

# THE SABBATH RECORDER.

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### TO-DAY IS OURS.



EVERY day is a fresh beginning,  
Every morn is the world made new;  
You who are weary of sorrow and sinning,  
Here is a beautiful hope for you,  
A hope for me and a hope for you.

All the past things are past and over,  
The tasks are done and the tears are shed;  
Yesterday's errors let yesterday cover;  
Yesterday's wounds which smarted and bled  
Are healed with the healing which night has shed.

Yesterday is a part of forever  
Bound up in a sheaf which God holds tight;  
With glad days, and sad days, and bad days, which never  
Shall visit us more with their bloom and their blight,  
Their fulness of sunshine or sorrowful night.

Let them go, since we cannot relieve them,  
Cannot undo and cannot atone;  
God in his mercy receive and forgive them!  
Only the new days are ever our own;  
To-day is ours, and to-day alone.

—Selected.

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BABCOCK BUILDING

PLAINFIELD N J

## Sabbath Recorder.

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

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

We listened to a paper by the Rev. Dr. Pidge on the "New England Sunday," which was read before the Baptist Ministers' Conference of Philadelphia, on the 21st of November. It was wholly historic, describing the type of Sunday-observance and of public worship in the early days of New England. It was a pleasant study in the theological archæology of Sunday "now gone forever," but it did not deal with the Sabbath question in any other way. In the discussion which followed, the deeper issues of Sabbath Reform were not considered, although no little sorrow was expressed that the decay of regard for Sunday has been so rapid, and that such serious results have come. Particular stress was laid upon the evil effects on church goers from the influence of the "Saturday entertainments and amusements," which unfit Christians to worship next day. Incidents were related wherein the entire conversation at the breakfast table—in Christian families—pertained to the "play" the family had attended up to midnight just preceding Sunday. While this was condemned and deplored, no speaker seemed aware that in leaving God's Sabbath, and his law which requires its observance from sunset, Christians have invited the results complained of. A conversation with the Secretary of the Philadelphia "Sabbath Association," after the public meeting, revealed the fact that he "is hoping" to find three men in each of certain districts of the city who will unite, thus securing an hundred or more men who will push the work of compelling the city authorities to execute the Sunday laws against "laundries," Jewish clothing stores, and similar "small fry." Nothing appeared in his plans touching the agitation of the fundamental issues of the Sabbath question. The religious side of the Sunday question seemed to have little place in the plans presented. They were in general accord with most that is called "Sabbath Reform," in connection with Sunday, weak attempts to execute dead laws, in wholly ineffectual ways.

W. F. CRAFTS, Reform Bureau, sends out doleful pictures concerning Sunday-observance during the last summer. He declares that the Omaha Exposition was open on Sundays throughout the season; that Sunday ball-games "have been more common this year than ever before;" that "jurors and even judges have been hostile, and Christian laymen, even Christian women, have been not infrequently outspoken on the side of" Sunday play; that "Sunday excursions have also increased, every military camp being utilized by the railroad and trolley companies for this purpose. Sunday camp-meetings have also co-operated with Sunday trains in many cases." This summary of facts accords with the observation of the RECORDER, and it comports well with the prominent fact that the defence of Sunday by Christians, for a year past, has been weak, spasmodic, and practically futile.

THE annual session of the "Wisconsin Rest Day Association" was held at Stevens Point, Nov. 17 and 18, 1898. W. F. Crafts, of Washington, D. C., secured the consideration of other questions of reform in connection

with the session. The Sunday reformers were glad to gain greater attention to their work in this way. Rev. Dr. Platts, of Milton, was commissioned to represent the SABBATH RECORDER and its publishers at the Association. A report from him will appear in our next "Sabbath Reform" number.

THIS habit of opposing by taking the negative side is likely to beget unhappiness and foreboding. If the morning is beautiful as a perfect day in June, your "off-side" man says "Yes, but it will rain before night." Oliver Wendell Holmes described such men as those who were always "at an acute angle with the rest of the world." It is easy to find some shadow for opposition when the habit is once formed. He whose negative elbows are always out will find plenty of people to run against. He will be well hated. The man who goes through life complaining and stroking the world the wrong way, will find it a sharp-clawed and scratching world. Never contradict a man on any trivial matter, never "take the other side," unless some great good demands it.

"TAKING the opposite side" is not likely to become a shining virtue. A story is told of a boy whose habit of complaining and objecting had become both prominent and chronic, to whom his mother said, "John, put some wood in the stove and do not grumble." His reply was, "You know I had just as lief put the wood in as not, but I vow I must grumble." Some people always take the opposite side in conversation, even in trivial things. This becomes a source of much needless disputation, which eventuates in no little trouble; sometimes in serious estrangement. He was a typical on-the-other-side Irishman who declared that he was indifferent as to the party with which he voted, but he "always went again the government."

JUDGING by the way in which some people shun obligation and shirk work in Christ's service, they would like a system of religion which is like a Kodak, or an electric light switch; a religion which will permit them to say to God, "I will press the button, but you must do the rest." Such men are as near rubbish in the Lord's vineyard as can be. If they ever get to heaven they will want an angel to keep their harp in tune, and play the difficult parts of the Hallelujah chorus for them.

A MISSION SCHOOL story we have heard illustrates how a teacher may confuse a child and drive him into greater error. The teacher asked, "How many Gods are there?" A boy replied, "four," no; "five," no; "six, seven, eight, nine, ten." Petulantly the teacher said, "Johnny, go home and ask your mother." Johnny, going out, met Sammy. "I say Sam, how many Gods are there?" "One." "You better not go in there and say that, I said ten an' she fired me. She'd jist about kill you." Be careful how you question children. Some questions seem to be formulated so as to throw dust rather than lead into light. The "art of putting things," whether by parent, teacher, or preacher, is a great art. With some people, it seems to be a "lost art."

NOT long since, a man said in our hearing, "I cannot think that is true, because I am an optimist," and he spent some time trying to

show why what had been suggested ought not to be accepted as true because he did not want to allow it to disturb his optimism. True optimism does not consist in denying unfavorable facts nor in refusing to consider them. That course ends in evil. One must see the unfavorable facts, and give them due weight in order to rise high enough to believe in victory for truth and righteousness. Christ was hopeful and calm through faith in God and truth. But he set forth the evils and sins of men in their darkest hues. He wins battles who knows the power of his enemy, and plans accordingly. That is Christ's optimism.

NO MAN can preach to the same audience for months and years in succession who does not feed body, spirit and mind with rich and stimulating food. The late Dr. Burton, of Hartford, Conn., in a lecture on "Originality in the preacher," tells of asking "a lightweight D. D.," why he left his former charge. "Because I had nothing more to say," he replied. Such men fail from indolence or for lack of knowing how to feed themselves. Young men, with partial culture, often preach successfully for a few years. But no temporary success will avail unless it be supplemented by abundance of work, thought, prayer, consecration. The man who will not pay this price for power and success must take his place with "squeezed oranges" at an early day, or he must be "forever on the move."

ANDREW CARNEGIE, the steel king, lately gave a library to the town of Homestead, Pa., where the great "strike" occurred in 1892. The building cost three hundred thousand dollars, and is to serve as a library, music hall, and club house, especially for Carnegie Steel Company employees, though young men not in the firm's employ may be admitted on certain conditions. He proposes another institution at Duquesne, to be built next year, and within two years he intends to give the town of Carnegie, a borough eight miles from Pittsburg, a library costing two hundred and fifty thousand dollars. These are benefactions which will do far more to bless future generations than can be measured now.

NORWAY has recently enacted a law forbidding the sale of tobacco to youths under sixteen without signed orders from adults. Tourists who offer cigarettes to youths render themselves liable to prosecution, while the police are empowered to confiscate the pipes, cigars and cigarettes of youths who smoke in the public streets, a fine for the offense being likewise imposed, which may be anywhere between two shillings and twenty-five dollars—five pounds. It is said that most of the members of the "Storting," which has enacted this law, are smokers, who know what the law means and what the necessity is for it. Any one who notes the effects of cigarettes upon American boys will join in the hope that effective means may be secured to enforce our laws, and to secure yet better ones against this destructive habit. The poison of this latest invention in the line of narcotics, poured into the current of young life represented by our boys, equals systematic murder.

THE *Ram's Horn* offered five dollars in gold to that subscriber who should furnish the best definition of "duty," within the limit of fifty words. T. F. Murphy, of Lake Mills,



Wis., secured the prize with this definition: "Duty is that, the doing of which at any given moment is the only course that will put us in right relation to self, to man and God." You will find it profitable to study that definition.

NOTWITHSTANDING the intimate political relations between Norway and Sweden, which have existed for a long time, there is a growing desire for more independent action. This tendency has been emphasized lately by the action of the Norwegian Storting, or parliament in adopting a resolution for a purely Norwegian flag. The flags of both countries have borne crosses symbolizing their union. The meaning of the vote, of course, is that Norway intends to proceed in her demand for greater independence. Norway has been claiming her right to a separate diplomatic and consular service, while Sweden has been urging the necessity for the same foreign representatives for both countries. Norway suggests, as a solution for the difficulty, that the two countries become neutral states, or that the union be replaced by a simple alliance, each taking a king of its own from the same family. Ties of blood, similarity of language, mutual commercial interests and fear of Russian interference will probably prevent open rupture.

THE devout Thomas Fuller, who lived and wrote almost three hundred years ago, set a good example to all Christians in the earnestness with which he sought to train himself for Christ's service. Here is an entry from his diary which we commend to you:

Lord, this day I disput'd with myself whether or no I had said my prayers this morning, and I could not call to mind any remarkable passage whence I could certainly conclude that I had offered my prayers unto thee. Frozen affections, which left no spark of remembrance behind them! Yet at last I hardly recovered one token whence I was assured that I had said my prayers. It seems I had said them, and only said them, rather by heart than with my heart. Jacob advised his sons, at their second going into Egypt, Take double money in your hand; peradventure it was an oversight. So, Lord, I come with my second morning sacrifice; be pleased to accept it, which I desire and endeavor to present with a little better devotion than I did the former.

EVERY man is bound to secure a fair view of those who are not of his faith, political or religious, if possible. Such a view cannot be gained without seeing each man's position from his own standpoint. Protestants know little of Roman Catholics from their point of view, neither do Catholics know much of Protestants from their standpoint. We publish, in another column, an article on "Church-Going Christians," from the *Catholic Mirror*. It contains facts and suggestions of interest and value to all Protestants.

THE rise and fall of the mercury in the tube does not create, but merely registers, the existing temperature. So words do not make, but reveal, character. Silence may be as significant as speech. It was his inability to join in the seraphs' choral song that attested Isaiah's unfitness to be in that holy company, and heightened his consciousness of sin. How quickly, when he received cleansing, did his lips register the change! The best words Isaiah spoke on that occasion (Isa. 6) were those loyal and obedient ones, "Here am I, send me."

THERE has always been the brave few who form the world's redeeming minority. They ad-

vance when others hesitate. They stand firm when others retreat. They believe in the coming morning, when others mourn over hopeless night. Usually sneered at, they are yet the world's benefactors. They call hope out of the ashes of despair, and wring victory out of defeat. Are you of that minority?

THE distribution of Conference Minutes has been made. In forwarding the same all charges have been prepaid so far as has been possible. Wherever it has seemed wise to do so, boxes have been made up of packages addressed to different churches, and all sent by freight to some central point, and from such point to be forwarded, either by express or otherwise as might seem best to the persons receiving the boxes. In any cases where expenses are incurred they should be reported to this office, whereupon the parties paying the same will be reimbursed.

#### THE LORD'S PRAYER IN EARLY ENGLISH.

Few things show the development of our language during the centuries more than the forms in which the loved and sacred Lord's Prayer has come to us. Here are four examples:

A. D. 1258: "Fader ure in heune, haleweide beoth thi neune, cumen thi kuneriche, thi wille beoth idon in heune and in erthe. The eueyrych dawe bried gif ous thilk dawe. And worzif ure dettes as vi vorzifen ure dettours. And lene us nought into temptation, bot delvvor of uvel. Amen."

A. D. 1300: "Fadir our in hevenc, Halewyd by hi name, thi kingdom come. Thi wille be done as in hevenc and in erthe. Our urche dayes bred give us today. And forgive us oure dettes, as we forgive oure dettours. And lede us not into temptation, Bote delyvere us of yvel. Amen."

A. D. 1582: "Ovr Father which art in heaven, sanctified be thy name. Let thy kingdom come. Thy will be done, as in heaven in earth also. Giue vs today our super substantial bread. And lead vs not into temptation. But deliuer us from evil. Amen."

A. D. 1611: "Our Father which is in heaven, hallowed be thy name. Thy kingdom come. Thy will be done, in earth as it is in heauen. Giue us this day our dayly bred. And forgiue vs our debts as we forgiue our debtors. And lede vs not into temptation, but deliuer vs from evil. For thine is the kingdom, and the power and the glory for euer. Amen."

We greatly enjoy a copy of Tyndale's New Testament, first printed in 1526 A. D., which has had a place among the books of our working library for the last thirty years.

#### NEW AGITATION CONCERNING SUNDAY IN JERSEY CITY.

Jersey City, N. J., is having a vigorous agitation concerning Sunday. Mayor Hoos, the present head of the city government, is a candidate for re-election next spring. With the evident design of courting votes he has openly announced himself in favor of open theatres, etc., on Sunday. This announcement was met by a storm of indignation from the clergymen of the city, and by condemnation from some of the Mayor's conservative political advisers, who thought that he had made the announcement too openly. This led the Mayor to modify his first statements somewhat, and he is quoted in this conservative statement by the *New York Tribune*, as follows:

What I did say is that I believe in sacred concerts on a Sunday afternoon or evening; that I know that these concerts take place in other orderly cities; that they are orderly conducted, and that they are never a subject of complaint. Referring to the Sunday question, I remarked that it was still unsettled, but that the tendency in this country at present was a liberal one, and that the Rev. John L. Scudder's ideas on dancing, which were the subject of so much comment a short time ago, are indicative of the spirit of the times.

But even this modified form of the Mayor's opinions has aroused sharp opposition from several prominent pastors in the city, and on Sunday, November 20, several of them paid their respects to his Honor in Anglo-Saxon English. In what was said by them, one easily sees that they are by no means agreed as to how Sunday should be observed in detail, but all who have spoken unite in denouncing the Mayor. Little or nothing is said by these pastors concerning the sacredness of Sunday from a divine or a biblical standpoint. They urge that it is "un-American" thus to debase our "national day of worship," etc. Whether the matter will "blow over" with a momentary agitation remains to be seen. As yet there appears no tendency to discuss the Sabbath question on its merits, or to treat Sunday as a Biblical or a religious institution.

#### THAT "OPEN LETTER."

On another page is an "Open Letter" from M. G. Stillman. Have you read it? Read it. Think what it means. See what it suggests. It comes just when we had determined to raise a general "Danger signal" for Seventh-day Baptists. Danger signals are not pleasant things to look at. Some people do not believe in them. For ten years we have been thinking that such signals ought to go up. Some of our friends, the friends of our denominational work, have said, "You will discourage people if the dark side is presented." We believe that the dark side should not be presented alone. But facts are not removed by ignoring them. Dangers are not avoided by refusing to recognize them. Safety and success are secured when men are keen to observe present or coming danger. We have seen a steamship officer taking the temperature of the water in mid ocean for hours at a time lest the ship be endangered by ice, when, aided by a powerful glass, the eye could not detect the presence of an iceberg in any direction. So long as the thermometer showed that there was too cold a current, there was danger, even if it were unseen. We believe that the time has fully come when influences almost wholly unsuspected are sending cold currents into the consciences of Seventh-day Baptists.

Unconscious influences are often the strongest. So far as Sabbath-observance and Sabbath Reform are concerned there has been no time for three hundred years when the influences outside ourselves have been so unfavorable as now. In the beginning of our history in America, all Christian people, except ourselves, believed in the sacredness of Sunday. That belief was embodied in action. Men observed Sunday, carefully, conscientiously, sacredly. They observed it from sunset to sunset. The essential difference between Seventh-day Baptists and other Christians was not in theories concerning Sabbath-keeping nor in practices; but in the day to be observed. All that is past. Scarcely a trace of former theories or practices connected with Sunday remains. Now the prevailing idea is, there is no sacred time. The letter of the commandment to keep the Sabbath is not binding. Any day may be observed as a day of rest, and the demands of the Bible will be met. The result is holidayism and the loss of the theory and practice of Sabbathism, with the masses of men, and with the majority of those who profess to be Christians. But very few men are at all earnest in defending or



saving Sunday from holidayism, and what defense is made is too weak to be in any good degree effectual.

With these tendencies and kindred influences has come the decay of conscience in other directions, so well set forth in Bro. Ingham's paper referred to by Bro. Stillman. This immense sweep of influences around us and against us sends cold currents into our consciences. The world declares that it is foolish and useless to keep the Sabbath at all, and useless and foolish to keep any day as the Bible and the example of Christ require us to keep the Sabbath. Indifferentism is the danger of these years. The warning of a known danger, an iceberg looming up in the path of a steamer, calls all hands into activity. A clear sky, a calm sea, and indifference to cold currents that do not appear on the surface, lull into false security. Such danger surrounds Seventh-day Baptists. It increases every year. The chill is here, if open collision with the iceberg is not imminent; and the collision may be nearer than we think. We do not keep the Sabbath as well as we ought to. Unconsciously we drift into habits and theories such as the easy-going world adopts in connection with Sunday. The end thereof is death to Sabbath-observance and Sabbath Reform. Even our "Revival Work" endangers conscientious regard for the Sabbath unless great care be taken. All efforts to make men Christians without definite and due regard for God's law and Christ's Sabbath lead to the conviction, spoken or unspoken, that Sabbath-keeping is neither important nor obligatory as a part of Christian duty. Thoughtful men among Seventh-day Baptists are coming to see this more and more. The coming in of the blighting influence of indifferentism is of comparatively late date. It comes silently. It pleads for good fellowship and non-disturbance. It urges Christian union, and no dissension "over small matters." That cry, the Sabbath a small matter, is the delight of indifferentism. Within the last three weeks a leading Baptist clergyman in a great city said, "We do not want Dr. Lewis to speak before our younger ministers. He will unsettle them. We look upon him as a disturber." Seventh-day Baptists shrink from facing such a charge, and the temptation to keep quiet, even when opportunity offers, is great.

Danger Signal Number One. Indifferentism, weakened regard, quieted conscience, drifting on a lee shore, wrecked.

#### LETTERS TO YOUNG PREACHERS AND THEIR HEARERS.

##### LETTER VI.

#### THE BIBLE AGAINST SYSTEMS OF THEOLOGY.

Familiarity with the Bible is an essential safeguard against that slavery to a system of doctrines, or a creed, which is as dwarfing and crippling as it is common. One should be so familiar with the principles and truths which the Bible teaches, that every question will naturally be considered first from the biblical standpoint. All your ideas and theories ought to be permeated and molded by the influence of the divine Word. Your conceptions of truth and duty will be higher, broader and more nearly correct when founded upon the basis of a broad and fearless study of the Word, than when they are built upon any one creed, or one exclusive theological system.

Dr. William Taylor (Yale Lectures) says,

"When I was a student of theology, a cursory remark dropped by one of my beloved teachers, to the effect that we read far too much about the Bible and far too little in the Bible, was for me a word in season. It set me to such a study of the Scriptures as I am now enforcing upon you, and if God has given me any measure of usefulness in my ministry, not a little of it has been due to my determination to become well instructed in the oracles of God. . . . I have been in the habit of gauging my mental growth by the clearer comprehension which I have gained of some portion of the Scriptures than I had at the time it was last under my consideration." No better test could be found by which to measure one's growth in intellectual and spiritual power. In studying God's Word we are dealing with the "deep things of the Spirit," with the measureless. Nevertheless, there is a degree in which we can measure this infinite realm, and increasing power to do this is a proof of increasing power for all other departments of thought and action.

#### KNOWLEDGE OF THE HUMAN HEART.

In prosecuting your studies in the direction of the human heart, there are four sources of information which should be carefully considered.

(a) Biography of the representative characters in the Bible. Human nature is the same in its essential characteristics in all ages. Under similar conditions, it will eventuate in similar results. The biographies which are given in the Bible are illustrations of these facts. In these biographies we see how God deals with given characters; how truth and error affect given lives. These biographies present an epitome of human life in general, and, although allowance must be made for surroundings, grades of culture, nationality, etc., still he who is familiar with the lives of the leading men and women who appear in the Bible will be familiar with human life as a whole. Little will be left to learn concerning the essential characteristics of faith when one has mastered the subject as set forth in the lives of those worthy ones who are catalogued in the eleventh chapter of Hebrews. Such studies will also aid greatly in the general preparation for your work, by their effect on your own characters and lives. Patient faith, with its grand lessons exemplified in their lives, will strengthen you as by a divine presence. When you stand beside Stephen, in the presence of the hating Sanhedrin, and listen to his brave and earnest words, you will gain strength and courage to rebuke sin without compromise, and to suffer for truth at any price. When you sit in sack-cloth with Jeremiah, or wander with the enslaved ones along the streams of Babylon, you will learn to love Zion better; to mourn over her desolation; to pray and labor that her walls may be rebuilt. In these two particulars and in many others, a study of sacred biography will be of inestimable advantage to you.

(b) In the study of the leading characters of profane literature, both in real history and in the creations of the masters, you will find humanity as it appears to itself: men as they appear to their fellows. Such characters are, in a large degree, representative. Ambition has the same features, whether in Alexander the Great or in Napoleon. Sordid avarice is the same ugly, unrelenting and curseful thing in the Shylock of Shakespeare or the miser of

to-day with whom you may have to deal. Cruelty belongs to the same hard, murderous brood, whether found in the heart of Dickens' low-born "Squeers, the Schoolmaster," or in the refined, skillful Parhashus, the painter, who tortures an old man until he dies upon the wheel, that from the study of his glazing eye he may learn to "paint a dying groan."

In this connection it may be well to remember that such men as Guthrie and Chalmers, with the late Dr. William M. Taylor, have recommended and urged the reading of Shakespeare's works as being especially helpful in the study of character. If these be studied from the higher standpoint, rather than read merely as literature, there can be no doubt that Shakespeare, Dickens, Scott and many authors of our own time, who picture human life in books and poems, will prove efficient helps in gaining a knowledge of the human heart. In all possible ways, you must learn to know the mysteries of the human soul.

(c) But nothing can take the place of that knowledge which you will gain from direct contact with men in every-day life. This is particularly true concerning the people of your own time, and your own regular hearers. You must be intimately acquainted with their lives. Must know what their trials are, what their sorrows and temptations. You ought to be familiar with the inmost phases of their social life. You should know the under-currents of their business life. You are to teach, encourage and rebuke them. This cannot be done successfully, unless you know their sorrows, their weaknesses, their temptations, and their tendencies.

You cannot thus study the lives of your people, unless you are actually familiar with them. No system of formal intercourse will make you familiar with the real life of men. This result will be far better attained by a sort of ubiquity of eye and ear, which will enable you to see and hear much that you do not seem to see and hear. You must cultivate the habit of observing the little things which only hint at facts, ideas and practices, from which hints you will be able to draw legitimate deductions that will surprise even yourselves. The correctness of these deductions will astonish your people by showing that you know a score of things which they supposed were locked away from all but themselves. He is most successful in this direction who knows, or seems to know, so much more than appears on the surface that people are often saying, "How in the world did you find that out?" In this way the inner life of those to whom you preach will be laid before you like an open book, from which you will learn their needs and know how to meet them.

#### GOD LOVES.

BY MARY CORBETT.

I know that God is love and whatsoever,  
He doeth now as then, or there or here—  
Whether in punishment or in reward—  
Yet evermore in sweet and true accord  
With that great, boundless heart of love, must be  
His ev'ry act, throughout eternity.  
Therefore, I ask no more what he will do  
With sin-wrecked souls that from his love withdrew;  
Nor from the future seek its veil to thrust;  
God loves, I know he loves, and I can trust.

THE largest cask in the world is the Blatner Cask of Nuremberg. It is 105 feet in diameter and 51 feet deep, and its completion a few years ago was celebrated by a ball, at which over 500 persons were on the floor of the cask, excluding musicians, waiters and assistants.

## CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Chicago, Ill.

THE boys at Milton College are being stirred up on the subject of the Moody Colportage Library. The plan is to carry the books for distribution when the students go out in vacation. Pastor Platts is much in favor of it. A correspondent writes: "I thoroughly believe that if all goes well, this is going to be an effectual way of sending the gospel into many hearts and homes." A large number of books have already been pledged for circulation.

T. J. VAN HORN has just returned from a three weeks' trip in Southern Illinois, his old missionary ground. In a fourteen days' campaign at Bethel, one was baptized, one professed religion, and there were several seekers. In Bro. Van Horn's modest words, "The work in general there promises to be renewed, and perhaps it was not in vain that we have spent three Sabbaths on that field." He adds: "A man is greatly needed to stay right there; I wish someone might be found."

A FRIEND writes, "Church people here are planning ways to obtain the means to employ one young man (student) for evangelistic work next summer vacation. Our numbers are few and there are many needs, but we will do the best we can to aid the work. We hope that larger churches can do more, and that there will be a large number of workers next summer. Enclosed find \$5 for the student evangelistic work."

The spirit shown in this letter is one that is full of hope for our future, and not the least interesting part of it is the sentence with which it closes.

WE noted some time ago, that our friend, Thomas Zinn, of Farina, had received the Republican nomination for State Senator in his district. We are happy now to extend congratulations to the successful candidate, who received what must be regarded, in view of the political situation in his section, a remarkably large vote.

Now, the word politics in this country of ours does not always bear the odor of purity and patriotism; but the Farina church has a fair right to be glad that one of its number enjoys the confidence and respect of so many people and that he has this opportunity of serving his state and his generation.

If politics are in bad odor it is because of the character of the men who have manipulated politics. I don't know any help for it, but for the best men to go to work and show us a higher type of citizenship and statesmanship.

A note from Bro. Zinn is just at hand in which he makes the following correction: "While I was nominated at the Senatorial Convention and voted for by the people of a Senatorial District, and will in a sense represent the whole district, the office is really that of Representative in the Lower House, there being three of us elected in a senatorial district. The Illinois scheme of representation is one that has no counterpart, I believe, in the United States—perhaps not in the world—maybe not in the Solar system. I believe I am the only Seventh-day Baptist ever elected in the Senate of Illinois."

## An Open Field and a Volunteer Evangelist.

It does one good to get such letters as that just received from Bro. C. C. Van Horn, who is a singing-school teacher well known and beloved, in addition to being a brother of T. J. Van Horn. "Columbus," as he is familiarly known, is spending a few weeks at Calamus, near Welton, Iowa, where Tolbert and Sayre held a revival last summer. What he is doing there as a free service to the Master, may be suggested by the following which we take the liberty to quote:

"We have had Sabbath-school and Six-day night prayer-meeting here since I came four weeks ago. Yesterday we met as usual at 2 P. M., studied the lesson and continued talking until after five. I never was in a place where they were so eager to converse on religious topics. The prayer-meetings run about the same. They fairly clamber over one another, so to speak, in their eagerness to get thoughts even in the crude way in which I am able, by God's help, to present them. There are praying sisters in Calamus. God grant this spirit may spread to other hearts."

You that get nervous and take out your watches when the pastor preaches over half an hour, what do you think of a Sabbath-school lasting three hours because the people will not go?

We have become much impressed with the opportunity now open at this place. Although the town has a bad reputation, the meetings last summer were attended by large crowds who kept excellent order and showed deep interest. Bro. Tolbert, in recent conversation, expressed the belief that there is a great future for our cause there, if the work is followed up as it should be.

## "The Great Error of Our Time."

Bro. H. H. Hinman has been compelled by failing health to give up his work for the negroes in the South, and is now at his home in Oberlin, Ohio. He is not idle, however, but has been giving Bible-readings upon various subjects, intending to include the Sabbath in the series.

With a clear vision, and a sweet spirit, he seems to us in the ripening years of life, one of the prophets to this people. We were especially impressed with two or three sentences in a recent letter: "True Christianity is essentially 'missionary.' That religion which seeks only ease, quiet and culture, is not the religion of Christ. The great error of our time is that we forget self-denial. He said, 'If any man will come after me let him deny himself and take up his cross daily and follow me.'"

## A Short Story of the Day.

I was not impressed in those days that he would ever amount to much—when he was a freshman and I a sophomore. Doubtless he returned the compliment—but that is not of the essence of this story. He was a good fellow, pleasant and conscientious; but clearly he would never "set the world afire."

He sawed wood and said nothing for a term of years, and in 1889 he graduated. I was a little surprised to see that bashful Minnesota boy set his mark for one of the professions. I had all sorts of good wishes for him as he set out to be a doctor, and hoped he would succeed; but I had my doubts. He came to one of the big medical schools and continued the afore-mentioned process of sawing wood.

He got good standing, too; developed self-reliance and address. Five years ago he took his parchment, pills and partner (a wife off the same piece of goods as himself) and made for a frontier town. He went to the call of the rich and poor alike. The cry of a suffering woman on the blackest night was the call of God to him. He drove his plucky ponies through summer sand, November mud and winter snow. He feared God, but no man. He was industrious, earnest and true to the core. He provided for his family, paid his debts, and got a little ahead. Then he started for the hospital and clinic again that he might be a better physician and fill a larger place. Watch him. Like many another Seventh-day Baptist boy, he is going to make his mark in the world.

Now, I have told you this story because there are boys and girls reading these lines who have in them the possibilities of equal usefulness. Their friends may not see it. They may have great difficulties and obstacles to meet in getting an education, but if they feel within the call to some great work, let them not be discouraged because of the present unpromising outlook.

## BEDTIME.

A physician of courtly old-school manners used to give prescriptions marked respectively for early bedtime and for late bedtime. A discussion arose the other day between several friends as to what constituted early and what late bedtime. Some of the ladies maintained that ten o'clock was the limit between the two, others thought that early bedtime lasted until eleven, and a few, who believed in beauty sleep, pleaded that early bedtime began at eight and ended at half past nine o'clock.

So many people are engaged all day, and the dinner hour is necessarily, in city life, deferred to so late an hour, that families do not break up from their quiet evenings until after ten. Society pushes its hours later and later, and the votaries of fashion come near having no bedtime at all, snatching their rest when they can between one gay rout and another. The invalid and the aged person and the child must perforce retire early. For those steady-going persons who regulate their lives by rule, and who habitually rise at an early hour and breakfast punctually at seven o'clock, ten is certainly a good bedtime hour. Brain-workers would find their account in seeking the repose of the couch and the darkened and silent chamber, with perfectly opaque curtains to exclude the light of the moon and street lamp alike, at ten o'clock.

A long sleep rests the mind as well as the body, and prepares one for work of the next day, whatever it may be. Far better than an opiate or a narcotic is the habit of seeking the pillow at an early hour, and quietly lying still, with closed eyes and relaxed limbs, until sleep, gently wooed, comes with its healing touch and softly weaves its spell of balm.

The good doctor probably meant by early bedtime any hour between eight and half past nine, and regarded the later period as between half past nine and midnight.

Growing children cannot too carefully be enjoined to get plenty of sleep. The boy or girl who has lessons to learn must waken early after a good night's rest, and this is insured only by punctuality in retiring. Eight o'clock is a good bedtime for all young people under fifteen, and should be insisted upon by parents.—*Harper's Bazar*.



## Missions.

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

BRETHREN E. B. SAUNDERS and J. H. HURLEY commenced evangelistic meetings at Fouke, Ark., Sabbath evening, November 4. The attendance at first was small, but interest so increased that extra seats had to be furnished to accommodate the people. The church was at a very low ebb spiritually. Church services and appointments had greatly run down. It is hoped that the labors of the evangelists, the holding of the South-Western Association with this church, and the following it up with an earnest revival effort, will greatly revive and strengthen it.

BRO. E. A. BABCOCK, who has done such excellent work at Grand Marsh, Wis., is now holding meetings with the church at Cartwright, Wis. There was once quite a church at this place, but death and removals have so diminished it that there are but few of the members left. The faithful ones are striving to hold up the banner of the Lord. It is hoped that this evangelistic effort of Bro. Babcock with them will be a source of refreshing, encouragement and strength.

BRO. J. G. BURDICK is still at work on the Otselic and Lincklaen field. The interest is growing, and encouraging results are already manifest. The brethren and sisters of the New York church purchased a small, portable organ for Bro. Burdick to use, presenting it as a gift to the Missionary Society. This is a thoughtful and generous act which is greatly appreciated. Bro. J. E. N. BAEKUS has settled at Lincklaen Centre as the missionary pastor of the Lincklaen and Otselic churches and the Preston field. May he have great success in his work.

LOVE is the greatest unifying power. It makes the home a unit in sympathy, affection and effort. It is the foundation of all brotherly kindness and benevolence. It is at the bottom of all true missionary spirit and endeavor. It is the power that holds the church together in fellowship, communion, purpose and service. A church without Christ-love and brotherly love will die. It is like a rope of sand, and is of no use to the Master. How many there are in the Christian church who have not the spirit of love, but the spirit of self-will, the spirit of rule or ruin. They hinder the spirit of love and harmony and are a block to the progress of the church in the work of salvation and righteousness. May such members of the church be filled with the love of Christ and of men.

CHRISTIAN people who have been redeemed by the precious blood of Jesus and saved at such great cost should not be slow and careless in paying their dues unto the Lord. Subscriptions for the support of the pastor and the running expenses of the church should not be the very last thing paid. Contributions for the spread of the gospel, for the support of missions, should be made early, and promptly paid into the treasury of the Master. There is something radically wrong in the heart and life of that member of the church who, having the means, leaves his church dues the very last of all his bills to be met, and then grudgingly pays them. He needs the renewing work of the Holy Spirit in his heart, and his consecrating power.

## HEROISM.

In this heroic age a spirit of unselfish heroism should be cultivated. An earnest, self-denying, self-abnegating life should be encouraged. No time should be lost, not a day nor an hour frittered away; no seasons of fun or frolic; no days of rest or sight-seeing; but an intense, constant, inspired work for God, for men, should employ all our talents and time; and this one thing should we do. Our consecration should be entire, not outwardly—not to be seen of men, but to be known of God. This is the age and these are the times, the grandest the world has ever known, to bring out the dormant, latent powers that are buried within us, and, under the touch of the Holy Ghost, to multiply and develop them so as to make our lives sublime and a psalm of praise to him.

This heroic age demands heroic measures; it is not a time of play, of ease, of honor, of dignity, and respectability; it is a time of work, of conflict, of discouraging disappointment; but every hour of toil develops, and every trial enlarges, and every testing ennobles, and under his molding hand this process must be permitted to go on, and on, we rejoicing evermore, and measuring up to the heroism of these heroic times. To have a place among these latter-day heroes, there must be an absence of selfhood, and real manhood must take its place. We must not be seeking our own, our prayers and longings and desires must not be continually for us and ours. This is not pleasing in his sight, and robs us of a heroic nature. All real heroes are unselfish; and our work and studies and service must not be for self—but for him and others, and self-sight must be blinded. This is a hard lesson to learn. All our teachings of home, church, school and business, have been to make of ourselves somebody—something; and everywhere we are taught to climb and rise and shine, and all books and teachings are on this line, so we have few heroes or heroines.

The self-worm has tapped the root of our being and there is no real growth. Deny self, take up the cross. Sell all, give, follow. No new law or rule on this subject, "if ye would be my disciple." The royal road is here, and nowhere else. The church to-day teaches: "Service and Culture are the seven steps that lead to success." Nay verily! No success, but utter failure, in these two sevens if depended upon; there are no heroes born on this line. Selfishness is promoted. Place and pay may be secured, but that is all, and they are of no worth. Bigotry and contemptible narrowness is engendered, but no Pauline spirit, no Stephen consecration, no Barnabas anointing. Holy Ghost heroes are the demands of this Holy Ghost heroic time.

Men and woman are wanted who cannot be bribed or bought, who cannot be scared or frightened, who cannot be coaxed or cajoled. Heroes and heroines are the need to-day. Not profession, but denying. Not self-cleansing, or filling, or developing, but to be like Jesus, who gave himself that he might rescue others—and who went about continually doing good. Not getting, but giving; scattering rather than saving; dying that others may live. A heroic life is a life of faith. "The just live by faith." All heroism is of faith. The roll-call of heroes and heroines, in Hebrews, lived and died in faith. There is no

other way. We walk by faith, not by sight. Instability and wavering are not the stuff to make heroes. Faith is the seed corn. Let them laugh at your faith; let the *best people* sneer, deride and mock your faith; be established in a full assurance of faith, never be swerved, never waver, as this disconnects faith. The want of faith paralyzes the church, and is the bane of sanctified individuals.

The enigma of church life to-day is its loud-est professors fighting faith and thus insulting the Holy Ghost, and no heroes are born or found among them. Then every hero must be pure. Heroism and purity are twins. Impurity saps the very foundation. It is working insidiously to-day; the very monuments of the profession have leaned—then fallen by secret sin; outward profession and hidden iniquity. Sin and no heroism. What is necessary? How may I become heroic, how may I exemplify true heroism? "Receive ye the Holy Ghost." There is no other way. "Not by might nor by power, but by my Spirit saith the Lord." Don't try any other plan. The world and the church are full of failures; the century is lacking; and the "men for the times" are few indeed.

He, and he only, is required. He made all of the heroic ones of the past, and he, only, has the power to create the heroic ones for the present and the future. He can take a worm and with it thresh a mountain; the simple, and confound the mighty. He will take you, take me, if allowed, and breathe upon us, and put within us, and cause us to walk before him and make us to show forth his presence, and contribute to the glory of Jesus by blessing the world; and he is carrying on the work now; let us not interfere, but be obedient, trustful, humble. Never mind man. Let God have the right of way, and look only to the Executive for True Heroism.—*The King's Messenger.*

THE receipts of the American Board through the month of August were \$109,365, the falling off of a little over \$11,000 from those during August of 1897. The total receipts for the year were \$687,208, of which \$237,527 came from churches and individuals, and \$180,656 from the Woman's Boards; for special objects, \$26,596; from legacies, \$187,729; from interest, \$11,291; from Sunday-schools and Y. P. S. C. E., \$13,305. There was also received for the debt, \$25,901. The general statement shows that the year commenced with a debt of \$45,130 and the disbursements for the twelve months were \$682,369. The receipts being, as stated above, \$687,208, there remains a debt of \$40,291. Of the different receipts, those from churches and individuals show a falling off of a little over \$1,000; the Woman's Boards advanced \$12,716; the Sunday-schools, etc., \$3,341; the legacy receipts increased by \$68,742; the funds for special objects fell off by \$27,290.—*The Independent.*

LOVE, loss, fatherhood, motherhood, wifehood, widowhood, childhood, home, country and the heroisms that renounce these are all eternal in the heavens. They are embalmed forever in the heart of the infinite Father, once bereaved of his Son, and the eternal Son, once orphaned of his Father.—*P. T. Forsyth.*

TERRIBLE things will turn out to be blessed things, after all, when they come in answer to prayer.—*Spurgeon.*



## Woman's Work.

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

### SHE HATH DONE WHAT SHE COULD.

BY S. C. KIRK.

"She hath done what she could," said the Master, "for me;"

How tender and sweet was the word!  
"And the deed she hath done, her memorial shall be  
Wherever my Gospel is heard."

Ah, 'tis this that must try every deed that we do,  
Ere Jesus pronounces it good;  
Not the thing we have done, but the love it may show,  
And whether we've done what we could.

There are some that are struggling along on the way,  
And reaping, they think, only leaves;  
Whilst others return at the close of the day  
And bring in a harvest of sheaves.

But the eye of the Master is on every one;  
Not a sight or a struggle is lost;  
And it is not the much nor the little we've done,  
But—what has the offering cost?

Not the poor widow's mite, nor the gold of the king,  
Shall count of itself in the rest;  
It will not be the stamp of the coin that we bring,  
But whether the gift is our best.

—*Tidings.*

As we consider some of the causes which should call forth our gratitude to our Heavenly Father, we ask ourselves, "What do we not owe to him of life and blessing?" and our hearts go out to him, first in thankfulness for his great love and mercy, for the knowledge he has given us of himself. Sad indeed would be our lives without his protecting care, his example in daily living. If we will take Christ as our pattern, and strive by our lives to represent his spirit in our daily contact with others, we will find constant occasion for thanksgiving and praise to him.

For a remedy for our daily worries, read Psa. 121, John 16: 1, and many other portions of God's Word. Who does not feel anxious and worried? Did not Christ know our lives would not be all sunshine, when he said, "Let not your heart be troubled"? We may be so constituted in our lives that we cannot throw off, entirely, the worries of each day. Will not the words of the Psalmist, "I will lift up mine eyes unto the hills from whence cometh my help," give assurance that we are not left alone to carry our trials? Let us not feel, because we cannot always keep above the clouds, that we are not Christ's. May not these very trials, which so often discourage us, but which, through our Father's help, we are able to rise above, make us better fitted to sympathize with and help others who are more deeply burdened than ourselves?

### A TRIBUTE.

In the death of our beloved sister, Miss F. Adeane Witter, of Nile, N. Y., a choice spirit has been transferred from a life of service here to the higher service and joys of the life eternal, whose blessed fullness it is not given to us on this side to know. Hers was indeed a life of service. Her character, so lustrous with all the graces of the spirit, was modeled after the highest type of service the world has ever known.

We will leave for others the portrayal of Miss Witter's manifold services so freely given to the church and community with which she was identified, but we wish to place on record, on the page which has often been enriched by productions from her pen, our grateful appreciation of the helpful service she has given to the organized work of our women. She was interested in the work of the Woman's Board from its very beginning, and labored earnestly and persistently to awaken the same interest in others. Our lamented Miss

Bailey found in Miss Witter one of her most helpful supporters, at a time when loyal support of our work was most needed. With voice and pen, and all the power of her stimulating influence, she has aided our work.

Miss Witter's disinterested services as Secretary of the Western Association will be held in grateful remembrance, not only by members of the Board, but by all who have been helped to a broader outlook, and more earnest devotion to our cause, through her efforts. Her successors in office have often sought counsel from her wider experience in a work that is sometimes perplexing and have ever found her qualified to give needed advice.

We shall miss this dear sister in our work. We shall miss her as a friend, as one with whom we have taken sweet counsel, but we would not wish her back. Her work here is done, and well done, and she has gone where pain and sorrow can have no more power over her. We can imagine the rapturous joy with which she joined the heavenly throng. "The redeemed of the Lord shall return and come with singing unto Zion, and everlasting joy shall be upon their head; they shall obtain gladness and joy, and sorrow and mourning shall flee away."

Mrs C. M. LEWIS.

### CHASTENING AS A TOKEN OF LOVE.

It is hard to believe that love sometimes deliberately hurts its object. But it does. And the love that thus causes pain and sorrow is the very highest, purest type of love. It is divine love. It is such an intense and sincere love that it would rather inflict anguish than fail of doing its very best for the beloved one. It is too genuine, too strong, too clear-eyed, not to put foremost the highest interests of its object. It will not spare him in mistaken and fatal kindness. It will cut to the quick, doubtless aching with sympathy even as he aches with pain, rather than fail to remove, if possible, those traits which involve peril, if not ruin, to the character.

When the Psalmist said, "It is good for me that I have been afflicted," he was not talking cant. He had reached a point in his earthly career at which he could look back upon the preceding years and see them—much as God sees them—as a whole. He could appreciate the danger of the temptations which he had met, and the necessity of sharp warnings at this point and of actual scourgings of the soul at that point, in order to prevent his straying, or to rescue him already strayed from the way of safety. Such a retrospect of life is granted to each of us at times, and it is full of instruction. It teaches us a tremendous truth, the need and use of unhappiness. It does not render distress agreeable. But it does draw the worst sting from grief by revealing it to be, not the blow of a bludgeon in the grasp of a foe, but the lancet in the hand of a wise and tender friend.

Chastening widens experience, deepens sympathy, enlarges the range of friendship, invigorates character, throws the soul back upon God in firmer trust, and does a work for the soul so noble that, if its own character alone be regarded, the divine love behind it and pervading it becomes evident. Blessed are they who no longer need to be thus assured, because their own hearts have learned the truth and rest upon it.—*Congregationalist.*

### HER GIFT.

BY GERTRUDE MANLEY JONES.

The minister's eyes swept with intense searching the apathetic faces of his stylish, worldly congregation. He had made an impassioned appeal for help in the support of a little mission church among the mountains—a section where rough men and women knew scarcely anything of God and the religion of Christ. He had hoped to inspire the people with the spirit of giving, to make them feel that it was a sweet, blessed privilege, and—he had failed. A sense of desolation crept over him.

"God help me," his lips murmured mutely. He could not see the bent figure of little crippled Maggie in the rear of the church—a figure that was trembling under the fire of his appeal.

"Lord Jesus," the little one was saying brokenly, "I ain't got nothin' ter give; I want the people in the mountains ter hear 'bout my Saviour. Oh, Lord, I ain't got nothin' ter—"

What was it that made the child catch her breath as though a cold hand had taken hold of her heart? "Yes, you have, Maggie," whispered a voice from somewhere; "you've got your crutch, your beautiful crutch that was give to you, an' is worth a lot of shinin' dollars. You kin give up your best frien' what helps you ter git into the park where the birds sing, an' takes you ter preachin' and makes your life happy."

"Oh, no, Lord," sobbed the child, choking and shivering. "Yes, yes, I will! He gave up mor'n that fer me."

Blindly she extended the polished crutch and placed it in the hand of the deacon who was taking up the scanty collection. For a moment the man was puzzled; then comprehending her meaning, he carried her crutch to the front of the church and laid it on the table in front of the pulpit. The minister stepped down from the rostrum and held up the crutch with shaking hand. The sublimity of the renunciation unnerved him so that he could not speak for a moment.

"Do you see it, my people?" he faltered at last; "little Maggie's crutch—all that she has to make life comfortable. She has given it to the Lord, and you—"

There was a moment of silence. The people flushed and moved restlessly in their cushioned pews.

"Does anyone want to contribute to the mission cause the amount of money this crutch would bring, and give it back to the child, who is helpless without it?" the minister asked gravely.

"Fifty dollars," came in husky tones from the banker.

"Twenty-five."

"One hundred."

And so the subscribing went on, until papers equivalent to six hundred dollars were lightly piled over the crutch on the table.

"Ah, you have found your hearts—thank God. Let us receive the benediction," almost whispered the minister as he suddenly extended his hands, which were trembling with emotion. Little Maggie, absorbed in the inagitude of her offering and the love that prompted it, comprehended nothing that had taken place. She had no thought of the future, of how she would reach her humble home, or of the days in which she would sit helpless in her chair as she had once done. Christ had demanded her all, and she had

given it, with the blind faith of 'an Abraham. She understood no better when a woman's arms drew her into close embrace, and soft lips whispered in her ear: "Maggie, dear, your crutch has made six hundred dollars for the mission church among the mountains, and has come back to stay with you again. Take it, little one."

Like a flash of light there came the consciousness that in some mysterious way her gift had been accepted of God, and returned to her, and with a cry of joy the child caught the beloved crutch to her lonely heart; then smiling through her tears at the kind faces and reverential eyes, she hobbled out of the sanctuary.—*Christian Observer.*

#### "OUR GREATEST NEED."

As several have asked for a copy of our consecration diagram given at the last Conference, we now offer it for publication, with its accompanying remarks. This is our answer to the above title.

CONSECRATION.	OF HEART	{ Thoughts, converse of Prov. 23 : 7. Words, Matt. 12 : 34, 35. Deeds, Prov. 4 : 23.
	OF LIFE	{ Separation (Church—Marriage—Business.) (2 Cor. 6:17) Association (Home—Church—World.) (Mark 16:15) Concentration (People—Powers—Prayers.) (Matt. 6:33)
	OF GOODS	{ Freely, Matt. 10 : 8. Syst. maic, 1 Cor. 16 : 2. Liberal, 2 Cor. 9 : 6.

Consecration is a setting apart and a setting together for sacred purposes. In fulness it embraces a "law of three," viz.: Consecration of heart, of life, of earthly goods, each of which has a three-fold expression.

I. Of *Heart*, expressed in right thinking, right speaking and right doing. The importance of these is not easily computed.

II. Of *Life*, expressed by separation, association and concentration, each of which has a triple application.

1. *Separation*, from all wrong.

(a) In church relations. Christians are the "called out" of God—the "ecclesia"—the separate. This is the central idea of the church, in nature and construction, hence it must stand aloof from any union with sin. In this doctrine of separation we find our "close communion" proclivities and its Scriptural defence. See 2 Thess. 3 : 6, 1 Cor. 5 : 11.

(b) In marriage relations. As the true church is married to Christ and not to the world, so the true Christian can never marry an unbeliever nor a violator of truth. See 2 Cor. 6 : 14, and kindred passages. What yoking is more vital than marriage? By a narrow and unwarranted interpretation some have made these Scriptures to apply only to violators of the first command of the Decalogue, and then only to *heathens*. But reason and consistency force us to include *all* unbelievers, and all moral commands, since all are from the same God, and to break them is sin—conscious or unconscious. Especially would we urge the application to the Sabbath command—the seal of the law, the keeping of which is our only defence for a separate denominational existence. Experience only proves the wisdom of this application.

(c) In business relations, *i. e.*, where Scripture is violated by the partner, or where association with such will endanger character or reputation. Here also does 2 Cor. 6 : 14 apply quite as practically as in any church or marriage relations, and often as direful results follow. It is here also that a strong

argument is found against a Christian joining the ordinary lodge of "secret orders." For though usually including ungodly men yet to some Christians they soon become, for worldly reasons, more attractive than the church—thus proving their great danger. If Paul were to speak he would say, "Come out from among them and be ye separate." The relations above described, in either business or marriage, are doing the church a great injury, and through them great losses are sustained. Biblical separation is a large part of full consecration, but is much neglected in both practice and instruction. Somebody is responsible. Shall we not all ask, "Is it I"?

2. *Association*, with all. Not to unite with the wrong but to help the needy and strengthen the good. It applies

(a) To the home. Through rush of business or outside attraction many homes are sadly neglected in this respect. Fathers are absent weeks at a time, and mothers too busy to instruct. Even the home across the way deserves neighborly attention.

(b) To the church. Not only in attendance at public worship, but in the daily care for the spiritual wants of brethren in the faith. How many there are who rarely or never approach the brethren on religious subjects. James would say, "My brethren, these things ought not so to be." They give rise to questionable unions in the soul's search for brotherly comfort. Consecration in association is the remedy.

(c) To the world. As Christians, we shall be far from perfection, simply to edify the saints. The gospel is for all. We must send it to all, in proportion as ability and opportunity permit. Anything less is partial consecration. But with all else

3. We must *concentrate*.

(a) Our people. Not that we shall all belong to the same church, or dwell in the same state. But we must have less of "scatteration." Too many have planned isolation for worldly ends. Only a few remain loyal. This is not Bible consecration, but a "setting apart" for self interests.

(b) Our powers. Too many have wasted rare gifts, in late decisions for life's work, or in following too many pursuits at the same time. We must fire at something if we expect to hit it.

(c) Our prayers. The promises are "yea and amen." "Whatsoever ye ask" is the order with God. Why not, as a people, select a field or a need and unitedly take it to the Lord in prayer. To encourage our evangelists and insure success, we suggest the South-western field. Who will set the date?

III. Of earthly goods. "The silver is mine," saith the Lord, and we are God's stewards. To give, aids heart keeping. Matt. 6 : 21. To omit, destroys our hopes. Hence we should give

1. *Freely*. "God loves the cheerful giver." It shows our gratitude. "Freely ye have received, freely give."

2. *With system*. The Word teaches it. 1 Cor. 16 : 2. By this method funds are more easily secured. The spiritual effect is also better.

3. *Liberally*. The cause demands it. The Word enjoins it. 2 Cor. 9 : 6. "The liberal soul shall be made fat." It enlarges proportionately with it. Largeness with God, however, is not graded by the amount, but by the sacrifice. See Mark 12 : 41-44. The tithing

system seems most effective and most Scriptural, and we prophesy that most churches will always be in arrears until it is adopted.

May the Lord and the people speedily give us this broad consecration without which our work is seriously crippled.

Your brother in the work,

G. W. LEWIS.

SALEM, W. Va., Nov. 9, 1898.

#### ORIENTAL RESEARCH.

BY PROFESSOR H. V. HILPRECHT, PH.D., D.D., LL.D.

#### ASIA MINOR.

The sarcophagus recently discovered in the province of Koniah, and previously referred to in this section, has been carefully examined by Hamdy Bey. The exact place where it was found is Ambar, near Heraclia. It is seven and a half feet long, and a little over six and a half feet wide. The exterior is adorned with bas-reliefs representing various scenes wherein seventy-three figures are sculptured. On the whole, the workmanship of this well-preserved sarcophagus is a fine specimen of the art of the second century of the Christian era. As soon as practicable, it will be added to the famous collection of sarcophagi in the Ottoman Museum at Constantinople. Meanwhile, this monument has been placed under cover, and surrounded by a railing to protect it against injury.

On his scientific tour through the north-western provinces of Asia Minor, Professor Hilprecht has discovered new Hittite monuments in basalt near Angora, by means of which the northern boundary of the ancient Hittite states is shown to have extended about five days' journey to the north from Boghaz Keni, well known from the rock-cut Hittite monuments preserved there. In all probability the Hittite boundary extended even more northward. The find has been reported by Dr. Hilprecht to the authorities in Constantinople, who have given orders to remove the monuments to the capital of the Turkish empire.

The German excavations at Priene, which proved so fertile during the past years, have been resumed by Dr. Th. Wiegand at the beginning of September. This site will soon be thoroughly explored. It is expected that at the beginning of the new year the first trenches will be opened in the more important ruins of ancient Milet, for which the firman (permit) was obtained by the late Dr. Human, the successful explorer of Pergamon, who, unfortunately, died shortly before he would have realized "the dream of his life,"—the exploration of Milet.

Professor Hilprecht reports from Ak-Shehir ("The White Town"), in Phrygia, by several authorities regarded as identical with ancient Philomelium, and, according to Strabo, not far from the boundary of the province of Lycaonia, that, in excavating the cellar of a house, workmen discovered the platform of an ancient monument of the Græco-Roman period. The platform to which, on all four sides, well-carved steps lead up, is constructed of white marble, and quadrangular in form, the four sides being represented by four curves (bent inward), each about twenty or twenty-five feet long. In order to ascertain the exact character of this well-preserved platform, so far only partly exposed, and what stood upon it (shrine or statue), it will be necessary to remove the two adjoining houses, and to excavate even a portion of the neighboring



street. Orders have been issued to preserve the monument intact.

BABYLONIA AND-ASSYRIA.

The clay tablets recently discovered by Arabs in the ruins of Borsippa have arrived in Constantinople, where they have been examined and classified. Their number, about double as large as originally reported, is one hundred and fifty-nine. With the exception of a few specimens belonging to the so-called second (or third) dynasty of Ur and the first dynasty of Babylon, they prove to be Neo-Babylonian contract tablets, dated in the reigns of kings Nebuchadrezzar, Nabonidus, Cambyses, and Darius I. Particularly interesting is the seal impression on a tablet of the second dynasty of Ur, on which King Gudea of Lagash appears as deified, seated on a chair, and worshiped by a suppliant led by a priest.

EGYPT.

The German Postal Museum in Berlin recently acquired three wooden writing-tablets discovered in ancient tombs of Thebes in Upper Egypt. They date from the periods 1500 B. C., 1400 B. C., and A. D. 200, respectively. At the top of the first tablet there are two holes; at the top of the second simpler tablet, there are four holes, intended to keep red and black ink, commonly used by the scribes of ancient Egypt. Traces of dried ink may still be recognized in them. The lower, somewhat receding, part of each tablet, is closed by a thin plate of wood. It served as a receptacle for the *calam*, or pen made of cane. When opened, three calams were found in the first tablet. The third tablet, of Græco-Alexandrian origin, has a black writing-surface, and was apparently used by a school-boy, for at its upper end the Greek alphabet is written.

A valuable collection of ancient Egyptian bronzes, containing sixty-odd pieces, with an average height of eight inches, is offered for sale by an Armenian official in Constantinople. The bronzes represent images of gods and sacred animals. Their value is estimated at about eight thousand dollars by their present owner, but in all probability they can be bought for three thousand dollars.

Professor Dr. A. Wiedemann, of the University of Bonn, Germany, writes that, in tombs at Gebel Silsilis, in Upper Egypt, dating from the time before the pyramid-builders, clay cups stood beside the skeletons, containing curls of hair, in which brown and yellow strands were mingled with discolored ones. This fact seemed to show that the two races living at this period together in the Nile valley, the Asiatic invaders, and the Libyan autochthones, had hair of different colors; the first was dark, the second fair, the two becoming in the higher age more grayish or whitish. In the same cup was placed the hair of different persons, which explains the double coloring at the same spot. This explanation has lately been contradicted by the celebrated anthropologist, Rudolf Virchow (*Abhandlungen der Berliner Akademie*, 1898, No. 1). Starting from the fact that sometimes dark hair suffers a discoloration in tombs, he makes the supposition that originally all this Egyptian hair was dark, and that the fair coloring of a part was brought about after the burying by the influence of the earth in the tomb. This idea would be very evident if it were possible to explain why, in one and the same cup, and under the same circumstances, some of the hair remained brown, while another part became fair. A satisfactory answer to this question has not been found, and, until it is, the old view needs not to be given up. It remains very probable that at the Nagada period a part of the Egyptian population was formed by a fair-haired people.—*S. S. Times*.

SEMI-ANNUAL MEETING OF THE SEVENTH-DAY BAPTIST CHURCHES OF MINNESOTA.

The Semi-Annual Meeting of the Seventh-day Baptist churches of Minnesota convened with the church at New Auburn, Oct. 21, 1898, at 2 P. M.

After a short song service, Rev. H. D. Clarke called the meeting to order, and, on motion, was appointed Moderator, and J. T. Davis was appointed Secretary.

It was ordered that the Chair appoint a Committee on Nominations, which he appointed as follows: Deacons G. G. Coon and J. W. Crosby and Mrs. Biglow.

The Rev. Mrs. Leon Burdick, delegate from the Iowa Yearly Meeting, then preached the Introductory Sermon from Matt. 11: 30.

After the sermon, business was again resumed. Letters being called for, one was read from the Dodge Centre church, which showed earnest work being done.

At this point the Program Committee came in and made a partial report as follows, which was adopted:

Sabbath evening, at 7.30, Sermon by Rev. Leon Burdick.

Sabbath morning, 10.30, Sabbath-school.

11.30, Sermon by Rev. H. D. Clarke, followed by communion, conducted by the pastor of the New Auburn church.

At 7.30, after a service of song, Elder Burdick preached from Amos 6: 1, after which he conducted a short conference service.

At the close of this service the Program Committee made its complete report as follows:

At 3 P. M., Sabbath, the Y. P. S. C. E. service, conducted by Rev. Leon Burdick, followed by the reading of the Essays.

7 P. M., Praise service by Eld. Clarke.

7.30 P. M., Sermon by Mrs. Burdick.

Sunday, 11 A. M., Sermon by Eld. Clarke.

3 P. M., Sermon by Eld. Davis.

7 P. M., Praise service by Eld. Davis.

7.30, Sermon by Mrs. Burdick.

This program was carried out to the letter.

In connection with the Y. P. S. C. E. hour, Sabbath afternoon, Miss Edith Campbell read an essay by Miss Mable Crosby, entitled "Our Seventh-day Baptist Young People," and Miss Elsie Richey read one on "How we as Endeavorers in our Social Life may be a Power for Good."

At 7.30 Mrs. Burdick preached from the words, "Lord, what wilt thou have me to do?"

At the close of the service, the Moderator announced the Nominating Committee as follows: J. T. Davis, Cleora Ramsdale, Nellie Coon.

Sunday, 11 A. M., Eld. Clarke preached again from 1 Tim. 2: 3.

At 3 P. M., sermon by Eld. Davis, after which business was resumed, and the Nominating Committee made the following report, which was adopted:

Your Committee would report as follows: In harmony with the request handed in, we recommend that the next Semi-Annual Meeting be held with the Dodge Centre Seventh-day Baptist church at such time as they shall designate. That the delegate from the Iowa Yearly Meeting be appointed to preach the Introductory Sermon, with the Rev. Wm. Ernst, alternate. That Mrs. Eugene Ellis, of Dodge Centre, Mr. Henry Ernst, of Alden, and Prof. Merton Burdick, of New Auburn, write essays for that occasion.

Respectfully submitted,

J. T. DAVIS,  
CLEORA RAMSDALE, } Com.  
NELLIE COON,

At the closing session, at 7.30 P. M., Rev. Mrs. Burdick preached a stirring sermon to a large and attentive audience.

H. D. CLARKE, Moderator.

J. T. Davis, Sec.

CHURCH-GOING CHRISTIANS.

CATHOLICS CONSTITUTE THE GREAT MAJORITY.

Reni Bache, the well-known newspaper writer, and, by the way, a great grandson of Benjamin Franklin, extracts some very interesting information relative to the religious condition of the people of the United States, as indexed by church attendance, which perhaps is the closest assumptive test which can be given in this regard. His figures and facts are taken from the recent statistical atlas, issued by our government, and are therefore official.

His church going statement is as follows:

"Nearly one-third of the church-goers of the United States are Roman Catholics. Considerably more than one-fifth are Methodists. More than one-sixth are Baptists. One church-goer in sixteen is a Presbyterian, and one in seventeen is a Lutheran. One in thirty-nine is an Episcopalian, and one in thirty-nine a Congregationalist. The balance of the church-going people is split up into minor sects. New Mexico is almost wholly Roman Catholic; Massachusetts, Wyoming and Nevada are two-thirds Catholic; Connecticut, Colorado and California are half Catholic. Methodists are strongest in Delaware, South Carolina and Florida, numbering fifty per cent of the church-goers. Baptists are most numerous in Mississippi, Georgia and Virginia, claiming fifty per cent and upward in those states. Twelve in every thirteen religious people in Utah prefers the Mormon faith; two in three are Mormons in Idaho, and one in eleven in Nevada.

"New Mexico is the most pious section of the Union, with sixty-eight per cent of its population church communicants. Utah comes next, with 62 per cent, for Mormons are first-rate church-goers. Rhode Island, Massachusetts and Connecticut are high up on the list, with over forty per cent, but Vermont falls much below, and New Hampshire had a record of only twenty-seven per cent. Maine drops below twenty-five per cent. The really heathen states, however, are those of the far West, where the percentage of church-goers drops off to a lamentably small fraction."

The Catholic showing of two-thirds in Massachusetts and one-half in Connecticut will, we should think, surprise the A. P. A. faction in those states. Had this faction such voting power in either, no Catholic could show his head in public life.

In the teeth of the most persistent irritation and petty insults, the fact that the Catholic people have never drawn a religious line as it has been, and is being, drawn upon them is the highest example of their tolerance and liberality. Long may they continue in this mood, and long may it be before the Catholics in any state will mix their religion and their politics. When they are convinced that public men who appeal for public confidence in their efforts to secure public place are honorable and broadly American, all further tests are both impolite and mischievous. We have suffered much at the hands of bigots, but we will not become bigots, even to reprove bigotry, or for that which is the mainspring of bigotry, the getting of public office.

Let us continue to show our fellow-citizens of all churches, and of no church at all—for these are also our fellow-citizens—a liberal and patriotic example, and the time is not far off when all good and true men—for some good and true are still bigoted—will come to our standard of political morality.—*Catholic Mirror*.



# Young People's Work

By EDWIN SHAW, Milton, Wis.

SOME of us have a very bad habit of scolding. Some preachers, who are men of gentle, loving spirits outside the pulpit, are constantly scolding in their sermons. Teachers also often get into this habit, until it becomes almost a second nature.

Now as a rule scolding does no good; in fact it is usually the cause of evil, for it has one or the other of two effects: it either makes people angry or it acts like water on a duck's back.

I DO not intend to scold or to find fault in this department of the RECORDER; yet I doubtless am guilty of both, for the habitual scold is generally the last person in the world to become aware of the fact.

THESE words are intended as a preface to a few suggestions regarding the privilege offered to most of us of attending Sabbath-school. I do not put it to you as a duty which you owe the church to which you belong or which you are supposed to attend, but as a blessed privilege which you may improve. We profess to desire to know more of God's Word and to understand its precepts better. Some of us have longings to enter the gospel ministry or to do missionary work, to teach in the Junior Society or in the Bible school. Now I am convinced that there is no better way to study the Bible than that offered in the Sabbath-school, and the Teachers' meetings connected with it. We cannot know too much about the Bible. In my opinion, if for any reason a choice must be made between the Sabbath-school and any other appointment of the church, except the preaching service, the Sabbath-school should be chosen. It is better to stay away from the prayer-meetings of the church or the Christian Endeavor Society than to stay away from Sabbath-school. Teachers' meetings are perhaps even greater privileges to those who are preparing for gospel work. And do we not all of us profess to be preparing to honor God's Word before the world? Why then do we let slip this splendid chance for learning the teachings God has so marvelously preserved for us? Can there be a better place in which to study the Bible than among those who for years have searched its hidden depths in the spirit of humble disciples, and who are constantly finding new truths? Can a person who is troubled with doubts regarding childhood conceptions of the Bible, find a safer spot to consider these doubts than in the company and under the guidance of pastor and teachers who have passed through these same experiences and yet have the simple, enduring, abiding trust in God's Word which makes their lives pure and peaceable? I repeat then, it is not your duty to attend these appointments, but it is a blessed privilege, a golden opportunity, one which in all probability, if improved, will make you stronger and better and more useful in the world. But why do I write thus to you? The chances are about nine to ten that if you have enough interest in our work as a denomination to read this paragraph, you are already a faithful attendant at Sabbath-school, and it will never be seen by those who should read it.

PROFESS no experience, no attainment, before its perfect realization.

## THANK GOD FOR GOOD HEALTH.

Every one of us, at times, becomes dissatisfied and discontented with our lot in life, and we feel that no one in the world has so much trouble as we have, and we wonder if life is worth the living after all.

Our life was not an exception, as we, with two friends, went to call on an old lady who had been sick for months with that terrible disease, dropsy, from which there was no hope of recovery. On the way we chatted and laughed, forgetting for the time all care and trouble, enjoying the pleasant day to the utmost, and feeling that life was sweet. As we entered the house we were struck with the look of patient, subdued suffering on her changed face, and our spirits fell as we felt that we were in the presence of one who was facing death; and the words of cheer which we had brought choked in our throats, unable to be spoken. The nurse said: "She is so patient; for almost a year she has sat in that chair, unable to lie down, day or night, but just *once*, and then for only *ten* minutes, and now she can get relief only by taking morphine. The only hope is amputation of her limbs, and the doctors say that she could not live through the operation." On inquiring if she suffered, we learned that she was in pain all the time. Oh! if you who complain could have been there, and known of her condition and suffering, you would never complain again. As we looked at her poor swollen feet, three or four times their natural size, and as we saw her suffering, we could not keep back the tears. Think of it! For the past year, while you and I have been enjoying a good degree of health, with unbroken nights of rest, that poor, old woman has been sitting hour after hour, day after day, many times alone, in intense pain, without one word of complaint. As she sat there in her chair, and in her agony exclaimed: "Oh! if I could go," we all cried, and I thought "why is it that after all these years of faithful, uncomplaining, patient service for the Master, standing alone in her family for the right, she must suffer in this way."

After trying to say a few words of encouragement we departed. It was with a different spirit that our party returned home, and the remark, "Girls, we don't appreciate our blessings; we have more than we deserve," expressed our feelings. It was a lesson to us all, and at least one resolved to go home and to take up the every-day duties and bear the trials and crosses with more patience.

M. R.

ROCK RIVER, Wis.

## OUR MIRROR.

### PRESIDENT'S LETTER.

Dear Young People

I did see what Secretary Shaw wrote about me; of course I saw it. When you go a thousand (or less) miles from home, among strangers, and there is anything written about you in the RECORDER, you will find it if you can find the RECORDER, if you are an Endeavorer. Yes, young folks, if our work ever needed your prayers, it is now, and in the Southwest. Our people are scattered, and one or two churches of much size in this Association is all, I think. The Sabbath-question is as far advanced in this country as in the North, and to me it looks farther. I have not yet found a person who will make a Bible stand on it. It is not a Bible question, it has been too well agitated; but it is a bread-and-butter question. I have not been over the ground yet as Brothers Lee and

Shaw have. On the cars a leading clergyman and editor of a Methodist paper at Little Rock, said that he had just as soon keep Tuesday as Sunday. I said that I thought that the people down here, with that kind of preaching, ought to have more of their cotton picked than they had, in spite of the rainy weather; that I should keep the rainy days if I belonged to his church. But he said, "This would break the order." I asked if it would not break the order to "keep Tuesday."

I should be glad to receive letters from our young people, and they might help our young people down here to know of your prayers and interest in them. The house here will not hold the people who come to the meetings many nights. Last night we moved to the next town above here one mile, where the house would accommodate the people; some two hundred came, we think; somewhere between thirty and forty havestood for prayers, some are members of churches, but many are not. Many of them are men from the logging mills and camps—very wicked. It will take a whole gospel to free them from sin. There are very few of our people here to get the blessing out of the meetings, and how many will rise to settle this bread-and-butter question we do not know. We can only offer them the Word. We have not the other inducements which we wish we had to help them.

Requests come to us to go out to other points and preach, but we shall hardly be able to stump the state of Arkansas, all over, with our small force for evangelistic work. Then there are several other states calling, besides a few of the foreign countries. Well, brethren, are we so small, or so large a people? Let us stick to, and hang together, on holding up the churches we have, and only go out to new fields, and enterprises, when there is some prospect that we can care for them, and hold them up.

E. B. SAUNDERS.

HOW ABOUT the money matters of your society?

I DO not mean how much money, or for what purpose.

I AM wondering about the way in which the accounts are kept.

BY-AND-BY you will be asked to fill out a blank for a report. Are the accounts kept in such a business way that the questions asked in the blanks can be answered, easily and accurately?

THE same suggestions can be made to other matters. The records of all additions by baptism, or otherwise, all withdrawals, all changes in officers, average attendance, work done by committees, and the like, should be kept by the Corresponding Secretary in such a way that it can be used at a moments notice. A little attention to this matter now will save a great deal of work and worry at some future time. Treasurers and secretaries, please take notice.

### NORTH-WESTERN ASSOCIATION.

Name.	Corresponding Secretary.	Whole Number.	Money raised last year.
Milton	A. E. Whitford	88	\$147.35
Jackson Centre	Willie Simpson	54	1.75
North Loup	Mrs. Hattie L. Clement	68	60.00
Dodge Centre	Miss Edna Daggett	52	12.25
Wilton	Miss Bertha Babcock	52	2.50
Albia	M. J. Babcock	46	34.88
New Auburn		18	15.12
Milton Junction	Emory Ticknor	81	99.78
Walworth	Miss Josie Higbee	63	55.60
Rock River	Miss Maude E. Rose	34	43.75
Fairfax	Miss — Davis	77	28.00
West Hallock	Mrs. Anna D. Spicer	30	25.00
Boulder	Miss Lua Clark	28	21.00
Smythe	Mr. S. R. Lamphere	22	20.50
Nortonville	Miss Myra Stinson	58	16.00
Bella	Miss Hettie Whitney		
Stone Fort	Mr. Oly r Lewis	32	7.19
Colony Heights	Ethel Davis	25	
Bethel	Mrs. Nellie Cowan	45	
Chicago	Miss Leora Butler	38	
Talent	Miss Ethelyn Hurley	29	.40

940 \$599.55



## Children's Page.

## THE ANSWER.

BY IDA REED SMITH.

He sat on my knee at evening,  
The boy who is "half-past three,"  
And the clear blue eyes from his sun-browned face  
Smiled happily up to me.  
I held him close as the twilight fell  
And called him "my dear little son";  
Then I said, "I have wondered for many days  
Where it is that my baby's gone.

"I'd a baby once in a long white gown  
Whom I rocked just as I do you;  
His hair was as soft as yellow silk,  
And his eyes were like violets blue;  
His little hands were like pink-tipped flowers—  
See, yours are so strong and brown—  
He has slipped away and is lost, I fear;  
Do you know where my baby's gone?"

Did my voice half break as the thoughts would come  
Of the sweet and sacred days  
When motherhood's first joys were mine?  
Was a shade of regret on my face?  
For close round my neck crept a sturdy arm,  
And the boy who is "half-past three"  
Said, "The baby—he went to Boyland,  
And—didn't you know?—he's me!"

—Advanc.

## CLEAR GRIT.

"About thirty years ago," said Judge P.,  
"I stepped into a book store in Cincinnati, in  
search of some books that I wanted. While  
there a little, ragged boy, not over twelve  
years of age, came in and inquired for a geog-  
raphy."

"Plenty of them," was the salesman's reply.

"How much do they cost?"

"One dollar, my lad."

"I did not know they were so much."

He turned to go out, and even opened the  
door, but closed it again and came back.

"I have got sixty-one cents," said he;  
"could you let me have a geography and  
wait a little while for the rest of the money?"

How eagerly his little eyes looked for an  
answer! and how he seemed to shrink within  
his ragged clothes when the man not very  
kindly told him he could not! The disap-  
pointed little fellow looked up to me with a  
very poor attempt at a smile, and left the  
store. I followed him and overtook him.

"And what now?" I asked.

"Try another place, sir."

"Shall I go, too, and see how you succeed?"

"Oh, yes, if you like," said he in surprise.

Four different stores I entered with him,  
and each time he was refused.

"Will you try again?" I asked.

"Yes, sir, I will try them all, or I should  
not know whether I could get one."

We entered the fifth store, and the little fel-  
low walked up manfully and told the gentle-  
man just what he wanted.

"You want the book very much?" said the  
proprietor.

"Yes, sir, very much."

"Why do you want it so very, very much?"

"To study, sir. I can't go to school, but I  
study when I am at home. All the boys have  
got one, and they will get ahead of me. Be-  
sides, my father was a sailor, and I want to  
learn the places where he used to go."

"Does he go to those places now?" asked  
the proprietor.

"He is dead," said the boy softly. Then  
he added, after awhile, "I am going to be a  
sailor, too."

"Are you, though?" asked the gentleman,  
raising his eyebrows curiously.

"Yes, sir, if I live."

"Well, my lad, I will tell you what I will do.  
I will let you have a new geography and you  
may pay the remainder when you can, or I

will let you have one that is not new for fifty  
cents."

"Are the leaves all in it, and just like the  
others, only not new?"

"Yes, just like the new ones."

"It will do just as well, then, and I shall  
have eleven cents left toward buying some  
other book. I am glad they did not let me  
have one at any of the other places."

The bookseller looked up inquiringly, and I  
told him what I had seen of the little fellow.  
He was much pleased, and when he brought  
the book along I saw a nice, new pencil, and  
some clean, nice, white paper in it.

"Thank you, sir, you are so very good."

"What is your name?"

"William Haverly, sir."

"Do you want any more books?" I now  
asked him. "More than I ever can get," he  
replied, glancing at the books that filled the  
shelves.

I gave him a banknote. "It will buy some  
for you," I said.

Tears of joy stood in his eyes.

"Can I buy what I want with it?"

"Yes, my lad, anything."

"Then I will buy a book for mother," said  
he. "I thank you very much, and some day  
I hope I can pay you back."

He wanted my name, and I gave it to him.  
Then I left him by the counter, so happy that  
I almost envied him, and many years passed  
before I saw him again.

Last year I went to Europe on one of the  
finest vessels that ever plowed the waters of  
the Atlantic. We had very beautiful weather  
until very near the end of the voyage; then  
came a most terrible storm that would have  
sunk all on board had it not been for the cap-  
tain. Every spar was laid low, the rudder  
was almost useless and a great leak had  
shown itself, threatening to fill the ship. The  
crew were all strong, willing men, and the  
mates were all practical seamen of the first  
class; but after pumping for one whole night  
and the water gaining upon them, they gave  
up in despair and prepared to take to the  
boats, though they might have known no  
small boat could ride such a sea. The cap-  
tain who had been below with his charts, now  
came up. He saw how matters stood, and,  
with a voice that I heard distinctly above the  
roar of the tempest, ordered every man to his  
post.

It was surprising to see these men bow be-  
fore the strong will of their captain, and hur-  
ry back to the pumps. The captain then  
started below to examine the leak. As he  
passed me I asked him if there was any hope.  
He looked at me and then at the other pas-  
sengers, who had crowded up to hear the re-  
ply, and said rebukingly:

"Yes, sir, there is hope as long as one inch  
of this deck remains above water; when I see  
none of it, then I will abandon the vessel, and  
not before, nor any one of my crew, sir.  
Everything shall be done to save it, and if we  
fail it will not be from inaction. Bear a hand,  
every one of you, at the pumps."

Thrice during the day did we despair; but  
the captain's dauntless courage, perseverance  
and powerful will mastered every man on  
board, and we went to work again.

"I will land you safely at the dock of Liver-  
pool," said he, "if you will be men."

And he did land us safely; but the vessel  
sank moored at the dock. The captain stood  
on the sinking vessel, receiving the thanks

and the blessings of passengers as they passed  
down the gang-plank. I was the last to leave.

As I passed he grasped my hand and said:

"Judge P., do you recognize me?"

I told him that I was not aware that I ever  
saw him until I stepped aboard his ship.

"Do you remember the boy in Cincinnati?"

"Very well, sir; William Haverly."

"I am he," said he; "God bless you!"

And God bless noble Captain Haverly!

## "CAN'T GOD COUNT?"

Two children were carrying a basket of  
cakes to their grandmother. As often hap-  
pens with children—and with grown people,  
too—they were curious to know what was in  
the basket, and so they carefully raised the  
corner and looked in. When their greedy eyes  
saw the tempting cakes, their mouths fairly  
watered to take them. After counting them  
over several times, they almost made up their  
minds to eat just one of them. Nobody  
would know it, and it would taste so good!

While they were gazing at the cakes and  
just ready to take one, the little girl looked  
up into her brother's face and thoughtfully  
asked the matter-of-fact question, "Can't God  
count?"

This settled the matter immediately, and  
all the cakes were carried to their grand-  
mother.—*Sel.*

## COVERS FOR CHILDREN'S BOOKS.

When the children's favorite book grows  
shabby it may be renovated by giving it an  
embroidered cover. Cut a piece of brown  
holland or one of the pretty art linens two  
inches wider and four inches longer than the  
book. Turn in an inch at the top and bot-  
tom, and measure the linen carefully around  
the book, turning the extra length inside.  
Sew this to the outside, forming a kind of  
pocket at each end into which the cover is  
slipped. The linen may be decorated with  
any simple device in embroidery, a wreath of  
holly berries and leaves, with the owner's  
initials in the middle, or a monogram, or the  
name of the book.—*Ladies' Home Journal.*

It was the first time Stewart had seen any  
very small chickens, and he did not under-  
stand that the smooth patches on the sides  
were wings. When one of the chicks tried to  
spread his wings Stewart cried, "See, he's  
opening his pockets and there isn't anything  
in them."

MRS. PORKLEY—I often wonder how people  
understand each other in France.

Mrs. Gotham—How absurd!

Mrs. Porkley—Well, my two daughters  
speak French and they can't understand each  
other.

NOT all children are the equal of the Boston  
baby who, on her way to school, fell off a lad-  
der and came into the kindergarten bleeding  
and crying piteously. "How did you fall,  
darling?" asked the teacher. "Vertically,"  
sobbed the baby.

"Has your measles gone, Bessie?" shouted  
a little friend to the tot who was looking wist-  
fully from the window. "Yes, they's left. I  
heard the doctor tell mamma that they  
broke out last night."

HE passed his plate. "O, Teddy!" said I,  
"how many times have you had 'more pie'?"  
He thought an instant, then gravely spoke:  
"I'm sure I can't tell. My piecometer's  
broke."

## Our Reading Room.

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

BEREA, W. VA.—Bro. D. C. Lippincott has spent the past three weeks with us, laboring in a series of Gospel meetings. The church is revived and encouraged, and some have set their faces Zionward. There were two additions to the church. We feel that we have received help and blessing through the ministration of this consecrated fellow-worker, and our hope and faith for God's work here are strengthened. One of the pleasant incidents that occurred during these meetings was a pleasant surprise for the pastor, on the 17th inst. A friend said, at the close of the day-meeting, that he guessed he would come down to dinner, so a previous engagement was cancelled, and we went home to entertain instead of being entertained. We were entertained at last, for we soon discovered that everybody was going our way; and, besides, there were some suspicious looking baskets, etc., that could not be concealed. After a general chat, and a good dinner, the crowd dispersed, pronouncing it a rare, good time, and leaving generous supplies of the things needed in our home. We feel most grateful for the manifestation of goodwill and love that prompted the deed.

L. D. SEAGER.

ALBION, Wis.—The church of Albion, with its Sabbath school, Christian Endeavor Societies, "Ladies' Benevolent," "Home Mission" and "Willing Workers," are still among the things that exist and are in some degree, at least, alive and active. The regular appointments for meetings are fairly well attended, and a good degree of interest is manifested. We are not up to the standard of possibility, or of desire, but we hope there is much more than a mere "name to live." Some plans, with a corresponding effort, are being formulated, or are under contemplation, with a view to some extra lines of work during the winter. A service and dinner for Thanksgiving-day have been arranged for, the proceeds from the dinner to be applied to the "organ fund." An entertainment for the benefit of this fund was given in the church the evening of October 31, consisting of vocal and instrumental music, in which the home talent was assisted by Prof. C. H. Crandall, of Milton Junction, and a "reading" by Miss Augusta Atwood.

The Academy, under the management of Prof. Hendrickson, seems to be doing good work, and has an attendance, the present term, of about 70 pupils. The health of the community during the year thus far has, in the main, been good. Crops are abundant and business reasonably prosperous. Five new dwelling houses have been built, or are in process of erection, since the opening of the season for work, and two or three more will probably be built in the near future.

Three of our young people are teaching school, several are attending school in the Academy, and one of our young men is taking a course in the Normal at Whitewater. We are hoping and praying for a general rising in the tide of spiritual life and for that advancement along all lines which makes for the best interest of society in all its departments.

### FOUR SCORE AND SEVEN.

November 15, 1898, being the eighty-seventh birth-day of "Aunt Temperance" Babcock, of Albion, Wis., a few of her relatives and friends were invited to be present and participate in celebrating the event. The day was bright and sunny—all that could be desired. By noon the guests had arrived, and, after partaking of the bountiful dinner, prepared by the daughter and her husband, they repaired to the parlor, when the pastor, in behalf of the company, spoke of their reasons for coming and of their gratitude for the life, with its many influences for good, which had been spared thus long, and expressed the hope that if it be the will of our heavenly Father, still other years might be added to continue to gladden the home, and to brighten by her cheerful spirit the many who may come and go as the days go by. One of her grandsons, Mr. Clarence Babcock, of Edgerton, read a letter from his father and mother, of California, and one from Mrs. Delos Babcock, of Nortonville, Kas., written expressly for the occasion. Several presents, tokens of love and kind remembrance, were brought by those who came or sent by the dear ones who could not come. After singing some appropriate selections, in which those who could join, and with many expressions of good will and the hope of meeting sometime in our Father's home where separation is unknown, the company dispersed, glad to have enjoyed the pleasure of bringing a little sunlight into the pathway of one so near the "other shore," and to have received added inspiration to act more nobly and well our part, "while the days are going by." S. H. B.

ILLINOIS GROVE, IOWA.—THE sixtieth anniversary of Mr. and Mrs. D. A. Tooker, was celebrated at the home of J. B. Holcomb, at Illinois Grove, Iowa, Sixth-day, Nov. 18, 1898, by the assembling of a few of their many friends. There were nearly twenty-five from Yearling, Illinois Grove and Liscomb. The larger number of those present being from fifty to eighty-six years old. Mr. and Mrs. Tooker have two children, six grandchildren and four great-grandchildren, none of whom were present, being prevented by illness, or distance.

The sixty years, which friends came to celebrate, have been made up of many experiences. They began with the buoyant hopes which surround young life, and brought such alternate joys, sorrows, trials and blessings as unite hearts and lives in stronger bonds as the years go by. Now, when this anniversary has brought these friends to full time allotted to men, they are quietly awaiting their declining years, while bright hopes for the future bring many joys. Not least among the earthly pleasures for which they have looked, has been this sixtieth anniversary of their married life.

Dear children came to cheer their home,  
Well-springs of joy were they;  
Some in the paths of earth still roam,  
While on this sixtieth day  
We join to sing in thankful song,  
To him whose love such lives prolong.

After social intercourse a beautiful repast was served. Useful presents of various kinds, including money and "words to cheer life's future way," showed the sincere regard in which Mr. and Mrs. Tooker were held. It was a pleasant occasion which all enjoyed.

L. D. S. H.

### YEARLY MEETING IN NEW JERSEY.

The Annual Meeting of the New Jersey and New York City Seventh-day Baptist churches convened with the church at Shiloh, N. J., Sixth-day evening, November 18, 1898. The weather being unpropitious, the attendance was not large, but what was lost in numbers was made up in earnestness and devotion. The services were opened by a praise service, conducted by Bro. Walter B. Davis, after which Rev. A. E. Main, D. D., of Plainfield, led a prayer and conference meeting, reading a part of the 12th chapter of Matthew, and making some timely remarks on the same. Many earnest prayers and testimonies followed. An earnest spirit of devotion pervaded the meeting.

### SABBATH-DAY.

The morning services were conducted by Rev. A. H. Lewis, D. D., of Plainfield, who read a part of the 25th chapter of Matthew for the morning lesson, and selected the last clause of the 10th verse as a text, which reads: "And the door was shut"; theme, "The Dangers that Threaten Seventh-day Baptists." The Sermon was forceful and eloquent, and was listened to with enrapt attention by a large audience.

Sabbath afternoon at two o'clock, the men's meeting convened, and was led by Bro. James Dunham, of New Market. This men's meeting has been regularly kept up for nearly three years.

At three o'clock the Sabbath-school held its session, conducted by the superintendent, Bro. Auley C. Davis. The lesson, "Manasseh's Sin and Repentance," was taught under four heads: (1) Manasseh's Sin, by Bro. Ephraim Fisher, of Marlboro; (2) Manasseh's Punishment, Rev. G. H. F. Randolph, of Marlboro; (3) Manasseh's Repentance, by Rev. Geo. B. Shaw, of New York; (4) Manasseh's Reformation, by Rev. A. E. Main, D. D., of Plainfield; (5) application, by Rev. A. H. Lewis, D. D., of Plainfield.

The evening following the Sabbath was occupied by the Christian Endeavor Society:

1. Praise service, led by Bro. Walter B. Davis.
2. Paper, "To-day is Ours," by Miss Ernestine Smith, of Plainfield.
3. Solo, Miss Carrie Davis, of Shiloh.
4. Paper, "Sunshine," by Bro. C. M. Ryno, of New Market.
5. Rev. G. H. F. Randolph, of Marlboro, read a paper written by an absent member, then gave an interesting account of Christian Endeavor work in Salem County, N. J.
6. Anthem by the choir, "Saviour, lead me."
7. Thanksgiving service, led by Bro. Ryno, of New Market, in which a large number took part.

### FIRST-DAY MORNING.

From ten to eleven, Sabbath-school hour: (1) Paper, "Sabbath-school Work," by Rev. J. C. Bowen, of Marlboro, in which it was clearly proved that the teacher should be a converted person, and should have a love for the work; (2) Bro. Shaw, of New York, gave a fine address, subject, "The Bible as Literature."

From eleven to twelve was occupied as "Missionary Hour," led by Dr. Ella F. Swinney: (1) Congregation sang Hymn No. 491; (2) Rev. G. H. F. Randolph, of Marlboro, gave a short and excellent sermon on the "Gospel Necessity of Missionary Work"



—text, 1 Cor. 9: 16; (3) Paper, "The Necessity of the Boys' and Girls' Schools in China." by Mrs. Peterson, of New Market; (4) Dr. Ella Swinney gave an excellent and soul-stirring address upon missionary work among the heathen.

## FIRST-DAY AFTERNOON.

1. Paper, "Pleasure and Profit of Bible Study," read by Miss May Dixon, of Shiloh.

2. Paper, "The Church Prayer-Meeting," by Henry Davis, of Marlboro.

3. Paper, "Junior Christian Endeavor Work," by Mrs. H. M. Maxson, of Plainfield; read by Miss Ernestine Smith.

4. A song, "The Old Wayside Cross," by Bro. Shaw, of New York City.

5. Sermon by Rev. A. E. Main, D. D., of Plainfield; text, 1 John 2: 17. An earnest appeal to our young men and women to fit themselves physically, mentally, morally and religiously for the heavy responsibilities and severe tests which will come to every true man and woman.

First-day evening Bro. Geo. B. Shaw preached from Mark 2: 27; subject, "How to observe the Sabbath, or what not to do on the Sabbath-day." This was followed by Bro. Lewis, of Plainfield, who gave a brief review of the meetings from the commencement, then conducted a conference meeting in which a large number took part. It was a meeting of deep, spiritual import. In fact, all of the sessions were characterized by an earnest devotion and spiritual life.

A cordial invitation was received from our sister church at New Market to hold the next Annual Meeting with them in 1899, which was accepted. J. B. HOFFMAN, Sec.

## THE UNSEEN WORKMEN.

"Come into the express office and see the semi-monthly output of the Homestake Mine," said an express agent to us in Deadwood, S. D., during a vacation which was spent in the Black Hills. We entered the building, were admitted behind a strong iron railing, and there lay two gold bricks, one of which had been swathed like a baby mummy, in stout canvas, and the other lay before us, dull yellow in color, weighing one hundred and forty pounds, and still warm from its recent matrix at the stamp-mill three or four miles up the gulch. We were invited to lift it, and for a moment held in our hands more gold than we shall ever handle again, unless it be as a weighing machine under similar circumstances.

The sight of the gold filled us with a desire to see the mine from whence it came, and the workmen who by hard labor had extracted the ore from the rock. Lead City, where we went next day, is incidental, and is scattered about on shelves of rock where there is room for it, but the Homestake Mine is primary, and dominates all that part of the Black Hills.

We went through an immense stamp-mill where more than five hundred stamps thunder away night and day with a roar which would easily drown the voice of Niagara, and then we went to the hoisting works of the mine. But very few workmen were visible. One alert man manipulated certain levers which controlled the hoisting machinery, we saw six grimy men enter the iron cage and drop out of sight down the shaft, but we were told that hundreds of miners were working at various levels and along hundreds of drifts beneath

our feet, and that these auriferous moles had catacombed the mountain for a thousand feet downward in search of gold, and had bored a hole through it to the neighboring gulch.

That is a city where most of the workmen are out of sight; for the program of each day is a shift of work in the heart of the mountain and a shift of sleep in their little homes. We saw a few features of the great mine, but we saw very few of the workmen who operate it, for from the nature of their calling they are unseen workmen.

And in this busy world there are many workmen who get very little credit for what they do, because to surface inspection they are unseen. This is true of many callings. General Kitchener will be rewarded by the Queen with a peerage and by the people of Great Britain with praise, but what of the brave privates in the Anglo-Egyptian army who bore the heat and burden of seven hundred African days, and did most of the fighting? The heart of the Soudan is so far away that these humble conquerors cannot be seen except *en masse* as regiments and brigades. Dewey was seen by the whole world as he stood on the deck of his flagship and directed the battle of Manila Bay, but the general public did not see as individuals the perspiring coal-passers and engineers, the men who managed the machinery which hoisted ammunition from the magazines, the powder-blackened men behind the guns, and the marines who served by standing and waiting. So it is in all great enterprises. The fame of one man, or of a few, is won by the faithfulness of the inconspicuous many.

The religious work of the world is performed largely by unseen workmen. A few great names shine forth conspicuously from the skies of the past. Paul, Augustine, Luther, Calvin, Knox, Wesley, Edwards, and others; but who save God knows the names and services of the faithful millions who followed these great religious leaders and gave momentum and power to the onward march of Christ's army? They lived and fought and fell unseen, except to a few, and now they sleep unknown.

And the greater part of the religious work of to-day is being performed by unseen workmen. A few pastors and superintendents and secretaries and writers are prominent as religious leaders; but no small part of their fame is focal rather than original; it centers in them, but many of the beams which make them visible to a continent or to the world ray forth from other lives. The light of the gospel is being carried through the world to-day, not alone by a few Mercury-like torch-bearers, but by lesser lights of the world as well; missionaries who hide from worldly fame in a Dark Continent or in a distant island of a lonely sea, pastors of weak churches which make a small show of statistics in the Year Book, Sunday-school teachers whose work is never tabulated except in general summaries, Sunday-school missionaries on the frontier who gather little bands of children into district school-houses and put them in the way of studying the Bible, laymen and laywomen in the churches who cannot make eloquent speeches, but who can and do live eloquent lives.

But it is encouraging to notice in the Gospels that to the eyes of Jesus there are no unseen workmen. He seemed to take special

pains to make mention of services which the world would easily overlook. Cups of water given for his sake, faithfulness in little things, the Samaritan who organized a Red Cross Society on the Jericho road, the two mites of the poor widow, the tears and ointment of the woman who was a sinner, the missionary services of the woman of Samaria, the charitable services of them to whom he shall say at the judgment-seat, "Come, ye blessed of my Father": these are the services which Christ delights to mention and reward. We have the assurance that all of Christ's unseen workmen shall be rewarded openly.—*The Advance*.

## OUR CHRIST.

BY LUCY LARCOM.

In Christ I touch the hand of God,  
From his pure height reached down,  
By blessed ways before untrod,  
To lift us to our crown;  
Victory that only perfect is  
Through loving sacrifice, like His.

Not my Christ only; He is ours;  
Humanity's close bond;  
Key to its vast, unopened powers,  
Dream of our dreams beyond.  
What yet we shall be none can tell,  
Now we are His, and all is well.

## UNCLE SYDNEY, THE OPTIMIST.

THE POINT OF VIEW.

A photographer recently planted his tripod near our house on the corner of Elmwood and Ontario, and yesterday he showed me the picture.

I had to look twice to believe my eyes. What had always passed within me as quite common-place he had transformed into a picture of loveliness. My home looked that of a millionaire's.

How could a flat country—I came from the charming Ohio hills—look lovely? Yet here was a vision of beauty. The real estate sign in Dr. Gilbert's corner lot had always made my eyes sore. The untrimmed trees across the street, the mud road, the board side-walk were surely the opposite of artistic. Now, the tripod artist had enchanted the scene. I saw no sign-board, no rotten side-walks, no weeds and tall grass; only a picture of lawns and residences fit for the nobility.

It was the point of view! The photographer had swept into his vision only what was beautiful.

The artistic photographer is the true optimist. Blessed are the eyes that see only the true, the beautiful and the good!

Do you recall the fable of the two buckets in the well, that engaged in a dialogue? One lamented its sad lot, "for no matter how full I am when I come up, I'm always empty when I go down." The other singing merrily at its work said, "No matter how empty I am when I go down, I'm always full when I come up."

Some, when it is fair weather, lament over the coming storm. Others, even in storm, rejoice over the coming sunshine. They see the silver lining to every cloud.

It depends upon the point of view. Plant the tripod in your store or home or shop or kitchen or on your farm and learn to gather into its vision only the beautiful. There may be many ugly things around you and life may be flat—with the romance of youth gone—yet by attending only to the sweet and beautiful, you will find enough of loveliness and joy to constitute a dwelling place for kings and princes.—*The Advance*.

## Popular Science.

BY H. H. BAKER.

"Peace on Earth and Good-Will To Men."

Since writing the article on "Terrible, Terrible, Awful," published in the last RECORDER, I have learned that a machine is being invented for discharging thunderbolts themselves, equal to 800,000 volts in power, and cause them to take effect at any place, or at any distance desired. This machine, the inventor thinks, will be so far in advance of any dynamite or rapid-firing gun, and so irresistible that it will end wars, or render them very improbable.

Whether such a machine that would "put an end to wars" would produce "good-will to men" among armies composed of major generals, brigadier generals, colonels, captains, sergeants, corporals and men, is very doubtful; but if it will end the wars, and make nations live in peace, all these officers and men, without doubt, would be welcomed to join those engaged in the peaceful pursuits of life. This machine business is no visionary or impractical scheme, and the man now engaged is none other than the foremost electrician in the world, Mr. Nicola Tesla, of New York.

In a former article I called attention to Mr. Tesla's inventions, especially his electrical oscillator, by which he is enabled to increase voltage to any extent, and to transmit power to a distance from 30 to 40 miles, where its energy can be used in driving machinery or propelling cars throughout a city. It was Tesla's genius that gave high-tension currents so that motors of a hundred horse-power, or more, have been and are being constructed.

For some years past Mr. Tesla has been engaged in devising plans by which the power of the sun can be made useful, in doing the manual labor of the people. He has been giving attention lately to utilizing water-powers, transmitting a current of electricity to a distance without loss; as from Niagara to Buffalo. A plant is now being erected that will transmit eighty-five miles.

Mr. Tesla has not only made the discovery that he can create a voltage of sufficient tension to cross the Atlantic, but that there is a stratum of air within the reach of balloons that will transmit any distance without loss, even to encircling the globe. He has in contemplation now the sending up of a magnetic pole into this stratum of air, over Niagara Falls and the other pole over Paris, and forwarding an electric current to a motor in the Exposition in 1900; one that will drive all the machinery, the power being generated and sent from Niagara Falls. Space is annihilated!

It was considered visionary a few months ago to predict that common conversation could be carried on between two persons, one in New York and the other in Chicago; a thousand miles apart. Is it visionary to-day? During the late Spanish war, the sickness, suffering and deaths of the soldiers on both sides, in transit and in camps, not to mention the comparatively few slain in battle, has created a strong prejudice bordering on disgust, among all humane people, against war, not only in this country but throughout the world. Having thus far hailed all improvements for destruction in war, as harbingers of a final peace, I never dreamed the man was among us that would attempt to construct a machine so "terrible," and "aw-

ful," that it would scare a nation into keeping the peace with all others. Mr. Tesla is now engaged in making this important machine, and so far as I can judge, no man is more competent to accomplish the task. He has a precedent found in 2 Sam. 22: 15.

If the most subtle power known on earth frightens men, and it does, why may it not cause them to "beat their swords into plowshares and their spears into pruning hooks"? Even now it creates the heat for the metal and the power for the beating, when by pressing the button it will make a splendid "plowshare," or a beautiful "pruning hook."

We are willing that every politician should be frightened out of his wits completely, if it will stop wholesale murder from being carried on under the pretense of protecting a nation's honor. We want people to "learn war no more." Isa. 2: 4, Micah 4: 3. We would be delighted to have lightning strike conveniently near Weyler and Esterhazy.

### AN OPEN LETTER.

To the Editor of THE SABBATH RECORDER:

You have requested that pastors occasionally write something for the RECORDER. In social meetings you urge all to speak, whether they have anything to say or not. Some like to speak and some do not. You have suggested that we should occasionally write, when something has happened or is going to happen. Now I wish to say that something has happened and is about to happen.

First, some thinking has been in progress.

Second, our series of evangelistic meetings begins to-morrow night.

Under the first point, the thought or question has moved in my mind several times since Conference about in this fashion: Why not have one of our "Sabbath Reform Numbers" loaded, primed and aimed directly for and at the Seventh-day Baptist people? Our Bro. Booth, brought up in First-day faith, found us so far behind in Sabbath-keeping that his righteous indignation boiled over.

I read, this morning, about that "Rare Almanac." What a pity we could not have more such almanacs, especially for our members who set so much by the almanac and so little by the Bible, and do so much "seething" and visiting, and secular business on the Sabbath of the Lord. But do you know, Bro. Lewis, I wanted to ask you whether that article from "The Elder" was put in as a mere kind of archaeological curiosity, to show what a good man thought over sixty years ago, or whether it meant to suggest that good Sabbath-keepers ought to have as high a standard of Sabbath-keeping to-day. The article does not say plainly "Go and do likewise." Is it consistent in us not to say so? In the next page of the RECORDER is given an opinion of a great business man in Chicago, to the effect that business conscience has weakened in five years. Now, is it not evident from this issue of our excellent RECORDER that Sabbath conscience has most woefully weakened in a few years? Are we saying to the world, "Follow the Bible," and ignoring the teachings as to how the Sabbath should be kept? Such has been some of the cogitation in Lost Creek. May the Lord help us to a higher standard as a people.

Sincerely,

M. G. STILLMAN.

LOST CREEK, W. Va., Nov. 17, 1898.

A MAN should be lenient with everybody but himself.—H. W. Beecher.

## 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.	Isiah Called to Service.....	Isiah 6: 1-13
Oct. 29.	Messiah's Kingdom Foretold.....	Isiah 11: 1-10
Nov. 5.	H zek ah's Great Passover.....	2 Chron. 30: 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 XI.—TRYING TO DESTROY GOD'S WORD.

For Sabbath-day, Dec. 10, 1898.

LESSON TEXT.—Jer. 36: 20-32.

GOLDEN TEXT.—The word of our God shall stand for ever.—Isa. 40: 8.

INTRODUCTION.

Our lesson for this week is a selection from the next to the largest prophetic book of the Canon. Jeremiah was a prophet of great influence in the last years of the kingdom of Judah. It is very remarkable that his name is not once mentioned in the Book of Kings. Jeremiah has been called the mournful prophet. It was his lot to foretell the destruction of his nation and to live to see his predictions fulfilled. His father's name was Hilkiah, and, although this is not a very uncommon name, there is reason to suppose that this is the same Hilkiah mentioned in last week's lesson as high priest. If he was really of the high priestly family, that may account in part for his influence and possibly explain why he was not quickly martyred by Jehoiakim as was the bold prophet Urijah.

After Josiah's defeat and death, his son Shallum became king, having changed his name to Jehoahaz. He reigned but for three months, doing wickedly as did his predecessors. Pharaoh-Necho of Egypt deposed him and carried him away captive. He died in captivity, the first of the kings of Judah thus to perish in exile. He was followed on the throne by an older brother Eliakim, who changed his name to Jehoiakim. This monarch was a king scarcely more than in name, being the subject of the Egyptian king. The people were in great distress as the land was obliged to pay a heavy tribute; but the king built a palace for himself, rivaling in magnificence the royal dwellings of Assyria and Egypt. In the early part of this king's reign the Assyrian kingdom fell before the rising power of the Babylonian monarchy. Nebuchadrezzar swept down through Syria with his armies and Jehoiakim, in the fourth year of his reign, was obliged to transfer his allegiance from the king of Egypt to the king of Babylon. It seems that at this time the first captives were taken away, among whom were Daniel and his three companions.

Jehoiakim followed the example of the wicked kings of Judah in his rebellion against God. The incident concerning which we study in the present lesson well shows his character. Jeremiah had dictated a prophecy of warning which his scribe Baruch wrote out, and read before the people. Some of the princes heard of it, and caused the roll to be read in their hearing. They were filled with fear at the terrible words, and alarmed also for the safety of the prophet and his faithful scribe.

NOTES.

20. *Into the court.* Where the king's apartments were. *But they laid up the roll, etc.* That is, they put it away in a safe place. It is not certain what the roll, or book, contained. Some think the prophecies of chapter 25, and others, nearly all the prophecies of Jeremiah up to this time.

21. *Jehudi.* Compare verse 14. The word means a Jew, but is doubtless rendered correctly here as a proper name.

22. *In the winter house.* That is in the apartments best adapted for use in cold weather. *In the ninth month.* Corresponding nearly to our December. *And there was a fire on the hearth burning before him.* The Orientals do not have hearths. When artificial heat is needed, a fire of coals is kept in a large brasier, set in a little depression in the middle of the room. This line is literally "and the brasier was burning before him." The R. V. makes a smooth reading and conveys the sense by adding a few words.

23. *Three or four leaves.* That is columns. The book was made of a long strip of parchment, composed of pieces fastened together. The writing was in columns crosswise. As the parchment was unrolled with one hand and rolled up with the other, two or three columns would be before the reader. *He cut it with a penknife.* There is no question but that "he" refers to the king.



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His act was one of irreverence and defiance toward God.

24. *Yet they were not afraid nor rent their garments.* Note in contrast with this Josiah's conduct when he heard the book of the law read. *Nor any of his servants.* This does not refer to the princes who feared when they heard the book read. v. 16.

25. *Nevertheless . . . had made intercession.* Better as R. V. "Moreover," etc. To show that the guilt of the king was not merel from a sudden impulse of anger, we are told that they had entreated him not to do thus wickedly. We have a better impression of Elnathan from this passage than from what we are told of him in chapter 26.

26. *The son of Hammeleck.* The son of the king. *To take Baruch the scribe and Jeremiah the prophet.* He shows his persistent opposition to God, by striving to seize his servant. *But the Lord hid them.* We did not think of a miracle here; but of a simple interposition of Providence to make their concealment sure.

27. *Then the word of the Lord came to Jeremiah.* We cannot tell just how the word of God came to his prophets, probably not by an audible voice, possibly by a direct inward consciousness of the will of God.

28. *Take thee again another roll, etc.* The word of God was not destroyed because the roll upon which it was written had been burned.

29. *Saying why hast thou written therein, etc.* It is evident that Jehoiakim destroyed the roll because the message displeased him. *The king of Babylon shall certainly come.* The king of Babylon had already come once. See Introduction. *And shall cause to cease man and beast.* A prophecy of utter destruction.

30. *He shall have none to sit upon the throne of David.* His son Jehoiachin did really succeed him for a brief reign of three months; but he was speedily deposed by Nebuchadrezzar. *And his body shall be cast out.* This was doubtless literally fulfilled, although we may infer from the account in Kings that his body was subsequently given a royal burial.

31. *I will punish him, etc.* All of this fulfilled within a few years.

32. *And there were added . . . many like words.* The prophecies were written out more in particular.

**MARRIAGES.**

MEEK—BOND.—At the home of the bride, near Salem W. Va., Nov. 10, 1898. by Rev. R. G. Davis, Mr. Alfred N. Meek, of Black Lick, and Mrs. Ella Bond, of Salem.

DRUMMOND—GREENE.—In Alfred, N. Y., Sept. 14, 1898, at the home of the bride's parents. Mr. and Mrs. M. B. Greene, by the Rev. B. C. Davis, Mr. Terence M. Drummond and Miss Frankie C. Greeue, both of Alfred.

**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.

LAMPHEAR.—At her home in Richburg, N. Y., Nov. 16, 1898, Susan, daughter of George and Lydia Saunders, and widow of Ira Lamphear.

Sister Lamphear was born in Alfred, N. Y., Sept. 8, 1819, and was the youngest of 16 children, and the last to depart this life. In early life she professed faith in Christ and united with the First Alfred church. Later, upon coming to live in Richburg, her membership was removed to the Seventh-day Baptist church of this place, where she remained faithful. She was childless and has lived alone much of the time for several years. For the past few weeks she has been cared for by the family of her nephew, W. O. Saunders, and by Mrs. Lennie Bassett, to whom she was great-aunt. Funeral services were held by her pastor, Friday morning, at her later residence. Burial at Alfred. O. S. M.

MARVIN.—At her home in Alfred, N. Y., Sept. 15, 1898, Mrs. Frances Amelia (Cottrell) Marvin, of cancer of the liver, aged 65 years.

When about seventeen years of age she was baptized by Id. Leman Andrus, and united with the Seventh-day Baptist church of Richburg, N. Y., where she continued to hold her membership until her death. B. C. D.

**Literary Notes.**

"THE PRESENT PERIL OF LIBERTY AND EQUAL RIGHTS" is the title of a 36-p. pamphlet by Rev. Geo. B. Wheeler, of Washington, D. C. It is a review of the "National Reform Association Work," its efforts to place the name God in the constitution of the United States, and to make Sunday laws a part of Constitutional law. Copious quotations show that Mr. Wheeler does not mistake the purpose of the movement. His arguments in favor of such "Liberty," as Christ defended, are clear and convincing.—That Sunday laws belong to the state-church system, borrowed from Roman Paganism is well known to every careful student of history. 118 D Street, Washington, D. C.

BIBLE DIFFICULTIES AND THEIR ALLEVIATIVE INTERPRETATION; by Rev. Robert Stuart MacArthur, D. D., LL. D., pastor of Calvary Baptist church, New York; 12mo., cloth, 450 pages; \$1.50. E. B. Treat & Co., Publishers, 241-243 West 23d Street, New York.

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A paragraph from the author's preface says: The substance of the chapters comprising this volume was delivered in addresses on consecutive Sunday evenings in the regular course of the author's ministry in the Calvary Baptist church. He has long felt that most of the difficulties generally supposed to be in the Bible are not really in the Bible; but are in the human interpretation of the Bible, rather than in the divine revelation itself. It is vastly important to separate between erroneous biblical exposition and the actual truth of divine revelation.

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LINCKLAEN CENTRE, N. Y., Nov. 21, 1898.

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

THE Seventh-day Baptist church of 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.

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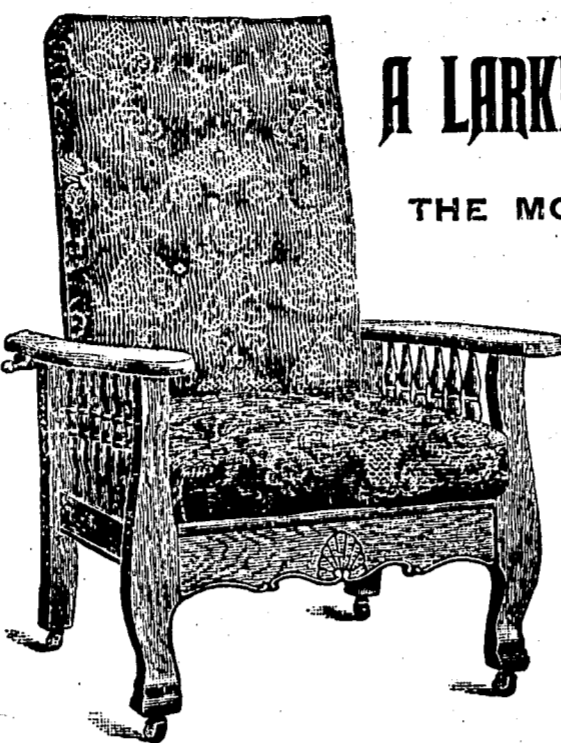
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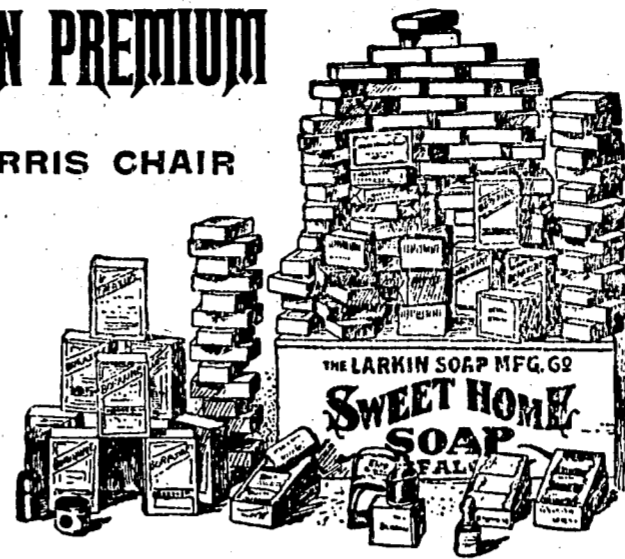
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