THE SABBATH RECORDER

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THE UNIVERSAL LAW OF LOVE.

LOVE is the happy privilege of the mind. Love is the reason of all living things. A trinity there seem to principles, Which represent and rule created life: The love of Self, our Fellow, and our God. In all throughout one common feeling reigns: Each doth maintain and is maintained by the other; All are compatible—all needful; one To Life—to Virtue, one and one to Bliss: Which thus together make the Power, the End, And the perfection of created Being. From these three principles doth every deed, Desire, and Will, and Reasoning—good or bad—come; To these they all determine—sum and scheme: The Three are one in center and in round; Wrapping the World of Life as do the skies Our World.

Hail! Air of Love, by which we live! How sweet, how fragrant! Spirit though unseen— Void of gross sign—is a simple essence, Immortal, immaterial though it be. One only simple essence liveth:—God, Creator, uncreate. The brutes beneath, The Angels high above us, and Ourselves, Are but compound things of mind and form. In all things animate is there, are loved An elemental genuineness of Existence: For God—being Love—in love created all, As he contains the Whole and penetrates. Seraphs love God, and angels love the Good; We love each other; and these lower Lives, Which walk the earth in thousand diverse shapes, According to their reason, love us too: The most intelligent affect us most. Nay, man's chief Wisdom's Love—the love of God. The new religion—final, perfect, pure— Was that of Christ and Love. His great command— His all-sufficing precept—wasn't not Love?— Truly to love ourselves we must love God; To love God we must all his creatures love; To his creatures, both ourselves and Him. Thus Love is all that's wise, fair, good, and happy!—Philip James Bailey.
efficiency. The hobbyist makes no headway, for his horse is a hobby; but he thinks his horse is the only one that is moving. The specialist carefully notes his own progress and the movements of others, comparing methods and seeking those that are best adapted to secure given results. A specialist is entertaining and agreeable. A hobbyist is tiresome and disagreeable. A lunatic once imagined he was seated on a hobby-horse. He was accustomed to ride on his invisible horse day after day, and paid little attention to anything else. Being asked what was the difference between a hobby-horse and a real horse, he promptly said, "If you are on a real horse you can get off; but if you are on a hobby you can't." It would puzzle a sane man to make a more apt distinction than beware of mounting a hobby; but strive to become in the best sense a specialist.

The Minutes of the General Conference for 1897, let us, for the churches, if they are not already in the hands of those who desire them, they, probably, soon will be. A goodly number designed for the various churches have been sent by freight to several persons, with the request that upon the arrival of the packages be forwarded to all of those places, bearing the following "A career of prayer and faith. Such prayers, church records of extinct Seventh-day Baptists, might be largely in that way, and only thus, can history. Some of these books aside after a time to read them carefully and benefit by so doing. Scattered Sabbath-keepers are requested to forward copies of their dearest records to receive a copy, which will be cheerfully supplied.

There is reason to believe that many professional Christians have only a formal acquaintance with God. They do not live in what may be called familiar relations with him. What they believe was conversion may have been their first introduction. And, like some people, they need a new introduction every time they meet. Such professors in a formal way often say, "Good morning," by repeating the Lord's prayer when they wake, and "Good night," in the same way when they retire. An intimate and pleasurable acquaintance will not be formed. Earthly friendships are not made and cultivated in that way. We come to know God and to love him as we do our fellow-men, by being much in their society. We converse with them, we express confidence and our appreciation of their helpfulness. We seek their advice, and, if asked (and sometimes unasked), give them our advice. In this way we come to know and love our friends. We miss them when away, and when they are not with us we feel a void. And, like God and his friends, his children. He invites familiarity, offers rewards, promises to comfort and protect. He wants his friends to talk with him, to ask favors, to love and serve him. He is pleased to have his children extend their hand in token of their love, confidence, and sense of their need. He wants his friends to think of him when about their work; to consult him about business matters; to ask his help and blessing upon every undertaking; and to breathe a prayer of thanks and gratitude often for his mercies. In this way, and only thus, can one walk daily and hourly, in hand, with God, as a child walks securely over rough and danger­

Inasmuch as many historical documents, biographies, and church records, valuable to our denomination, are in danger of being lost to us, as a people; therefore be it known that the Committee on De­

recorded.......

Tannin is a difference between a hobby-"rider and a specialist, though the two are often spoken of as being alike. The hobby-"rider is well described as "a one-idea man." The specialist is a man of many ideas concentrated in a given direction for the sake of people to think that all the higher places are never full. Young men sometimes find in those offices, March 12.

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L. E. LIVERMORE...Editor.

J. F. MOSHER...Business Manager.

THE SABBATH RECORDER.

[Vol. LIII. No. 46.

People seem to be falling into line, admirably, with the plan for the Thanksgiving offering. Some, to guard against every possible failure, of life, or changes of fortune, between cases. The Thanksgiving—day, or the Sabbath following, are the only seasons in their gifts in advance. That is good. No one need wait. November is the Thanksgiving month. Let us pay the 'debt this month without fail.

Special "Thank-offering" envelopes have been prepared and forwarded to all of our churches in this country, for the use of all those who will aid in paying the debts of our two Societies, Tract and Missionary. These envelopes will be a great convenience, and we hope they will be generally used, on Thanksgiving-day, or at some other more convenient time. If the supply sent is not sufficient for the demand that orders will be filled upon application to this office.

"There is always room at the top." That is, comparatively in their great religious qualifica­tions, by far the greater numbers will be found in those pursuits and lines of service that require the least skill and preparation. He who more than fills the place he occupies is sure to rise higher, because the upper place is not intended for him. It appears to think that all the higher places are filled. The professions seem to be crowded. But it is only the lower places in the professions that are crowded. Higher up there is room. Specialists, men and women of emi­nent qualifications, of enthusiastic devotion to their chosen pursuits, are always in de­mand. Paul's advice to Timothy recognized this universal law of qualification as a prerequisite to the most acceptable service: "Study to show thyself approved of God, a workman that needeth not to be ashamed."

Many a man who has faced danger and even death itself without flinching has gone down before the less harmful shafts of ridicule. Some people are willing to be shot at, but cannot stand being laughed at. Comrades and companions often fear the opinions of their associates more than they do the displeasure of God. It is said of Napoleon I. that he was "stung to the quick" by the ridicule of his aristocratic school companions who sneered at his plainness of dress and the lowliness of his birth. Hence he secluded himself almost entirely from his fellow­students and buried himself among his books. Thirty years after this, Napoleon said, "Courage! A little of the voice of the people, my maxim has always been, 'A career open to talent,' without distinction of birth."

Do not be disturbed or turned aside by ridicu­le. Be courageous; ignore sneers; perse­vere in the right, and those who have no better grounds for their ridicule than ridicule, will only live to see far beyond their reach.

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serve him. He is pleased to have his children extend their hand in token of their love, confidence, and sense of their need. He wants his friends to think of him when about their work; to consult him about business matters; to ask his help and blessing upon every undertaking; and to breathe a prayer of thanks and gratitude often for his mercies. In this way, and only thus, can one walk daily and hourly, in hand, with God, as a child walks securely over rough and danger­
BREVITIES.

At Milledgeville, Ga., November 9, the negro building connected with the State Library, and the Drums burned, at a loss of $35,000. The seven hundred inmates were saved by the heroic efforts of citizens and firemen.

A German discovery of a new method of illumination by incandescent gas is reported, which "they say" is destined to revolutionize present means of illumination. It promises to reduce the cost to about one-fourth of that now required for gas. Many promises of the kind are made, which often fail to materialize.

There is rejoicing in New Orleans over the yellow fever improvement. The Board of Health officials are greatly encouraged and express the opinion that the worst is past and there will be gradual improvement from this time on. In Mobile, Ala., favorable reports are made, but refugees are advised not to return yet.

An important commission is now in session in Washington, D. C., composed of Canadian officials in consultation with United States commissioners for the settlement of all the questions in dispute between the United States and Canada. They will also take part in the sealing controversy. It is expected that a satisfactory reciprocity arrangement will be made.

Attempts to assassinate President Prudente de Morais, of Brazil, were made on Friday, November 5. The would-be assassin was stopped by Colonel Morais, a brother of the President. Knocking him in front of the soldier, who was darting forward with a dagger, the Colonel received the stab in his own body, but saved the President. At the same time an unknown person shot and killed General Benchetourd, the Minister of War.

At the Siegel-Cooper Building one day last week, William Devitt poked his head into an elevator door that had been carelessly left open. While thus looking down a descending elevator carriage struck him, tearing off his nose and disfiguring him for life, even if he survives the accident. It is strange that so many people will allow their curiosity to blind them to every sense of propriety and safety. First, the door should not have been left open; and second, no man should poke his nose into it, simply because it was open.

The Ocean Grove Camp Meeting Association is one of the large institutions of the Atlantic coast. It may not equal "Greater New York." It is in the intricacies of its government, or in the emoluments of its office; but it has been an important question, among Methodists, as to the successor of its late President, Dr. Stokes. That question has just been settled by the election of Bishop J. N. Halsey, of St. Louis, to the presidencies of the Association. The Bishop is a man of large experience and extensive travel, and will undoubtedly prove to be the right man in the right place.

A bill was prepared for the New York legislature last winter, designed "to secure the inspection of asylums, Houses of the Good Shepherd, sectarian seminaries, schools or institutions, public or private hospitals, reformatory homes or houses, houses of detention and convents, by the Commissioner or Commissioners of the State Board of Charities, of the judicial district in which such institutions are situated." The aim of this bill is to correct certain abuses alleged to be common in convents, nunneries and other places where women are forcibly imprisoned and cruelly treated, and are the objects of many indignities contrary to moral dignity and justice. The author of the bill states that no legislator was found with courage enough to introduce the bill. But it will be presented again at the next session of the legislature. Pennsylvania has passed a similar bill, which is now a law, and its workings are wholesome. Inspectors are to listen to complaints and let in a few rays of sunlight upon these festering dunes of infamy.

Sensational papers and people who have been busy predicting hostilities between the United States and Spain have not appeared to have better advantage in the eyes of thoughtful people if they had been less sanguine in their prophesying. No official utterance on either side has given any ground for fear. Both nations desire to avoid any such results, and they are undoubtedly competent to adjust their interests in a way that will continue peaceful relations. Premier Sagasta voices the sentiment of his government thus: "So far from seeking a pretext to declare war against the United States, Spain would regard it as a proper occasion for such an unhappy resolution. Animate as she is by the most amicable sentiments toward the great Republic, Spain hopes of America that the latter will do its utmost to fortify sentiments of friendship for the sake and welfare of both countries, while at the same time respecting the rights of Spain." This language is dignified, pacific and friendly, and our government will undoubtedly heartily reciprocate the sentiment. Indeed, the United States ought to be willing to meet any government on earth more than half way in every every reasonable effort to preserve the peace. We ought to be an example, to all nations, of peaceful plans and purposes.

A New York philanthropist, Mr. D. O. Mills, a man of wealth, has built a large and commodious workingman's hotel, called "Mills Hotel No. 3." This hotel is designed to accommodate many who are looking for work, or whose earnings are too meager to admit of their living at ordinary hotels, and who are therefore driven into low and sordid quarters. In Mr. Mills' hotel there are 1,500 large rooms, well-ventilated. Here a man can lodge for the small sum of 20 cents per night, and can be served with good and wholesome food at correspondingly low rates. This hotel is to be conducted on business principles, and while the cost of living is high to the poor, in low figures, it is not a charitable institution in the ordinary sense, for every one will pay what is estimated as an equivalent for what he receives. Such an enterprise is worthy of commendation. Soon other substantial buildings are to be erected by the same man, provided with cheap flats for poor families. This will be another humane enterprise greatly needed in New York.

CONTRIBUTED EDITORIALS.

By L. C. Randolph, Chicago, Ill.

Love and Lucr.

That was sharp advice which the old farmer gave Robert Collyer, when the latter was a young man. "Never marry for money," he said. "Husbands are often a false prospect; if you see a nice girl who has lots of money, try to love her." Into which is packed much philosophy of the motives which unconsciously influence men in common life. Our young people will have the wit to see that they should not adopt it as a serious motto of life.

The Happy Husbands of Chicago.

A correspondent writes: "Isn't 700,000 a rather high estimate for the happy husbands of Chicago?" The query, by the way, bears the postmark, "Greater New York." Can any one tell us where this village is located? The name sounds familiar.

Now, Bro. Shaw, that estimate was not given for an accurate answer. "Somewhere about 700,000" was the statement. Two or three hundred thousand more or less does not matter. Now you mention it, probably the estimate was a little high. We insist, however, that we are personally acquainted with thirty happy husbands in the Chicago church and society (to say nothing of promising candidates), and we will not take off another husband.

Secretary Whiford's Open Parliament.

In at least one place Bro. Whiford's way of meeting the people in open discussion has made an excellent impression. "I want to know what you think," he said. "That is my main purpose in this meeting to-night. Feel perfectly free to ask questions or to offer suggestions and criticisms." The discussion which gradually became general was cordially welcomed on his part, and with evident satisfaction that at the close, he thanked those present for what they had said and for the kind spirit in which they had offered it. It is better for a pastor, or a board, or a committee, or an officer, to know what the people are thinking. When the Lord distributed the brains no one man got them all. Often men who are humble in position and of a retiring temper are found to have excellent practical ideas, when they are brought out. If criticisms are in the air, it is better to hear them and face them than to merely feel their chill and not know what is the trouble.

We bespeak for Secretary Whiford on his Western trip an earnest hearing and a cordial response to his appeal for frank discussions.

Mr. Pullman's Disappointments.

There is a pathos in the will of George M. Pullman which suggests that wealth as well as poverty has its sorrows. Many benevolent objects were remembered wisely and discriminatorily. The wife and daughters were generously provided for. But the legacy left to the two sons was restricted to a fixed income of $3,000 a year. It must have been with deep sadness that a father felt thus compelled to let it be known to the world that those who should bear his name after him
could not be trusted with the wealth which he had accumulated.

It is one of the strange ironies of life that the boys who fired it, Pullman’s last years centered about his property. Overflowing pocket-money is a curse to boys at the age when impulse and appetite are at the maximum, and the governing moral forces at the minimum. It is not probable that Mr. Pullman’s boys were naturally worse than others; but the metropolitan devil lures those whose pockets jingle, with bewildering and seductive arts. The life of selfish luxury breeds its own poisonous mismasas, and the laws of moral retribution which are clearly studied in the midst of Roman splendor are in force in Chicago.

The failure of Mr. Pullman to retain the regard and affection of his employees and, to so large an extent, of the general public, was also a severe blow to him. Looked at calmly, there can be little doubt that this man did have philanthropic impulses and craved the grateful appreciation of his fellow-men. But the effect of success upon him seems not to have been happy. In the strike of 1894 the philanthropist dropped out of sight, and the proud, autocratic millionaire took the reins. Philip Johnanthropist dropped out of sight, and the proud, autocratic millionaire took the reins. A RESULT OF ADVERSITY.

A man who had enjoyed great prosperity and amassed considerable wealth without thought of God, was at length overwhelmed with calamities. His life was imperiled, his property was lost, his family were sick and dead. God, he lost his sight, and lost all of his boy died. He desired to be led to the Lord, to the Lord, to the Lord, to the Lord, to the Lord, to the Lord, to the Lord. He proceeded: "I take a lancet, draw a scratch on your business life and say to you, 'Suck.' It does. Just look at it. It is getting respectable—it is getting sleek, and smooth, and fat. When it is full it will let go. There is this difference between worm leeches and human leeches; a worm leech will continue to suck as long as there is any money in the pockets of the victims or until he is choked off.

"I want to show you the statesmanship of license advocates.

"I take the leech and squeeze it; two or three drops of blood come from its mouth and I swallow them. I do it because I love you so much blood. Some boy in this house cries out, 'You are foolish. Every drop of that blood was in your body—the leech sucked it out of you. You have only got part of it back, and that part in a way that will do you more injury than good.'

"Liquor men come into your state, and the law draws a scratch on your business life and sticks them on, and says, 'Suck.' See them change their clothes! See them grow fat as they live on the business life of the city and country! When the year rolls around, the city council gathered. They learned out of them five hundred, one thousand, or fifteen hundred dollars, and says: 'Ha, ha! we have saved so much money to the city. But where did the liquor dealer get the money?' He did not have it when he came here. He came in to our store, didn’t give us a single thing of value—without building up society, without helping society—he has sucked from it thousands of dollars. He keeps the largest part, and gives you a pittance to be allowed to continue. You take it, and congratulate yourself that you are dividing up with the spoiler of your homes, your prosperity and your civilization."—Templar.

LORD, THY PATIENCE

I was staying with Canon Wilberforce at Southamp ton. There were some others with us; and in the evening, as the shadows were falling, and before the lamps were lit, we gathered round the fire and began to tell our experiences. Lord Sandrock commenced with us, and I followed, and just learned to give myself only to Christ and to guard against anything that was not in keeping with that, and I was talking about it. An old clergyman got up and said she was very much surprised that Mr. Meyer had not got further than that. I, in turn, was surprised.

When asking Canon Wilberforce if he would go on, he proceeded: "I used to be a man of very irascible temper. I had something to do with children; and if one thing tried me more than another, it was to have to talk to children who would not listen. One afternoon, in the midst of my infant school, the children were specially trying, and I was on the point of losing my temper with the whole lot of them. I resisted all I could; and then I was led somehow to turn to Christ and say, 'Lord, thy patience;' and, instantly, I was transformed. I believe that science, but a most delightful feeling of patience filled my soul. I could have stood the whole afternoon with ten times the number of children making ten times the amount of noise. That was the beginning of a new life to me. I learned not only to resist sin, but to take from Jesus the opposite grace."

I was very much impressed; and I remember next morning, when I came down stairs, Canon Wilberforce said, "I never had thought of that before—to take our failures as arguments for getting more of Christ's power."

—The Rev. F. B. Meyer.

MINISTERIAL CONFERENCE AND QUARTERLY MEETING

The next Ministerial Conference and Quarterly Meeting of the Southern Wisconsin and Illinois churches was held in the church at Milton, beginning on Sixth-day, November 29, the day following the national Thanksgiving. The programme for the Ministerial Conference, beginning at 10 o'clock A. M., is as follows:

1. What is the Scripture teaching respecting the future punishment of the wicked? L. C. Randolph.
2. What is the most efficient college training for the gospel ministry? W. C. Whitaker.
4. What was the secret of power in the apostolic church? May the same power be possessed now? E. A. Witter.
5. Have we reason to look for any great change in the life and work of the church with the close of the 19th century, and what is it? W. D. Tekker.
6. What is the scope and purpose of the epistles of Paul to the Thessalonians? S. L. Maxson.
7. How shall we get more ministers and evangelists to do the work which now waits to be done by us? G. W. Burdick.
8. I. A. Platts, Sec.
Envelopes have been sent to the churches, properly printed, for the "Thank-offering" collection at Thanksgiving time. These can be used for collections by the church treasurers or by collectors who make a personal canvass, or otherwise, as church officers and committees may choose. They will be specially convenient where other envelopes are used in the regular collections. Church treasurers are urged to report promptly the results of the Thank-offering fund, that we may make an early report in the Recorder.

"THE SUNDAY CYCLE."—This is the title of a leaflet by Dr. W. N. Broadbeck, just published by the Methodist Book Concern, of New York. It is a plea against the use of the wheel on Sunday.

The Standard, Chicago, complains sharply that so many young people—"well-brought-up children of earnest Christian parents," Baptists, spend Sunday with their bicycles, and neglect church and Sunday-school. There is nothing striking in that, but it is a standard. To save them from being disturbed by the claims of the Sabbath—"Saturday"—you and your Baptist coeurs try to put their interest, their direct or indirect abolition of the Sabbath law. The spirit of the times and the prevalent customs do the rest. Your disregard of the true Sabbath spoils the seed. The "Sunday bicycle" reaps the harvest. "God is not mocked" in vain.

When the present Emperor William of Germany came to the throne he was very strict as to the observance of Sunday, i.e., strict according to German standards, and several laws limiting labor on Sunday were passed, under his influence. But of late the Kaiser has been exceedingly lax in his own observance of these laws, and has taken to shooting and other forms of amusement on Sunday. The Consistory of the Lutheran, or state, church of the Province of East Prussia late passed a unanimous vote of censure upon the Kaiser for having "desecrated the Sabbath," and also for having "given Sunday laws in reality for the observance by giving a big hunting party at Romiten on a Sunday. The result of this extraordinary action of a consistory of the state church is awaited with interest in many circles.

ARE SUNDAY LAWS PERMISSIBLE? The October number of the American Journal of Theology, Chicago, contains an able article by D. H. Purinton on "Ethics of the State." It contains much that is of interest, and betokens ripe thought. Among other points, Prof. Purinton treats the question of Sunday legislation. What he says will certainly interest the readers of the Recorder. These are Dr. Purinton's conclusive points:

1. Every citizen has a right to enforce personal observance of the Sabbath, whatever. A citizen may perform his full duty to his fellow-citizens as such, and still keep the Sabbath. His derivation of duty is purely a religious one, and for which the state has no right whatever to arrange him.

2. It is both the right and the duty of the state to enforce personal observance of the Sabbath-day. That is, so far as it pertains to the relations of man to man. Possibly the state may not force as to rest, but certainly it may force me to allow my employees to rest. From their willingness to work for me seven days in the week does not affect the case. If I should induce a hundred men to commit suicide that would be a crime justly punishable by the state. And it matters not how slow the suicide may be. Even if I should induce my man to work business periodically, if necessary to secure for his citizenship the enjoyment of a proper rest-day.

3. There can certainly be nothing wrong in causing the Sunday laws to be enforced by means of the Sabbath-day of the church. Furthermore, if the sanctions of the Sabbath make the observance of a coincident rest-day easy, and that it is not impossible, it becomes the duty of the state to make these days coincident. Of course, it follows that if for any reason there is no observance of the Sabbath-day, there should obtain universal religious sanction, then that new day should be designated as the rest-day of the state.

4. Sabbath laws, so called, can never be justified by reason of the religious character of the day. Any laws necessary for a regulation of a rest-day, regardless of all religious requirements, are proper. Any others are certainly improper. Notice, we are not now abrogating these laws. But they must be remembered.

To some it may not seem necessary in this day of the world to insist upon these plain principles. And yet it is necessary. Virtuous, law-abiding citizens of Kentucky, Tennessee, Missouri and Alabama, traveling to the city, have recently suffered imprisonment and other pains and penalties at the hands of the state, simply because they heard certain religious services worth while on Sunday. I have no words of sufficient strength with which to express the atrocious iniquity of such proceedings. It is this that may be as ruinous as the Sabbath. There is, in the words of Henry George concerning another Sunday, but it is infinitely worse for a magistrate to punish him for it. I hope not to be misunderstood, standing concerning this question of Sabbath laws. I certainly believe it to be improper to the religious day called the Sabbath. As pertaining to a day of rest merely, they are right and good, and the name matters not at all.

But the conscientious observance of the religious day itself I most heartily approve. The general introduction of the Christian Sabbath into the city would be an unspeakable misfortune. I would write the sanctions of the day, however, not on the public statute books, but in the Christian conscience of each individual citizen. Any attempt to force men by law to keep the Sabbath is, in the words of Henry George concerning another Sunday, but it is infinitely worse for a magistrate to punish him for it. I hope not to be misunderstood, standing concerning this question of Sabbath laws. I certainly believe it to be improper to the religious day called the Sabbath. As pertaining to a day of rest merely, they are right and good, and the name matters not at all.

As a whole, Dr. Purinton's views are commendable, but this must be remembered. Historically, all Sunday legislation is religious. It began in 321 A. D., under Constantine, purely pagan, and a part of the group of Roman laws in reference to the day on which the gods for whom they were named. Sixty-five years later (386 A. D.) under Gratian, Valentinian, and Theodosius, Pagan and Christian ideas unite in the opening clause of a law as follows: "On the day of the sun, properly called the Lord's-day by our ancestors," etc. From that time forward every Sunday law has had its genesis and basis in religion. But for religion there would have been no Sunday laws. This fact practically sets aside Dr. Purinton's idea that there is sufficient basis for lawfulness in the Sabbath law as a true day of the future, if there shall be any, will be permissive but not mandatory. We shall finally learn that compulsory leisure, without religious sanction, is more injurious than beneficial.

SECULARIZING SUNDAY. Another evidence of the "secularizing of Sunday" in religious circles appears in the following letter under the head, "One Kind of a School." The school represents a growing class. It is described by the Times, in part, as follows:

Then, again, this school is wonderfully crowded for time, so much so as to regulate to Sunday all its business interests. The annual election of officers occurs upon a Sunday, after the session of the school; the dis-
STUDIES IN SABBATH REFORM.
No. 3.—The Sabbath Question Is A Biblical and a Religious

Whatever reasons, actual or fanciful, men may find, outside of the Bible and religion, for observing the Sabbath, are subordinate and comparatively unimportant. When these subsidiary speculations are removed, and we look at the Sabbath law, as in the "Civil Sabbath" and "Rest-day theories," the result is no Sabbathism and non-religious holidayism, or worse. In all genuine Sabbath Reform the primary appeal must be made to the Bible and the law of God as delivered by the written word of Christ. The appeal must also be made to conscience and the behests of religion and not to "hygienic considerations and general utility."

These "Studies" start with the idea that as Christ is the Son of God, so the Bible is the Book of God and the Sabbath the Day of God. We also stand on the true Protestant position that this Book of God, interpreted by his Son, is the sufficient and only rule of Sabbath-observance, and the only basis for Sabbath Reform. He who builds on less than a day thus made sacred, and no other day, be a day as though it were distinct from other days, and a day sanctified by God, so the Bible is the Sabbath, the Sabbath which has been interpreted by the example of Christ, and the seventh day last day of the week, for any reason, is not obedience to God's law. Finite men, acting in finite days, do follow the example of an Infinite God, acting in unmeasured days, if they preserve the same order, according to his command; otherwise, they do not.

A CURE FOR HARD TIMES.

Close every sluice in the city, back door and front, for one week, and station a policeman at each door, and then some one watch the policeman,—and when the sun goes down next Seventh-day evening there will not be a beef-steak left in the butcher's shop! It is a wonder to me that the business men of a community do not rise and drive this pirate off the sea of commerce. It is a wonder to me that the politicians cannot see that this cancer is as surely eating into the life of our country to destroy it, as that cancer which ate into and destroyed the life of Gen. Grant. Ah, they see it, but they are afraid of the power which springs from them that something ought to be done they, "That may be true; but nothing can be done." The solution that they propose is idleness. Idleness! Look at the whole of God's machinery; the earth, never a second behind hand; the universe, every cog in condition. Is it not a deadly insult to our Maker, who fashioned us in his image, to propose idleness as the solution to any problem? Why, close the breweries, the distilleries, the grog-shops, every place that is a temptation to the masses of the people to spend their money for worse than useless objects. Do this, and you will as surely open the mills and shops. If I had my way, I would write on the side walls of both houses of Congress these words of Gladstone: "It is the duty of the government to make it easy for the people to do right, and difficult for them to do wrong," and these words of Burke: "What is morally wrong can never be politically right;" and in front I would write Henry Clay's words: "I would rather be right than President;" and under these the address of General Grant's saying: "We will fight it out on this line if it takes"—a whole century!—Selected.

Silence has a tongue of its own which appeals to the soul alone.
Missions.

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

We left home for our visitation of the churches in the West and Northwest on Wednesday noon, November 3. Taking a new route to us, the Pennsylvania Central, we found ourselves at Pittsburg the next morning, much refreshed by a good sleep during the night. The excitement and the smoke and the dense haze that we could hardly see across the streets. At 7 A.M., central time, the Pittsburg and Fort Wayne train steamed out for Chicago. For about twenty-five miles south the Ohio River but little of the suburban towns was visible; the smoke of the city was the only evidence to the church, as well as to the members of the congregations, and its power, present. Pastor Randolph offered prayer, and the Secretary outlined the work, condition and needs of the various mission fields. He also explained the causes of the present indebtedness of the Missionary Society, put before the meeting the "Thank-offering" plan of raising money to liquidate the debts of the two Societies, and also the present move of the Missionary Board in reorganization. After this more than an hour was spent in asking and answering questions in a pleasant and kind interchange of thought on plans, methods; when work should be increased or diminished; upon the best policy for the Board to pursue; wherein a change in method of procedure in some cases must be made; the importance of carrying on in full measure the evangelistic work. There were differences of opinion, sharp and strong, but presented in the kindest spirit. It was a deeply interesting conference. All expressed themselves as much pleased with the open conference method of informing the people upon our missionary and evangelistic interests, a good plan for the Missionary Board to come in touch with the people and the people with the Board. It was, indeed, a profitable occasion. The Executive Committee took the steps that evening for a "Thank-offering" sermon to be preached by the pastor, and a committee be appointed after the preaching of that sermon, to go to the homes and business places of our people in Chicago, and gather in the "Thank-offering." We think this is a wise method, which means business, and will make the "Thank-offering" plan a success. No plan will run itself. If all our pastors and churches adopt some such method in carrying out this plan of liquidating these debts it will be grandly done. 880.

FROm GEo. W. LEwIS.

The quarter ending October 1 has in some respects been an unusual one with us. On July 30, in a very unexpected time and way, we were favored with the presence of Rev. D. W. Leath, of Texas, who is a Sabbath convert of about four years. He remained with us over two Sabbaths, preaching seven very acceptable and instructive sermons. Though a stranger to us, he has the appearance of being a man of excellent powers in many respects. His style is strongly evangelistic. Would that a field might soon open to him, as he is needy of financial aid. He is now at Beauregard, Miss., where he went to assist Bro. Hinman in a series of meetings, the latter having gone to Alabama for the winter. These meetings were a great help to the churches, and about 1,000 people found the Saviour in the forgiveness of sin.

During the month of August it was my privilege to attend the State Endeavor Convention held at Jennings, in the southwest part of the state. The writer being State Secretary, had many opportunities to represent the truth as held by Seventh-day Baptists, which occasion he always used. One rather comical and unlooked for resolution was adopted by the Convention, concerning the observance of the Sabbath (Sunday) the resolution in parenthesis said, ("Whether observed on the first or seventh day of the week"). This was doubtless offered in respect to us. And as your missionary was the only Seventh-day Baptist present, you can imagine the result. May the donors both within and without the church be blessed for their contributions and their sacrifice thus expressed.

We have been greatly interested and I am sure profited by the reading before the church of the Reports of our Denominational Secretaries, with accompanying remarks and meditations.

During the quarter four of our members have journeyed to Wisconsin: H. W. Saun
don, Brother Hinman in Orleans, Grace Booth to visit friends and receive musical instruction, while Miss Leona Huiston, (our Endeavor President) with her aged mother, have gone to visit relatives near Waupaca, perhaps not to return. The member on the ground, with few exceptions, are faithful and zealous in the work of the Lord.

Late in September your missionary received a unanimous call to become pastor of the Salem, W. Va., church, which call, after much prayer and meditation, he has accepted. Thus is brought to a close our very pleasant, and we trust profitable, pastorate of seven years in this land of sunshine and roses. As the church seemed to give us up with some reluctance, we hope and pray that our successor may soon be found, and not only take up the work where we have left it, but so be blessed in his efforts that even greater heights of Christian attainment may soon be realized.

May the Lord impress some one to come to this field in the near future. The yellow variety of diphtheria is still out, but yet it is more in name than fatalty, for no more have died in these infected points than during the same period in 1896, and not so many have died as is often the case in the North through scarlet fever, measles and diphtheria. We have no fears for Hammond, with anything like proper care. No cases are nearer than New Orleans, and we are thoroughly quarantined against her.

Brethren of the Board, please remember in your prayers and contributions this needy, needy, and appealing service. May it not accept the hearty thanks of your missionary for courtesies shown and aid provided in his term of service on this large and needy field.

FROM A. P. ASHURST.

The work of a Seventh-day Baptist missionary in the South cannot be fairly presented on paper. The most valuable work that is done is personal and not to be accepted by actual experience on the field, that it is best for our missionaries to work with the pastors of other churches, to be introduced by them to their congregations and not to try to work in a way that will appear antagonistic to them. During the last three months I have...
worked in the following towns and cities: Americus, Ga.; Okeechobee, Ala.; Atlanta, Ga.; Dalton, Ga.; Jellico, Tenn.; and on Sand Mountain, Ala. In all these places I have been introduced by the pastors of the Baptist churches, and have been, through their influence, received into the private houses of their church members. My first endeavor is to show them that we are not schismatic; that we are Baptists and that we place Christ, and him crucified, as the only foundation of our hope of salvation. I try to interest them in the subject unto the point of investigation; they take from me the tracts I offer for this purpose, and I am sure that many of them reach the point of having a conscience in the matter. I try to win my way first into their confidence and then I try to use any Bible truth which I possess to the glory of God and the winning of souls.

I cannot legitimately claim conversions. I do not preach to many large audiences, but I am always recognized as a minister of Christ, and I have given myself to speak freely with all who will listen. Sometimes, in grace will be upon all of the work and the results will be to the glory of God and the development of Christ's work.

The ministers, as well as the laymen I meet, speak freely with me on the Sabbath and its claims. I try to interest them in the subject unto the point of investigation; they take from me the tracts I offer for this purpose, and I am sure that many of them reach the point of having a conscience in the matter. I try to win my way first into their confidence and then I try to use any Bible truth which I possess to the glory of God and the winning of souls.

FOURTH SABBATH. FAYETTEVILLE, N. C., Oct. 1, 1897.

GOING.

"It is more blessed to give than to receive," if we give for a righteous purpose. "He that giveth of himself to have no man needeth surely come to want." But "he that giveth to the poor lends unto the Lord." The highest giving is giving first. There are many who can give themselves from giving to God's cause on the ground of debt. In other words, they say, "I will render to the Lord this due which is mine to pay." But this is not giving at all. It implies the return of that which had been lent, and that which is done just as well as not is Scriptural giving. We must be willing to give in faith, not sight, leads the way; when it costs us something to give. George Kingle has beautifully sung:

The keynote of life's harmony is sacrifice.
Not two, but three.
Beneath each sun will souls bow down.
To lay the crown.
Will of will or thought strange feet, but many times, that life's chords may be sweet.
Wist serious.
Drinks deepest life's rich strain, counting no cost, but giving self for service.
Daily and hourly, sanctified unto living.
Is but the harvest, enduring.
The cleaning of hamster, the cutting.
The streaming of the strings.
The growth of harmony's pure wings.
The life's the tuning time, complete.
Able when every chord is sweet.
Through sacrifice. No untaught string.
No untaught life.
Has triumphed, having passed the strife.
Is learning all about the giving.

-Signs of the Times.

SAINTLY FACES.

Sometimes, in passing through a crowd, we see a face that attracts us by its sweetness of expression. Perhaps it is an old face, with its wrinkles and crowns, or it may be the face of happy days, love, joy, and peace shine out of every dot and wrinkle in it. Sometimes it is a young face that beams with health and purity and beauty. But whether old or young, when we see that unmistakable soul light in a face, we feel that there is something behind it, it is pure, the life good, and that the body thus illuminated is the temple of the Holy Spirit. To keep the mind occupied with good, pure, useful, beautiful, and divine thoughts precludes the possibility of thinking about and thus being tempted by things sinful, low, or gross. It is because Paul knew this that he says so often, "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are beautiful, whatsoever things commend virtue, think upon these things." In the well-formed habit of thinking pure thoughts, the desire to defile the ear of heart; and in the daily and nightly meditation in the law of the Lord is a safeguard against many of the sins which defile the ear of heart and debase and blacken the countenance. —Scottish Reformer.

CONFERENCE NOTES.

May it not be hoped that all the benevolent interests of our people will be so well provided for in advance that there shall be no necessity for raising special funds at the next session of the General Conference?

From a letter received some weeks ago allow me to quote: "Probably the smallness of the delegations from our churches may, in good part, be accounted for in this way." It is desired that there should be a very large attendance at Conference next year, recognizing every state. It is also hoped that every interest of our people will be fully and ably presented.

WARDNER WILLIAMS.

APPEAL OF CONFERENCE COMMITTEE.

The last Annual Conference in adopting the recommendations of its Advisory Committee appointed a special committee to use their influence to induce the churches to contribute a sufficient sum of money to meet the needs of the Missionary and Tract Societies. At the onset this Committee met with the stubborn fact of a total indebtedness of $8,000; $6,000 being against the Missionary Society and $3,000 against the Tract Society. In the annual report of the Tract Society, through its Corresponding Secretary, there was recommended that a special offering be made on Thanksgiving-day, Nov. 25, by each and every Seventh-day, or weekly, meeting in proportion to the total income for one day's labor or income. By mutual agreement of the two Societies this fund is to be divided in proportion to the indebtedness of each, making the Missionary Society's share about two-thirds and the Tract Society about one-third of the amount.

This Committee desires to give this matter especial prominence, and begs leave to urge all our pastors on Sabbath-day, Nov. 20, to loyally present this subject to their several congregations. All churches without pastors, and all isolated Sabbath-day bands, are asked to accept this invitation as a personal one, joining their gifts with the rest of the denomination. Is it realized how much this effort means to us? If this recommendation is complied with, it will liquidate the entire debt of the two Societies. God has wonderfully kept and blessed us, and crowned our labors with marked success: let us with thanksgiving and praise return this small portion of our earnings, as we are surely able, and thus remove from our boards the embarrassment of this heavy debt.

D. N. NEWTON.
Woman's Work.

By Mrs. R. T. Roskes, Waterville, Maine.

MY REFUGE.

These lines, quoted from the Sunday Magazine, were written by Ellen Lukehler Goro (a Brahmin of the highest caste) adopted daughter of Rev. W. T. Storee, Great Horton Viaage, Bradford, England.

In the secret of his presence, how my soul delights to hide!

Oh, my precious is the lessons which I learn at Jesus' side.

Earthly cares can never vex me, neither trials lay me low.

For when Satan comes to tempt me, to the Secret Place lab I go.

When my soul is faint and thirsly, 'neath the shadow of his wing

There is rest and pleasant shelter, and a fresh and crystal spring;

And my Saviour rests beside me, as we hold communion sweet.

If I tried could not utter what he says when thus we meet.

Only this I know; I tell him all my doubts and grieves and fears:

Oh, how patiently he listens, and my drooping soul he cheers.

Do you think he ever reproves me? What a false friend he would be

If he never, never told me of the sins which he must see.

Do I think that I could love him half so well, or else I sought

If he did not tell me plainly of each sinful word and thought?

No! he is very faithful, and that makes me trust him more.

For I know that he does love me, though he wounds me very sore.

Would you like to know the sweetness of the secret of the Lord?

Go and beneath his shadow; this shall then be your reward.

And where'er you leave the silence of that happy meeting place,

You must mind and bear the image of your Master in your face.

You will surely lose the blessing and the fulness of your joy,

If your dark clouds distress you, and your inward peace destroy.

You may always be abiding, if you will, at Jesus' side;

In the secret of his presence you may every moment abide.

—From the Helping Hand, 1878.

It is sad news that our Societies are compelled to cut down salaries and make still greater retrenchments, but let us take courage in the thought that it is only for 1898.

If we heed the joint petition from the Secretaries of our Boards and make our "thank offerings" for the work now resting upon us, in addition to our regular gifts to these Societies for the coming year, we trust we shall have cause for gratitude and joy.

"As the Lord hath prospered us." Let us not consider this service "a weariness" and "rob God" with the smallness of our "tithes and offerings." However small our gifts may seem to us, let us not withhold them. God has placed this work in our hands; we have accepted it, and he can multiply the smallest gift a hundred fold. "The Master's work must go on just the same, and those who are willing to make an extra exertion will receive an extra blessing."

THE LOST SHEEP.

By Mrs. Mary Muncy Church.

(Concluded from last week.)

To one interested in all mission work, it is refreshing to turn from a consideration of what ought to be done and behold what has been accomplished. As many are aware, Jew- ish missions in England have been carried on all through the present century. It is impossible, in this paper, to describe the grand work done by such organizations as the Mildmay Mission, the British Jew's Society, the London Jew's-Society and the London City Mission. The Morning Star of December, 1895, stated that there were then over fifty societies in operation for the evangelization of the chosen race. They operate in one hundred and thirty different localities, with over three hundred workers and number their converts at one hundred fifty thousand. In accomplishing all this, bitter opposition and not a little persecution have been encountered. The average Jew regards all efforts made to connect him as a mercenary self-seeking motive. He has been persecuted and oppressed until the whole Gentile world seems at enmity with him.

Nearly all missions to the Jews have operated on the proselyting principle, the needs which are taught that Christianity must entirely supplant Judaism and many therefore of the more devout are persecuted and prejudiced. The Hope of Israel Mission of New York City is an exception to this rule. The secretary of this mission, and editor of its organ, Our Hope, says: "We are fully persuaded that the day is not far distant when Gentile Christians will feel the blash of shame in their face for ever having endeavored to make proselytes of those whose are the 'apostles,' and 'the inheritance, and the glory, and the name, and the title, and the promise, and the service of God, and the promises, and with whom we believers from the Gentiles are but fellow heirs. That root is bearing us, not we the root."

Connected with this mission appears the name of another brother, P. Ch. Baines. Indeed no Seventh-day Baptist can find much to oppose in its principles. Evidently the converts are not required to reject God's holy Sabbath.

How and it is when a Christian, in leading a Jew to Him who hath made both one, and hath broken down the middle wall of partition between us, "first proceeds to pile that partition high with imaginative conditions! Worse yet is the attempt to place thereon a rock wrenched from the foundation of God's eternal truth.

One may raise the query why so many thousands and we have been proselyted to the so-called "Christian Sabbath" if there is no divine sanction for the change. In conversation with a young Jewess the reason was made apparent. To the question: "Does not the required change from Sabbath to Sunday prevent barrier to the conversion of your people?" she replied: "Oh, no; it would beao much easier to keep Sunday." This needs no comment. To those, however, who value an easy conscience more than an easy existence, this man-made substitution must be an offense.

The future of Israel, whether it tend toward Zionism according to Dr. Herzl and other philanthropists, is not in my power or power to discuss; but it will, I believe, be of great import to the Seventh-day Baptist denomination. How much we may influence that future is an important problem. To spread Sabbath truth among Sunday-keeping Christians, while missionaries are teaching Sunday error to Sabbath-keeping Jews is somewhat disheartening to the strongest faith. It involves the giving of the Labol policy on every side when a constructive one is sorely needed. This is, after all, only a one-sided view of the matter and we do not forget that God is able to bring order out of chaos. In the meantime it remains for each to "shine in his own small corner" and the light of true Sabbath Reform will begin to illumine the world.

It is unnecessary to speak of the work already accomplished among the Jews by our brethren. The connection of our missionaries and others are familiar to all; and much seed has been sown which has not yet brought the promised harvest. A much larger work might be undertaken and maintained if the entire membership would keep informed of the needs of the leaders are upon emergency. It is easy to give for what we most desire and information creates interest. If every Seventh-day Baptist of accountable age would, regularly and thoughtfully, read the Sabbath Recorder, the needs of the Gentile work would soon touch his heart and his pocket. Likewise if the Peculiar People were in every home, zeal for Jewish mission work would soon be at white heat. The name itself is both an attraction and recommendation.

How often are Seventh-day Baptists called Jews! No one needs cultivate eccentricity or court persecution, and yet it may well be counted an honor to be known as a "peculiar people."

What can we do? This question when we are asked we soon find an answer. These "lost sheep of the house of Israel" are almost at our doors. Nearly every large city contains a Jewish quarter and there are few country towns without one or more families. To reach and bring them to Christ needs a consecration of time and money and possibly the adoption of new methods. I venture to assert, however, that among our people many would be found ready to attack the problem were the necessary means at hand.

The Sabbath Recorder of May 3, gives a most happy illustration of the way God is working in Israel. May the plea of Brother Moses Nye arouse many to serious thinking, praying and giving. Other missions are calling loudly for help and must be heeded. "He that hath an ear to hear let him hear."—GIBBHONBURG, Ohio.

SERVING CONQUERS PAIN.

"Don't you get tired of being tied to that bed day and night, week after week?" said a visitor to an invalid.

"Yes, I think I do, sometimes; that is, I grow bodily tired," was the response. "But I try not to think of that. I only want to remember that God is good and merciful. In his love he spared me, even though I am a cripple, to live that I might learn to know him here. You see, before I was hurt I never thought about him as being a real Friend and Helper. But since I have been compelled to lie here quiet and helpless, I can even find happiness in my affliction; I live to serve him, and that crowds almost every other thought out."—Young People's Weekly.

The greatest need of missionary work today is not the foreign but the home end. If the people of Great Britain and America were one-quarter as true to the evangelization of the world, as the workers on the field are, the work would be accomplished in a generation. It is one thing to stay at home and do nothing; it is another thing to stay for the sake of heathendom. No minister can do the highest work at home till he is consecrated to the evangelization of the world. No Christian servant is last here. He is the second member of the commission: "Go ye to all the world and preach the gospel to every creature."—From Regions Beyond.
Young People's Work

By EDWIN SIEV, M.D., M.C.

CHRIST AS A SOUL WINNER.

By MARIE A. CLARK.

The consideration of Christ as a soul-winner is of much importance, because the great world is lost in sin and unbelief, and needs winning to God and truth. Since we as Christian Endeavorers are organized to help do this work, it is needful that we study Christ's method of winning souls. If we do this, and trusting in him, follow our pattern, our success is assured.

Luke says, "He taught daily in the temple." In studying the record of Christ's life found in the gospels, we find that he is often spoken of as teaching the people. He taught them the elements and principles of Christianity, the nature and consequences of sin. He taught his disciples how to pray in an acceptable manner, and the results of prayer.

Christ commands his followers to teach, and thus he wins souls by proxy, as it were. We have the commandings, "Go ye therefore and teach all nations..." (Matt. 28:19), and the teaching of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs." If we observe Christ's manner of teaching, we notice that he used many illustrations, drawing from life the practical lessons suited to the condition of those who were before him. We have a lesson on tare. There are many well-meaning people who possess very little of that most useful quality. Though they are earnestly striving to help advance Christ's kingdom, because they do not understand the peculiar disposition of the one with whom they are talking, they often fail in their object by arousing prejudice or ill-feeling. Notice how applicable were Christ's teachings to different classes of men. There were the parables of the sower, the tares, the vineyard, and the fig tree. Those who cultivated the soil, the sower, the tares, the tree, and the man, the sheep, and the goats, the lost sheep, and the shepherd and the sheep, for shepherds; they of the drag net for fishermen, and those of the talents, the rich man and Lazarus, and the pearl of great price, for the men of business. Thus we see that Christ used such illustrations as would rivet the attention. He talked about things in which they felt an interest, and so impressed the personal applications made from his parables forcibly on their minds.

Christ had the winning of souls as his definite aim, and worked night and day with this end in view. He did not do this merely from a sense of duty, but he had a "passion for souls." He cared not where he went, or what hardships he endured, if only he could bring salvation to lost men.

Christ prayed for his enemies: "Father, forgive them; they know not what they do." If Christ used this method, ought we not to do the same? Indeed, we are exhorted in 1 Tim. 2:1 to pray for all men. We do not seem to realize the value of prayer and how many of our efforts would be useless without it. We should pray more for our associates if we realized God's promises, "If ye shall ask anything in my name I will do it; and again, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." In a little pamphlet entitled, "What Can I Do to Win Others?" I find these words: "A sure remedy for spiritual coldness is to take a stand for God in earnest prayer. As you pray for it your interest will increase, and your love will become more intense until you are willing to go through fire and water to save it, even though it be an enemy."

Students of the Bible will notice how often Christ in his teachings quotes the Old Testament Scriptures. Nearly every chapter of the four Gospels contains at least one quotation from the Old Testament. It seems to me that here is where we often fail when we try to persuade others to become Christians. We do not "take the sword of the Spirit, which is the Word of God," with us, and so lose the effect of that strong weapon.

In studying further we notice that Christ exerted a personal magnetism over his followers. He loved them, and love is the power that moves the world. Love inspires love. He drew men instinctively to him, and they seemed compelled to listen. One will listen to the advice of one of whose love he is sure, much more readily than to one who he knew to be a cold and soulless affection. It is in this way that Christ is winning souls to him to-day. Not in this way alone, for his words of warning and entreaty, given to us in the Word of God, are the same as ever, but we are made to feel his great love for us, and his wonderful self-sacrifice, and we are drawn to him and love him. His love for us impelled him to die for us that our souls might be won to him.

Christ used little things to win men to him, a touch, a smile, or a word of sympathy, showing his true love for them. We may use these little ways of bringing souls to Christ, but in every case it is the love of Christ behind the action that wins.

We have Christ's method of soul-winning. The way is clearly marked out. Shall we be inactive? Shall we allow souls around us to be lost and perished in sin for want of that little thing which we may do or say to lead them to Christ? Lost, for "the want of a word which we might have spoken?" Lost, because we are too cowardly to stand up for Christ and tell the world of his wonderful love for us.

J. DODGE CENTRE, MISS.

OUR MIRROR.

PRESIDENT'S LETTER.

Dear Young People:

For a long time many of you have felt that we should have our own topic cards, accompanied with the daily readings, for the Endeavor Societies of our denomination. Near the close of Conference this year, a resolution was introduced by Bro. Preston Randolph, of Salem, W. Va., directing the Young People's Board to prepare and print such topic cards. The President of our Society, Miss Crouch, has prepared the list for 1898, through the kindness of Wm. Shaw, Agent, and the United Society of Christian Endeavor. While this is quite an undertaking, it is one of the things which should have been done before, but who of us could do any more than we have been doing. I am glad it is started. We hope to furnish it to the Christian Endeavorers at about the time of the United Society has been furnishing it. We hope to send very soon to the Secretaries of the local societies the samples and prices, covering the entire year 1898, with daily readings. How many of our Christian Endeavorers will purchase them? I wish all of the Societies who are glad to have such a topic folder would write through your Secretary to the Recorder, Mirror, and tell them you are glad; and if you are not provided for the coming year, tell how many your Society can use.

The amount raised annually for printing topic cards by our Societies will doubtless amount to millions. We have an opportunity to double the cost of these, and then the feeble Societies go without topics. This is also a good way, I believe, to get the Sabbath before men. Pray for us, and any suggestion will be very welcome.

E. B. SAUNDERS.

The Y. P. S. C. E. connected with the Paw- paw Creek church, Westery, R. I., gave a pleasant supper in the church parlors Oct. 28, under the direction of Misses F. M. Davis and the other members of the social committee. The weather was damp and threatening, but within the parlors all was light and cheer, and the Endeavorers served numerous refreshments to the guests gathered at the tables. The entertainment of the evening was furnished by the Westery Symphony Orchestra, and the music was much enjoyed by all present. The treasury of the Society received a small sum as the result of the social, which would have been larger had the weather been more favorable. The regular prayer-meetings on Sabbath afternoons are interesting and profitable. One meeting recently was devoted to the study of facts of interest about the churches of the Eastern and Central Associations, under the direction of Mrs. O. U. Whitford. The location of each church was shown on maps which had been made for the occasion. At another meeting a successful question-box was conducted, the questions being answered by Rev. G. E. Merrill, president of the Western Union Society. The Societies composing this Union are this month carrying out a plan of systematic visitation, each Society being visited at some time during the month by a delegation from each of the other nine Societies. This plan promises to be helpful, and will no doubt be especially so to the smaller Societies.

OFFICERS were elected by the Milton Christian Endeavor Society for the next six months, beginning with October, as follows: President, J. Dwight Clarke; Vice-President, Ethel Brown; Recording Secretary, Polly Rice; Corresponding Secretaries, L. M. Babcock. The President, Mr. Clarke, called a special meeting of the officers and committee members, including the chairmen of the old committees. The meeting opened with prayer, and the President made a few remarks. The old committees, in answering, at the request of the President then assembled in different parts of the church, and the larger part of the evening was given to discussion of the different branches of the work in these little groups. At the close the President gave the additional and earnest prayers were made for divine guidance in all the committees. The evening was one well spent.

Con. Sec.

SCHOOLS for the teaching of English are being multiplied in the cities of China. In Canton twenty schools for the teaching of English have been established in two months. The mission schools where English is taught are thronged with pupils. —Ex.
Children's Page.

THE REASON WHY.

I know a little maiden who is always in a hurry, rush-some and go in a hurry, late to be in time for school. She sits at her desk in a hasty sort of hurry, and comes home in a breathless whirl that fills the ears.

She hurries through her study, she hurries through her sewing, like an engine at high pressure, as if leisure was a luxury.

She always in a scramble, no matter where she is.

And yet—would you believe it?—she never is in time!

It seems a contradiction, until you have the reason, the real reason, as I do, why she is late, and why I state that she has never been known to begin a thing in season.

And she's always in a hurry, because she starts too late.

—Petricea Leonard.

LITTLE CORNERS.

Georgia Willis, who helped in the kitchen, was rubbing the knives. Somebody had been careless and let one get rusty, but Georgia rubbed with all her might: rubbed and sang softly a little song. "In the world is darkness, so we must shine, you in your little corner, and I in mine."

"What do you rub at them knives for?" said Mary was the cook.

"Because they are in my corner," Georgia said, brightly. "You in your little corner, you know, and I in mine. I'll do the best I can, that's all I can do."

"I wouldn't waste my strength," said Mary.

"I know that no one will notice. If he knows about knives, it's likely he does about steak," and she broiled it beautifully.

"Mary, the steak was very nicely done to-day," Miss Emma said.

"That's all along of Georgia," said Mary, with a pleased face, and then she told about the knives.

Miss Emma was ironing ruffles; she was tired and warm. "Hellen will not care whether they are fluted nicely or not," she said; "I'll hurry them over; but after she hears the girls they did her back."

"How beautifully my dress is done," Hellen said, and Emma, laughing answered, "that is owing to Georgia," then she told about the knives.

"No," said Hellen to her friend who urged, "I really cannot go this evening. I am going to the prayer-meeting; my corner is there."

"Your corner! what do you mean?" Then Hellen told about the knives.

"Well," the friend said, "if you will not go with me, perhaps I will with you," and they went to the prayer-meeting.

You have helped us very much with the singing this evening. That was what their pastor said to them as they were going home. "I was afraid you wouldn't be there."

"It was owing to our Georgia," said Hellen; "she seemed to think she must do what she could, if it were only knives." Then she told him the story.

"If I will go in here again," said the minister, stopping before a poor little house. "I said yesterday there was no use, but I must do what I can." In the house a sick man was lying; again and again the minister had called but he wouldn't listen to him; but to-night he said, "I have come to tell you a little story." Then he told him about Georgia Willis, about her knives, and her little corner, and her doing what she could, and the sick man wiped the tears from his eyes and said, "I'll find my corner, too; I'll try to shine for him."

And the sick man was Georgia's father. Jesus, looking down at that day, said, "She hath done what she could," and he gave her the blessing.

"I believe I won't go to walk," said Hellen, hesitatingly; "I'll finish that dress of mother's; I suppose I can if I think so."

"Why, child, are you here sewing?" her mother said; "I thought you had gone to walk?"

"No ma'am; this dress seemed to be in my corner, so I thought I would finish it."

"In your corner?" her mother repeated in surprise, and then Hellen told about the knives. The door-bell rang, and the mother went thoughtfully to receive the pastor. "I suppose I could give more," she said to herself, as she slowly took out the ten dollars that she had laid aside for missions. "If that dear child in the kitchen is trying to do what she can, I wonder if I am? I'll make it twentieth."

And Georgia's guardian angel said to another angel, "Georgia Willis gave twenty-five dollars to our dear people in India, to-day."

"Twenty-five dollars?" said the other angel. "Why, I thought she was poor."

"Oh, well, she thinks she is, but her Father in heaven isn't, you know. She did what she could and he did the rest."

But Georgia knew nothing about all this, and the next morning she brightened her knives and sang cheerily:

In the world is darkness, we must shine, you in your little corner, and I in mine.

—The Pansy.

SHE WAS A STRANGER.

The following story, which comes from the West, brings with it a lesson for all, old and young.

A Sabbath-school missionary, while addressing a Sabbath-school, noticed a little girl shabbily dressed and bare-footed, shining in a corner, her little sun-burned face buried in her hands, and sobbing as if her heart would break. Soon, however, another little girl about eleven years of age, got up and went to her. Taking her by the hand she led her out to a brook, where she seated the little one on a log. Then kneeling beside her, this good Samaritan took off the ragged sunbonnet and, dipping her hand in the water, bathed the little girl's face and ear-stained face, and smoothed the tangled hair, talking cheerily all the while.

The little one brightened up, the tears vanished, and smiles came creeping around the rosy mouth. The missionary, who had followed the two, stopped forward and asked, "Is this your sister?"

"No, sir," answered the child, with tender, earnest eyes. "I have no sister, or I would try to be it."

"Oh, one of the school-children," replied the missionary; "a little school-mate, perhaps?"

"No, sir; she is a stranger. I do not know where she came from. I never saw her before."

"Then, how came you to take her?"

"Because she was a stranger, sir, and seemed all alone, and needed somebody to be kind to her."—Our Young Folks.

THE RING IN THE WELL.

Once upon a time a king hired two men to do a day's work for him. After settling with them about the wages he set them to work to carry a basket with water from a well nearby, and said he would come back in the evening to see what they had done. They went to work. But after one or two bucketfuls had been poured in the basket one man said, "Why are we doing this work? The water runs out of the basket as fast as we put it in."

The other man said, "That's true, but the work is our master's, and he gives us our wages."

But the first said, "No, I'm not going to do such foolish work." And he threw down his bucket and went away.

The other man kept on working, and about evening the well became empty. Looking down into it he saw something bright at the bottom. He let down his bucket once more and drew up a beautiful diamond ring.

"Now I know the wisdom of the king's plan. If the ring had brought up before the well was dry, it would have stayed in the basket when it was poured out of the bucket. That was not foolish work."

When the king came he told the man he could keep the ring, and "I know that I can work, the king will give me work to do."

Very often in life we see some things that seem to have no more worth in life than a basket. We have to go to school, and we have to learn lessons, and we have to go to bed early just when we want to stay up, and we have to stay in just when we want to go out; but in all these things the precious jewel of good health and good heart and good will will be found after a while. When we grow older we will find many more things that we don't quite see the use of. But when we have found the jewels of good health and good heart and good will to wear on, and we may see the value of things. But meanwhile we must go on doing our duty as best we can.—Helpful Thoughts.

THE MAGIC APPLE.

"Such a rainy day!" said little Amy, dolefully. "I wish that I knew something new to do."

When I was a little girl," said her mamma, "I used to think it great fun to make a magic apple, and surprise my papa. How would you like to make one for your papa?"

Amy was delighted with the idea, and brought a large, fair apple. Her mamma gave her a long needle and strong thread, and showed her how to take a long stitch in the apple close under the skin. Amy drew the thread, leaving about two inches hanging out of the apple; then she put the needle into the very hole it came out of, and took another long stitch, and so on, all around the apple, at the end leaving a little needle and thread out of the very first hole; then she took hold of both ends of the thread and pulled hard, but carefully, and all the thread came out of the first hole. Amy rubbed the apple, which was a fine red one, until it shone bright. The needled holes did not show.

When her papa came home, Amy gave him the apple, and he sat down by the fire to eat it. He took a bite, and was just in the middle of the bite when he felt a little something inside. O how surprised he looked when the apple suddenly fell in two when he had it a little more than half peeled. Amy was pleased and surprised, too, for she had not realized that she had cut the apple in two under the skin when she pulled the thread; but she had.

Any child, with a little care, can make a magic apple just as Amy did, and surprise somebody very much.—Youth's Companion.
New York.

The Sabbath, Sept. 18, under the leadership of our new pastor, Rev. Geo. R. Shaw.

We are glad to welcome among us Mr. and Mrs. W. R. Clarke from Alfred, and Mr. and Mrs. A. C. Prentice of Adams Centre. Mr. Clarke has charge of the New York agency of the Terra Cotta works of Alfred. Mr. Prentice is here for a course in Columbia University's College of Physicians and Surgeons.

Rev. J. G. Burdick goes this week to Main Settlement, Allegany County, N. Y., to engage in evangelistic work.

On Sabbath, Nov. 6, we had an educational service with special reference to Alfred University. By request of the Program Committee, Mr. Frank L. Greene read the address he delivered as President before the last session of Conference, at Salem. Dr. Phoebe J. B. Wait read a paper upon the education of our girls. Dr. Daniel Lewis spoke concerning the Falesheck Hall and the new department of Physics at Alfred, at the head of which Prof. Wm. A. Roger is to be placed. At the close of the service, subscriptions to the amount of two hundred and fifty dollars were made to the new department at Alfred, and the canvass of the church is by no means completed as yet. Arrangements have been perfected for the “Thanksgiving offering” for the Missionary and Tract Societies.

Jackson Centre.—Our place has had a great treat for several days past. Moses Nye, a converted Jew, from Newark, Ohio, lectured at the Seventh-day Baptist church last Friday and Saturday evenings, and at the Methodist church on Sunday. Mr. Nye was converted eight years ago, and says he means to work for God and for Christ. He was connected with the largest clothing house in Newark, O., but sold his interest a year ago and devotes all of his time, means and talent to telling of Jesus. Mr. Nye denounces the things which are of the devil. He says base-ball and the bicycle are not bad in themselves, but young people away from the church, and made more loungers than anything that has ever been introduced. Mr. Nye has been a member of several secret societies, but declares they are a curse to the country, and that some declare that a lodge is as good as a church, because they have a Bible laying on a stand which they never use. He says the Bible is out of place in a lodge room.

He denounces the use of tobacco, cigarettes, saloons, and, in fact, everything that people spend money for which are of no benefit to the body or soul. He says that in the city in which funeral services are conducted in this day and age of the world by both Jews and Gentiles, and says that the custom of having expensive coffins, large gatherings and taking into the house of God a dead body to exhibit it, is a custom that comes from a heathen and is not of God. Neither Jesus nor his disciples had any funeral or any white-washing at the grave.

Mr. Nye says if the Gentiles would give the tenth (the tithe customary with the Jews in the olden times) that God would bless them in such a way they would not be able to retain the blessings. He believes we are at the end of the Christian dispensation, at the end of the 6,000 years, and that the time is not far off when God will pour out the plagues on the people. He thinks that God had a reason for permitting the United States of America to remain a republic to the present time, and that great work will be done in America at the second coming of Christ, and that God will use the people of America as an example for all the world. He believes that thousands upon thousands will be converted when God sends out his agents, those who are members of the one hundred and forty and four thousand—that they will turn the people to God and to Christ—both Jews and Gentiles.

Mr. Nye had large audiences and had the people interested.

Wisconsin.

Milton Junction and Milton.—There will be a special church meeting November 14, 1897, at the Milton Junction Seventh-day Baptist church, at 2 P. M., for the purpose of electing Conference committees, and such other business as may come before the meeting. Members of the church and society are earnestly requested to be present.

Dea. Frank Wells, of Milton, and Mrs. Annie McClafferty, of this place, are to be married at the home of her brother, Joseph Vincent, Sunday evening, November 14.

November 5 was the first rainy day in several weeks. The earth has been very warm and pleasant. The rainfall for October was only 1.10 inches.

Rev. G. W. Burdick is moving this week to a larger house, to have more room for Conference.

Rev. Ezra Goodrich and wife, and E. D. Coon and wife attended the funeral of Freeman Atwood at Albion, Sabbath afternoon.

John Whitford has been quite sick. Mrs. Whitford, who has been visiting her brother, Rev. Charles Burdick, at Farina, Ill., was sent for.

Mrs. Eugene Crumb of Walworth, visited in this vicinity from Friday until Monday.

Rev. and Mrs. D. K. Davis visited at Albion, Tuesday.

Dr. A. L. Burdick and wife, of Coloma, Wis., arrived Thursday for a short visit with relations. Monday they start for Welton, Iowa, to visit Mrs. Burdick’s parents.

Miss Marjorie Chaffee, of Merrill, Wis., who is attending school at the State University, was a guest of Mrs. W. W. Clarke, from Friday to Monday.

Mrs. A. B. Stillman, of Nortonville, Kan., who has been visiting her parents, Mr. and Mrs. W. H. H. Coon, of Utica, visited her uncle, L. Coon, and started for home Tuesday.

Miss Ruby Crumb, of Leonardville, N. Y., was a guest at Carlton Crumb’s Sabbath and Sunday. She went Monday to Madison, Wis., and Wednesday to Oshkosh, and will return Thursday.

He will, however, have his office at the store.

Mrs. O. G. Randall went Tuesday to Chicago to visit her sister.

Society events have been very numerous the past week. Receipts have been given $26.16 to the school by some of the ladies of the town. No time or expense has been spared to make them attractive. The costumes have been marvels of elegance, some being heirlooms of great value. The great outside world looks on with awe and wonder for these affairs, and reporters of all the principal papers are sent to write them up.

A bus load of merry Good Templars of Janesville made Mr. and Mrs. E. D. Coon a surprise visit Wednesday night. They
picked up three more at Milton, and the newspaper spread among the brethren and sisters here, until a large number were present, who seemed to enjoy themselves. Oysters were served and they left for home at a reasonable hour.

Rev. Blackburn, of Atkinson, N. C., visited his brother-in-law, Rev. G. W. Burdick Sabbath-day. He occupied the pulpit in the Seventh-day Baptist church Sabbath morning. He was pastor of the M. E. church of Milton forty years ago.

The mock trial held at P. H. Hall Sabbath night was not the first “mock” trial held in this town, and the usual decision was given. The liquor seller was “found not guilty.” It was a well conducted affair. The boys cleared twenty dollars.

The young people of the Seventh-day Baptist church are to give a New England supper Thursday evening, November 18. A program will also be given. The proceeds are to go toward the expenses of the Conference to be here in April next.

Mrs. D. E. Furro was arrived Thursday from Boulder, Col., and is the guest of her parents, Mr. and Mrs. Lester Davis. Mr. Furrow is expected in a few days and they will make their home here.

Mr. Tarpley and daughter have arrived from Grab Orchard, Ill., to make a home in Milton. Mrs. Tarpley wishes to have the children attend school here, Frank having been here since the opening of the full term.

THE NEWSPAPER AS A COLLEGE.

The opinion entertained by a great many more or less prejudiced persons that a good newspaper office is the best school going secures the justification from passages in the newly issued volume of essays and discourses by President Eliot. Discussing wherein modern education has failed to do all that was expected of it, Dr. Eliot says:

“There are four things in which the individual event should be thoroughly raised, if his judgment and reasoning power are to be systematically developed: observing accurately; recording correctly; comparing, grouping, and arranging correctly; and expressing cogently the results of those mental operations.

To observe accurately and record correctly are the particular things in which every reporter for a good newspaper is drilled every day, and he does not get far in his business with an eye for judgment, almost as regular, in comparison, inference and cogent expression. If practice in those things is the best thing for the judgment and reasoning power, we ought to be thankful that so much of it goes to equip the newspaper man for his moments of superintending all events. There is no class of men in the country whose state of mind is of more importance to us than the newspaper men. It is a comfort to be able to infer from the statements of authority that there is no class that is in a better way to have its mind developed. Of course, all pupils are not scholars, and the fact that newspapers constantly print inaccurate reports and draw unwarranted inferences only means that the task is quite difficult, but not impossible. Those who do not perfect work.

NEVER use water that is not perfectly fresh. Water that has been standing over night in a bed-room, kitchen or any apartment should be thrown out, for floating germs have settled in it, and it is dangerous to health to make use of it. Tea and coffee should always be made with fresh water.

THE SABBATH RECORDER.

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1897.

FOURTH QUARTER.

OCT.

22. Paul’s Last Charge to Timothy. Acts 20:11-12


25. The Unprofitable Laborers. John 12:24

26. The Privation of Scripture. 1 Tim. 3:15


27. The Sacred History Exalted. Rev. 21:5-23:5

27. Christ's Reign in Glory. Rev. 4:1-11

LESSON IX.—SALUTARY WARNINGS.

For Sabbath-day, November 27, 1897.


GOLDEN TEXT.—Be ye therefore sober and watch unto prayer.

INTRODUCTION.

The first epistle of the Apostle Peter was written from Babylon (5: 13), and addressed to the scattered churches of Rome (1: 1, 2). The letter was most likely written before Peter’s death (5: 12). The reason for its being is the service of the “dispersed” believers (5: 13). It was not written to the churches of Rome, but to the churches of the Dispersion. The style is very solemn, and the objects of the epistle are two: to comfort the minds of all persons in trouble and to warning them against sin.

1. Christ hath suffered for us. Vivacirious sufferings of Christ for our benefit. In the flesh. In his mortal life. Arm yourselves—as if for warfare—with the same mind; for that is the way the world is to be fought for other men; for he that hath suffered in the flesh hath the more at the experience of sin; for he that hath suffered in the flesh hath the more at the experience of sin; is free from the assaults of the soul.

2. That be (R. V. ye) no longer should live. To the end that ye should live, by virtue of your union with him who suffered, and through his vitality and development, for the sins of the persons, and as God wills.

3. For time past. A reason for a consecrated life is that in that time you might fight the will of the Gentiles. Do your full duty in sinful practices.

4. “The will of the Gentiles” is opposed to “the will of God,” and suggests that a majority of the readers to whom this epistle was addressed were of heathen descent. Here follows a specified statement of such last acts of men as were inconsistent with the duties of their dependence on God.

5. Whoso. In the practice of such vices the Gentiles think that it strange that ye run not. Rush not together in company with them to the same excess of riot. Name the things of the world (as you did), and as you did in the flesh, as you did in the world, as you did in the flesh, as you did in the world, as you did in the world.

6. For this cause. A reason for the preceding statement is that the Gospel was preached for this very purpose, also to them that were dead. The apparent connection is with 3: 19, where it is stated that Christ preached the Gospel to the disconsolate spirits in hades. That they might be judged according to man in the flesh. As also those who were alive and to those that they may attain unto spiritual life according to the will of God.

7. The end of all things. The Apostle enforces the thought that the Lord is already prepared to judge the world by the affirmation that his advent is near, and in view of this, exHORTS his readers to be sober, temperate, and to be watchful to engage in prayer.

TOWARD THE ABBY.

A Philadelphia tobacco-contractor says: “One-fifth of our cigarette sales during the last two months have been to women.” He further says that certain classes, particularly the club of up-town girls, a smokers’ club, which to his personal knowledge recently passed a resolution adopting this particular brand as the offical cigarette of the club. It is, alas! not improbable that smoking is spreading rapidly, that it is a sign of wealth and social leadership, and among the more numerous class that are on topleasing up to reach that circle, and, failing to do so, aping it to the best of their ability. Nor is this the worst: the habit of drinking wines and strong liquors in excess is spreading among them. In a certain city there are twenty-four young married couples, all in good society, that frequently associate together, quite constantly and, for card-playing purposes. They all drink such liquors as their husbands drink, and nearly all smoke in the presence of the gentlemen, and with them. In part this tendency is imported from continental Europe, but in large measure it is the fruit of an impulse to ape everything that men do, which appears to have infected the minds of many women. That such habits as smoking, gambling and drinking affect the average woman more strongly for evil than the average man is a fact having its roots in physiology. That one of the results of such habits is to relax the fibers of those virtues which are most essential to woman, and which she with which she is credited to a higher degree than men, is self-evident; and the harvest of such suffering may be expected, and, in fact, has already arrived, in the infidelities of the domestic state in high life.—Christian Advocate.

CURED OF SWEARING.

A young man in the state of Indiana, left home for a business opening in Ohio. There, a gentleman from his own native place found him. After a few weeks knew that he had become a profane swearer. Returning home he felt constrained to tell his pious parents of his awful degeneracy. They said little, and, in doubt whether they had understood him, begat the next day and repeated the statement.

“‘We understood you; my wife and I spent a sleepless night on our knees pleading in behalf of our son; and after daybreak we received assurance from God that James will never swear again."

Two weeks after the son came home a changed man.

“How long since this change took place?” asked his rejoicing parents.

He replied that just a fortnight before he had met a young fellow with a sense of guilt so that he could not sleep, and spent the night in tears and prayers for pardon. There had been no time for any parental appeal, or even for a letter of assurance, but those boys were praying for him. God moved him to pray for himself, and led him by his Spirit in the way of life and salvation.—Western Christian Union.

OUR THANKSGIVING OFFERING.

The suggestions in a circular recently received from the Secretaries of our Boards for liquidating the debts of the two Societies are Biblical, timely and practical. At least, it seems to have impressed the people of West Hanover in this way. At the immediate of active progress for celebrating Thanksgiving-day, not only according to the President’s proclamation, but according to this recommendation of the Boards. We are few in numbers, but there is shown a willing disposition to help, as far as we may be able, in clearing up this burdensome debt. There ought to be a unanimous response from the churches in this matter. It is surely an appropriate time for some substantial expression of gratitude to God for all the years of labor and togetherness, by which we may cheer our standard bearers by a token of our appreciation of their work. May the Lord of harvests add his own blessing to this enterprise.

T. J. V.
The Temperature at the Sun's Surface.

Astronomers have discovered that the sun is really an incandescent body, and is constantly losing heat and therefore contracting in diameter, at the rate of four miles in every hundred years. My object in this article is to show the varied conclusions arrived at by some of our eminent astronomers, physicists and scientists, who have given attention to solar heat, and made the temperature existing at the sun's surface a study. It would take too much space to mention the methods adopted by which they arrived at their figures.

Claude Servais Mathias Pouillet, a noted French physicist, in his examination of the sun's temperature at its surface, estimates it between 1,400 and 1,800 degrees centigrade.

Robert Wilhelm Bunsen and Gustav Robert Kirchhoff, two noted professors at Heidelberg, Germany, 1860, investigated solar heat, and they came to the conclusion that 8,200 degrees centigrade would be about the temperature at the sun's surface.

Angelo Secchi, an Italian astronomer, and director in the observatory at Rome, in his letter to his opinion, the temperature could not fall much below 10,000° centigrade.

Sir Robert Stillwell Ball, an Irish astronomer, who was born at Dublin, July 1, 1840, and became the royal astronomer of Ireland in 1874, fixed the temperature at 18,000° C.

Saint Clair Deville, a French scientist, who died at Paris, Oct. 10, 1876, stated that in his opinion the heat of the sun at its surface does not exceed 2,800° C.

Antoine Cesar Becquerel, a French physicist, who died in Paris, January 18, 1878, fixed the solar temperature at about 8,000° C.

Samuel Pierpont Langley, of Boston, now Secretary of the Smithsonian Institute at Washington, D. C., in his work on solar heat, in 1894, fixed the sun's heat on its surface at 8,046 degrees C.

Since 1884, I fail to find any reliable investigations as to the surface solar heat. It will be seen by comparison, that Pouillet and Deville, fell quite short, while Secchi and Ball went far beyond. Bunsen and Kirchhoff fixed the temperature above Becquerel and Langley. In view of spectrum analysis, lately discovered, we conclude the 8,000 degrees of heat on the sun's surface are nearly correct.

With even the 8,000 degrees, what must be the material that can withstand this heat, and produce at stated times those "spots on the sun"? Were our world to be dropped in, it would disappear in a giffy, and, with all its solid materials, leave not even a spot or a speck.

A New Article for Bicycles.

One of the special agents of United States Department of Labor has perfected, in his laboratory, a material much lighter and stronger than steel for bicycle frames, and for other purposes where strength and lightness are desired. The fibre of Calcutta bamboo is used in the manufacture, and it has been demonstrated that a bicycle frame is one and a half pounds lighter and four times as strong as one made of the best steel tubing, and that it will withstand harder blows, rougher usage and endure hardships far beyond any steel frame made.
MARRIAGES.

Amst.-Carin-—In Delafield, N. Y., July 31, 1897, by Rev. L. R. Swiney, Mr. and Mrs. A. Ross and Miss Lora B. Cramm.

(Perry.—At Andover, N. Y., on even. Nov. 4, 1897, Stephen Burdick, Mr. Charles F. Perry, and Miss Flota Claire of Andover, N. Y.

DEATHS.

A most pitiable news will have been received by the kind and loving members of the Seventh-day Baptist Church of Hopkinton, R. I., by the news of the death of Mrs. J. M. L., a daughter of Rev. and Mrs. J. M. L., who died July 31, 1897, in the 38th year of age. She was a kind and loving member, and her death will be sincerely regretted by all who knew her.

Mrs. J. M. L. was the daughter of Mr. and Mrs. J. M. L., who were members of the Seventh-day Baptist Church of Hopkinton, R. I., and who were both members of the church.

Mrs. J. M. L. was a kind and loving member of the church, and her death will be sincerely regretted by all who knew her.

Mrs. J. M. L. was a kind and loving member of the church, and her death will be sincerely regretted by all who knew her.

The Sabbath Recorder.

AN EVERSION OF KILAEUA.

Even when the molten material is still a long distance from the upper portion of the tube, in fact, the hollow becomes visible. The rumbling storms of the angry imprisoned forces are plainly audible, and a rush of the boilied blast from below, sometimes bursting into a bluish-green flame, claims the attention of the awakened mistress of the mountain, as they her breath upon their own peculiar, and unapproachable manner.

When the lava finally reaches the top of the tube, the most interesting and visible signs of activity are upon a plane where some conception can be formed of their nature.

If we watch the surface carefully we shall note that it is constant moving toward the edges of the caldron from the center, and in a moment we shall be conscious of the reason for this motion. Far out toward the center of the seething, boiling mass the slag will be found to begin to rise in a column of a gigantic wave; it will rise and fall several times, each time higher than the last. As it rises, it will then leap along tops of white-hot materials that will be flung high above the air. This will be repeated once or twice, and then, with a thundering roar, the mass will be tossed back to the former level, and will be quiet and calm, except for the crushing and squeezing of the parts of the mass near the surface of the caldron. The caldron will be pushed outwards by this violent undulation of the surface. By the atrails thus produced the slag is ruptured along those fissures, which hiss and spatter as they are formed, and they branch in all sorts of directions as the surface meets the resistance of the wall of the caldron. In some years the columns of fire are hurled aloft over the lake of fire reach great heights.—Harper's Magazine.

AN EDIBLE PUDDING BALL.

Washington Rodman, of Astoria, Long Island, is an enthusi­ast of the pudding ball. There are tons of good food wasted, he says, because people will not study their food. This is apropos of a huge pudding ball found in Vermont, which, in a fresh condition, he says, would have made an excellent meal for half a dozen persons. When fresh, the flesh on being cut cut the skin, they are cooked, the dish can hardly be distinguished from the best omelette, having in addition a delicate oyster flavor.

We ask those of our

Seventh-day Baptist Friends

who contemplate a change of residence, to state their names and correspond with the

Colony Heights Land and Water Company

For Three Months' Free Treatments.

This very liberal offer having proved remarkably successful, we renew it for a short time and make the following statement: For question form and particulars address,

H. J. Moore, M. D., Dept. W. C. L. Co., 15th and 9th St., Cincinnati, O.

We offer a free trial to the Larkin Soap Mfg. Co., of Buffalo, N. Y., made in accordance with the

MEDICINE

AN OLD VARIETY.

Four-have you noticed the new styles of ran licensees?" he asked.

"Yes," said Brown. "I've noticed them but the style is not new, I've seen them in the paper before in an old paper when I was a boy, which I warmly remember."
The Sabbath Recorder.

The Lesbian, Oregon, May 18, 1871.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE.

President, Mrs. M. L. FLATTS, Milton, Wis., Treasurer, Mrs. D. E. Ross, Milton, Wis.

MINISTERIAL BOARD.

Rev. J. BRADY CLARK, Milton, Wis., Second Secretary, Mrs. L. A. MOCART, Wells, Iowa.

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NATIONAL SABBATH COMMISSION.

Rev. J. H. HADLEY, Troy, N. Y., Secretary. 

ANNUAL SESSIONS.

Eighth Session, held at Milton, Wis., Tuesday, May 16, 1871.

The Rebekah Society.

The Rebekah Society is the religious and general benevolent auxiliary of the Seventh-day Baptist denomination. It is the purpose of this society to promote the religious, intellectual, and social welfare of the members of the church and the community in which they reside. The Rebekah Society is organized on the principles of the Rebekahs, a group of women associated with the Baptist denomination. The Rebekahs were named after Rebekah, the wife of Isaac, in recognition of her kindness and hospitality. The Rebekahs have been active in supporting the work of the church and in promoting education and charity. The Rebekahs meet regularly and participate in various activities, such as Sunday school, Bible study, and community service projects. They also engage in fundraising and charitable activities to support the church's mission and the community. The Rebekah Society is an example of the strong social and religious community that exists within the Seventh-day Baptist denomination.