½ per cent of lime, and properly prepared, will become adhesive and form stone, hard and solid as granite.

Quartz, in the form of silica or the oxide of silicon, is abundant, and is a constituent of granite and gneiss, and other crystalline rocks. It also constitutes most of ocean and river sands, and enters largely into the formation of the crust of the earth.

Any chemist, by the use of a small quantity of hydrofluoric acid, could soon give the percentage of silica any sand might contain.

For the manufacture of stone, the sand and lime should be sifted, and mixed with boiling water, then put into a box or mold, and subjected to hydrostatic pressure of sixty pounds to the square inch, for at least thirty-six hours. The hot water being forced into the mold will prevent blow-holes, by driving out the air, thus leaving a solid formation.

The mixture can be pressed into ornamental designs, and in steel molds, thus producing various shapes of stonework very cheaply.

This mixture, by being exposed to the atmosphere, hardens very rapidly, so that in a month specimens have stood a pressure of 4,000 pounds to the square inch. It is not affected by dampness, nor by expansion from heat or by contraction from cold, but in time it becomes as solid as granite, which it really is.

Some forty years ago, I had occasion to test sand for silica. I selected three different pits, some four miles apart, in different directions; one from a bank washed by a pond, one from under a coating of coarse gravel, and the other from a pit near the surface. The samples were all treated alike, making the mixture 70 parts sand and 30 lime, without sifting or using hot water, or pressure. Each specimen was made into a brick 12 inches long, 8 inches wide and 6 inches thick. They were placed on a board on the top of my grape arbor, in the month of June.

The brick made of sand from the surface pit first gave away. The first year it absorbed and retained moisture sufficient so that by freezing it was crumbled in pieces. The one from sand under the gravel was much harder, but that had its corners rounded off. The one from sand near the pond stood firm and square. The second year destroyed the one whose corners were rounded, and produced a crack in one side of the other. This let in water, and the frost the next winter split it in half. These tests showed me somewhat the proportion of silica in each. I went by guess, not knowing any better; but science now says: "Get sand having 87½ per cent silica, use 12½ per cent of lime, sift, mix with boiling water, use 60 pounds pressure to the square inch for 36 hours, expose to the atmosphere, and you have stone that will stand for centuries."

### Special Notices.

ELD. F. F. JOHNSON requests his correspondents to address him at Eldorado, Ill., until further notice.

THE 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. CHARLES D. COON, Church Clerk.

THE Seventh-day Baptist church of New York City holds services in the Boys' Room of the Y. M. C. A. Building, Twenty-third Street and Fourth Avenue. The Sabbath-school meets at 10.45 A. M. The preaching service is at 11.30 A. M. Visiting Sabbath-keepers in the city are cordially invited to attend these services.

GEO. B. SHAW, Pastor,  
461 West 155th Street.

THE Mill Yard Seventh-day Baptist church holds regular Sabbath services in the Welsh Baptist chapel, Eldon St., London, E. C., a few steps from the Broad St. Station. Services at 3 o'clock in the afternoon. Pastor, the Rev. William C. Daland; address, 1, Maryland Road, Wood Green, London, N., England. Sabbath-keepers and others visiting London will be cordially welcomed.

THE 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 next Semi-Annual Meeting of the churches of Minnesota will be held with the church at Trenton, beginning Sixth-day before the first Sabbath in June, at 2 o'clock P. M. Rev. H. D. Clarke will preach the introductory sermon. Essayists, Mrs. Carrie Greene and Miss Flora Ayars, of Trenton; Mrs. Lottie Langworthy and Dea. Ellis, of Dodge Centre; and Dea. Coon and Cleora Randall, of New Auburn.

R. H. BABCOCK, Sec.

THE Quarterly Meeting of the Hebron, Hebron Centre, Shingle House and Portville churches will be held with the First Seventh-day Baptist church of Hebron, beginning Sixth-day evening, May 13, 1898.

#### PROGRAM.

Prayer and Conference Meeting, Sixth-day evening. Sermon, Sabbath-morning, 11 o'clock, Rev. W. L. Burdick; afternoon, Rev. S. S. Powell. Arrangements for other services will be made at the meeting.

By order of the church. I. H. DINGMAN, Clerk.  
HEBRON, Pa.

THE Ministerial Conference of the Southern Wisconsin churches will hold its next session in connection with the Quarterly Meeting at Milton Junction, on Sixth-day, May 27, 1898. The following program has been prepared for that occasion:

1. What is the scope and purpose of the Epistles of Paul to the Thessalonians? S. L. Maxson.
2. What, in the light of Scripture and history, will be the outcome of the present Sabbath agitation? D. K. Davis.
3. What dangers lie in the work of the Y. P. S. C. E., and how may they be avoided? E. B. Shaw.
4. What constitutes a good Sabbath-school Teachers' Meeting, and how can we get it? W. B. West.
5. Is there a general decline in attendance upon public worship? If so, what is the cause, and what is the remedy? O. P. Freeborn.
6. What can the churches of this Quarterly Meeting do to promote the work of evangelism in Wisconsin? Geo. W. Burdick.

L. A. PLATTS, Sec.

### EASTERN ASSOCIATION.

Rockville, R. I., May 26-29, 1898.

#### PROGRAM.

"Spiritual Uplift."

#### FIFTH-DAY.

- 10.30. Devotional Services. Rev. O. D. Sherman.  
10.45. Introductory Sermon. Rev. I. L. Cottrell.  
11.30. Announcement of standing committees.  
2.00. Devotional services. Mr. N. M. Mills.  
2.15. Communications from sister Associations, reports of delegates, Executive Committee and Treasurer.  
3.15. Sermon. Rev. D. B. Coon.  
3.45. Business.  
7.30. Praise Service. N. H. Lanphear.  
8.00. Sermon. Rev. G. B. Shaw.

#### SIXTH-DAY.

- 10.00. Business.  
10.15. Devotional Services. Rev. G. H. F. Randolph.  
10.30. Sermon. Rev. M. Sindall.  
11.00. Education Hour. Rev. B. C. Davis.  
2.00. Devotional Service. Rev. F. E. Peterson.  
2.15. Missionary Hour. Rev. O. U. Whitford.  
3.30. Sermon. Delegate from South-Eastern Association.  
7.30. Praise Service. Rev. G. B. Shaw.  
7.45. Prayer and Conference Meeting. Rev. A. J. Potter.

#### SABBATH.

- 10.30. Sermon. Rev. J. L. Gamble.  
3.00. Bible-school. A. S. Babcock, superintendent.  
4.00. Y. P. S. C. E. L. Alena Burdick.  
7.30. Praise Service. Albert B. Crandall.  
8.00. Sermon. Rev. Geo. Seeley.

#### FIRST-DAY.

- 9.30. Business.  
9.45. Devotional Service. Rev. G. J. Crandall.  
10.00. Woman's Hour. Mrs. Anna Randolph.  
10.45. Sermon. Rev. A. E. Main.  
2.00. Devotional Service. Rev. L. F. Randolph.  
2.15. Young People's Hour. H. W. Carpenter, Sec.  
2.45. Tract Society's Hour. Rev. A. H. Lewis.  
4.00. Business.  
7.30. Song Service. F. Hill.  
8.00. Sermon. Rev. A. H. Lewis.  
8.30. Prayer and Conference Meeting. Rev. S. H. Davis.

A. S. BABCOCK, President.

HARRIETT W. CARPENTER, Cor. Sec.

### SOUTH-EASTERN ASSOCIATION.

New Milton, W. Va., May 19-22, 1898.

#### FIFTH-DAY.—MORNING.

- 10.00. Devotional services conducted by Dea. F. J. Phret.  
10.10. Words of welcome by Franklin Randolph.  
10.20. Address by the Moderator.  
10.30. Introductory Sermon, President T. L. Gardiner; alternate, Rev. D. C. Lippincott.  
11.30. Report of Executive Committee. Communications from churches.

#### AFTERNOON.

- 2.00. Appointment of standing committees. Communications from sister Associations.  
3.30. Sabbath-school Hour, conducted by Rev. M. G. Stillman.

#### EVENING.

- 7.45. Praise service, led by Rev. L. D. Seager.  
8.00. Sermon.

#### SIXTH-DAY.—MORNING.

- 9.30. Annual Reports.  
10.00. Praise service, led by Rev. G. W. Lewis.  
10.15. Missionary Hour.  
11.00. Sermon, Rev. Horace Stillman, delegate from Eastern Association.

#### AFTERNOON.

- 2.00. Tract Society.  
3.00. Woman's Hour, Mrs. M. G. Stillman.  
4.00. Essay, A. L. Davis. Miscellaneous business.

#### EVENING.

- 7.45. Prayer and conference service, conducted by Rev. S. D. Davis.

#### SABBATH.—MORNING.

- 10.00. Sabbath-school, conducted by the Superintendent of Middle Island Sabbath-school.  
11.00. Sermon, Rev. J. L. Gamble, delegate, Western Association.

#### AFTERNOON.

- 2.00. Sermon, Rev. O. U. Whitford.  
3.00. Young People's Hour, S. B. Bond. Essays, Roy Randolph and M. H. VanHorn.

#### EVENING.

- 7.45. Praise service. Rev. M. E. Martin.  
8.00. Sermon, Rev. D. B. Coon, delegate, North-Western Association.

#### FIRST-DAY.—MORNING.

- 9.00. Miscellaneous business. Report of Committee on Resolutions.  
10.00. Educational Hour, conducted by President T. L. Gardiner.  
11.00. Sermon, President B. C. Davis.

#### AFTERNOON.

- 2.00. Sermon, Rev. Martin Sindall, delegate, Central Association.  
3.00. Unfinished business.

ERNEST RANDOLPH, Moderator.

O. A. BOND, Sec.

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**MARRIAGES.**

**OAKLEY—HULL.**—At the residence of the bride's parents, Mr. and Mrs. Richard Hull, in North Lima, Wis., April 25, 1898, by Rev. Geo. W. Burdick, Mr. John Oakley, of Fulton, Wis., and Miss Grace Hull.

**PERRY—ANDERSON.**—At the home of the groom's mother, on May 3, 1898, by Pastor Geo. W. Hills, Mr. Walter B. Perry and Miss Eva A. Anderson, all of Nortonville, Kan.

**DEATHS.**

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

**DAVIS.**—At her home near Salem, W. Va., May 16, 1897, Charlotte Strother, beloved wife of Joel H. Davis, in the 72d year of her age.

She was born in Harrison County, W. Va., April 17, 1823. When fourteen years of age she embraced Christianity, and was baptized by Eld. Alexander Campbell, and united with the Salem Seventh-day Baptist church, of which she remained a faithful member until summoned by the angel of death. In her twentieth year she was married, and continued a resident of the state the remainder of her earthly life. She was the mother of ten children. The husband and three children—two sons and one daughter—still survive her. She was a kind and affectionate wife and mother, always ready to lend a helping hand in every time of need; especially was this seen in the sickness of friends and neighbors. She was a marvel of patience in her last suffering, often longing to be at rest with her Saviour. G. W. L.

**BABCOCK.**—Fanny Babcock, widow of Ellery Babcock, was born in Brookfield, N. Y., March 13, 1814, and died in Albion, Wis., April 25, 1898.

In the year 1846, she came to Wisconsin, lived about four years on Rock Prairie near Johnstown Centre, then three years in Milton, after which the family settled on a farm near Albion, which has since been her home. She has been for many years identified with all that interests us as Seventh-day Baptists, and at the time of her death was an honored member of the Albion Seventh-day Baptist church, and by her self-sacrificing love in administering to the necessities of others has given unmistakable evidence of being a disciple of Jesus, and has won the affection of many hearts who share in the bereavement occasioned by her decease. She was the mother of two daughters and three sons, all of whom except the oldest son, who died about six years ago, survive her. Funeral sermon by the pastor, from Job 5: 26.

S. H. B.

**FULLER.**—Near Edgerton, Wis., April 23, 1898, Mr. Charles Fuller, in the 69th year of his age.

Mr. Fuller was born in Rochester, N. Y., but moved with his parents in childhood to Pennsylvania, and lived near Bell's Run. In 1851 he was married to Celanie Grow, and moved to Wisconsin, and has resided at, or near, Milton ever since. His wife died a little more than a year ago. One daughter, Mrs. Horace Maxson, of Milton, and three sons survive him. During the first year of Eld. Dunn's ministry in Milton, Mrs. Fuller was baptized and united with the Seventh-day Baptist church. Mr. Fuller, though accepting the Sabbath, never united with the church. Funeral at Milton. L. A. P.

**BURDICK.**—In Ashaway, R. I., April 20, 1898, Sarah P., wife of Harvey C. Burdick, in the 65th year of her age.

Sister Burdick was a faithful Christian, not as demonstrative as some, yet full of faith and good works. She has been a member of the First Hopkinton church

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for almost 43 years and she will be sadly missed in her home and in the community. "Blessed are the dead who die in the Lord." G. J. C.

**THE ATMOSPHERE ONE CARRIES.**

Nature's forces carry their atmosphere. The sun gushes forth light unquenchable; coals throw off heat; violets are larger in influence than bulk; pomegranates and spices crowd the house with sweet odors. Man also has his atmosphere. He is a force-bearer and a force-producer. He journeys forward, exhaling influences. Thinking of the evil emanating from a bad man, Bunyan made Apollyon's nostrils emit flames. Edward Everett insists that Daniel Webster's eyes, during his greatest speech, literally emitted sparks. If light is in man he shines; if darkness rules he shades; if his heart glows with love he warms; if frozen with selfishness he chills; if corrupt he poisons; if pure-hearted he cleanses.

The soul, like the sun, has its atmosphere, and is over against its fellows, for light, warmth and transformation. This mysterious bundle of forces called man, moving through society, exhaling blessings or blightings, gets its meaning from the capacity of others to receive its influences. Standing at the center of the universe, a thousand forces come rushing in to report themselves to the sensitive soul-center. There is a nerve in man that runs out to every room and realm in the universe. Man dwells in a glass dome; to him the world lies open on every side. Each man stands at the center of a great network of voluntary influence for good. Rivers, winds, forces of fire and steam are in potent compared to those energies of mind and heart that make men equal to transforming whole communities and even nations.—*Rev. N. D. Hillis.*

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**CURIOSITIES OF SOUND.**

Sight, we know, is obstructed by fogs and mists, and now it has become evident that there must be at times in the air a sort of "sound fogs," which prevent sound from carrying, just as mists prevent one from seeing objects at a distance.

In parts of the British islands there are places where sounds travel in a most mysterious fashion. The whispering gallery of St. Paul's is probably the best-known instance, but there are others even more curious and interesting. There is a well at Carisbrooke Castle, in the Isle of Wight, the water in which stands over 170 feet below the ground level. Yet if you drop a pin into it the sound of it striking the water is perfectly audible to the listener.

At St. Alban's Cathedral, before the restorations were made, the tick of a watch could be heard from end to end of the building, though more than 200 feet in length. The evening gun at Plymouth has been heard at Ilfracombe, sixty miles away, and shepherds on Salisbury Plain have heard practice firing of big guns off Portsmouth.

Still more extraordinary, a salute fired off Holyhead was heard over at Kingstown, in Ireland. Sound travels over water more easily than land. You can on a calm night hear a piano over a mile away across a lake, and two people in boats can talk with ease at a distance of over 100 yards. But it is in the Arctic regions, during the calm of intense cold, that sound travels in the most wonderful fashion.—*Exchange.*

The origin of the word "sincerity" is profoundly interesting and suggestive. When Rome flourished—when her fame was spread the world over, and the Tiber was lined with noble palaces built of choicest marble—men vied with each other in the construction of their habitations. Skillful sculptors were in request; and immense sums of money were paid for elaborate workmanship. The workmen, however, were even then capable of practicing deceitful tricks. If, for example, they accidentally chipped the edges of the marble, or if they discovered some conspicuous flaw, they would fill up the chink and supply the deficiency by means of prepared wax. For some time this deception would not be discovered; but when the weather tested the buildings, the heat or damp would disclose the wax. At length those who had determined on the erection of the mansions introduced a binding clause into their contract, to the effect that the whole work from the first to the last was to be *sine cera*; that is, "without wax." Thus we obtain our word "sincerity." To be sincere is to avoid any attempt to misrepresent.—*Exchange.*

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**BUSINESS BARS THE DRUNKARD.**

"Drunkenness to-day is deemed disreputable in the very quarters where only a little while ago it was looked upon simply as a misfortune," writes Edward W. Bok, in the *May Ladies' Home Journal*. "Every line of business shuts its doors absolutely to the drunkard. It has no use for him. Business competition has become so keen that only the men of steadiest habits can find employment. This fact the habitual indulger in alcoholics has found out, and the different 'cure' establishments for drunkenness—and Godsend they are, too, to humanity—are to-day filled with men who have come to a realization of the changed conditions. The man of steady habits is the man of the hour, and the drunkard realizes this. In the social world the same thing is true. The excessive indulgence of even a few years ago would not be tolerated at any dinner to-day. Society has become intolerant of the behavior which inevitably results from excessive indulgence in drinking, and men realize this. It is bad manners to-day to drink to excess. Good taste is spreading, and moderation is necessarily following."

**DRINKING AND THINKING.**

It is worth a student's while to observe calmly how tobacco, wine and midnight did their work like fiends upon the delicate frame of Hoffman; and no less thoroughly upon his delicate mind. He who drinks beer thinks beer; and he who drinks wine thinks wine; and he who drinks midnight thinks midnight.

He was a man of rare intellect. He was endowed with a racy humor, a sarcastic wit and a glorious imagination. But the fire of his genius burned not peacefully and with a steady flame upon the hearth of his home. It was a glaring and irregular flame; for the branches that he fed it with were not branches from the tree of life, but from another tree that grew in Paradise; and they were wet with the unhealthy dews of night, and more unhealthy wine; and thus amid smoke and ashes the fire burned fitfully, and went out with a glare which leaves the beholder blind.—H. W. Longfellow, in *Hyperion*.

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