

# THE SABBATH RECORDER.

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

VOLUME 54. No. 9.

FEBRUARY 28, 1898.

WHOLE No. 2766.

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## CONCLUSION OF THE TASK.

**S**O life glides smoothly and by stealth away,  
More golden than that age of fabled gold  
Renowned in ancient song; not vexed with care,  
Or stained with guilt, beneficent, approved  
Of God and man, and peaceful in its end.  
So glide my life away! and so at last,  
My share of duties decently fulfilled,  
May some disease, not tardy to perform  
Its destined office, yet with gentle stroke,  
Dismiss me weary to a safe retreat,  
*Above* the turf that I have often trod.  
It shall not grieve me, then, that once, when called  
To dress a Sofa with the flowers of verse,  
I played awhile, obedient to the fair,  
With that light task; but soon, to please her more,  
Whom flowers alone I knew would little please,  
Let fall the unfinished wreath, and roved for fruit;  
Roved far, and gathered much; some harsh, 'tis true,  
Picked from the thorns and briars of reproof,  
But wholesome, well-digested; grateful some  
To palates that can taste immortal truth,  
Inspid else, and sure to be despised.  
But all is in His hand whose praise I seek.  
In vain the poet and the world hears,  
If he regard not; though divine the theme.  
'Tis not in artful measures, in the chime  
And idle tinkling of a minstrel's lyre,  
To charm His ear, whose eye is on the heart,  
Whose frown can disappoint the proudest strain,  
Whose approbation prosper—even mine.

—William Cowper.

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BABCOCK BUILDING

PLAINFIELD N J

## Sabbath Recorder.

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

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

DAILY are two angels writing,  
What we do for good or ill;  
One with smiles the good inditing,  
One the evil, sad and still.  
Where repentance boweth lowly,  
Long they wait at close of day,  
Blotting out the deed unholy  
Ere they bear the book away.

How many people are waiting for God's voice to be heard, in some marvelous way, pointing out the duty to be done. Opportunity is God's voice. He calls us to do, always, the work nearest to us. To some this call, this opportunity, lies in China; to others in the home-land; to most in the family, neighborhood, the every-day circle, however small it may be. He who is busiest, and not waiting, will hear the call most frequently and distinctly.

WE are deeply pained to learn that Prof. William A. Rogers, of Colby University, is very seriously ill. By a fall on the ice a few weeks ago he sustained a severe injury, affecting the spine, and now advices from his home in Waterville, Maine, inform us that this is complicated with pneumonia, and his case is very critical. A large circle of friends will anxiously await further intelligence, and many prayers will ascend to the All-Wise Father in his behalf, and for the anxious wife and family.

It is none too early to begin thinking, praying and planning for the Annual Associational gatherings of our people that will commence within the next three months. The completed winter months pass into history with the date of this issue of the RECORDER. The spring-time is at hand; and while nature is awaking from her slumber and budding, blossoming and fruiting succeed each other in their accustomed order, Christian people should not be behind in their aspirations. True many have not been slumbering during the winter, for precious revivals have been experienced and many souls have ceased their careless sleeping and are now alive to the interests of God's established kingdom. Thus it should ever be; and may the coming anniversaries show a large increase of vitality and substantial growth among us.

THERE are many philanthopists who have not large sums of money to bestow; but it is truly refreshing to find also those who are possessed of great wealth, like the late Baron de Hirsch, who regard themselves as the Lord's custodians of these great fortunes. His controlling ambition seemed to be to distribute his money where it would accomplish most for his fellow-men. Counting up some of his larger gifts, they stand thus: For the Jewish colonization, \$10,000,000; the De Hirsch Trust for his countrymen in the United States, \$2,500,000; for education in Galicia, \$5,000,000; and for many other purposes we cannot now mention aggregating the enormous sum of \$22,000,000. There are many multi-millionaires who hoard their treasures or freely spend them in selfish pleasures with scarcely a thought of their fellow-men. Of such it is said, "How hardly shall they that be rich enter into the kingdom of

heaven." But of those, who, like Baron de Hirsch, regard themselves as the Lord's stewards, there is a far more welcome greeting, "Well done, good and faithful servant."

DARTMOUTH COLLEGE is deserving of special mention as a school that has, for many years, waged an incessant warfare against alcohol. It may not be generally known that this school was first organized at Lebanon, Conn., in 1754, as an institution for the education of Indian children. Eleazer Wheelock, D. D., was its founder. After several years of successful teaching, Lord Dartmouth and other English friends became greatly interested in its work, and its removal to Hanover, N. H., was effected in 1770, one year after it had received its college charter from George III., at the hands of John Wentworth, royal governor of New Hampshire. Dr. Wheelock became its first President and the name of "Dartmouth" was given in honor of its foremost benefactor.

Like most other colleges, Dartmouth has had its struggles with adverse circumstances, internal discords, and in its early history the drinking customs of the times seriously embarrassed its work. At its first commencement in 1771, Governor John Wentworth was present, and history asserts that he provided a roast ox and a barrel of rum for the banquet. This condition of things continued for a time, but President Wheelock set himself stoutly against the evil. It is now asserted that for the past forty-three years prohibition of the retail of liquors in New Hampshire has been the law; and the faculty of Dartmouth has always stood solid against drinking habits and customs. Ten years ago a much-needed hotel was erected by the college authorities, at a cost of \$40,000, and they rent the building on the express condition that the tenant shall not permit the prohibition law to be violated on the premises. Hanover is a small town of about 2,000 inhabitants. But it has no jail; and the present city judge is one of the college professors. He has lived in Hanover since his graduation, thirty years ago, and he said that in all these years he had never heard of a student being arrested for intoxication. This is an enviable record for a college town of the age and rank of Dartmouth. This is also in beautiful contrast with revelations which the past few months have witnessed in some other schools of our country.

### FRANCES E. WILLARD.

The early and unexpected death of Miss Frances E. Willard is felt as a national, and even international sorrow. Her name has long been familiar as one of the foremost reformers of our times, not only in America, but throughout the civilized world. She had traveled extensively in Europe, Egypt and Palestine; and for many years has stood at the head of the great W. C. T. U. movement in our country as President of the national organization. To her the women of the nation have turned, as loyal soldiers look to their honored and trusted commander-in-chief, for planning on a comprehensive scale for victory. As a lecturer Miss Willard was always attractive and eloquent. She was born in New York state in 1839, graduated at the North-Western Female College in 1858, was chosen Principal of the Genesee Wesleyan Seminary at Lima, N. Y., in 1867. In 1871 she was elected President of the Evanston

College for Women, connected with the North-Western University. Her life has been a busy one; and though called home at the age of fifty-nine years, she has wrought enough of good to entitle her to an early reward. "That life is long which answers life's great end." Her whole soul was enlisted in the great work of rescuing the nation and the world from the rum curse. Eternity alone can unfold the records of the good she has done. While all good people mourn her departure, they also look up hopefully and submissively, and thank God for her noble life and her beautiful departure to the spirit land.

### VALEDICTORY.

It will be no surprise to the readers of the RECORDER to find our valedictory in this issue, since rumors of a contemplated change have been in the air for several weeks; and in the last week's issue the official announcement was made in the minutes of the Executive Board of the Tract Society. (We greatly appreciate and fully reciprocate the kind expressions of the brethren of the Board, and would certainly esteem it an honor and a privilege to continue the work which under their auspices it has been our pleasure to do for the past five years.) The only satisfaction we take, in severing such pleasant relations, is found in the settled conviction that inflexible necessities demand it. Two considerations have been most prominent in leading to this conclusion. First, the great need of economy in the management of the work of the Society. In our judgment, the reduction of one entire salary would relieve the Board as much as it would if we were able to contribute that amount toward the reduction of the debt. Second, (From several warnings of impaired health, and the advice of those whose opinions ought not to be treated lightly, we decided it would be wiser to ask to be relieved from the close confinement and mental strain before being compelled to do so from absolute inability to longer endure it. In coming to this conclusion we have sought the divine guidance, and have been satisfied that we have not been without clear evidences of God's approval. For an indefinite time, therefore, we seek rest and a change of occupation in retirement.)

Most cheerfully and gladly do we hand the editorial pen to our life-long friend, classmate and co-laborer, the Rev. Dr. Lewis, who will need no introduction to the readers of the RECORDER, and who, by reason of his greater ability, broader experience and research, is more eminently qualified to give to us, as a people, a far better and more influential family paper.

The past few years have been years of great financial depression throughout the country. Nearly every branch of industry and labor has suffered. Our own publishing interests have shared in the common experiences, but not disastrously. The progress of our work has been checked, but not stopped. Already the skies begin to brighten and we have no reason for discouragement. God will take care of his own cause. (We lay down our work with regret, but not without hope; and we pray for the highest success of all our cherished interests, and for the complete victory of God's truth in every age and every clime.) Until further notice our address will be Lebanon, Conn.

## BREVITIES.

**EARTHQUAKE** shocks were reported from a number of towns east of Saratoga, N. Y., the night of Feb. 21. No serious damages were mentioned.

**REPORTS** from Ridgeway, about thirty miles north of Columbia, S. C., says, large forest fires have been raging, and seven women were burned to death while fighting the fire about their homes.

**SENATOR MORGAN** proposes the construction of a man-of-war "that shall equal at least any warship in the world;" and it is suggested that the most appropriate name would be "George Washington."

**THE** account of the meeting between Mayor Van Wyck, of New York, and the Captain commanding the Spanish man-of-war Vizcaya, is not very creditable to the city if it desires courtesy and good manners in its chief representative.

**THE** Spanish warship, Vizcaya, that came into New York Harbor last week made a short visit. The atmosphere was rather too cool in this vicinity since the war excitement became so greatly increased upon the blowing up of the Maine. She spread her wings last Friday and sped toward the Cuban waters.

**JOHN THOMAS MORTON**, of London, sets another worthy example in the testament of his munificent gifts upon the three Christian sects, Waldenses, the Moravians, and the Albigenses. The sum given aggregates £500,000 or \$2,425,000. Still it should be remembered that the "widow's mite" was worthy of special notice and mention by our Saviour.

**THE** indefatigable worker and world-renowned inventor, Thomas A. Edison, is said to have closed a deal in Santa Fe County, New Mexico, for establishing an immense plant for handling twenty-five thousand tons of gold placer dirt per day. Klondike cannot monopolize the gold business, exclusively, though it must be confessed that the tide sets strongly thither at present.

**THE** coming crisis in Cuba cannot be very far away. Everything points to a radical change there soon. Every attempt at Spanish adjustment thus far has proven a failure. The United States government has been long-suffering, and certainly no one can complain at their hasty action. But the time is near when something must be said and done that will relieve the tension. The cords are restrained well-nigh to breaking.

**AN** electric war-belt spans half the earth today, from Morocco to China. And it requires but a scintillation of diplomatic friction to spread carnage and rapine throughout the world. On one side it is divided Christianity, on the other, undivided Islam. Christianity numbers about 400,000,000. Islam numbers nearly 300,000,000 souls. The great Christian powers have each their own political interest to vindicate; Islam has but one universal interest, the supremacy of God.—*Transcript.*

**THE** Senate of the United States, among other grave questions, has taken up the subject of a more wholesome supply of water for the city of Washington. Senator Hale said that there is no city in the United States where the people are so abused and imposed upon in the matter of water supply as in that city. He said, "The water is so filthy as to make it dangerous to drink and irksome even to take a bath." How can we expect clean and wholesome legislation under such unfavorable circumstances?

**MANY** speculations and learned opinions are being volunteered in the papers regarding the responsibility for the Maine disaster. Some statesmen contend warmly that unless it is shown to be an accident, originating within the vessel, it will surely lie at the door of Spain. Others hold that only one construction of the case will hold Spain responsible, *i. e.*, an explosion from without, brought about by the malice of the Spaniards. But we believe the court of investigation will settle the question justly.

**SHE** cannot stand criticism, and, therefore, should not attempt to write books. A young lady in the South who has written a book is now prostrated and in a sanitarium because of an adverse criticism. But whatever merit any book may have it will be liable to be severely criticised. People do not all see alike. Many times such criticisms are the best evidences of the genuine worth of the book. Cheer up, young lady! It will awaken more interest and increase the sales. The best Book we ever knew has had the greatest number of critics, some "higher," some lower.

**THE** question is asked, why is corn low in price while wheat is high? One reason is the partial failure of the wheat crop in other parts of the world. But such is only temporary. A permanent cause of decline in the price of corn is the by-product of the cotton fields. It is said that we consume 450,000,000 pounds of lard substitute, made of cottonseed oil and beef stearine. If one pound of genuine lard represents one-fifth of a bushel of maize, this lard substitute neutralizes 90,000,000 bushels of corn annually. It is estimated that 133,000,000 more bushels of corn is rendered unnecessary by the substitution for it of cottonseed meal for fattening purposes. The product of nearly 10,000,000 acres of maize is not required because of the use of cottonseed.—*Morning Star.*

**REV. ARMORY H. BRADFORD**, D. D., writes in the March issue of *The Church Union*, a stirring article entitled "Social Parasites." Under this title Dr. Bradford would include those who try to defeat the ancient Scripture command, and, laboring not, yet strive to eat. He finds these at the two extremes of society, among the tramps and among the millionaires. There is also editorial discussion of the relations of the Presbyterian church to the deposed Professors Briggs and Smith, and to Dr. McGiffert in the clamor which has been raised against him in the church; and the failure of the plan of Union in the early years of this century between the Presbyterians and the Congregationalists is retold and its causes considered by the veteran minister of Burlington, Iowa, Rev. Wm. Salter, D. D.

## CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Chicago, Ill.

## A Contagion of Spirit.

The most important thing that you give out is not your money or your knowledge, but yourself. Not so much what we say, my friend, as what we are. Not the form of the words, but the subtle spirit which is the force back of them to drive them home. "I don't know what there was in my remarks to make trouble; I only said so and so, and so and so." Yes, but no printed page can ever convey the sting that rankled in the comparatively innocent words. You dipped the arrow point in the poisoned liver before you fitted it to the bow.

It is the spirit of men that is contagious. Fault-finding begets fault-finding. Generosity begets generosity. Confession begets confession. Retaliation begets retaliation. It is time that the world did something more than crack jokes with the Sermon on the Mount. Christ's rule to turn the other cheek is a precept not to be commented out of existence, but lived.

O, the sore stretched, strained relations of life. The living flesh has been chafed and bruised until it is painful under the slightest touch, or, what is worse, has become callous. Hang up the mottoes of mutual love and appreciation and confession all over the walls of our homes and churches. Be generous and genial and loving. "Blessed are the peacemakers: for they shall be called the children of God."

Frances Willard.

Our "uncrowned queen of America" has gone. It might have been something of premonition that lent a deep pathos to her words before that congregation of students, as we heard them a few weeks ago. The summing up of her life-work, the tribute to her influence which we paid then, seems peculiarly appropriate now.

It was a weary, yearning heart that looked out of her woman's eyes that afternoon, but there was no note of despondency or cynicism. She was full of faith and victory. She "believed more than she knew," and we thank her for it. She doubtless felt that her "stable full of hobbies," as she playfully called them, were a long, long time reaching their journey's end. A great deal has been accomplished since she gathered a few women around her, and launched upon an untried sea. Statistics have not fallen into line with the real facility which was confidently hoped for, but temperance has become entrenched in Christian consciousness and popular education. And yet, and yet, it is only a beginning. Some one asked her once about her husband, and she replied that she had never seen him, except with the eye of faith. Back of the sparkling humor was a woman's heart, for no one ever had more beautiful ideals for the home than had she. Her work will center round the home as the focal point. The accent was on that. She spoke for the sake of man and the woman both—for she loved them both. She was confident that the coming home would be sweeter, the coming society purer than any which has gone before.

To-morrow I will go to the hall which bears her name, to see the face amid the flowers and the throngs of friends whom she knew not, but who knew and loved her. To-day hun-

dreds of thousands who wear the white ribbon, and millions who are endeavoring to live the white life, feel a sense of personal loss. Down many cheeks the tears are trickling. But it is far from being an occasion of gloom or discouragement. Nothing has happened except that Frances Willard has been granted an abundant entrance into the church Triumphant. The flag is still flying, and God is marching on.

"In the Days of Thy Youth."

It is better to come to Christ in early youth than to wait until sin has scared and seamed the heart. Wild oats grow. The harvest is a bitter one. There is a heavy aftermath of remorse and wretchedness. I have seen men come to Christ with every purpose to redeem life, but oh, the brand of sin upon body and soul. God will forgive and blot out of the book of remembrance, but the marks remain. There are men who have been saved from the gutter who are wonderfully used for the salvation of others; but the regrets, the haunting memories are with them. How gladly would they go back into the past to wipe out the misspent years! how earnestly will they plead with young men not to make the same mistakes! A sinful life is an awful risk. How many never come back! It is your boy or mine. God grant that they may not be led into temptation, but delivered from evil. The best men, the mightiest for God and his truth in the long run, have been consecrated to God in the early years. "Remember now thy Creator in the days of thy youth while the evil days come not nor the years draw nigh when thou shalt say (if thou has not used them well) I have no pleasure in them."

#### GOLDEN WEDDING.

The children of Mr. and Mrs. O. B. Langworthy, of Main Settlement, town of Portville, Cattaraugus County, N. Y., surprised their parents with a golden wedding, February 8, 1898, and to make the surprise more complete one of their grandsons (as doubtless will soon appear in the record) arranged to be married on the same day, and took their grandparents with them to Little Genesee to be married by Eld. S. S. Powell. In their absence the children of Mr. and Mrs. Langworthy took possession, and when the wedding party returned Mr. and Mrs. O. B. Langworthy were conducted to, and seated beneath a beautiful arch, trimmed with evergreens and nicely lettered, Fifty Years of Married Life; and after a few remarks and greetings by their children, one brother of the bride and one sister of the groom, and grandchildren and cousins and neighbors and friends, they were escorted to the table spread with all the good things that the hands and hearts of loving children could provide—a rare repast but seldom enjoyed. The aged couple were seated at the head of the table. The groom offered prayer, which was so appropriate the influence was deeply felt.

There were four tables and each table had its toast master and many toasts were given appropriate to the occasion, especially those given by the grandchildren. In the evening a large company of both old and young friends were gathered to finish the Golden Wedding, and to congratulate the young couple married that day. A very nice luncheon was served, after which the children (who in their invitation said no presents) with a few others, presented their mother with some

beautiful presents, and their father with a gold headed cane, to which Mr. and Mrs. Langworthy made some very tender and affectionate remarks, and I am sure all the guests felt the children had really honored their parents, and showed respect to their relatives and friends.

There were in attendance from Bradford, Pa., Olean, Friendship, Richburg, Little Genesee and Portville, N. Y. J. P. DYE.

#### HELP YOUR PASTOR.

As Christian Endeavorers, there is a noble work for us to do in helping our pastors. It is a mistaken idea to suppose that he ought to bear all the spiritual burdens and anxieties of the church, and, most, if not all, of the work. Of the pastor and the Y. P. S. C. E., it may be well said, "We are workers together with God."

A grand example of this is given in the late revival work at Welton, Iowa. The low spiritual condition of the Society was a great anxiety to a few, and the Lookout Committee decided near the close of 1897 to hold a few extra prayer-meetings; these resulted in good, so they, consulting their pastor, the Rev. E. H. Socwell, decided to observe the week of prayer. There was increasing interest every night. Their pastor helped in this work until Fifth-day, when it was his time to go to his appointment at Grand Junction, which he felt he could not very well postpone. He advised the Committee by all means to secure an evangelist, for which they made several attempts and failed; all the time the Committee continued the meetings every night with increasing audiences and interest. Several backsliders had confessed their wanderings and returned to duty, some were seeking the Lord. Thus the Committee kept the work moving for one week after their pastor's departure, till in response to their earnest pleading, we reached Welton, Jan. 14, and for the following ten days it was our privilege to preach eleven times, and help this noble band of workers in building up and extending the cause of the Master in Welton and vicinity. Some of the visible results of these meetings, of a little more than three weeks, were the spiritual quickening of nearly the entire membership; the straightening up of difficulties, some of which were of many years' standing; voices that had been silent in the house of the Lord were heard again in testimony; wanderers were reclaimed and fifteen began the Christian life, among whom was one man 76 years of age, who had all of these years been a moralist. We will ever remember these noble workers at Welton, their vigorous efforts in caring for our temporal wants and remuneration, as well as their spiritual help. May God bless them and help them to continue faithful.

Are there not other Societies that may profit by their example?

MRS. PERIE R. BURDICK.

#### THE PENSION LIST.

We believe that every deserving soldier should have a pension. So long as he did his duty bravely and honorably to his country, we are not only willing that he should be the recipient of the country's bounty during his life, but we believe that the country should and does esteem it a privilege to make his last days as comfortable and pleasant as the last days of an invalid can possibly be.

For the information of our friends among the real soldiers, however, we wish to state precisely why we believe that the pension list needs purging. In the first place, let us repeat that we are sure that a very large number of pensions are deserved, and so far as they are deserved we are sincerely in favor of paying them, even if payment involves an increase of the public debt. But what are the reasons for believing that the government has pensioned hundreds of people who are fraudulent recipients of its bounty, and how has the presumption been created that the list is tainted with fraud? In the first place, it will be recollected that James A. Garfield stated in 1873 that the high-water mark had then been reached, and that from that time on the pension list would decrease. It must be admitted, therefore, that the enormous increase in the number of pensioners and in the annual appropriations for them since 1873 causes suspicion. In 1873 there were 238,411 pensioners on the rolls. Since then 321,485 pensioners have died, and there are now on the rolls 976,014 pensioners, of whom 733,527 are survivors of the war. In 1873 the amount paid to pensioners was \$26,502,529, and now the annual appropriation is about \$140,000,000.

There are now carried on the rolls 6,405 more "survivors" than there are living survivors of the war. How is this consistent with the theory that the pension roll is entirely a roll of honor of veterans and their dependents?—*Harper's Weekly*.

#### WOMEN WHO SHOULD NOT MARRY.

The woman who proudly declares that she cannot hem a pocket-handkerchief, never made up a bed in her life, and adds with a simper that she has "been in society ever since she was fifteen."

The woman who thinks she can get \$5,000 worth of style out of a \$1,000 salary.

The woman who wants to refurnish her house every spring.

The woman who buys for the mere pleasure of buying.

The woman who does not know how many cents, halves, quarters, dimes and nickles there are in a dollar.

The woman who would rather die than wear a bonnet two seasons old.

The woman who thinks that the cook and nurse can keep house.

The woman who reads cheap novels and dreams of being a dutchess or countess.

The woman who thinks it is cheaper to buy bread than to make it.

The woman who marries in order to have somebody to pay her bills.

The woman who cares more for her winter cloak than she cares for the health and comfort of her children.

The woman who stays at home only when she cannot find a place to visit.

The woman who thinks embroidered centerpieces and "doilies" are more necessary than sheets, pillow-cases and blankets.

The woman who buys bric-a-brac for the parlor, and borrows kitchen utensils from her neighbors.

The woman whose cleanliness and order extend no further than the front hall and drawing room.

The woman who wants things just because "other women" have them.

The woman who thinks she is an ornament to her sex if she wins a progressive euchre prize.—*New York Times*.

## Tract Society Work.

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

THE *Christian Intelligencer* quotes the Bishop of Liverpool as saying: "In a word, Sunday is the barometer of every so-called Christian nation." If that be true, the United States must be nearing a storm center of great fierceness, for the barometer is "falling rapidly."

THE *Clinton County Advertiser* (Iowa), reports the arrest of H. N. Schuier, of Bellevue, Iowa, on the charge of "Sabbath-desecration," for keeping his store open on Sunday. The case was fixed for trial on Feb. 10. The *Advertiser* says that the arrest is the result of a "revival" at Bellevue.

A CRUSADE for Sunday closing began in Toledo, Ohio, early in February, 1898. It was an all-round affair, including every kind of business. Evidently the design is to make the Sunday law obnoxious and ridiculous, so as to kill the effort to enforce it, or to secure its repeal. The retractive results are among the most prominent ones in all such cases. They show the self-destructiveness of the present laws.

DR. BRODBECK'S pamphlet (Methodist Book Concern) on "The Sunday Bicycle," notes with great emphasis the decline in church attendance because of the wheel on Sunday. The author declares that in many cases whole classes have disappeared from Sunday-schools for this reason. He also declares that the crowds which appear in public and ride past places of worship with noise and laughter disturb the worship of those who do not ride.

ALL new discoveries in the earliest history of the New Testament documents confirm the idea that Matthew's Gospel, especially those portions which give us the words of Christ, is the actual record of his words, as they were taken down in the note-books of his immediate followers. Matthew's business, before he was called to follow Christ, made him a natural scribe in his new relation. It is of great importance that these portions of Matthew's Gospel teach the authority and immutability of the law of God, as in Matthew 5: 17-19 Christ taught his followers to be law-abiding Sabbath-keepers.

PASTOR SINDALL, of Verona Mills, N. Y., has been preaching to large audiences on Sunday evenings, on "Why I am a Seventh-day Baptist," and "If Peter and Luther should come to church." The last theme was locally pertinent, since many Catholics and Lutherans were present, and in the neighborhood. Some conversions to the Sabbath have already resulted. Evangelist Saunders is soon to visit Verona, and Pastor Sindall seeks to pave the way for having men converted to a Sabbath-keeping Christ, and therefore to Christ and the Sabbath. We commend such preparation for the evangelist, and pray a rich blessing on his coming.

*Lloyd's Weekly*, February 6, 1898, reports a curious and childish case in a petty English court. Under an old Act of Charles I. of England, passed in 1625 (for full text of the law see my *History of Sunday Legislation*, pp. 100-102), three young men, Parsons, Alburn and Honey, were arrested for "assem-

bling outside their own parish," and playing football on Sunday, January 16, 1898. After much sparring between counsel and much examination of witnesses, including the policeman who made the arrest, who swore that he had "walked twenty-five or thirty miles over this job," the case was dismissed, and appeal to a higher court refused. It came out that the case was instigated by the Vicar of the village, and that the pack of dogs kept by him and the piano at the vicarage made as much or more noise and disturbance on Sunday as did the football players. Such cases are worthy of contempt for their frivolity.

THE *Christian Statesman*, Feb., 1898, reports that 15,000 car-loads of mail matter are sent out every Sunday under the orders of the National Post-office department, and that 500,000 men are kept at work caring for this mass of mail. Still the *Statesman* wants the government, which does such things, to pass a Constitutional Amendment to enforce Sunday-observance. As well expect burglars to make a law against house-breaking.

In the same issue the *Statesman* declares that Christians regard Sunday so lightly that if all men were converted to the popular type of Christianity, there would be little improvement in the matter of Sunday-observance. Certainly there would not be, if the same anti-Christian lawlessness which now prevails, and which never ceases to denounce the "Jewish Sabbath," was accepted by the new converts. In killing the Sabbath, so far as they are able, Christians like the *Statesman* have destroyed all basis for any Sabbath. Of this the *Statesman's* charge against Christians is abundant proof.

### PROTEST OF A SEVENTH-DAY BAPTIST IN CANADA.

The agitation of the Sunday law question in Canada, of which we have spoken before, has called out an article in *The Montreal Witness*, of Feb. 15, 1898, entitled, "Civil and Religious Liberty for Sabbath-keepers." It is signed "A Seventh-day Baptist." We have reason to think that the author is Bro. J. Bowden, a Barrister, of Kingston. The article is a brief, calm, strong appeal for non-interference with the rights of Sabbath-keepers—Jew or Christian—by Sunday laws. The *Witness* devotes the first editorial in that issue to answering the appeal. This is what the *Witness* says:

We cannot uphold "A Seventh-day Baptist" in his demand for the practical abrogation of the Sunday laws because Jews and Seventh-day Baptists keep a different day from the rest of the community. The purpose of the laws requiring the observance of the Lord's-day, is not to make the people "sabbatize," as our correspondent words it. It certainly would be an interference with people's religious liberty to make a Jew forsake the Sabbath of his fathers and observe a day whose legal appellation implies that it is kept in honor of Jesus of Nazareth. The law is based on the need which has been proved to exist for a day of rest in seven, and the further need that the law shall step in and preserve one such day against forced labor and public indecorum. No country could undertake to protect a different day for every creed. The immense mass of the people observe Sunday as the Sabbath, and if the country is to have a weekly rest day at all, it must be on that day. Our correspondent is a lawyer, and has therefore learned the dictum, "*De minimis non curat lex*"—law can only be made on broad lines, and must ignore details. If individuals want to keep any other day they may, but they may not do anything that would interfere with the public sanctity of the day which the great mass of the people observe.

Some radical misconceptions in the position of the *Witness* need notice. 1. To compel a man to rest on a given day against his con-

science and will, is compelling him to "sabbatize," as far as the law can do it. 2. The *Witness* builds on the popular falsehood that the conscience of the majority must be guarded by the law; the minority must take care of itself. That is the core of the worst forms of religious persecution.

Seventh-day Baptists do not ask for a law to protect "a different day for every creed." They ask just what Christ taught, that all religious acts be left uncontrolled by the civil law. Sunday laws were not instituted through Christian influence, as the *Witness* must know. If it will consult a high English authority—Edward V. Neale, "Feasts and Fasts"—or "History of Sunday Legislation," by the writer, or the "Justinian Code," or any competent authority, it will see that Sunday laws are the product of Pagan jurisprudence, on a basis as thoroughly religious as any civil law can be. The Romanized state-church which followed Constantine's time incorporated such laws into Romanized Christianity. What the correspondent of the *Witness* asks, and we join in the demand, is that the whole question of Sabbath-keeping be left where Christ's Christianity leaves it, free from any interference by civil law. If the *Witness* must have "a day of rest in seven" for men, choose Wednesday. Is it any worse for the observer of Sunday to be compelled to rest on Wednesday than for Jews and Sabbath-keeping Christians to be compelled to rest on Sunday? There is no reason except the persecutor's reason, *The choice of the majority!* Christ was crucified because he taught what the majority did not believe, and the system of Pagan Roman civil law made it possible for his enemies to secure a "civil" edict of death in punishment for a religious crime! That is the essence of Sunday laws as interpreted by the *Montreal Witness*.

### SUNDAY DECLINING IN CANADA.

*The Westminster and Presbyterian* of Feb. 5, 1898, reports an interesting discussion on the "Non-church going Problem," at the meeting of the "Toronto Presbyterian Ministerial Association," on the preceding Monday. The conclusions reached were these. Within twenty-four years a serious change has taken place in the matter of church-attendance in Canada. Formerly attendance at church on Sunday was required by law. Later custom made a law almost as imperative. "A man who was known not to attend church was called hard names, and suffered social and business disabilities." The present agitation concerning Sunday laws, and the boldness with which less stringent laws are demanded, is another feature of the radical change going on. The "withdrawal" of the bill for a more stringent Sunday law, which we noted last week, had not taken place when this discussion was had; that withdrawal is still greater evidence of the change which was so much mourned.

The meeting also discussed, gravely, the question whether the young men who are now in College and Seminary are being trained and indoctrinated so as to meet the changed state of things successfully. Canada is latest to recognize the coming of the Continental Sunday, but it cannot hope to escape it. Strong as the Scotch Puritan Sunday was, it carried the seeds of decay from birth, and the developing decay cannot be checked.

## STUDIES IN SABBATH REFORM.

## No. 18.—No-Sabbathism.

By this is meant the prevalent and popular theory that there is no sacred time under the gospel dispensation; that the Sabbath was only a Jewish institution, which began with the Hebrew nation, and was abrogated at the death of Christ. Against such a theory the following points have already been established.

1. The Sabbath law, being a primary law in moral government, is necessarily co-existent with that government.

2. The Sabbath as God's memorial, his monument and representative in time, came into being when he rested upon the seventh day, and blessed and sanctified it.

3. The Sabbath law grew out of the relations which always have existed between the Creator and the creature, and meet certain universal demands in human life; it cannot, therefore, cease until these relations and demands shall cease.

4. The Bible history, collateral testimony, show that the Sabbath was observed previous to the organization of the Hebrew nation.

5. When Jehovah gave the eternal laws of his government to the world, in the Decalogue, he placed the Sabbath law as the keystone of the arch. It alone contains the signature of God, the Creator.

6. The Bible nowhere represents the Sabbath as a ceremonial institution. It has nothing in common with those festival days, which, as a part of the ceremonial code, pointed to Christ.

7. Christ and his apostles taught the perpetuity of the law, and always observed the Sabbath.

Such an accumulation of evidence is enough to justify us in giving the no-Sabbath theory no further notice. Nevertheless, it is better to examine its leading claims. It is claimed that this theory is the especial product of the New Testament. Not many passages are adduced in its favor, but these few are much paraded, and they are interpreted without regard to the words of Christ, or some of the most prominent conclusions in the arguments of Paul. Nevertheless, Paul is claimed as the leading representative of the theory, and he is usually set forth by no-Sabbathists as being of higher authority than Christ himself. The following are the prominent and "strong" passages, in their order:

## ROMANS 14: 1-7.

But him that is weak in faith receive ye, yet not to doubtful disputations. [Margin, for decision of doubts.] One man hath faith to eat all things: but he that is weak eateth herbs. Let not him that eateth set at nought him that eateth not; and let not him that eateth not judge him that eateth: for God hath received him. Who art thou that judgest the servant of another? to his own lord he standeth or falleth. Yea, he shall be made to stand; for the Lord hath power to make him stand. One man esteemeth one day above another: another esteemeth every day alike. Let each man be fully assured in his own mind. He that regardeth the day, regardeth it unto the Lord: and he that eateth unto the Lord, for he giveth God thanks; and he that eateth not, unto the Lord he eateth not, and giveth God thanks.—Rom. 14: 1-7. [Revised Version.]

This passage concerning the observance of days is thus given with its contexts, that the student may see what theme Paul is considering. This fourteenth chapter directs how those shall be treated who still cling to that part of the ceremonial code which refers to clean and unclean foods, and certain days

that were associated with them. There is no description of the days, or the manner in which they were observed, but every law of just interpretation classifies them with the other ceremonial observances mentioned. It is well known that public and private voluntary fasts abounded among the Jews at this time, in addition to the older ceremonial feasts. In the immediate connection Paul demonstrates the ceremonial character of the points at issue, by his reference to the eating of meat and drinking of wine, which by a representative portion had been offered to idols, and the remainder placed in the market for common use. But we have seen in former studies that the observance of the Sabbath was never a part of the ceremonial system. It had always been a prominent feature of the Decalogue, and its observance could not conflict with faith in Christ any more than the observance of the remaining ten commandments could. It was reliance on the ceremonial system for purification from sin, rather than on faith in Christ, which the apostle is everywhere opposing. Paul being his own interpreter, made this doubly sure; for in the seventh chapter, 12th verse, of this same epistle he speaks of the Decalogue, of which the Sabbath law is a part, in these words:

Wherefore the law is holy, and the commandment holy, just and good.

A careful study of this seventh chapter of Romans will show that Paul places the highest importance upon the observance of that law which convicts of sin. The terrible consciousness of hopeless condemnation, because of the transgression of the "Holy Law" forms the key-note to the discussion which culminates in this chapter, while the eighth chapter opens with the joy of redemption found through forgiveness in Christ. It is not the law which is destroyed, but its deathly grip of "condemnation" is removed. To the Roman, more than to the Jew, religion was a matter of law. The Pagan ideas of the Roman system know no forgiveness, only payment and penalty. Paul says to them, "In Jesus Christ, God can be just, and yet forgive and justify sinning men. Modern no-Sabbathism, like its Pagan ancestor, insists that there can be no salvation until the law is slain. Paul said, the just law slays me, but in Christ I rise to new life, through faith. A radical misrepresentation of Paul's argument in Romans, and a superficial understanding of the distinction between moral law and ceremonial enactments, form the source of no-Sabbathism.

Another passage, Gal. 4: 10, is adduced to support the no-Sabbath theory. But the entire argument in Galatians, as in Romans, goes to "establish the law," as Paul declares that faith does, in Rom. 3: 31. For example. In the 4th and 5th verses of Gal. 4, Paul shows Christ as sent "That he might redeem them which are under the law," to redeem men from the condemnation of law, is not to abolish law, but to give the highest acknowledgement of its binding power. In the 8th verse Paul continues the discussion in these words:

Howbeit at that time, not knowing God, ye were in bondage to them which by nature are no gods: but now that ye have come to know God, or rather to be known of God, how turn ye back again to the weak and beggarly rudiments, whereunto ye desire to be in bondage over again? (or, as formerly.) Ye observe days, and months, and seasons, and years. I am afraid of you, lest by any means I have bestowed labour upon you in vain.

This is an appeal to the fickle-minded Galatians not to return to their Pagan observances, in "times" "Lucky and unlucky" seasons formed a prominent factor. He was pleading with them to go forward from Paganism, as he plead with those who were in bondage to the formalism of the Pharisees to go forward from that feature of false Judaism.

In his various epistles, Paul combats these sources of danger to simple faith in Christ, viz., The Pharisaic reliance on burdensome ceremonialism. The Roman conception that all religion must be reduced to legal transactions; and the Gaulic idea that the observance of times and seasons,—propitious and unpropitious—might still aid them in religious life. Paul's Epistles cannot be understood, unless these characteristics of those to whom he wrote be kept in view.

## COLOSSIANS 2: 16, 17.

This passage is quoted as a triumphant vindication of no-Sabbathism. It reads:

Let no man therefore judge you in meat or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days;

Which is a shadow of things to come; but the body is Christ.

Here it is claimed that the "sabbaths" are distinctly included among things indifferent. Note, first, it is not said that they are abrogated; the most that can be made of the expression is that they are not to be made a matter of dissension or condemnation. Looking at the passage more closely, we find that four of the things mentioned are certainly ceremonial: eating, drinking, feasts and new moons. The fifth item, "sabbaths," is in the same construction, and stands in the midst of a sentence. If the expression does include the weekly Sabbath, it is an illogical and unwarrantable effort to take an eternal law from the heart of the Decalogue, and class it with temporary ceremonial precepts, for the sake of abrogating it. Christ never ventured such an attack on the law of God, as Paul makes here, if he means the weekly Sabbath. But we are not left in doubt as to what "sabbaths" are meant, for, without stopping to take breath, Paul defines them as being, like the other items, shadows, types of Christ. This definition cannot include the weekly Sabbath. That antedated the ceremonial code many centuries. The law of the Fourth Commandment was placed in the heart of the Decalogue before the ceremonial code was compiled. God knew where it belonged. The reason given for enacting the Fourth Commandment is perfectly plain. It was a memorial of God as Creator. It is never spoken of as a type of Christ. If the Fourth Commandment was a type of Christ, and is done away, then each of its nine associates is in the same category.

## SECOND CORINTHIANS, THIRD CHAPTER.

The third chapter of Second Corinthians is also impressed to do duty in defence of the no-Sabbath theory. The following passage embodies the testimony, so-called: (v. 7, 8.)

But if the ministration of death written and engraven in stones was glorious, so that the children of Israel could not steadfastly look upon the face of Moses for the glory of his countenance—which glory was to be done away—how shall not the ministration of the spirit be rather glorious, etc.

A careful reading will show that the contrast here introduced is between the glory of the Mosaic dispensation as compared with

the Gospel. It is not the Decalogue which is to be done "away," but the "glory" of the former ministration, which must be lost before the surpassing glory of the later one. The method of administering the law under the elaborate and impressive ceremonial system, was indeed "glorious," but the higher spiritual conception, with its uplifting faith in Christ, and its appeals to personal responsibility and purity, was far more glorious. The contrast is between the two methods of administering the same fundamental laws of the Decalogue.

All efforts to discount the Fourth Commandment fall with equal force on the other nine laws, and we close this Study by summarizing the distinctive features of this popular, but false, conception of the relations between the Law and the Gospels.

1. If the Decalogue was abolished by the death of Christ, then Christ by his death prevented the possibility of sin, to redeem men from which he died.

2. "Sin is not imputed where there is no law (Rom. 5:13), hence the consciousness of sin which men feel under the claims of the gospel is a mockery, and all faith in Christ is but a farce. It only increases the difficulty to say that the law is written in the hearts of believers. If that be true, then:

3. None but believers in Christ can be convicted of sin, for no others can know the law which convicts of sin. Therefore those who reject Christ, thereby become, at least negatively, *righteous* by refusing to come where they can be convicted of sin. Thus does the no-Sabbath theory make infidelity better than belief, and *rejection of Christ the only means of salvation*. It leads to endless absurdities, and the overthrow of all moral government. It contradicts the plain words of God, and puts darkness for light. Its fruitage in human life has been only bitterness and ashes.

#### CONCLUSION.

The foregoing Studies have aimed to cover the important points in the Sabbath-question as it appears in the Bible. For the history of the Sabbath and of the Sunday, together with the various theories which have been adduced, the student is referred to "A Critical History of The Sabbath and The Sunday," by the writer. The "change of day" theory is not considered here for two reasons. First, it has no place in the Bible, and those who formerly advocated it did not quote the Scriptures to sustain it. Second, few, if any, advocates of that theory can now be found. It has been abandoned, and no longer forms a factor of any prominence in the current discussions connected with the Sabbath question. It has disappeared with the "loss" of the Puritan Sunday. It is well, however, to recall the fact that in the Bible there is not only no word about the "change of the Sabbath," but the resurrection of Christ is never in any way spoken of as connected with the observance of Sunday, or of any other day. The theories which have grown up around that idea are wholly post-Biblical as they are anti-Biblical. While there is a large field of study concerning the Sabbath, outside the Bible, at its core, the Sabbath-question is a Biblical and religious question. Slight regard for the Bible lies at the basis of the popular rejection of the Sabbath, and the merely nominal regard for Sunday. In 1882 James Freeman Clark said to the writer: "The

greatest obstacle I see to the acceptance of your views concerning the Sabbath is the growing disregard of the Bible as an inspired authority." Mr. Clark was right, and that disregard, with the death of conscience which it has secured, gives added impulse to irreligious holidayism on Sunday, with each passing year. If anything is saved from the flood of no-Sabbathism, it will be by the return of Christians to a higher regard for the Bible and the example of Christ. The destiny of the Sabbath and of the Sunday are hindered with loyalty or disloyalty to the Word of God.

#### A THOUGHT OR TWO. "MOSTLY FOOLS."

There is a saying attributed to Carlyle, that "the population of Great Britain consists of twenty-six millions, *mostly fools*."

Allowance must be made for dyspepsia, yet a study of man partly justifies the remark. Illustrations of human folly are not far to seek. Millions of men eat unsanitary food in a most improper manner, add whisky and tobacco and then squander other millions of money for patent medicines of the composition of which they know nothing, and hundreds of which have been exposed at one time or another by chemists and health boards.

Millions are possessed with the notion that the world is full of men who are giving something for nothing, hence they rush, like moths to a flame, into the snares of sharpers with whose advertisements newspapers are crowded. Even our dear ladies do not escape the general contagion. While their husbands and fathers are fighting insects for dear life, they are wearing tons of birds as adornments. Even in their benevolent deeds their unwisdom appears, when they waste a dollar's worth of food and give much hard labor to make half a dollar or less for the minister. Why do they not give him the food directly or give the cost of it to him and not let the hogs of a miscellaneous crowd gorge and muss and waste God's gifts?

There are some strange inconsistencies among men, hardly to be called follies, yet classed here naturally, as of the Adventists who preach the ending of the world in this generation, and yet are doing much for health, preparing the race for untold generations of continued life and building edifices calculated to stand for ages; and of Protestants who say that they believe every word of the Bible, yet squirm out of every unpleasant requirement found in its pages.

But who can enumerate all the facts upon which one might base a saying that men are mostly fools? Would the world contain the books that could contain the enumeration? A view of man's infirmities ought always to aim at their removal. So when we think of such failings we should be devising remedies. In our educational work, both in schools and churches, we should found everything on common sense, or, in other words, upon principles and laws and not vagaries and imaginings. Common sense ought to bind all our intellectual activities together as consciousness unites all our faculties.

#### SUPERSTITIONS IN MEDICINE.

It is said that some superstition lurks in all human minds. One who has been ill has a good chance to think that it is true in medicine; for the best people will recommend faith cures, clairvoyants, herbs cut in the dark of

the moon and those in the light of the moon, and so on, *ad infinitum*.

Seventh-day Baptists ought to be free from such superstitious for, accepting the thought of law in religion, they ought to apply the principle to all things. God is one and his laws must be in harmony. Physical well-being is secured by obedience to the laws of the body, and there can be no forgiveness for physical sin without a return to obedience to its laws. The mind *has* its laws, and mental power comes through obedience to its laws. So too in the realm of the spirit, law is the proof of God's presence and control. A firm grasp of this principle that God is not an arbitrary and whimsical being, but acts upon fixed and orderly principles would remove all superstition from our minds. I would that every boy and girl in the land would commit to memory and constantly dwell upon these grand words from Hooker: "Of law there can be no less acknowledged, than that her seat is the bosom of God, her voice the harmony of the world; all things in heaven and earth do her homage, the very least as feeling her care, and the greatest as not exempted from her power; both angels and men and creatures of what sort soever, though each in different sort and manner, yet all with uniform consent, admiring her as the mother of their peace and joy." Eccl. Pol. bk 1, ch. xvi., sec. 8.

#### NEWER BUT NOT BETTER.

A recent death, touching me very nearly, has set my mind running on my early life. As that home-life is typical of the New England home-life of that time, I love to recall it. During the early spring and summer, all were busy on the farm. As the evenings began to lengthen in the fall the shoe-bench was brought out and the loom set up. During the day the girls spun and quilled and mother wove. In the evening father worked on his bench and the boys helped him. While hands were busy the minds were not forgotten. Stories, games requiring thought and the reading of good books, with many discussions, were common. The children at night were at home as a rule, not gadding streets, sitting about store stoves or frequenting saloons. The intellectual life manifested itself in "debating schools" in the school-houses and in work in the neighboring Academy where a keen intellectual life prevailed, and where the ideal of education, mental power, manly enterprise and independence and an earnest religious spirit, was reached.

Now the people flock to the cities and work in factories. The work is inferior; sham and shoddy are in most of the products; the workmen do but a single thing and have lost the independence, the breadth and the hope of the oldtime worker; the home life is weakened and often destroyed; the saloons flourish. The old timers used to drink, many of them, but it was at home and the corrupting influence of the saloon, at least, was escaped. Our public schools now have, in large measure, adopted machine methods and turn out machine scholars, as the factories turn out machine boots and shoes.

There is not time here, were there ability, to discuss remedies, but no thinking man can fail to feel that the newer life must, in some way, be replaced by a better life. X. Y. Z.

"God has linked old and young together by the law of mutual dependence."

## Missions.

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

THE REV. J. H. HURLEY, of North Loup, Neb., is doing some evangelistic work in Nebraska, under the direction of the Evangelistic Committee. He has lately closed a series of meetings with our church at Farnham, Neb. The little church was greatly blessed and strengthened. Three were added to its membership. Our people there have completed arrangements by which they are to hold their Sabbath services in the First-day Baptist church. This will be a great help to them in maintaining worship, and in bringing more fully before the people the Sabbath of Jehovah. The Farnham church has taken another advance step, having obtained pledges to the amount of \$130 toward securing a missionary pastor, and, in addition, will secure and pay the rent on a home for the pastor. Bro. Hurley is to hold some meetings at Plain Valley and Golden, Neb.

EVANGELIST E. B. SAUNDERS closes this week, Feb. 21, his labors with the Second Hopkinton church, R. I. Last Sabbath the church held its services with the First Hopkinton church, using its baptistry. After a strong and helpful sermon by Evangelist Saunders, nine happy converts were baptized and came into the membership of the Second Hopkinton church. Notwithstanding the bad weather and roads, the meetings have been well attended, the church greatly revived and precious souls have been brought to a saving knowledge of the Jesus Christ and have engaged in his service. More are expected to go forward in baptism and join the church. Bro. Saunders goes from Hopkinton to the First and Second Verona churches, N. Y., to hold a series of meetings with Pastor Sindall.

THE REV. D. W. LEATH has been employed by the Evangelistic Committee, for six months, to do evangelistic work. He is employed under the recommendation and help of the Chicago church, which pays nearly all his salary for that time. Such a spirit and effort of this church are highly commendable, and it will thereby receive a great blessing. Bro. Leath will first go to Farina, Ill., and assist Pastor D. B. Coon in a series of meetings.

WORD has come to us that our returned missionary from China, Dr. Ella F. Swinney, has been very ill with pleuro-pneumonia at the home of her brother, Dr. C. O. Swinney, Smyrna, Del. By excellent attendance and care, and by the sparing mercy of the All-loving Father, she has so far recovered as to be about her room, and a part of the time in her mother's room. May she fully recover her health and strength, not only to minister to her aged invalid mother, but be able some day to take up again her work in our Medical Mission in Shanghai, which she so greatly loves.

In apostolic times the forms of worship and divine service were very simple. So they were in the days of the Reformation and of the Puritans. While the Protestants of today believe, as a whole, in simplicity in divine service and worship, are not many Protestant evangelical churches departing from that faith and practice, and using much of form, rite and ceremony in their service of

worship? A service in its mode and form may be too simple and bold. On the other hand it may be too formal and ritual. What should be the governing rule in such matters? It seems to me only such modes, forms and rites should be adopted and practiced as shall make the service most spiritual and impressive. The purpose and effort should not be intellectual and æsthetic impressiveness, but spiritual impressiveness. There is more spiritual power and effect in religious simplicity than in religious elaborateness and ostentation. Are not some of our churches losing spiritual power and effect by making their service of worship too formal and elaborate? What should be the supreme purpose of worship? To please the eye and the ear, to entertain an audience, or to lift up the soul to God and Christ by devout praise and worship, to move the heart, convince the mind, bend the will to loving obedience, to feed the soul with heavenly manna, and honor and glorify God? When I was a boy and a young man it seemed to me that all other things in the service of worship centered in, and were made to revolve around, the sermon. As a rule the sermon was not long, but probably largely so because it was made the chief and most important part of the service. In these times it seems to me that in many churches the opening part of the service is made the more important and central, around which the sermon and other parts must revolve. That must be made elaborate, attractive and drawing. If anything must be cut down in length it must be the sermon. That should not be over twenty or twenty-five minutes long, and many are thinking that fifteen minutes are long enough for a sermon. How about the other parts of the service? Can they be too long? The sermon must be boiled down. Can the other parts be boiled down? I think in many instances that if they were boiled down, or some portions eliminated, it would conduce to make the service of worship more spiritual and religiously impressive. Are we not making in these days worship so formal and so proper, that the Holy Spirit can have no freedom, but feels pent up, hooped in unbreakable bands of form, propriety, and ritualism? I am conservative enough to heartily wish to go back to simplicity of divine worship. Perhaps I am too simple and conservative, and am not liberal enough for this liberal age.

FROM F. J. BAKKER.

I give you again something of an account of my work and usual doings in the last quarter. I could mostly use my time in the different branches of work, excepting when my wife was sick. In the last month she has been several times very ill, and was very weak. Sometimes she had much pain in her eyes, so bad she could not help crying for the pain, and could not bear daylight or lamplight. But now it is very good, thanks be to our God, who made it all well, and heard our prayers.

My usual trips to the harbor, docks and quays, I did as much as possible, talking with the sailors and sea-faring men; also emigrants, visiting them most every week, giving them papers and tracts, and giving them good advice when opportunity comes. In winter there are not so many emigrants as in summer or in springtime, but still always do I meet some. Not long ago, on a

wet or raining day (it was very near too rainy to go there, the wharf or quay where the steamships lie is about three miles from my home, and when it rains much, then all my papers and tracts become wet and spoiled but still very seldom does rain keep me back), I went there, and met, besides Germans, Poles, and Russians, six Italian people, gave them some tracts and little books. Perhaps they never saw or read about Jesus before. Many times I also must hear, "Have no time." A few days ago I was on a German vessel. The captain said, after I told him I was a missionary who would bring them some good books and papers to take with them on their voyage: "We have no time to read or to listen what a missionary has to say." I went down after him in the cabin, and saw five or six gentlemen—mates and engineers—sitting around a table, with a glass of gin for them (doing nothing). So I told them again I would give them tracts, and the same gentleman told me, "Have no time." I said, "Sir, let me tell you that you once must have time to die, and you have time enough to read and think about God and good things, but your heart is against God, and so you do not like those little messengers." They all refused to take any papers—only three of the crew took them—and such things happen very often. A large English ship which I visited not long ago, and when I knocked at the cabin, "Come in," a voice said; but as soon as I told them (it was on a Sunday morning, and two gentlemen—captain and first mate—sat writing and counting up books) I was a missionary, one of them beckoned with his hand, saying, "Too busy now to listen to a missionary, come later on;" and then I leave, trying another again, praying our God to keep me up and strengthen me.

I have held forty-six meetings, including preaching, prayer-meetings and Sabbath-school meetings; twice I held a meeting on a Sunday evening, in an outside part of the town, and once led a class at a Sunday-school for a friend of mine. I have also made 121 visits or calls on houses, and about 175 on ships and steamers; then I have written forty-five letters and communications, and distributed a great lot—uncounted number—of tracts in the English, German and other foreign languages; Dutch or Holland tracts alone, 4,218 pieces in this quarter. Then I visited several times sick seamen in the hospital. So have I used my time, and now I look up to God that he will bless it, and forgive me what I did wrong. We also had printed seventy-five large show-cards (of which I send you one to let you see) and let them put on pillars (which you find in twenty-eight different places of our town, for advertisements, etc.), that our people might read what "God said." A full week or eight days those papers have been there and many thousands have seen and read them again. Two days before so-called Christmas we put them there, and until the Thursday before New Year they have been there. We will likely put about thirty there again on Easter, if the Lord permits.

ROTTERDAM, Jan. 11, 1898.

A THOUGHTFUL ANSWER.—"What's the first step toward the digestion of the food?" asked the teacher. Up went the hand of a black-haired little fellow, who exclaimed with eagerness, "Bite it off! bite it off!"—*American Kitchen Magazine.*



# Woman's Work.

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

## DOINGS IN SHANGHAI.

Several weeks ago, Mrs. Davis wrote you concerning two schools, one for boys, and one, strange to say, for girls, which some influential and progressive Chinamen proposed to open in Shanghai. The boys' school has already been established under the presidency of the Rev. Mr. Fergusson, formerly of the Methodist Mission of Nanking. Several important concessions have been made to the Christian man at the head of this school, one thing, which gives much joy to all interested in the progress of Christianity and of China, that the pupils shall not be required to worship Confucius.

The girls' school has not yet been opened, but Miss Howe, of the Methodist Mission of Kinkiang, has been asked to take charge of it, and she is considering the proposal. In connection with this new school for girls there occurred, a short time ago, an event of more than ordinary interest, giving fresh proof that there is new life in China. With the object of acquainting foreign ladies in China with the plans of the new school, invitations were issued to the foreign consul's wives, members of the Tien Tsu Hui (Natural Foot Society), and several missionary ladies connected with educational work, to attend a dinner. The invitation read:

The Ladies' Committee of the Chinese Girls' School request the pleasure of your company to a foreign dinner, at Chang Su-ho's Garden, Bubbling Well Road, at three o'clock, Monday afternoon, December 6, 1897.

The Chinese invitation which accompanied this was signed by the names of ten ladies of the committee, several of them of high rank, and from various provinces in China.

Mrs. Davis and I were honored with invitations, and we looked at each other, saying, "This is something quite new in China; we must be there." Evidently others bidden to the feast felt the same, judging from the full attendance and the number of missionary ladies, not to speak of others, who had turned aside from regular appointments for the occasion.

The dinner was held in the largest dining hall in Chang Su-ho's beautiful garden. The Chinese ladies of the committee received, dressed in gray, elaborately embroidered garments and a wonderful display of pearls, jade and other precious stones. A plan of the proposed school-building was on exhibition, and, best of all, several enthusiastic Chinese women quite forgot themselves and their usual shyness in explaining it.

Something more than an hour was given to conversation, after which dinner was announced, and Chinese and foreigners sat down together at five long tables, laid according to the most approved foreign style, and an excellent dinner was served.

We found ourselves seated at the table presided over by the wife of his excellency, Mr. King, the manager of the Chinese telegraphs, a prime mover, not only of this feast, but of the new schools as well. Madam King, a fine, intelligent-looking woman, filled her place with self-possession and quiet dignity, delightful to see. She was more quietly dressed than many, but in her hair, beside many jewels, were the button and feather indicating her husband's rank. At this table, beside several of the missionary ladies and the president of the Tien Tsu Hui, were the lady direc-

tor of the new school, a sensible-faced woman from Shao-shing; a native lady doctor, the bright little wife of Captain Ho, of one of the Chinese men-of-war, the daughter-in-law of the former Shanghai Tao-tai with her three young daughters, the wife of the editor of one of the native papers, and, right across from us, a sweet-faced little woman, who proved to be a Christian, educated in one of the first mission schools in Shanghai.

I still marvel at the ease and dignity with which most of these Chinese ladies took their places, hauled knife and fork and partook of the foreign food, quite as though they had been accustomed to such occasions all their lives, instead of its being an event which, as one of the Shanghai dailies said, had it been prophesied two years ago, we would have been told such a thing could not take place outside of a fairy tale.

Of course, there were some things Chinese, as, for instance, the amahs in waiting with pipes for their ladies, and during the dinner an amah and little slave girl standing behind Madam King, to whom she passed up her plate when she had eaten what she cared for, that they might eat what was left of the dainties. Before soup was brought in, the doctor rose to her feet, and in true Chinese fashion sent the cakes, which should have remained undisturbed until the last, one by one, from hand to hand, up and down and across the table; and right in the midst of the feast the ladies of the committee arose to exchange their red silk skirts and elaborately embroidered tunics for less ceremonious attire. But these were comparatively small things.

Before the dessert was brought in, Mrs. Archibald Little expressed the thanks of the foreign ladies for the honor which had been shown them, and their warm interest in any effort made toward the education of Chinese women. The Chinese doctor had been quite ready to reply, but when the proper moment came her courage was hardly equal to it. She made the attempt, however. Dr. Reifsnnyder then introduced Mrs. Farnham, a missionary who started a school for Chinese girls thirty-five years ago. Mrs. Farnham made a few remarks, expressive of interest in this new move. At 6 o'clock the guests began to disperse, feeling that they had had some little part in really remarkable doings.

Since writing the above, the prospectus of the new school has been published, and our hearts have grown a little heavy with foreboding. The very first sentence—"The school is to be established on the basis of Confucianism, and his posthumous tablet will be dedicated"—is not reassuring, and we wonder how the cumbrous machinery will work. One thing for which to be thankful is the stand-taken against foot-binding. "Foot-binding is a wicked custom in China," they state, and while at first girls with bound feet will be admitted, an attempt is to be made to influence them to unbind, and after a few years girls with bound feet will not be received. But about the progress the warfare against this cruel custom is making, we have something to say at another time.

If the new school does not prove to be all that we wish, we will rejoice that some Chinese women are waking up to the fact that, as some of them said to us at the dinner about which we have written, "Foreign women can read, and why not Chinese women?"

SUSIE M. BURDICK.

DECEMBER 27, 1897.

## WOMAN'S BOARD.

Receipts in January, 1898.

Woman's Evangelical Society, Alfred Station, Tract Society, \$3.90; Missionary Society, \$3.90; Susie Burdick, \$3.50.....	\$ 11 30
Woman's Missionary Society, Nile, N. Y., Tract Society, \$2.50; Helpers' Fund, \$3.00; Boys' School, \$5.00; Board Fund, \$3.00; Girls' School, \$5.00; Foreign Missions, \$5.00.....	23 50
Ladies' Benevolent Society, Lost Creek, W. Va., Home Missions, \$5.00; Missionary Society, \$5 00.....	10 00
Woman's Missionary Society, Boulder, Colo.....	2 50
Ladies' Aid Society, Berlin, N. Y., Tract Society, \$1.00; Susie Burdick, \$5.00; Board Fund, \$1.83; Missionary Society, \$2.00.....	9 83
Mrs. William A. Rogers, Waterville, Me., Home Missions.....	5 00
Mrs. John P. Mosher, Plainfield, N. J., Sabbath Reform.....	3 50
Ladies' Aid Society, Shiloh, N. J., Boys' School, \$10.00; Board Fund, \$1.00.....	11 00
Woman's Missionary Aid Society, Brookfield, N. Y., Tract Society, \$11.00; Susie Burdick, \$20.00; Board Fund, \$5.00.....	36 00
Woman's Evangelical Society, Alfred, N. Y., Boys' School, \$1.70; Missionary Society, \$25.00.....	26 70
Woman's Board Aux., Coloma, Wis.....	5 00
Ladies' Society, Bolair, W. Va., Missionary Society.....	2 26
Ladies' Benevolent Society, Dodge Centre, Minn., Susie Burdick, \$8.50; Helpers' Fund, \$2.50; Board Fund, \$2.00.....	13 00
Woman's Aux. Society, Little Genesee, N. Y., Tract Society, \$5.00; Missionary Society, \$5.00.....	10 00
Ladies' Aid Society, Independence, N. Y., Tract Society, \$4.50; Susie Burdick, \$4.00; Helpers' Fund, \$1.00; Board Fund, \$.50; Home Missions, \$5.00.....	15 00
Ashaway Sewing Society, Ashaway, R. I., Thank-offering for Teacher of Boys' School.	10 00
Ladies' Society for Christian Work of the Seventh-day Baptist church, Plainfield, N. J., Susie Burdick, \$20.00; Board Fund, \$5.00.	25 00
	\$119 59

MRS. GEO. R. BOSS, Treas.

MILTON, Wis., Feb., 1898.

## A TRIP TO THE AZORES.

BY PROF. WILLIAM A. ROGERS.

(Concluded.)

Arriving at Fayal on the morning of the ninth day from New York, and at St. Michael on the 10th, we make our arrangements to visit the springs at Furnas. The means of conveyance is by a three-horse carriage (or three-mule), and the journey requires about five hours. There are two routes, the northern route and the southern route. The hills surrounding Furnas are much more steep on the northern side than on the southern; hence it is necessary if you choose the northern route to telegraph ahead for bullocks to draw the carriages up the last steep hill, a distance of half or three-quarters of a mile. We chose the southern route. The driver did not seem to mind much the downward slope of the hills—driving down at full speed. As we made the last turn before coming into the valley of the Furnas, the driver suddenly cried out: "Furnas! Furnas!" And the sight well repaid the discomforts of the journey.

Imagine a nearly plain surface three miles in extent each way, with, however, a gentle slope upwards toward the south; imagine this plain entirely surrounded by mountain peaks some twenty in number, from 1,500 to 2,500 feet in height, and you have an adequate picture of the valley of Furnas, or the valley of the Furnaces. The main bed of the valley is nearly level, and an excellent road has been constructed between the principal hotel in the place and the baths, which are about three-quarters of a mile distant.

After partaking of a hasty luncheon, we pay our first visit to these baths. The larger of the springs themselves are four in number, and they are intermittent in their action. A large number of smaller springs are, however, seen on every hand bubbling from the soil. Formerly the baths themselves were situated near the springs, but within a few years the

Portugese government has constructed a new building about 200 feet in length and 50 or 60 feet in width, and the waters are received through an underground passage running from the seat of the baths to the building itself.

There are eighty-four bath-rooms in this building. Each one consists of a bath-tub cut from marble, with either a solid stone or marble floor. Each room has a dressing room attached to it, about half the size of the bath-room; but these dressing-rooms are provided with no conveniences whatever beyond a chair, a table and a towel. Evidently the Portugese government does not hold itself responsible for the social condition of its guests.

As one enters the building, he first enters a large waiting-room, which may contain a large number of earlier visitors than one's self. One simply waits here for his turn to come. There is no favoritism shown whatever in the order of taking the baths; it is always, the first come, the first served, without regard to age, beauty, or social condition. The tyrant who has in his keeping the comfort of his visitors I found to be a very pleasant gentleman—glad to accomodate visitors if only the rules are not broken. In his stentorian voice he calls out the next visitor in order, after having filled the bath-tub with either sulphur or iron water in the proper proportions, or a proper mixture of both.

I will say here that when one first arrives, he will find it expedient to consult the physician furnished by the government, who will give a requisition for the kind of bath needed. Nominally he does this without charge; practically he does not object to receiving the small fee of thirty cents in our money.

We enter the bath-room; we plunge into the liquid; at first there is a delightful sensation of rest. After a few days, if we are suffering from rheumatism, we shall be reminded that we have some of it left, by slight twinges of the flesh. As the baths continue, the pain becomes considerable, and the affected parts become swollen. If the rheumatism is in the feet, we shall find it necessary to enlarge our foot-gear temporarily.

According to general experience, the worst case of young rheumatism is cured after thirty baths. If the rheumatism has become chronic, somewhat longer than this will be required. It frequently happens that two, and even three, seasons, are required to effect a perfect cure. One who takes the baths the second year experiences hardly any inconvenience from the effects of the rheumatism; and one who makes the trial the third year scarcely any at all. Still while many cases of severe suffering have been relieved, they are not always cured even after three years. This is due to the fact that the disease is complicated with other diseases of various kinds, which hinders the free action of the sulphur waters.

One precaution is absolutely necessary on the part of those who take baths, namely, that he shall keep free from exposure to the damp ground in the evenings. One gentleman of my acquaintance got the rheumatism fastened upon him by lying upon the ground one pleasant afternoon for two or three hours. And he is one of the cases which has apparently received no benefit from the baths, even after three years' trial. In my own case, a companion and myself, on taking a walk one afternoon, sat down upon the ground for

about fifteen minutes. This action was equivalent to putting back our improvement fully two weeks. When one comes out from the bath, he should wrap himself up thoroughly in flannels, and remain in the waiting room for half or three-quarters of an hour; so that when he enters the out-door air the contrast may not be too great.

The regulation way of taking a bath is as follows: Be on hand, ready for your turn at four o'clock in the morning. After having taken the bath, wrap up closely in flannels, go to your hotel and go to bed. Sleep until eleven o'clock, when breakfast is served. Sound sleep as an accompaniment of the baths seems to have an excellent therapeutic effect.

These waters are certainly efficacious in the following cases, even if they do not effect a perfect cure:

1st. Chronic cases other than those of a rheumatoid athritic type always recover; at least they have a record of a large number of cases in which there has been no relapse for a period of ten years. If the waters can be persisted in, ordinary chronic rheumatism seems to be entirely cured; every case improves.

2d. Cases of paralysis are benefited, especially when there is rheumatic diathesis present.

3d. Syphilitic lesions of all kinds.

4th. Locomotor ataxis is in some cases benefited, but, as a rule, the result is disappointing.

5th. Dyspepsia and intestinal troubles disappear.

6th. Skin diseases are for the most part cured, and are almost always benefited, especially eczema.

7th. These baths seem to be a perfect heaven for the neurasthenic.

A physician, in describing his own experience says that after a long period of nervous suffering, followed by a severe attack of the grip, he reached the springs on January 1, a complete wreck. In the first thirty days he gained thirty-four pounds, and all neurasthenic symptoms disappeared. On January 1 he could only walk a quarter of a mile; on January 30 he could easily walk twelve miles without discomfort.

When one finds it inconvenient or impossible to remain the full thirty days, he can take his baths at home by supplying himself with a quantity of sulphur mud, which is gathered from the walls of the springs. In my own experience I found that a bath made from this mud was nearly or quite as efficient as a bath from the springs themselves.

I now enter upon the consideration of an aspect of the health-giving qualities of the springs which is, to say the least, very curious. Where the means of gaining health so abound that almost any one can receive benefit, one would naturally suppose that the community on the islands must be the most healthy community in the world. As a matter of fact, the death-rate exceeds almost any other place in the world. I have endeavored to find out the cause of this apparent anomaly. In the first place, I wished to establish the fact of this very high death rate. In fact, the problem is rather a complex one. As I soon found, the death rate is made up of two parts, namely, that of children under one year of age, and, secondly, that of grown men.

Inasmuch as I could find no statistics in regard to the death rate on the islands, it occurred to me that I could obtain this data by visiting the cemetery and counting the number of graves made within a given number of years. Having obtained permission of the parish priest, I did so visit the cemetery; and great was my surprise to find that there were very few graves anywhere to be seen, except some recent ones made during the past year. Still greater was my surprise when I visited the little chapel where the services for the dead are performed. There I found a large adjoining room filled indiscriminately with the bones of the dead. On inquiry, I found that in order to save space the ground was all dug over once in seven years, and all remains were removed to this charnel house.

I found, on subsequent inquiry, that the same practice prevails in some of the other islands; in Pico, for instance, the limit of time is five years. In the larger towns and among more wealthy people, I found that essentially the same practice prevails, except that all the members of a family are collected together in the mausoleum, and a fresh start is then made.

It will be seen at once that my search for mortuary data was not very successful in this line, but by subsequent inquiry, especially of the parish sexton, I learned the probable cause of this large mortuary ratio. At the time of my visit to the cemetery I found forty-two children, who had been buried between the 1st of January and the 1st of September; and this I was assured was about the usual ratio, in a population of 2,500.

It seems that these deaths are, for the most part, among the very poor, and mostly cases in which the mother does not give her offspring sufficiently nourishing food—being mostly some form of coarse corn meal. Certainly, in the case of two children's funerals, which I attended by courtesy of the parish sexton, the pinched features of the little ones showed evidence of great suffering and the want of sufficiently nourishing food.

The other cause of the large mortuary ratio we must attribute to carelessness on the part of the laboring man. Almost every family keeps a litter of pigs, which are fed on yams. These yams are cut from bogs, either in the early morning, before the man goes to his daily labor, or late in the evening. After they are cut from the reeking mire, they are formed into bundles and carried home on the shoulders. This severe labor being done either when the stomach is not sustained by sufficient food, or when nature is nearly exhausted, brings on fevers and consequent sickness and death. I am convinced that this is the real cause of the large death rate which we find on the islands. That this ratio is very large relatively, we can see from the following data. From the *Atlantic Medical Weekly* for October 2, 1897, I gather the following figures:

	Living Birth Rate.	Death Rate.	Excess of Birth Rate over Death Rate.
Hungary,	40.3		
Norway,			11.9
Italy,	36.3	26.2	10.1
Austria,	36.2		
Denmark,			10.1
German Empire,	35.7	24.1	11.6
Holland,	32.0	21.0	11.0
Scotland,	30.7	18.5	12.2
England and Wales,	30.5	19.0	11.5
New England,	24.9	19.9	5.0
Massachu-etts,	27.8	20.6	7.2
Connecticut,	24.5	19.6	4.9
Rhode Island,	24.5	20.3	4.2
Maine,	20.7	16.4	4.3
Vermont,	19.7	17.9	1.8
New Hampshire,	19.1		

The death rate at Furnas is about 27.1; the birth rate is about 44.

OBITUARY.

The subject of this sketch, Mrs. Lucinda Lowther, was born in W. Va., in 1816. She was the daughter of the late Wm. Hall. When but a girl she early manifested an interest in the Christian religion, under the preaching of Eld. Peter Davis. She was no doubt converted at this time, but being of a timid nature she made no public profession until she reached the age of twenty-nine, the account of which is freighted with much interest. Prior to this time she was an observer of the first day of the week as the Sabbath. At the age of nineteen she became the wife of Jesse M. Lowther, who was of the same faith. A few years later in failing health, the husband became much interested in the subject of religion, as also in the doctrine of the Bible Sabbath. He read the Word with great interest, becoming fully convinced of the truthfulness of the Seventh-day Sabbath. He lacked however sufficient courage to make his convictions known even to his good wife. But through the aid of the Holy Spirit the wife also embraced the Bible Sabbath, and it was through her bravery that the spell of gloom was broken by inviting her husband to unite with her in keeping the Sabbath. They were received in full fellowship into the old Pine Grove church in 1845. In 1855 the husband died, leaving the mother with a family of ten children, five boys and five girls, the oldest being a girl of seventeen summers. Because of poverty that came over them during the protracted illness of the father, coupled with declining health of the mother, it was suggested and urged by the father and husband that the children be assigned homes with relatives lest the burden of caring for them be too heavy for her delicate constitution. But though repeated and urged and though desirous of granting the request of her dying husband, she resisted to the end, thus holding the family together, and by the aid of friends and relatives was enabled to bring them to manhood and womanhood under a mother's care. For the last twenty years this faithful servant of God has lived with her children, the first nine years with her son Stillman, the following twelve years with her daughter, Mrs. Hiram Wilson, of Salem, W. Va. For some ten years she has been totally blind and thus deprived of former privileges. She has been a faithful and consistent member of the Salem Seventh-day Baptist church for some twenty years. Her earthly life was brought to a close on Jan. 30, 1898, by dropsy of the heart. Services were held at the home on Jan. 31, conducted by Rev. T. L. Gardiner, her former pastor. She leaves her ten children to mourn the loss of a faithful mother and a devoted Christian. "Blessed are the dead who die in the Lord."

G. W. L.

OF INTEREST TO STAMMERERS.

I go to Detroit to study practical methods of treating stammering, having gained a prize of \$75 for an article on the subject, which prize is due in tuition there, in the Phonometric Institute. If I am entirely successful, I hope to be able to benefit fellow sufferers who are not able to pay such large tuition bills as are usually charged. Great advance has been made in the cure of stammering in the last few years, so that cases, slight or difficult, can be treated in scientific, educational methods with perfect success. I have recently treated several, and want to perfect my methods.

P. F. RANDOLPH.

SALEM, W. Va.

Young People's Work

TREASURER'S REPORT.

J. DWIGHT CLARKE, Treasurer,  
In account with  
THE YOUNG PEOPLE'S PERMANENT COMMITTEE.  
Receipts from Nov. 1, 1897, to Feb. 1, 1898.

Reta I. Crouch, Dr. Palmborg	\$ 3 00	
Adams Centre, Missionary	\$5 50	
Tract	5 50	11 00
Alfred Station, Tract	\$5 00	
Dr. Palmborg	3 45	8 45
Milton Junction, Dr. Palmborg		12 50
Nortonville, Dr. Palmborg		10 00
Pawcatuck, Missionary	\$6 25	
Tract	6 25	
Dr. Palmborg	6 25	18 75
Independence, Dr. Palmborg		5 00
Milton, Dr. Palmborg		37 50
New Auburn (Juniors), Dr. Palmborg		3 25
Rockville, Evangelical		2 00
Dodge Centre, Dr. Palmborg		7 00
Little Genesee, Evangelical	\$20 00	
Tract	15 00	
Missionary	10 00	
Mizpah Mission	1 40	46 40
Walworth, Sabbath Reform	1 75	
Evangelical	2 75	
Dr. Palmborg	2 50	
Foreign Missions	50	7 50
Sniloh (Juniors), Boys' School	\$2 00	
General Fund:		
Missionary	2 50	
Tract	2 50	7 00
		\$179 35

Expenditures.

Missionary Society, G. H. Utter:		
Dr. Palmborg	\$90 45	
Evangelical	24 75	
General Fund	24 25	
Boys' School	2 00	
Foreign Missions	50	141 95
Tract Society, J. D. Spicer:		
General Fund	34 25	
Sabbath Reform	1 75	36 00
Mizpah Mission, Mrs. Emma Kenyon		1 40
		\$179 35

THE largest Junior Christian Endeavor Society in the New York City Union is at Five Points House of Industry. It numbers two hundred.

THE Endeavorers of San Diego, Cal., are especially interested in the work of the Floating Society of Christian Endeavor, and have formed a Floating Society. Many local Unions, through committees or Societies, will be interested in the constitution framed by the San Diego Floating Society, and a sample copy will be mailed, upon request for the same, by Giles Kellogg, San Diego, Cal., or John Willis Baer, Boston, Mass. Please send a two-cent stamp to cover the expense of postage.

WHO that was at the San Francisco Convention, and attended the crowded mothers' meeting, does not remember that little Chinese slave girl whom Mrs. Francis E. Clark held up before the audience, and whose sad little face moved every one's pity? It is good news that the girl has been rescued by the Baptist Chinese Mission of Fresno. Photographs of the child in either American or Chinese costume may be obtained from Miss S. E. Stein, Fresno, Cal., and the proceeds will be used for the child's benefit.

REV. WILLIAM CAREY, of Dhaka, East Bengal, India, the great-grandson of the famous missionary, writes to *The Christian Endeavor World* of a special visit to Calcutta, and of a tour through Assam, which were fruitful of results for the Christian Endeavor movement in which he is so greatly interested. "A fine opening has been found for Christian Endeavor among the Hindu girls in our mission day-schools. We have three societies among them in Dhaka, and three more in Calcutta. My Assam trip was very encouraging. In one place seventy of the hill Christians (Khasis) signed the pledge at one meeting on a cold, rainy morning."

OUR MIRROR.

PRICE LIST for C. E. Topics and Daily Reading Cards for 1898:

100 copies	\$1 50
75 "	1 15
50 "	1 00
25 "	50
Single copy	03

Postage prepaid.

PRESIDENT'S LETTER.

Dear Young People:  
We are in the closing meetings at Second Hopkinton church. With almost constant storm and a people scattered for more than three miles, we have been at work for three weeks. The Lord has moved men who have not attended a single meeting, and all who have come at all regularly, have found Christ. Yesterday we came, on invitation, to Ashaway and held our morning service with the Ashaway church; the day was mild and not stormy; the congregation very large, and after the service Eld. Randolph baptized nine candidates, seven of them boys and men. At 3 o'clock I attended the Men's Meeting, and at 4 we attended the Christian Endeavor meeting. From this with a load of young people, we drove to Hopkinton for the evening meeting. At this meeting those baptized during the day received the right hand of fellowship with two more who united with the Second Hopkinton church, one from Rockville by letter and one coming from a First-day Baptist church. It is expected the meetings will close very soon. This is a warm-hearted people, and the church has an "amen" corner in it, which is a great saving of time when it comes to holding a revival. Many have made plans to attend faithfully the church prayer-meeting in the future. People are so scattered they have felt they could not sustain a C. E. prayer-meeting, so have never organized one, but have sustained the Friday night prayer-meeting. E. B. SAUNDERS.

AN out-post meeting is in progress in one of the wickedest of little places, started and carried on by our people. Some twelve or fifteen are seeking Christ. They need our prayers. Who else knows of a place to start such a meeting? Or where are such other ones being held? Will you write about them to the "Mirror"? Ask for prayers through the "Mirror"?

WELTON, IOWA.—The interest arising from extra meetings instituted by the C. E. Look-out Committee, as mentioned in a former item, was at its height when Eld. Socwell was obliged to leave on his regular missionary trip, or be to heavy expense taking up appointments by telegraph. After continuing the meetings one week, the committee felt that the interest demanded more experienced labor, and so, in accordance with a suggestion dropped by Eld. Socwell, and by the hearty approval of the membership of the church, Mrs. P. R. Burdick, of Garwin, Iowa, was induced to come to our aid. The Lord blessed her efforts. The sermons were very effective, and she accomplished much good by personal work. We are very thankful the Lord put it into her heart to come. As one result of the meetings several have been added to the C. E. membership, and we trust they will soon be added to the church.

PROXY.

## Home News.

New York.

**RICHBURG.**—The evening before Christmas our new pastor, O. S. Mills, assisted by his brother, N. M. Mills, of Alfred, began a series of meetings here, which has been a great spiritual uplift to the church. We feel truly grateful to Bro. and Sister Mills for their helpfulness during the two weeks they were with us. After the holidays our pastor continued the meetings, which were then well under way. Rev. W. D. Burdick, of Nile, kindly assisted him three evenings, preaching the Word, and singing sweet gospel songs. We were glad, indeed, to make his acquaintance, and feel he left us a message from the Master that will not soon be forgotten. Especially do we remember one sermon, setting forth the gentleness of Christ. Its fragrance still lingers with us. After five weeks' continued effort, nine have offered themselves for baptism and membership in the church, and three have joined us by letter, and there are hopeful signs of a still greater increase. We so much appreciate the sound Bible instruction of our efficient pastor. Verily, he fails not to declare the whole counsel of God, and we feel to thank the Lord for sending us such faithful Christian workers as Bro. and Sister Mills.

At California Hollow, a school district some six miles away, the people urgently requested our pastor to hold a few meetings in their school-house. Though worn and weary from extra work (he is supplying the pulpit of the First-day Baptist church here indefinitely), he felt it a direct call from the Lord and went over three successive nights, taking a load with him each time, and awakened such an interest (some five or six expressed an earnest desire to become Christians) that he is to go again three evenings this week.

Our aged brother, H. P. Burdick, called on his many friends here last week. We are always glad to see his genial countenance and we believe his work among us the past summer prepared us for more active service for the Master. He went to West Genesee to preach the following Sabbath and Sunday. May his labors there be abundantly blessed, as was his work here. A number of our church people have attended the meetings several times at Genesee, and rejoice that our Lord is so gracious to our neighboring church, and we have faith to ask great things of him, and expect this revival spirit to last all the year round. Why not? E. A. L.

FEBRUARY 14, 1898.

**BERLIN.**—I might say a word in relation to religious matters here. Everything moves along as if we were in a constant revival of God's work. Two more were added to the church recently, a husband and wife, who came into the church on the principle of going to work, and working for the Lord's cause, the cause of Sabbath truth, and all truth. In the Sabbath-school, Christian Endeavor, church prayer-meetings, Sabbath congregations, finances and, indeed, everything, there is a marked advance. To God be all the praise. GEORGE SEELEY.

West Virginia.

**ROANOKE.**—Bro. L. D. Seager came over January 25, and a series of meetings began that night, ending February 13, in which time the truth was declared with much vigor

and good effect thirty-six times. As to counting conversions, we gave that up years ago, for the words of the Master were, "If ye abide in me and my words in you, then are ye my disciples." Quite a number gave evidence of new spiritual life, some never having before committed themselves unto the Lord, and some renewing a former vow to serve the Lord, and some becoming shouting happy. The people responded practically in an offering of nearly thirty-two dollars to help Bro. Seager in his trying circumstances, brought about by his earnest, self-sacrificing devotion to the gospel service. Had we much more than doubled the offering it would have been but a noble service and money well-used.

M. G. S.

Kansas.

**NORTONVILLE.**—Nortonville and vicinity have been having the greatest revival this winter ever known in this section. We began extra meetings at our church with the week of prayer. A little later the Presbyterians began meetings, conducted by Evangelist E. F. Walker, of Greencastle, Ind. Later we suspended our meetings and joined in with them and the meetings became union, as all Protestants in town and country around joined in the work. Results cannot be written on paper; they are recorded in heaven. When the meetings closed at the Presbyterian church, Evangelist Walker worked a week at our church, closing last Thursday night. We are to begin again at our church next Thursday night, as we feel the work is not yet completed.

I have been preaching on the second Sunday afternoon of each month at a large country school-house (Hickory Grove) six miles from home. Yesterday, at the close of the meeting there, I was urged to conduct evening meetings in the school-house as soon as the work at home would allow. So the influence is going on. It appears to be as catching as the measles, which now are sweeping over this portion of Kansas. In all, up to date, about two hundred have professed conversion.

Nortonville has been annoyed for some time by the presence of a "joint" and gambling den. But every member of the "crowd" interested in the concern has been converted and that trouble has ceased.

The baptismal waters have been troubled in our church three different times. Nineteen have come to us by baptism, one a convert to the Sabbath, some by testimony and letters from other churches. About thirty have joined with us in membership since Conference, and more are to join soon.

Excepting a light type of measles, the health of the community has been excellent. The weather and roads have been very unfavorable this winter for evening meetings, yet the Lord has accomplished a wonderful work among us notwithstanding.

"Unto God would I commit my cause:  
Which doeth great things and unsearchable;  
Marvelous things without number."—Job 5: 8, 9.

GEO. W. HILLS.

FEBRUARY 14, 1898.

### ANOTHER VIEW.

We have read in the RECORDER some very good things about *Revivals*, where they should be held and to what churches evangelists should be sent. It sounds well to talk of sending them to the weak and pastorless churches, exclusively, and for the sake of

economy, to let the larger churches, which have pastors, do without such help. I want, at the outset, to say that our clergy rank very high as compared with those of other denominations, both in spirit and ability. They understand that the work of a pastor and of an evangelist is very different; and the stronger men understand it so well that they wish their churches to have the assistance of both. The people sympathize with and respect the pastor in his position, and stand ready to help. If a Seventh-day Baptist evangelist cannot be had, then a First-day man will step in. This is being done now. Our people are loyal to a leader, and very often fall into the hands of unworthy men. We, as a people, are liberal and get badly bled, and this proves at least a money losing affair for us. Our evangelists, like our pastors, work for less money than those of other people of like rank. Again this kind of revivals only adds to the perplexity of the Sabbath Reform question. They weaken rather than strengthen the already feeble knees on this question. They bring no converts to the Sabbath (if they can help it, and they usually can).

Our stronger churches, which have called on the Evangelistic Committee, have usually been liberal and paid more than the cost for the assistance rendered. This has helped defray the expense of assisting the pastorless churches, more than ever since the evangelistic spirit has been so strong.

I notice where our churches have been established, with any suitable numbers and locality, they have usually grown to be self-supporting; then when the spirituality waned, dissensions came and members moved away. Many of the older churches are the mothers of other churches, but usually where a loving Christ-spirit exists the old church still lives.

The larger churches have not furnished us their quota of young men for the ministry; some have not furnished a single one, so far as I can learn, but they have furnished more than their proportion who have left the Sabbath. There is something wrong. It is a lack of consecration. People who leave the Sabbath are those living in a back-slidden condition. Churches with low spiritual temperature furnish them very largely. A church which will allow a gang of its members to go off on the Sabbath to a political pow-wow, or allow them in questionable amusements, needs a revival of religion. If they will not submit to a pastor's preaching against their sins, then they better hire a cheap evangelist. Have you ever heard of the dream of the poor pastor, who, with his congregation, were all refused entrance at the gate of heaven? All had been world and pleasure-seeking professors. The pastor had not told them better. Then all the way from heaven's gate to hell they taunted and abused him for his neglect.

It has happened repeatedly, where I have been, the revival has come just in time to keep some of our people from leaving the Sabbath. This has occurred more often in the large than the small churches. Our Sabbath converts come largely from our revivals, and most often to the large churches, those which are growing and not waning. People will not often unite with a pastorless church, or one that is dying out. "Pride goes before a fall."  
E. B. SAUNDERS.

# 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 XI.—THE WHEAT AND THE TARES.

For Sabbath-day, March 12, 1898.

LESSON TEXT.—Matt. 13: 24-30, 36-43.

GOLDEN TEXT.—He that soweth the good seed is the Son of man. Matt. 13: 37.

#### INTRODUCTION.

Continuing the record of Matthew from our last lesson, verses 15-21, follow the events of the lesson in chronological order. Verses 22-37 constitute another section; another division occurs between verses 45 and 46, and another at the end of the chapter. According to the chronology of Luke, at each of these dividing points one or more incidents occurred which Matthew has omitted. Between chapters 12 and 13 Luke mentions several incidents not mentioned by Matthew. Then comes the Parable of the Sower, Matt. 13: 1-23; Mark 4: 1-25; Luke 8: 4-18, and then the parable of the lesson, recorded only by Matthew, and Mark, 4: 26-34. Matthew inserts between the statement of the parable and its interpretation, two short parables and some general statements concerning this method of teaching. v. 31-35.

#### EXPLANATORY NOTES.

1. The Parable Stated. v. 24-30. *Another parable.* The second of the list in which there are seven. A parable is a similitude or comparison, in which familiar things are used to illustrate something which is being taught. *The kingdom of heaven is likened, etc.* This is the most common form of introducing the parable. No one parable shows the kingdom in its completeness, but each one stands for some particular phase of it. *Man . . . good seed.* The object of this parable is to illustrate the growth, etc., of the good and the bad in the world. Every farmer takes pains to get clean, good seed. *While men slept.* In the night, and therefore secretly. *Sowed tares. Darnel.* A noxious weed resembling wheat at first, but a rapid grower, sometimes ripening and seeding the ground for the next year, before the good seed matures. It is said this sowing of foul seed by an enemy for spite was, and still is, practiced in the East. *Went his way,* and so escaped detection. *Then appeared the tares also.* Became manifest. *The servants . . . whence . . . tares?* They knew only about the good seed, and so were surprised at the presence of the tares. Not so the householder, the land owner, he knew the explanation. *An enemy hath done this.* An enemy is close to every good thing, and he is always busy. *Wilt thou.* Is it your wish that we go and gather them up? This is the first impulse. *Nay, lest ye root up the wheat also.* So interwoven were the roots that it could not be done without endangering the whole crop. Evil and good, both in the abstract, and in the concrete form of bad and good men get badly mixed up sometimes. *Let both grow together.* Always? No, till the time of harvest. Then the difference between the wheat and the tares will be discernable, and they can be separated, the one from the other, without violence or harm to the good. The difference between righteousness and wickedness will some time appear, and he who does good will be seen to be wholly unlike him who does evil. The separation will then be made in accordance with character, and it will be complete and final. *Tares in bundles to burn them.* Utter destruction. *Wheat into my barn.* Place of safety and preservation. The picture presented in this statement of the parable is one that might have been seen in any rural district of that country and time. It was true to the life.

2. The Parable Interpreted. v. 36-43. *Jesus sent the multitude away.* See v. 1, 2. *Went into the house.* The manner of this statement, and the fact of the disciples' coming together to him in the house, would seem to imply his own place of abode. *Declare unto us the parable.* Explain it to us. Show us in what way the kingdom of heaven is like the householder you have been speaking of. The readiness and directness with which Jesus answered this inquiry of the disciples is an illustration of the way he comes to the help of all who seek light concerning the kingdom of heaven, while unbelieving criticisms, and questions asked for the purpose of

bringing accusations against him are treated with the contempt which they deserve. *He that soweth the good seed.* The careful, wise farmer. *Is the Son of man.* Jesus. "Son of man" is used of Christ about 80 times in the four gospels, chiefly by Christ himself. It expresses the close relation of Jesus to mankind. He is our Elder Brother. The preaching of Christ by his followers in the outward aspects of it, may be included in this sowing; but always and everywhere it is the Son of man who gives it efficiency. *The field is the world.* Not simply the church, as some disciplinarians teach, but all mankind. Rom. 10: 18; Col. 1: 6. *Good seed . . . children of the kingdom.* In the parable of the sower, at the head of this list, the seed is the word. v. 19-33. In this parable it is personified in the person of those who have received the word. 1 Peter 1: 23 *Tares . . . children . . . wicked one.* Children in both instances in v. 38 means sons, i. e., mature, full-grown persons. *Enemy . . . devil.* God is the creator of all men, but the evil in men's hearts is sown by the devil, the enemy of righteousness, the opposer of all good. John 8: 44; Acts 13: 10; 1 John 3: 8. *Harvest . . . end of the world.* End of this present order of things, or *Aeon.* Growing together is obviously implied. Good and evil will dwell on the earth, in the persons of the righteous and the wicked until the end. *The reapers are the angels. Messengers.* Persons sent to execute the commands of one in authority. On v. 39, compare Joel 3: 13 and Rev. 14: 15-19. *As . . . so.* See verses 30 and 39. *Son of man.* 41. The sower of the good seed will then be Master of the harvest. He will send forth his messengers, not to sow seed, or offer opportunity to evil doers to repent,—that time will then be past—but to execute judgment. John 5: 27. *Gather out of his kingdom;* out from among the sons of the kingdoms, *all things that offend,* that scandalize, or cause one to fall; the word means that part of a trap which catches the unsuspecting animal, hence all temptations to do evil. *And them which do iniquity.* Violate law, commit wickedness. Thus the work of the devil, both in the devices which he employs for leading men astray, and in the men who have committed their ways to him, will be gathered out of the kingdom in the great harvest day. v. 42. *Shall cast them into the furnace of fire.* See v. 30, and compare Matt. 3: 12; Mal. 4: 1; Rev. 19: 20, 20: 10. Whatever the literal details of this fiery picture may be, it denotes final and terrible destruction of the devil and all his work, by the Sower of the good seed, the master of the harvest. Thus the victory begun by Him in the wilderness of Judea, and carried forward in every soul in which the good seed has sprung up and borne fruit, will be completed. See 1 John 3: 8; Heb. 2: 14, and 1 Cor. 15: 54-57. *There shall be weeping and gnashing of teeth.* Indicative of intense disappointment and sorrow. The expression is used once by Luke, 13: 28, otherwise it is peculiar to Matthew, who uses it six times. *Then.* At the same time. *The righteous.* The children of the kingdom, made righteous by the reception of the good seed. *Shine forth as the sun.* The brightness of their glory will then appear. Dan. 12: 3; 1 Cor. 15: 49-57. *In the kingdom of their Father.* Having been the sons of the kingdom on earth, the kingdom of heaven (in heaven) is their blessed inheritance. Matt. 5: 3-10. Let everybody hear. Let him who hears, heed. Note the progress of the parable. At first we see only the bare field; the good seed has been sown, so has the seed of the tares; both are invisible; by and by they spring up and grow together, at first strongly resembling each other, but each ripening according to its own nature; the harvest time draws on and there is no mistaking or confusion now, each product bears its own distinctive marks; one is gathered out of the kingdom and consigned to swift and terrible destruction, while the other is glorified in the kingdom, forevermore. Surely, it is not a vain thing to serve God. Psa. 58: 11; Mal. 3: 14, 18.

### JOB, THE GOOD MAN.

BY J. T. HAMILTON.

I have thought for a long time that I would write something on the subject named above, and now I will put my thought into action. Some skeptical people don't believe that such a personage ever existed, only in the brain of the writer of the book, and that the whole story is fiction, written for the purpose of explaining the dealings of God with his people, which sometimes appear so mysterious, and especially so in this instance. But such persons ought to remember that he is mentioned, by name, twice in connection with Noah and

Daniel in the fourteenth chapter of Ezekiel; and the Apostle James also mentions him in connection with his peculiar and chief characteristic,—patience—so there can be no more doubt of the real existence of Job than there can be of Noah or Daniel. But I do not intend to go into a detailed discussion of this matter; my object in this paper is to say something about the peculiar state of his mind as described or shown by his own language, as it is written in the third chapter of the Book of Job. To say that what he says in that chapter was the utterance of his mind in his normal condition, is not consistent with the character given him by God himself, as a perfect and upright man, who feared God and eschewed evil, and that in these respects there was none like him in all the earth. And it is not consistent with his conduct and words, when his great wealth was so suddenly swept from him, with the addition of the total destruction of all his sons and daughters—all taking place in one day. With respect to all this he could say,—and he seems to have done it very cheerfully as well as very submissively—"The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." And if he was in a normal condition, he did not show as much fortitude as thousands have manifested under much greater sufferings, even the sacrifice of their lives, in the most horribly painful manner, who not only bore it all uncomplainingly, but even triumphantly. Why did Job, then, express his feelings in such language as that in the chapter alluded to? I think it was this: In the first trial Satan was given full control of all his possessions and family, excepting his wife, but was forbidden to touch him. But in the second trial the whole of Job himself, body, soul and spirit, was given into the power of Satan, with no restriction but to "save his life." So he began on Job's body by covering the whole surface of it with a filthy and most painful eruption, but he bore all that without a murmur. Even when his wife urged him to "curse God and die," he could say, "Shall we not receive evil at the hand of God, as well as good?" And it is written that "in all this he did not sin with his lips, nor charge God foolishly." But when Satan saw that he was likely to be foiled in this attempt to make his own words true, that all of Job's goodness was nothing but the result of selfishness, he concluded to go a step farther, and touch Job's mind with his black fingers, the result being that he was thrown into such a state of despondency, spiritual darkness and doubt, that he remained in utter silence for a whole week, perfectly dumb with the weight of horror which rested upon his spirit. And when the pressure became so great that he could endure it no longer he broke out in the dreadful, though beautiful, language written in the third chapter of the book. I think he must have had feelings like the Psalmist when he said, "The pains of hell got hold of me," and like Jesus, when in the garden he said, "My soul is exceeding sorrowful even unto death."

WHITEWATER, Wis., Feb. 14, 1898.

FANNY.—"Of course, dear, now your engagement is broken, I suppose you will return at once everything he ever gave to you?"

SALLY.—"Oh dear no! I shall keep them all, and send them to him, one by one, for Christmas presents as long as he lives."—*Harper's Bazar.*

## Popular Science.

BY H. H. BAKER.

### Forest Trees.

In the forests of northern New York, now called the Adirondacks, I have seen the hemlock, spruce, beech, basswood, maple, ash, and birch, all large trees, probably from 100 to 150 years old, standing within the area of a couple of acres of ground, all radically different, in their growth, habits, and appearance, belonging as they do to different families.

The Hemlock, *Tsuga Canadensis*, has a rough and thick bark, large and heavy body, with broad and branching limbs. The bark is well charged with tannin, and is much used in leather manufacture. The timber is of a coarse and spongy nature, and furnishes the larger portion of frames, joists, and sheathing, for buildings made of wood.

The Spruce, *Picea Alba*, has a smoother bark, symmetrical body, and towering top. The timber is strong and springy, and is used in building for floor beams, and in barns and out buildings for the floor planks. The bark, wherever an abrasion takes place, exudes a gum that is highly prized for chewing.

The Beech, *F. ferruginea*, grows to quite a large size. The timber is hard and of a close and uniform texture, and is manufactured into a great variety of tools, for various purposes. The bark has a mottled and silvery appearance, the foliage is thick and beautiful, and the "beechnuts" are rich in oil and flavor; they are eaten by squirrels, swine, poultry, cattle and many other animals.

The Basswood, *Tilia Americana*, a tree belonging to the Linden family. The timber is soft and easily worked, is of a whitish color and will easily take a polish. The bark is smooth and stringy, and the flowers make an oil used by perfumers.

The Maple, *Acer saccharinum*, a tree of noble appearance and of great value. There are about 50 species of maples belonging to the Acer family, yet the sugar maple stands pre-eminent among them all. It is to be found throughout the northern part of the United States, and as far north as Newfoundland. It has a hard, tough, strong and heavy wood, and is used much in furniture, flooring, wainscoting and in certain parts of ship-building. The curled and birds-eye portions of the wood are cut into veneers and used for facings of furniture, and are very beautiful. In early spring the sap is drawn, from which is made a finely flavored sugar and syrup, as I verified at my breakfast this morning.

The Ash, *Fraxinus Americana* is a handsome ornamental tree, and its wood is valuable, strong, tough, and elastic. In early days, it was used by the Indians for their bows and spear handles, and in our time it is much sought after by carriage and wagon makers. In sections where it is plenty the older trees are split into rails for fencing, as the grain of the wood is generally very straight. There are about 30 species in this country.

The Birch, *Betula papyrifera*, is a large tree with a laminated, tough, durable bark, which is largely used by the Indians, in the manufacture of tents and canoes. It is a deciduous tree, and grows to a very large size; its wood is very hard and strong. I know of no tree in which, in the early spring, the flow of sap

is so great, or will continue so long. I have often seen from a small incision the drops falling so fast as nearly to connect. It would seem that from the rapidity and the length of time, the tree would bleed itself to death. The birch family, like the Esquimaux, is to be found the farthest north of any of the tree family and like all others they are dwarfs.

Having finished my list of forest trees as I remember them standing within the limits of two acres, allow me to call attention to the scientific skill of nature's mechanics in furnishing the material in so small a space for the accomplishment of such varied and remarkable results. The names of the trees remind me, that when a little boy, some 78 or 79 years ago, another little boy came up to me and said, "You can't guess my riddle." He then said, "Beech Birch Basswood and Maple all begins with A." Now guess that. I did not catch on. He was full of joy. I hadn't any.

### AMANDA CLARKE LIVERMORE.

Amanda Clarke Livermore, wife of Dea. W. Slocum Livermore, was born in Brookfield, Madison County, N. Y., March 29, 1810, and died in Independence, N. Y., February 10, 1898.

She was the daughter of Hazzard P. and Phoebe Whitford Clarke, the second of a family of ten children, three of whom are still living. When she was eight years of age her parents moved to Independence, N. Y., where she has since resided. Though her years had mounted up to eighty-eight, lacking only forty-seven days, yet her mind remained clear till near the end.

January 14, 1830, she was married to W. Slocum Livermore, who, though now in his ninetieth year, survives her. Seldom, indeed, are two lives, united in holy wedlock, spared to each other for nearly threescore and ten years. From blooming youth into mature life, out into declining years, and lastly down to a ripe old age, have they journeyed together. Having no children of their own, they adopted, or reared without legal adoption, five, four of whom are now living to call her blessed who gave them a mother's care and love.

Our aged sister gave her heart to Christ when about twenty-three years of age. She and her husband experienced a change of heart the same day—she first, and he while at work in the hay-field. She was baptized by the Rev. W. B. Gillette, and became a constituent member of the Seventh-day Baptist church of Independence, N. Y., of which church she was a faithful and consistent member till called to join the church triumphant. Whatever others might do or might not do, she remained faithful to her church and Saviour. Enemies she had none, and we are told she never had. It is not fulsome praise to say that her life was an honor to the race, to her church and to her Master. Her faithfulness to duty, her patience, her quiet ways, her kindness to others, her appreciation of favors and her implicit trust have made her a worthy example. We are not permitted to judge, but this we know, that, to her, death had been robbed of its terror—she was simply waiting and longing for the heavenly messenger to come to accompany her home.

Funeral services were held in the Seventh-day Baptist church of Independence, Sunday, February 13, and her mortal body laid to rest in the cemetery near by. W. L. B.

## 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 Quarterly Meeting of the Hebron, Hebron Centre, Shingle House and Main Settlement churches will convene with the Shingle House church, commencing Sixth-day evening of March 11, and continue through Sabbath and First-day, 12th and 13th. The protracted meeting conducted by Eld. Judson Burdick will be in progress two weeks previous to that time. Several ministers are expected to be present to help in the meetings, among whom are Elds. J. G. Burdick, S. S. Powell, G. P. Kenyon, Eld. Mahoney. Invitations are extended to all. F. A. VOORHEES, Clerk.

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. FRANK J. CHENEY.

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.

Sold by Druggists, 75c.  
Hall's Family Pills are the best.

MARRIAGES.

WARREN-BALDWIN.—At the parsonage, DeRuyter, N. Y., Feb. 3, 1898, by Rev. L. R. Swinney, John Warren and Miss Minnie L., daughter of Ira Baldwin.

WELLS-SIKES.—In Little Gene ee, N. Y., Feb. 22, 1898, by Rev. S. S. Powell, Mr. Ralph Wells and Miss Edith May Sikes, both of Bell's Run, McKean Co., Pa.

AMBUHL-BROWN.—At the residence of the bride's parents, in Farina, Ill., Feb. 16, 1898, Nicholas F. Ambuehl and Miss Nellie J. Brown, D. Burdett Coon officiating.

HARRY-WILLIAMS.—In Leonardsville, N. Y., Feb. 16, 1898, by the Rev. J. Allison Platts, the Rev. Madison Harry and Miss Esther Williams, both of West Edmeston.

SAMSON-HOLMES.—At the home of the bride's parents, in DeRuyter, N. Y., Dec. 22, 1897, by Rev. L. R. Swinney, Wm. F. Samson and Miss Alice M., daughter of Bertrand Holmes.

BIEWSHER-HINDS.—At the home of the bride's parents, in Cuyler, N. Y., Dec. 21, 1897, by Rev. L. R. Swinney, Geo. W. Bewsher and Miss Minnie E., daughter of John Hines, Esq.

BALCH-CRANDALL.—Feb. 22, 1898, by Pres. W. C. Whitford, at his residence in the village of Milton, Wis., Mr. Horace Homer Balch and Miss Anna Isoph ne Crandall, both of Rock River, of the town of Milton, Wis.

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.

MILLS.—In Lincklaen, N. Y., Dec. 20, 1897, Rachel Eliza, wife of James Mills, aged 46 years. L. R. S.

NEAL.—In Cuyler, N. Y., Feb. 2, 1898, Sarah A., beloved wife of Norman Neal, aged 62 years, 10 months and 1 day. L. R. S.

SMITH.—In Lincklaen, N. Y., Dec. 22, 1897, James Riley Smith, aged 38 years.

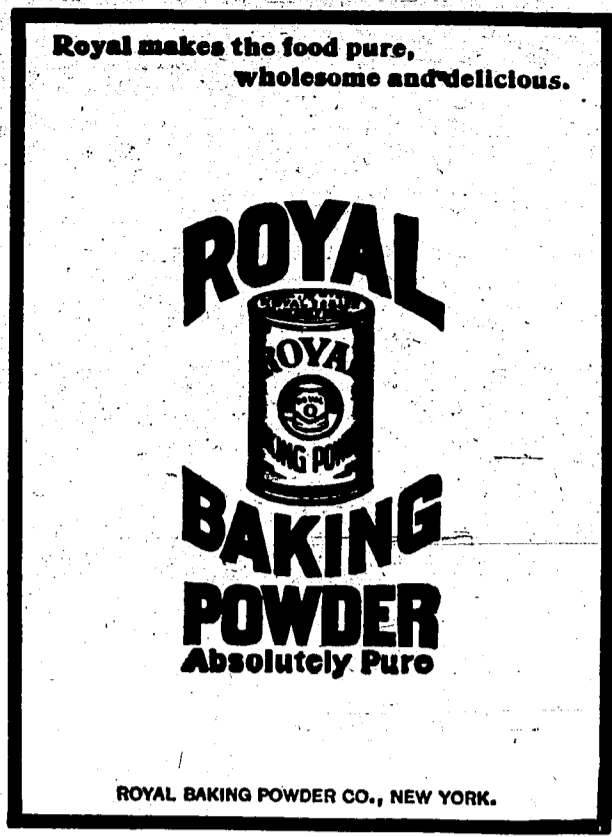
Losing his parents early in life, and being feeble in body, he fought a brave fight for health and strength, and when his health failed at last, he found a kindly home and loving friends in the family of Lewis J. Burdick, of Lincklaen, N. Y. L. R. S.

COLEGROVE.—Sally B. Wilcox, wife of the late Major Eli S. Colegrove, was born in DeRuyter, N. Y., April 10, 1811, and died at the home of her daughter, Mrs. William Merchant, in Cincinnati, N. Y., Feb. 1, 1898.

In early womanhood she was married, and with her husband made a profession of religion and joined the Truxton church, and on moving to DeRuyter, united there, and so continued till death. To their happy home three children came to comfort and help, and she continued the most devoted mother, and the bright and happy Christian, even in old age. L. R. S.

WELLS.—Cornelia P., oldest daughter of Dea. John and Mary Starr Maxson, and wife of the late Dea. J. B. Wells, was born in Stonington, Conn., April 13, 1817, and died at the home of her daughter, Mrs. H. B. Ames, in DeRuyter, N. Y., Jan. 16, 1898.

Reared in a pious family, she early made a profession of religion and joined the Scott church and later united at DeRuyter, and continued a worthy member till death. On May 26, 1847, with her two sisters, she was married in her father's house in DeRuyter. It was a triple wedding, the three sisters being married at one ceremony by Eld. James Bailey. Her next sister, Mary Starr, was married to Rev. Geo. B. Utter, and the youngest, Caroline Beal, to Dr. Jacob Stillman, of California. Among the old people this is still called "The Mammoth Wedding," as it was the greatest that ever occurred in DeRuyter. In her happy



home with Dea. Wells, God blessed them with three children, William, who died in childhood, Frederick, who died in Plainfield in 1890, and M. Lucilla, who lovingly cared for her mother till she peacefully passed into rest. L. R. S.

BURDICK.—Joseph L., son of Thompson and Sarah Coon Burdick, was born on the "Burdick Homestead," the first settlement in DeRuyter, N. Y., July 7, 1809, and died in DeRuyter village, Sept. 22, 1897.

His parents came from Rhode Island and he grew up an honest, industrious, conscientious man, and has done his part nobly as parent, citizen and member of the church of God. By hard work and economy he gained a competence, by manliness and tenderness he inspired the love of family and friends, and by a good profession and circumspect walk, he honored the Christian religion. His sickness was long and patient and peaceful, and cheered by the loving care of his two daughters by his side, and the messages of love from the two invalid daughters at West Edmeston, he hopefully entered into rest. L. R. S.

RICH.—On Feb. 4, 1898, at his home, in Limona, Fla., after two weeks' illness, Mr. W. H. Rich, aged 62 years and 2 months.

The subject of this notice was born, Nov. 30, 1835, in the town of Centerville, Allegany Co., N. Y. Was married to Miss M. L. Edwards Little Genesee, Nov. 14, 1865, and with her at once removed to Farina, Ill., remaining until January, 1889, when they came to Limona, Fla. In April, 1866, they were both baptized by Rev. C. M. Lewis, and soon joined the new church at Farina. Since coming South their connection has been with the church at Hammond, La. Mr. Rich served three years in the late Civil War, in field and hospital, having received severe wounds at the battle of Gettysburg which prevented any return to active service. His courage has always been conspicuous in disasters by frost or flood or drought, as well as in battle, and during life his unchanging kindness to everybody in need, and his purity of mind and heart have been marked indices of his character. The sudden going away of such a man leaves an empty home and desolate hearts. But "the pure in heart shall see God." E.

Seventh-day Baptist Bureau

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EVERY DAY SCIENCE.

In the United States Court for the District of New Jersey a suit has been brought for the protection of a patented process for making deposit ware, that is, the articles which have recently appeared in the jewelers' windows, and consisting of glass bottles covered with a network of silver. To a person ignorant of the manner in which the openwork designs of silver are secured around the glass it would appear that the metal is made in sections and subsequently joined at the edges. The testimony in the suit, however, shows a very ingenious method or process by which the work is accomplished, which consists in suspending the glass article over a basin or bowl and pouring a silver solution over the same until a very thin and delicate film of silver attaches itself to every portion of the outer surface of the article. According to the record, this film forms in a very short time, and will attain but a certain thickness, regardless of the length of time during which the silver solution is poured over the surface. The bottle is then carefully placed in an electro-plating bath for some hours, and a heavy coating or envelope of silver, gold, or other precious metal deposited thereon, completely covering and hiding the glass body. The final step in the process consists in painting a fanciful design on the silver, after which the metal is subjected to an etching acid, for removing all portions of the metal excepting those covered by the paint, the latter being subsequently removed from the surface. By this process it will be seen that the design consists of one piece of metal, the glass showing through the open portions.

Prior to the introduction of this process, it was the custom to render glass a conducting body, by applying an adhesive gum thereto, and subsequently dusting over the same plumbago or other metallic powder, which, however, in the finished article, gave the interior a black or disagreeable color, whereas, in the new process, the conducting film of silver lends to the article a bright or mirror-like appearance.

NEVER THIS WAY BEFORE.

"Ye have not passed this way heretofore." Then it does now seem likely that the good Lord expects to give us one more chance.

We are all continually entering upon fresh paths, which really afterward turn out to be old ones in a new form. Religious experience moves by crises. We might remember that Israel had, not many years before, gone across this same desert, and been turned abruptly back to Sinai again, because of rebelliousness in their will. Now they were to go into Canaan, but by another route altogether.

We are always commencing new enterprises. We start new business undertakings; we adopt new professions; we choose new localities; we build new dwellings and inhabit new homesteads.

We are always beginning new experiences. Joys come suddenly, and sorrows fall without any notice beforehand. We are summoned again and again to gird ourselves up to some fresh endurance. None of us can escape new decisions, on which our after life must turn.

We are always entering upon new periods of time. Anniversary days mark the recurrence of events and afford opportunities for reflection. Birthdays and deathdays are full of meaning.

What we ought to remember is the undoubted fact that in this twelvemonth to come we shall find ourselves traveling over pretty much the same route we went last year. There will not be anything extraordinarily surprising. Differences will be in the details.—C. S. Robinson, D. D.

HOME-MAKING.

There is an ocean of difference between housekeeping and home-making. One is a business, the other is an art. Many women make great successes in the business who fail absolutely in the art. Their houses are perfectly kept. Every department is run with care and exactness. There is never a failure to meet demand; but it is not a home.

A home exists for the comfort, happiness and health of the family. There is no department of housekeeping that is not made to yield to the needs of any member. There is never a crisis of temper if a meal is late or the convenience of a member demands a change in the hour. A few minutes—yea, even a number of minutes—spent in kindly converse in the morning, the call of a friend, or the sudden desire for an hour's outing, never seems to the home-maker a violation of the moral code. Dust does not cause a nightmare, or disorder a display which love and charity agree to call nervousness. Not things, but souls, are the objects of the home-maker's care. She values peace more than system, happiness more than regularity, content more than work accomplished. Yet, with it all, her home, when she touches perfection, is the essence of regularity. It is this that makes home-making an art.—Exchange.

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