

# THE SABBATH RECORDER.

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## THE WAITING.

[Comments having been made through our Contributed Editorial column regarding a quotation from Whittier's poem, "The Waiting," we take pleasure in reproducing the entire poem. We are helped in this through the kindness of Mrs. F. L. Irons, of Syracuse, N. Y.]

**W**AIT and watch; before my eyes  
Methinks the night grows thin and gray;  
I wait and watch the Eastern skies  
To see the golden spears uprise  
Beneath the oriflamme of day!

Like one whose limbs are bound in trance  
I hear the day-sounds swell and grow,  
And see across the twilight glance,  
Troop after troop, in swift advance,  
The shining ones with plumes of snow.

I know the errand of their feet,  
I know what mighty work is theirs;  
I can but lift up hands unmeet,  
The threshing-floors of God to beat,  
And speed them with unworthy prayers.

I will not dream in vain despair,  
The steps of progress wait for me:  
The puny leverage of a hair  
The planets impulse well may spare,  
A drop of dew the tided sea.

The loss, if loss there be, is mine,  
And yet not mine if understood;  
For one shall grasp and one resign,  
One drink life's rue and one its wine,  
And God shall make the balance good.

O power to do! O baffled will!  
O prayer and action! ye are one,  
Who may not strive, may yet fulfill  
The harder task of standing still,  
And good but wished with God is done!

—J. G. Whittier.

## Sabbath Recorder.

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

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THE young moon was leaving the world in deepening shadows as we drove across the Iowa prairie, and talked of duty, opportunity and of aspirations for higher living. The hope of the world touching all that is good, and the hopes which brightened the future of our cause as Seventh-day Baptists, center around the consciences and the aspirations of young men and women. Strength for coming struggles must spring from the soil of conscience; conscience which lives only when in contact with the law of God and a deep sense of obligation to him. All movements, onward and upward, must come from the aspirations which young people cherish. Dreams of duties to come and attainments to be made are not delusions. It is cause for rejoicing when a young man or woman faces the sunrise of new obligations and new issues with gladness. He who never aspires is comparatively worthless. He who never dreams of that which he longs to become never gains new heights. Dream, hope, strive, attain; that is God's pathway to better things and to the coming glory of Christ's kingdom.

Most people wait for a leader. This is as true in ordinary affairs as in religious matters. Christ provided for this universal want of men in the church by establishing the pastoral office. By every law of necessity and of logic the pastor is a leader. He must know what things ought to be done. He must devise the best methods of doing these things. "Elders" and deacons and wise brethren—"Presbyters" are his advisers, but he can never be excused from facing the obligations which his office imposes. The method of leading is an important item. Successful leadership is established by indirect work, rather than by direct demand. This is doubly true in a church polity like ours. Independent Congregationalism is led more by securing concerted action on the part of the people than by arbitrary dictation.

WHATEVER project or form of work pastors push is likely to succeed. What they take but languid interest in, or oppose, is likely to fail. People are led to do little or nothing without much effort. On the other hand they must be urged, aided and led in all things demanding money or special service. The Tract Society feels these facts in all its experiences. People whose pastors are alive to the interests of Sabbath Reform are its strong supporters. The contrary is equally apparent. Too little is made of the pastoral office. Many times people hold it in low esteem. Sometimes men are unfit for it because they do not appreciate its obligations, and are too indolent or too cowardly to meet them. That church is highly blessed whose pastor is always at the front, not with personal aims, but with enthusiastic endorsement of that which is best.

LIVE people love large plans. Devoted people rejoice in great obligations. The pastor who puts great ideals before his people secures most that is good for them, for himself and for the cause of Christ. It is not an answer to say that people ought to go for-

ward without leadership. The higher type of personal development needs least of formal leadership, but the world at its best waits for leaders. Only small and narrow men quarrel over "Who shall lead." Such strife is unseemly and often wicked. True and successful leading by pastors comes from power, not from assumption. People are quick to appreciate power, honesty and high endeavor. Having these, and led by a sense of personal obligation to God, a pastor will succeed. Petty rivalry and complaining are swept away by them. He is likely to lead most and best who never says, "You must let me lead," but who goes straight to his work, inspiring men to follow, because drawn to that greater good the leader puts before them.

WE have just read this sentence in one of our exchanges: "The best man after all for the pulpit is he who carries into the pulpit and out of it the cheerfulness of youth and the sobriety of age." The man who is under thirty may not be able to carry all the "sobriety of age" that will come to him twenty years later. But he can train himself to feel that his work and position demand sobriety, earnestness and candor above what is demanded of other professions. Exuberance of feeling and good fellowship with men form an essential element in a pastor's success; but the young man must hold these in restraint. On the other hand, the man of fifty to seventy must cherish these elements, for, while knowledge, experience and "sobriety" come as the years advance, the successful man must keep young in spirit. Our contemporary is right in saying that the ideal man for the pulpit combines the "cheerfulness of youth and the sobriety of age."

MOTHER and daughter were starting for a walk. The day was cool, an autumn day. "Mother, shall I need my jacket?" said the girl. "I do not know, you must judge for yourself," replied the mother, while she buttoned her own jacket. The girl hesitated, was irritated a little because her mother did not decide the question for her. She wanted to be free from the responsibility which the decision involved. The mother was wise enough to reply as she did, even though it looked like indifference to her daughter's welfare. The necessity of deciding was a benefit to the girl in every way. This principle has a wide application. God teaches us to depend upon ourselves by compelling us to decide questions of duty in the light of his general laws and of our experience. Sometimes we pray "to be led" when the path has been marked clearly by the Word. When the guide-board is in plain sight we do not need to ask other guidance. This incident has lessons for parents and Christians alike.

HE has just shown me a new book full of bright, high-toned suggestions. One of the books which hit you, help you, inspire you; the title is, "Pushing to the Front." He said: "I would not take an hundred dollars for this book, if I could not replace it or get something like it." That was not extravagant. He is a preacher. New thoughts, suggestions and hints are of untold value to every man who makes sermons. He must see all sides of questions, and as near as possible, all phases of truth. Beyond all, he must learn how to utilize suggestions, follow after hints, and cherish momentary inspira-

tions. Books and sermons, which suggest more than they reveal, are best for us all. Preachers who succeed must be "great feeders," both as to intellect and in spiritual things. Freshness and vigor are indispensable factors in the work of preaching. People come to church unfit to listen unless they be aroused first. This man has learned that good books are the best investment he can make. We commend his course to younger men who are just beginning their work. Waste no time on dull books, but be sure that time and money spent on good books are the best of investments.

ONE of the most convincing arguments in favor of the Bible is found in the fact that it forms the standards by which all the higher elements of character are judged. The fundamental principles on which the business world rests are tested by that one of the Ten Commandments which says, "Thou shalt not steal." The business world lies in ruins if that law be disregarded. All courts of justice, and all testimony through which justice is sought, rest on that one of the Ten Commandments which says, "Thou shalt not bear false witness against thy neighbor." Each witness is sworn to tell "the truth, the whole truth, and nothing but the truth," his hand resting on the Bible as the basis of that oath. The presence of the Bible as an indispensable part of the machinery of our courts, is an evidence of its value to the world which demands more consideration than it has received. No book of ordinary literature, of poetry, or of science, can take its place. No other book than the Bible brings men face to face with God, and compels them toward truthfulness and justice. The reader can finish the picture here outlined. In the end it will be seen that every high standard of character or action finds its source in the Bible.

### GRAND JUNCTION, IOWA.

In Western Central Iowa, near where the Chicago & North-Western and the Chicago & Rock Island roads cross each other, is the Seventh-day Baptist church of Grand Junction. Its origin can be traced to a slight circumstance more than half a century ago. About 1844 a Scotch family—McWilliams,—came to "Big Foot Prairie," Wis. For a time they found a temporary home with a family of Seventh-day Baptists. (Probably the name was Burdick.) Mrs. Burdick required Mrs. McWilliams to refrain from unnecessary work on the Sabbath; having respect to that part of the commandment which says, "Nor thy stranger that is within thy gates." Mrs. McWilliams, like a true Scotch woman, at once began to show Mrs. Burdick that it was right to work on the Sabbath. The usual result followed, and Mrs. McWilliams became a Seventh-day Baptist. In 1855 the McWilliams family went from Wisconsin to Grand Junction, Iowa. In time other Seventh-day Baptists came, and the church was organized. It has been under the care of State Missionary E. H. Socwell for some years past. It was organized in 1888. Mr. Socwell has now gone to New Auburn, Minn.

The editor of the RECORDER preached there to a fair "country congregation" on the 8th of November. Deep interest was shown and the visit was appreciated highly. Mr. and Mrs. McWilliams are gone, but at least two families representing their children yet re-

main. A wave of emigration is depleting Grand Junction just now, and Cartwright, Wis., is gaining much that Grand Junction is losing. Alfred M. Wells and D. P. McWilliams are the deacons, and J. R. Wells is the clerk. If this emigration should continue until Grand Junction is still more reduced in numbers, the church will have left a definite influence for good in a locality where religious influences are by no means strong and where Sunday-observance, so far as religion is concerned, is little more than a name. Bro. Socwell and others have spread Sabbath truth before the people of that section many times, until knowledge and intellectual conviction so abound that were conscience equal to knowledge and conviction, the church would be doubled as to numbers in a twelve-month. That the seventh day is the Sabbath, few, if any, deny. But the fruits of popular no-lawism abound, and people generally regard no day as sacred.

The soil is rich, business flourishes and "worldliness" thrives. In point of religious life and interests in church work, the Seventh-day Baptist young people present a strong contrast when compared with the non-church-going majority. The SABBATH RECORDER has warm friends in Grand Junction, and we write with pleasant memories of the earnest faces which filled the schoolhouse on the prairie.

ST. JOSEPH, MO., Nov. 11, 1899.

#### WHY ADDITIONS TO THE POPULAR CHURCHES ARE DECREASING.

For several years, notably for the past three years, there has been wide-spread complaint that conversions and additions to Protestant churches have been small. This complaint is based on the annual statistics. Such facts demand careful inquiry as to causes. Among causes we note the following, in the order of their importance:

Popular "evangelism" is weak, in that it eliminates to a great degree the authority of the law of the Ten Commandments from its work. The lack of law and authority leaves little ground for conscience toward God and the Bible. The sense of sin and of responsibility are gone. Emotion, or intellectual conclusions are made the main feature in "conversion." The result is an easy indifference toward the Bible, the church, and religion in general, and hence toward God. Both the quantity and the quality of true evangelistic work are lessened by such indifference.

The working time of churches in the cities is much lessened by prevailing practices relative to "vacations."

Parents who are mildly religious delegate the religious training and the conversion of their children to other agencies than home influence. Not infrequently this depletes the religious influence of the home until such depletion thwarts the influence of all other agencies for good. The home holds the balance of power, so far as the young are concerned.

No-Sabbathism and the growing disregard for Sunday form another undermining influence. Laboring to destroy regard for the true Sabbath of God, Christian leaders assail Sunday and general ruin follows. The decline in conversions and additions is solved largely when the foregoing influences are considered. One needs only half an eye to see that the destruction is self-wrought.

#### NORTONVILLE, KANSAS.

The church at Nortonville and its interests are too well known to our readers to need any extended description here. Organized in 1863, with a membership of about 280—resident about 240—located in a superior farming country, it has many elements of permanence and power. The present pastor, Geo. W. Hills, is about closing the third year of his pastorate. The church is in a healthful and vigorous state. Revival services were begun a few days since. The coming of the Editor of the RECORDER to Nortonville for a visit, from Nov. 11 to Nov. 14, has interrupted the work, temporarily, but the services are to be resumed to-night, and the devotion of pastor and people gives promise of a good work under the guidance of the Spirit which leadeth into all truth. In preaching Christ and presenting the greater issues which center in the denominational work, represented by the Tract Society, we have been accorded hearings and interest which surpass all personal considerations, and are merited only by the importance of the work we are permitted to represent. It is clear that Sabbath Reform has many warm friends in Nortonville. The young people of this church evince culture and character which promise well for coming years.

The village of Nortonville has been incorporated as a "city of the third class," and the evidences of healthful growth and "clean life" are evident on every hand. Saloons have never been permitted and the efforts to introduce liquor by stealth are successfully thwarted. Seventh-day Baptists hold a prominent place in all business affairs and maintain a reputation which is never found except when based on ability, integrity and worth. Among these enterprises is a "Cold storage plant" for handling eggs, which is unique to our Eastern eyes. It has a capacity for preserving from seventy to eighty thousand dozen of eggs per season. The storing process begins as early as March, and the sales are effected between October and Christmas. The bulk of the stock goes to Arizona and Colorado. A moderate amount of poultry is handled, but it is not a prominent feature of the business.

Corn is the crop of Kansas. It goes to market as corn and also after being metamorphosed into pork. A corn elevator which we visited to-day has a capacity for shelling 200 bushels an hour. The wagons laden with corn in the ear pass onto a floor in which the "drop machinery" unloads the contents, without removing the team, at the rate of one load in two minutes. The corn then goes to the sheller, by force of gravity. Great is corn and great is Kansas, and the prosperity of Seventh-day Baptists at Nortonville makes it possible for them to "lay up treasures in heaven," by using the money God gives them so that the hereafter shall be doubly enriched through serving God with mammon. The *Nortonville News*, L. F. Randolph editor and proprietor, is a product of Seventh-day Baptist journalism.

Going from Nortonville we carry pleasant memories, the sweetest of which are the hope and expectation that the interest which has been evinced in our work—the Master's work—will bring yet more abundant harvest in consecrated lives, liberal gifts and earnest work in the cause of Christ and Sabbath Reform.

NORTONVILLE, Kan., Nov. 13, 1899.

#### WAR IN SOUTH AFRICA.

Too little is known at this time, by us, as to the causes which have produced the British-Boer war, and the results which may follow, to suggest the final outcome. But enough is known or hinted at in Europe to show that immense and unforeseen complications may arise. Germany, Russia and France are not uninterested spectators. England is making military and naval preparations which seem far greater than the Boer trouble justifies. At this writing, and in the absence of full and reliable information as to the fighting that has occurred, the immediate results are problematic, even if no other Power interferes. Should the "Balance of Power" be broken up, should England, France, Germany, and Russia become involved in diplomatic agitation, and finally in actual conflict, the final results lie beyond any solution now apparent. We think that the law of self-preservation will save open rupture among these great powers. But there is an abundance of race-hatred, prejudice and personal interest involved, and time alone can tell how far these may go.

#### CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Chicago, Ill.

##### Still Another Opinion of Dowie.

If John Alexander Dowie really courts persecution, as his enemies declare, they have been heaping coals of fire upon his head these past few weeks. At several meetings in Chicago and vicinity it has been necessary to summon the police to protect the speaker from mob violence.

There are some who declare that one who attacks others so outrageously with his tongue deserves no protection from the city, that the police should not be withdrawn from their guard over homes to help a charlatan dupe his victims.

I judge, however, that most citizens would not agree with this harsh statement. They are too much in love with free speech and fair play to permit the issue to be settled by the cruel impulses of fickle mobs. No one is compelled to go and hear Mr. Dowie speak. If they do not approve of his meetings, they can stay away and advise their friends to. Those who do choose to go have a right to listen unmolested. Only the spirit of the bigot or the bully would forbid. In our judgment the medical students who broke up a meeting on the West Side showed themselves up in a worse light by that act than Mr. Dowie, with all his gift of tongues, could represent them. Such acts only make sympathy for the injured man, and public opinion often hangs on a narrow pivot.

But, oh, the lack of charity and consideration shown by this man and some of his most ardent followers! The reckless accusations flung at noble men and honored names are enough to shake all faith in the man who flings them.

Our aim in this department has been not only to express our own ideas, but also to report the opinions of others. Twice we have presented "Dowie through the eyes of a Christian physician." One of these regarded him as sincere; the other thought him "a hypocrite from the crown of his head to the sole of his feet." Our own sympathies were rather with the former view, but we faithfully reported the latter as representing the opinion of a large number of people. The Re-

CORDER containing this article was sent back to the office heavily marked and crossed and commented on as follows:

"This physician is not a Christian. There are no physicians of high character. They are all physicians of no value; he is God-chosen. No, the end is not yet; but when Jesus comes he will make an end of all such as you. Your paper is not received. This editorial is a scandalous lie, and it is high time you repent. Dr. Dowie is a man of God and you will never get there."

We quote this as another opinion of Mr. Dowie—and incidentally of ourselves.

We confess that the feature of Mr. Dowie's conduct which is the hardest for us to reconcile with the character of a man of God is the vituperation which he casts at those who follow not with him, and the spirit which he stirs up in so many of his followers. Yet I have no doubt that the man (or woman) who wrote the above words was sincere. It is not the first time I have noticed what strange ideas good people sometimes get, and what strange things they say.

#### The Bad Example of Using Tobacco.

A young man said to me yesterday—he is scarcely of age yet,—“I would give anything if I could quit using tobacco. I began it when I was a little fellow. It costs me \$60 or \$70 a year, and it has injured me very much, I know.” He said a good deal more, but this is the substance of it.

What makes a boy begin to use tobacco anyway? Because he sees you men using it with so much apparent pride, relish and gusto. He thinks it is something manly.

The better the man, the worse the deed—of using tobacco. You must make proper allowances for the prejudices of an old fogie, but I never get over the feeling of pain which comes to me when I see some pleasant, genial fellow puffing a cigar and leisurely blowing out wreaths of smoke before the eyes of admiring boys.

I do not now remember ever meeting a man who claimed that the use of tobacco was a good habit. Most men frankly say it is bad, and wish they had never begun the practice. But their daily life is continually inviting others to enter the same road, and so the habit is handed down.

Now, if I used tobacco, by the grace of God I would quit it. I think I could—my father did—and if he hadn't—well, that is a long story; but, if any one has found good in this column of the RECORDER, he owes it partially to the fact that one man stopped using tobacco.

Yet, if for some reason I couldn't stop—if I was in danger of dropping dead from the shock of deprivation; if No-to-bac wouldn't work, and I couldn't pay the price for the grace of God, or there were some other special reason to excuse my case, I would keep the tobacco out of sight as much as possible, and do as little harm as possible by my example.

And now let Prof. Shaw climb his tree; for this is one of my hobbies.

#### A Continual Revival.

The idea of a continual revival put forth in the following letter we most heartily commend. It is certainly the ideal toward which we should aim. We are quite certain, too, that the critic whose remark called forth this reply warmly subscribes to the same doc-

trine. The fact is, we asked Dr. Platts to write this, because we thought he had been somewhat misunderstood. We withheld the name of the author of "Another View of Revivals," because it was a quotation from a private letter, for the publication of which we had only the consent of silence. Let us hear more on the same important subject:

MILTON, WIS., Nov. 8, 1899.

L. C. Randolph:

Dear Brother:—In the RECORDER of October 30, in "Another View of Revivals," you quote from a correspondent a number of sentences among which was this: "Since it has been declared that one at least of our great churches shall have no revivals, I suppose you will have to give up evangelism." This was evidently aimed at some things which I have said on this subject, but falls so wide of the mark that, though the name of the critic is withheld, I think some notice of it should be taken.

The conclusion of your correspondent seems to imply that there can be no revival without the intervention of an evangelist. This is a notion which cannot be speedily corrected. A church which is fully organized, enjoying the labors of an able and consecrated pastor in pulpit and pastoral work, having its prayer-meetings, Sabbath-schools and C. E. Societies, with all the ordinances of the gospel regularly administered, possesses within itself all the possibilities of continual reviving, the Holy Spirit filling these human agencies with divine power. Such churches should never need the aid of an evangelist. They should themselves be centers of evangelizing influences, quickening souls that are weak in the faith and converting sinners both near and far. This would leave the evangelist free to bestow his labors upon such churches as cannot have the regular ministry of the Word of Life, or to enter the wide-open doors of evangelistic effort in destitute and hungry communities. It is this regular growth of the church in grace and in the knowledge of our Lord and Saviour Jesus Christ, this steady ingathering of souls by the church, and this bestowment of all our evangelistic forces upon fields destitute of other gospel agencies, for which I contend and for which I have contended for many years. But this is very far from either a declaration that there shall be no more revivals in the churches, or a relegation of the evangelist to the top shelf of some dark closet as a back number.

Concerning the church to which I minister, and concerning its pastor, no claim is made in this letter, nor anywhere else, that this ideal condition has yet been attained; but, adapting the words of Paul, "This one thing we do, forgetting the things that are behind, and reaching forth unto the things that are before, we are pressing toward the mark for the prize of the high calling of God in Christ Jesus." Come on, my brother critic; come on brother pastors, all, let us, with God's gracious help, move up onto the higher plane, not of no more revivals, but of perpetual revivals. And then, being ourselves filled with the spirit of evangelism, we shall be able to do something toward filling the waste places of the earth with evangelists laden with the messages of life and peace.

#### THE HOME DEPARTMENT.

BY REV. ARTHUR E. MAIN, D. D.

The Home Department is not so much a new organization, as an expansion of one already existing—the Bible-school of the church.

Jesus told Peter, and, by his Spirit, he tells us to feed and tend his sheep and lambs. If there were more watchfulness and sympathy, and more open-heartedness, many men and women, and boys and girls, would be found spiritually poor and needy, shepherdless, and hungering for care.

The food and drink is the truth about Jesus, the gospel of God concerning his son, Christ himself, the bread of life, and the giver of living water. Tending means shelter from storms, many and fierce; protection from dangers, many and dreadful; and guiding to safer places, and out into better and larger pastures of spiritual knowledge, for the soul's growth and rest.

Jesus said feed and tend "my sheep" and "my lambs." They are his own, by the right

of purchase and of love. And inasmuch as we feed and tend even one of the least of these, we are feeding and tending our blessed Lord himself. A true and faithful church, then, must give proof of its love and loyalty for the Master, by being a feeding and tending church. We cannot but see a great multitude; and like our Saviour, we ought to have compassion on them, because they are as sheep not having a shepherd; and, after his example, begin to teach them many things.

The morning service is the church gathered to feed and to be fed, in mind and heart, through the public worship of God, and the preaching of the gospel. The Bible-school is, or ought to be, the church, assembled for the sacred purpose of giving and receiving food and care, in the teaching and study of the Book of God. The Home Department is simply Bible-school extension, the church going out to the homes of people who do not come to the main school, and into other doors of usefulness, doing the same feeding and tending, in the same name of Jesus.

The principal parts of Home Department machinery can be briefly explained. The proper authorities appoint a Superintendent of the work, by whom one or more "Visitors" are selected. These visit homes and other places, and invite persons not members of any Bible-school, to join the department, by agreeing to study the current lesson at least one-half hour each week. Those accepting the invitation are enrolled, and furnished with quarterlies and some simple means of keeping and making reports of what they do. Then, once a quarter, the Visitors go round to receive reports, supply new quarterlies, and give such instruction and help as circumstances may require or warrant. And many other things will be found worth doing by warm hearts and willing hands and feet.

The Home Department movement was born in 1881. Dr. W. A. Duncan, of New York, while attending a District Sunday-school convention, met a woman, who, living among people who did not and could not attend Sunday-school, had gathered a class around her for the study of the lessons. And this suggested to the wide-awake Dr. Duncan, now President of the International Home Department Association, the thought of large possibilities of good, if the Bible-school would seek to extend the boundaries of its membership, influence and work.

The proposition thus to enlarge the membership of the Bible-school naturally met with opposition; and the growth of the new movement was slow. It was not endorsed by the highest Sunday-school authority in the world until 1893, when, at St. Louis, the Seventh International and the Second World's Sunday-school Convention gave it official approval.

There are several things that ought, it seems to me, to recommend the Home Department to a more favorable consideration and a more general adoption. These four words are expressed or implied in the full name,—Bible, study, home and church. The Bible, the word of Jehovah God; the book of history, most ancient and of inestimable value; of splendid literature; of practical and universal ethics; and of the true religion. Study, systematic study. A philosopher said he would, without hesitation, choose as a gift from the Almighty, "search after truth," rather than "truth." No wonder that one

of our Home Department Superintendents reports that people find more delight in *studying* the Bible than in merely reading it. Home, the place where one's life ought to receive its purest impulses and best inspirations to good endeavor, under the influence of an open and studied Bible. The church, the pillar and stay of the truth. The writer is a very high churchman, at least of one sort, for he believes that organized work, aiming at the moral and spiritual benefit of society, ought to have its birth, support, inspiration and guidance in the church of Jesus Christ.

The Home Department movement has stood the test of years and meets with growing approval; such is the testimony of its workers. In forty-eight states, territories and provinces, there are reported nearly 5,500 departments and over 183,000 members. At the end of 1896 there were no special Home Department lesson quarterlies; now there are seven. And Bishop Vincent says that this enlargement and change in the Bible-school sphere and methods is more valuable than anything that has been proposed in a hundred years.

Then such direct and excellent results of Home Department work as these are reported: homes, the church, and the school are brought into closer and more helpful fellowship; church attendance is frequently increased; new and needed teachers for the main school are found among Home Department members; persons becoming interested in Bible study transfer their membership to the main school, and there is successful canvassing for new members. By a canvass in Elmira, N. Y., says Dr. Duncan, about four hundred new members were obtained for the Home Departments, and an equal number for the schools. And, best of all, there are conversions to Christ. This accords with the belief that a revival of Bible study would be followed by a spiritual revival. In 1898, in connection with Home Department work, there were reported, in New York, four hundred and ten conversions; in New Jersey, four hundred and fifteen.

The Home Department establishes a living and strong bond between the homes and that most important branch of Bible-school work, the Primary Department. Who can estimate the value of study by parents of the same lessons; of study with the children; and of intelligent and interested conversation with them about the work and words of their teachers? The Home Department, no less than the "Cradle Roll," ties together home, school and church, in culturing, sacred and tender relations.

The Home Department is, therefore, a most important division of church extension work. It is the church reaching out, through the Bible-school, into fields for Christian usefulness not easily surpassed or equalled in their possibilities and promise of good.

It furnishes an occasion for united and general canvassing in the interest of Bible-school work; for promoting Bible study in homes connected with city missions; for cottage prayer-meetings, and for personal gospel witnessing. Its good influence may be extended to non-resident church-members; to homes for the aged, feeble and dependent; to hospitals, to soldiers, to sailors and railroad men, and even to jails. It is said that a "Home Class" in a New Hampshire jail not

only brought real good to the prisoners, but saved the county over one thousand dollars.

The Home Department is missionary in spirit, purpose and work; and the place given to the Bible is one secret of its power for good. Our God and Father will honor his own precious Word.

"In Steubenville, Ohio, cottage prayer-meetings have been held in the homes of the Home Class members with admirable results. Drunken parents have been reclaimed, and ignorant and degraded children have been saved; houses have become more cleanly, orderly and home-like; new furniture has been added and indifferent parents induced to care more tenderly for their little ones. In one family a new chair was added to the scanty furniture of the house, and the little girl said to the Visitor: 'Papa bought this new chair for you to sit in when you come.' She drew closer to the Visitor as she spoke, and her eyes shone with a new light. Her mother, who had no idea of prayer, began now to yearn for something better than the husks upon which she had been living, and finally said to the Visitor: 'I do not know how to pray, but I have been asking God to help me and make me good like the Sunday-school Visitors who come here.'"

The Home Department promotes a sense of fellowship, as one comes to feel oneself a part of a vast company, each person doing the same thing. An invalid woman who had long thought her world to be no larger than her sick room, became an interested giver to foreign missions; and from that time, she testifies, she began to feel that she was a real part of the whole wide world. There are nearly 13,500,000 Bible-school scholars and teachers in America, and 25,500,000 in the world; and it is no small privilege to be in this communion of Bible study.

The writer is not a Bible-school expert or a specialist, but only a pastor, who believes that no minister can afford to be out of touch with the Bible-school cause; and that every Christian ought to be enthusiastic for the work of the church and for Bible study.

Beginning in January, there is to be an eighteen months' series of lessons from the gospels, with lessons in the life of Christ, graded for scholars of every age. What a grand time now, to try to increase the membership of existing Home Departments, and to organize new departments for the study of such a course of Bible lessons!

Very, very much depends upon the Superintendent and Visitors, who ought to be persons of spiritual mindedness and tact, devotion and energy. From all parts of our country, from superintendents of the main school and from pastors, there comes the sad message that workers cannot be found. Fellow-laborers, is not this a new call to prayer? When Jesus saw the multitudes, he was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd. And to us, as to the early disciples, he says, The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest.

PLAINFIELD, N. J.

#### AS A LITTLE CHILD.

My little one, she sought my arms at night,  
When faded into dusk the evening light:  
"Ise not af'aid," close nestling in my arms,  
Safe sheltered from the world and all its harms;  
"Ise not af'aid wiv'oo—'oo loves me so!"  
And then the little head in sleep drooped low.

O loving Father, all the world seems dear!  
Sometimes I do forget Thou art so near,  
And shiver oft with needless care and pain,  
Not reaching out for sheltering arms again.  
Help me to have the faith my darling had,  
And trust thee, till my heart is no more sad.

—Sel.

#### TRACT SOCIETY—EXECUTIVE BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, Nov. 12, 1899, at 2.15 P. M., Vice-President J. Frank Hubbard, in the chair.

Members present: J. Frank Hubbard, D. E. Titsworth, J. D. Spicer, W. M. Stillman, A. E. Main, Geo. B. Shaw, M. Sindall, Stephen Babcock, W. C. Hubbard, H. V. Dunham, C. C. Chipman, H. M. Maxson, Corliss F. Randolph, J. A. Hubbard, A. L. Titsworth, and Business Manager, J. P. Mosher.

Visitor: H. H. Baker.

Prayer was offered by Rev. Martin Sindall. Minutes of last meeting were read.

The Committee on publishing in tract form, if thought advisable, an article entitled "The Great Sunday Convention," recommended its publication. As it has been published in the Sabbath Reform edition of the SABBATH RECORDER, the expense will be about \$11 for an edition of 1,000.

The committee appointed to consider the advisability of publishing "The History of the Conference" with addenda, etc., made a report of progress.

The Recording Secretary read a letter of condolence to Rev. A. P. Ashurst, a copy of which had been forwarded to him, in accordance with the action of the Board at the last meeting.

The Treasurer presented his usual financial statement.

Voted that the Treasurer and First Vice-President be authorized to make such loans during the year as may be necessary to meet current expenses.

The action of the Treasurer in sending funds to Rev. A. P. Ashurst was approved.

Voted that the Treasurer be instructed to forward funds to Rev. A. P. Ashurst for incidental expenses as they may be needed.

Correspondence was received from Secretary A. H. Lewis and Rev. A. P. Ashurst. The latter embraced the report of Bro. Ashurst for the six weeks ending Nov. 1. On motion the report was received and ordered placed on file.

Correspondence was received from Rev. Geo. B. Shaw, President of the Sabbath-school Board, and in line therewith it was voted that the Supervisory Committee be requested to take into consideration the question of co-operating with the Sabbath-school Board in providing for our Sabbath-schools lesson helps for the intermediate and primary grades, in connection with or addition to the *Helping Hand*.

Voted that the revision and preparation of "Gospel tracts," as distinct from "Sabbath Reform tracts," be referred to the Committee on Distribution of Literature.

D. E. Titsworth, having called on his way to Board Meeting at the residence of President Charles Potter, who is ill, conveyed to the Board the expressed desire of the President to be remembered to each member of the Board. In recognition of the message thus received, it was unanimously voted that the Secretary be requested to send President Potter a suitable reply, expressive of the interest and sympathy of the Board, and that Dr. Arthur E. Main offer prayer on his behalf at this time.

After a most fervent prayer by Dr. Main, and the reading and approval of the Minutes, the Board adjourned.

ARTHUR L. TITSWORTH, *Rec. Sec.*

## Missions.

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

BRO. J. G. BURDICK is still holding meetings at Preston, N. Y. Interest good and increasing. Dark nights and bad roads diminished the attendance some, but since the new moon and better condition of the roads the attendance has increased.

BRO. L. C. RANDOLPH is holding forth the Word at Albion, Wis. A good work is progressing there. Have had baptism and more to follow. The church is being revived, and wanderers are returning to the Lord and to his service.

WE are at this writing with the Verona churches, N. Y., doing field work in the financial interests of the Missionary Society. The First Verona church was organized in 1820; the Second Verona church in 1837. They are situated in the fertile Mohawk Valley of Central New York. The people are farmers. The churches are small. The First church has some 68 resident, and 15 non-resident members; the Second church, 14 resident and 16 non-resident. Bro. Martin Sindall was the pastor of these churches, but he removed to Dunellen, N. J., and is the pastor of the Piscataway church. Bro. Geo. W. Lewis is the pastor now, having moved here from Salem, W. Va., last September. Bro. Sindall was greatly beloved, but Bro. Lewis is working in nicely, winning the respect and good-will of the people, and when he has been there as long as was Bro. Sindall, he will have just as large a place in the hearts of the people as he did. The churches have a good parsonage and barn near the First church, nearly paid for. In this respect these two churches are doing better than some of our large and well-to-do churches. Sabbath morning Pastor Lewis preaches at the First church and drives in the afternoon seven miles and preaches at the Second church. Some of our leading ministers have been pastors of these churches. It was the home of the greatly beloved Charles M. Lewis and wife. Their remains lie in the cemetery near the parsonage, over which is a beautiful monument erected by their many friends in different parts of our denomination, to whom Bro. Lewis was a loving pastor and a spiritual father. Rev. Joshua Clarke was the pastor before Bro. Sindall, and died in the parsonage.

There was a severe drought in this section last summer, making the crops light which the people are feeling. While prices for produce are good, the people have not much to sell. Our people here are interested in our denominational work and are willing to contribute what they can for its support. They feel that it is quite a lift to support a pastor and keep the church work moving on.

### BERLIN, WISCONSIN.

We have been greatly favored by the presence and stirring sermons of Dr. A. H. Lewis. He came to us Oct. 11, and went Oct. 13, with C. S. Sayre, to Marquette, where four services were held. This visit of the Doctor to this small church is, we think, of great value both to the members and to the community in general.

The sermon Sabbath evening was to the Seventh-day Baptists, but all others were invited to come and hear. A fair audience came.

Sunday morning his sermon was to the business men, in which he preached a strong Sabbath discourse but never mentioned the Sabbath. A bright German commenting on this sermon said: "He said von ting but makes you tink anoder ting." (Meaning the Sabbath.)

The sermon Sunday evening held the audience almost spell-bound, because it was delivered in such a sweet way, and dealt with its subject in such a broad and deep way and because it showed so very plainly the dangers which confront all Protestant denominations on account of the loss of regard for sacred time, and finally, because it made such an earnest appeal to all men to return to the observance of sacred time, as taught in the Bible.

This visit will long be remembered by the people of Marquette. He returned to Berlin Oct. 16, through the rain, a distance of about twenty-five miles.

Sabbath-day, Oct. 21, he addressed the members of our little Berlin church on the theme of "A Higher Life." At the close of this service, evidently at the request of the members, the Doctor formerly presented to Charles Sayre, in their behalf, six valuable books of reference, all of which were greatly needed by him, and for which he is most devoutly thankful. Marquette and Coloma assisted in securing this very valuable and useful present.

Sunday evening the Doctor addressed an audience of about four hundred people at the Baptist church in the city of Berlin. People cannot charge him with being an alarmist, for the dangers which he decries are too apparent for any one who is at all acquainted with the situation to ignore the facts which he expresses.

Oct. 26, the Doctor took the long, tiresome trip through the sand and bluffs to Bro. Dell Green's—a distance of about thirty-five miles—where he lodged that night. The next morning he resumed his journey through the sand, arriving at Coloma Corners about 10, A. M., where he found an appointment for him to preach that evening. This he did, and taking his text in Esther—"For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for such a time as this?" He preached a very encouraging sermon to our people and one that was helpful to all who heard.

At the regular Sabbath service the Doctor addressed us on the subject of the Higher Life. Many were in tears, and great good was realized by all.

Sunday afternoon Dr. Lewis was invited by Eld. E. Breeze, pastor of the Congregational church, whose house we use, to preach, which he did, and addressed us on "The Cash Value of Christianity," and again a crowded house was held in almost breathless silence while the speaker poured out his soul on this most interesting theme.

After the Endeavor meeting Sunday evening, Dr. Lewis was invited to address the young people. This time he spoke on "The Dawn of the Twentieth Century."

Our small churches little realize the benefit which Dr. Lewis's visit will be to them.

Do you have a chronic case of prejudice in your community? Just have Dr. Lewis spend a Sabbath and a Sunday with you, and prejudice will be a thing of the past.

c. s. s.

### LETTER FROM D. H. DAVIS.

SHANGHAI, China, Sept. 29, 1899.

My Dear Bro. Whitford:

I should have written you last month when we were having our vacation and were at Moh-kan-san, the Mountains, but I was kept so busy in doing necessary work about our place there that the time passed away too quickly. During one week of our stay on the Mountain a Missionary Conference was held, in which various phases of the work were discussed and outlines of Mission work given. I participated in these meetings and gave some account of our Mission work. At the close of the meeting of which I was chairman, a missionary friend was invited to pray. He thanked God for the life and testimony of Dzau-tsung-lan, or as he called him Tailor John, by which he is commonly known among missionaries here. He also prayed God to bless the Mission and the people that made so much of the Sabbath. This I thought was a remarkable prayer to make in the presence of a body of missionaries, and yet I believe that many of the missionaries down in their heart of hearts believe we are right and are keeping the only Bible Sabbath. No missionary will say we are wrong in keeping the Sabbath, but many do think that it makes no difference which day is kept. We truly have reason to thank God for the kindly spirit that is shown by many of the missionaries; of course there are some who now and then manifest their dislike for the truth which we make so prominent. The Sabbath interferes with something almost every week, some business or some appointment, some invitation, and it is right that it should, for we are not to do our work, or our own pleasure on this holy day. It is impossible to observe the Sabbath and not have it come to the front constantly. Notwithstanding the continuous rains that occurred this season we enjoyed our stay at the mountain very much. The air is pure and bracing, a marked difference between it and the Shanghai atmosphere. I trust that this place will be a great blessing to a large number of missionaries living in the neighboring districts. Those visiting the place this year were nearly all missionaries, and it is quite probable that missionaries will always be the principal visitors.

We have been at home in Shanghai for some time, and have taken up the work of another year with new strength and vigor, and we pray that the good hand of the Lord may be upon us in all we attempt to do for him. The schools have opened as well as usual and give promise of another successful term. We are of course looking with expectant eyes for the letters which shall tell us when Mr. and Mrs. Crofoot are to arrive. We hope they may get here the last of October, as intimated in your recent letter. Several other missions have already had new workers come. This fact puts us in a state of greater expectancy, and hope that we may soon have the pleasure of welcoming the workers that are to come to us.

The missionaries of the Presbyterian Board are just now holding their yearly meeting in Shanghai. They report a very prosperous year both as to the work on the field and the interest at home. Quite a large number of new missionaries are to be sent to China this year. This is made possible by the increased contributions of the home church for missions. In central China they have already

between 40 and 50 missionaries on the field. They will open up this year two new stations.

The Southern Methodists are to hold their yearly meetings in the early part of October. They are not to have a Bishop from home this year but instead, their general Secretary, Dr. Walter Lambuth, son of the late Dr. J. W. Lambuth, who almost twenty years ago met us on the steamer and gave us a hearty welcome to China. It was Dr. J. W. Lambuth who also had the financial charge of our mission for a time during the absence of Dr. Carpenter from the field. The son, Dr. Walter Lambuth was also located in Shanghai during our first years in China. It will be a pleasure to us to meet him again. He, as well as his father, always showed a very friendly feeling toward us and our work.

Another annual meeting just held in Shanghai, and worthy of note, is that of the "Natural Foot Society." A most enthusiastic meeting of this Society was held last week in the Municipal Council rooms. The reports show that although organized only about two years ago, the Society has accomplished very much in its reform work. It has through its publications created a widespread public sentiment in its favor. It has attracted the attention and enlisted the support of a goodly number of influential Chinese gentlemen and ladies. Some of the official and literary class have strongly advocated this reform, and as an argument they say foot-binding was unknown in the time of Confucius, their great sage; and even at the present day no bound foot is allowed to stand within the palace of the empire.

The following appeared in the *North China Daily News*, as a quotation from an ode written by a Chinese scholar:

The hardships that befall women are counted by the myriad; but the worst of them all is the binding of the feet.

Parental love is indeed strong in the breast of fathers and mothers;

But alas! when it comes to binding the feet no mercy is shown;

They care not if the daughters are willing or not; They bend them to their will by whipping and scolding. The heavens are filled with the sound of weeping when the foot is bound;

The wretched girl calls on heaven and mother in vain for help.

The ears of elders are deaf to a hundred supplications; Nay, who does not possess that love for a helpless, puny girl?

The trouble is they fear none would care for one with Nature's feet,

So with hard-set teeth and tightly-grasped fists, She bears the pains of tighter and tighter bands upon her feet;

The pains remain from break of day till the sun doth set. While at night they drive refreshing sleep away. . . .

The real trouble is the mothers are afraid their daughters will not find husbands unless they have small feet. It is the young men of China therefore that have to be interested as well as the fathers and mothers, and they have to be persuaded that they will not refuse a wife because she has natural feet. They do not wish to see their own little sisters tortured; and it is gratifying to know they are realizing the useless cruelty that is being perpetrated in the name of Fashion.

It is exceedingly gratifying to missionaries who have for years been advocating this reform to see the spirit of reformation now taking such a hold on the minds of the Chinese. The missionaries amid storms and opposition in their early work, sowed the seed that is now maturing into fruitage.

Every lover of humanity can but pray that the Divine blessing may rest upon all these efforts, until the thousands of children still suffering from this cruel custom shall be set free.

WHAT you lose to-day, you cannot gain to-morrow.—*John Ruskin.*

## Woman's Work.

By MRS. R. T. ROGERS, Alfred, N. Y.

### THE SACREDNESS OF LIVING.

"God gives his days for us to use  
For some good purpose; if we choose  
To squander them, how great our sin!"

Our lives are not our own, and when we consider that God will hold us accountable for the way we spend our time, for every word we speak, for every act, or deed, then we realize the sacredness of our lives and the work he has given us to do. But we have this comforting assurance, if we have the Master and his works in all our thoughts and acts we cannot go far astray. There is a passage in his Sacred Word that reads: "Whether therefore ye eat or drink, or whatever you do, do all to the glory of God." And this verse is the keynote to a higher life, a life which makes everything conform to Christ. Every act is to be decided by this rule. Is this to the glory of God?

At times the work we are doing may seem to us small and of but little account, but we do not know. Many who are sowing the good seed shall find it in abundant harvest after many days. "Those who sow in tears shall reap in joy." Some who are discouraged now and think perhaps they are toiling in vain will, in after years, see marvelous results, which will make them glad and have the dearest joy, the glorious reward of their unworthy labors.

Instances frequently come to us of how great results have followed from small beginnings. The establishment of one of our Western orphan homes was the result of an unselfish act of one poor woman. Her husband had committed suicide and left her destitute, with a little family to support. Her distress and sorrow so moved upon the sympathies of the clergyman who officiated at his funeral that he was induced soon after, at a temperance lecture, to propose a collection for her. The time was so happily chosen that a large sum was raised, and when it was presented to her she said she could not take it all, as she had neighbors as needy as herself. This led to investigation of the neighborhood, and twenty-five families were found in destitute circumstances.

Soon after this an inebriate brought his two motherless children to the minister, asking him to take and care for them. This at first he thought he could not do, but the poor man was so persistent that he finally took them and found homes for them. This was only a beginning. Applications continued to come. But the minister rose to the needs of the hour. He enlisted the sympathies of his neighbors and they helped him. Thus the foundation of the Council Bluffs Orphans Home was laid, and well has it fulfilled its mission. For sixteen years it has steadily grown; and now it shelters two hundred orphan children in its pleasant cottage homes, and bears on record the rescue of fifteen hundred children and youth.

Thus we see what great good has been accomplished from one unselfish act. Let us then take courage, remembering that every good deed, however small, that is nobly done, will repay its cost. 'Tis for us to sow the seed and God brings in the harvest. As the work in our mission fields increases, let us redouble our efforts and consecrate our lives anew to the great work that is before us. While those we have sent forth are toiling for

the Master in foreign lands, let us give to them our encouragement, our prayers and our support, remembering that while there is a grandeur, and beauty and lovingness in their self-sacrificing devotion to the cause they have espoused, their pathway at times will be lined with thorns, but there will be roses for them by-and-by, and a bright crown is waiting to welcome the patient toilers when Christ shall pronounce the words "well done."

Let us in the home land give our best talents, our highest powers to his work. Although most of us may be but stepping-stones for others, it does not matter as long as we are filling out God's plans.

By-and-by the little acts, the loving deeds done in the name of the Master will all be gathered together as one great whole, and will shine as stars forever in the kingdom of the Father.

"The healing of the world  
Is in its nameless saints. Each separate star  
Seems nothing. But a myriad scattered stars  
Break up the night and make it beautiful."

A. B. C.

ALBION, Wis.

### UNCLE DAN'S PRAYER.

BY ANNA TEMPLE.

Aunt Hester was all worked up, and she gave us a piece of her mind on the subject as we walked home from church together. The cause of her indignation was that our church had just resolved to send out a missionary of its own, and our pastor had preached an earnest sermon on the words: "Go ye into all the world and preach the gospel to every creature."

"Stuff and nonsense, all this talk about foreign missions," said Aunt Hester. "India belongs to England—why are we sending men out there? Let England take care of her own cannibals. Our money was made in America, and it ought to be spent in America."

"Better take off that India shawl of yours, Hester," Uncle Dan remarked, glancing at his wife. "You know Brother Joe bought it with the money he made at the Chester factory. And whose money bought that silk dress of yours? It seems to me I have often heard that boasted about as having been made at Redfern's—'Tailors to Her Majesty.'"

"What has that to do with the subject of missions? Every woman who goes abroad gets her dresses made either in London or Paris—that is taken for granted. But to come back to what we were talking about. I think that the poor home missionaries are the ones to help. Look at them toiling away in that Western land of ours; and read the pitiful accounts of which the *Home Mission Monthly* is full. America is a large enough field for work."

"The field is the world," said Uncle Dan, slowly.

"I know it is," replied Aunt Hester, with an impatient gesture. "But what I mean is this: Let England take care of her part of the world, and America of her part. Here we are supporting a boy in a school in Venice—an institution started by an English lady. Then, too, we are sending out money to China, and a missionary to India; and all the while immigrants are pouring into our own land to keep us all busy trying to convert them. Why, Dan, you can't deny that we need a host more workers now in our own land."

"I can't deny, either, that our Lord said—and it seems to me he ought to have known—



and strength may be given us sufficient to sustain, so that the good work may not suffer.

If Salem church were not under such heavy subscription bonds for the new church, I am sure I could raise enough in West Virginia to pay off our \$1,100 debt inside of a month. But this cannot be done now. If it only could be done, then we might have some hope of securing an addition to our building, which we so much need. We are very badly crowded for room in the college. Oh, that everybody could see and realize what a wonderful blessing Salem College has been to our people in West Virginia, as we can see it here. No money has ever been spent by the Seventh-day Baptists where the good fruits have been so abundant and the returns so immediate. Should the college die to-day, this will always be true; and enough good has already been done to more than pay the cost a hundred-fold. And yet this good work could not continue a single year without the continued help of friends from abroad. May the Lord give all needed grace to the friends both here and there.

THEO. L. GARDINER.

## Our Reading Room.

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

DERUYTER, N. Y.—The Quarterly Meeting at this place was a time of interest and profit. The weather was favorable, the attendance large and the devotional meetings very tender and helpful. Rev. L. E. Livermore, who is visiting the churches in the interest of Alfred University, was present and preached Sabbath morning and night and on Sunday morning with great acceptance and power. Eld. J. G. Burdick, who is the evangelist laboring in the Central Association, preached Sabbath afternoon and conducted the aftermeeting at night, and the interest culminated in several rising for prayer. At the business meeting on First-day morning a strong feeling was manifested to help the small churches about us, and the writer was asked to present the wants of those needy fields to the Missionary Board, and to formulate some plan so that the lay workers of the DeRuyter and Scott churches could do more to help these pastorless flocks. Hoping that this may be a mental blessing and source of growth and enlargement, we ask hearty prayer and co-operation.

L. R. SWINNEY.

ADAMS CENTRE, N. Y.—Mrs. Geneva Palmer Excel, of Chicago, Ill., a former resident of this village, but who has not visited the place for thirty years, has been here several weeks visiting old friends and schoolmates, and although time has left its marks upon her, as well as upon ourselves, in the silvering of our hair, you will find her as cheerful and jovial now as you used to see her in her girlhood days, being then always light-hearted and happy. Her many friends have been glad to welcome her as a guest. She finds there have been many changes, not only in the inhabitants, but in the general appearance of the place; many dwellings have been erected, and various other improvements made, which have changed the general ap-

pearance of the village, that it hardly looks like the same place.

The Junior Endeavor Society has concluded to disband its meetings. The members thereof have presented their names for membership to the Y. P. S. C. E., where they will receive a hearty welcome.

Our pastor, Rev. A. B. Prentice, left here Monday, A. M., Nov. 13, for Attalla, Ala., where he goes to attend the South-Western Association. He expects to be gone over two Sabbaths. The desk will be supplied in his absence by Elder Wythe, pastor of the State-road church. MRS. F. A. B.

NOVEMBER, 13, 1899.

PLAINFIELD, N. J.—Two or three years ago, one of the "thousand-dollar scholarships" for Alfred was started here by private subscriptions, and some contributions have since been added; but, recently, our church trustees have authorized quarterly collections for the purpose of gradually completing the entire sum. The first offering has been made, and the amount was encouraging. In the opinion of the writer this is one of the very best ways for our churches to help increase Alfred's much needed endowment fund.

The good and generous RECORDER kindly permits me to say, here, that several years ago, at considerable pains, and along with other denominational reports, I secured a complete set of the Annual Reports of our Education Society, and had them bound in book form. But in some unknown or forgotten way the valuable and highly prized book has disappeared from my library. Any information as to its whereabouts would be most gratefully received. PASTOR MAIN.

MILTON, WIS.—We have had a short visit from Dr. Lewis in the interest of the Tract Society's work. Although we could not have him with us over the Sabbath, the two congregations—Milton Junction and Milton—filled both the audience and Sabbath-school rooms to hear his masterful portrayal of the times in which we are living, and to look at the picture he gave of the Seventh-day Baptist ministers of the next quarter of a century demanded by these times. Surely the privilege of living in times like these and of bearing some part in shaping the course of events, is something to be grateful for.

We have also had, recently, a visit from Mrs. M. G. Townsend. Her discourse to our people on Sabbath morning, as well as those delivered at Albion and Milton Junction, was full of the tender spirit of the gospel.

A movement is on foot among the students of the College to convert the old "Gent's Hall" into a gymnasium. This is a good move, one that deserves the hearty commendation and support of all friends of the college. L. A. P.

### PROF. KUMLIEN OF MILTON COLLEGE.

[The following appeared in a recent issue of the *Janesville (Wis.) Weekly Gazette*, one of the largest and most widely circulated weeklies in the state. Doubtless many readers of the SABBATH RECORDER will be pleased to read it.]

Ludwig Kumlien, M. S., professor of physics and natural history in Milton College, was born on the Kumlien homestead, Summer, Jefferson county, Wis. In his youth he attended Albion Academy, graduating there, and then spent four years in the State University. Soon after, he entered the service of the

United States as an assistant in the fish commission and was also an assistant in the Smithsonian Institute at Washington. He was a special agent of the Tenth census and spent two years on the fisheries of the Great Lakes, St. Lawrence river, Narragansett and Buzzard's Bay and Long Island Sound—in fact his work in this line covered most of the states and territories of the Union. Prof. Kumlien is associate author of "N. A. Food Fishes," with Dr. G. Brown Goode, President David S. Jordan of Leland Stanford University, Dr. Tareton Bean and others. He was naturalist of the Howgate Polar expedition, spending two years in the Arctic regions; and Prof. Baird in a letter says, "Kumlien accomplished more for science than the entire Norse expedition," an evidence that his labors were of great value and highly appreciated by the government.

In 1891 Prof. Kumlien accepted his present position in the faculty of Milton College, and his work as an instructor has been eminently satisfactory to both his associates and the students. He has made Natural History collections for a number of museums in this country and in Europe, as well as for private individuals, and for the past four years has done group mounting for various museums, including our state normal schools and a number of leading high schools.

His collection of Natural History specimens is very large, embracing between 5,000 and 6,000 bird and mammal skins, all North American, and an egg collection of over 500 species of North American birds, and what is more notable, there is not a doubtful egg in the entire collection. The skin collection comprises sixty-six species of the warblers of the United States, nearly all the hawks, owls, ducks, geese, woodpeckers, waders and finches, most every species of Wisconsin birds, embracing 365 species, of which number the professor has added more than thirty to the list himself. His birds are mounted in groups, representing male and female, nest and eggs, often also winter plumage and young, and with enough of the natural surroundings to give an idea of the bird's habits.

In mounting fish he uses his own peculiar and distinctive method. The fish are sketched and painted while alive and colors reproduced after mounting, making them absolutely life-like.

### COUNTING THE PEOPLE BY MACHINERY.

Our first census, made in 1795, showed the population of the United States to be five million, and the count cost Uncle Sam, who was comparatively poor then, one cent for each person. It is estimated that the twelfth census, to be made in June, 1900, will show that our people number seventy-five million, and that the item of clerk hire, in the Census Bureau alone, will exceed five million dollars. Clifford Howard, writing of "How the Next Census Will Be Taken," in the November *Ladies' Home Journal*, says that "although the work of enumeration will be completed by the first of July it will probably be two or even three months later before the last of the schedules are received at the Census Office; for not only must they all be first examined by the supervisors, but in many cases they will probably require revision because of some error or informality. The actual counting of the people will not be done until the schedules are turned into the Census Office. The enumerators simply gather the facts, and the office force in Washington does the counting and the compiling, which is done by electricity. In one hundred days all the facts relating to seventy-five million people will be tabulated."

## Young People's Work

By EDWIN SHAW, Milton, Wis.

### FARINA AND SHANGHAI.

Dear Brother Shaw:

As you already know, our C. E. has been doing something in the way of mission study, and in response to a letter of inquiry, we have received letters from Brother Davis, Dr. Palmborg and Susie Burdick, in regard to their work. We have had the benefit of them in our Society, and it is well, perhaps, to give the denomination the benefit of them also, and so I herewith enclose them to you to make such use of as you may seem to think proper. I do not know but you will think it proper to send the letter of Brother Davis to Brother O. U. Whitford for his department, as he does not make any mention of the Y. P. S. C. E. and does speak of the church. Do with them just as you think best.

Our pastor, Elder Seager, is engaged in revival work some twenty miles from home, where he has been preaching occasionally for the past few months, and where there are two or three families that have begun to keep the Lord's Sabbath. Our Society seems to be doing good work, and there is a deep interest manifested. We have started cottage prayer-meetings held in different parts of the society where it is not convenient for the church-members to get out to the Sixth-day evening meetings.

Dr. A. C. Davis, whom we all look to as the real leader in the Y. P. S. C. E. work, has a position in a city hospital of Chicago, so that we miss him very much. Through his influence there has been a class nearly organized for the study of "How to do Christian work." It takes members of all the Young People's Societies of the place. We have a Union of all these Societies that meets once each month.

Praying for the welfare of the Master's cause among his young people as well as the old, I am sincerely yours,

DR. C. H. WEST.

WEST GATE, Shanghai, China, Sept. 19, 1899.

Dear Mr. West:

I am glad to tell about that part of the mission work to which God has called me if there is any one who cares to listen. I have written so much, and spoke of it so often when at home, it seems to me people must be rather tired of hearing.

The responsibility and joys of a small boarding-school for girls rests upon me. At present in the first class there are eight pupils between the ages of fifteen and nineteen, and ten younger girls, the youngest seven years of age.

As to personal appearance, all the girls have black eyes and abundant black hair, which they comb with great care. Said a teacher of a neighboring school one day, when the girls of several schools were gathered together in one room, "Which are my girls? Just look this company over, and the brightest, prettiest girls of all are mine." And all the teachers near her laughed and said that was exactly what they were each one thinking of their own. We are so interested in the girls, and they become so dear, that they look very well to us.

Last Monday our girls came back from their summer vacation and now we are fairly under way.

The order of exercises is something as follows: the early morning the girls give to the care of the building, each girl having her own part, and to preparing for the day. At quarter past eight we come together for prayers. This morning we first sung "O, for a heart to praise my God," read the lesson in Daniel, followed by prayer, then the hymn, "Spirit of truth descend." The girls then repeat the Scripture verses which they have learned. The older girls are committing the Psalms, two verses a day; four younger girls are beginning the gospel by Mark, while the three smallest are learning the first Psalm, a phrase a day. From quarter of nine till nine the older girls have a class in Old Testament history, then come the lessons of the morning. Four afternoons in the week the girls study the Chinese classics with Dzau Sien-sang, one afternoon do needlework, and Friday afternoon clean house and prepare for the Sabbath.

We begin school this year under different circumstances than at any previous time; all of the older girls are, we trust, Christians, and we hope God will bless them especially, developing them in all his ways. Will not the Farina Endeavor Society pray particularly for this.

In addition to the boarding-schools I also have three day schools to look after. One at Zia Kyau, has between twenty and thirty pupils, nearly all little boys, the sons of farmers living near us, and such eager little fellows they are. One longs to see such energy directed in the right channel. To-day is the Middle of the Eighth Moon, a feast day, and rainy, too, so when I went over a little while ago not a child had appeared.

The school at the West Gate was opened last spring, and it does not pick up rapidly. This fall one little girl has come into the boarding-school from that. Last Sabbath-day there were eight little girls in attendance.

The city school is much larger, and keeps two teachers busy. We have been told that one little girl, of about eight years of age, has on two occasions, at least, refused to worship idols, even submitting to a beating rather than yield. She was taken from the school for a time, but we are glad to see her back again.

So we are going on, never doing so well as we know would be possible were we more filled with the Holy Spirit. I hope the Farina Endeavorers will pray very earnestly for their missionaries and for every line of the work. May the members of your Society grow, not only in missionary knowledge and zeal, but in all the directions in which God would have them.

With cordial Christian greeting,

SUSIE M. BURDICK.

SHANGHAI, China, Sept. 28, 1899.

Dr. C. H. West:

Dear Friend:—Your request for a description of our different lines of work should have been more quickly complied with, I am sure; and it is not lack of missionary spirit nor of a desire to awaken a stronger missionary spirit at home that has caused the delay, but rather lack of opportunity. Such a letter always seems like an important piece of work that should be undertaken when there is ample time for thought and carefulness. As that time seems ever in the future, however, it usually happens at last, as in this case,

that a few crowded moments have to be used for it.

My line of work, of course, is mostly medical. We have two medical buildings, a small one for a dispensary and a larger one with wards for in-patients. The larger one is now, and has been for some time, used for the boys' school, as we have no building for that, and it was found impracticable to carry it on at a distance from the mission. So now the medical department occupies the small dispensary building only, and a room in the chapel in the native city as an outside dispensary. My work consists of seeing the sick at the dispensary every morning except Sabbath and Sunday, the latter being spent in study. On Monday and Thursday afternoons I go to the dispensary in the native city. Tuesday and Wednesday afternoons are spent in teaching my student girls. Friday afternoon I study, and Sunday afternoon I have for myself or for visiting my Chinese friends. Besides this I am often called out to visit the sick in their homes, which fills out my time pretty thoroughly.

In the evenings I go to the dispensary to have prayers with the helpers. I also spend part of Sabbath morning with them in Bible study, our services coming in the afternoon.

I have now three student girls, one of whom is paying her own expenses. They are all nice girls, Christians, and do very well in their work. Kwe Iung, our girl who was married in February, is still studying. I think she will make a good doctor by the time she finishes her study. She pleases me very much by the interest which she takes in the work. She goes with me when I am called out to cases where I need some one to help me.

We have many interesting and many pathetic cases. One that I think of was a man who was almost blind from inflammation of the eyes. He said it was caused by crying so much, that he had buried six of his family, every one in fact except himself, during the past year. He said he had nothing to live for, that he was almost reduced to beggary, was very miserable and unhappy and could do nothing, and the thought of his troubles kept the tears constantly flowing. We told him how he might be happy and peaceful at heart even here in the midst of trouble, in the hope of the joy to come, if he would trust in Christ as his comforter, friend and Saviour. He seemed very glad to hear, and eagerly learned a little prayer we taught him. When he came the next time he was better, and anxious to see if he could repeat the prayer correctly. We were surprised to see that he had the meaning all right, although the wording was a little changed. He said he had used it every morning and night and prayed to the true God. We gave him a little tract explaining the way of salvation, and taught him a verse of Scripture. He lives many miles away, and has not come back since then. He seemed much happier than before, and we hope the little seed sown may take root and grow in his heart.

When trouble comes upon them there is nothing for these people but despondency. No hope of anything brighter beyond. I am often called out to cases of opium-poisoning, almost always women. Their lives are so contracted and they have nothing to interest their minds except the thought of how to provide for their bodily necessities, and the rest is filled up with superstitions, religious

and otherwise. At present I am going twice a day to visit a girl who, I am afraid, is dying of typhoid fever. She is a Christian, having been a pupil in a Christian school, but her family are unbelievers. She is so seemingly hopelessly ill that her mother said the other day if she recovered she would be my girl rather than hers. I told her no, that she would be a gift from God to them, for which they should thank him with their hearts and lives. I am praying God to use her as seems best to him, either by death or by life, to draw her parents to him. There are always many sick to take one's sympathies. Will you pray for me that I may be enabled to take them also the news of the divine Physician who is able to save them from the disease of sin and its consequences.

Yours in Christian work,  
ROSA W. PALMBORG.

## OUR MIRROR.

### PRESIDENT'S LETTER.

Dear Young People:

Before we pursue further the important subject of service for the Master, it will be well for us to pause long enough to consider the no less important element of Christian life, that of serious, peaceful communion with Christ as an essential preparation for his service. We see all about us the hurrying world. Everything seems to be geared to the highest tension. The demands of the times compel man, like our modern machinery, to run at a high, even terrific, rate of speed. We are on a century run in our business and professional life; the glory of winning the race is our ambition. Oh that there were some one of commanding voice, and reassuring presence to bid us tarry and take a breathing spell, while he reminds us of strained muscles, shattered nerves and worn-out constitutions in the end.

Even in religion, the church many times reminds one of a great machine, with ever increasing complexity of arrangement, in exact proportion as the human element is magnified, and the divine ignored. Let us go slower, and meditate more.

As these thoughts are being penned, the writer is looking out upon the peaceful blue waters of Lake Michigan, but thinking of Galilee "where Jesus loved so much to be." With what a sweet soothing voice does the Master speak to his children through the silent shimmer of the sea, the twinkle of the stars and the glory of the sunset. They bid us be still, commune and rest.

M. B. KELLY.

5455 MONROE AVE., Chicago, Ill., Nov. 13, 1899.

ROCK RIVER.—It must be long past the time for the "monthly report," but the Corresponding Secretary has been waiting for something interesting to send, but has decided to send what she can before waiting longer. The Christian Endeavor meetings which, for different reasons, had been discontinued during a part of the summer months are now being held at the usual hour, and are increasing both in interest and attendance. The different committees are all at work, and seem to feel that all must do their part, however small, that the meetings may be kept up. A Christian Endeavor box social will be held soon, at which a program consisting of music, papers, songs, recitations, etc., will be presented.

Our Sabbath-school has purchased some

new singing books, the "Banner of Love," and are now being drilled in learning to sing them every Sabbath night.

The Seventh-day Baptist Quarterly Meeting will be held here the last Sabbath in November. Last Sabbath afternoon Rev. L. C. Randolph, of Chicago, preached a very interesting and helpful sermon. Mr. Randolph used to preach for us quite frequently when a student at Milton, also preached his first sermon at this place. Quite a number from Milton, Milton Junction, Albion and Lima were present last Sabbath.

About five weeks ago our pastor, Mr. Tolbert, handed in his resignation on account of poor health. During the nearly three years with us he won the respect and friendship of all, and we appreciate the good his work has done here, and all regret that it was impossible for him to be with us longer. At a church meeting held recently it was decided, by a unanimous vote, that the church extend a call to Edgar VanHorn, at Milton, to act as pastor during the remainder of the year. Mr. VanHorn has accepted the call. We feel fortunate to have secured such a competent helper in our church and we trust and feel that much good will be accomplished during the coming months.

MAUDE E. ROSE, *Cor. Sec.*

ADAMS CENTRE, N. Y.—The Y. P. S. C. E. held an Ice Cream Festival on the church lawn Tuesday evening, Sept. 5. A good time was reported by all.

The Ladies' Aid Society gave a Harvest Supper, Tuesday, afternoon and evening, Oct. 17, in the session-room of the church. A pleasant social time was enjoyed by all present. The net receipts were about \$14.00.

The Social Committee of the Y. P. S. C. E. have planned for a series of socials, the first of which was held at the residence of J. C. Heath, Tuesday evening, Oct. 3, entitled "A Barmecide Banquet." Invitations were sent out, written in poetic style, one verse being sufficient for explanation, with date, place and time; on the inside page the menu was given as follows:

Consomme a la Galop.  
Pressed Tongue, Saratoga Chips.  
Roast Turkey.  
Yosemite Sauce.  
Game.  
Plum Pudding, or Jack Horner's Pie.  
Scotch Marmalade.

One or two of the members being unable to be present, pressed tongue had to be omitted. The remainder of the menu was served to those present. Selections from "Samantha at Saratoga." A short paper on Turkey, a description of Yosemite Valley, and then to keep all good natured, Plum puddings were served to all present, which were made with paper napkins being filled with pop-corn, the four corners brought together and tied with different colored baby ribbon. Each package contained a quotation. A game was also introduced, and a couple of rounds played.

Then came the reading of a Scotch poem, after which all were invited to join in singing Auld Lang Syne. A collection was then taken; receipts about \$2.00. There were a good many young people present, and old and young seemed to have a good time.

The second social of the series was held Thursday evening, Nov. 6, at the home of Mrs. Juliette Crosby, and was called "An Historical Social." The reading of the his-

tory of our flag, and the history of our village, together with a talk on the causes of the English and Boer War, were very interesting. Two solos and a duet were also sung. The program also furnished us with historical information and a historical research which proved to be somewhat amusing. A table containing many ancient relics and curiosities also proved one of its attractive features, as could be seen by the numbers who visited it, to examine the different ancient articles with which it was filled. About forty were present, and all joined in saying that a very pleasant evening had been spent, and that they did not know when one had been more fully enjoyed. A collection was also taken at the close. May all of our gatherings prove to be as pleasant and as well enjoyed as this one.

MRS. F. A. B.

Nov. 10, 1899.

### A MEMORIAL WINDOW FOR ELDER CHARLES M. LEWIS.

The families of deceased pastors, deacons, and other sainted members of the First Alfred church are providing memorial windows to be placed at an early date in the church. No provision is made as yet for a window for Elder Charles M. Lewis, who was, for a few months, pastor of the church, as the successor to Elder Hull.

First, because of the desirability of having each deceased pastor represented by a memorial window, and secondly, because of the high regard in which Elder Charles M. Lewis was held, it seems fitting that a window should be placed in the church to his memory also.

No man of his generation did more faithful work as a pastor and an evangelist than did Elder Charles M. Lewis, and it is believed that there are many people in the denomination whom Elder Lewis baptized, who would like to contribute \$1.00 or more toward this memorial window. As one such person I am glad to start the list, and will be pleased to receive volunteer contributions from all persons interested in this movement. Forty dollars will place a window in the church that will compare favorably with the others that are being put in. All friends who would like to aid in this tribute to one so dearly beloved and so helpful in his influence may send at once their contribution for this fund to Wm. C. Whitford, Treasurer of the First Alfred church, Alfred, N. Y., or to the undersigned.

BOOTHE COLWELL DAVIS.

ALFRED, N. Y., Nov. 10, 1899.

### ANNOUNCEMENT.

Nortonville, Kansas, is situated on the county line of Atchison and Jefferson Counties, on A. T. & Sante Fe Railroad, 17 miles from Atchison and 33 from Topeka, and 65 miles from Kansas City, Mo.

The Country is thickly settled. A large congregation and settlement of Seventh-day Baptists are here, who have a good, large Church Building.

Special Inducements are offered to people of this denomination who desire to make a change and locate here.

Farms can be bought quite reasonable, ranging from \$20 to \$40 per acre, according to improvements and location.

Any one interested in this matter will please write to the undersigned for list of lands and business opportunities offered for sale. Any information desired will be cheerfully given.

For information regarding Church, please write the Pastor, Rev. G. W. Hills, Nortonville, Kansas.

E. T. LEHMAN, Real Estate Agent,

Nortonville, Kansas.

## A SERMON ON TOBACCO.

BY REV. J. LEE GAMBLE.

Text: 1 Pet. 2: 11, "Abstain from fleshly lusts that war against the soul."

[Concluded from last week.]

IV. *At War With Social Amenities.*

1. The habit is uncleanly, as its devotees allow. When first introduced into England and France, the tobacco user was required to carry a little spittoon, and in it put saliva and ashes and cigar stump. The uncleanness is admitted by all to-day, unless by the most besotted. "I love my pipe, but despise myself for using it," is the sentiment of many. Charles Mackey, LL. D., editor of the *Glasgow Argus*, the *London Illustrated News*, and other papers, was in this country as war correspondent during our Civil War. He wrote that he was disgusted by the all-surrounding and everlasting spitting going on everywhere. One day a Congressman asked him, "Whom do you consider our greatest General?" He replied at once, "General Spit." And when he saw the streets of our cities and towns soiled with the vile expectoration through which ladies must drag their skirts, no wonder he exclaimed: "Oh, filthy Americans!" The habit leads to slovenliness. When a young man begins, he may be scrupulously neat and clean; no one perhaps would suspect that he uses the weed. But in a few years you may see the black streaks down the corners of his mouth, and the stains on his garments.

2. This habit renders the user offensive to most ladies and many men. Everything about a smoker smells bad and renders him repulsive to all persons of cleanly habits; it is only custom that makes it at all tolerable. A minister, now prominent, was once invited to leave a sick room to which he had been called to give comfort and counsel, because the tobacco odor about him was suffocating and distressing to the sick one. He went home, took a bath, changed his clothes, went again and fulfilled his office in the sick room, and parted company forever with tobacco. A presiding elder made a call at the home of a preacher, and when he had gone, the pastor's wife had to open all the windows and doors for a long time, and then it seemed almost impossible to get rid of the stench. The man himself was all the while no doubt unconscious of his offensiveness. The general offensiveness is evidenced by the fact that smoking is not permitted on elevated railroads, nor on many street cars. On ferry-boats the fullest side is the one where smoking is prohibited. And on all railroad trains there is but one car, and that generally a very filthy one, where the smoker must go for his indulgence; banished from his family and the refining society of ladies, to a place foul with the polluted breath of others, and probably in the midst of profanity and gambling. It is said of an otherwise very popular lecturer that he was never invited the second time to any home for entertainment, because of his tobacco habit. In entertaining the New York Methodist Conference, of over 300 preachers, the best families are accustomed to ask that no tobacco-using minister be sent to their homes. All this, as well as many other things, goes to show how offensive is the smoker to clean people.

3. One of the most serious charges against this habit is that it renders its devotee dis-

courteous and indifferent to the rights and claims of others. The sense of refinement is destroyed, and he soon learns to think of himself alone. He ignores the possibility of offending others by forcing them to inhale the nauseous fumes. He forgets that others have rights, the right at least to pure air. The tendency of this habit is to render the smoker unrefined and discourteous to ladies. A gentlemanly appearing man in a stage-coach asked a lady if smoking was offensive to her. She replied that it was. He responded, "It is to some," and proceeded to light his cigar.

Quaker: "Sir, thee seems well-dressed, and would not demean thyself to any ungentlemanlike action, would thee?" Young man: "Certainly not." Quaker: "Suppose thee invited me to thy house, thee would not think of offering me thy glass to drink out of after thee had drank out of it thyself, would thee?" Young man: "Abominable. No. Such an offer would be most insulting." Quaker: "Still less would thee think of offering me thy knife and fork to eat with, after putting them into thy mouth, would thee?" Young man: "To do that would be an outrage on all decency, and show such a wretch was out of the pale of civilized society." Quaker: "Then, why should thee wish me to take into my mouth and nostrils the smoke from that cigar, which thou art sending out of thine own mouth?"

Smoking is causing an increase of this lack of refinement and courtesy. Dr. Prime once said: "I have observed this summer great increase in the numbers of men who have lost their sense of delicacy in the matter of smoking. In every hotel where I have been the men pay no attention to the ordinary rules of civilization in this respect. Many by the use of tobacco have lost that refinement of sensibility which is essential to the appreciation of this criticism."

4. Furthermore, this habit tends greatly to the cultivation of selfishness. Husbands and fathers, through their appetite for tobacco, are led to deal in a supremely selfish way with those they love and otherwise treat with kindness. A Mr. Jones and his wife, of Nebraska, enter a store. Mrs. Jones says she needs a new dress, and asks her husband if he cannot buy her one. He says she certainly needs one and ought to have it, and asks her what it will cost. She replies that the goods she has selected will cost six dollars. He said: "Well, Ma, money is rather scarce; don't you think you can get along awhile without it?" She meekly answered, perhaps she could; and turned away with a sigh. In a few minutes he asked the clerk if he had any more of that good old Virginia tobacco. The clerk said he had, but it was nearly gone, and the price was coming up. He asked the price, and when told it was two dollars per pound, he said he guessed he would take five pounds for fear he couldn't get any more at that price. A father and mother stood by a fruit stand. At their side, in a wagon, was their invalid child who plead for an orange. The mother said: "I wish you would get him one; it would do him so much good." The father said, in a kind tone of voice: "I can't do it; money is too scarce." And the next moment he threw down a dime and called for a paper of tobacco. Neither of these men meant to be unkind; they both loved their families; but the worship of their idol had brought to

them a supreme selfishness of which they seemed to be unconscious.

Every smoker may not be chargeable with all that has been heretofore named, and may not yet run to all these excesses; but he is in the way thereto, and even now, by his habit, however moderately indulged, lends his sanction to it all. His example favors it, and he cannot conscientiously condemn and reprove its excesses.

V. *This Habit is at War With Holy Scripture.*

1. It is at war with Christian stewardship. "Why do ye spend your money for that which is not bread?" A man is accountable to God for the use he makes of his possessions. Waste is a sin. A certain church gave one year \$841 to spread the gospel at home and abroad; while the same year 67 of its members used up \$845 in tobacco. A church in Pennsylvania, during a three-years' pastorate, gave for all gospel purposes \$2,547.90. Within the same period eight stores in that place sold \$11,000.00 worth of tobacco to consumers; and two hotels sold cigars and drinks to the amount of \$12,000.00 There was but the one church in that place, and the whole community contributed to its support. What a lesson on Christian stewardship!

2. The Holy Scriptures require cleanliness of body as well as purity of heart. "Present your bodies a sweet-smelling sacrifice, holy and acceptable unto God." "Have your hearts sprinkled from an evil conscience and your bodies washed with pure water." "Cleanse yourselves from all filthiness of flesh and spirit." "Touch not the unclean thing." "God hath not called us to uncleanness, but unto holiness." Cleanliness is certainly a very important part of godliness; and as all Christians acknowledge tobacco-using to be a very filthy habit, it should never be indulged by them.

3. This habit is at war with a good conscience, which we are again and again commanded to have and keep. Tobacco affects the moral faculties, causing paralysis of conscience and moral perception. This is shown by the deceptive style of reasoning employed by tobacco slaves. The victim cannot candidly and impartially and coolly consider his own habit. He is apt to become offended with one who calls it in question.

4. The use of tobacco is at war with Christian consistency. This is a rare jewel, of great value, and essential in Christian character and life. The Christian professes godliness; he ought therefore to see that he has the habits of godliness. A tobacco-user was pleading with one to abandon intoxicating drink. He was asked if he thought it quite consistent to plead thus while guilty of a habit equally useless and harmful. A clergyman snuff-taker was trying to reform a drunkard. The latter said: "Give up your snuff and I'll give up my rum." As we have seen that the rum-shop and the cigar-shop stand side by side, and often are one, consistency calls loudly upon the Christian to avoid the one as well as the other.

5. Tobacco-using is at war with a good example and influence. For this we are accountable to God. "Let your light shine." Paul says: "God shall be magnified in my body." Is tobacco-using a good example? What father wishes his children to use it? Is it not awful to set an example which may be efficacious for the ruin of others! An example

which leads to bondage instead of liberty! The Bible rule is: "If meat cause my brother to stumble, I will eat no meat as long as the world stands." Lay this to heart, and see that your example is for purity, and freedom from bondage. No tobacco-user can say: "Follow me as I follow Christ." A boy once said to his father: "When the bishop was preaching against tobacco this morning, I knew he did not mean you nor Mr. Suydam nor our minister." Happy the lad who, when tobacco is denounced, can look up in the face of his father and say, "I know he did not mean you."

6. This habit is at war with the full surrender of the will to God, as required in Holy Writ. "Bring every thought into captivity to Christ." "Submit yourselves to God." Self-denial is the great gospel lesson. Can the will be given to God if it is in the chains of habit? This habit is abject moral slavery. What a shame for man, made in the image of God, to be a willing slave to a gross habit! "I have been a slave to tobacco for twenty years, and shall die a slave," said a tobacco-user. Are such following the self-controlled Saviour, who said, "If any man will be my disciple, let him deny himself?" Can a man be bound to this or any habit, and yet preach or profess a gospel of deliverance—able to break every chain? How can he? Paul said that, lest he should be a castaway, he had to keep his body under. Is this done by the slave of fleshly lusts?

7. What does the Holy Spirit think of this habit? What is his attitude toward it? Is he repelled or attracted by it?

(1) Will he dwell in an impure temple? "Your body is the temple of the Holy Spirit." "If any man defile the temple of God, him shall God destroy."

(2) His work is to destroy the old nature, and implant the new. Certainly tobacco belongs to the old nature, to the fleshly lusts. And the Spirit has said, through Peter, "Abstain from fleshly lusts which war against the soul."

(3) What is the Holy Spirit's leading on this? We know none he has ever led to use it or to sell it. We know many he has led to give it up. The Christian must be led by him. "If ye live after the flesh, ye shall die; but if ye through the spirit do mortify the deeds of the body, ye shall live. For as many as are led by the spirit of God, they are the sons of God." "Walk in the spirit and ye shall not fulfill the lusts of the flesh." "They that are Christ's have crucified the flesh with the passions and lusts thereof." We can easily interpret these Scriptures by the known leadings of the Holy Spirit. That he does, when petitioned, take away at once the appetite for tobacco, there are many instances on record. These show his view of the habit. It is a fact well attested that every tobacco-user who comes to feel the need of a clean heart, and the indwelling of the Holy Spirit, is always led to give up the unclean habit. An old man of seventy years, in Deposit, N. Y., who had used the weed from boyhood, while seeking the blessing of a clean heart, was shown that he must give up his tobacco. He did so, received the blessing, and was immediately delivered from all appetite for the indulgence. A physician was convicted of its sinfulness by a voice saying, "That is not the way to glorify God. Stop, and stop now." From that hour he abominated the sight and

smell of it. A Methodist class-leader, tobacco-user for forty years, long sought for a deeper work of grace. He felt that the tobacco was in the way, and asked the Holy Spirit to deliver him. He said: "From that moment all desire left me, and I have ever since hated what I once so fondly loved." A prominent business man said the Lord showed him it was a sin for him to use it, and said, as by an audible voice, "Follow thou me." He then saw he must give up it with all his idols. He thought that the habit of thirty-three years would be hard to overcome. But, asking for the Holy Spirit's help, the desire was taken away at once, never to return. A similar experience has been that of many others: a prominent member of a Brooklyn church; a minister of eminence; the president of a Y. M. C. A. in Vermont; an editor in Tennessee; an old sailor; and many others that might be named.

When the Holy Spirit so convicts men, and so delivers them, he shows very plainly how he regards this habit. So the Bible and Christian experience agree. A minister preached on this subject in a certain place, and a church member gave up his tobacco for a month or six weeks; but when the unbroken appetite pressed him sorely, he said he asked God if he might use it, and that the Lord told him he might. There is but one answer to such a case, and that is Psalm 106: 15. It is an affront to God to ask permission to continue in something which he has already pronounced against in his Word; and when a man does this the Lord grants him his request—but sends leanness into his soul.

#### CONCLUSION.

1. In view of all that has been said, is the use of tobacco pleasing to God? Is it a sin to use it? We must conclude that it is a sin to one who believes it wrong; and he can have no peace with God until it is given up. It is a sin to any one who is in any doubt about it; for "he that doubteth is condemned if he eat." It is a sin to one who knows it to be useless and harmful to himself and to others. If useless and harmful, it is a sin as a wicked waste of money. It is a sin if it interferes with one's influence or impairs his usefulness. It is a sin as inflicting a physical if not moral taint on unborn offspring. It is a sin as defiling to the body, the temple of the Holy Spirit. How can the tobacco-user obey such Scripture commands as, "Glorify God in your body," and "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God"?

2. Or again: If Thomas Jefferson was right in saying, "It is a culture productive of infinite wretchedness"; and if it is "a poison which destroys body and mind, wastes vast sums of money, and renders the person of the user unclean and repulsive"; does the Holy Spirit approve and bless the culture or sale of such an article? Suppose you do lose money by refusing to touch, taste or handle it! If there is any basis of truth in the picture of Satan as "A mighty hunter with his bloodhounds, rum and tobacco, on the track of our boys, fathers and brothers!" who would care for a share in the profits of the business? If it is contrary to the Spirit and Word of God, it will sooner or later prove a curse to any one who touches it. If it is shunned for Christ's sake and the good of fellow-men, God is able to bless more abundantly all your other business. But suppose you do lose dollars and cents! It is not necessary that you make money. There are other things of far more value. It is necessary to please God, to do good, to save your own soul, and set an example that will be wholesome for others to follow. These things are necessary in the light of the judgment day.

When Pompey would cross from Africa to Rome and the sailors shrank from launching out on the tempestuous sea, lest he should be

swallowed up in the angry waters, he exclaimed: "It is necessary for me to go; it is not necessary for me to live."

Whether we live or die, whether we make money or not, it is of momentous importance that we avoid in use and in business that which injures health, weakens mental powers, wastes money, mars influence for good, dulls moral sense, makes unclean and repulsive, and prevents that sanctification of body, soul and spirit required by the Word of the Holy God.

Who can estimate the worth of having the consciousness that all your habits are pleasing to God; that your business handles nothing that is in any way injurious to your fellow-men; that God's rich blessing is upon all you do,—that all you do, in word or deed, is done in the name of the Lord Jesus and to the glory of God.

#### NEWS OF THE WEEK.

The Boer forces in Natal Colony are preparing to follow up their successful attack on the armored train by an attack on Estcourt, and it was rumored in London, Nov. 17, that the British garrison may fall back from that point, the reinforcements not yet being available for the defence. The situation at Ladysmith remains a mystery, but General White is in control of the place. More than 23,000 troops have been landed at Cape Town, and over 9,000 have been dispatched to Durban for the relief of General White's forces at Ladysmith. Advices from Zululand testify to the growing uneasiness of British residents, whose stores are looted by the Boers, with the result that the Zulus are growing insolent, giving rise to a fear that they may attack the unarmed British population.—A highly successful entertainment in aid of the fund to send a hospital ship to South Africa was given by American women in London.—The columns of Generals Lawton and MacArthur continued to advance in Northern Luzon, being cordially welcomed by the inhabitants of the towns which they occupied.—Two German steamers are reported to have the Hamburg-American liner Patria, abandoned on fire in the North Sea, in tow.—The sugar planters of the Cienfuegos district, Havana, have appointed a special committee to represent their interests at the annual banquet of the New York Chamber of Commerce. The committee will also visit other trade centers and endeavor to obtain lower duties on Cuban sugar at ports of the United States.—Fifteen hundred tons of soft coal have already been consumed in a fire in the Erie coal pockets at Sparrowbush, Orange County, N. Y. The fire started from spontaneous combustion, and is still burning.—The second death from diphtheria at the Children's Home at Middletown, N. Y., occurred there Nov. 18. The institution is under quarantine.—The Horse Show is at an end, after achieving as great a success, from whatever point of view comparison is made, as has been attained in any previous year. Numerically the attendance has been fully up to the average, while the social support given to the show this year has effectually refuted the idea that the interest of society in the horse carnival was waning, or that the day of the horse as an attraction for the multitude had gone by.—No change in the condition of Vice-President Hobart is reported. He sleeps fairly well and partakes of solid nourishment at three meals a day. It is believed that Mr. Hobart is again growing weaker, although but little change is apparent as far as general appearance is concerned. It requires more effort to remove him from the bed to the window than it did a few days ago.



# ROYAL BAKING POWDER

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made in England by Sir Robert Nansel, and the Duke of Buckingham, who became interested in a glass factory at Lambeth for manufacturing plate glass for mirrors.

During all these years the metallic coating on glass for giving it the properties of a mirror was called "silvering," a misnomer, for no silver was used; it was simply applying a thin amalgum of tin and mercury. This was done on a perfectly flat and polished slab of stone, having a gutter around the outer edge. On this horizontal stone table was spread a thin sheet of tin foil, having a ledge around the outer edge in connection with the gutter. A small quantity of mercury was rubbed lightly over it to remove the dust and impure tin, then mercury was poured upon it to about one-fourth of an inch in depth, when the glass was slid on from the side over the surface of the mercury and weighted down. After about a day the mercury was drawn off gradually, when enough mercury adhered so that in about a month it could be removed and finished.

In 1840, the silver was first used in the process of silvering, and has been in use since, in two ways, known as the hot and cold process. The hot process was discovered by Baron Justus von Liebig, a celebrated German chemist, in 1835. Baron Liebig found that on heating aldehyde with an ammonical solution of nitrate of silver in a glass vessel, a brilliant deposit of metallic silver was formed on the surface of the glass.

For the cold process two solutions are prepared; the first contains the silver salt, and the second a solution of inverted sugar; when all is ready these solutions are stirred quickly together and poured evenly over the glass, when in about seven minutes it becomes transparent, and the silvering is complete.

These two processes, with various modifications, have continued in use to the present.

Science can never let an industry alone; must always be meddling, suggesting, advising, and changing; so now here comes an improved process for silvering looking glasses after this fashion. Place a glass on a table heated to a temperature of 220 degrees F. Prepare a solution, composed of four ounces of nitrate of silver dissolved in nineteen ounces of water, two ounces of tartaric acid, and three ounces of strong water of ammonia. This mixture is then poured on the glass and allowed to remain about an hour, when the glass is tilted and the surplus drained off. The surface is washed with distilled water, then allowed to dry at a temperature of ninety degrees for half an hour, then covered with a coat of shellac varnish, and over this a coat of paint, when the looking glass is ready for its frame.

It is claimed that this process will produce the glass complete in one-tenth part of the time, and for one-fourth part the cost of material, and the same for labor. How large a glass can now be made in New York or the world I do not know!

## MARRIAGES.

KENYON—ECCLESTON.—At Ashaway, R. I., November 9, 1899, by the Rev. C. A. Burdick, Mr. Harold M. Kenyon and Miss Cora F. Eccleston, all of Ashaway, R. I.

## DEATHS.

CARTWRIGHT.—November 6, 1899, at Cartwright, Wis., David W. Cartwright, in the 86th year of his age. A sketch of his life will soon appear in the Historical and Biographical Department.

BURDICK.—In Westerly, R. I., Oct. 26, 1899, Mrs. Rosina Burdick, aged 71 years and 21 days.

Early in life Mrs. Burdick accepted Christ and united with the Pawcatuck Seventh-day Baptist church, of which she remained a faithful member till her death. For some years she had been greatly afflicted with rheumatism, but bore her suffering with Christian fortitude until God called her to a home where suffering is unknown. She leaves three sons and one daughter, together with many relatives and friends, to mourn her loss. S. H. D.

MAXSON.—In Westerly, R. I., Nov. 12, 1899, Mr. Jonathan Maxson, aged 83 years, 9 months and 17 days.

For nearly sixty years Mr. Maxson has been an active member of the Pawcatuck Seventh-day Baptist church, being one of its charter members in 1840. For over forty years he has been a member of the Seventh-day Baptist Missionary Board. He has always wielded a strong influence for righteousness and truth, and will be greatly missed in the church, the community and the home. His wife, three sons, two brothers and one sister survive him. A fuller account of his life and work will be given later. S. H. D.

WALTERS.—Adaline Adelia Walters was born in Linn, Wis., Sept. 4, 1852, and died in Chicago, Ill., Nov. 8, 1899.

She was the youngest of six children born to Thomas and Alzina Maxson Walters, her mother being the daughter of Deacon Alfred Maxson, and the first of this group of brothers and sisters to pass from this life. She passed all her life in Walworth until about 15 years ago, when she removed to Chicago, where she has since resided with her sisters, being with Mrs. Randolph at the time of her death. For many years she was in delicate health, gradually declining until she became a confirmed invalid. For the last six years her illness brought great pain and sufferings, yet under all these afflictions she was very patient and uncomplaining. She made a profession of religion and was baptized by Eld. James Bailey Dec. 31, 1870, and united with the Walworth Seventh-day Baptist church, of which she has since remained a worthy and faithful member. She often wished she were able to attend the Sabbath services of the church of like faith in Chicago, but was prevented from enjoying this privilege by her illness. Of late she has greatly enjoyed the visits of Pastor Kelly, and has taken much comfort in reading the SABBATH RECORDER. Although her death occurred very suddenly, yet she was ready and looking for the change. She retained her consciousness to the last and passed peacefully and triumphantly to her final rest. Funeral services at Walworth Nov. 11, conducted by Rev. S. L. Maxson. Text, 1 Cor. 15: 49. Interment at the Cobble Stone Cemetery. S. L. M.

## WANTED!

The following Publications are needed to complete the work of placing our printed matter in permanent form: After binding, they are to be placed in the Libraries of our Schools and Publishing House. Any one who can furnish any of these, and will do so, will thereby help a good purpose. Send to J. P. Mosher, Manager, Plainfield, N. J. All charges will be paid at the Publishing House.

- Conference Minutes, 1897-1899.
- Seventh-day Baptist Register, Vol. 1, No. 4.
- Sabbath Visitor, Vol. 1, No. 20.
- "   "   Vol. III., Nos. 28, 51.
- "   "   Vol. IV., Nos. 48, 44.
- "   "   Vol. V., Nos. 28, 38, 40, 42, 49.
- "   "   Vol. VI., No. 50.
- "   "   Vol. XI., No. 44.
- Sabbath Recorder, Vol. XVI., Nos. 37, 51.
- "   "   Vol. XVII., No. 27.
- "   "   Vol. XVIII., No. 22.
- "   "   Vol. XIX., No. 21.
- "   "   Vol. XX., Nos. 28, 26, 31, 35.
- "   "   Vol. XXI., Nos. 1, 51, 52.
- "   "   Vols. XXII-XLVI., entire.

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.

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## Special Notices.

### North-Western Tract Depository.

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

THE Sabbath-keepers in Syracuse and others who may be in the city over the Sabbath are cordially invited to attend the Bible Class, held every Sabbath afternoon at 4 o'clock, at the residence of Dr. F. L. Irons, 224 Grace 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. M. B. Kelly, 5455 Monroe Ave. Mrs. NETTIE E. SMITH, *Church Clerk.*

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. I. L. COTTRELL, *Pastor.*  
201 Canistota St.

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.*  
1279 Union Avenue.

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, Stanley Villas, Westberry Avenue, Wood Green, London, N., England. Sabbath-keepers and others visiting London will be cordially welcomed.

Sabbath literature and lectures on the Sabbath question may be secured by addressing Rev. W. C. Daland, Honorary Secretary of the British Sabbath Society, at 31 Clarence Road, Wood Green, London, N., or, Major T. W. Richardson at the same address.

THE next session of the Ministerial Conference of the Seventh-day Baptist churches of Chicago and Southern Wisconsin will occur at Rock River, on Sixth-day, Nov. 24, 1899. The following program has been arranged:

1. How may the interest in our Bible-school work be increased? W. B. West.
2. What improvement, if any, can we, as churches, make in our present methods of work and worship? G. W. Burdick.
3. Exposition of Ezekiel, chapters 40-48. S. L. Maxson.
4. What are the dangers which threaten the church to-day, and how can they be averted? A. B. Campbell.
5. Is membership in secret societies, such as Masons, Oddfellows, etc., conducive to spirituality? and what advantages accrue to the church if the fees, dues, etc., which are paid to those orders were contributed to the work of the church? J. W. Stillman.
6. What has been the comparative history of missionary and non-missionary churches and denominations? L. A. Platts.

S. H. BABCOCK, Sec.

