

# THE SABBATH RECORDER.

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## TRIUMPH.

BY EMILY HUNTINGTON MILLER.

**U**NTO a Nation spake the Voice divine,  
“Build thou for Freedom and for Peace a shrine.  
“Build it so high its light may shine above,  
So strife shall cease, and Hatred yield to Love.”

She wrought; but still upon her ear there crept  
The sound of tears that fell where women wept,

The sighs of prisoners, and the hungry cry  
Of children, wailing in their misery.

“I cannot build,” he said, “till these be freed,  
For night and day their pallid faces plead,

“Till Peace and Freedom on my vision rise  
With these sad lips and dim, reproachful eyes,

“And holy Justice cries aloud to me,  
‘Take thou my sword and set the captives free.’”

She went and conquered. Then with calm content  
To her high task again the Nation bent.

The great World clamored with insistent cry,  
“Carve Glory for the shrine! carve Victory!”

“Nay,” said the Nation, that the World might hear,  
“This is the shrine of Freedom that I rear.”

And vanquished tyrants said with wondering air,  
Who dreamed that Freedom was so heavenly fair?”

—*Christian Advocate, (N. Y.)*

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## Sabbath Recorder.

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

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### THE WELCOME GUEST.

BY ANNIE L. HOLBERTON.

As with an eager heart I weekly welcome  
This dear RECORDER with its pages fair;  
I know that words of cheer and wells of wisdom,  
And thoughts attuned to eloquence are there.

'Tis here I've read the names of those I cherish,  
As pastor, teacher, friends or school-mates dear;  
Though some have safely passed to shores beyond us,  
Whose words and work were once recorded here.

I wonder if to each lone Sabbath-keeper  
It brings so much to comfort and sustain;  
If, as to me, these columns lift the burden  
And help the soul to bear in grief or pain.

I love the names unknown, though yet familiar,  
Of those who help to make these pages bright,  
And know those brave hearts valiantly will conquer  
Whose Christian banner waves for truth and right.

I feel inadequate to add my tribute,  
Where pens more able weave their lofty lore;  
But 'tis a privilege I'm fain to covet,  
To bring my mite, though I have nothing more.

Grateful to write my name among the number  
Who vindicate God's sacred Sabbath rest,  
Hoping one ray from my dim, feeble taper  
May cheer some weary wanderer depressed.

THE Executive Board of the Tract Society and the Corresponding Secretary are anxious to come into the closest touch with the churches of the denomination. They wish to inspire greater interest in the work of Sabbath Reform where it now exists, and to awaken new interest where but little now is. They are anxious to set in motion influences which will strengthen the churches through conversions to the Sabbath from among those who are closely adjacent to them, and who can find a church home close at hand when they accept the Sabbath. As opposing influences grow more intense, and popular indifference to all Sabbath-keeping becomes more dangerous to Sunday-observance, and to Sabbath-observance as well, we must awaken to the situation more and more with each succeeding year. The Board, through its Committee on the Distribution of Literature, is seeking to begin new forms of systematic work in each of the churches, from which much permanent good is expected.

The strength and persistency with which Seventh-day Baptist churches have maintained the unequal struggle for so long, and the strong spiritual life which they have developed and preserved are worthy of praise and cause for great thankfulness. The pastors of this and of former generations have done much valuable work, and the young men of the oncoming generation promise to be worthy successors. But new demands, new duties and enlarged opportunities crowd upon us. To meet these we must be alert, intense, aggressive.

Hoping to aid in helping pastors and strengthening churches, the Recording Secretary will gladly accept invitations to hold Conferences or Conventions with groups of churches, as the churches may arrange. For the present it is deemed best to confine the territory to the Eastern, Central and Western Associations. The first point in the Eastern is already arranged for: the Yearly Meeting of the New Jersey and New York City churches, on the 19th of November.

There will be several advantages if the Conventions can represent a whole Association, an informal mid-year meeting of the churches. This would bring all the pastors and leading

workers together, and the meeting with each other would be of more value than the meeting with the Secretary. It is deemed wise to leave the churches of each Association to arrange for time and place, and for such a program as will bring out the strongest Sabbath Reform forces of the Association. The hope of the Board is that the churches will come into closer touch with each other and with the Board in this way. The Secretary invites correspondence with pastors and Association officers, looking toward such conference and convention work.

WHILE in Wisconsin a few weeks since, the Editor met a representative of a group of young men, devoted, able and earnest, who have been drawn into evangelistic work before they have been able to complete a seminary course. In talking of the work, its magnitude and importance, the wish was expressed that some suggestions concerning preaching, sermon-making, etc., might appear in the RECORDER. Further consideration of the subject has led to the determination, by the Editor, to present a series of letters which he hopes may be of some help to young men of the class referred to. It is also possible that some who have been longer in the ministry may find suggestions in these letters that will be of value in recalling what they learned in seminary years ago.

Another purpose is entertained in the publication of these letters; that is, to secure the attention of those who are not preachers. Every devout listener ought to be able to judge of a sermon intelligently as well as kindly and receptively. Much unjust criticism would be avoided if those who listen to sermons understood better what a sermon aims at. Effective preaching is a mutual affair. Audiences and churches often contribute more to the success or failure of preachers than any other single cause does. A man may have all advantages possible from college and seminary, from books and study, and yet have his work hindered, if not nullified, by unsympathetic listeners and unjust critics. Here, as elsewhere, the noisy and unjust critic is usually the most ignorant concerning the matter criticised. Hence these letters are addressed to the young preacher and to all of his hearers. We invite all hearers, whether of younger or older preachers, to read these letters with sympathy and care.

Did you pray for your pastor last week? Did you pray for yourself in deep earnestness? Have you any faults yet uncorrected? Do you dally with them as lazy boys hoe weeds, just enough to make them grow? Are you waiting for something outside yourself to make your life better? Do you blindly hope for great gain in spiritual life without corresponding struggle? These questions are for you. Do not try to give them to some one else.

THIS is an age of extremes. Our great cities present much that is intensely evil, and much that denotes great earnestness and consecration in good work. Evil and indifference do much abound, but he is both short-sighted and unjust who says that these hold the whole field. The comparatively slow progress of right and truth over which we grow so weary, and sometimes so disheartened, must be because the masses of men are so animal and worldly. Even God cannot force men into righteousness. They cannot rise to

higher living without some choices, which reach out for God, or at least are willingly receptive toward truth and salvation. But viewed from any just point, the world gains in its upward trend, in spite of error, indifference and sin. It is God's world yet.

It is reported, by the *Congregationalist*, that at Portland, Me., not long since, a minister preached from the text, "He that hath ears to hear, let him hear." During the sermon he sought an illustration by asking how many in the audience remembered the first hymn that was sung that morning. The response was such as to lead him to say that probably by the next day but a small number would be able to tell the text or anything definite about the sermon. It is a sad fact that this is a true characterization of the way in which many people participate in the services of the Lord's house, and of the comparatively slight grip which spoken discourse gets on the hearer. As attractive ephemeral literature multiplies, as people read the papers by headlines, they lose the power to concentrate attention upon solid thought and to hold it in memory. Almost every one needs to take himself in hand in this respect. He can easily multiply his own enjoyment of public addresses by learning to listen with all his might. The careless auditor is doing himself no little harm, to say nothing of the disrespect shown to those who labor to bring the messages of life to him. If the preacher fails to bring the hearers what is needful, he becomes at once the cause and the victim of inattention.

A CONGREGATION that is spiritually poor will gradually bring a good pastor to spiritual poverty, and a pastor who is not rich in spiritual things, however he may be gifted in intellectual, will soon pauperize the congregation as to spiritual life. Pastor and people are complementary parts of one whole. Giving and receiving are mutual in all religious experiences. He who is not genuinely sympathetic cannot secure sympathy. He who is cold and emotionless seldom awakens emotion. Soul culture is the first essential of success in both speaker and listener.

NOT long since I met one into whose life great sorrows have poured. Tender earthly ties had broken in quick succession, until it seemed that all was sinking sand. Religiously, her life had been surrounded with a superabundance of forms and ceremonies, in which the deeper realities had been wanting. The stricken one grew hungry for closer companionship with Christ. The weary head longed to lean on the Master's breast, as the beloved disciple did at the blessed Supper. As in all such cases, her seeking was not in vain. Above the power of forms, ceremonies and ritual, she found that higher communion with Christ, like the face to face communion of friend with friend. We can never be thankful enough for the help and comfort God gives to burdened lives and stricken souls who come to him with no form or ceremony or ritual beyond what want suggests and faith teaches. The soul-hunger and heart-ache of God's weakest child commands the bounty of everlasting love.

You cannot serve the Lord well by "Proxy," and it is useless to expect to reach heaven in that way. Personal faith and personal works form the only basis of member-

ship in Christ's kingdom. Too many people who profess to be Christians desire to delegate religious duties and actual service to some one else. We knew a man who, being asked by his pastor to lead in prayer at a church prayer-meeting, replied: "Pray yourself, we pay you for it!" That was a rude way to put it, but there are more men than there ought to be who would say similar things if they were not too well-bred to do it. Such men are only distant relatives to the church of Christ. We are glad there are no more of them.

QUEEN VICTORIA traveled on Sunday both ways on her annual visit to Southern Europe this autumn. This is said to be the first time in her life that she has shown this disregard.

A GERMAN astronomer, one Berberich, after years of research and observation, announces the discovery of a new planet circulating between the earth and the planet Mars. It appears as a small star in the constellation of Aquarius. The century just closing has been rich in the discovery of these children of the skies, called Asteroids.

THE British steamship Mohegan, from London to New York, was wrecked on the 14th of October, off Falmouth, England. One hundred and sixteen persons are supposed to have perished. The ship was either disabled as to her engines and blown on shore, or she was out of her course and struck the rocks which infest that dangerous coast. The sea ran high and prevented the success of heroic efforts on the part of the life-saving service to rescue the drowning people. It is hoped that later news may reduce the number of those lost. The Mohegan was a new vessel, owned in Baltimore, although sailing under the British flag.

THERE is a hopeful revival of interest in the project of a ship canal across the Isthmus of Darien. The project ought to be pushed forward under the direction of the United States. It is a matter of world-wide interest, and of untold value to our nation.

A NOVEL street railway is projected between Eberfeld and Barmen, Germany. It is to follow the Wupper river, the road-bed to be supported by slanting braces, placed on either bank. The cars, each of which will hold fifty or sixty passengers, are to be hung under the road-bed instead of running upon it. Bridges will form the stations. Electricity is to be the motive power, and a speed of twenty-five miles per hour is expected. The towns are eight miles apart. That will be aerial travel without a balloon.

ON THE 18th of October, Porto Rico passed under full and formal control of the United States. The last Spanish flag came down and the stars and stripes rose in its place. Its relation to the Union will be that of a territory. It will not be a colony for plunder nor for revenue only. As the RECORDER has said before, the greatest wealth and the highest trust connected with this new possession is the people. We must do all that is possible to give to them a better type of Christianity, a better form of government, a better civilization. The responsibilities we now assume are great. The duties are grave. The United States is equal to these duties, and they will be well done if wise and just counsels prevail.

The Nation which, while creating itself, has created an Empire made up of forty-five subordinate empires, can bring to Porto Rico, to Cuba, and the Philippines such help and guidance as will, in time, make them worthy parts of the greatest Republic of republics on which the sun has yet looked. Patience must bear with the evils and weaknesses which cannot be cured in a moment. Above all else, we must carry the Gospel to Porto Rico with its message of love, and its power to uplift and save. All hail to new duties, new opportunities and to our new-born sister of the tropics!

EVERY little while fresh tidings are received from some expedition that has been hunting for the daring but unfortunate explorer, Andree, who left Dane's Island, in the Spitzbergen group, early in July, 1897. Two or three days after Andree set forth, a carrier pigeon from him brought the news that he had gone a degree and a half eastward and over two degrees northward. He had traversed a distance of about 150 miles in a direction more northerly than easterly; and that is where this thrilling story ends. Up to date there has been no sequel to relate. The bravery of the man and his companion and their devotion to science won all hearts at the beginning. If the frozen Northland never yields its secrets, the sympathy of the world will linger long around the unknown place where Andree and his companion have found their altar of sacrifice.

COMPULSORY education in Switzerland is more than a theory. If a child does not attend school on a particular day, the parent gets a notice from the authorities that he is fined so many francs; the second day the fine is increased, and by the third day the amount becomes a serious one. In case of sickness the pupil is excused; but if there be any suspicion of shamming, a doctor is sent. If the suspicion proves to be well-founded, the parent is required to pay the cost of the doctor's visit. Playing "hookey" on the part of Swiss boys is a costly affair.

#### FOOD SUPPLY.

Variety, value and extent are specially illustrated in the food which can be obtained in our markets at small cost. This is illustrated if we consider what the expenditure of a nickel will secure to a family of five in the city of New York at the present time. In the line of fresh fruits each may make choice of a pear, apple, banana, orange or lemon; or divide three pounds of fine Concord grapes. They may have a tin can containing a portion sufficient for each of five persons of string-beans, peas, beans, tomatoes, sweet potatoes, okra and tomatoes; sweet corn, oysters, salmon, condensed milk, baked beans, blueberries, one-quarter or one-half pound of potted ham or tongue, a quarter box of sardines, at prices varying from five to ten cents. For two years a three-pound can of sound tomatoes or a two-pound can of sweet corn could have been bought for five, six or seven cents. During the present season a full standard grade of string-beans was sold by the packer to the jobbers as low as thirty-five cents per dozen cans; green peas at fifty-five cents; corn at sixty cents; tomatoes at seventy cents; and these goods are available in any quarter of the globe at any time of the year, and can be kept indefinitely. Cereals are wonderfully low in price and of very fine

quality. One pound of rolled oats, hominy, wheat flakes, cornmeal, tapioca, samp, barley, or rice can be bought at retail for from two to four cents, and each pound will furnish ample food for a family of five, for one meal, at less than one cent for each person. Flour has been one of the cheapest of foods for years past, costing from one and one-half to three cents per pound. A few moments' observation and study of the quantity and quality of food available for a dime will prove a surprise to anyone interested in how to live cheaply and well. It seems like a fairy tale when compared with forty years ago.

Edward Atkinson, LL.D., has compiled a table of dietaries, scientifically adjusted, which provides the required nutritive material for a hard-working man, for an expenditure of twenty cents a day; for a man of moderate work, for seventeen and one-half cents a day; for a man at light exercise or a woman at moderate work, at thirteen and three-quarter cents a day; for a woman at light exercise, at twelve and one-half cents a day ("Science of Nutrition"). Four college students, following Mr. Atkinson's directions, served four hundred and sixty-five meals at a cost of six cents per meal, exclusive of the expense for an Aladdin oven.

The growth of fruit raising in the United States is equally remarkable. This year Europe has taken prunes grown in Oregon and California. The same fruit has gone to Trieste and Budapest, the centers of the Turkish prune industry. Oregon prunes, packed in French style and branded as French, went to the north of Europe to fill orders for French prune packers. Had it not been for low freights and fast time, the fruit orchards of California would not have surprised the world with their phenomenal productiveness and superior quality. The raisins grown on the Pacific coast would not have displaced Spanish raisins, and yet it is not ten years ago that importers laughed at the idea of Malaga raisins being supplanted by the domestic product.

The people of the United States, as a mass, have better food and a greater variety than any other people in the world. Effete China has scarcely changed her dietary for forty centuries.

#### McKINLEY ON LINCOLN.

President McKinley, speaking to a crowd of 40,000 people at Springfield, Ill., the other day, bore a double tribute to Abraham Lincoln and to the Negro in these words:

Fellow-citizens: I am glad to be at the home of the Martyr President. His name is an inspiration, and a holy one to all lovers of liberty the world over. He saved the Union. He liberated a race—a race which he said ought to be free, because there might come a time when these black men could help keep the jewel of liberty in the family of nations. If any vindication of that act or that prophecy were needed, it was found when these brave black men ascended the hill of San Juan, in Cuba, and charged the enemy at El Caney. They vindicated their own title to liberty on that field and with our other brave soldiers gave the priceless gift of liberty to another suffering race.

The name of Lincoln will live forever in immortal story. His fame, his work, his life are not only an inspiration to every American boy and girl, but to all mankind. And what an encouragement his life work has been to all of his successors in the Presidential office! If any of them at any time has felt that his burden was heavy, he had but to reflect upon the greater burdens of Abraham Lincoln to make his seem light. I congratulate you that your great state furnished him to the country and the world. You guard his sacred ashes here, but the whole country guards with you his sacred memory.

## LETTERS TO YOUNG PREACHERS AND THEIR HEARERS.

## LETTER I.

I should be glad if I could communicate these thoughts to you in person, rather than in cold type. But one of the first lessons a preacher must learn is that personal choices must yield, often, to circumstances, and that he must make the most and the best of the circumstances. I venture to hope that the disadvantages of the method will be overcome by the repeated reading you will give these letters. I shall aim to give you, as briefly as is consistent with accuracy, such suggestions and instruction as will become the foundation of the sermon-making habit. No one can give in detail what each man must work out for himself. All I shall give you will only serve as a foundation, and guide, in the development, each for himself, of his own powers and faculties. You have already learned that books and lectures are but suggestions and helps. Success or failure depend upon the individual man. "It is not in our stars, but in ourselves, dear Brutus, that we are underlings," expresses the universal truth that all appliances, surroundings, aids and suggestions are, in a certain sense, dead material. Each man must take this material and build from it such structures as he is able, each structure being pervaded by his own personality. Do not, therefore, expect me to tell you all things which you are to do, nor detail all habits and methods which you are to follow. I shall give you the result of many years' experience on my part, and the suggestions and experience of the masters who have written or spoken upon this theme, both in Europe and America. You must not attempt to copy, slavishly, any method or any model; nevertheless, certain fundamental principles and methods lie at the foundation of all true success. If I succeed in suggesting to you these fundamental principles, methods and habits, the ultimate history of your success or failure will depend upon the earnestness and wisdom which you bring to bear in applying them. Greater than all this, and more important than all principles and methods, will be your personal relationship, through spiritual experiences, to the Holy Spirit of truth, through whom the Word has been given, and through whose aid alone the Word can be successfully preached.

## DEFINITION.

The term "homiletics" is derived from the Greek verb *ὁμιλεω*, the radical idea of which is that of living, and communing together, freely. Webster defines homiletics as "the science which teaches the principles of adapting the discourse of the pulpit to the spiritual benefit of the hearers." This definition is too cumbersome. A simpler one, which is accurate enough for our purpose, is, The science of preaching. Practically, homiletics is the system of preparation through which, as preachers, we seek to become workmen in the Master's cause, approved of God and efficient. The value of proper preparation cannot be seen, unless we consider the end which is sought through preaching.

## GOD HAS PROVIDED A SAVIOUR.

When any given result is of paramount importance, corresponding care is necessary in our efforts to attain that result. We are everywhere confronted by the fact that this world lies in sin, and men are continually

reaping its bitter-fruit: sorrow, degradation, misery, death. God has revealed himself in infinite love and justice, as the world's Helper and Redeemer. This revelation of God, in all its forms, is a "Word," a message, from God. The Bible is God's Word among books. Christ is the Word incarnate. The Holy Spirit is the comforting and helping Messenger. These combine to bring light and salvation to all who will believe. The light of the gospel is the power of God, and the wisdom of God, unto salvation. Through the faith and obedience which the gospel requires, men partake of the divine life. God abides with every trusting soul. This is the "good news" which brings the true light into earth's darkness. It re-creates man's spiritual nature; it gives sunshine to all earthly shadows, and joy in the midst of all human sorrow—it is life and immortality, a present and an eternal salvation.

## THE PREACHER PROCLAIMS THIS GOOD NEWS.

The preacher is commissioned to bear this news to the sin-stricken and dying. God says to him, "I anoint thee. I bid thee go in my name. Carry light to all who sit in darkness. Lift up the fallen. Comfort the sorrowing. Encourage the faltering, and strengthen the weak. Go vindicate my truth and defend the right. Go to make war on every form of sin and evil. Lift up your voice against all error and unrighteousness. Wield the sword of truth, sharp-edged, and unswerving, when crime is to be punished and wrong is to be condemned. Go, bearing this message without fear, and, lo, I am with you unto the end."

Such a commission from the all-loving and infinite Father, supplemented by such promises, has already been given to you. Surely, then, it is of paramount importance that you know how to preach. Care, and culture, and patient toil, are all requisite to the fulfillment of such a mission. Its sacredness, importance and value to men cannot be overestimated. You ought not to enter upon it without the best preparation which can be attained. If he who is to devote himself to science or art, which involve only material things, needs to spend years in preparing for his work, surely he who is to preach the everlasting gospel ought to come to his work aided by all that human agencies can supply.

## THE NATURE OF THE MINISTERIAL OFFICE.

A correct apprehension of the nature of the ministerial office will aid in understanding how the work of that office can be done best. The New Testament describes the office as being pre-eminently one of service. Christ was the model minister. Not only during his earth-life, but since he ascended to the right hand of the Father, he has constantly spoken to men, and served them with an infinite helpfulness, through the Comforter. When an aspiring woman besought him to grant to her sons the first place in the earthly kingdom for which she looked, he rebuked her, and asked, "Can you drink of the cup of which I am to drink, or be baptized with the baptism that I am baptized with?"

When the aspiring ones answered, "We can," he told them that, as his servants, they would be called to pass through a similar ministry of suffering and trial. Failing to understand the meaning of his words, the ten were angry against the two brothers. Our Saviour's reply to them was still more ex-

PLICIT. It revealed the true character of the office which they and their successors were to fill. Christ said: "But whoever among you desireth to be great, let him be to you a ministerer, and whoever among you desireth to be first, let him be your servant; even as the Son of man came, not to be served, but to serve; and to give his life a ransom for many." Matt. 20: 20-28.

## CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Chicago, Ill.

It is hard for the poor Indian, with his untutored mind, to understand why white men at Duluth are allowed to sell whisky, while he is arrested and imprisoned for doing the same thing.

CANADA is to be thanked that her recent campaign has "raised prohibition to the dignity of a national issue and has placed it upon that footing for good."

THE greatest victories of the war were won in the gospel meetings where soldiers enlisted under the banner of King Jesus. These personal decisions are the ones that are permanent and fundamental to a glorious future.

WE might all profit by the generous example of the grey-haired woman who took the chief magistrate by the hand at First Regiment armory and said: "I am a democrat, but I love you."

DR. CARTER HELM JONES, of Louisville, thinks that the bane of religious life is the disposition to do our work by proxy. We want to save our cities, we "gather in a committee and formulate resolutions, and then imagine the work is done, 'and not a wave of trouble rolls across our peaceful breasts.'"

## Abating a Nuisance.

"Irene! Irene!" called a voice from the house. No answer. "Irene! Irene!" more strenuously, and with an added threat in the intonation. The little frowze-headed girl on the front lawn gave no sign. Apparently she did not hear. She was busy fingering the door-knob of the beautiful carriage which had stopped at the edge of the curbing. She was interested too in the dress of the lady who was just now alighting to visit someone in the flat above. This breach of etiquette on the part of the small girl was viewed with growing horror by the woman at the basement window who evidently had some sort of guardianship over the child. The tones of the voice became more clamorous and insistent: "If you don't come right straight away from that carriage, I'll give you such a licking as you never had." Even this dire threat failed to have the desired effect, and then, "flash-quick the stay-chains of her temper broke." Amid the scolding jubilee which ensued we stole away.

If we had been the lady in the carriage, we could have gotten along very well with the investigations of a curious child, but to have that howling dervish attracting the attention of all the people within the range of her strident voice,—that was enough to tax the patience of any modest woman. We resolved to go home immediately and offer the following pieces of advice to the readers of the SABBATH RECORDER: First, in trying to abate a

nuisance, do not become one yourself; second, never promise a child anything, whether of reward or punishment, which you do not mean to make good; third, speak gently and sweetly,—it is easier and really more effective when backed by the calmness which means decision: and, O, young ladies, Shakespeare was right when he spoke of “a voice gentle and low, an excellent thing in a woman.”

“Some of the Things that Hinder Healing.”

From *Zion's Banner*, published by Bro. C. J. Sindall, at Minneapolis, we quote the article headed as above, which seems to us the right gospel to preach whether presented in the home, the pulpit or a divine healing mission. It is clear that whatever the effect upon the body of the doctrine preached and practiced by Bro. Sindall, the effect upon the heart must be to heal and cleanse. No one ever followed the rules given below without finding God precious to his soul:

What is it that hinders so many of the sick from getting healed in the name of Christ? One of the hindrances is unbelief; you may believe that it is for others but not for you. Another hindrance is present sin continued in, and still another hindrance is old sin unconfessed; you may have committed the sin or sins many years ago, it makes no difference, as long as it is unconfessed for God, it will stand between you and God, and your heart will tell you it is so. You must get close to Jesus and confess it to him. If you have wronged anybody, go to them, if you can and confess. “Confess your faults one to another” (James 5: 16). Make everything right with those you cheated years ago; tell the truth to those you lied to.

Another hindrance is an unforgiving spirit, hatred, suspicion and bitterness. If anyone has wronged you, forgive him, do not wait for him to repent. God cannot do his work of healing in a bitter heart. But he will take the bitterness out of every heart if you go to him.

Another hindrance is the fear to surrender to God's will. Something that you do not want to give up.

Another hindrance is the religious party spirit. Do not be afraid to go close to God. He is our Father in Christ. He is more tender than a mother, and his will is the wisest and the best. Trust in him and learn to say: “Thy will be done.” It is his will to heal you. He says: “I will, be thou clean!”

A CHRISTIAN'S PRAYER.

My God, in me Thy mighty power exert,  
Enlighten, comfort, sanctify my heart,  
Sweeten my temper, and subdue my will,  
Make me like Jesus, with Thy Spirit fill.

I want to live on earth a life of faith,  
I want to credit all the Bible saith,  
I want to imitate my Saviour's life,  
Avoiding lightness, gloom and sinful strife.

I want to bring poor sinners to Thy throne,  
I want to love and honor Christ alone;  
I want to feel the Spirit's inward power,  
And stand prepared for death's important hour.

I want a meek, a gentle, quiet frame,  
A heart that glows with love to Jesus' name;  
I want a living sacrifice to be,  
To Him who died a sacrifice for me.

I want to do whatever God requires,  
I want a heart to burn with pure desires;  
I want to be what Christ my Lord commands,  
And leave myself, my all, in His dear hands.

O Lord, pour out Thy Spirit on my soul,  
My will, my temper and tongue control;  
Lead me through life to glorify Thy grace,  
and after death to see Thee face to face.

—Selected.

THE RULER OF AMERICA.\*

BY THE REV. EDWARD EVERETT HALE, D. D.

Before Commodore Perry visited Japan, an American vessel had been shipwrecked on one of the Japanese Islands. Her surviving sailors were all imprisoned for that crime, and were in prison when Perry arrived with his squadron. One of them, a lad from Oregon, hardly twenty-one years old, had then learned the Japanese language. So the Jap govern-

\*This is one of the Leaflets sent forth by the League for Social Service. It is No. 9 of the “Good Citizenship Series.” We print it both for its subject and as an example of these leaflets.—ED RECORDER.

ment had a convenient interpreter, when a diplomatic accident of great importance surprised them.

In an interview with some American officer on one of Perry's ships, the Japanese officer on public duty slapped the American. He was not shot on the spot, but he and his were tumbled off the ship in disgrace. The crew went to quarters and war seemed impending, when the higher Japanese officials came on board with an humble apology, and, for the moment, the insult seemed atoned for. But it put a black cloud on the negotiation.

The Japanese government wanted to know what they had done,—how high an officer had been insulted; so they sent for this young Oregon prisoner and asked him:

He said he supposed the officer was a captain, from what they said of his uniform. If he were, he said, he commended lieutenants, and that lower grades were midshipmen, masters, quartermasters, boatswains and seamen. All of which the Japs wrote down.

Then they asked who this officer had above him.

“Well,” said young Oregon, “if he were a captain, the commodore is above him.” And they wrote that down.

“Who is above the commodore?”

“The Secretary of the Navy,” said Oregon.

“And who is above him?”

“The President,”

“And who is above him?”

“The PEOPLE,” said Oregon.

But in his narrative, afterwards, he added, “And of this they could make nothing.”

That story speaks well for the training boys got in the log cabins or the slab school-houses of Oregon fifty years ago. And if that fine fellow is still alive,—and I hope he is,—I wish he would write a letter to somebody, to tell his after history; yes, and to tell how far the Japs chose to profit by the excellent instruction he gave them. They might have studied a good many books, published in Paris, in London or in Berlin, without getting as good a view of the American Constitution as he gave them in two words.

But the young fellow's success, at the moment, was as bad as that of most Americans now when they try to explain our constitutional politics to people “from the other side.”

“Of this they could make nothing,” he says grimly.

And this is, at bottom, the trouble with the diplomatists of Europe, with prime ministers, and with leaders of “Er Majesty's Hopposition,” and of travelers from Europe and from Asia, who “do America” in six months. Even men of intelligence, skill and education, when they have been born and drilled in old-fashioned forms, can make nothing of the central truth of our system. They think that it is mere platform talk or buncombe, when we say that the People—People with a very large P—made the government of this Nation and directs it, and will continue to do so. “Of that they can make nothing.”

But, all the same, this is the truth.

The People made the Government.

The People, armed and disciplined, is the Army.

The People is the Fountain of Honor.

The People is the Ultimate Appeal.

President McKinley knows this very well. Mr. Cleveland knew it. Mr. Harrison knew

it. Arthur knew it. Hayes, Garfield, Grant and dear Lincoln knew it perfectly. Not one of these Presidents ever spoke of himself as “the ruler of America,” nor ever dreamed that he was, nor ever wanted to be. Each of them, in his turn, was the Chief Magistrate of America, or, if you please, the Chief Servant, or the Chief of Staff. But no one of them ever said, even to his wife in the seclusion of home, that he was “the ruler of America.”

Every now and then a newspaper man from Ireland or Germany or England, or some genteel foreign minister, shows his ignorance of it.

One sees the same mistake in nine-tenths of what is written on such subjects by men or women who have been bred in European schools. In my own house, once, an English gentleman of great intelligence told me that he had visited the White House, and was most glad to pay his respects to “the ruler of our great nation.” Poor man! He thought he would please me! But he saw his mistake soon enough. I stormed out:

“Ruler of America? Who told you he was the ruler of America? He never told you so. He is the First Servant of America.” And I hope the poor traveler learned his lesson.

But I remembered sadly, what I took care not to tell him, that even in the *New York Tribune*, within the year, I had seen the President called “The Ruler of America.” Of course this was an accident. The *Tribune* knows well enough that no President ever ruled America, not for a quarter of a second. Only the blue-pencil point had broke off that night in the proof-reader's hand in the *Tribune* office.

Everything which goes wrong now is relegated to the schools. When a man's beef-steak is burned, he writes an article to show that cooking should be taught in all the public schools. Or if some one in the choir sings flat on Sunday, he proposes that music should be taught in the public schools. How would it do to try this for the benefit of the next generation?

Let each school in the nation meet in the large hall once a week, and after other proper patriotic exercises, let us have a little catechism, which might be studied from the Oregon sailor's narrative.

Question. Who is above the Postmaster?

Answer. The Postmaster-General.

Q. Who is above him?

A. The President.

Q. Who is above the President?

A. The Supreme Court.

Q. Who made the Supreme Court?

A. We, the People of the United States. We made the nation, and we rule it.

And it would not hurt the schools—or the children—or the editors of the future, or the People of the future, if they could all be made to understand, by the united efforts of teachers and parents, pulpit and press, that the People is under the rule of a Power whose mills grind surely, though they grind slowly. The catechism will be complete when they learn that.

He is above the People, and no one else is.

NOTHING can be “evil” which unites me more closely to God; and whatever tempest drives me to his breast, though all the four winds of the heavens strove on the surface of the sea, will be better for me than calm weather that lets me stray farther away from him.—*Alexander McLaren, D. D.*

## Missions.

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

FROM E. A. BABCOCK.

GRAND MARSH, Wis., Oct. 11, 1898.

Rev. O. U. Whitford, Cor. Sec.,

Dear Sir:—I send you a report of the building of our church here, which I wish you would have printed in the SABBATH RECORDER, that the churches which have helped us may see how the money has been used. In behalf of the Grand Marsh church, I wish to thank all who have so kindly remembered us, and say that I think this money has been put where it will bear fruit, and if any one wishes to help us in discharging the remaining debt, it will be received with thanks; but what we want now most of all is the prayers of these sister churches that we may receive the blessing of the Spirit, that this may be a church in which the Spirit of God may dwell. We cannot say how this church was put up, only that the Spirit of God worked through the hearts of men. The glory is God's. We are very thankful, and our feelings are best expressed in the 103d Psalm.

"Earth's crammed with heaven,  
And every common bush aflame with God,  
But only he that sees takes off his shoes."

Blessed are they whose eyes have seen.

I will soon send you a picture of our little church here, which was taken at the time of the dedication.

### RECEIPTS.

Raised on the field.....	\$ 59 50
Received from Rev. G. W. Hills.....	5 00
Milton Junction church.....	11 15
Albion church.....	7 50
Milton church.....	9 00
Handed to me by individuals:	
E. D. Bliss.....	2 00
G. R. Boss.....	2 50
Ben Maxson.....	1 00
Daniel Freeborn.....	1 00
Mrs. Oscar Freeborn.....	50
Received at dedication.....	15 00
<b>Total receipts.....</b>	<b>\$114 15</b>

### EXPENDITURES.

Paid for lumber and fixtures.....	\$112 25
For carpenter work.....	17 01
For paint.....	17 25
<b>Total expenditures.....</b>	<b>\$146 51</b>
<b>Total receipts.....</b>	<b>114 15</b>
<b>Balance not paid.....</b>	<b>32 36</b>

I cannot make a report of the entire cost of our church, as there has been so much donated in both lumber and work. You will see that the carpenter work was only \$17.01. Seventeen dollars on a building 20x30, finished inside and out, complete. No bill for painting—I have done all that myself. I have only accounted for the money which has been paid in, and what is not paid yet.

[Notwithstanding a program of the dedicatory service of the new meeting-house at Grand Marsh, Wis., was published in the last RECORDER, and some items given, the following report of Pastor L. A. Platts, of Milton, Wis., to the Corresponding Secretary, will be read with interest.—O. U. W.]

I promised Bro. Babcock, before he returned from Conference to his work, that I would attend the dedication when they should be ready for that service; meanwhile, the people at Grand Marsh invited Bro. Hills, who was doing a little missionary work at Marquette, to preach the dedicatory sermon. Thus we were both there, and put in two full days at the church. Bro. Hills preached Sabbath morning, September 24, the dedicatory sermon, and I preached in the afternoon, after conducting the review of the quarter's Sab-

bath-school lessons in the history of Israel. In the evening a Seventh-day Adventist brother preached an excellent gospel sermon. On Sunday Bro. Hills preached, both morning and evening, and I again in the afternoon, and administered the ordinance of baptism to two men, one perhaps a little under, and the other a little over, middle age. The older man, I was told, desired to join the church, but the younger was not quite settled upon the question of the Sabbath. There has been much teaching through all this region that the law of God has been abolished, that the ordinances are a vain formality, and that the church itself is an evil; so when this young man, by prayer and study of the Bible, came to desire baptism as a Christian duty and privilege, not knowing when a favorable opportunity would again present itself, and when he declared his willingness to study the Sabbath question, and to walk in the light of truth as it should be made clear to him, I thought it best to wait on him in baptism, though this is not my custom.

Bro. Loofboro was also present, and he and Bro. Babcock gave good help to the devotional meetings, and in all the services led the singing. An excellent Christian spirit pervaded all the services. On Sabbath the people came over from Coloma, twenty miles distant, and stayed through the afternoon sessions, most of them returning to their homes in the evening. On Sunday the people of the vicinity, generally, turned out, so that from first to last the little house, which will seat one hundred or more persons, was well-filled, some of the time to overflowing. There was no begging for money as is so often done on such occasions; but as some persons came desiring to contribute something to the work, collections were taken which materially lessened the few unsettled bills. The house is a plain, but neat, frame structure, upon a substantial stone foundation. It is finished except the building of a chimney and a little inside painting. Some small bills for material, not yet paid, have been assumed by certain individuals who will settle them on their own account, or with such help as they may personally receive from interested friends. The lot is a gift from a First-day man, so that the house was dedicated to the worship of God, practically completed and free of debt. The little church and society are to be congratulated for this good work which they have given to the Lord. Much credit is due to Bro. Edwin Babcock for the faith and zeal with which he has pushed this enterprise, who also, with Bro. Herbert VanHorn, of Milton College, put in a good many day's works upon the building. The church gratefully acknowledges generous gifts of money from the churches in Southern Wisconsin toward the purchase of lumber and other material, and extends its thanks to Milton College for the donation of the old chapel settees, with which the house is comfortably seated.

The little church appears united and hopeful. It numbers thirteen members, but the society, embracing children and all such as are in some way connected with the families of the church, may possibly number thirty-five or forty persons. One of the greatest difficulties of maintaining meetings is the scattered condition of the society. Some families are about fifteen miles apart. With the church located nearly centrally between these two extremities, all these families must

go seven or eight miles to the place of meeting. But they are thankful that they have such a church home.

On my way to Grand Marsh, I stopped at Glen, twelve miles north of Kilbourn City, and stayed all night at the home of Dea. Samuel Crandall, formerly of Bolivar, N. Y., and in the evening preached in the church near his house, going on to Grand Marsh, eight miles further north, Sabbath morning. Here, as well as at the "Seventh-day church," the utmost cordiality was shown by all denominations of Christians.

This visit has deepened my conviction that Central Wisconsin furnishes a wide-open field for Seventh-day Baptist missionary work. The people, so far as I can judge, are open-hearted and frank; but they need instructing in the fundamental truths of the law and the gospel of God. Patient, persevering and prayerful work would be necessary to overcome the poison of the no-law teaching which, all through this country, the people have received. But God would, I believe, bless his own Word if rightly presented, and give it a glorious victory.

FROM E. H. SOCWELL.

During the quarter embraced in this report, I have been kept busy with my varied duties, but there is nothing of special importance to report from the field. The interest at Welton is good, and the attendance upon public worship is usually good.

Bro. J. H. Hurley, of North Loup, spent some time with us after Conference, and preached several stirring sermons for us that did us all good.

Our church at Grand Junction is still maintaining its interest in spiritual things, and during the quarter was greatly refreshed by reason of our Annual Meeting, which was held with this church.

The delegation to our Annual Meeting was not large, but the meeting was of deep spiritual character, and was one of the best Annual Meetings we have held during the past ten years. Bro. H. D. Clarke was the delegate from the Minnesota Semi-Annual Meeting, who, together with Bro. L. D. Burdick and wife, of Garwin, and myself, furnished the preaching. I trust that the new interest begotten by this gathering will prove permanent.

Quite early during the quarter I visited Garwin for a few days, while on my way further west, and made several calls and preached once.

During the month of August I was called to Des Moines to solemnize a wedding, and while in the city I finished some missionary work begun when there in July. From Des Moines I was called to Garwin, to preach the funeral discourse of Sister Blanch Bond, Bro. Burdick being absent in the East, and while on this trip I stopped in Marshalltown and visited Bro. M. H. Gear, a member of the Welton church, who is now an inmate of the Soldiers' Home. While at Garwin on this trip I preached several discourses, including one for the U. B. church. None of the expenses of this entire trip were charged to your Board.

In returning home from Western Iowa, I recently visited Bro. W. H. Whitford and wife, at Victor. These friends were formerly from Albion, but are now living at Victor, where Mr. Whitford is principal of the graded

school, and is giving most excellent satisfaction.

During this quarter, and under the auspices of the Milton church, Bro. C. S. Sayer and Bro. R. Tolbert set up a gospel tent in Calamus, sixteen miles southwest of Welton, and engaged in evangelistic labors. It was not possible for me to attend many of their meetings, but I know of a good interest being begotten, and of several becoming interested in the Sabbath question, two of whom are now observing it.

Since Conference, Bro. J. H. Hurley secured the same tent, and, assisted by C. C. Van Horn, engaged in evangelistic labors in Calamus, following up the interest that had been awakened, and carried it forward still further. Still others became interested in the Sabbath question, and at the close of the meetings, twenty persons gave their names as requesting me to come to Calamus and preach a series of discourses upon the Sabbath question, and still others have given their names since then. I shall go to Calamus October 3 and examine the field, and if I think it advisable I shall remain a week or two and present the claims of God's Sabbath as best I can. Of course I have no idea what the results will be. I am very glad, indeed, for the timely help given me on this needy field by these brethren, and desire to express my thanks to them and to the Milton church for the assistance afforded me.

During the quarter—August 6—I closed my tenth year of labor on the Iowa field. During these ten years of toil I have tried to be a faithful worker, shunning neither manual labor, deprivation nor exposure, when the interests of the field demanded that these things be endured. My whole life has been wrapped up in my work, and I have tried earnestly to be faithful, in every point, to the work assigned me. The work has been trying, and my health is giving way under it. The time must soon come when I shall be obliged to give up this field and seek the more regular life of a located pastor.

During the quarter I have visited Seventh-day Baptists at Garwin, Grand Junction, Gowrie, Des Moines, Marshalltown and Victor, and have done personal work among families not Seventh-day Baptists, in Delmar, Maquoketa, Perry, Calamus and Marion. I have preached 19 sermons, made 91 visits, distributed 440 pages of tracts, attended 13 prayer-meetings.

WELTON, IOWA, Oct. 2, 1898.

#### DOES COLOSSIANS 2: 16 TEACH THE ABROGATION OF THE SABBATH?

This passage is the rallying-point of those who hold to the abrogation view. It reads as follows: "Let no man judge you in meat, or in drink, or in respect of a feast day, or of the new moon, or of a Sabbath-day." R. V.

There are only two grounds upon which this view can be maintained: first, that the term "Sabbath" in the original being plural includes the weekly Sabbath as well as the ceremonial, or, second, that the text and context demand its inclusion. If either or both of these assumptions be true, it certainly teaches its abrogation. Some one recently said: "No man has authority to exclude the weekly Sabbath from the expression 'Sabbaths.'" This is true only on the assumption that the term "Sabbaths" always includes the weekly Sabbaths. Now it is well known that Israel had weekly and annual

Sabbaths and Sabbatic years. The two latter were quite distinct from the first. And being so different, the presumption is they would be in some instances, at least, spoken of separately. The following passages, Lev. 23: 24, 32, 39; 25: 2; 26: 34, 35, 43; John 19: 31, with others, show conclusively that both the singular "Sabbath" and plural "Sabbaths" were used where the weekly Sabbath was not included. Hence, no man has authority to affirm that Col. 2: 16 includes the weekly Sabbath, unless he can show that the text and context require it. The abrogation theory utterly fails just here. It rests on an assumption that cannot be proved. The fact, moreover, that a majority of evangelical Sunday people do not see abrogation in this passage is a demonstration that it is not clearly there, or every one could see it. But it must be clearly there, or abrogation cannot be inferred.

2. The tenor of Scripture is against it. "The obvious meaning of Scripture—especially of precepts and fundamentals—to plain people is the true meaning." The Bible says so. See Isa. 35: 8, 1 John 5: 3. Now it is a fact that not one in a thousand, though reading the Bible through a hundred times, without a catechism at his elbow, would ever dream of Sabbath abrogation or Sunday sanctification. Indeed, did one ever get this idea except from a catechism, or from one who got it there? I am sure I did not, and have yet to see one who got it otherwise. The fact that the vast majority of Sunday people claim no other than human or ecclesiastical authority is a demonstration that abrogation and Sunday-keeping are clearly opposed to the evident import of Scripture. Hence, unless the Scriptures are deceitful, they do not teach it.

3. Another fundamental principle of Biblical interpretation lies fatally against it. "Doubtful and ambiguous passages must not be interpreted to contradict explicit and decisive ones." Sunday-keepers themselves testify that Col. 2: 16 is a doubtful and difficult passage. But if it teaches abrogation, it squarely contradicts the explicit and decisive teachings of Christ, Matt. 5: 17, 18; Mark 2: 27; Paul, Rom. 3: 31; 1 Cor. 7: 19; James 2: 10, 11. If these passages do not teach the obligation of every command of the Decalogue, and that the Sabbath was made for all men, then what language could? That New Testament Christians so understood them is thoroughly attested by the fact that there is not a single instance of Sabbath secularization or Sunday sanctification on record.

II. An examination of the text and context confirm the foregoing.

1. In verses 14, 15, Paul speaks of things that were "against us," "contrary to us," and "nailed to the cross." Was the Sabbath against, or contrary to, us? Christ says it "was made for us." If it was nailed to the cross, why was not the rest of the Decalogue nailed there? But Paul says, "We establish the law" through faith. Rom. 3: 31. Hence the Sabbath was not of things "taken away."

2. In the text, four items, "meats," "drinks," "feast days," "new moons," all clearly ceremonial, are enumerated, and "Sabbaths" being in the list must be like them. But the weekly Sabbath is no more ceremonial than Sunday. If so, why? Besides, the Sabbath was made before cere-

nials could exist, and God placed it in the midst of his eternal law, "one jot or tittle" of which "shall not pass away until all things be accomplished."

3. Paul himself explains. He says, v. 17, that the five items of v. 16 are "shadows of Christ." If the weekly Sabbath was only a shadow of Christ, then it was not made for man. But it was made before shadows or types could exist, before the fall. In Heb. 4: 9, it is thought by some that the Sabbath foreshadows the rest of heaven. If so, it remains obligatory, for a type cannot pass away until the antetype appears. So we see that abrogation is not only not in the text, but actually forbidden by it.

4. Once more. If it is there, it proves too much. It would include Sunday; for is not Sunday a Sabbath? Do not its friends make one of it? And the better class of them call it so? Do they not even hold that it is "a shadow of Christ"—a memorial of his resurrection? Then all Sabbathism goes with it. Do abrogationists want this? If so, they could hardly procure it more certainly.

The following conclusions are evident, each of which is fatal to abrogationism.

1. That the term "Sabbaths" must always include the weekly Sabbath is an assumption.

2. Abrogationism is clearly against the tenor of Scripture.

3. It makes Col. 2: 16 and a few other kindred passages squarely contradict other explicit and decisive ones.

4. The text and context forbid it.

5. It proves too much; destroys all Sabbathism.

#### SOME QUESTIONS FOR ABROGATIONISTS.

1. Why is abrogation never thought of or required, except to get rid of the Sabbath?

2. When were the Sabbath and law abrogated; by the Sermon on the Mount, at the coming of John (Luke 16: 16), or at the crucifixion—for each one is claimed—when?

3. How long was the Decalogue abolished? Who re-enacted it? When? Why was the fourth commandment left out?

4. If the fourth commandment is abolished, what Scriptural authority for keeping one day in seven, in ten, or in a year?

5. What possible good is in Sunday that is not equally and better subserved by the Sabbath? The Sabbath has Scriptural law and example, Sunday has neither. The Sabbath commemorates God's rest; Sunday, nothing. Oh, yes, it does. It commemorates the work of the Little Horn (Dan. 7: 25), who "thought to change times and the law."

6. Who has authority to change this divine trinity of memorials: the Sabbath, the rest of creation; baptism, the new birth; and the Lord's Supper, the crucifixion and "his coming again"?

7. Why are Sunday advocates endlessly divided and opposed to each other in all their Sabbath theories?

8. Why do the great mass of Sunday-keepers in the world admit Sunday to be only a human and ecclesiastical institution?

Any attempt to answer any of these pertinent questions must reveal one thing beyond a possibility of a doubt—that the Sunday institution is not of God. If you don't believe it, try it.

M. HARRY.

WEST EDMESTON, N. Y., Oct. 11, 1898.

WHEN the heart is full of God, a little of the world will go a great way with us.—*Samuel Rutherford*.

## Woman's Work.

By MRS. R. T. ROGERS, Hammond, La.

### WHO WILL GO?

Through the doors that open stand  
Who will go?  
Calls invite on every hand,  
Who will go?  
You whom Christ from sin has freed,  
Hear the Lord of glory plead  
For the lands that lie in need,  
Who will go?

Soul, does Jesus speak to you,  
Will you go?  
Has he work for you to do?  
Will you go?  
He has borne the cross before,  
He will keep the crown in store,  
Enter then the open door!  
Will you go?

—Selected.

"LORD, show me what I can do individually." Let each one of us look to our own duty as to giving, and not plan our gifts by what others give.

WE have great faith in our band of women who believe in prayer. Let us remember God's loving-kindnesses in the past, and plead most earnestly that he will incline his ear and hear our united petitions for a deeper interest in his work in all its various branches.

ONE sister writes: "There are not enough earnest prayers for this object, or it would be solved now. How hard it is to bear the delay. God grant us light, and progress very soon."

ANOTHER writes: "I hope the united prayers for help will avail much. God has promised to answer the prayers of his children, and I have faith to believe that there will be some way opened for the teacher to be sent. I think our one trouble is lack of faith."

THERE has never been a time when the Boys' School meant as much as it does now. In the great change that is coming upon China as a nation, we wish to bear our part in forming the minds of the boys who are to be the future men. The following was sent with a donation by a sister in Connecticut. It is worth being read by all. She writes: "Hope the money may be raised, and firmly think it will."

Chinese Politics.

### EFFECT ON MISSIONS AS VIEWED BY BISHOP GRAVES.

Bishop Frederick Roger Graves, of Shanghai, gave an interesting address at Trinity church, Thursday evening, concerning the effect of the present political situation in China on the work of missions in the Empire. "The country," he said, "is wholly unable to have a policy of its own, or to defend itself against foreign nations. It has for three hundred years been the greatest nation in point of numbers, and in many ways has led the Eastern world. Now, as Lord Salisbury has said, 'it is dying of slow decay.' There are two possibilities before the country. It may develop as an independent nation and become a great power, or it is bound to be partitioned among European nations. The question as to the effect of the outcome upon Christian missions is whether the nation shall be shut up by Russia, or kept open by England. If the former shall prevail, China will be, like Russia, kept out of the world's markets, but if England shall continue to keep open the country, railroads will be built, commerce established, the rule of the mandarins will come to an end, and the great market of the world will be open alike to the United States, with every other commercial nation. The larger proportion of missionaries in China are from the United States, and after fifty years of hard work by devoted men and women the fruit seems about to be borne above ground.

"If the north of China should come under the control of Russia, that section would be as good as closed to American missions. Not that there would be any violence or open opposition, but the missions would be so hampered and hindered by all sorts of governmental restrictions that progress would be impossible. The same would be true in Germany or any other European nation

with narrow views should become dominant in China, leaving England only a strip of control. But if the United States stands by England, and gives China a chance with other civilized nations, there will be progress and reform.

"The missions in the vicinity of Shanghai, in the lower Yangste Valley, are carried on by means of native helpers, schools for training these figuring as the largest part of the endeavor. The work is by no means a small one. It does not consist of gathering in a few, here and there, but whole villages come to the mission asking for a teacher. The Chinese in this country are by no means typical of the race. They are from the lower classes of the south, and are not in any way the same sort of people the missionary meets in his work. The Chinese have brains, are devoted friends when once they are moved to be, and have many of the finest characteristics. They are narrow but have a depth of mind and an abiding power that is their greatest hope."

THE following letter has been widely circulated in our churches, but lest some church or some of our isolated members may not have received it, I take the liberty to send it to our Columns for publication:

SMYRNA, Del., September, 1898.

*My dear Sisters:*—The great desire that has so long been felt to send out a missionary teacher for the Boys' School in Shanghai may be nearer a possible completion than we thought. Added to the other efforts already made, at the recent Conference the Woman's Board suggested that in the six Associations a proportionate raising of the remainder of the money needed be made, and asks that it be sent in to Mrs. Boss, in Milton, Wis., by the close of this coming November. One-quarter of the teacher's traveling expenses and one-quarter of the salary for the first year are assured, and more besides has already been given in; and now we need to hasten to make up the remainder.

This action by the Woman's Board must give great joy to all hearts, and certainly fill us with enthusiasm and zeal. It really looks as though a missionary will be sent out soon; and as I ask myself earnestly and eagerly, "how can I make some money and send it quickly to Mrs. Boss for this object?" so may every woman and girl in your church and throughout all our churches ask the same question and find a way of accomplishing it.

It will be a great thing to have a teacher reach the field, commence the study of the language, and be preparing for active work in the school that needs him so badly. My heart and constant sympathies are in this effort; and may you feel this call from Christ to send out one of his workers into the field, as coming from him who loved us and gave his life for us, *directly to you*. May God bless us in his work, and help us to do now what we can for him.

Yours, very sincerely in His cause,

ELLA F. SWINNEY.

### A SACRIFICE.

We had held our annual thank-offering meeting as usual, but the gathering was small, as the day was rainy. The offerings, — well, if every woman in our Congregational churches were to give as those twenty women gave that day, we should hear nothing more of debt, of retrenchment, of discouraged missionaries, of distressed native helpers. The Lord's coffers would be running over. But the story of our giving is not of that afternoon only, or of the faithful few who had gathered in that quiet room to do this in remembrance of him who had given himself for them, and for all the world. A day or two after this meeting there came a gentle rap at my sitting-room door, and a little lady who had been at the gathering entered. She was a widow, and for years had been out and in before us, doing always for every good word and work all, and more, we often thought, than her means would warrant. She sat silent for a moment, seeming to have no special errand with me; then she hastily opened her purse, took out a tiny package, and catching her breath, said: "Mrs. S—, here is my wedding ring. I have a little trouble with my finger, and cannot wear it

any more. I had laid it away, but"—and here her voice almost broke—"I think the Lord wants it;" and she laid in my hand the plain, elegant ring which nineteen years before had been placed on her finger with the pledge, "Until death do us part." Then she arose from her chair, saying only, "I don't think I ever made a sacrifice before," and with her eyes full of tears went silently out. I wonder what he who sits "over against the treasury" thinks of this offering. I wonder what he will transform this sacrifice into. Have we a similar measure of love for him who has said, "Go ye into all the world?" Is any alabaster box too precious to be poured out at his sacred feet?—*Life and Light*.

### SEVENTH-DAY BAPTIST ASSOCIATION IN EUROPE.

The movement for the organization of an Association in Europe is taking shape in a very satisfactory way. The churches in Holland have appointed a joint committee to consider the preliminary steps toward this object. A copy of the schedule of "suggestions" sent out by the Holland churches is before us. It will be sure to interest our readers, and hence is printed herewith. Rev. F. J. Bakker, of Rotterdam, is Secretary of the committee. The RECORDER finds pleasure in commending the movement.

Suggestions for the First Meeting of the Proposed European Seventh-day Baptist Association.

1. That the first meeting be held at Haarlem, Holland.
2. That this meeting be held in April or May, 1899.
3. That the meeting extend over at least *three* days, and that these be the last days of the week, including the Sabbath.
4. That the four or five known churches be asked to send representatives: Haarlem, Rotterdam, Asaa (Denmark), Mill Yard (London), and Natton (?).
5. That other Seventh-day Baptists in Europe be invited, as Bro. Lucky, in Galacia (Austria), and Bro. Hart, his wife and others, in Harburg (Germany). Also any others (Seventh-day Baptists) of whom we may know.
6. That among the points which ought to be discussed at the meeting, the following should have a place:
  - (a) What are the best and most suitable means of making known to the people of the world the Biblical character of our principles as Seventh-day Baptists?
  - (b) What ought to be our position toward other believers; namely, Sunday-keepers? And especially what ought to be our position toward Seventh-day Adventists, their doctrines and principles?
  - (c) What part ought we to take in the work of reform against the habit of drinking intoxicating drinks? Also what part ought we to take in the work of other reforms, particularly against prostitution?
  - (d) Can it be possible for us, as churches and Sabbath-keeping people, to maintain a mutual and regular correspondence? If so, how can this be made practicable?
  - (e) Is it practicable for us to have a "European Organ" (paper), even if only a quarterly, in which there could be something for all and everyone to read, and to which everyone could send his articles—to be printed in the four languages, English, German, Danish and Dutch?
  - (f) Shall our European Association send a delegate to the General Conference of the Seventh-day Baptist churches in the United States of America, to represent us at their next session at Ashaway, Rhode Island, in August, 1899?
  - (g) Mutual communications about church matters, the work of our churches, missions in our home countries and abroad, personal experience, etc., etc.

7. That all communications, consultations and deliberations of the proposed Association shall be *only* for the enlightening, edification and strengthening of all our churches and people in their way; and *never* in any wise shall be to bind any church, or to make syndical articles or anything of that kind, whereby they might be ruled or governed. It should be only for brotherly co-operation in the work of the Lord and for our mutual benefit and help.

## SEVENTH-DAY BAPTIST TEACHERS AS SPECIALISTS.

BY A. B. WEST.

Recently the writer listened to an appeal to our Seventh-day Baptist young men who are preparing to teach, urging them to continue their studies until they become specialists, that they may be prepared to fill the various chairs of our denominational schools. Coupled with this appeal was the statement that our Boards of Trustees have, in the recent past, been obliged to go out of the denomination to get teachers technically qualified for these positions. It seems to the writer of this paragraph that another phase of the matter needs to be placed side by side with the above.

There are in the state of New York several Seventh-day Baptist young men engaged in teaching who could not afford to give up their present positions even for the Presidency of Alfred. No doubt the same statement could be made of certain teachers of West Virginia, and certainly there are Seventh-day Baptist teachers in Wisconsin who are receiving better salaries than the President of Milton College. Yet many of the chairs of these grand institutions are ably filled and filled by Seventh-day Baptists. How came these strong men in these positions, and why do they remain? The question may be answered by relating the story of the life of one of these self-sacrificing men.

The particular young man in question entered one of our colleges and pursued a full course. The President of the institution had recognized his sterling ability during his freshman year, and had thereafter kept his eye steadily upon the young man, noticing his strong points and offering suggestions here and there as he continued his course. At last he was graduated and was offered a position in the institution, not a very paying one to be sure, but this is home and he can live cheaply, and above all he is to enter his chosen profession. His President offers many suggestions and encourages him on every hand. A year passed and the summer vacation is at hand. Our young tutor goes to the Summer School of a neighboring University and takes five weeks' work along his chosen line. The second year is a repetition of the first. A third year passes and our young man now feels that he is able to do what he has long wanted to do, take a year of post graduate work in a college located in a neighboring state. This year of special work coming as it does after three years of teaching is very valuable to him, and much is accomplished. But back to his post he goes. Thus this young man has grown to be a specialist. He has become a specialist, in part by the study and thought he has put into school room problems, in part by the summer session work, and in part by the regular post graduate work taken at a time when much could be accomplished in a short time.

I say he has become a specialist and hence is earning twice or thrice the salary the institution is able to pay for his services. Now tempting offers come to him from other schools, but he does not desert his home college. Why not? His love for his Alma Mater and his devotion to the Seventh-day Baptists hold him to his post.

How different the story might have been had he not been offered the place in the home college, and how different the story often is. He would have found a place elsewhere,

another institution would have claimed his sympathies, another denomination his devotion, and he would be lost to us. Especially would the temptation be strong to do so if the home place be filled by a man from another school and from another denomination.

Then again how different the story is likely to be if a First-day young man takes the vacant position. He takes the place because no better one is offered to an inexperienced teacher. By education he may be a specialist and thus better equipped than the Seventh-day Baptist young man, but he has not been under the special instruction of the man who alone knows, if he be President indeed, the special needs of the institution. He has little love for the institution and less for the denomination, and hence when he becomes a true specialist, both as to education and as to experience, he slips away to an institution that is able to pay in money for value received, leaving our college to hire another man to take a post graduate course of practical class-room work and who will also make our college a stepping-stone to something better.

Many an institution has thus contributed to Chicago's greatness. Wisconsin has just been called to mourn the loss of an able man who goes to strengthen an institution that could pay a bigger salary.

This First-day young man with all of his special preparation may never develop into a strong class-room instructor, whence he is likely to become a fixture in the institution to the detriment of the college.

Kenyon, Allen, Whitford, all have builded wisely in training in staunch Seventh-day young men into their faculties. May the policy continue.

## IN MEMORIAM.

Frank H. Bonham was born at Shiloh N. J., Sept. 21, 1858. He was a son of Richard J. and Hannah A. Bonham. When 14 years of age he was baptized and united with the Shiloh Seventh-day Baptist church.

He attended school at Shiloh and the South Jersey Institute at Bridgeton, where he graduated.

He has been a faithful worker in church, Sabbath-school, Christian Endeavor and other lines of Christian and society work. At the time of his death he was a trustee of the church society; for several years he was Superintendent of the Sabbath-school, and was a teacher in the same when he was taken sick.

Last winter his health was so poor he went away for treatment, but did not improve, and when he returned home in June it was evident he had failed rapidly. He decided to go to Colorado Springs, Colo., where he lingered but a few weeks and passed as we trust into the life triumphant, Aug. 15, 1898. After he had been in Colorado a short time he seemed to realize he could not recover, but no word of complaint or murmuring escaped his lips. Perhaps for the sake of his sister Anna, who accompanied him, and his brother Charles who followed them soon after, he never spoke of dying, but always seemed cheerful and contented.

Dr. Braislin, the Baptist minister of Colorado Springs, was very much interested in Bro. Bonham. He was from Mount Holly, N. J., was trustee of the South Jersey Institute for several years. He called a few minutes before Frank's death. When he asked him if he had made his peace with God, he said yes. The Doctor kindly conducted the funeral services, and interment was made there.

"It was hard to lay him away out here, so far from home and friends," but he knew his brother and sister, the only ones left of his immediate family, expected to remain, and was pleased when Charles decided to buy a house there.

The Shiloh Christian Endeavor Society, of which he had been president and of which he was a member until death, offered resolutions of sympathy, which were sent to the family. Our Brother Frank Bonham was a noble Christian man, a tender and loving brother.

The relatives have the sympathy of the church and community who sorrow with them in our common loss. The following resolutions were drafted by a committee appointed by the Sabbath-school.

I. L. COTTRELL, Pastor.

WHEREAS our Heavenly Father, in his infinite wisdom and love, has seen fit to take from our midst Frank H. Bonham, one whom we had learned to love and esteem as a friend and Sabbath-school teacher and earnest worker in all lines of Christian activity; therefore,

Resolved, That we deeply sympathize with his relatives and friends in their affliction. Also,

Resolved, That while we miss him from his accustomed place in our midst, and while a feeling of sorrow comes over us, we can thank God that our brother has only gone on before, and is now singing songs of worship in the heavenly choir above, and earnestly pray that it may be our lot to join him by and by.

Resolved, That a copy of these resolutions be sent to the brother and sister, Charles and Anna Bonham.

WALTER G. DAVIS, }  
AULEY C. DAVIS, } Com.  
JOHN B. HUFFMAN, }

## AFTER CONFERENCE, WHAT?

This is the question that has again and again risen up before my mental vision. Now that several have spoken upon other points and questions, this may be the opportune time for me to take the attention of some for a time.

It would be difficult to understand how any warm-hearted, interested worker could attend the late sessions of our General Conference and not give thoughtful attention to the earnest addresses, and not drink in of the devotional spirit found in the early morning meetings, and not find, from the ashes of unrealized desires and purposes, rising up to life and reality new purposes and plans for the future. This is all right; it is what all such meetings as the Conference do for us. Dear reader, now that Conference, with all its soul-inspiring sessions, has become a thing of the past, since it is behind us, the question to claim our attention and for which we should seek an answer is, What is to become of the purposes and plans that were stirred within us? What is the record of our life and work to be for this year? What is my effort to realize the fulfillment of the truest desires of my heart? What am I willing to do that the cause of God and truth may be advanced and men brought to know the dear Lord? Many questions like these may rise within our hearts and call for an answer. They have in mine, many times since Conference. And I have determined to prove somewhat the worth of the Conference to me by being a better pastor, a more whole-hearted worker, in behalf of dying souls. The Holy Spirit is a precious possession, and I have been rejoicing ever since Conference in a fuller possession than heretofore. And at the Yearly Meeting in Nortonville, I was made to rejoice and praise the Lord for his presence and help in those meetings. Brethren, let us "lay aside every weight and the sin which doth so easily beset us," and let us "press toward the mark for the prize of the high calling of God in Christ Jesus." Then shall we come to the next Conference rejoicing and praising the Lord for all the wonderful things that have been wrought in his name.

E. A. WITTER.

NORTH LOUP, Neb., Oct. 9, 1898.

## Young People's Work

By EDWIN SHAW, Milton, Wis.

We see but dimly through the mists and vapors:  
Amid these earthly damps  
What seem to us but sad, funeral tapers  
May be heaven's distant lamps.

There is no Death! What seems so is transition;  
This life of mortal breath  
Is but a suburb of the life elysian,  
Whose portal we call death.

—Longfellow.

I HAVE noticed that if I wear the same suit of clothes while milking my cow that I wear while attending my recitations, sooner or later, usually sooner, the suit becomes unfit for school use.

I HAVE noticed that when the same building is used for socials and entertainments that is used for divine worship, sooner or later, usually sooner, there grows up an attitude of mind in reference to the building which does not conduce to the most reverential worship.

It may be the wisest and best, but why send a delegate from the East and a delegate from the West away down to Fouke, Arkansas, to stay three or four days? Why not unite on one man who has a gift as an evangelist, and let him stay there six weeks or two months? I never did fully enjoy these tableaux, however beautiful, that flash up for a moment, and then quickly fade away into darkness, before I have time to get a real good view.

THE bell at the graded school building was ringing. It did not have the same tone that it has when it calls the boys in from their foot-ball game. Someone afterwards said it had a nervous, frightened tone, such a sound as the terrified driver gives when the horses are running away and he shouts, "whoa! whoa!" We all felt in a moment that there was peril in town, very likely a fire, and as by magic in five minutes all the men, women and children, except the invalids and infants, were gathered around Holme's store, which was soon enwrapped in smoke and flames. Most of us are bells, that is, we have a task like that of a bell. Sometimes it is our duty even to ring the fire alarm. When such a time comes, let it give forth no uncertain sound, but rather let it arouse and attract and call forth to meet the peril that threatens.

THE following is an extract from a circular letter sent out by the officers of the United Society of Christian Endeavor. Those of you who do not know what is meant by "The Quiet Hour" or the "Tenth Legion" will please ask your pastor. He very likely can tell you all about it; but if he cannot, and you fail to learn in any other way, then write me a letter and I will put you in a way to find out:

Will you not consider the claims of the "Quiet Hour" and of the "Tenth Legion"? By these methods the ideas of proportionate and systematic giving of time and money to God are brought home to the attention of Christian Endeavorers. These methods have already proved of exceeding value, the first in promoting the spirit of meditation and quiet communion with God, and the second in stimulating larger gifts to churches at home, and missions at home and abroad through regular church and denominational channels.

THE time for holding the next Christian Endeavor Convention has been selected. The dates are July 5-10. Detroit, Mich., is the meeting place.

## OUR MIRROR.

### PRESIDENT'S LETTER.

The following letter has been sent to the Secretaries of all our Christian Endeavor Societies, unless omitted by an oversight. If you have been overlooked or if you have no Endeavor Society and would like a catalogue of these books, write me for one.

Will the Societies write to the "Mirror" any work done or matters of interest from your Christian Endeavor young people? Let us make a vigorous winter campaign.

MILTON, Wis., Oct. 14, 1898.

Dear Fellow Workers:—As President of the Young People's Board, I am very anxious that our young people shall not only keep their pledge by reading the Bible daily, but that they shall become deeply interested in it, come to love it more and more, also help others to become interested in it.

Spiritual power of the church, you may have noticed, is very largely vested in those who are constant Bible students.

Wasted years is the regret of many Christians when they find the greater joy of a higher Christian life; I wish we might save some of these years, lengthen the lives of our young people for usefulness; we can never "Redeem the time."

The church needs more spiritual power; we need a deeper consecration, that we may withstand the great pressure of both pleasure and business.

Bad or frivolous books are abundant, but good, helpful ones are not so commonly thrown in the way of many.

The Literature Committee has often been at a loss to know what they could do for the society and for others.

"The Colportage Library" catalogue within, may assist you in becoming interested, and in interesting others, in the Bible; if your members have not these books, or do not care for them, will your Christian Endeavor procure some of the best selections, place them in the hands of the Literary Committee, and they circulate them among those who would read them?

Young women, do you realize what an influence you have, how you may exert it for good over brothers, and over other young men; many of them have no homes and no sisters to help them; you can scarcely realize the temptations to which they are exposed.

Winter evenings are before us; may I ask what you are intending to do with them; this is doubtless the last winter of life for some of us; let us be wise, unselfish, and unless you have better plans, will you not start a reading circle in your homes?

Burning texts of Scripture, with the account of rescue work, given in these books, will stir you as they have others to new life, will crowd out and take the place of bad books with some.

The titles of some of the books are, "Pleasure and Profit," "Our Bible," "Kadish Barnea," "Surrendered Life," "In His Name," "How to Mark Your Bible." I am sure you would enjoy reading them alone, but you may assist others more by reading them in a circle. We have very good preaching, but we want more plain gospel food.

Pray over this, in your fifteen minutes "Morning Watch," if you have adopted it. Talk with your pastor about it; if he has not these books, assist him in procuring them; if he would like for you to meet him for a season of prayer before the morning service, do so, or pray for a deeper work, or for special meetings during the coming winter.

If you wish to order any of the books through me there will be a small profit for our Board on small orders, while the cost to you will be the same.

E. B. SAUNDERS.

ROCK RIVER, Wis.—Although past the time of our monthly report, we will say that the Christian Endeavor meetings are still held here, but with not as good interest and attendance as we would wish; but we hope in the future it will be better. The Quarterly Meeting was held at this place a few Sabbaths ago, commencing Oct. 8th, but owing to the rainy weather no ministerial conference was held; but for the rest of the meetings we had splendid weather. The program in part was as follows: Eld. George Burdick, of Milton

Junction, gave a short sermon Sabbath morning, after which communion service was held. In the afternoon Eld. L. A. Platts, of Milton, filled the pulpit. Sabbath evening the service was opened with praise service, Mrs. Lona Green acting as organist and Mr. Balch as choirster, after which we listened to a very earnest and helpful sermon from Mr. Saunders, of Milton, who also led the after-meeting. Sunday morning, at 10.30 A. M., Eld. Maxson, of Walworth, gave a very interesting and encouraging sermon. Sunday afternoon was the Young People's meeting, at which reports from different societies were read, also several songs were sung by the Milton Quartet, and an address was presented by Mr. Saunders, after which a prayer and conference meeting was held, led by Mr. Wade Loofboro, in which a large number took part. The attendance at the meetings was good, with the exception of Friday. Delegates from the Societies at Milton, Milton Junction, Walworth and Albion being present, and throughout the sessions we listened to some very earnest, instructive and helpful sermons. We feel that good has come from them.

Two of the "River boys" are attending Milton College this term; we hope more will attend this winter.

A Christian Endeavor social was held at the home of Mr. and Mrs. Wade Loofboro a short time ago. A musical program was presented, consisting of one recitation, solos, duets, quartets, instrumental music, etc. A goodly number were present, all having what they expected, "a good time." Each year our society helps to pay the pastor's salary, besides paying other expenses; also, different members act as janitor of our church, "taking turns." Although our society is small and there is not much we can do, yet we want to do "what our hands find to do," that it may be said of us, "they have done what they could."

M. E. R., Cor. Sec.

### GOD'S LAW.—Psa. 119: 165.

BY MRS. H. L. HULETT.

"Great peace have they who love thy law;"  
Thus a sweet singer long ago,  
With chastened soul and pure intent,  
To God's own truth gave utterance.

Not of the man-made law spoke he—  
The senseless rites of Pharisee,  
The burdens by the priesthood thrown  
On laden souls, with sins weighed down,

But of commandments carved in stone,  
Fashioned by God's own hand alone,  
On Sinai's Mount mid thunder-crash,  
Loud tempest's roar and lightning-flash.

Immortal, perfect, just, they stand  
A monument eternal, grand;  
A testimony to God's might,  
A lofty standard of the right.

Christ kept the law. Mid sufferings oft,  
Hungering, friendless, tempest-tossed,  
Yet gave he full obedience;  
The peace of God his recompense.

Lovingly, gently calleth he  
"Take up thy cross and follow me."  
Dare we then to our Leader say  
In "this" or "that" we'll not obey?

Nay, he who willfully doth break  
One law, in all hath sinned. Thus spake  
The inspired writer. Shall we then  
Our great Law-giver thus offend?

And we to whom the Sabbath light  
Hath come, with radiance clear and bright,  
Shall we neglect our God's demand  
Nor yield consent to this command?

Placing it not above the rest,  
But, sowing with a prayerful zest  
And careful hand, the Sabbath seed,  
That men its equal claim may heed.

"Great peace have they who love thy law"  
Sang the sweet singer long ago  
Thus loving, shall the dove of peace  
Brood o'er our souls without surcease.

# Children's Page.

## A BEDTIME RHYME.

BY G. A. BURDELL.

Nodderly, nodderly, nee!  
You never can guess what I see!  
Three little chicks,  
On very red bricks,  
A-hunting for little worms three.

Nodderly, nodderly, nee!  
You think you can guess what I see?  
A frog that will wink,  
And a goose that can think,  
And a gobbler that gobbles for me!

Nodderly, nodderly, nee!  
And now do you know what I see?  
Three little kittens,  
With white little mittens,  
All climbing the trunk of a tree!

But, nodderly, nodderly, nee,  
How many things sweeter I see—  
The swallows are nestling,  
The robins are resting  
And singing at twilight to me.

And, nodderly, nodderly, nee!  
Yet dearest of all that I see—  
At the top of the stair,  
Awaiting me there,  
In nighties, my little girls three!

And still it is nodderly, nee,  
For very soon now we shall see  
Three little heads  
In three little beds,  
As sleepy as sleepy can be.

And here is the last nodderly—  
The last that you and I see!  
For sleep brings a dream  
From the full moon's beam  
And hushes my little girls three.

—Outlook.

## THE STORY OF A PET FLYING SQUIRREL.

BY THE OWNER.

Several years ago I was presented with a young flying squirrel, and as it was too young to remember its woodland home, it soon became a very happy and dainty pet. It had built for its use a large airy cage, some eighteen inches high, and nearly two feet long, and about fifteen inches wide, as nearly as I can remember. This cage had boards on ends and for bottom of cage, and was covered with a strong wire netting that was fine enough to protect the occupant from the attacks of cats or dogs or other outside enemies, and yet open enough to admit plenty of fresh air constantly. At first he was fed on milk, and he always had water to drink whenever he wanted it. After a few weeks he could eat the meats of nuts, and by and by he could get the meats out himself. This he accomplished by boring a hole through the nut with his tiny sharp teeth, but I do not think any one but a squirrel could have taken the meat from a nut that way. He would amuse himself for an hour or more at a time, running over the wires and bars of his cage. There was no wheel in the cage, as he was a little creature at best, and we feared he might get injured with it. He had a little blanket suited to his size, and when he took a nap he would roll himself up in it, so there was only a soft white ball to be seen. Though every member of the family at some time or other tried to watch the tiny squirrel roll himself in his blanket, no one ever saw the whole process, as he seemed to know when he was watched, and would stop his work with a merry twinkle of his bright eyes till the watcher's attention was for a moment arrested, and on glancing back only a soft white ball was visible. A dainty creature was Mr. Squirrel, seeming to fully appreciate his neat and comfortable home supplied with everything he needed. He was a neat house-keeper, airing his blanket two or three times a day by spreading it out on the cross bars of his cage. By nature I think he preferred

the night for exercise, but as I was an invalid shut in from out-door life while he lived, he soon learned to watch for my coming, and the sound of my wheel chair was the signal that gave life signs in the little white ball, and often he would seem to exert himself for my amusement a long time. After some five or six years of enjoying this pet, there came a morning when he did not come out to meet me, and when at noon he was still quiet, a gentle hand unrolled the little blanket to find only a dead pet. There were no signs of suffering in the position of the frail little creature that lay as if asleep, and it may be he had lived his allotted time, as he must have been five or six years old. I missed my pet a long time, as did all the family; for even a little flying squirrel had helped to brighten many weary hours for a helpless invalid, and so the brief life had not been lived in vain. I almost forgot to say a squirrel laps up its drink just as kitty does hers.—*Christian Work.*

## A DOGS' HOSPITAL.

Yes! my dear children, there is such a place. There is a very nice dogs' hospital in New York City, and I went to see it myself the other day.

Way down in a side street on the upper side of the way there is a stable. Over the door of this stable stands a wooden horse, who is in the act of prancing out into the street. He is painted white. On the second floor of this stable, and behind this white horse, up a flight of very narrow stairs, you find the hospital I have spoken of.

Here in nice cages, nicely carpeted with straw (all of them clean as wax and smelling not unpleasantly), live the sick dogs. "But what is the matter with that little skye, who is howling so dismally in yonder corner?" you inquire. "Oh! only the bronchitis," answers the doctor in charge of the sick animals, "although he may not sound so." As we pass in at a little gate we almost trip over a small King Charles spaniel, who is limping about with a bit of wood apparently tied to one foot. "Poor Prince, he has broken his fore-leg," explains our show-man, "but he is getting better fast, and will soon be able to get about without that splint." A large St. Bernard is lying on a table. Two doctors are at work upon him. One is holding him down, while he encourages the poor fellow with kind words and soothing pats. The other man is cleaning out this patient's ear with a long piece of cotton, wound on a stick. "Poor doggie, good doggie, lie still, it will all be over soon," explains the kind man who holds him. And the sagacious animal, suffering very much, looks up into his doctor's eyes with a helpless, appealing look, which is full of confidence nevertheless. He knows that it is all for his good, and that these human beings are kind ones; but what a delighted and relieved dog he is when finally all over he jumps down from that horrid table of suffering and dashes about the room wagging his tail and shaking with suppressed energy.

A large porcelain bath-tub, in a far corner of the room, is prepared with warm water and soap to give another sick doggie a bath. Towels and sponges, just such as you and I would use, my dears, are scattered about for the use of the dogs. Through a small door one catches a glimpse of vines, shrubs and blue sky. One seems to be living in the coun-

try; but no, these plants and vines are only set artfully about upon an old tin roof, to look like a garden, for Mr. Doggie to go out and play in.

Here we found a limping skye terrier, whose hair was not so luxuriant as it should be, enjoying the air. Two wicked-looking bull dogs, with enormous heads, great human eyes, and very bandy legs, next attracted our attention by howling in the most curious fashion. "Why do they howl like that?" I inquired. "Are they very fierce?" "Oh, no!" answered the showman. "They are just showing off. We taught them to sing, as we call it, and now whenever I come near their cage they begin to howl because they think they must do it."

We stepped in and looked at the corner for cats before we left this interesting place. Three fine angoras were cuddled lazily up in their cages amidst the straw. One deigned to stretch herself and yawn at me, but the others only blinked. A sick cat does not like to disturb itself. Bidding our show-man good-bye, we patted the little King Charlie, with his mended leg, on the head once more, and turned to go down the narrow stairs out into the street.

"What a fascinating place," said I to my companions as we stepped out of the door. "I did not know there was such a place as that in the city." "Neither did I," answered my friend. "Why, if I were ill, I should almost be willing to go there myself."—*Examiner.*

## 'LONG COMES 'LIZA WITH THE BROOM.

Just as soon 's I get to playin'  
Noah's ark or train of cars,  
Out there in a nice warm kitchen,  
Trouble's in for me—my stars!  
'Long comes 'Liza with the broom:  
"Look out now, I've lots to do;  
Clear your duds out of my way—  
Can't be bothered here by you!"

Then I think I'll try the stoop;  
So I move as meek 's a lamb.  
Get to playin' nice as ever—  
Out comes 'Liza's broom, *ker-slam!*  
"Come now, boy—you're in my way!"  
Out she flies. "I've got to sweep!"  
My Noah's ark, my cars, and me  
All go tumbling in a heap.

"Want to sweep me off the earth?"  
That's how I talk back to her;  
But it's not a mite of good—  
'Liza comes with such a whir,  
Sweepin' dust right in my face,  
That I have to cut an' run,  
Glad to hurry from a place,  
Where's there not a bit of fun!

When I have a little boy,  
He shall play just where he likes,  
Litterin' up the kitchen floor  
All he wants to, makin' kites,  
Pastin' scrap-books, playin' cars—  
Jolliest place in all the town;  
There sha'n't be a 'Liza then  
Always bossin' my boy roun'!

—Harriet Francene Crocker, in *St. Nicholas.*

## STOPPED AT THE RIGHT PLACE.

Mabel, a very circumspect and conscientious young maiden of four, was sent into the parlor to entertain a caller for a few minutes until her mother could appear.

The conversation drifted to Mabel's intellectual acquirements, and the visitor asked, "And do you know the alphabet, Mabel?"

"Yes, ma'am."

"Well, will you say it for me?"

Mabel began very glibly; but after three or four letters she stopped abruptly and said, "If you please, ma'am, I guess I'd better not."

"Why?" asked the other in surprise. "What makes you think you had better not?"

"'Cause," replied this exceptionally discreet young woman, "that's about all I know, and mamma says I mustn't tell all I know."—*Little Christian.*

## 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 goods and to communicate, forget not."—Heb. 13:16.

LONDON, ENG., MILL YARD CHURCH.—On Sabbath-day, Oct. 1, we had a baptismal service. The candidate was Charles Richardson, son of our church secretary. The service was an impressive one and the example of the young brother who thus put on Christ cannot but have a good effect upon us all. This makes the third person baptized since Dec. 31, 1897. He was received at the annual church meeting held the evening after Sabbath, Oct. 8. We have thus received three members during the past year, and among the causes of thankfulness for these blessings is the fact that all these are young men, and all are determined Sabbath-keepers and are pursuing callings in life in which they will be enabled with God's help to keep the Sabbath. Last Sabbath (Oct. 8) we observed the Lord's Supper, and in the evening held the annual church meeting at the home of Bro. Guinibert.

At that meeting, besides receiving the member referred to, we elected as deacon, to fill the place of our late Bro. Molyneux, Mr. William O'Neill, of Eastleigh, Hants. We thought of choosing two deacons, one among our non-resident members and one from those in London, but a choice was not clearly indicated and so the matter was passed for the present. Bro. O'Neill visits London from time to time, and is most zealous in the cause of truth and reports a continued interest in his neighborhood in the subject of the Sabbath.

We also elected a committee, consisting of the pastor, secretary and Bro. Barber, to consult with the committee of the Dutch churches in arranging for the session of the European Association, to be held next year. It was voted that we ask the church at Natton to appoint some one to act with our committee. We heartily approved the suggestions made by the Dutch committee, only in addition giving as our opinion that in the constitution of the Association there should be a clear definition of what constitutes a "Seventh-day Baptist church," inasmuch as the Association is to be composed of "Seventh-day Baptist churches."  
PASTOR.

ADAMS CENTRE, N. Y.—Sabbath-day, Oct. 8, 1898, was the thirtieth anniversary of A. B. Prentice's pastorate of the Adams Seventh-day Baptist church. The Sabbath-school class appointed for that day to attend to the floral decorations, "having for its teacher Mrs. Flora Babcock," remembering it was just thirty years since Mr. Prentice came to be our pastor, thought it fitting as a tribute of respect to him in appreciation of his labors, "and also to place the event before the church members who in this busy life had not noted the flight of years," to make the decorations tell the story.

On the platform both sides were massed, palms, begonias, cannas, and other plants, the orchestra rail and all about the desk were twined and wreathed with festoons of running pine, while large quantities of nasturtiums of every shade and hue lent their sunlight, being supported from beneath by clusters of the purple wild aster. Suspended amid the green drapery of vines, at the right of the desk

front was a large wine-velvet plaque on which rested the figures '68, made of the golden autumn leaves of the beautiful cut-leaf birch, signifying the date of his coming, and another at the left bearing the figures '98, the present date, while immediately in front amid flowers and vines, hung a velvet panel of same hue as the plaques, having on its surface the number 30 in large gold figures, which told in a silent, impressive manner the story of the life work of our pastor among us.

The services were appropriate to the occasion; and as neither the pastor nor the class knew what each intended to do, it seemed both were led by an unseen hand. The pastor gave a brief history of the church, and preached a short sermon. From this, his history, we gather a few facts, his consent being given, that we send them to the RECORDER for publication, thinking they may be of interest to many of its readers who have once lived among us.

Soon after 1800, two men with their families, Ethan Green and Joseph Witter, settled in this region. Soon others followed. The church was organized June 9, 1822, with 13 members. The church building was completed in 1837, and opened for service the second day of July. In 1868 it was enlarged by adding 18 feet to its length. The erection of the tower and steeple, and the construction of the basement rooms, other changes and improvements, have since been made. In seventy-six years the church has had nine pastors viz.: William Green, Halsey H. Baker, Eli S. Bailey, Joel Green, Giles M. Langworthy, Alexander Campbell, Geo. E. Tomlinson, Asa B. Prentice; at brief intervals also, William Quibell, Enoch Barnes and Herbert E. Babcock supplied the pulpit. During Mr. Prentice's thirty years' pastorate, 291 have been added to the church and 143 have died. The present membership of the church is 268. He has preached 2,475 sermons, an average of 82½ a year, has conducted 371 funerals, an average of over one a month, and has married 161 couples. The text of the first sermon he preached to the church, 30 years ago, was, "We are laborers together with God." 1 Cor. 3:9. His text this anniversary was, "We preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake." 2 Cor. 4:5. In this sermon he especially emphasized the thought that the pastor is responsible to his Lord, and for his sake is to serve the church; that as leader he is seeking to promote the business for which every member is pledged to work equally with himself.  
E. A. T.

OTSELIC, N. Y.—We note with pleasure that Rev. J. G. Burdick came to us on the morning of the 14th. We thank the Lord for his safe arrival. The continued storm suggested that we remain at home over the Sabbath. By invitation of Pastor Swinney, Bro. Burdick occupied the pulpit of the DeRuyter church Sabbath morning. The audience really enjoyed the conference which followed the preaching service.

The weather being more favorable Monday morning, we rode over to Otselic and gave notice through the school for preaching service at the Otselic church on Tuesday, the 18th. Made several calls among the farmers in an adjoining school district, and left an appointment for a meeting for Wednesday evening.

It was a matter of regret that some of the friends whom we wish to have with us were ill. The meeting at our church made a good impression. The sermon was appropriate and the half-hour spent in sacred song was enjoyed by all. Appointments are out for the rest of the week at Otselic; also for Sabbath afternoon at Lincklaen, and for Sunday afternoon, the 23d, at South Cuyler. The Quarterly Meeting is to be held at Cuyler Hill on the 29th inst.

OCTOBER 18, 1898.

L. M. C.

PLAINFIELD, N. J.—Last Sabbath and Sunday the Thirty-first Anniversary of the Plainfield Young Men's Christian Association was celebrated in many of our churches, by addresses from prominent Y. M. C. A. workers, special offerings, music, and other appropriate services. In our own church the annual report of the Association was read by Mr. D. E. Titsworth, a former Director, in the absence of Supt. H. M. Maxson, the present Seventh-day Baptist Director, who also supplemented the reading by some interesting statements concerning the past relation of our church to the Association. And Mr. Donald MacColl, State Secretary, spoke of the general work and principles of the Y. M. C. A., in a manner always clear and strong, and, at times, very tender. From the first this church has been one of the most prompt and liberal supporters of the Association, and furnished the largest single contribution toward the cost of its excellent building.

PASTOR MAIN.

CHICAGO, ILL.—Fifty-two people—large and small—from the Chicago church and society, attended the General Conference.

At the Sabbath services during the past few weeks, the congregations have varied from sixty-five to eighty-five.

Baptism was administered to two adult candidates on Friday night, Sept. 30. The covenant-meeting, which preceded, was one of deep interest and tenderness, long to be remembered, but not easily reported.

Three new members were received by letter on Sabbath-day, Oct. 1.

The pastor is preaching along the line of the higher Christian life.

The C. E. Society is very wide-awake and vigorous. The half-hour meetings following the Sabbath-school each week, are prompt and inspiring.

Our Sabbath-school is remarkable in holding the interest of the adults. Nearly all who attend the church services remain to it.

Evangelist Saunders and Pastors Peterson and Cottrell have made us recent visits. Their hand-shake was cordial, their words helpful. Peterson's sermon on the three reasons why the Bible is a silent book to anyone, was full of seed thoughts. Cottrell was vigorous and stirring, as usual. As for Saunders there are no two adjectives that can describe him.

Dr. Lewis has four children who are either members or regular attendants of our church, but one of these is soon to accompany her mother back to Plainfield.

Our membership is drawn from all directions. It is pleasant to see how soon the transplanted slips take root in the new soil, and begin to bear fruit.

MILTON, WIS.—A very pleasant social event in the life of this quiet town was the golden

wedding of Mr. and Mrs. Robert Williams. They were natives of Darien and Alden, N. Y., and were married Oct. 11, 1848. Six years later they moved to Wisconsin, living for three years in North Johnstown, after which they moved into the village of Milton, where they have resided for the past forty-one years. During most of these years Mr. Williams has been a prominent figure in the mercantile business of the place, having been succeeded a few years ago by the present firm of Dunn, Boss & Co. Naturally they had a large circle of acquaintances who were also their friends. Of these friends nearly one hundred gathered at their pleasant home last Tuesday, to celebrate with them the golden day. It was not altogether a surprise, and yet it possessed, to the long married couple, some surprising features—a kind of “unexpected surprise.” Their daughter, Mrs. F. C. Dunn, had proposed to invite in a few friends for an informal reception. This they expected. But that so many should come, and that such golden tokens of esteem should be brought was wholly unexpected. A delightful little luncheon was served, after which Dr. Platts, in behalf of the company, made a neat little speech, extending congratulations to the worthy couple. Pres. Whitford offered prayer, Mrs. B. H. Stillman read a few lines of poetry written for the occasion, and Mr. Williams feelingly responded to these cordial greetings. Altogether it was a most enjoyable occasion.

We are having a very remarkable autumn. It is now almost the middle of October and there has not been frost enough to injure the most tender garden plants. Our church services are more largely attended than usual, including the Friday-night prayer-meetings. The pastor has recently spent a Sabbath at Grand Marsh, assisting in the dedication of the new church at that place. Last Sabbath we had no preaching on account of the Quarterly Meeting at Rock River. The next session of that body will be held with us in February, 1899.

COR.

**BOULDER, COLO.**—It was my privilege to spend last Sabbath with the little church in Boulder. This city of 5,000 inhabitants, situated more than a mile above sea-level, nestles securely at the foot of the mountains, at which one never tires of looking in their varying tints of light and shade.

The stranger notes the predominance of small, one-story houses, which make one wish they would be a little more ambitious and build higher. There are a great many pioneer houses within a short distance of the city, where people are beginning life on a very small scale with the hope of prosperous times and better accommodations in the future. Two days were very pleasantly spent in the home of the pastor, Rev. S. R. Wheeler, and with Mr. and Mrs. O. D. Williams. By the kindness of the former, I saw something of the city, the buildings and grounds of the Western Chautauqua, the State University, and best of all, had a glimpse of the grandeur and wild scenery of Boulder Canyon. Its narrow mountain road, winding along the creek, around huge masses of overhanging rocks, rising hundreds of feet in mid-air, gave a series of wonderful scenes that make one wonder what the next curve will reveal. A narrow-gauge railroad on the other side of Boulder Creek climbs the mountains, seem-

ing, at times, almost poised in air with its sharp curves and high embankments.

Our people have a substantial little church, neatly furnished, in which gathered a congregation of forty or fifty. A Sabbath-school of good proportions followed the morning service. The younger ones went to the basement for lesson-study, while their elders remained in the audience room of the church. The school is efficiently conducted by Mr. Bert Clark.

They give strangers a hearty welcome in Boulder. Many times was the question asked: “Have you come to stay?” Let us remember our little churches and our isolated membership, both in our prayers and with words of encouragement and sympathy.

MRS. THOS. R. WILLIAMS.

DENVER, COLO., Oct. 17, 1898.

## IN PATIENCE POSSESS YOUR SOUL.

Thomas A Kempis utters the cry of many a heavy heart when he says: “O Lord, my God, patience is very necessary for me, for I perceive that many things in this life do fall out as we would not. For whatsoever plans I shall devise for my own peace, my life cannot be without war and affliction.” Some persons appear to bear life’s heavy burdens with smiling faces and serene hearts; but the great majority are intolerant of these things; sullenness takes the place of serenity, and petulance supplants patience in the soul. The conditions in which we find ourselves are in a large measure responsible for our mental and spiritual attitudes; the things that can be borne with a reasonable degree of patience to-day may be resented as too heavy to be endured to-morrow. If we could but master Paul’s philosophy of life, and be content and at peace in mind and heart under favorable or provoking circumstances, it would be easier to reach that sublime height of faith where we could “glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope.”

It frequently happens that persons lose heart because they are placed in an environment that seems to them unfavorable either to their own spiritual development, or to their usefulness as servants of God. They possess talents and are willing to use them and to devote themselves to God’s service, but the soil seems forbidding and the seed wasted. It is easy to forget that many beautiful flowers bloom in obscurity, that in every portion of God’s great harvest-field the toilers are working out his plans, and that no effort of theirs is futile or unrewarded. We need to have patience to stand where he stations us, and to leave the rest with him.

“We sometimes wonder why our Lord doth place us  
Within a sphere so narrow, so obscure,  
That nothing we call work can find an entrance—  
There’s only room to suffer, to endure.  
Well, God loves patience; souls that dwell in stillness,  
Doing the little things or resting quite,  
May just as perfectly fulfill their mission—  
Be just as pleasing in the Father’s sight.  
This to me is life—  
That if life be a burden, I will join  
To make it but the burden of a song.”

Then, we need patience to endure. One’s own mistakes and failures are often his greatest block of stumbling. How many times we are caught unawares by the adversary, and in spite of fixed determinations to come off more than conqueror, we find ourselves in the dust and humiliation of defeat. Then follows a period of self-distrust and self-depreciation. But it is just here that the grace of patience should be exercised, for the despondency that follows defeat weakens the good purposes of the heart, and makes it all the more easy for the invisible powers of evil against which we wrestle to claim dominion over us. We

should be patient with ourselves, not condoning our blunders, but encouraging our souls, in spite of failure, to attempt to mount to still higher heights.

But it is well to possess a large measure of patience for the weakness and idiosyncrasies of other people, and to act as a buffer for the vexations, disappointments and embarrassments that emanate from them. Sometimes our turbulence of mind may be caused by a supposition having no foundation whatever, and if we knew all the facts in the case we might find that we were provoking our souls to disquietude without cause. Nevertheless it is one of the most difficult achievements of Christian experience to be patient when one’s motives are misconstrued and his good is evil spoken of, or when under the lash of unkind criticism, or in the fire of temptation, or in the valley of defeat, or when bearing the galling cross of disappointment, or the crushing burden of sorrow. But this achievement is possible, and those who accomplish it are sure to win the favor of God, as well as the approval of their own hearts; for as Peter says: “This is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God.”

Be brave of heart and courageous of soul to endure “the trying of your faith” which “worketh patience,” and enables you to “receive the promise.”

“I will not faint, but trust in God,  
Who this my lot hath given:  
He leads me by the thorny road  
Which is the road to heaven.  
Though sad my day that lasts so long,  
At evening I shall have a song:  
Though dim my day until the night,  
At evening time there shall be light.”

“My life is but a working day  
Whose tasks are set aright:  
Awhile to work, awhile to pray,  
And then a quiet night.  
And then, please God, a quiet night  
Where saints and angels walk in white:  
One dreamless sleep from work and sorrow,  
But re-awakening on the morrow.”

—*Christian Advocate* (N. Y.)

## BOOK NOTICES.

**A FENCE OF TRUST.**—By Mary F. Butts. Published by United Society of Christian Endeavor, Boston and Chicago. 5 x 7¼ inches. Cloth. Illustrated. 25 cents.

The little poem beginning, “Build a little fence of trust around to-day,” has sung its way into innumerable hearts; but that is only one of scores of beautiful heart-songs written by Mrs. Mary F. Butts. This collection of her poems ought to receive a wide welcome. Here are comfort for the sorrowing, inspiration for the despondent, cheer for the gloomy. Her limpid verse moves smooth and clear, expressing simply lofty thoughts and deep experiences. As a gift-book the little volume is unexcelled. It will be prized by lovers of poetry and by seekers after the higher life. Here is an example:

## CONFESSION.

“Not when I feel my neighbor’s fault  
Does help come from above;  
Not when I mourn his littleness,  
His lack of generous love;  
But something great and sweet and kind  
Seems near to help and bless,  
When I confess with penitence  
My own unworthiness.”

**SELF CULTURE** has enlarged by many pages, added illustrations to its attractions and is now presenting an exceedingly interesting, well-edited monthly, covering so much of current and past interest that it must appeal to a wide and delighted audience. Among leading contributors of the present month is Professor J. Laurence Laughlin, of the University of Chicago, who discusses Socialism in the Price Question, citing the remark of a prominent political manager in Illinois who declared “I care very little for silver in itself, but I am for the masses against the plutocrats.” The dangerousness of this kind of philosophy and the call of the democracy to confront and down it, is made very urgent by the eminent economist. Professor Goldwin Smith discusses the Prohibition Plebiscite in Canada, and there are many other things of interest, handled by clever and capable writers. With the price at \$1.00 per year, 10 cents per number, it must take a high place among the cheaper, but excellent magazines. The Werner Company, Akron, Ohio.

## Popular Science.

BY H. H. BAKER.

### Apparent Furniture.

Not one of a thousand of the pieces of furniture placed on the market is made of the kind of wood that you see. In parlor, dining-room and bed-room suits, whether in mahogany, birds-eye maple, black walnut or even quarter oak, no matter which, or in all together, is there enough of the wood you see to make a wash-stand.

I am not saying but what the furniture is just as substantial, and will answer every purpose just as well, as though made of solid wood; yet it is all in appearance, and in that only, for the furniture is made, or, rather, built up, out of the cheapest wood that grows, such as hemlock, spruce, elm, basswood, popple, or any that may chance to be at hand, having no market value.

It is "science" that has made the change from solid wood, and it has become very "popular," especially among manufacturers. The furniture is exceedingly beautiful, perfectly symmetrical, warranted to be solid and substantial in all its parts. The price is within reach, and you purchase the handsome bed-room suit of mahogany or birds-eye maple, feeling satisfied that you have splendid pieces, made of the choicest wood, and at a figure perfectly satisfactory, when in fact the valuable wood in all the suit put together would not make a stick three inches square, and six feet in length.

How was this substantial, beautiful bed-room suit made? The outside surface is hardly as thick as the thinnest card-board. It takes from thirty-two to forty to measure an inch. The rest is made of elm or basswood, and takes from twelve to sixteen to measure an inch. Then will come cheaper wood, until the desired thickness is obtained. These thin strips, after being thoroughly kiln-dried, are laid side by side until the length is obtained; then they are coated with glue, and another layer is put on at right angles, or cross-wise, and coated with glue; thus it is built up until thick enough for use; when pressed solid together and when dry, it forms a board that will never warp, nor swell, shrink or crack, and is stronger and more substantial than solid wood. A panel built up may consist of from six to eight distinct and different kinds of wood. The interior of a drawer, where it comes in sight, may be covered with a veneer almost as thin as gauze, yet after all this building up, the articles manufactured are cheapened in value, but retain their richness and perfection.

Some years since, a gentleman in Illinois sent me at New York three curly black-walnut logs, also a dozen or more of what he called "warts," but I called them carbuncles, to be cut into veneers. When done, I was astonished at the great number of square feet of veneers those logs made. The carbuncles were porous, and a firm piece larger than a foot square could hardly be found. This rendered the veneers unsalable. Although the pieces were small they were beautiful. After keeping them for some three years, I had the pleasure of donating them to a charitable institution in Ohio, for covering backs of brushes. I afterwards heard that the carbuncles were far more pleasant than painful. Better have your furniture veneered than your character.

### Russian Improvements.

Science, at last, appears to be making progress in Russia, especially in the manufacture of cotton and woolen goods.

In a recently published paper by Viadimir P. Polevoy, of the great Yaroslavskaja cotton mills, mention is made of the increase in number of new and improved mills, also of the enlargement of existing mills, with the addition of improved machinery, both in spinning and weaving. These, Mr. Polevoy holds, are evidences of increased industry along this line.

It appears also that the machinery for these improvements is of Russian make, which shows an advancement in mechanical science.

Mention is also made of the care taken by the owners for the workmen, designed to improve their physical, moral and mental condition, also their personal habits.

Russian engineers are now engaged in constructing and equipping the longest line of railroad in the world.

In the development of agricultural implements, great progress has been made within the past few years, and latest, and best of all, and the most noteworthy, is the invitation given by the Czar, or Emperor, to all the civilized nations in the world, to meet in convention, and agree to measures by which standing armies may be dispensed with, and preparations for war entirely cease; that war and its awful consequences may be abolished; that nations, instead of resorting to arms to settle any questions that may arise, shall submit their claims to arbiters and abide their decisions.

### "THE ENGLISH FATHERLAND."

To-day we Americans stand at the entrance of a new period in our history, gazing into the vista of the future and trying to read our fate in the dim and fitting forms which meet our view; for our eyes have opened from the dream of self-complacency to find that we are not alone in the world. We perceive more clearly than before that to live is more than self-existence, to realize that life carries with it responsibilities to others, that our sympathies must be broadened till they pass beyond our borders to people of other lands and climes.

After this sudden awakening, our first consciousness is of one people, one nation, which enters into our feelings, sympathies and aspirations more directly and more entirely than any of the others. It is the people of the Island of Great Britain. They, throughout the war, have been certain and steadfast friends. This has been for many of us, no doubt, a fact hard to reconcile with our preconceived notions; for the knowledge of our past, gleaned from the old-fashioned school histories which laid such stress on the two wars with the motherland, that of 1776 and that of 1812, has made the name of British and enemy apparently synonymous. Add to this that, by an almost unconscious narrowing of the meaning of the word English, it has been made to connote only the peoples of Britain and her colonies, while on the other hand the name American has come to designate, in the common mind, a separate and peculiar people, completely foreign to the English. English and American stood in opposition. History was being buried under fictitious definitions.

It is time for the good word English to renew its ancient meaning and to connote all who speak the common language and are equal heirs of the noble English traditions. Let us change a popular German patriotic song and sing: "Where is the English fatherland? where'er the English tongue is spoken and sung. There is the English fatherland."—*Self Culture.*

## Sabbath School.

### INTERNATIONAL LESSONS, 1898.

#### FOURTH QUARTER.

Oct. 1.	Reformation under Asa.....	2 Chron. 14: 2-12
Oct. 8.	Jehoshaphat's Good Reign.....	2 Chron. 17: 1-10
Oct. 15.	The Temple Repaired.....	2 Chron. 24: 4-13
Oct. 22.	Israh Called to Service.....	Isiah 6: 1-13
Oct. 29.	Messiah's Kingdom Foretold.....	2 Chron. 30: 1-13
Nov. 5.	Hezekiah's Great Passover.....	Isiah 11: 1-13
Nov. 12.	The Assyrian Invasion.....	2 Kings 19: 20-22, 28-37
Nov. 19.	Manasseh's Sin and Repentance.....	2 Chron. 33: 9-16
Nov. 26.	Temperance Lesson.....	Prov. 4: 10-19
Dec. 3.	The Book of the Law Found.....	2 Kings 22: 8-20
Dec. 10.	Trying to Destroy God's Word.....	Jer. 36: 20-32
Dec. 17.	The Captivity of Judah.....	Jer. 52: 1-11
Dec. 24.	Review.....	

### LESSON VI.—HEZEKIAH'S GREAT PASSOVER.

For Sabbath-day, Nov. 5, 1898.

LESSON TEXT.—2 Chron. 30: 1-13.

GOLDEN TEXT.—Yield yourselves unto the Lord, and enter into his sanctuary.—2 Chron. 30: 8.

#### INTRODUCTION.

Hezekiah was one of the good kings of Judah; we may even say that he was one of the best. The son of Sirach says that all of the kings of Judah save David, Hezekiah and Josiah failed because they forsook the law of the Most High. Ecclus. 49: 4. This is certainly high praise for Hezekiah. It is thought by many that some of the events of Hezekiah's reign are recorded out of their natural order. It seems hardly probable that the king would have had such magnificent treasure to display to the ambassadors of Merodach-Caladan after the king's house and the temple had been stripped for the "present" to Sennacherib. "In those days" of 2 Kings 20: 1 is a very indefinite date. Isa. 38 is therefore put with the daily readings for this week.

Hezekiah was a great reformer. Other kings had instituted slight reforms; but Hezekiah was thorough in his reformation. Others had undertaken to remove the high places; Hezekiah was so diligent in taking away these places of worship that the emissary of Sennacherib taunted him with destroying the places of worship of his own God. It is concerning one feature of Hezekiah's reformation that we study especially this week.

#### NOTES.

1. *And Hezekiah sent to all Israel and Judah.* The invitation is given not only to the members of his own kingdom but also to members of all the tribes of Israel. It may not be certainly inferred from this verse whether the time was before the destruction of Samaria or not. For there were a few Israelites left of the Northern Kingdom after the many were carried away by their conquerors. *And wrote letters also to Ephraim and Manasseh.* This line is parallel to the preceding line. "Ephraim and Manasseh," as the two larger tribes, are spoken of representatively for all. *To keep the passover.* See Exod. 12, and Num. 9.

2. *And all the congregation in Jerusalem.* The word translated "congregation" usually refers to the people assembled in a religious capacity. It is evident that Hezekiah had already interested the people of Jerusalem in his reforms. *In the second month.* The law allowed that those who were unable to celebrate the passover in the first month should do so on the corresponding days of the second month. Hezekiah was seemingly obliged to defer the celebration this year in order that time might be had for the purification of the temple and the cleansing of the priests. It is evident also that he expected to secure a larger crowd by giving a longer notice.

3. *At that time.* That is, on the fourteenth day of the first month, or possibly the time referred to in the latter part of chapter 29.

4. *And the thing pleased the king.* Much better in R. V. "The thing was right in the eyes of the king." "The thing" is the celebration of the passover by all the people in the second month.

5. *So they established a decree.* The people were acting along with the king. *From Beersheba even to Dan.* This is the stock expression to signify from one end of the land unto the other, as we would say, "From Maine to California." *For they had not done it of a long time in such sort as it was written.* The phrase "of a long time" is replaced in the R. V. by "in great numbers." The great majority of the Ten Tribes had not celebrated the passover since the division of the kingdom. It is very likely also that many of the Jews had neglected to observe this feast. In fact, if anything may be inferred from the silence of the sacred writers, we may conclude that the feast of Passover had almost sunk into oblivion, for it is not mentioned from the time of Joshua unto Hezekiah.

6. *The posts.* We would say "the runners," or "the messengers." There was, of course, no regular postal

service at that time. *The king and his princes.* The "princes" are mentioned frequently in connection with the king in the latter part of 2 Chronicles. It is possible that they shared in the government. *God of Abraham, Isaac and Israel.* The appeal was that they should return to the religion of their ancestors who had been wonderfully helped by Jehovah. *That are escaped out of the hand of the kings of Assyria.* Assyria was now almost at the summit of her power. Shalmaneser IV. [727-722] was one of the greatest of the Assyrian kings.

7. *And be not ye like your fathers and like your brethren.* That is, be not like those of the former time or of the present who have suffered the penalty of disloyalty to Jehovah. Even if the time of this chapter was before the destruction of Samaria, much of the Northern Kingdom was already laid waste.

8. *Now be ye not stiff-necked.* Do not be perverse or stubborn. *But yield yourselves.* Literally, "give the hand." *Fierceness of his wrath.* The writer of Chronicles would not teach that God is moved by angry passions like men; but speaks as he does for lack of suitable language to express the terrible penalty which falls upon men by reason of their rebellion against God.

9. The messengers were to show the reasonableness of coming to Jerusalem to worship, and of returning to obedience to Jehovah.

10. *The country of Ephraim and Manassah even unto Zebulun.* From the nearest even to the tribes farther distant. *They laughed them to scorn and mocked them.* Their message was apparently fruitless.

11. *Nevertheless divers of Asher, etc.* There were some that heeded. Compare verse 18 of this chapter where "many" of Issachar and Ephraim are also mentioned.

12. *Also in Judah was the hand of God to give them one heart.* The author esteems this readiness to reform as caused by a special divine grace.

13. *The feast of unleavened bread.* The passover is often called the feast of unleavened bread, because no bread made with leaven, or yeast, was to be used during all the days of the feast.

MARRIAGES.

DAVIS-IVINS.—At the parsonage, Shiloh, N. J., Oct. 6, 1898, by Rev. I. L. Cottrell, Mr. Hildreth M. Davis and Miss Hattie B. Ivins, both of Shiloh.

SMITH-COX.—At the residence of the bride's mother, Mrs. L. M. Milleson, in Jackson Centre, Ohio, Oct. 11, 1898, by Rev. A. G. Crofoot, Mr. George W. Smith, of Bellfontaine, Ohio, and Miss Myrtle Cox, of Jackson Centre, Ohio.

DANIELS-HARMON.—In Scott, N. Y., Oct. 12, 1898, by the Rev. B. F. Rogers, Mr. Elijah J. Daniels, of Tully, N. Y., and Mrs. Mary Harmon, of Spafford, N. Y.

SANDMANN-OTTO.—At the parsonage in Walworth, Wis., Oct. 12, 1898, by the Rev. S. L. Maxson, Mr. Henry Sandmann and Miss Elizabeth Selah Otto, both of Marengo, Illinois.

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 Shiloh, N. J., Oct. 3, 1898, Clara J., daughter of Walter G. and Jennie (Ludlam) Davis, after several months of sickness and suffering, aged 25 years.

Clara was baptized by Rev. T. L. Gardiner, and united with the Shiloh Seventh-day Baptist church Feb., 1889. With the exception of fifteen months spent at Cape May, where she was taken sick, most of her life has been passed at and about Shiloh. Before the end came, Clara came into the possession of a very clear and comforting hope. She looked forward with joy, anxious "to depart and be with Christ." I. L. C.

THE STONE AGE IN THE UNITED STATES.

BY W. P. CLARKE.

THE CLIFF DWELLERS.

While evidences of the Stone Age are abundant over the whole Western Continent, we shall speak only of that portion within our own limits.

The existence of pre-glacial man in this country has not yet been established. While there is evidence, particularly in New Jersey, tending to show that man inhabited the country before the drift period, on the whole we are inclined to render the Scotch verdict "not proven."

That the beginning of the Stone Age in the United States dates from a very remote period is certain. In this, and the succeeding article,

we shall refer to but two of the characteristic features of the Stone Age, as they seem to be of greater importance and interest. These are the Cliff Dwellers and the Mound Builders.

We think the former are the more ancient, and therefore consider them first. Cliff Dwellers is the term used to designate the people who once inhabited the canyons of Colorado, Utah, New Mexico and Arizona, long before the adventurous Jesuits pushed their way from Mexico into the vast wilderness to the North. Their dwellings were perched high up upon the cliffs of the canyons, difficult of access at the best, and in some cases only to be reached by descending the precipitous sides from above. Some of them were merely natural, shallow caves, walled up in front. Others were built of stone, laid up in mortar, containing many rooms. Some had two stories. In many cases the only entrance was from the roof, to which access was had by ladders. While no traces of metal tools are found, the Cliff Dweller was far in advance of the Indians of the South-west in the arts of working wood and stone; in the making of pottery and in weaving. The high altitude of these dwellings and the dry air of those rainless regions have combined to preserve the remains of this ancient race in a remarkable degree.

As one wanders about these communal cliff or pueblo homes, built of enduring stone, here and there still visible in the plaster is the print of a little hand which pressed it centuries ago. Here in the adobe niches are the trinkets of shells and turquoise, the jars, dippers and bowls still arranged on the shelf; the bone awl lies by the stone skinning knife; the stone axe and the stone handmill bear testimony to long-past industry. In the granaries are heaps of corn, and put away in pottery ollas and covered with stone lids are stores of grain and seeds for the planting which never came. The trodden, embroidered sandal and the broken loom are mute witnesses of the passing of human skill.

In shallow cave or walled-up room you may find the occupants of these deserted chambers, the farmer or artisan of that long-past day. The dead have small hands and feet, their knees are drawn up as in repose on the bosom of mother earth, and the long, fine, soft hair of auburn, chestnut or black, no less than the pale skin and cast of feature, differentiates them from their red Indian brother. About them lie the funeral "cajete" and the jars which held the three days' provisions for the soul on its way to Shipapu.

Who they were, whence they came and why and how they vanished, are questions apparently unsolvable.

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Special Notices.

North-Western Tract Depository.

A full supply of the publications of the American Sabbath Tract Society can be found at the office of Wm. B. West & Son, at Milton Junction, Wis.

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

THE 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 Sabbath-keepers in Syracuse and others who may be in the city over the Sabbath are cordially invited to attend the Sabbath-school held every Sabbath afternoon at 4 o'clock, at the residence of Dr. F. L. Irons, 117 Grace Street.

THE Seventh-day Baptist Church of Hornellsville, N. Y., holds regular services in the lecture room of the Baptist church, corner of Church and Genesee streets, at 2.30 P. M. Sabbath-school following preaching service. A general invitation is extended to all, and especially to Sabbath-keepers remaining in the city over the Sabbath. M. B. KELLY, Pastor.

THE 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.

THERE will be a Quarterly Meeting at East Portville, commencing on the eve of November 11, 1898. We expect that Rev. Geo. Kenyon, of Hebron, Pa., Rev. W. D. Burdick, of Nile, Rev. O. S. Mills, of Richburg, and the pastor of the Shingle House and Portville churches will be present. We are praying for the presence of the Holy Spirit and an abundant blessing. Let all the people come. J. G. MAHONEY, Pastor.

THE Quarterly Meeting of the Otselic, Lincklaen, DeRuyter, Cuyler Hill and Scott churches, will meet in the church on Cuyler Hill, the last Sabbath in October, 29th Inst. Eld. Swinney to preach Sabbath morning, at 11. Conference in the afternoon. Eld. Rogers, from Scott, at 7 P. M. Other appointments as the occasion suggests. We hope the friends may attend the service on both days, and seek truly a blessing on this meeting. L. M. C.

THE Seventh-day Baptist South-Western Association will hold its Eleventh Annual Session at Fouke, Ark., commencing at 10 o'clock, A. M., Nov. 24, 1898.

Business will be conducted according to the Associational Rules of Order.

G. M. Cottrell is appointed to preach the opening sermon. L. F. Skaggs, alternate. An hour each will be assigned to the Missionary, Tract and Educational Societies; also to the Woman's and Young People's Societies, if they are represented.

Executive Committee, S. I. LEE, President.

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Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1896.

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