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PLAINFIELD N J

NOVEMBER 30, 1896.

WHOLE No. 2701.

COURAGE.

BECAUSE I hold it sinful to despond,
And will not let the bitterness of life
Blind me with burning tears, but look beyond
Its tumult and its strife;

Because I lift my head above the mist,
Where the sun shines and the broad breezes blow,
By every ray and every raindrop kissed
That God's love doth bestow:—

Think you I find no bitterness at all?
No burden to be borne, like "Christians" pack?
Think you there are no ready tears to fall,
Because I keep them back?

Why should I hug life's ills with cold reserve,
To curse myself and who love me? Nay!
A thousand times more good than I deserve
God gives me every day.

And in each one of these rebellious tears
Kept bravely back he makes a rainbow shine;
Grateful I take his slightest gift, no tears
Nor any doubts are mine.

Dark skies must clear, and when the clouds are past,
One golden day redeems a weary year;
Patient I listen, sure that sweet at last
Will sound his voice of cheer.

Then vex me not with chiding, let me be.
I must be glad and grateful to the end.
I grudge you not your cold and darkness—me
The powers of light befriended.

—Celia Thaxter.
Sabbath Recorder.

L. E. LIVERMORE, Editor.

[Vol. III. No. 48.

WASHINGTON,

March 12, 1899.

SABBATH RECORDER.

WRITERS OF THE PAST.

The past thirty years the work of the Young Men's Christian Association has been greatly blessed and prospered. The thirtieth anniversary was recently celebrated, and many valuable statistics were then presented. Its membership is now 263,298.

Thirty years ago there was not a single building owned by the Associations. Now there are 315, valued at $16,759,800. Last year the expenditures for carrying on their work amounted to $2,088,442. They have 495 gymnasiaums, 799 reading rooms, 355 educational classes, with 25,886 students, and 762 Bible-training classes. Among the Indians there are 43 Associations, 61 among Negroes, 108 for railroad men, and 480 for college students. Great numbers of young men are annually saved from an idle and vicious life through this powerful agency, while the uplifting influences of these Christian Associations are felt throughout the cities and communities that are favored with them.

It is well known that the Christian Statesman, sustained by a strong constituency of educated and innocent folk, is making strenuous efforts in this country to unite church and state in an unholy alliance, for the avowed purpose of compelling men to practice certain religious observances contrary to their own honest convictions. While this attempt is being made here, in Europe, where religious liberty was long ago crushed out by the union of church and state, through Roman Catholic influence, both clergymen and laymen are uniting in what is called a “Churchman's Liberation League,” to effect a separation of church and state, alleging that the “connection has become injurious to the spiritual interests of the church and a hindrance to the progress of true religion.” Since the movement in this country to promote such perfect accord with the wishes and purposes of the Catholic church, it is no wonder Catholics watch with this indication of Protestant degeneracy with such evident satisfaction. When the government is fairly committed to this evil, the Catholics will have gained, chiefly through Protestant blindness, their long-coveted purpose of church domination. And then, with many Catholic officials in congress, in state legislatures, and in official positions elsewhere, supported by a powerful church constituency throughout the United States, it will not be a very difficult task to secure legislation that will divert public funds from their legitimate channels, extend Catholic influence, and crowd out these very Protestants that are now unwittingly putting this power within their own grasp.

BISHOP JOHN H. VINCEN T is about the last man we would suspect of being unsober in the presence of the infidel. He who does Christian faith. Still even he has been accused of a breadth of view, which in the minds of some heresy hunters, borders on unsoundness. It is alleged that the bishop said, at a meeting at Chautauqua last summer, “The divinity of Christ is not the theme of the Christian faith.” A Presbyterian clergyman, who says he heard the statement, published it in a paper in Louisville, Ky., and it was copied by the Presbyterian Banner of Pittsburg, and the Presbyterian, of Philadelphia. Dr. Buckley, of the New York Catholic Advocate, wrote to Bishop Vincent, asking him if the report was true, and received the following telegram: “The quotation sent is a gross misrepresentation. It could scarcely more perfectly misrepresent the Bishop in spite of denial, the Banner reffirms the charge, and states that ‘At least four Presbyterian ministers, and a very intelligent lady from Pittsburg and its neighborhood, were present at the time, and declare that the bishop said what is characteristic of him.’ There is clearly a misunderstanding somewhere. We are slow to believe that either Bishop Vincent or his accusers design to misrepresent each other. Perhaps a little less haste to report an unfavorable impression, and a little more charity and respect for so great and good a man as Bishop Vincent is believed to be, would have averted this undesirable controversy. If Bishop Vincent ever designed to make the statement quoted, he would not deny it. But if he did not, and, therefore, persist in crowding him to the wall will generally be regarded as a very ungracious act. At the battle of Trafalgar two officers became engaged in an angry altercation, when the commanding general taking each by the hand, and placing the hands of the contending officers together, said, ‘Look! Yonder is the enemy!’ So when Christians disagree, if they would turn their eyes to the common enemy they would soon cease their unprofitable contentions.

THE SECOND COMING OF CHRIST.

The Scriptures make many references to the second coming of Christ as an event certain to take place. While the awe-stricken disciples stood gazing into the heavens, where their ascending Lord had disappeared, they were told, by the “two men in white apparel,” that “This Jesus which was received up from you into heaven shall so come in like manner as ye beheld him going into heaven.” (R. V.)

First. There are many passages which teach the coming of Christ to individuals and churches in ways that cannot be construed to refer primarily to his final coming. Such passages are in Matthew 24: 23, 27, 34. The latter verse reads thus: “Verily I say unto you, This generation shall not pass away, till all these things be accomplished.”

Second. Other passages affirm his personal second coming. Amid the din of the Word, the voice of the archangel, with the trump of God; and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord.” (1 Thess. 4: 16-17.)

Third. As to the time of the second coming, neither Christ nor the apostles taught definitely when it should be, but on the contrary declared that “no man knoweth.” They did speak of great things that must be accomplished before that greater event should transpire. Many of these prophecies have been transpiring all along the ages since these words were uttered. Matt. 24: 26, declares, “But of that day and hour knoweth no man, no, not the angels, but my Father only.” Acts 1: 7, “And he said unto them, ‘Ye shall receive power, after the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.’ ”

Fourth. There are many able writers and interpreters of prophecy concerning the second coming, and there is also a wide difference in their conclusions. Two prominent theories are put forth, called the pre-millennial and the post-millennial. Many people believe the Scriptures teach that Christ will come and establish his reign of a thousand years upon the earth, and at the close of this period the resurrection of the wicked, and judgment, will immediately follow. But a much larger number of scholars and interpreters of prophecy believe that the millennium is connected with the church and church ages, and that the second coming of Christ is to be prior to the second coming of Christ. One passage (Rev. 20: 4-10), seems to teach the contrary, in its most literal interpretation. But many other passages seem to teach that the second coming of Christ is immediately connected with the resurrection of the just and the unjust, and with the general judgment. Matt. 16: 27, “For the Son of man shall come in the glory of his Father with his angels; and then shall he reward every man according to his works.”

Chapter 25: 31-35, “But when the Son of man shall come in his glory, and all the angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all the nations; and he shall separate them one from another, as he separator seareth the sheep from the goats.” See also John 5: 28, 29; 2 Thess. 1: 6-10; 2 Pet. 3: 7, 10. Compare Rev. 20: 4, 5, 6, 7, 9, 10; and Matt. 13: 31, 32, the parable of the mustard seed, and the parable of the leaven, it would seem that we are justified in believing that the principles of Christianity are to become extended and superior to result in the subjugation of evil and the millennial supremacy of the kingdom of Christ during the present dispensation, and after that the personal coming of the Saviour to the judgment. Those who are looking for the immediate and literal coming of Christ will overlook the fact that the gospel must first be preached to all nations. But some maintain that it has already reached all nations, and that it is not required to reach all the people of all nations. God evidently is not in such haste as such men would have us believe; the Bible says, “Go disciple all nations,” would hardly be satisfied with the return of those whom he had thus commissioned, saying, “We just preached on the coast to a few, but enough to say we had preached the gospel to the nations.” Churches should either the prophecies or the commission or the evident spirit and purpose of the gospel to say that it
has already been preached to all nations and therefore the Saviour must now come in fulfillment of prophecy. That would hardly satisfy the prophecy of Daniel relative to "the stone that smote the image and became a great mountain and filled the whole earth;" nor the mustard seed; nor the leaven; nor the word of the Lord through his prophet Isaiah: "So shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." There are great things for the gospel yet to accomplish, and it may take many years and many generations of men, even before the glad millennium dawn.

NEWS AND COMMENTS.

A great famine has been sweeping over India; 300,000,000 people are deeply anxious for the bread question for the next few months.

Thanksgiving has passed, but the giving of thanks should remain and be a prominent characteristic of Christian life every day in the year.

The great revival movement in New York City is increasing. It is hoped that it will become a great movement for good in the city and surrounding cities this winter.

It seems to be settled that the electoral votes for Wm. McKinley for President count up 272, while those for W. J. Bryan would be 175, making McKinley's majority 97. His popular majority was 800,000.

A call has been issued for a "Sabbath Rescue State Convention," to be held in Des Moines, Iowa, Dec. 1-3. If the convention shall help in rescuing God's Holy Sabbath from desecration, all ought to rejoice.

Earnest efforts are to be resumed at the opening of the next Congress to secure restrictive immigration laws. Unquestionably some in this direction is an absolute necessity to guard against this great menace to our country.

At the National Convention of the Woman's Christian Temperance Union, recently held in St. Louis, Miss Frances E. Willard was re-elected president. The "Woman's Bible" was given a cold shoulder, the convention deploring its publication.

At Point Arena, Cal., Nov. 23, twenty-three men were rescued after clinging to a wrecked vessel for twenty-seven hours. The rescue was effected at great hazard to the lives of the rescuers. The unfortunate sailors were almost exhausted when reached.

Edison's experiments with the blind have given him great encouragement that wonderful developments in this line will appear within the next two or three years. Already some who were totally blind have been helped to distinguish between light and darkness.

Senator Raines, of New York Legislature, is not at all pleased with the working of his famous liquor law in New York City, because of the failure of the police to enforce the restrictions. He says there are between 5,000 and 7,000 places now selling without a license.

The W. C. T. U. Convention, recently held in St. Louis, voted to send a letter of thanks to Mr. and Mrs. McKinley for their energetic expression of interest in the drop of liquor, enter the White House during their term of service. Mr. McKinley is practically and theoretically in favor of total abstinence.

At Corning, N. Y., Nov. 23, a retired businessman of wealth was fleeced out of $2,800 by two confidence men. Under the pretext of buying one of his farms he was induced to draw money out and engage with them in a three-card trick game, resulting as above. Moral: Be careful about trusting strangers with your money.

After being some time apparently advancing upon the insurgents, but his whereabouts a mystery, General Weyler returned to Havana. He had given out word that he was going to meet Macao, the leader of the insurgents. Many people hoped he would. In that event he would probably not have returned to Havana—as soon as he did.

Another bank defaulter turns up. This time it is the First National Bank of Lebanon, Penn. The cashier, John H. Hoffer, confesses to his embezzlement. The deficit amounts to nearly $110,000. The statements made have covered a period of six years, and yet the Bank has been examined many times without discovering the discrepancy. The directors have assumed the loss, and the Bank goes right on doing business.

Two columns in the Sunday-Times Herald, Chicago, Nov. 22, are devoted to the "Knell of Orthodoxy," as sounded by the Jewish Rabbi, Dr. Emil G. Hirsh, who has abandoned the rabbinical work to his new undertaking. He says a point in his address gave the following six remarkable reasons why Sunday should be observed.

(1) For many Christian reasons.
(2) Because it was the law of the Decalogue.
(3) Because it was the law of Christ.
(4) Because it was the law of the church.
(5) Because it was the law of state.
(6) Because it was the law of nature written in our bodies.

The enterprise proposing to establish a Commercial Travelers' Home in Binghamton, N. Y., is progressing finely. The people of Binghamton donated the grounds, containing 100 acres, situated on South Mountain, one mile from the business centre of the city, and then added $15,000 in cash. The building will be a magnificent one, costing $150,000. Arrangements have been made for holding a Commercial Travelers' Fair in Binghamton on Saturday and Sunday, Dec. 21 and 22. This Home is incorporated by the Legislature, and its object is to "provide a home, lodging and hospital for the care, maintenance and relief of worthy indigent commercial travelers, their dependents, widows and infant children, and to build, furnish and maintain in connection with it a school and a hospital. This worthy enterprise is deserving of the liberal consideration of the public.

CONTRIBUTED EDITORIALS.

BY J. C. RANDALPH, CHICAGO, III.

Waiting for Papa.

Away out at the corner of Michigan Avenue and 1038 Street, Chicago, two trolley lines intersect. The houses are few and far between, a saloon stands on the corner. On the bleak prairie there the other night stood a mite of a boy. He could not have been over six or eight years old. His clothing was cheap and his short trousers were patched. The only coat he had was of a tattered handkerchief. But, then, he was not thinking about the cold—he was waiting for papa. His face fairly shone with expectancy as he looked out the window for his father who was coming by. It was only the nearest fragment of a leaf from human life; but as the lightning bridged the distance between me and my own fireside, I could not forget the brave face with its look of wistful longing. How delighted the little fellow would be when papa should finally come! How he would slip his hand in his and trot contentedly along by his side, looking up into his face occasionally to see if it were not too good to be true. How he would appreciate the love and loyalty of his child. And God in his infinite mercy bless the boys who have no father to wait for.

A Picture of the Human Heart.

How many men live their lives through waiting, waiting for something which never comes. The heart, like the new-created world, is "without form and void, and darkness is upon the face of the deep." Until the Spirit of God moves upon the face of the waters, the soul cries out for something better than it has in its own unaided self. Perhaps the longing is unconscious—subconscious. Men and women do not themselves always know what they want. Perhaps, yet they find it, and it until, in the chariot of some affliction, or disappointment or blessing, or responsibility, Jesus Christ comes,—and then they know for whom they had been waiting. "I have been unsatisfied and restless for years," said a woman to me, "but now I am changed and I am at perfect peace." Two weeks before she had taken a little white casket to Oakwoods Cemetery, and in the valley of the shadow of death she had found a Saviour. They who can hear the unuttered one of the world's cry, who can read between the lines of the world's literature, who can look deep into the eyes of the men and women they meet in every-day life, know that the psalmist was right when he said for humanity, "As the heart panteth after the water brooks, so panteth my soul after thee, O God."
day's hard labor; so he could afford to be generous with an idea once in a while.

"Tell them," he said, "that we lawyers get our support mostly from patching up other people's mistakes. For instance a man, to save money, and of course to avoid paying the expenses of his own legal documents. Then afterward he will hire a lawyer to help him out of the difficulties in which he has become involved. He will pay the lawyer ten dollars to make that right which it would have cost only one dollar to do with right in the beginning."

Young men and women, whatever is worth doing is worth doing well. If you can assimilate this truth at the outset of your careers, it will save you wasted time and lost opportunities.

Legal documents are not the most important things to be careful about. There are vital lessons for you to learn. Life will teach them to you; but that school is often hard and bitter. Listen to the voice of wisdom rather. Those who have learned their lessons by bitter experience will be glad to impart them through the gentler method of admonition to whomsoever will hear and heed.

POLITICAL, CIVIL AND RELIGIOUS.

This article is written early in the morning of November 25th, the day when the treasures of people of this broad and highly favored land, will decide which one of the several candidates will be chosen to stand at the head of our government to administer its affairs, and when, the day comes when its cloud will be glorified by the sun, we shall know who the man will be, and what policy will control the civil course and destiny of matters in all this land. How much effort has been made, and what great labor performed, and how much interest and excitement has prevailed everywhere with reference to this merely worldly matter, to shape the course of the financial affairs of the nation for only four short, quickly passing years. But how few comparatively, have given much thought to an election of vastly greater importance which shall be made, which would result in infinitely greater good, not to this nation only, but to all the peoples of the earth. I refer to the choice of that Being for universal Ruler who is styled "King of kings and Lord of lords," the "eternal, immutable, and invisible" One, "who inhabiteth eternity"—the One whom the prophet Isaiah refers to in the following sublime and glowing language,—"For unto us a child is born, unto us a son is given, and the government shall be upon his shoulders, and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of peace. Of the increase of his government there shall be no end; . . . to establish it with judgment and with justice, from henceforth and forever."

In civil affairs I believe in a pure democracy—the absolute right of every man and woman, white or black, rich or poor, high or low—to have an equal voice, by himself or his representative, in making the laws of the government of a free people; and equal protection also in the enjoyment of their "inalienable rights to life, liberty, and the pursuit of happiness," with all other privileges which the laws of the land confer upon them. But in divine or religious matters I believe in the absolute right of the individual to do what only one will, to which all other wills must be held in the most absolute subjection,—not by the force of arbitrary power, but by the cheerful and willing consent and choice of the governed.

The Being to have this absolute sway, is the one named in the former part of this article. He is the one to whom every individual should choose to be his Ruler, and to whose government and laws the strictest and most loyal obedience possible should be given, not in an outward form merely, but in "spirit and in truth." I consider the very essence of true religious loyalty to be a total abandonment of the human will to the Divine will—which means a purpose and willingness to be just what this supreme Ruler wants the subject to be, and to do just what is required of him to be done, at all times, under all circumstances, and in all places, without any unwillingness or hesitation.

O, if all would choose to become the willing subjects of this Ruler, the life and wrongs respecting which so much has been said and written for the past few months, would vanish like "the summer cloud and the early dew"—"for right" instead of wrong, "would be ever on the throne" and wrong, instead of right, would ever find its appropriate place on the scaffold to which the Divine laws always knows his loyal subjects, and has the power to protect them.

J. T. HAMILTON.

KANSAS CITY, Mo., Nov. 3, 1896.

LORD SAVES US!

BY SARAH S. BOYCELL.

Lord, save us! Our shrinking heads
The weary clouds hang low,
And fiercely from the darkening hills
Threaten us with woe.

Lord, save us! All the weary day
We toiled, and now when night
Palls on our heads with gloom, O, save us by thy might!

Too much we've trusted our poor strength,
Too proudly braved the storm;
But now, when whelming floods roll high,
We lean on thy strong arm.

For pride is broken, strength is gone,
Helpless, helpless is the one
Our shattered bark is tempest driven,
Waiting for a better home.

Save, O Lord! Rebuke the winds,
And calm the angry wave;
Guide where Thou seest; lead where flow,
And tempest cease to rave.

COMMERCIAL TRAVELERS' HOME.

The churches are appealed to in behalf of the Commercial Travelers' Home, to be held December 15 to 28, inclusive, at Madison Square Garden, New York, to complete the home, hospital, chapel and a general Home, Local and Auxiliary for Chicago, the Rev. Mr. Cottrell, President of the Fair; B'on. George E. Swinney, M. D.; Mr. Hildreth Davis, Miss Anne Langworthy, and Dea. Henry L. Davis.

And the President was directed to call the attention of pastors, of ministers, deacons, superintendents and all Christian workers must receive, as the chief source of their power for service, the Holy Spirit of God.

The Rev. Clayton A. Burdick offered the opening, and the Rev. Ira L. Cottrell, President of the Brotherhood, the closing prayer, both of which were in closest accord with the spirit and purpose of the occasion. And there was good and appropriate singing.

After the sermon, there were four addresses: "Loyalty, Fraternity, Organization and Development," by Bro. Cottrell; "What Can the Brotherhood Do for the Different Lines of our Denominations?" by the Rev. O. U. Whiford, Missionary Secretary; "How Can We Best Promote Revivals?" by Bro. Burdick; "How Can We Best Improve the Work of our Churches?" by the Secretary.

At a business meeting, with President Cottrell in the chair, and after prayer by Dea. J. G. Hummolst, the following persons were received as members: C. O. Swinney, M. D.; A. W. Sullivan, M. D.; Mr. Hildreth Davis, Miss Annie Langworthy, and Dea. Henry L. Davis.

And the President was directed to call the attention of pastors of the Brotherhood and through the Recorder, to some plan for preaching regularly upon leading denominational subjects.

ARTHUR E. MAIN, Secretary.
Tract Society Work.

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

LETTER NO. 8.

SOUTHWESTERN ASSOCIATION.

The annual meeting of the South-Western Seventh-day Baptist Association was held with the church at Hammond, La., Nov. 12, 13, 14, 15. In the absence of the Moderator, Rev. S. I. Lee, then in Texas on mission work, Rev. Geo. W. Lewis presided. The opening sermon was preached by Rev. J. F. Shaw, of Fouke, Ark., from John 17: 5 and 20: 21, upon the subject, "Christ's public work." He especially emphasized the work of Christ in forming the Brotherhood of Christ and in teaching his people by precept and example, what manner of persons they ought to be. To do this the first step in his work was the "Incarnation" by which he brought God to men, and men to God. The basis of all successful work on our part is to know Christ.

Letters were read from the various churches in Mississippi, Alabama and Texas, and from various "Lone Sabbath-keepers." The communications showed that these churches and scattered ones are holding fast their profession, bravely and faithfully, under discouragements and privations which those more favorably located can neither understand nor appreciate.

The leading feature of the afternoon was the "Woman's Hour," conducted by Mrs. A. B. Landphere, Association Secretary. The music, solo, duet and chorus were all very good. A letter from Miss Susie Burdick, concerning work in China; one from Mrs. Lee, of Fouke, Ark.; on an address on "The Needs of the Association," by Mrs. Booth, of Hammond; a letter from Mrs. Rich. of Florida, on "Woman's work in missions," delayed, and read next day; and the annual reports, served to make the session full of interest. The writer spoke briefly of the value of the work done by the women in enlarging and strengthening the kingdom of Christ.

The "H. H. Hour" was the evening after Fifth-day, the first evening session. It was occupied by the writer, who preached from Isa. 58: 12: "The mission of Seventh-day Baptists in the present Sabbath Reform Crises as Reformers of the Breach." The sermon set forth the mission of the true church, its distinctive work, and the history of Christianity show that we have been preserved through many centuries, "for such a time as this;" that the influences now at work are forcing the Sabbath question toward solution, by the law of reaction, which will drive men back to the Bible and the Sabbath through the death of Sunday, the growth of importance and the growing power and influence of Romanism in the United States.

The business of the Association was continued on Sixth-day forenoon. The leading feature of the afternoon session was the "Missionary Hour," conducted by Rev. A. B. Prentice, of Adams Centre, N. Y. The leader spoke of the fundamental truth that God's people are redeemed for sale of the service they may render to those who know the truth. J. F. Shaw discussed the need of the "Home mission field," especially in the South-west, in a way which forced one to renew the prayer for more laborers. The needs of this field are great and pressing. A. H. Lewis spoke of Sabbath Reform as the door-opener for the work of the missionary. This has been fully emphasized in the South-west. The "Lone Sabbath-keeper's Hour" came in connection with the consideration of mission work. Rev. G. F. Heard, whose letter to Rev. Geo. W. Lewis, was lately published in the Hammond, being present, gave an outline of his experience in coming to the Sabbath, and told of his exceeding pleasure in being present at the Association. He has "surrendered his ordination papers to the Baptist church, and committed himself fully to the Seventh-day Baptist faith."

On Sixth-day evening there was a rich spiritual feast in the prayer-meeting led by evangelist E. B. Saunders, delegate from the North-Western Association.

On Sabbath, A. M., Rev. A. B. Prentice, delegate from the Eastern, Central and Western Associations, preached from Titus 2: 14, on the general theme, Christianity applied to practical life. God’s Son gave himself for us in an eternal giving, which did not end with his entire life, if our interest, the purpose of this giving is to redeem unto himself a "peculiar" people, i.e., a people whom he possesses for his own, zealous, not to get to heaven, but to do good works for Christ and to serve his own. The sermon was truly provocative to good works.

Sabbath-school was conducted by Mrs. Booth, Superintendent of the Hammond school. The lesson being taught by the visiting brethren, Shaw, Heard, Lewis and Saunders.

On Sabbath afternoon came the ordination of Bro. W. R. Potter as a deacon of the Hammond church, which will be officially reported for the Recorder by the church work. Evening after Sabbath was occupied as "Young People's Hour," conducted by Miss Leonesta Humiston, Association Secretary. The program included her reports, a paper by Mylre Davis, on "Personal Responsibility," appropriate music, a responsive Bible-reading, and a stirring address by E. B. Saunders, President of the Young People's Board. An excellent "after meeting" followed.

The business of the Association was continued on First-day morning, and at 11 A. M. A. H. Lewis, took the floor to give an outline of Christian faith." In the afternoon J. F. Shaw preached on "The development and fulfillment of Christ’s redemptive work." In the evening A. H. Lewis spoke to the young people, on "Some reforms you must meet and years, would have been an impossibility."

Deacon Molyneux was always firm in his principles and suffered much on account of them. In later years he was much interested in the Salvation Army, with whose objects he fully sympathized, and whose methods he heartily approved. He was thoroughly evangelical in his views of Christian duties. Since the coming of the present pastor to London, Mr. Molyneux was very faithful to the church and its services as far as his health permitted, and when the prayer-meetings were begun he came a distance of ten miles to attend one. He was earnest and sympathetic in all matters connected with the church and its prospects, and the pastor feels that he has lost one of his best and most interested members. Deacon Molyneux had for two years or more been in failing health, and some months ago was compelled to take his bed and have an operation on one of his feet in consequence of a peculiar bony growth. After this he somewhat recovered and was able to assist in obtaining new members for the church, but during the last unpleasant autumnal weather he was ill again and a week or two before his death blood poisoning set in, against which he was unable to stand. He died with a prayer upon his lips and in the full possession of his faculties, with a clear trust in Christ.

Mr. Molyneux was born in the parish of St. Luke’s, London, Jan. 14, 1842, and was therefore not yet 55 years of age. He was of a family well known in England, dating from the Norman Conquest, and was a man of positive and determined nature. In politics he was always a pronounced conservative. He lived in East London for much of his life, and engaged in various vocations connected with the fishing industry. He was married quite young, April 18, 1861, when he wedded Miss Sarah Booth, daughter of Capt. and Mrs. H. Lewis, of London, England, they had ten children, four of whom are now living. His widow, his eldest son and three sisters, will miss his cheerful presence both there and somewhere connected with his fishing industry. He was married quite young, April 18, 1861, when he wedded Miss Sarah Booth, daughter of Capt. and Mrs. H. Lewis, of London, England, they had ten children, four of whom are now living. His widow, his eldest son and three sisters, will miss his cheerful presence both there and somewhere connected with his fishing industry.
I remember one day seeing my father in earnest conversation with Bro. Babcock, on the steps of the latter's store. As I approached, they called me. They told me that Eld. Chase M. Lewis was coming in a few days to Dakota, to hold a series of meetings; that Eld. Lewis was a good man—one of the best in the denomination; that they felt sure the young people would like him. They seemed so glad to think of his coming to us, that he was discussing with them; but I must confess to a bit of a feeling of uneasiness. As I went away from them, I said to myself, "Father and Oscar have got this preacher to come here to make the strongest possible effort to get us young people into the church. I want to see them made happy; but I am afraid we boys and girls have listened so long and indifferently to our preachers that we shall be hard to reach. I am not so sure that I wish to be reached. But, then, Eld. Lewis is coming, and we cannot decently get out of hearing him. We shall see what we shall see."

Eld. Lewis came—that good man of God. Where did he ever go and not carry a blessing with him? Oh, the sweetness of spirit he brought! The benediction of his presence fell upon us. It was in the beautiful month of May, 1870. Eld. Lewis would not hold meetings on more than three evenings in the week. He said we must all work on our farms, and that there should be a sweet sensitivity in all things. He did not begin by preaching at us boys and girls. He reasoned with himself and us, of righteousness and good works and a judgment to come. His spirit won our good will. We expected him to seek us out and talk religiously to us; but he just talked with us heartily in our daily associations, talked of bright and joyful things, but he did not preach at us.

A week passed by without visible results, except a crowded house and earnest attention; and my father and Oscar began to feel anxious. They feared that nothing, not even all Eld. Lewis could say or do, would touch us. But one evening after the sermon on "Ye are not your own, for ye are bought with a price," one of our girls arose and said that as she had been away from home, her young friends might do as they chose; but she wished them publicly to give her heart to God. That was only the opening consecration. One after another, those there-tofore indifferent young people followed in open consecration of Christ.

Oh, the rejoicing that came after that meeting! Our two faithful preachers felt then that God does, in his own time, answer prayer. Their feelings could find expression only in tears of gratitude. From that time on, for three or four weeks, one after another, old and young, came things. Christ held like a magnet in Dakota a large body of young Christians. The most of them joined the church, many of them embracing the Sabbath in doing so. The roll of membership then received the following:


* Those thus marked were converts to the Sabbath.
Missions.

By O. U. Whitford, Cor. Secretary, Westley, R. I.

In going to the New Jersey Yearly Meeting we took a route new to us by the Southern N. J. R. R. In the Northern portion of the route we passed through some pleasant country and South of that the country is sandy with extensive fields covered with shrub, oaks and pines. These fields are fine hunting grounds for rabbits, squirrels and quails, and the hunters from the city with guns and dogs are frequently seen in the autumn in these parts in small numbers. They have fine sport and return with full bags of game. In passing through this sandy country it reminded us how a Jersey boy once accounted for the existence of New Jersey. The plain was named Compton's field, and in the Alleghanian Lyceum. The boy, or perhaps we should say a young man, was Azor Swayne, who afterward gave his life for his country in the Civil War, and was a brother of Dr. Ella F. Swayne. At a session of the Lyceum the boy went forward for each member to speak for his native state. Mr. Swayne, when he rose to speak for New Jersey, said: "When God made the world he had a quantity of sand and left it--and the sea and called it New Jersey. I never knew where he got his authority for the statement, but he gave a glowing account of what the sandy soil would do in producing garden truck and small fruits. We enjoyed the route if some portions of it were sandy, bleak and wild on a stormy and chilly autumn day.

While in Southern New Jersey they had been having beautiful Indian summer weather as we had been having in Rhode Island, during the Yearly Meeting the weather was stormy and rather unpleasant. Nevertheless, however, to the meetings was good. What sights of young people in South Jersey! Such fine looking, intelligent, pleasant young people! How hopeful it made us feel for the future of our denomination, and especially for the Shiloh schools. Young men and women met and met so many active, thoughtful and consecrated young men and women to take the places of the fathers and mothers who are fast passing away. God bless these young people. On Sabbath evening Bro. Clayton A. Burdick gave a short but excellent sermon on the words, "Let the redeemed of the Lord say so," which was followed by a conference meeting in which many of the redeemed spoke of what wonderful things the Redeemer had done for them. Sabbath morning Secretary Whitford preached, and after the sermon a collection was taken to defray expenses of the Yearly Meeting, and whatever surplus there should be it should go equally to the Missionary and Tract Societies. Sabbath afternoon was occupied by the Sabbath school. The lesson was taught by six teachers under six topical divisions of the lesson who brought out the whole lesson with great clearness and in a very interesting manner. The evening after the Sabbath was occupied with a Bible Institute conducted by Bro. L. Cottrell. The papers, addresses, and a model presentation of a Sabbath-school lesson to an infant class were all fine. First-day morning Bro. A. E. Main preached before the Ministerial Brotherhood, and to the people as well, a powerful sermon upon "the Holy Spirit, the source of power for our work in the world." This was followed by short addresses by L. L. Cottrell, O. U. Whitford, C. A. Burdick and A. E. Main on what the Brotherhood can do in the advancement of revival, church and denominational work. A collection was taken for the Tract and Missionary Societies. Sabbath afternoon an open parliament was conducted on all lines of missionary work by our people, and also on systematic giving as the method to raise funds to support the Missionary and Tract Societies. As the Senate closed a subject was introduced by a speaker and then followed by open discussion. The people were interested and participated freely in the open parliament, and the afternoon was spent so pleasantly and profitably that the missionary and Sabbath Reform spirit was quickened, broadened and strengthened. The best of this Yearly Meeting feast was the closing service Sunday night given by the Christian Endeavorers. Representatives from the New York, Plainfield, New Market and Shiloh societies were present. The papers and addresses by the young women and young men were most excellent, and the solo and choir singing was fine. The exercises were followed by a consecration meeting in which over one hundred in blocks is an important event. This conclusion service was a grand closing and climax of the Yearly Meeting. We used to attend years ago these Yearly Meetings of the New York City and New Jersey churches, and enjoyed them greatly, and this one seemed to us the best we ever attended. Some of the Marbleboro and Shiloh brethren and sisters said it was the best for many years. May the quickening and inspiring influences of this meeting so spiritual, instructive and uplifting, be felt all through the church, and may this closed and concluded session be a new departure. The Secretary of the meeting will probably give it more in detail for the readers of the Recorder. The next Yearly Meeting will be held with the Plainfield church.

FIFTY-FOURTH ANNUAL REPORT
Of the Board of Managers of the Seventh-day Baptist Missionary Society. (Concluded.)

4. Evangelism is vital and fundamental.
(a) It is vital to the life and growth of a denomination. No religious people can live, thrive and grow that is not evangelistic. The very survival of a denomination has gone to decay and death. If possibly there be such a people on the face of the earth, from the very nature of spiritual things it is surely on the road to it. Evangelism is our life, our success, our growth in a people. Church organization, church existence, and church growth, all depend upon it. The divine purpose of a church of Christ is salvation and Christian culture. Evangelism is vital and essential to both.
(b) Evangelism is fundamental to our schools. The school was born of the church, not the church of the school. There was the Jewish church before the school of the prophets. There was the Apostolic and early Christian church before the Christian college. The spirit and purpose of both derived their birth to the Christian school and equipped it, to better prepare men to preach and teach the gospel of Jesus Christ. The fundamental relation is this: No evangelism, no churches; no churches, no denomination; no denomination, no school. The school was born of evangelism, possessing the spirit of
We hold our meetings the second Thursday of each month, the ladies coming in the afternoon to sew and all the gentlemen come to ten, and we charge ten cents for our supper. If we have anything special we wish to raise money for, it is announced beforehand the treasurer collects for the supper, and anyone can put in a little extra if he chooses.

We have never reached the end of the year in debt, and I believe it is because each one is willing to do her share. Last year there was only $6.73 donated out of our dues and suppers, and $3.83 of that given for refreshments for our church supper, and we paid $14 for benevolent purposes, beside our apportionment of $18. We are only a small society, with about twenty-five members, and I do not think any feel that they are over-taxed in giving what they do, and yet when each one does a little we can accomplish considerable.

The ladies of our society have one disadvantage which very few others have, and that is their car-fare. Every one who comes to the society has to pay down thirty cents apiece each time for car-fare. It has often been suggested that a great deal of good might be done with the money spent for car-fare if it were given into the church, but we all decided to give it to the work for the good spiritually as well as socially since the society has been organized, and it would not be best to give the meetings up.

We have an average attendance of six at the society, and thirty at the social. But those who cannot get out keep up their dues and send the ten cents for supper. I believe our meetings help us all very much. We get better acquainted and feel more interest in the church and denomination and in each other. I believe we have been wonderfully blessed because each one "hath done what she could."

Yours in the work,
NETTIE E. SMITH.

FROM FARINA.

Thinking perhaps a short history of our society and its work might be of interest to some of the readers of the Woman's Page in the Recorder, I will send it to you.

Organized over thirty years ago, having benevolence for its object, we have steadily pushed forward, doing whatsoever our hands found to do, for our own church and society, or for others in need, donating many dollars in bedding and clothing, after the fire in our town, to people left destitute, outside of our church.

About four years ago we adopted the constitution and by-laws sent us by the Secretary of the Board, and since then we have raised our apportionment, about $60, every year, but one. The past year we have raised about $70 for the Missionary and Tract Societies, besides about $52 in repairs for the room where our meetings are held semi-monthly in the winter. We meet at 10 A.M., each member bringing her dinner and working all day. In May and June we hold a few regular monthly suppers, and pay our expenses.

Good intentions never yet harmed any one; neither did they do any one any particular good if they were not carried out.

S. A. CARLISLE.

FARINA, III., November 8, 1896.

SYSTEMATIC AND PROPORTIONATE GIVING.

It has been well said that the two little monosyllables, "go" and "give," are the distinguishing words of the Christian system. "Go ye into all the world," and "as ye go, preach," were the parting commands of the Great Founder of Christianity. "Freely ye have received, freely give" was the charge of the inspired Apostle to the early church, and it is because this has been to some extent the genius of the gospel in all ages that we are to-day enjoying the blessing of fruitful results. A Christian's daily duty of giving in some way for the good of others is a generally accepted and self-evident truth. The object of this special Department, then, is not so much to enforce the principle of giving, as to suggest some inductive and thoughtful consideration of those disposed to give what we believe to be the most practical, rational, and Scriptural method of adjusting our benevolence. Just here we need to remember that the money at our disposal is really the Lord's money. We are his stewards, to whom sacred trusts have been committed, and so the psalmist says on behalf of his people when they were making a splendid offering for the House of the Lord, "Of thine own have we given thee.

The practical recognition of this fact would swell the contributions for the good work everywhere! Opportunities are being lost, fields are going unharvested, for the want of friends; not because there is no money, nor yet for the reason that there are no means; but because there are so many slipshod, spasmodic givers, and many more who, not being able to give much, give nothing. One year of proportionate and systematic giving upon the part of Christians would put every Missionary Society in the land on its feet financially, would give a splendid impetus to our own work, would emancipate scores of benevolent enterprises from the thralldom of debt, and would bring untold blessingness into thousands of human lives. Systematic and Proportionate Giving. By this we mean, first, that after careful and prayerful consideration we decide what proportion of our regular income we will give to the Lord's work. That we do this in the light of what we have received from God, and in view when we shall be called to give an account of our stewardship. That we set apart this stated sum first of all, thus recognizing God's prior claim upon our possessions, that we give regularly, and with that done invest the various claims presented to us, making a wise distribution of our gifts.

Good intentions never yet harmed any one; neither did they do any one any particular good if they were not carried out.
The belief that there is a double meaning in the Scriptures is at least as old as the apostle Paul. He allegorizes the story of Hagar and Ishmael, expressly states what each of Abraham's two sons "represents," as Swedenborg also does in the case of Jacob and Esau. Fox was the first who taught that the light, or word, within a man—the illumination of the spirit—is necessary in order that the spiritual sense of the written Word may be perceived and understood. The same tenet was elaborated by many people since and that before the man by the "Mythics." Jacob Behmen called the "inspired Shoemaker of Gorlitz," wrote thus about the meaning of the "flaming sword," that barren man's "return to Paradise," "But the understanding of poor children of Adam and Eve is sunk so much that at our last old age we scarce reach the understanding of anything concerning the fall of Adam and Eve, seeing we must sink very deep for it in the Light of Life." He then goes on to spiritualize the patriarchal tradition of the Tree of Life with a fiery sword. The spiritual sense is that "we must enter into paradise through the sharpness of the sword; yet the sword cuteth the earthly body clean away from the holy element, and thereby drags the soul into the paradise by the old sharpness of the way of life. Now if anyone would come into the Garden, he must press in through the sword of death, though Christ hath broken the sword, so that now we can much easier enter in with our souls; yet there is a sword set upon the house before it hath blown darkness for light. It is of course one of the curiosities of controversy that one man sees darkness where another sees light, and I have no doubt most of your readers will agree with my critic and fairly see what the contention is. Every Sabbath-school pupil knows—or ought to know—that one of the arguments for Sabbath-observance is the supposed fact that it was instituted by the Creator immediately after all things were made. Gen. 2: 1-3, it follows that if the light of that method be, as he says, darkness in men, it is so surely in him also; and we are both in the dark. It seems to me very difficult to reconcile his hypothesis with the question, as meaning the "stupendous thought of the divine repose," with the statement of our Lord in John 5: 17, "My Father worketh even until now and I work." I leave this part of the question at issue and come to the next point raised by Dr. Daland. Indeed, I am not content that there was a trustee of the endowment originally appointed by Dr. Daland. Yet, I do say is that the Seventh-day is the Sabbath of the Lord? See Ex. 16: 23-31. What would any Seventh-day congregation say to me if I were to meet them on a Friday and say to them over and over again, "To-morrow is the Sabbath"? I then go on in my article to point out that the Jewish law of the Sabbath was, notwithstanding its apparently merciless severity, a beneficent one; that it was a festival not a fast; that the spirit of it was democratic and universal, the main idea was the day of rest for all, for the women as well as the men, the cattle and beasts of burden as well as human beings. The point here is that the Jewish law of the Sabbath has been practically denounced by Christendom. No one ever talks now that law except the Seventh-day Baptists. Nor would the keeping of it be possible under the conditions of modern life. But the spirit and intention of the day is needed as much as ever.

Indeed, sir, my little article is mainly historical. It deals with facts, not one of which is obscure, and I think that Dr. Daland would have more wisely employed his pen and your space had he dealt with those facts and shown how they bear upon the questions of the right day and the observance proper for the times.

In conclusion, I must beg for space to say a few words about the Mill Yard Seventh-day Baptist church of which Dr. Daland is the minister. It is true that until quite recently I was a trustee of the endowment originally intended for this church and one other now extinct. My removal to a long distance from London disqualifies me for continuing in office. I accepted it in the first place at the earnest solicitation of my dear old friend, the late Dr. W. M. Jones, for some years the minister of the congregation. While he was living the majority of the trustees were of the opinion that the income from the endowment was available for the minister's salary and other congregational purposes. Since his death it is true that the trustees (who were acting under a "scheme" which has all the force of law, drawn up by the court into which the affairs...
Every intelligent man and woman can teach something to others and learn something from them, and we make a fatal mistake when we ignore those whose literary attainments have been less than our own. A broad culture in its true sense is always conscious of its own ignorance and anxious to repair it, while it is too generous to refrain from giving of its own stores to those who need sunshine.

Live every day as though it were the last day of the season to prepare heaven. -Ambrose.

### PRESIDENT’S LETTER

Dear Young People:

I have been so busy since I wrote you last from Garwin, Ia., that I have neglected to write for several weeks. At that time I have visited the little church and Christian Endeavor Society at Grand Junction, Ia. That church and society, like the one at Garwin, is rather few in numbers, but more widely scattered. It is located about one hundred miles farther south. They are making a grand effort to hold up the cause of our people in that locality. Elder Sooeweld, their pastor, can only visit them occasionally. They meet for worship in a school-house, and that not large enough to hold the people.

Few of us know that discouragements some of our societies have to contend with and fight against, but remember it is the endeavoring and overcoming which makes us strong. It is a grand fight if we overcome. If we sit down to rest, we freeze spiritually, especially you who are in the cold Northern climate. I shall not freeze here in Louisiana, physically, neither get strong exercising in order to keep from freezing. Nevertheless, I find people here, as well as in the North, spiritually frozen to death. I think we must make our own spiritual climate like the sun to mitigate spiritually. Let us make a perpetual sunny climate, spiritually, wherever we are.

Some of us are picking corn under a foot of snow, and some of us are driving the flies of the summer away, while we try to write. I have no doubt Dr. Lewis, who attended this South-Western Association, will write you, through the Recorder, many interesting particulars of the meeting.

E. B. Saunders.

### FIRST QUARTERLY REPORT

BY DWIGHT CLARKE, TERENCE,

In accordance with the Young People’s Society of Christian Endeavor.

From August 1, 1896 to November 1, 1896.

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### Young People’s Work

By Edwin Shaw, Milton, Wis.

C. E.—Cheerfulness Entices.
Charity Entertained.

For these reasons I have contained a short paragraph on some thought suggested by the letters C. E. This week there are three suggestions, and I hope to enlist the help of the young people by asking for a very short, concise, to-the-point paragraph not to exceed five sentences upon any of the subjects indicated. I should like a score or more on each one. Now what is suggested to you by the words “cheerfulness entices?” Think it over carefully, and see how much you can say about it, in very words; for any paragraph, which contains more than a sentence is either rejected or cut down to that amount. These paragraphs I will arrange and publish on this paper as a sort of “symposium” from the young people. Let the answers come in quickly, for I wish to send for the first list of the new year, 1897, the paragraphs on the topic which has the largest number, and then the next two weeks send the remaining paragraphs.

C. E.—Christmas Exercises.
Cultural Enthusiasm.

There is an enthusiasm even in religious work which is unattactive, nay, even repelling, because of its roughness. For example, I believe that Christmas exercises in the Sabbath-schools do not prepare themselves against possible contingencies, and Dr. Jones had to go to the court and lay the case for the Mill Yard congregation before the judge. This of course brought the whole matter of the future administration of the trust practically before the court for decision. The question raised itself, then, whether the Mill Yard congregation was, in respect to numbers and stability, in a fit and proper state to receive so large an endowment. It was by direction of the court that the First-day General Baptists were made parties; and the end of the litigation which ensued was that the court sanctioned and enforced a scheme of management, which has been practically law for the trustees. By that the trustees were bound in cases of certain contingencies arising to apply to the court for new directions. Those contingencies in our judgment, and as we were advised, did arise and we acted accordingly. Thus practically the whole question is before the court again. And of course the congregation would be heard if they appealed to the judges in the case.

Every Young People’s Work - Study Denominational Books.

I have long wished that there could be started among our young people a sort of reading course, with local circles in each community or in each home where Sabbath-keepers are alone. There is such a reading course among the Epworth League societies. A circle is formed, and a leader is chosen; meetings are usually held weekly during the long evenings of the winter. A series of books has been selected on religious and denominational subjects which I think has been enlarged to extend over four years. Are any of you interested in a work of this kind? If it should correspond with some of our leaders, and we can arrange a course of reading especially adapted to the needs of Seventh-day Baptist young people, how many of you will enter heartily into the plan and organize and maintain such a circle in your own homes, to enlighten and enlarge your own ideas on denominational matters? Let me hear from you.

W. E. MELLORE.

WASHINGTON, Ireland, Nov. 2, 1896.

P. S.—I perceive that I am slightly in error in saying that Dr. Jones carried the case into court. The railway company paid the sum into court in order to protect themselves against possible contingencies, and Dr. Jones had to go to the court and lay the case for the Mill Yard congregation before the judge. This of course brought the whole matter of the future administration of the trust practically before the court for decision. The question raised itself, then, whether the Mill Yard congregation was, in respect to numbers and stability, in a fit and proper state to receive so large an endowment. It was by direction of the court that the First-day General Baptists were made parties; and the end of the litigation which ensued was that the court sanctioned and enforced a scheme of management, which has been practically law for the trustees.

By that the trustees were bound in cases of certain contingencies arising to apply to the court for new directions. Those contingencies in our judgment, and as we were advised, did arise and we acted accordingly. Thus practically the whole question is before the court again. And of course the congregation would be heard if they appealed to the judges in the case.

Every Young People’s Work - Study Denominational Books.

I have long wished that there could be started among our young people a sort of reading course, with local circles in each community or in each home where Sabbath-keepers are alone. There is such a reading course among the Epworth League societies. A circle is formed, and a leader is chosen; meetings are usually held weekly during the long evenings of the winter. A series of books has been selected on religious and denominational subjects which I think has been enlarged to extend over four years. Are any of you interested in a work of this kind? If it should correspond with some of our leaders, and we can arrange a course of reading especially adapted to the needs of Seventh-day Baptist young people, how many of you will enter heartily into the plan and organize and maintain such a circle in your own homes, to enlighten and enlarge your own ideas on denominational matters? Let me hear from you.

W. E. MELLORE.

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Children's Page.

A BOY'S RESOLUTION.

This school year I mean to be better! To do myself better, I'll write out a plan and do my best to follow it.

Because I am such a forgetter.

"Resolved!:—"I'll keep my resolve."

"Resolved!":—With my might I'll do it!"

That's enough! for the whole thing is in it.

—Joy Allison.

LITTLE SCOTCH GRANITE.

Burt and Johnnie Lee were delighted when their Scotch cousins came to live with them. He was little, but very bright and full of fun. He could tell curious things about his home in Scotland and his voyage across the ocean. He was as far advanced in his studies as they were, and the first day he went to school they thought him remarkably good. He wasted no time in play when he should have been studying, and he advanced finely.

At night, before the close of the school, the teacher called the roll and the boys began to answer, "Ten." When Willie understood that he was to say ten, if he had not white-haired during the day, he replied, "I have whispered."

"More than once," asked the teacher.

"Yes, sir," answered Willie.

"As many as ten times?"

"Maybe I have," faltered Willie.

"Then I shall mark you zero," said the teacher, sternly; "and that is a great disgrace."

"Why, I did not see you whisper one," said Johnnie, that night after school.

"Well, I did," said Willie; "I saw others doing it, and so I asked to borrow a book; then I lent a slate-pencil, and asked a boy for a knife, and did several such things. I supposed it was allowed."

"Oh, we all do it," said Burt, reddening.

"There isn't any sense in the old rule; and nobody could keep it—nobody does."

"I will, or else I will say I haven't," said Willie. "Do you suppose I would tell ten lies in one hour?"

"Oh, we don't call them lies," muttered Johnnie. "There wouldn't be a credit among us at night if we were so strict."

"What of that, if you told the truth?" laughed Willie, bravely.

In a short time the boys all saw how it was with him. He studied hard, played with all his might at play-time; but, according to his account, he lost more credits than any of the rest. After some weeks the boys answered "Nine" and "Eight" often than they used to. Yet the school-room seemed to have grown quieter. Sometimes, when Willie Grant's mark was even lower than usual, the teacher would smile peculiarly, but said no more of disgrace. Willie never preached to them or told tales; but, somehow, it made the boys ashamed of themselves, just the seeing that the sturdy, blue-eyed boy must tell the truth. It is putting the clean cloth by the half-soiled one, you see; and they felt like cheats and story-tellers. They talked him all over, and loved him, if they did nickname him "Scotch Granite," he was so firm about a promise.

Well, at the end of the term Willie's name was very low down on the credit list. When it was read, he had hard work not to cry; for he was very sensitive and had tried hard to be perfect. But the last thing that day was a speech by the teacher, who told of once seeing a man muffled up in a cloak. He was passing him without a word, when he was told the man was blind. "I felt so, for the great hero.

"The signs of his rank were hidden, but hero was there, just the same," said the teacher. "And now, boys, you will see what I mean when I give a little gold medal to the most faithful boy—the really the most conscientiously 'perfect in his deportment' among you. Who shall have it?"

"Little Scotch Granite!" shouted forty boys at once; for the child whose name was so low on the credit list had made truth noble in their eyes.—The British Evangelist.

THIN PLACES.

"There! my darning is done for this week; every hole is mended."

"And the thin places?"

"Thin places?" asked auntie, I never look for thin places. There are always holes enough to keep me busy."

"When I was a little girl," said auntie, "I had a dear old grandma who taught me to mend and darn, and with the teaching she slipped in many a lesson about higher things."

"Look out for thin places," she used to say, "it will save thee a deal of time and trouble. A few runs back and forth with the needle will save a half hour's darning next week. There are a few thin places in thy character," she said one day, 'that thee'd better attend to; little failings that will soon break into sins.'

I did not quite understand her, so, sweetening her talk with a bit of chocolate, she carried for the hairpins, shy mothers pickings, shy mother pickings, they did nickname and I mean to look out for thin places. There are always holes."

"Of the signs, she said, her talk with a bit of chocolate, she carried for the sitting-room this evening in the parlor of the boarding house. Here it was that Phil and Ned saw Will taking a great deal of pains to find a good place.

First, he had noticed a large book full of pictures on the table. After looking at it for a few moments, he had hunted out a large easy chair, and was tugging at it to get it to the table.

"There, he's got it squared round just to suit him," laughed Ned.

"Now he's moving the lamp nearer it," said Phil.

"And—well, if I ever! if he isn't putting a footstool before it. I suppose he's all ready to enjoy it.

It was plain that Will was. With a pleased look he gazed around the room until he caught sight of a lady who was standing. He darted toward her, and said:

"Come, mamma. I have a nice place for you.

He led her to the chair, and settled the stool to her feet as she sat down.

Phill and Ned looked a little foolish. Presently Phil sprang out of his chair as his mother came near.

"Mamma, take my chair," he said.

Ned stepped quick to pick up a handkerchief which a lady had dropped, and returned it with a bow.

Then the wise boys who profit by a graceful lesson given by a true gentleman. —Sel.

ONLY A KISS.

The power of Christian kindness over the young is well illustrated in the following incident, related by a mission worker:

"I had been making one of my regular visits among the poor and distressed, and, on leaving, was followed to the door by a young girl, little more than a child.

"Unconsciously, or perhaps rather as a matter of course, I put my arm around her, and, kissing her, took my leave, and thought no more of the incident.

"A few weeks later, this girl awoke in a testimony-meeting at our mission, and, in a voice trembling with emotion, said:

"I love the Lord, and want to tell you how I came to be a Christian. One day a lady came to where I live and talked about Jesus. It wasn't so much what she said, but when she was going she kissed me! It has been so long since any one had given me a kiss or a kind word, the first time since mother died, and somehow it seemed to soften my heart, and I felt that this lady must have something that makes her feel different from the other folks that haven't cared anything about me, and the more I thought about it the more I wanted it myself. And so I came to God and asked him to forgive my sins for Jesus' sake, and I know that I am saved.

But, O, in the first place, it was the dear lady's kind look and touch and the kiss that did it!"—Sel.

A new pair of shoes came home for Davy, aged five months. He was delighted with them, but they had been put on his feet. Then he explained, with a cough, "Oh, my! they're so tight I can't wink my toes!"

—Harper's Round Table.
Home News.

New Jersey.

PLAINFIELD.—Plainfield this year entered with quite its usual zest into the festivities and general observance of Thanksgiving-day. Religious services were held in several churches, at two of which were union meetings in which other congregations joined. Business in general was nearly at a standstill, and many a visitor from other towns came to join in family gatherings and fraternal greetings. Many of our well-do-to families are far from indifference toward those not so fortunate as themselves in this respect. For, after all, there’s a great deal to be desired; for however high may be our attainments we cannot reach our ideal. The general health of the community is good. We are sorry to lose from our midst Mr. and Mrs. Henry Bailey. They have gone to Boulder, Colo.

On the evening of November 3 the Social Committee of the church arranged the people with food for the body, the mind, and the spirit, incidentally replenishing the needy treasury. A social season was engaged in by many with joy and profit to all.

After eight days (English reckoning) from the time of saying "who is wise among you," a goodly number of our citizens, irrespective of religious professions or affiliation, assembled in the capacity of the well-known surprise. The occasion was the twenty-fifth anniversary of the marriage of Eld. E. H. Satterlee, and Mrs. Crofoot. After the rendering of a musical and devotional service. This was Nebraska. The opening sentence may not at first read

"The Ladies’ Aid Society is planning to celebrate the annual festival of Thanksgiving by giving a public dinner at the church-house. We feel thankful to God for the degree of spirituality and moral purity, which it is ours to enjoy. We need a fresh touch of fire from heaven to kindle our lives anew. For this and for the cause of righteousness, in all places, we continually pray."

Colorado.

CALHAN.—The Calhan Seventh-day Baptist church held a special church meeting, Oct. 17, to consider the question of disorganizing. A motion was made and carried that the clerk give letters to all members, and that the church by such action be disorganized. This action was taken owing to the deplorable condition of the church, which it seems to own. We need a fresh touch of grace from heaven to kindle our lives anew. For this and for the cause of righteousness, in all places, we continually pray.

NEW AUERB.—An occasional signal gun from the picket line is necessary to inform the denomination that the outposts are still maintained. We are sorry that no opportunity of saying so is given there. Mr. Lewis was along the north-western frontier. Eld. H. D. Clarke, of Dodge Center, and Eld. E. H. Socwell, of Welton, Iowa, spent a few days with us some weeks ago. Their presence was a source of much encouragement to the few Sabbath-keepers of New Auburn.

Our Minnesota weather remains true to its record for fickleness. Just now it appears that the promises of an early winter must needs meet the protest of mild winds and November sunshine. The general health of the community is good. We are sorry to lose from our midst Mr. and Mrs. Henry Bailey. They have gone to Boulder, Colo.

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NEW MARKET.—It has been quite too long since our modest little church and society have had a hearing in the Home News department. This has not been for want of inclination to contribute our part; to the general interest of the reading public, nor altogether for want of material about which to write, but, mainly, because your correspondent has a very busy life.

The affairs of the church in all of its lines of work are going on in their respective channels without any very apparent loss of interest, and certainly not as great gain as could be desired; for however high may be our attainments we cannot reach our highest ideals.

Union Thanksgiving services were held in the Presbyterian church in Dunellen, with a very fair attendance. Then followed the usual family gatherings and social enjoyments. In the evening an audience gathered at the church at the customary invitation of the Ladies’ Benevolent Society, to be entertained with a program of literary exercises, and the opening of the mite-boxes. After an opening song by a quartet, the Editor of the Sabbath Recorder conducted the devotional exercises, followed by a reading by Mrs. Larabee, recitations by Cora Gaskill, Leanna Satterlee, Ethel Rogers, singing by the children, recitation by Mrs. W. H. Satterlee, an address by Rev. E. E. Peterson, a collection for the China mission, mite-box opening and music. These exercises were listened to with much interest, and made a pleasant and we trust profitable closing of Thanksgiving Day.

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Nebraska.

FARMAP.—The Yearly Meeting of the Seventh-day Baptist churches of Nebraska and Kansas was held at the Farnam church at Farnam, Neb., beginning Sixth-day morning, Oct. 2, 1896, and closing First-day evening. Rev. J. H. Hurley, of North Loup, conducted the services from beginning to end, preaching five instructive sermons. The North Loup church was represented by eight delegates.

The Farnam church, though so recently organized, has a membership of sixteen, nearly all active and efficient workers. The next meeting was held with the Long Branch church at Humboldt, Neb., commencing the first Sixth-day in October, 1897.

"Orient Gems at Random Unstrung!"

Exercises in Dialetics for Dr. McLearn.

In a recent number of the Evangel and Sabbath Outlook is found this advice: "Do not tell your Oriental, Occidental, or any other people, that you are the people, and wisdom shall die with you," they escaped the snare into which an Occidental would have fallen, unless the meaning of the words were interpreted to him by the sardonic expression on the patriot’s face, as he impatiently scratched himself with his potsherd. The mild irony employed in the article, "Another Point of View," is an instance of the Oriental reasoning with Occidental minds. With an apology to Dr. McLearn, the method of the argument will be disclosed.

The key may be found in the apparent assertion that a close-communion Baptist church is "the pillar and ground of the truth," which it ought to be plain no Seventh-day Baptist writer would maintain. Dr. McLearn, himself, says: "I do not suppose the writer meant what his unguarded language expressed." This is a narrow escape from disagreeing what was meant.

The opening sentence may not at first reading clearly point out the purpose of the article to one who does not question "the common purposes of church organization." "Restricted communion has in it the strength of consistency with the common purposes of church organization." Two errors lend each other support if they are consistent with each other. It is the second error which was made the point of attack. The common purposes of church organization are an exclusive "New Testament model." If that is really done, close communion may be right; and so long as it is believed to be done, "close communion has a consistency which gives life!" It is not necessary to meet all the criticisms made, in detail. The clue being given, it is plain the writer has no idea of unity by identity of church polity. His presentation of the "New Testament model" allows a minimum of polity and a maximum of variation, with a "corporate organe model" excluded as a pattern. That men are "regularly admitted to church membership by baptism and the baptized regularly commune," is referred to, as not justified by Scripture, but reasoning with each other. Again, a restricted communion may show lack of unity, while an open communion may not be a beautiful expression of unity, if it show, instead of "unity of the Spirit in the bond of peace," a unity of spirits in the bonds of "laws," more or less at war with each other. With such a model, it is hard to conceive what is!"
If the Revised Version is correct in applying both members of this verse to the son, or righteous pupil, then as parents we may be reassured that our labors are not in vain, and may trust that surely there is a reward for him, riches greater than all the gains of the sinner, and thy hope is not cut off. The Christian's hope, his joy, his comfort, his home and treasure in heaven, these will not fail as the sinner's will. 19. When, therefore, parents choose to incline between the two, the present apparent prosperity of the sinner who "shall soon be cut off," "destroyed forever," and the reward of the one who "shall not be cut off," "guide thine heart." The affection and the mind can be directed, controlled, guided, in the right way, or in the wrong way. The common basis in both is the way in which they are directed, responsible for our thoughts and affections, whether envious, impure, degrading, or elevating, pure. The way of impurity and self-indulgence, is to direct it to folly, crime and ruin: to guide it in the way of "fear," "faith," reason, self-sacrifice, and love; to preserve spiritual health and prosperity. "Trust in the Lord and do good," that is the remedy for envy.

Second, Temperance. 20, 21.

It may not be generally known that wine-bibbers are a general term, including not only drunkards, but tipplers and moderate drinkers. In Solomon's day the honest wine was regarded as too insidiously dangerous to look upon. The malignant list of concoctions as beer, rum, gin, brandy, whisky, etc., and the poisonous adulterants as arsenic, strychnia, tobacco, to grapes, ether or sugar were unknown. If Solomon's warning was needed then how much more it is needed now. Be wise and use discernment; let them have no influence over you; be not seen in their company. Touch not, taste not, handle not of their wine, and let your judgment be exercised. Be wise; and let wisdom be your companion. The mental and physical powers become impaired if there is no disposition or strength to labor; their business neglected, prosperity of the family and the interests of the young. When, too, the kindness it will crave for itself when old will soon be cut off. Drowsiness, indolent stupor, follows the revelry, and lazy in body and mind, he soon can clothe himself and family only with rags. Examples of this are seen in almost every community.

Third, Obedience.

22. Honoring thy father that begat thee. As it has been the father's object from the child's infancy to have his son become wise, prosperous, God-fearing and responsible for all the affairs of life, that he will be to the parent, is again made as the closing exhortation to love, the first and last motives. So deeply is the parent bound up in the welfare of the child. 24. Thy father and thy mother. The father tenderly presents the mother, "thy mother," as the instructress in the second, the teacher, the patron, the example, earnest appeal. Their united earthly leadership, their example, and their affection and gratitude for the sake of their children. They pray wealth, pleasure, health, and life itself, only for the sake of the child, "thou shalt rise up before the hoary father, "thou shalt turn not away from the wisdom of thy mother." There is nothing left for father and mother but ineptish-
Popular Science.
BY R. H. BAKER.

Phosphorescence, or light without heat or combustion, was one of the mysteries in early times. It gave rise to the stories told of Will-o'-the-wisp, to the fabled lamp of Alladin, as set forth in the "Entertainments" of Chaucer, and has caused many a person to pass grave-yards in the night-time with an elastic step and bated breath.

When a boy, I dissected a rotten maple log; and, afterward, passing it in the evening, I was astonished to find portions of the rotting wood giving off quite a strong light. I gathered some excellent specimens, but no one I met could account for the light. This occurred not before the days of "Phosphor, or Lucifer," but prior to Lucifer matches.

In Books of natural history, when a tree, is semi-transparent and colorless. It is a soft solid, easily cut with a knife, and of a waxy luster, and is exceedingly inflammable. A very slight degree of heat will cause it to flame in the open air, emitting a white light with intense heat, and is chiefly used in the preparation of matches. When dissolved in fat oil, the solution is luminous in the dark. It is essential to the life of all plants, and found in the bozy tissue of animals. It is not closely manufactured from bones. It is a virulent poison.

It was at Bologna, in Italy, where the substance was first discovered that would shine in the dark. It is now known as phosphorus. It was known to Johann Wolfgang von Goethe, the celebrated German poet and writer, about 1809. Not long after this discovery at Bologna, John Canton made a superior article from oyster shells and charcoal, calcined in a close crucible. Canton's phosphorus is now superceded by a luminous paste used for clock faces, so as to show the time in the darkest night. Science tells us, after all, that these illuminations are only sulphides of alkaline earths.

Closely allied to phosphorescence is fluorescence. This was known to Goethe also between the years 1809 and 1814.

Sir David Brewster, a Scotchman, who, in 1816, invented the kaleidoscope, noted fluorescence while making experiments in the polarization of light, in 1849 and 1850. Sir John Herschel, about five years before his death, in 1871, discovered the properties of fluorescence.

Antoine Cesar Becquerel, a French electrician, who died in Paris, in 1878, aged 90, also made discoveries in fluorescence.

Sir George Stokes, an Irish mathematician, who discovered the refrangibility of light, and received substantial for his discovery in 1852, explained the scientific principles of fluorescence.

William Crookes, a noted English chemist, invented the radiometer in 1874, and also the peculiar tubes which bear his name, and figure so largely in fluorescent experiments at the present day.

If a beam of sunlight fall upon a solution of the sulphate of quinine, its path through the liquid is marked by a blue light. Horse chestnut bark, in water, will produce a beautiful green, and a little eucin dye will make a splash on the surface of water, when rays of light fall upon it.

There is yet to be solved the mystery of those powerful unseen X-rays, discovered by Roentgen, that can penetrate or pass through solids. Hundreds of electricians throughout the world are elucidating their power and application in surgery and in diagnosing disease. At the present time Mr. Thomas A. Edison appears to take the lead. It would seem after all that many wonders yet to be developed by science are still in their infancy.

Since writing the above, here comes the most astonishing fact of all. News just received from San Francisco states that Lucien Dacigalu, a totally blind boy, while in the laboratory of a Mr. Clarke, was handed a fluoroscope. The lad at once said he could see light. Tests were then made, by placing behind blocks of wood, keys, nails, and other objects. He could see and explain their forms readily. Wonderful unseen and imperceptible are the X-rays that can cause the totally blind to see.

SEMI-ANNUAL MEETING.

The Semi-annual Meeting of the Seventh-day Baptists of Minnesota convened with the church at New Auburn on Sixth-day, Oct. 16, 1896, at 2 o'clock P. M. Rev. E. H. Socwell, delegate from the Iowa Yearly Meeting, preached the introductory sermon from 2 Chron. 7: 14.

A. G. Clarke was elected Moderator, and G. G. Coon, Clerk. Henry Bailey, Mrs. C. Wilson, and Mrs. M. A. Campbell were appointed a committee to make out a program for the meeting. H. D. Clarke, John Richey and Mrs. W. W. Bigelow were appointed a committee to make arrangements for the next Semi-annual Meeting by selecting the preacher of the introductory sermon, essayists, also the time and place for the meeting, and nominating the delegate to the Iowa Yearly Meeting.

Sabbath evening, Eld. H. D. Clarke preached from the subject, "Preparing the Way." This was followed by a very interesting conference meeting.

Sabbath morning, Eld. Socwell preached upon the subject of "Repentance," from Acts 20: 21. This was followed by the commitment and Bible-school.

Sabbath afternoon Eld. Clarke gave a black-board lesson to the Juniors in connection with their meeting, and Eld. Socwell led the regular Christian Endeavor meeting, and Prof. Dighton Shiver read Arthur Ellis's essay.

The evening after the Sabbath Eld. Clarke preached from John 1: 38, "What seek ye?" and Mrs. Richey read Mrs. Carrie Green's essay.


The Committee on next meeting reported, and the report was adopted as follows:

Your Committee, etc., of next meeting would recommend that in view of the North-Western Association being held here in June, 1897, the Semi-annual Meeting convene with the church at Dodge Centre on Sixth-day before the Sabbath in 1897, at 2 o'clock P. M. Preacher of Introductory sermon, W. H. Ernst.

For essayists, Rev. R. Hamond and Gertrude Campbell, of New Auburn; Miss Avis, of Portville; and Robert Wells of Dodge Centre. Delegate to Iowa Yearly Meeting, A. G. Crobot; H. D. Clarke, alternate.

Eld. Richey, Com. John Rice, JOHN RICH., JOHN RICH, JOHN RICH.

First day evening, Eld. Socwell preached from Mark 16: 7, This was followed by a conference meeting led by Eld. Clarke.

By vote, the clerk of the Dodge Centre church was requested to make arrangements for the appointment of the expenses of the delegate to the Iowa Yearly Meeting.


Special Notices.

Rev. A. W. Coon having changed his residence from Alfred, N. Y., desires his correspondents to address him at Linclnville, Centre, N. Y.

All persons contributing funds for the Minah Mission, New York, will please send the same to the Treasurer, Mrs. Emma Keeney, 240 West 56th Street.

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

The First Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moyne Building, on Randolph street between State street and Washington avenue, at 2 o'clock P. M. Strangers are most cordially invited to attend. Pastor's address, Rev. L. C. Randolph, 6124 Wharton Ave.

Alfred Williams, Church Clerk.

The Seventh-day Baptist Church of Horneville, N. Y., holds regular services in the lecture room of the Baptist church, corner of Church and Genesee streets, at 2:30 P. M. Sabbath-school following preaching service. A general invitation is extended to all, and especially to Sabbath-keepers remaining in the city over the Sabbath.

M. B. Kelly, Pastor.

The Mill Yard Seventh-day Baptist church holds regular Sabbath services in the Welsh Baptist chapel, Eldon St., London, E. C., a few steps from the Broad St. services at 3:00 P. M. Pastor, the Rev. William C. Daland: address, 1, Maryland Road, Wood Green, London, N., England. Sabbath-keepers and others visiting London will be cordially welcomed.

Rev. Seventh-day Baptist church of New York City holds services each Sabbath at 10:30 A. M., in the Rev. William's C. Taylor, the Seven-day Baptist chapel, 203 P. M. services each Sabbath at 10.30 A. M. Rev. L. W. Burkard, followed by the Lord's Supper.

Other brethren in the ministry have been invited. A cordial invitation extended to all.

Rev. Seventh-day Baptist church of New York City holds services each Sabbath at 10.30 A. M., in the Rev. William's C. Taylor, the Seven-day Baptist chapel, 203 P. M. services each Sabbath at 10.30 A. M. Rev. L. W. Burkard, followed by the Lord's Supper.

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M. B. Kelly, Pastor.

Rev. Seventh-day Baptist Church of garbage holds regular Sabbath services in the Welsh Baptist chapel, Eldon St., London, E. C., a few steps from the Broad St. services at 3:00 P. M. Pastor, the Rev. William C. Daland: address, 1, Maryland Road, Wood Green, London, N., England. Sabbath-keepers and others visiting London will be cordially welcomed.

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CORNELL. — In the Seventh-day Baptist church, at Welton, Iowa, Nov. 20, 1896, of natural causes, Mrs. Laura M. Updyke, of Milton, Wis., locating in the Rock River with her companion, she was the youngest of twenty. The funeral services were conducted at the Rock Junction, Milton, Wis., by Dr. J. G. Butler; "The New Year," by Dr. E. Burdick, daughter of Mr. and Mrs. George A. Updyke, Daniel E. Witter, of Andover, and Miss Laura M. Updyke, of Independence.

DEATHS.

CORNELL. — In Independence, N. Y., Nov. 15, 1896, by Ed. J. Kennedy, of the Milton Seventh-day Baptist church, was the young pastor of Illinois, whose death is greatly regretted. The funeral services were conducted at the Rock River, Milton, Wis., by Dr. J. D. McGuire, a rising young pastor of Illinois, whose portrait forms the frontispiece. It is on "The End of the Year." Notice is given of the revival meetings in New York conducted by Messrs. Moody and Sankey, and one of Mr. Moody’s stirring sermons is given in full by special request. Among the outlines and sketches of sermons are "The Birthday of Freemasonry; and were we all to know Dr. J. G. Butler; "The New Year," by Dr. E. Burdick, daughter of Mr. and Mrs. George A. Updyke, Daniel E. Witter, of Andover, and Miss Laura M. Updyke, of Independence.

Good Evidence.

One of the leading religious papers of the country recently wrote letters to several of their subscribers making their opinions of the goods offered by T. L. Larkin Soap Co. of Buffalo, N. Y., and other articles, are strictly for quality. Everyone who has seen the revolving chair, the last time we had an examination, paid for the September number of "The Saturday Review". Another says: "The Chautauqua Heater kept our private office comfortable during the unusually severe winter of the past winter. The Soap, and other articles, are strictly A. 1." Another says: "All our family large family have been entertained, (that means more than pleased) with "Sweet Home" Soap. We have no other soap, but we have wanted to try it. We have been satisfied, but did not feel that we could afford to buy it. They are offering to save others to order for themselves.

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