

THE SABBATH RECORDER.

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OUR WITNESSES.

BY the immortals who attend us here
 We know ourselves immortal; all our way
 Is guarded night and day
 By presences from a diviner sphere,
 Who ever hear and heed
 The heart's most hidden need,
 And ready whisper their eternal cheer.

Who has beheld the countenance of hope?
 Who knoweth if her eyes
 Are colored like the skies?
 And when in shadow-land we darkly grope,
 Though close she walks beside us, who has seen
 Her garment's texture or her sandal's sheen?
 When hath the rapt ear heard
 One silver-spoken word?
 Yet were the world forsaken but one day
 By hope, oh, who till set of sun could stay?

Who hath had speech with Dreams?
 At their own will they come
 When weary eyes are dull and lips are dumb,
 And every slumbering sense unconscious seems;
 They open with a magic key
 The spirit's door and set the prisoner free.

Oh, then with what winged feet,
 Soundless and fleet,
 We flit outside the boundaries of the night!
 How into past and future we take flight,
 And even pass the threshold still and white
 Where they who loved us—oh, so long ago!—
 Look in our eyes and bid us see and know!

—Frances Parker Mace.

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BABCOCK BUILDING

PLAINFIELD N. J.

Sabbath Recorder.

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

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Do NOT look for wrong and evil,
You will find them if you do;
As you measure to your neighbor,
He will measure back to you.
Look for goodness, look for gladness,
You will find them all the while;
If you bring a smiling visage
To the glass, you meet a smile.

—Alice Cary.

WE are sorry to send out this week's paper without the usual page devoted to Young People's Work. But since the resignation of Professor Edwin Shaw as editor of that page, we have not been able to learn of any provision for his successor. The Editor of the RECORDER has used up the surplus material which was on hand at the opening of this year. Will the Young People's Board kindly look after the matter, and arrange with the Editor of the RECORDER for some one to have charge of that department.

SUPPOSE you say or do something of a kind and loving nature which is not appreciated; will you, therefore, conclude that the effort is lost? Indeed it is far from being lost, for every unselfish act has made you better for doing it. It pays abundantly, just for its influence on yourself. If it is appreciated by others there may be much satisfaction in knowing it; but never think a good and unselfish act is lost. Even though apparently rejected or received with indifference, no one can tell how much more real good is accomplished than at first appears. Be sure that your own soul will be braver and better for it.

THE address by Dr. Cuthbert Hall, President of Union Theological Seminary, New York, concluded this week, has many excellent points in regard to church attendance. These suggestions are good for all people, old and young, male and female. They are by no means limited in their application to the young men before whom the address was given. It will not be at all difficult for Sabbath-keeping young men to make the mental transfer of the frequent use of the word Sunday to the Sabbath of the fourth commandment. Temptations to convert the rest day into a holiday are not restricted to those who are accustomed to regard the first day of the week as the Sabbath. This temptation, and the sin of yielding to its seductive persuasions, are altogether too common among those whose theory and avowed practice are in harmony with Bible authority.

PERHAPS we cannot help the cause of our prayer-meeting service, in general, any better than by reprinting a suggestion from *The Christian*, of London, in reference to long prayers. We have all made similar observations, and perhaps many of us have had similar experiences. One tendency of the training of the young people in Christian work, in the modern religious organizations, is toward brief, condensed, and practical expressions. *The Christian* says:

"What a pity some of our friends cannot get to understand how long prayers kill a prayer-meeting!" So spoke the chairman at a recent assembly for special prayer for London, when a mistaken brother had been praying meanderingly till every one's attention and patience were all but exhausted. The principle of a gathering for prayer should be a short petition to the point on some

special matter from every one present, that each may have the support and sympathy of all in its united presentation. Long prayers are for private devotions, and are sadly out of place in public.

WE have received a copy of the *Louisiana Sun*, published at Hammond, La., containing a very interesting report of the installation services of Bro. G. M. Cottrell as he enters upon the pastorate of our thriving Hammond church. We would be glad to publish the report in full, but space will not allow. After the introductory services very interesting remarks, welcoming the new pastor, were made by O. B. Irish, in behalf of the church; W. R. Potter spoke in the name of the Sabbath-school, extending to Bro. Cottrell and family a most cordial welcome, and offering them that fruitful field for Christian work. The Christian Endeavor Society was represented by Mr. Lew Babcock, who emphasized that Society and its work as being ready and anxious to enroll their names among its active members. A general welcome was extended by Rev. Mr. Harris, pastor of the M. E. church, to the common Christian work and the Christian churches of the place. Mr. Cottrell made a brief and appropriate reply. Thus the first Sabbath of his new pastorate passed very pleasantly and full of good omens for success.

THE New York *Voice* is never happier than when making pointed thrusts at the liquor traffic, and at every person or institution giving it aid and comfort. Yale College continues to come within range of its batteries. We grieve to learn that "Yale College life is scandalously associated with all forms of dissipation;" that, "Drinking and bibulous carousals are popular at Yale;" that "Wine suppers, beer suppers, and punches are regular features of college life;" and that "the faculty have not seen fit to even prohibit the bringing of liquors into the dormitories." The above quotations are taken from the *Voice* of Feb. 3. The same issue contains the names and the portraits of twenty-one prominent persons who declare, "I would not send a son to Yale." Among these men are ex-Judge Noah Davis, Bishop John H. Vincent, Prof. W. C. Wilkinson, ex-Gov. Wm. Larabee, Rev. H. K. Carroll, D. D., Wm. G. Hubbard and Senator Peffer. There are said to be sixty-six rum-shops within two blocks of the campus of Yale University. The revelations which have recently been made are alarming; and unless some radical reforms are speedily introduced in the management of that great and wealthy University it will suffer fearfully from these discoveries. There will be no use in saying that these pretended revelations are untrue, for they are backed up by the most convincing proofs, and thus far, without attempt at authoritative denial.

THE value of the Bible can best be seen when its influence and power among men are placed in contrast with those individuals and nations who are not under its direct influence. This contrast is not an imaginary one, for we have opportunities enough within our knowledge to enable us to see the difference. Heathen nations, of the highest type of civilization and advancement ever yet attained, are far below in morals, and happiness, those who have been blessed with Bible influences. Dr. Lyman Abbott, on this point, says: "Imagine the whole American people left

without belief in God or the future, with nothing in life beyond the present and all relics of faith gone. What would happen? In the first place, the institutions of religion would be swept away; the Sabbath would be merely a holiday, not even invested with the sacredness of the Fourth of July; the Bible gone with the Sabbath; the pulpit a platform; the sermon a lecture; music a concert and prayer an aspiration. With the Bible and the church, the great fundamental principles of right and wrong would go too. In their place we would have empirical rules, and conscience would degenerate into a skillful guess as to the rules of conduct." This is a graphic picture of the condition of the world without the Bible religion. But whatever destroys man's confidence in the Bible, does that much toward returning to the condition Dr. Abbott deprecates. Everything that weakens man's faith in the authority of the Scriptures, and the immutability of the commandments, tends to the degeneracy he pictures. Unwise criticisms of the Bible, and the public expression of doubts concerning its authenticity are neither helpful to faith nor conducive to happiness.

AGAIN we desire to call attention to the effort being made to secure funds for the Babcock Hall of Physics, of Alfred University. In doing this, however, we wish to utterly repudiate a recent statement made by a non-resident trustee of the University, to the effect that the difficulty attending the raising of this fund "is largely due to the total silence of the SABBATH RECORDER on this subject." This is at least the fifth time that editorial mention has been made since we were permitted to mention it at all, and in seven months past more than ten columns of the RECORDER have been devoted to the University in general, and the Hall of Physics in particular. If any one has a right to complain of silence, it would be those interested in our other schools, which have not had so large a share of mention. The RECORDER seeks to be impartial, and to promote our entire interests, comprehended by all three of our corporate societies. That covers our entire denominational work; and in a general way it includes all churches and societies connected with our activities as a people. If any person happens to be interested only in one particular line of doing, and reads very little or nothing at all of the RECORDER's contents, to such a man it may seem to be totally silent! Nevertheless, Alfred University still lives. The past year has witnessed some admirable, advance movements. The addition of the Hall of Physics, with one of the most eminent educators on the continent, is not likely to be overestimated in its importance. Its erection and equipment have been attended with considerable expense, and the funds greatly needed come in slowly. The Trustees are embarrassed, and the friends of the University are urged to come to the rescue. The cost of this new department is slight compared with its importance and value to the University, and, therefore, to the denomination. President Davis is abroad (not on the other side of the ocean) in quest of funds to complete this great enterprise. Friends of Alfred University, open your hearts and your hands, and respond generously to his calls for help. The school, under his management, has nearly doubled in attendance within the past two years. Meet the present emergency, and future generations "will rise up and call you blessed."

BREVITIES.

THE police force of New York, within its recently extended city limits, is 7,725. London has a police force of 16,000. New York has 720 newspapers; London, 412.

It is significant of the growth of Christian Endeavor in Ireland that at a county rally, the Mid-Ulster rally, there came together recently more than three hundred visiting delegates.

RECENTLY the government issued to one Kellogg, of Chicago, 125 patents for improvements in switch-boards. This is the greatest number of patents ever issued at one time to any one individual, the government fees amounting to \$4,375.

THERE are over 100,000 Hebrews in New York City. Roman Catholics form about one-third of the entire population. This estimate is given by *The Converted Catholic*, a lively monthly magazine edited by Father O'Connor, now a Protestant.

AUSTRALIA is said to be suffering greatly from excessive heat. The mercury runs as high as 124° in the shade, and 160° in the sunshine. Instances of spontaneous combustion are numerous, destroying many homes, barns and fields of standing crops.

PRESIDENT BARRIOS of Guatemala has been assassinated. He was born in 1855, was well-educated and has traveled around the world. He was married in New Orleans in 1888, to Miss Algeria Benton, of that city. He was elected President of the Republic of Guatemala, Central America, in March, 1892. He was generally popular with his countrymen.

A PATENT has recently been issued for a bicycle which has no chain or gear, the pedals being used to operate an air-pump, the compressed air being led to a small rotary engine, arranged about the center of the rear wheel. An air-pump is placed on each side of the machine, flexible tubes leading therefrom to the motor, the rods of the pump being joined to the pedals.

CHRISTIAN people generally will take no satisfaction in the announcement of the straightened circumstances of the American Bible Society, and that the thought is entertained of selling the Bible House in New York, which has so long been the headquarters of that venerable and useful Society. The many millions of Bibles, in nearly all languages, that have been scattered throughout the world attest its usefulness. This great institution ought to be heavily endowed and placed beyond the danger of financial failure.

THE famous *Vick Seed House*, of Rochester, N. Y., will celebrate its "Golden Wedding Anniversary" sometime next year. This institution was founded by the floral pioneer, James Vick, forty-nine years ago, while he was editor of the *Genesee Farmer*. James Vick's Sons are now the proprietors of this truly great and useful enterprise. Their annual catalogue is always beautiful and attractive. In artistic execution it is rarely excelled, and should be in every household. It is sent free on application. Get it; "Vick's Garden and Floral Guide for 1898."

ALL indications in the news from Spain point to a near political crisis in that much disturbed nation. General Weyler, ever since his recall from Cuba, has been exceedingly busy in stirring up strife. As the *Review of Reviews* puts it, he "is moving heaven and earth to attain political control in Spain, in order to ride rough shod over his enemies." He is an avowed enemy of the United States, and in the event of his obtaining the power he seeks (and he has a strong following in military circles) "a clash between Spain and the United States would be almost inevitable."

It's almost equal to a trip to California to see and read the mammoth 104-page, mid-winter number of the *Los Angeles Times*, now on our desk. This great newspaper is profusely illustrated, and its 160 cuts, however crude they may appear to the eye of the critic, are great helps toward a better understanding of the descriptions given of this wonderful Pacific coast. The first 28 pages are devoted mainly to the City of Los Angeles; twelve pages to "Southern California, the Land we Love;" twenty pages tell us of Santa Barbara County; twenty-four pages describe the "seven Southern Counties," and the balance is given to stories, items of general interest, and advertisements.

THE recent resignation of Dr. John Hall, of the Fifth Avenue Presbyterian church, New York, was offered upon request of the elders of the church; but the overwhelming voice of the congregation was opposed to the resignation. The Doctor has therefore decided to remain. This decision has displeased the elders of the church, and six of the trustees have now resigned. It is said that two or three of the trustees are opposed to Dr. Hall, personally, while the others who have resigned have no ill feeling toward the pastor, but are displeased that the congregation should petition him to withdraw his resignation, after it had been requested by the sessions. It is sad to have such a long and useful pastorate so disturbed in its last years. Doubtless it would have been wiser had Dr. Hall adhered to his first decision.

A SEVERE but richly merited lesson has just been taught the indiscreet Spanish Minister who represented his government in diplomatic circles at Washington. Senor Dupuy De Lome, while apparently friendly to our government, seems to hold both the people and their President in contempt. He wrote a private letter to Canalejas, one of his countrymen, which was intercepted by a Cuban and published. The following are his most offensive words:

Besides the natural and inevitable coarseness with which he repeats all that the press and public opinion of Spain has said of Weyler, it shows once more what McKinley is, weak and catering to the rabble, and, besides, a low politician, who desires to leave a door open to me, and to stand well with the jingoes of his party.

When this letter was made public he was as greatly surprised as were the officials of our government. But he acknowledged that he was the author of the offensive language. The Spanish government, upon learning of his grave offense, accepted De Lome's resignation and he leaves his high official position in disgrace. The Spanish authorities should disavow all responsibility for this unfriendly attack, and promptly punish the offender.

CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Chicago, Ill.

"If Thou Be Glorified."

"Content to fill a little place if thou be glorified." The little places are the safest for most of us. Fierce are the temptations to spiritual pride, to the self-indulgence which waits on power, to the itching for the praise of men. Out on the frontier, or in a home beset with annoyances, or at a round of life so narrow that it seems like the very treadmill of existence till it is touched by the sanctifying hand of Jesus Christ,—there most of us must work. Thanks be to God for the grace that sweetens toil, that makes the commonest act of life sacred, and makes life so grandly worth living.

Bible Study.

The Bible has an answer to every question of the inquirer, to every fear of the doubter, to every quibble of the skeptic. You and I have only begun to study the Word of God. It is a great mine. We have been picking up nuggets on the surface. Let us make it our companion, the man of our counsel, the strength of our life. Let us live in its atmosphere, saturate our memory with its riches, stake out our life on its promises. Two things are to lead a recreant, wayward, wandering church back to God, and prepare it for the greatest revival of human history; the study of the Bible, and the baptism of the Holy Ghost—the Spirit, and the Spirit's sword.

Lesson From a Sad Chapter.

The case of C. O. Brown, the Congregational pastor recently deposed from the ministry, is one that saddens the heart. It has been given wide prominence in the daily papers. While the foul buzzards flap their wings and gleefully gather about the carcass, and loyal earnest hearts, are asking what does it mean, it is appropriate that the religious editor should put into fresh statement certain eternal truths in a new application.

Two classes appear in striking contrast in relation to a case of this kind. Good men and women everywhere will be saddened that one who was a public teacher of morality and purity should have proved recreant to his trust. The evil-minded will rejoice that a man of supposed integrity has been pulled down to their own level. They will herald this as another proof of their generalization that all men are alike.

But "Love rejoiceth not in iniquity." The Christian church, with all its faults, should have two things said in her honor. She feels the shame and disgrace of a case such as this in every fiber of her being. God grant it shall always be so. It was Christ who taught public sentiment, the high moral standards by which Christians should be judged. This sin is conspicuous because it is in such marked contrast with the principles of purity which the church has led the world to expect.

It was the church herself that sought out her own plague spot and brought it to light. It was the pastor's voluntary action that took him back to the scene of his fall to confess before the world. Think for a moment of the infection in high life to-day and of the societies which make it their business to shield their members and protect them from the consequences of sin at all hazards. There must be vital power in an organization which could purge itself from impurity at such a

cost, with a happy journalism standing ready to catch up any new sensation and bruit it abroad to the world.

So far as his standing before the world is concerned, the deposed pastor can never regain the place he has once held. The fragile ware of reputation may be mended, but there will always be a scar. For his own sake, for the sake of the cause which I believe he loves, let him give up any place of honor or profit which may be offered, and serve the Master in some place so humble and hard that his repentance will be manifest to the world. Let the whole burnt-offering be laid upon the altar in the sight of all who have seen the trespass.

Sin is a blackening, blasting thing. Sin of the heart is likely to appear in the life. "Let him that thinketh he standeth take heed lest he fall." Sin truly repented of and forgiven marks the turning tide of a new life.

The Heart of Christ.

The heart of Jesus Christ was close to the great heart of humanity. He felt every throb and impulse that beats in the human breast. The Son of Man was tempted in all points like as we are. The forty days in the wilderness was a transcript of human life. It was temptation gathered up, focussed and poured forth with all the arts of hell.

Thank God that, though tempted, he was sinless. He came through the furnace without the smell of fire upon his garments.

But his heart is now close to mine. He stood in my place. He has touched the whole gamut of my life. He has struck every chord of humanity's song. O, spotless Son of God, arm us with thy power! Stand by our side when the furnace fires are lighted. Take our hand as we enter the valley. Let our hearts burn within us as thou teachest us on the way. Rebuke the devils that would take possession of us and use us to their will. Walk out upon the troubled waters of our life and speak peace to our souls. Redeem us by thy cleansing blood and sanctify us to thy service.

"All the rivers of thy grace I claim,
Over every promise write my name;
As I am I come believing,
As thou art thou dost receiving.
Bid me rise a free and pardoned slave,
Master o'er my sin, the world, the grave,
Charging me to preach thy power to save
To sin-born souls."

THE BROTHERHOOD.

AN ADDRESS

Before the Brotherhood of Andrew and Philip.

BY THE REV. CHARLES CUTHBERT HALL, D. D., PRESIDENT
OF UNION THEOLOGICAL SEMINARY.

THE VALUE OF CHURCH ATTENDANCE FOR YOUNG MEN.

(Concluded.)

A young man in a great city, employed in business as are most young men, finds *four influences* bearing upon him on the first day of the week, prompting him to use his freedom in ways that practically shut out church attendance during the earlier portion of the day, if not from the entire day. I will very briefly comment upon those influences—fatigue, newspapers, love of recreation, effect of environment.

1. *Fatigue.* Young men are tired when Saturday night comes. They have had six days of work and, in these times, that may have meant almost as much as a young man can stand. The sense of a day of rest ahead is sweet to the physical frame, and the first use the young man often makes of his first-

day freedom is to lie late in bed. Here, permit me to tell him, he makes his first mistake in the use of the day. He loses out of his life one of the sweetest, freshest things the good God sends to his tired children, and that is the still, clean beauty of Sunday morning. Oh! it is a mistake, even from the standpoint of enjoyment, to lie late on Sunday morning. There is so much more and so much better to be enjoyed than our bed can give us. I would say to a young man who has worked all the week: Don't sit up so late on Saturday night, but rather get your rest begun as early as you can on Saturday night, so that after eight or ten good hours of sleep you can wake up fresh and bright and vigorous on Sunday morning, while the early sunlight is pouring into your room, and the early morning freshness is in the air. Get up and taste the blessed calm of Sunday morning. Let your motto for Sunday morning be: "Awake, thou that sleepest, and arise, and Christ shall give thee light."

2. *Newspapers.* I live in a portion of the city where there are many large boarding houses inhabited by large numbers of young men. Looking from my windows any Sunday morning I see newspaper boys coming up the street laden with huge piles of Sunday papers. And as they come I see the doorsteps of the boarding houses suddenly peopled with young men, clad in smoking jackets and wearing slippers. They hail the newspaper. They materially lighten his burden by selecting a complete library of Sunday papers. With these they retire from the scene, presumably to pass the morning in the perusal of these immense publications. Now, do not understand me to say that this is immoral, for I do not so regard it. But *do* understand me as saying that this is transcendently unwise. I am entering into no assault upon Sunday papers, nor am I inclined to question the assertion that some Sunday papers are markedly the superior of others, both intellectually and morally. I respect the press. I acknowledge my obligation to the press. I admire the literary value and the superb journalistic make-up of some of the Sunday newspapers. But I do not welcome them in any home that I love, nor do I commend them to any man who would give the spiritual side of himself a chance to rise and stretch the wings of thought, and soar, on the first day of the week, toward companionship with that risen Christ from whom the first day of the week gets all its meaning. I sympathize with young men in their natural desire to lie late on Sunday and then to while away pleasant hours over the interesting and admirable papers. But I cannot commend their judgment in so largely eliminating church attendance, for the sake of the newspaper, from the earlier portion of the Lord's-day. Many go to a church at night who have spent the day with their papers or, upon their wheels, but although they have obeyed the natural inclinations of a part of their manhood, I cannot but believe they have done an injury and not a benefit to their own life.

3. *Love of Recreation.* And this brings me to another thing that lies close to the Sunday question and the church question. The love of recreation is a right and honorable taste. No man can be more in sympathy with it than am I. But I believe the present state of sentiment in regard to Sunday recreation is doing grave injury to the character of

men, by stimulating them to devote all time and attention on Sunday to the relief of one part of their nature, while repressing and substantially dwarfing the spiritual part of their own-being. The wheel, as it is used in great cities on Sundays, is an unmitigated excess. It is used to a degree out of all proportion with other, and equal, needs of man's nature. While in itself good, it is in fact used to an unthinking, irrational excess, which is doing more harm to the higher nature of men and women than can ever be compensated for by the physical relief it brings to their bodies. I say this very deliberately and not at all as a fanatic. I say the wheel is good so long as it occupies its fair proportion of time. But the wheel becomes evil, as does any other good thing, when it usurps and turns over to mere recreation time that is needed for giving another and a supreme part of our nature a chance to develop through worship and through contact with the divine truth.

4. *The Effect of Environment* is a constant hindrance to young men in great cities. It is hard to stand up against a crowd, to mark out and maintain for oneself an independent course of action. It is hard for one young man in a boarding house to make himself known as standing in a solitary minority, for worship and for the holy use of the Lord's day, when ten other young men in that house consecrate their Sunday unhesitatingly to the newspaper and to the wheel. The effect of environment crushes out the divine aspiration from more young men's lives than we know. And yet it is not so hard as it seems to be to come out in the minority, when with that minority are those sublime considerations which have made Sunday seem a holy day to millions of strong minds. A man may well endure a little chafing once a week, may well face the fact that he is not with the majority, if by his personal independence he can acquire the freedom of giving his higher nature a chance, one day in seven, to lift itself up freely into the light of the knowledge of the glory of God, in the face of Jesus Christ.

And with this enumeration of some of the difficulties which confront a young man who, in a great city, endeavors to maintain against contrary influences the practice of church attendance, I will close my observations by naming as briefly as possible what I conceive to be the four chief uses of church attendance which constitute its peculiar value for young men.

So much might be said with profit upon this important subject one hesitates to speak at all when one must speak so briefly and so hurriedly. Yet the study and observation of years may sometimes be compressed into a few sentences if one's words are thoughtfully and wisely chosen. And I have long felt that there are four words which exactly and fully express the elements of value in church attendance so peculiarly essential and precious to the life of a young man, at the time when his powers, his habits of thought and his modes of contact are all in a process of formation and development. The words are these: Worship, Education, Detachment, Fellowship.

1. *Worship.* Worship, the contemplation of God, belongs in every normally constituted life. That it does not appear in multitudes of lives, that its place seems to be taken by a tone of secularism which is exclusive of sacred

thought is no argument against the claim that worship is a normal function of a being made in God's image. There is an intense incompleteness in him who knows not the meaning of worship. There is a lack of depth and of dignity in him who will not look upon God. We give him credit for keenness, or talent, or courage, or whatever else he may possess, but we miss in him a certain glory which can only be given in one way—by the light of God's countenance. Worship is the true foundation of character and the true channel of power. Thinking of God forms man's character. Waiting upon God renews man's strength. To the young man, fighting the battles of a busy life, and bearing the yoke of early care, often tempted, often discouraged, often influenced beyond his will by the prevailing atmosphere of secularity, church attendance considered as an opportunity for worship is of inestimable value. There, in God's house, his eyes, dimmed with the dust of the world, grow clear again, looking upon Infinite Truth, Infinite Goodness, Infinite Purity. There the eternal loveliness of an All Holy Being is seen afresh, and the young man goes forth in the strength of that influence,

"And by the vision splendid
Is on his way attended."

2. *Education.* I mean the education of the spiritual nature by contact with spiritual truth. Unless you are prepared to deny that man has a spiritual nature as well as a physical and intellectual nature, you must admit that the spiritual nature requires its own proper food. Truth, spiritual truth, is that food. A busy man, pent up in his office six days in the week, and reading, as one must read, the daily newspaper before and after business, has not much time for any such prolonged contact with spiritual truth as that which is afforded by church attendance. The church is constituted to afford him that opportunity otherwise inaccessible. Nor, is it within my power to describe, much less to overstate, the educating influence of those august, beauteous and merciful truths of our religion, when the young mind voluntarily, humbly and eagerly puts itself under the influence of those truths, permitting them to pour their golden floods downward through the mind and through the affections, as the broad bars of sunshine fall and filter down through the interlacing boughs of the forest. The young man who has studiously and devotedly maintained his church attendance, sitting at the feet of Jesus in the temple and learning of him, through his ministering servants, the laws and principles of the divine life, has an opportunity for symmetrical development immensely superior to that which is enjoyed by him who counts Sunday as but a day to read more deeply in the columns of the secular press, and to relieve the strain of business by a spin on the wheel down the crowded track.

3. *Detachment.* By using this word in connection with church attendance, I mean that which can scarcely be so well expressed by any other word which occurs to me. I mean the temporary breaking of those connections which six days in the week bind us to temporal things and to the material life. I do not undervalue the importance and the dignity of those connections with temporal affairs. I am not attempting to exalt sacred associations by disparaging the necessary

associations of our common life. I only claim, and I am prepared from my own experience, and from the experience of many, to defend the claim, that we can only do justice to ourselves as God made us by occasionally detaching ourselves from these business associations of our lives; not only by turning the keys of our business desks on Saturday afternoon, but by earnestly and deliberately shutting out from the Lord's-day so much as we can of the influence of those ordinary connections; that we may be the more free in mind and in heart to rise, at the beginning of each week, up into the higher, clearer atmosphere that surrounds the spiritual realm. Such detachment from business will make us stronger for business; when, after giving the first day in each week to joyous communion with God, and with the friends of God, we turn again with hearts refreshed and powers renewed, to take up the ordinary avocation of the week.

4. *Fellowship.* Church attendance leads to Christian fellowship, and Christian fellowship we cannot do without. It is not good for man to be alone. By meeting in the common worship we help one another, even where we may not be personally known to one another. A silent influence goes forth from one life toward another, when Christians meet for the expression of their common faith; and all are strengthened. Dear brothers, the church may have many faults—may need much purification and much elevation—but they who use her privileges most reverently and most constantly find that her strength outvies her weakness, her light swallows up her shadow, and the completeness of our manhood is advanced by the faithful use of her dear and hallowed ordinances.

LONE SABBATH-KEEPERS.

BY H. W. ROOD.

I read all I find in the RECORDER about these people, for during the past twenty-five years I have myself been permitted to live only one full year among our people. It is my fortune to be a school teacher, and so, in order to pursue my calling, it has been necessary for me to live apart from those who keep the Sabbath. If I could have my way there would be enough people of our faith and practice to furnish employment among them for all Sabbath-keeping teachers. But not all things are as we would like to have them in this world. Half of these twenty-five years I have been alone, a boarder, my family living at our home in Milton, because of the school advantages there for our children; but I have spent the vacations there, and so have kept in touch with our people. For the past few years my wife and younger daughter have been with me, and we three form a little group of lone Sabbath-keepers.

In all these years we have never felt tempted in the least to leave the Sabbath. We could not keep any other day with any regard for its sacredness. Still we keep Sunday in a certain way. We attend church regularly, try to do our part in all religious work, and to refrain from every thing that would weaken regard for the day in the hearts of those who pretend to keep it. We do in the house such work as we have at hand. If we have company on that day we try to treat them as we would have others treat us. In the summer, pleasure boats touch at our dock three or four times on Sunday, and a great

many people—some professing Christians—go to the island at the mouth of the Bay for an outing. But we would not think of such a thing. It is better for us to attend church, but better yet not to do that which might lead some young people off on Sunday excursions, and thus cause them to violate conscience.

I have said I am a teacher. Nearly a hundred young people gather about me every day to learn of me both by precept and example. Some of them are earnest Christians, Congregationalists, Methodists, Lutherans, Episcopalians and Catholics. They know that I, too, profess to be a Christian. Some of them know that I am a Seventh-day Baptist, but, as I do not wear a label, all may not know it. Yet I am sure it would do many of them harm if I should openly disregard what they are taught to call "God's holy day." And so I do not mean to offend any of these little ones for my own pleasure or profit.

For several years I have been superintendent of the Congregational Sunday-school, and I have taught the same class there nearly eight years. During this time I have been a member of the Y. P. S. C. E., with them. Now and then I have taken the preacher's place in some of the churches in this city or in neighboring towns when asked to do so. I have not felt that a lone Sabbath-keeper must, in order to be loyal to his own church, isolate himself from all religious work and privilege. I have never in all these years been slighted in the least because of my peculiar faith. My family and I have been asked to consider ourselves, in just so far as we are willing to do so, as entitled to all the privileges that members of the church we attend enjoy. They never put anything either by word or act in our way as Seventh-day Baptists. I have many times been made to feel here and in other places where I have lived, that it is a credit to me to belong to our denomination; for wherever our people are known they are respected. This is a great satisfaction. For all this good-will we are profoundly thankful, and we feel glad to return to our friends, in so far as we are able, the same spirit of Christian courtesy and charity.

Some may wish to know whether or not we try to lead people to our way of thinking. Well, we do not say much concerning our peculiar belief, unless asked about it. A public teacher cannot, by good rights, be sectarian, either in politics or religion. It is better for him to be a pronounced patriot and Christian than a Republican, Democrat, Baptist, Congregationalist or Methodist. We want to live so as to reflect credit upon our denomination, and cause those who know us to be favorably impressed with Seventh-day Baptists.

Our Sabbath-days are very pleasant in our home. We read the RECORDER, write letters to our friends, read together from some book we have on hand, get out some book of old songs we sang years ago, or the "Gospel Hymns," and have a bit of a home concert; and sometimes go out to call on the sick. The day is all too short for us.

Sometimes we have calls from people who forget that we are keeping the Sabbath. On some Sabbath-days I attend Teachers' Meeting, either at home or in a neighboring town. I would not do this if we could go to meeting.

(Continued on page 109.)

Tract Society Work.

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

THE Central Passenger Association, which has charge of roads between the Ohio river and Chicago, has made some effort to lessen "special Sunday excursion rates," because of the "nuisance" into which excursions have developed near the large cities; and also because Sunday excursions lessen the travel during the week. But as the larger and more influential roads within that territory favor the Sunday excursions, they will probably continue.

THE bill for a new and more stringent Sunday law in Ontario, Canada, of which we have spoken, has been withdrawn by the government. An election is pending and the friends of the bill accuse the government of cowardice. The probable reason is that after the defeat of the old law concerning street cars, last year, the growth of the liberal sentiment has been so rapid that there is no chance for any new restrictive measures, and withdrawal of the bill was, no doubt, "good politics."

THE power of evil in Chicago, both on week days and on Sunday, is shown by the following, which comes from *Harper's Weekly*, whose reporter lately interviewed Mayor Harrison:

"The man doesn't live," said the mayor, "who could shut up Chicago saloons on Sunday. I shall not try to do it. It isn't for political reasons—that's not important especially—but because the people would not tolerate it for an instant."

"Then you don't believe in enforcing laws not approved by public opinion?"

"No, I don't," replied the mayor, "and I don't intend to try it."

"But your oath of office requires you to enforce all laws, and Sunday opening of saloons is against law."

"There's a difference of opinion about that," answered Mr. Harrison. "Our Sunday closing we interpret to mean the outward closing, the semblance of closing. That I believe in."

That is undoubtedly the true view from the mayor's standpoint. "The semblance of closing." That is some like the semblance of Sabbath-keeping which some men, called religious teachers, propose; that is, rest and worship if you can, or think best, on some day in the week—but no one day has greater claims than another, etc.

REV. EDWIN A. ABBOTT, of London, Eng., in the January number of *The American Journal of Theology*, writes of the "New Sayings of Jesus." In commenting on the Sabbath Saying, instead of taking Christ and the New Testament as the norm of comparison, he goes to the second century and chooses Justus, half pagan and three-fourths philosopher, and Clement, the gnostic, and attempts to interpret the Saying of Christ by their non-Sabbath and antinomian theories. This is in keeping with the popular effort to ignore the sabbath and the observance of it by Christ. This is both unfair and unscholarly. If we are to judge whether this saying is genuine, it must be compared with what Christ did and taught concerning the Sabbath. What semi-pagan philosophers taught 150 years after Christ, has nothing to do with a just exegesis of the Saying. Other of the Sayings are properly tested by the New Testament standard and the "Sabbath Saying" would have been, no doubt, except that such a testing would make it genuine and supporting the observance of the Sabbath and not Sunday. Unfair exegesis could not well go farther.

THE SPLIT SUNDAY.

Our readers will remember that not long since Mr. Moody, in the *Golden Rule*, advised that when circumstances would not permit Christians to observe Sunday, they should make up the matter by observing some other day. Now *The Christian Endeavor World*, formerly *Golden Rule*, comes forward with a still more accommodating theory. In the issue for Jan. 6, 1898, question "748" appears as follows:

748. Should regular items regarding church work be withheld from the Monday morning papers on account of the necessity that the papers be printed on Sunday?
A. A. C.

NEWARK, N. J.

The following out of this argument would abolish the Monday papers altogether, — something that is impossible, and not to be desired. I think the newspaper worker must get his Sabbath partly on Saturday and partly on Sunday, and I think the Monday morning paper an excellent place for the printing of items regarding church work.

In the issue for Feb. 3, a correspondent, "A. C.," from Charlton, N. Y., takes the *Endeavor World* to task for its position in these words:

I am greatly surprised at the position you take regarding the Sabbath, as set forth in your answer to No. 748. I am led to think that you are in favor of what Theodore L. Cuyler terms "the new style of Sabbath." I am of the opinion that no consecrated Christian desires the newspaper worker to break the Sabbath, in order that he may be provided with a Monday paper. God's command given us is plain. The excuse, "It is a necessity," does not deceive God. Thousands of people never see a Monday paper, and do not suffer either mentally or morally for the want of it.

I can find no authority in the Bible for splitting up the Sabbath. Keeping parts of several days of the week will not answer. One day in seven must be kept as a whole.

Many professed Christians live very thoughtlessly, attend church themselves, perhaps, but never bring to mind that at the same time many persons are at work preparing some so-called necessity which is demanded by them, being, in fact, nothing more nor less than something to gratify an acquired habit or a caprice. God's people must unite, or the world will rule.

It is surprising to see how rapidly the leading organ of the Christian Endeavor movement is going over to the lawless position on the Sabbath question. Only a few years ago the officers of the National Society refused the representative of the Seventh-day Baptists a place, because though their "Theology" was right, their "Institutions" were wrong, *i. e.*, they refused to join in the crusade for the execution of Sunday laws. At that time one prominent war cry of the Endeavorers was, "Rescue the Sabbath." This lasted as a September frost does, an hour after sunrise. The very next year after the Seventh-day Baptists were refused recognition, because of their wickedness in refusing to aid in closing the World's Fair on Sunday, there were prominent cases of Sunday desecration by Endeavorers in connection with the National Convention in Boston. Last summer still more open disregard was shown by car-loads of Endeavor delegates to the San Francisco Convention, who turned aside to see some beautiful scenery in the mountains, traveling on Sunday rather than lose sight of the scenery. Since then two or more Christian Endeavor organs have hauled down the "Sabbath Rescue" flag, as well they might. Now comes "Father Clark's" paper, official organ of the Endeavorers of the whole world, advising Endeavorers who may chance to be printers, to split Sunday. We have heard of "split shots" among billiard players, but a split Sunday is the latest method of creating conscience, and of preparing Christian Endeavor-

ers for work as "Sabbath Reformers." If some wicked railroad had advised Endeavorers to do this in order to bring their trains out on time on Monday morning, it would not have surprised us. Wicked men make Sabbath-observance and Sunday-observance wait on profit and convenience. That is the "New Style of Sabbath" which Dr. Cuyler so deprecates and warns against.

But our readers will note that the critic of the *Endeavor World* is also in the splitting business. He does not venture to quote the law of the Sabbath as God wrote it. It is too definite. That is unsplit. The Charlton "A. C." interprets it by saying, "One day in seven must be kept as a whole." That is essentially what the *Endeavor World* means. One day in seven means any one of the seven days in the week. God's law says, "The seventh day." Hitherto the advocates of Sunday Sabbathism have said, "The first day of the week," and they give definite reasons, which, although unscriptural, apply to no other day than the definite, separate, distinct, particular day. So the "New Sabbath," proposed for Christian Endeavorers, gives a split law and a split day. Such a platform is considerably splintered. On such a platform for Sabbath Reform, a platform thus shattered, and indefinite, and lawless, Seventh-day Baptists prefer to be counted out.

SABBATH REFORM WORK IN IOWA.

The *New Era*, published at Grand Junction, Iowa, January 22, 1898, has the following commendatory notice of Sabbath Reform work by Rev. E. H. Socwell:

The people of Southwest Junction have been treated this week to a course of lectures by Eld. Socwell of the Seventh-day Baptist church, at the Liberty school-house. Mr. Socwell is probably and beyond a doubt one of the best and most able lecturers on the question that is causing so much alarm and consternation among the Christian denominations that we are able to hear in this country.

Several of our neighbors are becoming interested in the Sabbath-observance question, and it is right that it should be dealt with honestly and carefully.

The services referred to by the *Era* were seven lectures on the Sabbath question, delivered on successive evenings, always to good audiences, and often to crowded ones. Fully one-half of those in attendance were "First-day people." Years of experience in the mission field of Iowa has brought Bro. Socwell into relations with clergymen, educators and business men, and demanded of him much preparation for answering well concerning his faith as a Seventh-day Baptist. He has studied faithfully to meet these demands, and the excellent results are seen in the instance noted above. There are elements of permanence and value in such work, greater in many respects than in the work of a stranger who might do similar work. Most valuable work could be done by every Seventh-day Baptist pastor in a similar way. Our denominational life in the past has been wanting in such local work and influence; and no one step would give the cause of Sabbath Reform a greater impetus, both among ourselves and among non-Sabbath-keepers than for each pastor and missionary to follow Bro. Socwell's example, fitting the form of work to times and circumstances. The fields adjacent to our churches have never been tilled, in the matter of Sabbath Reform, as fully as they ought to be. If none are converted to the Sabbath at the time the reflex influence on the churches will be valuable beyond computation. We need less fear and more wise endeavor.

STUDIES IN SABBATH REFORM.

No. 16.—Sunday in the Gospels.

Having seen how Christ treated the Sabbath, it is well to note, by way of contrast, what place Sunday holds in the sacred history of the Gospels.

Only one first day of the week is spoken of in the Gospels, that is the day which followed the resurrection of Christ. (For a discussion of the time when Christ arose, namely, "late in the Sabbath," i. e., before sunset on the Sabbath, see Biblical Teachings, etc., p. 50, ff. Each of the Evangelists refers to that day, and the scenes of the early morning when the resurrection was reported. Some supporters of the Sunday attempt to begin its observance with John's account of what Christ did on the evening after that day, and Luke's account of certain occurrences in the afternoon. The latter comes first in order as being the earlier. We give it in full detail:

And behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. And they talked together of all these things which had happened. And it came to pass, that, while they communed together, and reasoned, Jesus himself drew near, and went with them. But their eyes were holden, that they should not know him. And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad? And the one of them, whose name was Cleopas, answering, said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God, and all the people: and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel: and besides all this, to-day is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at the sepulchre. And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them which were with us went to the sepulchre, and found it even so as the women had said: but him they saw not. Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses, and all the prophets, he expounded unto them in all the Scriptures the things concerning himself. And they drew nigh unto the village whither they went; and he made as though he would have gone farther. But they constrained him, saying, Abide with us; for it is toward evening and the day is far spent. And he went in to tarry with them. And it came to pass, as he sat at meat with them, he took bread and blessed it, and brake, and gave to them. And their eyes were opened and they knew him: and he vanished out of their sight. And they said one to another, Did not our heart burn within us while he talked with us by the way, and while he opened to us the Scriptures? And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread. And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled, and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honey-comb. And he took it, and did eat before them. And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me. Then opened he their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it

behooved Christ to suffer, and to rise from the dead the third day. Luke 24: 13-46.

John's account takes in only the scene of the evening after the day. It runs as follows:

Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were his disciples glad, when they saw the Lord. Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained.

We have given the foregoing in full, in order that the student may see that all the events took place for one definite purpose, namely, to prove to the doubting disciples that Christ had really risen. The day and the events are related only by the fact that in the morning the resurrection had been reported: in the afternoon and evening Christ appeared to them as detailed above, in order to convince them of the fact. The day has no other history, and the absence of all evidence that it was even mentioned for any other reason, precludes the claim that this history teaches, in any way, the doctrine of transference of the Sabbath to the Sunday.

Because this, the only reference to the first day, is so meager, modern theorists have sought to prove that Christ met with his disciples on the next Sunday, and thus instituted some sort of observance of it. This claim is based upon the following words:

But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed. John 20: 26-29.

The trouble with making any history for Sunday-observance out of this passage, is:

- (1) There is no evidence that it was the next Sunday. If the language be taken exactly, "after" eight days must have been the ninth day at least. If it be an indefinite expression the case is equally bad, since the day would be wholly unknown.
- (2) The reason for mentioning the event is that Thomas being present, was convinced.
- (3) The utter absence of any mention of a new or specific reason for the meeting at that time forbids even the supposition that any reason was intended beyond the one which the facts detailed indicate.

Only one conclusion is possible, viz., the first day of the week has no history in the Gospels except as the day which succeeded the resurrection of Christ, and during which, and in the evening after which, he appeared to his disciples to prove his resurrection. As a day of rest or worship, it has no history whatever.

A PULLMAN porter went through the car and chanced to leave the door open, upon which a crusty passenger said:
 "Shut the door, you black nigger!"
 Obeying the order, the negro said:
 "Can't help that, sah; was born that way—back, but a gentleman."

SOME OTHER WAY.

Since I am a learner, and not a teacher, like other people who desire to know things I find it profitable to ask questions when my mental processes do not allow of satisfactory solutions.

Surrounded by religious people who do not find it easy to make their practice conform to apparent scriptural requirement, when reminded of their inconsistency, more often than otherwise one is confronted with this reply: "Well, if I believed as you do, I would do just as you do; but I don't. I have my own notions about those things—I think one day is as good as another;" and so with an air of indifference and implied superior penetration they break away all little cobwebs of that sort, with a very polite insinuation that your mental horizon is in a damaged condition—that "you people live in a very small world"—and really they congratulate themselves that they have done you up very cleverly, and in the meantime pacified their own conscience, if they chance to have one. What sort of tutelage could such a conscience have had? Isn't he himself responsible for the opinions he holds? Has it come through devoted study of the Word to know the mind of the Spirit, or has it foundation and culture in self-interest and convenience?

Closely allied to these are others—many others, and in the church—who, when rallied because of their inactivity, tell you they have little use for the church any more. Their ideas have changed. They believe this or that, or they don't believe that or this. "I have notions of my own, and I'm going to chance it any way;" and these poor souls proceed to formulate a scheme whereby they think they are going to be saved in other than Christ's way. The process of expunging from their catechism what they consider the non-essentials of our religion is a pleasurable pastime to such, and when they are through there is little left that can distinguish the Christian from the moralist one meets everywhere.

A persistence in substituting something else for Christ's plan to save, in their own particular case, hardens any proper sense of the love that gave to the world a Redeemer, and is the secret of the indifference that is a darkening incubus to the church and its work. They mark out a highway of their own and proclaim it with as much apparent assumption of orthodoxy as is accredited to the inspired Word. Their coolness in this vital matter is only equalled by the absurdity of the whole business; and yet the everywhere-ness of this growing evil in the church is appalling. The manifest security of these people in their "I don't believe" contrasts strongly with Christ's "If ye would enter into life, keep the commandments." They proceed on the assumption that if one believes a thing, that is sufficient; it is the way for him. It should be said that this state of things doesn't come to the newborn soul, does not chill the freshness and ardor of the newly saved boy or girl, but rather to a later stage of experience, when perhaps worldly interests suggest a compromise with one's religion or conscience, when the grip on God's promises has loosened a little, when love and trust are, alas! discarded safeguards.

There is a prevailing disposition to climb up some other way. How can we avert it?

W. R. P.

HAMMOND, La.

Missions.

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

BRO. S. H. BABCOCK, who labored nearly a year and a half as an evangelist under the Evangelistic Committee, is now settled again in his old pastorate, the Albion church, Wis. His last evangelistic work was in Missouri in connection with General Missionary, L. F. Skaggs. The Committee loses by his going into this pastorate an earnest and consecrated worker, but the Albion church has gained a good, devoted pastor. May he and the church be greatly blessed and built up by their mutual labors, and by the outpouring of the Holy Spirit.

EVANGELIST E. B. SAUNDERS is at this writing holding a series of meetings with the Second Hopkinton church, R. I., and Pastor L. F. Randolph. He found the church in good working condition and ready for him, almost as much so as if some one had labored there four or five weeks to get things ready for his coming. The heavy snow-storm of last week so blocked the roads and traveling, that the meetings were interrupted a few evenings, but the work is now going on with great interest and a manifest presence of the Holy Spirit.

A CHRISTIAN church should continually grow in spiritual life and power. Without this she can never successfully perform the mission for which she was organized and constituted of the Lord. To save the lost a church must be spiritual, evangelistic, warm-hearted, and earnest. If she is formal, worldly, hyper-critical and censorious she will repel sinners, not attract and save them. If she is to give spiritual culture and strength to her membership her life must be true, loyal, and exemplary. Numbers, wealth, a strong and eloquent pastor, a fine organ and choir, a splendid church edifice, do not in themselves make a church a power for Christ. If she has all these and more, but is without spiritual life and power, and is inactive in the work of salvation, she is of little or any use to Christ and his real kingdom. Whatever tends to take away the spiritual strength of a church, and saps her spiritual life should be shunned. Whatever amusements, pleasures or practices that tend in their influence and effect to diminish or destroy the spiritual life of a church should be at once abandoned. It is our candid opinion and judgment from observation, and some experience as a pastor, that some of our churches would have more spiritual life and power by having some good wholesome church discipline rather than none at all, by abandoning dancing, card playing, progressive euchre, and whist parties, instead of calling for an evangelist to help them up spiritually. It does seem to me strange that Christian people and church members cannot see that such things are inconsistent with a Christian life and devotion, and that they sap personal and church spiritual life and power, when the unregenerate world can see it and declare that it is very inconsistent for Christians to do it professing as they do to be separate from the world and to be devoted to Christ and his work of salvation. There are none so blind as those who are blinded by the world and worldly pleasures. Life is too short, eternity too long, Christian influence too important, personal spiritual life, and the spiritual power of the church of too great worth to be sapped or destroyed by such worthless things.

TREASURER'S REPORT.

For the Month of January, 1898.

GEO. H. UTTER, Treasurer,

In account with

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Dr.

Balance in treasury, Jan. 1, 1898.....	\$ 571 14
Woman's Executive Board:	
General Fund.....	\$24 50
Susie Burdick's salary.....	17 00
Helper's Fund, China Mission.....	1 28
Home Missions.....	5 00
Dr. Palmberg's salary.....	5 00
Boy's School, China Mission.....	144 85
Geo. B. Carpenter, Treasurer Evangelistic Committee, Collected by E. B. Saunders:	
In West Virginia, F. F. Randolph.....	\$ 1 10
Berea.....	15
Collected at Salmeville.....	5 30
Stranger in Illinois.....	5 00
Berlin, N. Y.....	6 00
New Market, N. J.....	30 00
Plainfield, N. J.....	100 00
A. L. Chester, Treasurer Permanent Fund..	147 55
Collected on field by O. U. Whitford:	324 11
Rev. T. J. Van Horn, West Hallock, Ill.....	\$ 8 00
E. Wheeler, West Hallock, Ill.....	5 00
Mrs. E. Butts, ".....	2 00
Mrs. Niles Burdick ".....	75
Mrs. Rebecca H. Wheeler, Leonardsville, N. Y., L. M.....	15 75
Mrs. Josephine M. Tucker, Boulder, Col.....	25 00
Zebulon Bee, Boliar, W. Va.....	10 00
P. G. Sarsen, Grantsburg, Wis., and others.....	10 00
Mr. and Mrs. Elias Ayars, Cromonton, Fla..	5 00
Sabbath-school, Walworth, Wis.:	3 50
China Mission.....	\$ 3 75
General Fund.....	3 60
Churches:	
Hornellsville, N. Y.....	6 10
Milton, Wis.....	5 59
Plainfield, N. J.....	25 17
West Hallock, Ill., part on L. M. of Mrs. C. W. Spicer.....	24 36
DeRuyter, N. Y.....	5 00
Second Alfred, N. Y.....	2 37
Hammond, La.....	7 03
First Alfred, N. Y.....	14 74
Sabbath-school, Roanoke, W. Va.....	2 65
Loans.....	7,500 00
Thank-offerings to Jan. 10, 1898, 2,766 87	
Previously acknowledged.....	1,497 64
Total.....	\$10,179 27

Cr.

O. U. Whitford, Corresponding Secretary:

Salary, traveling expenses, etc, quarter ending Dec. 31, 1897.....	\$314 54
Less advanced on traveling ex.....	50 00
S. I. Lee, Fouke, Ark., salary and traveling ex., quarter ending Dec. 31, 1897.....	70 50
L. F. Skaggs, Boaz, Mo., salary and traveling ex., quarter ending Dec. 31, 1897.....	108 35
E. H. Socwell, Welton, Iowa, salary and traveling ex., quarter ending Dec. 31, 1897.....	76 15
S. R. Wheeler, Boulder, Col., salary, quarter ending Dec. 31, 1897.....	100 00
A. P. Ashurst, Attalla, Ala., salary December, 1897.....	41 68
O. S. Mills, 7 week's labor on Preston field. Appropriations for churches, quarter ending Dec. 31, 1897:	6 72
Attalla, Ala.....	\$25 00
Cumberland, N. C.....	12 50
Hammond, La.....	43 75
Hornellsville, N. Y.....	18 75
Ritchie, Berea, W. Va.....	18 75
Carlton, Garwin, Iowa.....	25 00
Evangelistic Com., Orders Nos. 78, 79, 80.	143 75
R. S. Wilson, Attalla, Ala., traveling expenses quarter ending Dec. 31, 1897.....	348 59
American Sabbath Tract Society, printing Annual Reports, etc.....	2 25
Interest on loans.....	165 55
Loans paid.....	255 41
Cash in treasury.....	6,000 00
	2,595 78
Total.....	\$10,179 27

E. & O. E.

GEO. H. UTTER, Treas.

FROM L. F. SKAGGS.

The time has come for my quarterly report. First I desire to return my heart-felt thanks to our Father in heaven, for the preservation of my unprofitable life, through another year. I have been engaged eight years exclusively in missionary work on this field, lacking one month, under the auspices of the Missionary Board, and in view of the great field, and the great multitude that must soon perish eternally, if not saved through faith in the Crucified One, the time has fled so quick it seems that it has only been a few months instead of

years; and oh, how sad I feel, when I look over this great field, and see so little accomplished, for the salvation of the lost and perishing. But I feel that I have tried, with all my ransomed powers, to present the Crucified One as the only Saviour of a lost race of rebels. The old year has fled and the new year has come with its opportunities and blessings. May God help us all to improve the golden opportunities as they pass, is my prayer.

I commenced this quarter at the Flood school-house, in Stone county, where I held a few days' meetings. The congregations and interest were good. But it rained so much the meetings were closed. On the 22d of Oct. Eld. S. H. Babcock, of Milton, Wis., reached my place, and on Sabbath-day, the 23d, we commenced a series of meetings at the Delaware Seventh-day Baptist church, which was continued until Nov. 1. We thought best to close at this time on account of a series of meetings the First-day Baptist church had published to commence at that time, and as it was so near to where we were holding our meetings, Bro. Babcock and I thought it would be best to close them. There were a few who were anxious about their lost condition, but did not publicly confess Christ, but did afterward at the First-day Baptist meeting which followed our meeting. On the second day of November I left the work in the care of Bro. Babcock to attend the South-Western Association; reached Crowley Ridge Seventh-day Baptist church of Arkansas on Nov. 4, where we had a very interesting Association. The attendance from a distance was not large, on account of the yellow fever.

I returned from the South-Western Association and reached Cabool on Nov. 11, where I meet Bro. Babcock, as we had arranged before I left home. We remained here over night and the next morning went in a wagon, which Eld. S. W. Rutledge had sent to convey us to his place, about 20 miles from Cabool, which we reached the evening of the 12th. Bro. Babcock and the writer attended the prayer-meeting at the First-day Baptist church; the members of this church requested Eld. Babcock to preach, which he did, to an attentive congregation, and on the evening of the 13th we commenced a series of meetings at the Providence Seventh-day Baptist church. This series of meetings was continued until the 29th. We had some real spiritual feasts, the congregations ranging from 10 to 80 persons. At the close of these meetings Eld. Babcock preached a series of doctrinal sermons, first on baptism; second, on the perpetuity of the moral law; third, the Bible and the Sabbath; fourth, the Bible and Sunday, to which there was good attention given, especially by the young people, and at the close a great many Sabbath tracts were taken, when offered by Bro. Babcock. We left this place for my home where we only had one meeting on account of sleet and rain.

On the 7th of December, I was called to attend a funeral. On the 10th we reached the Corinth Seventh-day Baptist church. On the evening of the 11th we commenced a series of meetings at the Corinth church. This series of meetings continued until the 19th of December, when it was unreasonable to ask the people to come out to church; the sleet was about three inches deep, it rained and froze hard and was so slippery it was very dangerous to attempt to walk on it; a number of persons fell and died from their injuries. A great many

were injured with broken bones. The prospect was better here for a successful meeting than any other place we labored. The people generally seemed to be very anxious for the meeting. But it was so interfered with by the inclement weather, and icy walking, until finally we had to give up entirely, and say thy will be done. Eld. Babcock and the writer returned to my home on the 22d of December, and on Sabbath-day, the 25th, the Delaware Seventh-day Baptist church held services led by Eld. Babcock, when there was an opportunity given for any who desired to unite with the church. One sister from the First-day Baptist church joined the church.

BOAZ, Mo., Jan. 15, 1898.

"THE COMING THEOLOGY."

BY C. A. S. TEMPLE.

To the Editor of THE SABBATH RECORDER:

Under this title there appeared in the RECORDER of Jan. 3, an article which (however unwittingly—and unlike the general trend of utterances in that paper) "puts darkness for light and light for darkness." The gist of that article may be seen in its very positive statement that "*there is not one word of love in the Westminster Confession*"! (Italics are mine.)

That statement, *if true*, would condemn that venerable confession, in its length and breadth. This is not the first blow that that grand old document has withstood, not the first assault from enemies, on the right hand or on the left. Such a blow from an avowed skeptic would not be surprising; but "it was not an enemy that reproached me; then I could have borne it, but it was a man, mine equal, a brother, a guide," and a teacher of righteousness. At least in the columns of the RECORDER "we have taken sweet counsel together," and in spirit "have walked unto the house of God, in company." Judge then of my surprise on reading such an article from such a source.

Let us look at that confession.

Chapter III., Sec. 5. "Those of mankind that are predestined unto life, God, before the foundation of the world, . . . according to his eternal and immutable purpose, . . . hath chosen in Christ, unto everlasting glory, *out of his mere free grace and love* . . . and all to the praise of his glorious grace." "Grace. Exercise of love . . . the divine favor toward man."—*Webster*.

Chapter VIII., Sec. 3. "The Lord Jesus in his human nature, united to the divine, was sanctified and anointed with the Holy Spirit above measure . . . to the end that being holy, harmless, undefiled and *full of grace and truth*, he might be thoroughly furnished to exercise the office of mediator and surety." Sec. 4. "This office the Lord Jesus did most willingly undertake . . . and did perfectly fulfil it . . . endured most painful sufferings . . . was crucified and died . . . arose from the dead on the third day . . . ascended into heaven, and there sitteth at the right hand of his Father, making intercession."

Chapter XII. "All those that are justified, God vouchsafeth in and for his only Son, Jesus Christ, to make partakers of the grace of adoption, by which they . . . have his name put upon them; receive the spirit of adoption; have access to the throne of grace with boldness, are enabled to cry, Abba, Father; are pitied, protected, provided for and chastened by him as a father, yet never cast off."

Chapter XVII. Sec. 2. "This perseverance

of the saints, not upon their own free will, but upon the immutability of the decree of election, flowing from *the free and unchangable love of God the Father*; upon the efficacy of the merit and intercession of Jesus Christ . . . and the nature of the covenant of grace."

Chapter XVIII., Sec. 1. "The hopes of unregenerate men . . . shall perish; yet such as truly believe in the Lord Jesus *and love him in sincerity* . . . may in this life be certainly assured that they are in the state of grace, and may rejoice in the hope of the glory of God." Sec. 4. "True believers may have the assurance of their salvation divers ways shaken, diminished and intermitted . . . yet are they never utterly destitute of *that love of Christ and the brethren*, that sincerity of heart and conscience of duty, out of which, by the operation of the spirit, this assurance may in due time be revived."

Chapter XXI., Sec. 1. "The light of nature sheweth that there is a God, who . . . is good, and doeth good unto all; and is, therefore, to be feared, *loved*, praised, called upon, trusted, served—with all the heart, and with all the soul, and with all the might."

Chapter XXVI., Sec. 1. "All saints that are united to Jesus Christ, their head, by his spirit and by faith, have fellowship with him in his graces, sufferings, death, resurrection and glory. And being united to one another *in love*, they have communion in each other's gifts and graces."

These quotations are but the merest fraction of what is set forth, on these great subjects, from the chapters from which they are copied, yet they are quite sufficient to show the drift, *the animus*, of the confession on those several points of doctrine and practice.

What, then, must we conclude, in view of such utterances, as that we are now considering? If, as that confession assumes—all whom God has predestined unto salvation (see Rom. 8: 29, 30 and Eph. 1: 5, 11) are thus chosen of God, and set apart "by his mere *free grace and love*;" "receive the spirit of adoption, have his name put upon them, are taken into the number, and enjoy the liberties and privileges of the children of God;" if the statement that "the decree of election flows from *the free and unchangable love of God, the Father*, upon the efficacy and merit of Jesus Christ;" if all true believers, though liable, "through falling into some special sin, to have their assurance of salvation diminished and intermitted, yet shall never wholly lose that life of faith, *that love of Christ and the brethren*," which constitutes their discipleship; if the statement that "all saints, . . . united to Jesus Christ their head, have fellowship with him, are united to one another *in love*, and have communion in each other's gifts and grace. . . . If all these and many other like statements, in that confession, do not amount to so much as "one word of love," then language fails; words are but mere nothings, to juggle with, and the plainest, most solemn and emphatic utterances of the divine oracles are but idle vapourings, mere unmeaning words!

Aside from the position of that confession on the Sunday question, I know of no commend of the Christian faith to be preferred before it. It is Scriptural through and through, glowing with light, and warmth, *and love*, from the throne of God: "The glory of God doth lighten it, and the Lamb is the light thereof."

Such is the method, and such the spirit of that immortal confession. From beginning to end, we find therein strong words of love. The love of God in sending his Son to die for fallen man; his love shed abroad in the hearts of his redeemed; the love of Christ, in cheerfully accepting and executing the mission appointed him by the Father, and the spirit of love to God and the brethren, which fills the hearts and actuates the lives of all "who love our Lord Jesus Christ in sincerity."

True, in its manner of setting forth the great truths of the divine word, that confession is, we may almost say, severely analytical; yet in its length and breadth, it maintains, critically and minutely, the strictest fidelity to the truth of God, and that in a spirit of love to Christ and the brethren. Yet "there is not one word of clanishness, not a syllable even of that narrow, partisan, factional spirit, so common (and so disgraceful as well) among many bodies of professed believers.

The trouble with the anonymous contributor, whose words Bro. Randolph has thus employed, seems to be that he has mistaken mere *gush* for love; a very common thing with those skeptics, who, after a fashion, are religiously inclined, and even some ingenuous, but shallow thinking believers. In fact, with such persons, the merest, softest *gush* is their chief stock in trade. Often it forms the staple of the many vagaries, the thousand and one "advanced theologies," from which nearly everything vital and fundamental, in the Christian faith, has been sedulously excluded. Evidently it is among such gushing sentimentalisms that the "coming," "warmer theology"—as the writer puts it—is expected to claim the place of honor. It may succeed for a time, but the theology of that much maligned confession, *the theology of the Word of God*—will ultimately reassert itself, and fill the world with its glory; for "the mouth of the *Lord* hath spoken it."

Had that writer stated that "there is not one word of *gush* in that confession," he would have told the exact truth, for nothing could be more free from it. Had he only taken the trouble to examine the confession, candidly, *prayerfully*, he would have been spared the dishonor of misrepresenting a symbol which is the embodiment of the faith of one of the most eminent, and, I may add, one of the most faithful and useful bodies of believers in the Christian world; and had Bro. Randolph examined the confession, in the same manner, he never would have struck hands with a false witness by repeating the calumny.

COMMUNING WITH GOD.

In a world where there is so much to ruffle the spirit's plumes, how needful that entering into the secret of His pavilion which will alone bring it back to composure and peace! In a world where there is so much to sadden and depress, how blessed that communion with him in whom is the one true source and fountain of all true gladness and abiding joy! In a world where so much is ever seeking to unhallow our spirits, to render them common and profane, how high the privilege of consecrating them anew in prayer to holiness and to God.—*Richard Chenevix Trench*.

HOW ADMIRABLE is that religion which, while it seems to have in view only the felicity of another world, is at the same time the highest happiness of this.—*Montesquieu*.

Woman's Work.

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

MY HARVEST.

Thou shalt give me the seed, my Father,
I will sow my fields to grain;
Thou shalt give to me the seedtime,
Thou shalt give the sun and rain.

Thou shalt give me the sickle, my Father,
To harvest my grain ere night;
Thou shalt give me a bountiful harvest,
Heavy with riches so bright.

I will gather the sheaves, my Father,
Unto my threshing-floor;
The grain I'll carefully garner,
Casting the chaff from the door.

And men shall come to me, Father,
And look on my goodly store,
Shall whisper in praise, my Father,
"All this he deserves, and more."

Then, lifting my eyes, my Father,
I'll cry from the depths of my soul,
"I claim not even a portion,
To my Father belongs the whole."

C. A. J.

LONG YAN DOO.

During the past week God has taken another of our school-girls to himself; this time, our beloved Yan Doo. She was one of the first group of girls to enter the boarding-school when it was opened in 1885, a little child of seven years, then; and for twelve years she has been going in and out among us, a cheerful, fun-loving, sweet-spirited girl, until now, at the age of nineteen, she has departed to be with Christ, which, doubtless, for her is far better.

We have all loved her dearly, and it has been a great grief to us to see, for months, the steady progress of the dread disease, consumption, the bitterness of our sorrow relieved only by her own sweet trust and submission, and our faith in God's power and willingness to restore her to health if that were best.

As we look back, it seems to us that her life was characterized by a succession of right choices. She chose to come to school. Among her neighbor's children there were girls attending Christian boarding-schools, and the little seven-year-old girl came to the conclusion that it was a good thing to go to school and that she would go. She carried her point, and notwithstanding the persuasion and inducements of her home people entered our boarding-school, as has been said above, when it was opened. After she had been in school for a while, and before her indenture papers were made out, another effort was made to dissuade her, but to no purpose. Six years later she chose to seek the kingdom of God and his righteousness, and, in company with Susie Davis and two others, was baptized. Since that time she has had to bear not a little reproach for Christ's sake. Not long ago she was telling me how her grandfather used to be fond of her and pet her, but since she had become a Christian he had not cared for her; that he had said to her mother she need not bring Yan Doo home as she had refused to worship her ancestors she was no longer of any use. Two summers ago, while at home on her vacation, her only brother died, and although Yan Doo devoted herself to him night and day, faithful and efficient little nurse that she was, her connection with Christianity was held to be the direct cause of his death. Through it all she has, so far as we know, stood firm. She has chosen right along to be truthful, faithful, responsible, to be a peacemaker, to stand with much courage against the evils which

have appeared from time to time in the school.

Not that she was perfect. As she said, not many hours before her death, "I have many times disobeyed and done wrong, but I have always quickly repented. At first when you reproved and punished me I did not understand, but later I saw that it was because you loved me and wanted me to be good."

She loved God's Word. Even after she was confined to the bed, and "too tired" to sit up or hold it, she would fix the Book where she could read from it and to the last she was glad to hear it read. One outcome of this love of the Scriptures and her own joy in Christ has been her desire for others. She has manifested such a true missionary spirit that it has led us to count upon her help in the future. She has spent many hours teaching women in the hospital to read, and some of her relatives tell how she has been faithful in talking to them about Christ, and how, when they would listen, she has read to them from the Bible. Certainly her heart has been burdened for her own people. At one time her mother seemed favorably inclined toward Christianity. On one occasion Yan Doo came back from her vacation rejoiced because her mother had allowed her to keep the Sabbath without rebuke. In telling of it she added, "Certainly that was God's work." Of late her mother has shown a very different spirit, due, it may be, to the death of her son; at any rate she has resisted all of Yan Doo's appeals, and one of the saddest things about Yan Doo's sickness and death has been her mother's persistent rejection of God's message of hope and salvation.

We have all been deeply impressed, and have wondered that her mother was not reached by Yan Doo's abiding faith through all. She clung to life, but she was glad to have it as God willed, and as we talked together about the certainty of God's promises and her sure hope her face would become radiant. Very clearly and lovingly did Mr. Davis present the blessed gospel to those who gathered about her at the last, and we pray that God will yet glorify his name through her.

So our Yan Doo has gone out from among us, and very difficult has it seemed to take up the work and go on without her, but we remember how she has gone from "unspeakable weariness" to everlasting rest—from much trial and sorrow of heart to perfect joy in the presence of the King and, best of all, we realize that the all-powerful God makes no mistakes.

SUSIE M. BURDICK.

SHANGHAI, China, Dec. 19, 1897.

THE MINISTRY OF SUFFERING.

We speak of the ministry of suffering, the words fall from our lips, and as they fall the hearts of the listener is touched in a tender way. Suffering, sorrow, affliction, what is their ministry? From those whose life has been bright, there may come an answer, it may be from observation of the effects of these things upon others, but by personal experience they have no knowledge. "A lady was once heard to say, 'Well, I never had any great sorrow, no loss of dear ones in the home. I do not know what it is to feel the ministry of suffering.'" She is one who is kind of heart, but because she knows not the value of sympathy in trial, cannot comfort an afflicted one with true feeling, she has not herself been in the valley and cannot appreci-

ate the gloom when towering heights overpower the broken hearts.

A little observation of those around us will be of value and may help us to see what suffering does for others, even though we cannot realize it fully. The heart that has known sorrow can more readily feel for others. Christ suffered. He knows our infirmities, and to him the wounded heart turns for help. He helps to bear the weakness, the loneliness and all our sorrow, and he who on Jesus relies has found a succor in time of need. These afflictions do minister to our spirituality, if we can but open our hearts to his loving words of comfort. A nearness to Christ, a revelation of things before hidden, a tenderness toward others in sorrow, a desire to help them bear their burdens, a more heart-felt response to calls for help, a searching for places to minister to those who are in distress, all tell of what suffering will do and work in those who read the lessons aright. Last summer a clergyman went across the water, and his wife, son and daughter visited the old home. He returned and was lovingly welcomed, especially by his little five-year-old daughter, who seemed in perfect health. In a few days sickness came to her, and in less than two weeks from his arrival home, the little darling closed her eyes to awaken in the heavenly home, of which she had heard so often spoken. The family returned home, and it seemed as if all the brightness had gone out of it. Her playthings were there, her most precious dolly was in its carriage, where she bade it good-bye when she left, but the loving spirit had gone to higher joys. The father in speaking of his loss to one who had lost a son, said, "Oh, yes, the home is lonesome, our hearts are sad, but oh! the revelations of divine love that are given us can come by no other way, and we learn to lean on him more trustingly every day." The experience through which he had passed will give him added tenderness, sympathy and love to all in affliction, and her influence will be felt in all the coming years. So the ministry of suffering comes in all lights, and in hours of darkness the aching heart looks beyond the shadows to the glorious sunshine of God's love, and his voice is heard, "Lo, I am with you always." c.

WESTERLY, R. I.

HOW THE LADIES' AID SOCIETY FILLED THE TREASURY.

When the Ladies' Aid Society resumed their meetings in October, the attendance and interest was so small that discouragement filled the hearts of the faithful few. "To live or not to live," was the question. It was felt that for the sake of the social features the Society must live. The ways and means were discussed, ending in the proposal for each to earn a dollar and have an experience meeting. Ample time was given, and such ways and plans for earning money had never before been known. Errands before done cheerfully now were done the same, but "ten cents, if you please," followed. Cooking of all kinds, amateur baking and candy making, pop-corn balls, angel's food, mending of clothes, also cleaning them, sweeping, scrubbing, etc. You were never surprised at any seeming incongruity.

Comparing of experiences were common, and many a hearty laugh was added to the benefits of earning the dollar. The evening came. The deepest snow of the season cov-

ered the ground, but they came nevertheless. The committee had asked for rhymes, and the poets that suddenly blossomed out were a surprise to others, if not to the poet. So many were disappointed on account of the storm, that it was repeated in two weeks. The net receipts were over \$130. At another time the gentlemen took complete charge of an evening's social, furnishing a turkey dinner in first-class style. An Old Folks' Concert filled another evening's program, and by these, and other means, the Society has been able to give their usual amounts to the Missionary and Tract Societies, and to the Woman's Board, and have relieved several cases at home, where help was most acceptable.

This is what one Society did. Can we not hear from others? Perhaps an interchange of methods will be beneficial to others, situated as this one was when that empty treasury gave not forth silver and gold, for it had none to give, but a long pull, a strong pull and a pull altogether brought in the money so earnestly desired, so that it might be sent out again to do good to many.

SECRETARY.

IN MEMORIAM.

BY B. C. DAVIS.

Prof. Martha B. Saunders, M. A., was born in Providence, R. I., April 13, 1843, an only child of parents of exceptional culture. Traveling and living much in foreign countries, she had unusual advantages, especially for linguistic study, in which she early became proficient. After one and one-half years spent in Alfred Academy, she went, while still a child of ten, to Palestine with her parents, who were sent as missionaries to that country. Six years' residence in Jaffa, the seaport of Jerusalem, made the knowledge of many languages a practical necessity, and Miss Saunders received instruction from the best of native teachers. It was here, her father having become connected with the consular service, the late Doctor Gorham, so well known in Westerly, then United States Consul at Jerusalem, became a member of the family, and Miss Saunders' constant instructor. A graduate of Harvard, having practiced medicine for many years in Paris and Rome, a most accomplished linguist, Dr. Gorham proved a rare instructor, and to his careful teaching is due much of the proficiency and success which have characterized Miss Saunders' work. After the six years' residence in Jaffa, Miss Saunders, with her father and mother, traveled extensively in Egypt and Europe, returning to America in 1861. Since that time she studied one year in Seward Institute and three years in the school of Miss Brace in New Haven, Conn., from which seminary she graduated in 1866. For twenty-seven years after graduation she resided in Westerly, constantly studying and usually teaching her favorite languages. After spending the years 1893 and 1894 studying in Berlin and Paris, she accepted the chair of modern languages in Alfred University, at the beginning of the college year 1894-95, and after one year's successful teaching received the honorary degree of Master of Arts.

Added to a natural genius and a thorough preparation, Professor Saunders carried into her work an enthusiasm and love for it that was contagious. Not simply a drill master requiring mere knowledge of roots and verbs, of construction and translation, she so in-

spired her students by her own strong personality and zeal that pursuit of knowledge of the subject in hand became, under her instruction, not drudgery but joy. Cultured, genial, and cordial, she had a genuine interest in students outside the class-room, which gave her an influence at once refining and elevating. Not alone for an accomplished successful teacher, not alone for a valued and most highly esteemed member of the faculty, do we feel our loss most keenly. Every effort to bring teacher and student into closer and more helpful relationship, every effort to promote culture and refinement, will miss her efficient co-operation. Yet with every such effort we shall realize anew the blessed assurance of our text—"their works do follow them." Early in life Professor Saunders identified herself with the Christian church, and united with the Pawcatuck Seventh-day Baptist church of Westerly, R. I., where she retained her membership until coming to Alfred, since which time she has been a member of the First Alfred church. During her entire illness she has been most cheerful and hopeful, and although often expressing a wish to be spared to carry on the work so dear to her, and for which she had such cherished plans, she has often expressed explicit trust in the Father, and her assurance that whatever he willed was well. Strong in her courage and hope, as also in her trust and resignation, surely we may say,

"No life can be pure in its purpose and strong in its strife,
And all life not be purer and stronger thereby."

TRIBUTE OF THE TRUSTEES.

The Trustees of Alfred University, represented by the Executive Committee, desire to pay a fitting tribute to the memory of Prof. Martha B. Saunders, A. M., who departed this life Jan. 25, 1898. We recognize that all things are ordered by an All-wise Providence, and we therefore bow before him in whose hands are the destinies of men; and while human vision is limited, only eternity can reveal the meaning of this grief which has come to us.

We desire to express grateful recognition of her valuable services as Professor in Alfred University since September, 1894. Her scholastic attainments were exceptional. Her interest and enthusiasm in her work were never surpassed, and she possessed the ability to inspire her students with the same spirit of work which she possessed. In the social life of the University she occupied a place which it will be difficult to fill. On account of faithful and efficient service, and her charming personality, we feel an irreparable loss has been sustained.

TRIBUTE OF THE FACULTY.

As members of the Faculty of Alfred University, we wish to place upon record a tribute to the memory of our fellow-teacher, Miss Martha B. Saunders, whose departure from this life to the life beyond makes a vacant place in our ranks and leaves us in bereavement and sorrow. We had hoped that for many years she might continue to fill the place now left vacant, and to engage in the work to which she had devoted her life. But we are again taught the lesson that so frequently comes to us, that earthly hopes are subject to disappointment, and human plans are often overturned in the providence of God. While we bow in submission to the will of him whose wisdom and love we cannot

doubt, we would express our gratitude to our heavenly Father that for three years and more it has been our privilege to be associated with Miss Saunders as a teacher and friend. We love to recall the energy and enthusiasm which she gave to her work, and which she imparted in such full measure to those under her instruction. Though she has gone from us, and our pleasant associations with her are never to be renewed on earth, there remains with us, as a benediction, the memory of her faithfulness and devotion to all the interests of our University.

The foregoing tribute from the faculty was read at the services in Alfred by Prof. E. M. Tomlinson, and to it he added the following:

To this tribute of affection and respect adopted by the faculty at a meeting held this morning, I have been requested to add a few words. Were it mine to choose, I would prefer to be silent, for I think that there are occasion now, as in the olden times, when the Lord says to us: "Be still and know that I am God." To us as teachers and to us all, there come lessons that we need to learn—lessons that are taught in the great school of life by the dispensations of him in whose hands are the destinies of all men. At times like this even "silence is vocal if we listen well," and valuable lessons of truth and duty may be learned by us if we will commune with our own hearts, and give heed to the voice of God as it comes to us from the eternal world.

Three months ago perhaps no member of the faculty seemed to us more full of life and energy than she whose death we mourn today. But before we could realize it, a fatal disease had done its work, and cut short the earthly life of one before whom there were, to all human appearances, yet many years of usefulness. Although it had not been my privilege to know Miss Saunders personally until she came to Alfred to engage in teaching among us, I had known of her for many years. Perhaps I took more interest in the mission work in which her parents were engaged while in Palestine because of the fact that Rev. Dr. Jones, who was associated with Miss Saunders' father in the mission, had been my pastor during my childhood days, and, with his family, had been a frequent guest in my boyhood home in New Jersey.

Of the persons who were members of these two missionary families while in Palestine only one is now living. Mrs. Jones and an infant child died on the mission field, and were laid to rest near Jerusalem, on the slopes of Mount Zion; Dr. Jones spent the last years of his life in London, and was buried in that great city; while the mortal remains of the parents of Miss Saunders rest in River Bend cemetery at Westerly, R. I., and beside them is soon to be placed all that is earthly of our friend and fellow-teacher.

Miss Saunders had hoped to continue her work in her chosen vocation, and was planning to fit herself for that work more fully by further study abroad, but it has pleased the All-wise Father to bring her earthly work to an end, and to take her to a better country, even a heavenly. The providence of God admonishes us to fit ourselves, by faith in Jesus and obedience to his requirements, for an abundant entrance into the heavenly kingdom, which is typified by the land in which our friend spent some of her early years, the same land that was made holy by the earthly presence of the divine Teacher.

Children's Page.

TWO LITTLE BOYS.

BY F. R. BATCHELDER.

A little bad boy with a little cross face
Came slowly down stairs in the morning;
Of fun or good nature he showed not a trace,
He fretted and cried without warning.
He'd not touch his breakfast, he'd not go and play;
If you spoke, he just answered by snarling;
He teased his pet kitty; and all the long day
He really was "nobody's darling."

A little good boy with a little bright face
Came down in the morning-time, singing,
And indoors and out, and all over the place,
His laughter and music went ringing.
He ran grandpa's errands, his orange he shared
With Sue, and he found mamma's thimble;
To do what was asked he seemed always prepared,
And in doing it equally nimble.

These two little boys, who are wholly unlike,
Though they live in one house, are not brothers;
That good little lad and that bad little tyke
Have not two kind fathers and mothers.
But there are two tempers to only one boy,
And one is indeed such a sad one,
That when with the good one he brings us all joy,
We ask, "Has he really a bad one?"

WHAT MAMIE FOUND TO DO.

BY JULIA DARROW COWLES.

"I do really wish I could do something," Mamie Gray was saying to herself as she sat out under the apple tree prepared to study her Sabbath-school lesson. "Miss Eunice said we could all find something to do if we tried, but I've thought and thought and I don't know of a single thing worth while."

Miss Eunice, Mamie's Sabbath-school teacher, had been teaching her scholars a lesson on service for the Master, and ever since Mamie had been trying to think of some great thing she could accomplish.

"I can't think of a thing," she at last exclaimed somewhat impatiently, and then as she turned to her lesson her eye caught these words: Ask, and ye shall receive; seek, and ye shall find. "I know what's the matter," Mamie said with sudden contrition, "I've been trying to think it out myself, and I haven't asked Jesus to help me." And sitting still under the apple tree, she lifted her heart in a silent petition to be shown some service she could perform. Then with a happier heart she began once more to study her lesson.

As she turned the leaves of her Bible to look up a reference, a letter dropped from it and fell to her feet. She picked it up and gave a guilty little start. "My!" she exclaimed, "it's dated July and this is September. Grandma said she hoped I'd answer it soon because she is so lonesome since grandpa died, and I meant to, I truly did."

And then Mamie began thinking how lonely it must be off on the farm now, without grandpa, and quickly finishing her lesson, she put away her books and went straight into the house to begin a letter. And as she wrote she thought: "Grandma wishes so much that she could see us all, and especially baby Fred. Now as long as she can't see us, it will be next best to be told just what we all do, and how cunning the baby is, and, yes, I'll draw a little picture of him as he looks sitting there on the floor." Mamie was quite clever with her pencil, and so she made a little sketch of the baby and put it in the letter right where she told about him.

After she finished that letter a sudden thought made her start. "Is this the service that was given me to-day?" It seemed a very little thing to do. But when grandma Gray received the letter, it changed a lonely day into a bright and happy one, and the

dear little baby's picture was looked at again and again. Somehow the letter set Mamie to thinking too, and several people came into her mind whom she felt sure could be made happy by a letter, and she determined that until something of greater importance should be given her to do, she would make her service one of bringing as much sunshine as she could into lonely lives by means of written letters. The second letter that she sent was to a little boy in a distant village who had not been able to walk or play for two years, and she knew he must have very many lonely hours. So she wrote him a bright letter, and told him about her pets and her Sabbath-school, and she drew a picture of Puff, her kitten, and another of some little colored children who lived next door.

It was not very long before Mamie learned to thoroughly enjoy her writing, and every letter was sent with a prayer that it might help and brighten the one who received it. It was a little service perhaps, yet it meant real labor on Mamie's part and often self-denial as well, and surely it was acceptable in the sight of him who said: "And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." Matt. 10:42.—*The Colporter.*

A BOY'S ADVICE TO BOYS.

Boys, go to school as long as you can, and remember that every hour spent in study in youth will be worth money to you in after life.

Read good books. Make yourself acquainted with history. Study the progress of nations and the careers of men who have made nations great. Do not waste your time reading trashy books.

Learn to be truthful. Truth, my-boy, is the only foundation upon which manhood can be based.

Make good use of your time, and put off nothing for to-morrow that ought to be done to-day. Whatever you do, do it with a will, as anything that is worth doing at all is worth doing well.

Keep good company or none. Learn to read well and all the good books that time will permit. There is something elevating in good books.

Learn to be honest, upright and straightforward in all things. Blessed is he that walketh uprightly, for he walketh surely.

Make yourself useful in whatever situation you may be placed.

Have a will and determination of your own. Be just, generous and persevering, and never give up any good thing until you have thoroughly tried it.

Keep your conscience clean, and be assured that a clean conscience and a good name will be worth more to you than all the riches of the world.

Stand upon the edge of this world ready to take wings and fly to that beautiful and happy home beyond the river. Let all of your actions be based upon the great principle of right, and never venture into any action unless you have God with you.

Always take the Bible for your guide, and you are sure not to go astray. Dr. Buchanan says that he who puts the Bible into the hands of a child gives him more than a kingdom, for it gives him a key to the Kingdom of Heaven.—*E. B. L.*

A SMALL BOY'S PREDICAMENT.

The *Chicago Record* reports a pretty lively adventure which befell a five-year-old Iowa boy last summer. He had gone out to the wheat-field, where his father was driving the harvester, and had begged to be taken up on the high seat by his father's side.

The harvester was one of those wonderful labor-saving machines of which farmers use so many in these days. It cut the wheat, swept it into sheaves, bound them, and tossed them aside.

For a time all this was very interesting to the little fellow. Then he grew tired of sitting still and began to squirm; and, before the father knew what was going on, the boy had tumbled off.

He screamed as he found himself going; but before the horses could be stopped the machinery had caught him, rolled him up in a bundle of wheat, bound him about the legs and neck with twine, and there he lay on the ground.

He was not hurt. A little skin had been scraped from one of his shoulders; and he was, or thought he was, almost choked. That was all; but he was very much frightened.

CHURCH-GOING HABITS.

Some persons ask the question, "Is it wise to compel my children to go with me to church?" Certainly it is. The earlier they form the habit of attendance at church, the easier it will be for them to go. Perhaps they will not enjoy the service. The little heads may "nid-nod," or find a place to rest on mother's lap, the Sabbath-school book or paper be read, but in the end they may feel the importance of being in the house of God, and form habits of going to church that will last for life. It is very easy for children in Christian homes to be in their places at church as each Sabbath returns, but the habit must be formed in childhood, so that it may be a part of their very nature. Christian parents will not leave the forming of habits in other things to the choice of the children; then why should they as regards the habit of going to church?—*The Commonwealth.*

WHAT BOYS ARE FOR.—Some time ago a gentleman, in addressing a company of boys, said:

"Can any one of you tell me what a boy is good for?"

One of them put up his hand and began to snap his fingers.

Said the speaker, "What is it?"

The boy replied, "A boy is a good thing to make a man out of."

"Yes, it is a tremendous good thing," was the response of the man.

WHY SHE DIDN'T LAUGH.—Little Ethel, who had been sent on an errand, returned rather hurriedly and called out to her mother:

"O mamma! what do you think. A little girl was crying in the street just now because she had lost some money her mother had given her? Some people laughed, but not me."

"And why did you not laugh, dear?" asked her mother.

"Because, mamma," said the child, with trembling lips—"because the little girl was me."

THE only time some parents speak of God to their children is when they lie about him, telling them that God won't love them if they are naughty.—*Methodist Recorder.*

Sabbath School.

INTERNATIONAL LESSONS, 1898.

FIRST QUARTER.

Jan. 1.	Jesus and John.....	Matt. 3: 7-17
Jan. 8.	Jesus Tempted.....	Matt. 4: 1-11
Jan. 15.	The Beginning of the Ministry of Jesus.....	Matt. 4: 17-25
Jan. 22.	The Beatitudes.....	Matt. 5: 1-12
Jan. 29.	How to Pray.....	Matt. 6: 5-15
Feb. 5.	Our Father's Care.....	Matt. 6: 24-34
Feb. 12.	The Call of Matthew.....	Matt. 9: 9-17
Feb. 19.	The Twelve Sent Forth.....	Matt. 10: 1-15
Feb. 26.	Warning and Invitation.....	Matt. 11: 20-30
Mar. 5.	Jesus and the Sabbath.....	Matt. 12: 1-13
Mar. 12.	The Wheat and the Tares.....	Matt. 13: 24-30 36-43
Mar. 19.	John the Baptist Beheaded.....	Matt. 14: 1-12
Mar. 26.	Review.....	

LESSON IX.—WARNING AND INVITATION.

For Sabbath-day, February 26, 1898.

LESSON TEXT.—Matt. 11: 20-30.

GOLDEN TEXT.—Come unto me, all ye that labor and are heavy laden, and I will give you rest. Matt. 11: 28.

INTRODUCTION.

When Jesus sent forth the apostles, an account of which was contained in our last lesson, he instructed them first in respect to their general mode of labor. With this our last lesson closed. The remainder of the tenth chapter is occupied with further instruction, in the course of which the apostles were assured that men would not only reject their message, but would treat them with personal violence, bring them before councils as evil-doers, and drive them from their cities; but with this assurance was given also the blessed assurance of the heavenly Father's care and final deliverance. They were encouraged to trust in that care, even though they should be persecuted to the death; and the fact that the principles of his kingdom and those of the kingdom of darkness were always and everywhere at irreconcilable warfare was impressively stated. But over all the strife and suffering implied in these representations is held the bright crown of the faithful, overcoming servant of God. At the end of these instructions Jesus himself went out to teach and preach in the cities round about. In chapter 11: 2-19, Matthew relates the account of John's embassy to Jesus, from his prison, and Jesus' reply; and the address of Jesus to the people about John, suggested no doubt by John's inquiry. In this address he points out the insincerity and hypocrisy of the people from the manner in which they criticised the asceticism of John, and his lack of it. Here the present lesson begins.

EXPLANATORY NOTES.

1. The Responsibility of Opportunity. v. 20-24. Then, following immediately after the discourse about John. *Began*. The word means more than to begin. It signifies to take up, to enter upon. *Upbraided*. Reprove, rebuke. Verses 21-24 are the explanation. *Mighty works*. Primarily supernatural power, then the result of the exercise of such power—miracles. *Because they repented not*. Such mighty works were a striking evidence of Jesus' divine power and authority; his call to repentance should have been immediately obeyed. *Woe*, an interjection signifying "alas," "woe." It is not a prayer or wish that sorrow might come upon one, but a declaration that it has come, or will come. *Chorazin*, mentioned in the Scriptures only here and in Luke 10: 13. *Bethsaida*. Fish-house, or city. *Tyre and Sidon* were Old Testament cities and the subjects of many prophetic warnings and predictions on account of their wickedness. Yet Jesus reminds Chorazin and Bethsaida that had those foreign, wicked cities possessed the opportunities which they had neglected, they would have repented long ago in sackcloth and ashes. The Jews put on a long, coarse garment and put ashes on their heads, and sat down in the dust, in token of great sorrow. In such deep humility and sorrow would Tyre and Sidon have repented if Jesus' mighty works had been wrought among them. *More tolerable for Tyre and Sidon*, because their opportunities were not so great. *In the day of judgment*. Both the day or time when the fate of the cities should be fixed, and that final day when the fate of their inhabitants should be irrevocably announced. *Than for you*, because you have had light and opportunity, and have sinned against both. *Thou Capernaum*. The city where Jesus made his home and in which these words were being uttered. *Exalted to heaven*. Most favored city. Compare Isa. 14: 13-15 and Lam. 2: 1. *Down to hell*. To Hades, the place of the dead—utterly destroyed. *Sodom*, destroyed in the time of Lot and Abraham, situated at the lower extremity of the Dead Sea. Even this wicked city would have remained, if it could have had the opportunities which Capernaum was despising. *More tolerable than for you*. See above. Dr. Schaff mentions the remarkable fact that the names of Chorazin, Bethsaida and Capernaum have entirely disappeared from the

geography of that country, and travelers are unable to locate their ruins, while the site of the ancient Sodom is still pointed out, and Tyre and Sidon, as villages of some small importance. Thus the prediction of Jesus has been literally fulfilled on these cities; but a more terrible spiritual fulfillment awaits their inhabitants on the great day of judgment. So great is the responsibility of great opportunity.

2. The Mystery of the Kingdom. v. 25, 26. *At that time*. When he had pronounced the woe against the wicked cities. Luke 10: 21, etc., places these words at the time of the return of the seventy; possibly he may have repeated them on that occasion. The connection here is close. *Jesus answered*. This phrase puts what follows in sharp contrast with what goes before. *I thank thee, praise and acknowledge thy wisdom and justice. O Father, Lord of heaven and earth*. The relation of enlightenment stands first, that of absolute sovereignty second. *Because, better, "that"*. The cause of the thanksgiving lies in the two-fold thought that follows. *These things*. That is, the meaning of the mighty works, the divine character of him to whom they bore witness, and the blessedness of the kingdom of heaven. These things were *hid from the wise and prudent*, from scribes and Pharisees, from the philosophers of Rome, from the proud and worldly-wise of the cities which despised and rejected the teachings of Christ. *Revealed them unto babes*. To those who are lacking in the philosophies of the times, the unsophisticated, but who have learned of Jesus. v. 29, compare Acts 4: 13; 1 Cor. 1: 26-29. *Even so*. A simple affirmation. *For so*, referring to the principle declared that the great, significant and spiritual truths of the kingdom are not found by the wisdom of this world, but are known by the revelation of God, even by babes in the world's wisdom. 1 Cor. 1: 18-21. *It seemed good in thy sight*, and therefore it is good. A recognition of the benevolence of this arrangement, as well as of the sovereign right of God to make it. In other words, Jesus thanks the Father that the spiritual truths of the kingdom are not known by wisdom, for then only a few might know them; but by revelation, then all who will may know them. Our hearts answer, "Even so, Father, for so it seemed good in thy sight."

3. All Power Vested in the Son. v. 27. *All things*. Read Luke 10: 22; John 3: 35, 17: 2; Matt. 28: 18; 1 Cor. 15: 27, and note how this declaration of power, or authority precedes some gracious promise or great commission. No promise is made which Jesus cannot fulfil. No commission is given for which he is not able to make ample provision. He who trusts *him* makes no mistake. He is head over all things to the church (Eph. 1: 22), and judge of the living and the dead. John 5: 22-27; Acts 10: 42. *By my Father*. Lord of heaven and earth, as above, and therefore absolute sovereign. *No man knoweth*, has perfect or full knowledge of. Such is the meaning of the verb. Only the Father has such knowledge of the Son, and only the Son possesses, absolutely, such knowledge of the Father. *To whomsoever the Son shall reveal him*. It was a part of Jesus' mission to reveal the fatherhood of God to men. This he did, in part at least, by his own divine human person. Compare John 14: 6-9. So likewise all our knowledge of spiritual things is by revelation from God. See 1 Cor. 2: 9-14.

4. Gracious Invitations. v. 28-30. *Come unto me*. Every word in this sentence is important. *All*. A comprehensive term. *Labor and are heavy laden*. The first term here implies voluntary effort; the second, something laid upon one by another—active and passive sides of human miseries. *I will give you rest*. There is a whole gospel in this one invitation and its accompanying promise. The primary reference is generally thought to be to the bondage of legalism, then to the worst burden of all, sin; and, finally, to the weariness and anxieties of life, in any and every form. For all these conditions Jesus has a blessing to those who come to him for it. Freedom from the bondage of the law, not the duty of keeping the Father's commandments, but from the sense of burden in keeping them; freedom from the condemnation and crushing load of sin, from its reigning power; freedom from the anxious cares of poverty and daily toil. See on Matt. 6: 24-34, Lesson VI. This is the final answer of Jesus to John, "The poor have the gospel preached to them." Matt. 11: 5. Here is a message for every burden-bearer in all the world. Here is a promise of rest to all such. It is found in just one way—come to Jesus. *Take my yoke*, the symbol of complete submission. *Learn of me*. I am a burden-bearer. Submitting to me, you will learn how the burden can be made light. *My yoke is easy*. The yoke of Satan, of sin of any sort, is heavy. You know how that is, Jesus seems to say; try mine, and ye shall find rest to your souls. There is no peradventure about this. The word of Jesus is pledged for it. *For I am meek and lowly in heart*. The very condition for the inheritance of the promise. See Zech. 9: 9; Matt. 5: 5.

Lone Sabbath-Keepers.
(Continued from page 101.)

But I feel that, when we cannot attend religious services, and may accomplish some good in educational meetings, it is best to do so. I suspect there are those who do not agree with me in this matter. I once asked the late Rev. James Bailey what he would advise to do, and he said, "Go to the Teachers' Meeting or any other like place where you can do good." I expect to attend a library next Sabbath.

But it is not always easy to decide just what to do or to refrain from doing, situated as we are, on Sabbath-days. We sometimes attend lectures on Friday evenings, but we try to discriminate with reference to the character of the meeting. The church people know that we do not go to sociables of Friday evenings, and so they put such gatherings on some other evening in order that we may attend. We try to draw the line in such matters outside our own pleasure. I suspect we do not always judge wisely, but we try to do so.

Though we are lone Sabbath-keepers, we do not mean to bemoan the fact. We try to adapt ourselves to the circumstances, and to rejoice that God still blesses us in so many ways. We are glad that so delightful a visitor as the RECORDER comes to us every week to keep us in close touch with our brothers and sisters of our own denomination. The "Home News" page is of special interest to us. Through it we are united in the ties of love and affection to many friends we have never yet seen, and are drawn still closer to other friends we once knew, but have not seen for years.

The RECORDER itself is a dear old friend. I knew it as a child, and it used to seem as if there was something sacred about it. It had not a little influence in our early home life, and did much to develop character in us boys and girls. When I was four years in the army my father saw to it that it followed me in all our camp life and marches. I read it on the prairies of Kansas, up and down the Mississippi, in the siege of Vicksburg, in the trenches about Atlanta, on the march to the sea, and from Savannah to Washington,—that is, when we got our mail. And afterward, when I came to have a home of my own, it became our welcome weekly visitor, and it has followed us everywhere we have gone, always to cheer and bless us. With it we can hardly feel that we are altogether lonely as Sabbath-keepers.

WASHBURN, Wis.

TO GET RID OF A PAST.

The only sure way to get rid of a past is by getting a future out of it. I am sure it would help us if we could only see that often sin is a perversion of good; that, as is often the case, the very sin came from a part of our nature that God made—a sense of justice, strong affections, or something that, if only turned in the right direction, would have made us whole. Don't think there is no good in you; there is, or there would be nothing to appeal to.—Phillips Brooks.

REMOVE from the history of the past all those actions which have either sprung directly from the religious nature of man, or been modified by it, and you have the history of another world and another race.—Mark Hopkins.

Popular Science.

BY H. H. BAKER.

Smoke.

That visible vapor or material that is thrown off or expelled from any burning substance, during combustion, is called smoke. It contains much volatile, as well as solid matter, held in suspension, and when taken into the lungs is very deleterious to health, especially when it comes from coal containing metallic substances.

Science establishes the fact that in most anthracite coals there is more or less sulphur and hydrogen associated with the carbon. If the combustion is imperfect there will be present in the smoke or fumes, some, if not all, of the following: Carbonic acid, carbonic oxide, nitrogen, carburetted hydrogen, sulphuric acid, ammonia, sulphurous acid, vapor of water and a few other gases of less importance. If coal or wood of any kind is burned at a high temperature, all of these gases and vapors will escape if the fuel is imperfectly burned, and will carry with them the particles of soot or carbon in a flocculent state. Most of the bituminous coals, if only partially burned, will emit these gases in large abundance, and, when combined, constitute what we call smoke, which is not only injurious to health, but also to vegetation.

The large consumption of fuel in cities is frequently shown at a distance by the gases that hang over them in the form of a pale looking cloud, which, if not scattered by the wind, will settle down. These gases, when cold, are heavier than the atmosphere, and they will impregnate the air with their poisons, endangering the health of the people. It is true that these floating gases do not carry with them and spread bacillus or microbes, but they do spread broadcast poisons, that are exceedingly dangerous to weak constitutions.

We are decidedly of the opinion that every city should have combustion inspectors, who should see that the fire-chambers are so constructed that combustion should be as perfect as science and art could devise, thus diminishing the danger. Can there be a reason given why the deadly poison lurking in smoke or fumes produced by the imperfect combustion of fuels (not excepting tobacco and cigarettes) does not receive prompt attention by the constituted guardians of the public health?

Wood Chemically Considered.

It is wonderful how much and how many different liquid products can be obtained from a cord of wood, seasoned so dry and hard that the strongest hydraulic press is unable to squeeze out one-half of one per cent of moisture; yet, after all, science is able to make that same cord of wood yield fully 60 per cent of its weight in the form of a liquid.

Years ago I constructed a retort from a peculiar, strong stove boiler; then I fitted a solid block of hard dry wood to its shape, and clamped a cover down firmly, so as to make it tight, leaving an opening through a small tube. I then applied heat, and as I had no still to condense and gather the liquid, I soon found gases coming forth of a pungent nature, and a smudge that drove me out of the room. By ventilating I was enabled to continue and increase the heat until a gas came forth that flamed equal to several can-

dle power; after a while it ceased altogether. On cooling and opening, I found a residue of tar and charcoal.

I tried the experiment the second time, filling the retort with small pieces of "fat spruce," well stocked with gum; the result was as before, only longer flames, more tar residue and less charcoal. I was seeking a gas light for study, but gave it up as a very uncomfortable, costly job.

It is stated that a cord of fat pine wood, weighing 4,000 pounds, will yield about 2,650 pounds of pyroligneous acid and 700 pounds of charcoal. The acid, by distillation, will yield 9 gallons of 82 per cent wood alcohol, 200 pounds of the acetate of lime, and about 25 gallons of tar, besides 35 bushels of charcoal.

This wood alcohol is a good substitute for alcohol made from grain, for manufacturing and mechanical uses, and at less than one-third the cost.

I had an article relating somewhat to this subject in February last, to which it may be well to refer, as I still believe the distillation of wood may prove a profitable and safe industry. Wood alcohol is so unlike that made from grain, that we do not believe it would make whisky such as toppers would be anxious to drink. Should it be drunk, it would, like carbolic acid or other poisons, cause death in a very short time.

Correction.

By the insertion of the word "not" in my article on "A New Rail for Waggon Roads," RECORDER of January 31, page 78, fourth line from the close of the article, I am made to say what was not intended. "On a road where there is *much* travel," is correct.

HOW WESLEY SPOILED HIS SERMON.

There is a capital story about a farmer who once went to hear John Wesley preach. He was a man who cared little about religion; yet, on the other hand, he was not what we call a bad man. His attention was soon excited and riveted. The preacher said he would take up three topics of thought; he was talking chiefly about money.

His first head was, "Get all you can." The farmer nudged his neighbor and said, "This is strange preaching. I never heard the like before; this is very good. That man has got something in him; it is admirable preaching."

Wesley discoursed on industry, activity, living to a purpose, and reached his second division, "Save all you can." The farmer became quite excited. "Was there ever anything like this?" he said.

The preacher denounced thriftlessness and waste; he satirized the wilful wickedness which reveled in luxury, and the farmer rubbed his hands as he thought, "All this have I been taught from my youth up." And, what with getting and hoarding, it seemed to him that "salvation" had come to his house.

But Wesley advanced to his third head

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

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

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

A. W. GLEASON,
Notary Public.

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

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which was, "Give all you can." "O dear! O dear!" said the farmer, "he has gone and spoiled it all."

There are many people to-day who are standing exactly where that poor farmer stood. They assent to religion until it begins to pull their purse strings, and then they have no more use for it.—Selected.

Special Notices.

North-Western Tract Depository.

A full supply of the publications of the American Sabbath Tract Society can be found at the office of Wm. B. West & Son, at Milton Junction, Wis. This depository is under the management of the North-Western Association, and the brethren in charge will take pleasure in seeing all friends of the cause who may be passing through Milton Junction, or in answering correspondence and filling orders by mail. We commend the depository and its managers to all whose wishes or convenience can be served by calling on or addressing L. T. Rogers, or William B. West & Son, Milton Junction, Wis.

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

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

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

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

THE Seventh-day Baptist church of New York City holds services in the Boys' Room of the Y. M. C. A. Building, Twenty-third Street and Fourth Avenue. The Sabbath-school meets at 10.45 A. M. The preaching service is at 11.30 A. M. Visiting Sabbath-keepers in the city are cordially invited to attend these services. GEO. B. SHAW, Pastor, 461 West 155th Street.

HAVING been appointed a member of the Historical Committee, I am prepared to receive and place in the University Archives all books, documents, church records, old letters, pictures, etc., that may in any way relate to the Seventh-day Baptists, individually or collectively, especially all records that pertain to the Seventh-day Baptists east of the Mississippi River. C. H. GREENE, Alfred, N. Y.

THE next Ministerial Conference of the Southern Wisconsin churches will be held in connection with the Quarterly Meeting at Albion, on Friday, Feb. 25, 1898. The following program has been arranged for that occasion:

1. What is the scope and purpose of the Epistles of Paul to the Thessalonians? S. L. Maxson.
2. Hymns in the life and worship of the Christian church. L. A. Platts.
3. What, in the light of Scripture teaching and of history, is to be the outcome of the present Sabbath agitation? D. K. Davis.
4. How can the sessions of the General Conference, the Associations, etc., be made of most benefit to our churches? G. W. Burdick.
5. What dangers lie in the work of the Young People's Society of Christian Endeavor, and how may we overcome them? E. B. Shaw.
6. What is the best Sabbath-school Teachers' meeting, and how can we get it? W. B. West.
7. Is there a general decline in attendance upon public worship? If so, what is the cause, and what the remedy? O. P. Freeborn.

MARRIAGES.

ROE—CRANE.—At Shiloh, N. J., Jan. 8, 1898, by Rev. I. L. Cottrell, Mr. Joseph B. Roe, of Woodbury, and Miss Mabel Mary Crane, of Shiloh.

DAPSON—GARDNER.—Feb. 9, 1898, at the home of the bride's mother, Mrs. Williams Gardner, near Lowell, N. Y., by Pastor Sindall, Miss Nellie E. Gardner, and Mr. William J. Dapson.

CLARKE—JORDAN.—At the residence of the officiating clergyman, Rev. Clayton A. Burdick, Brookfield, N. Y., Feb. 3, 1898, Mr. J. L. Clarke, of Albion, Wis., and Miss M. Louise Jordan, of West Edmeston, N. Y.

HUMMEL—DAVIS.—At the home of the bride's parents, Mr. and Mrs. Artis C. Davis, near Shiloh, N. J., Feb. 2, 1898, by Rev. I. L. Cottrell, Dr. L. H. Hummel, of Greenwich, and Miss Hannah F. Davis, of Shiloh.

BLOSS—BRONNER.—In Alfred, N. Y., Wednesday, Feb. 9, 1898, at the home of the bride's parents, Mr. and Mrs. Daniel J. Bronner, by Rev. J. L. Gamble, Mr. Leon I. Bloss, of Independence, N. Y., and Miss Mina L. Bronner.

BROOKS—LANGWORTHY.—At the residence of the bride's parents, Mr. and Mrs. R. S. Langworthy, Brookfield, N. Y., Feb. 1, 1898, by the Rev. Clayton A. Burdick, Mr. Frank A. Brooks, of Waterville, N. Y., and Miss Lina Langworthy.

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.

BABCOCK.—In Ashaway, R. I., Feb. 4, 1898, Elias L., son of Herbert C. and Ella J. Babcock, aged 2 years, 7 months and 23 days.

"Suffer the children, and forbid them not, to come unto me, for such is the kingdom of heaven. G. J. C.

GATES.—In Brookfield, N. Y., Jan. 21, 1898, Mrs. Marian Gates, aged 54 years.

The deceased sister had been a consistent member of the Second Brookfield church for nearly forty years. She was baptized by the Rev. J. M. Todd in the first year of his long ministry with this church. Long years of suffering and the sad loss during seven years of husband and three children, made her the more willing to go. Funeral was held First-day, Jan. 23, conducted by the pastor, assisted by the Rev. J. M. Todd.

C. A. B.

HUFFMAN.—At Smythe, S. D., of pneumonia, Jan. 30, 1898, George W. Huffman (brother of the late Rev. J. L. Huffman), in the 68th year of his age.

He was born at North Hampton, Ohio, and moved with his parents to Rock County, Wis., in 1849. Was converted in his boyhood, baptized by Eld Varnum Hull and united with the Rock River Seventh-day Baptist church, moved to his present home in South Dakota in 1894, and united with the Pleasant Grove Seventh-day Baptist church, where he remained a faithful and beloved member until his death. Funeral sermon was preached by Rev. Mr. Arms from Psa. 90: 12. He was a faithful soldier in the War of the Rebellion, enlisting in Co. G., 38th Wis. Infantry, serving until the close of the war. A beautiful and impressive burial service was held by his comrades at his funeral. He leaves a wife, two sons and two daughters, and nine grandchildren to mourn their loss. A kind and loving husband and father has gone, and we shall miss him; he is at rest, and our loss is his eternal gain. R. J. M.

REYNOLDS.—In Milton, Wis., Jan. 25, 1898, after a lingering illness patiently borne, Mr. Nelson Reynolds, in the 89th year of his age.

Mr. Reynolds was born in Petersburg, N. Y., June 19, 1809, and Jan. 1, 1835, was married to Miss Catherine Saunders,

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of Berlin, N. Y. About 1854 they moved to Peoria county Illinois, where others of the Saunders family had already settled, and in 1865 they came to Milton, where they have since resided. In early youth Mr. Reynolds united with the M. E. church, of which he remained a faithful adherent until death. Mrs. Reynolds has always been an earnest Sabbath-keeper. Two daughters, Mrs. Charles A. Maxson, of Westerly, R. I., and Miss Arletta Reynolds, of Milton, and one son, Lyman Reynolds, of Doon, Iowa, were with their father in his last sickness and remained to comfort their mother in her bereavement. One son died many years ago while a student of Albion Academy. Funeral services were conducted by the pastor of the M. E. church, assisted by the pastor of the Seventh-day Baptist church. L. A. P.

BURCH.—In Leonardsville, N. Y., Jan. 20, 1898, Anna Maxson, wife of Cortland N. Burch, in the 61st year of her age.

Anna J. Maxson was born in Allegany County, N. Y., but while still a girl came to live with her grandfather, Abram Coon, in the town of Brookfield, Madison County. During her girlhood days she was converted and became an intensely earnest Sabbath-keeping Christian. Early in the year 1860 she was united in marriage to Cortland N. Burch. Two sons and the husband remain to mourn the loss of as devoted a wife and mother as the heart of man could desire. Soon after marriage, she, with her husband, united with the First Brookfield church. The relationship continued through life, a source of boundless inspiration to her, and of untold strength to the church, for through all these years her spirit has been unswervingly loyal, her life unusually effectual. In prayer-meeting, church-service, Sabbath-school, Ladies' Society—wherever opportunity offered, she placed herself, ready for anything required of her. Courageous in the face of obstacles, cheerful in the bearing of burdens, diversified in talent for efficient labor, her place in the church and community will be no easy one to fill. The end came suddenly, but few being aware of her illness, before the announcement was made that she could not live, which was almost immediately followed by another that she had gone. But the Lord who had said, "Behold I come quickly," could not come so quickly to his watchful child that she was not ready to cry in peaceful triumph, "Even so come Lord Jesus." The pall of sadness still rests upon us, but the blessed Lord seems nearer than before, and to him we look for comfort and help. Brief funeral services were conducted by her pastor on Sabbath afternoon, Jan. 20,—a day on which she had planned to worship with us in the old home church, but the rather joined in the endless worship of the church triumphant. J. A. P.

OLD WATCHES.

Much surprise is expressed by persons when disposing of their "cast off" watches at the difference between the price paid therefor and the amount received for such. The reason for this is not generally known, but lies in the fact that when purchasing a watch the gross weight thereof is paid for and when selling they receive the price of the net weight of gold therein. The retailer in purchasing watch cases pays for the gross weight thereof, and consequently he retails the article upon the same basis, knowing, however, that what he buys and sells will not assay the carat stamped therein. The fault, in fact the fraud, is practiced upon the public by the manufacturer, who makes and sells a case stamped, for instance, 14 carat, while a part of the case is made up of base metal, and hence purports to be selling an article of 14 carat, which if tested would not assay more than 12 or 13. The base metal with which the case is loaded usually forms a part of the springs, employed for the purpose of raising and locking the front or lid. These springs, known to the trade as backed springs, consist of small pieces of steel, weighted with base metal, usually lead or brass, and when seen in the case before the insertion of the movement, appear to be nothing more than steel, the base metal secured thereto being hidden behind the spring. As the base metal must be curved to conform to the outline of the watch case, the problem with the case makers is to devise a way or manner in which the largest amount of base metal can be used and inserted into the case. Probably the most ingenious, or properly speaking, the most nefarious, is a spring with the metal backing cut at a point midway between its ends, and between the two fastening rivets which hold the back to the spring proper. This construction and arrangement allows the two ends of the spring proper to be slightly sprung toward each other, the cut ends of the backing slightly separating and allowing a much greater length of backing to be inserted into the watch case than would be possible if said backing were in one unbroken piece. The genius who devised it, however, is likely to change his vocation, for it has been recently reported that a Dresden manufacturer has exhibited a watch made of paper, prepared in such manner that it is said to be as serviceable as those in ordinary use.

PAPER BOTTLES.

For some time past bottles have been made of paper pulp, but for various reasons, have not given entire satisfaction. Recently, however, great strides have been made in the manufacture of these articles wherein, instead of using pulp, sheets of paper are employed, which are first deprived of their moisture by exposing them for some time in a heated or drying room. The paper when hot and thoroughly dry, is then treated with certain chemicals, for filling the pores, and rendering the

material partially water proof. The sheets are then rolled into tubes, of proper thickness and diameter, after which the tubes are cut into lengths suitable for bottles of various sizes. After inserting the heads and bottoms of paste board, they are attached to the "reservoir" which consists of a large iron tank, swinging in a suitable frame and below which is located a fire bed, the upper side of the reservoir being provided with nozzles of suitable size for entering the openings in the heads of the bottles. This reservoir, capable of treating two or three dozen bottles at a time, is filled with pitch or tar, maintained in a soft or plastic condition by the heat below it. After the bottles have been arranged thereon, the receptacle containing the fire is withdrawn, and the reservoir inverted, thereby allowing the pitch or tar to run into and fill the bottles, after which it is returned to its normal position. The pitch or tar thereupon flows from the bottles back into the reservoir, leaving behind a thin coating on the interior of the bottles, rendering the latter waterproof. The secret of success in this process, lies in the fact that the paper contains no moisture at the time the bottles receive their inner lining of pitch; otherwise bubbles and air holes form in the lining, rendering the article worthless.

SUNSHINE.

Just a bit of real sunshine and pleasure dropped into our office recently. A thing of beauty is Vick's Garden and Floral Guide, with its cover of delicate tints, blue, pink and gold, and the Golden Day Lily and Day-break Aster embossed in bold relief.

The many half-tone illustrations are as lifelike as possible to make by photography. One can almost smell the fragrance from the flowers, and the radishes and asparagus in glass dishes look very tempting. No doubt but this catalogue is the best one sent out by James Vick's Sons, of Rochester, N. Y., during the forty-nine years they have been in business, and next year will be their Golden Wedding anniversary, and it is their intention to give a handsome souvenir to each customer for 1898.

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Prof. W., a well-known Edinburgh professor is accustomed to take a daily walk with another old professor; when they discuss matters quite beyond the comprehension of ordinary mortals.

One day, when the walking was exceedingly bad, Prof. W. was on his way to the corner at which he and his friend always met, when he encountered a young student whose face he recognized dimly, having seen it every day for several weeks in the classroom. He accordingly hailed his pupil, who was wading through the mud to get across the street.

"Have you seen Prof. S.?" he asked.

"Yes, sir," replied the student, pausing respectfully, in the midst of a mud-puddle, to remove his cap. "He is at the corner below, waiting for you."

"Good, very good!" responded the professor, looking over his spectacles with his class-room air when well-pleased with a student. "I thank you. You may be seated."—Strand Magazine.

THE main reason why there are not more good boys, is because there are not more good fathers.

THE ONLY ALTERNATIVE.

BY G. H. LYON. Some Condition of Success in the Prohibition Party is Wanting. What Is It?

THE DEVICE OF OUR OWN MISCHIEF. The disobedience by substituting Sunday in place of the Sabbath has wrought out a device of mischief which heretofore has been little considered. Having no divine law making Sunday the Sabbath, a civil law requirement must be provided else there would be no law for it. Hence we hear about the civil Sabbath.

MORE THAN HAS BEEN SUSPECTED. The Sunday issue has become involved with the Prohibition issue by reason of the compulsory holiday making an idle day, and by reason of diverting work from prohibition to prohibition for one day in seven. We have little suspected how much the civil Sabbath, intervening in place of the divine Sabbath has fostered and entrenched the liquor traffic in this country.

THE DIFFERENCE. The hallowed Sabbath does not make an idle day. The civil Sabbath does this. The one lifts up. The other drags down. The one is the divine way. The other is not. See page 16, The Difference.

REPEAL THE SUNDAY LAWS. In behalf of prohibition, in behalf of a better Sabbath-observance, in view of the exigency of our great need, let us repeal the Sunday laws. See pages 22 and 35 calling for such repeal.

As much higher as God's ways and thoughts are above man's, so much more potent is his law than man's to give us the Sabbath. As much as true Sabbath-observance is preferable to the Continental Sunday, so much is the divine institution preferable to any simulation of it by civil law.

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