DEATHS

BUBINESS DIRECTORY

REVIVALS, TRUE AND FALSE

MARRIAGES

FOR POPULAR

A Little Every Day

The Sweetness of Girlhood

VOLUME 53. No. 6.

FEBRUARY 8, 1897.

THE SABBATH RECORDER

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

VOLUME 53. No. 6.

FEBRUARY 8, 1897.

THE LITERARY NOTES

THE PLAINTE OF A LOST SOUL.

Little Span

Of mortal life, inured and stereotyped,

Is branded on the tablet of my soul

Each year, each month, each week, each day,

each hour.

As drowning men have lived their by-gone life

Again in one brief minute, so to me,

Each minute of these ages without end,

My past is always present. Now I see

Myself. 'Twas not apostacy alone

Damn'd me: this sealed my ruin; but my life

Was one rebellion, one ingratitude.

God would, but could not save me against my will.

Moved, drawn, besought, persuaded, striven with,

But yet inviolate, or else no will,

And I no man—for man by birth is free.

Angel, He would, I would not. Further space

Wou'd but have loaded me with deeper guilt.

Yes, now I fear that if the Eye of flame

Which rests upon me everlastingly,

Soft'en'd its terrors, sin would yet revive

In me and bear again disastrous fruit,

And this entail more torturing remorse.

Better enforcesubjection. I have ceased,

Or almost ceased, to struggle against the Hand

That made me. For I madly chose to die:

I sold my immortality for death;

And death, eternal distance from his love,

Eternal nearness to his righteous wrath,

Death now is my inmortal recompense.

I know it, I confess it, I submit.

—Edward Henry Bickersteth.
A very unkindish and foolish act of the Salvation Army devotees occurred a few days ago in New York. Under the guise of a religious service, the devil was burned in effigy. This scene was accompanied by barbaric ceremonies and acts that would have been more appropriate among the savages of this continent four hundred years ago. Before the act of burning, the soldiers indulged in such deeds as pulling the head out of the coffin and cutting it off (after there had been an address on pride), then cutting out the tongue and in other ways doing things which good Christian people and those who wish the Salvation Army well cannot approve. Such improprieties will always react upon the cause the leaders seek to advance, and bring the organization into ridicule and contempt. There can be no practical good resulting from such an exhibition.

It is common to judge men by their works. "By their fruits ye shall know them." A life of restricted communion: There would be a safety; all would be in substantial agreement with the Lord's Supper. And we yet have never felt it incumbent upon us to erect a judgment-seat at the communion-table, or to instruct the deacons of the church to spy out any member who be present, and, like the Pharisee, be not ceremoniously qualified to receive the sacred emblems, and to thrust them out, or insidiously pass them to others again a relapse, and to thrust the world by a Baptist preacher, who subsequently abandoned the denomination that had honored him and been calumniated by him. In the novel, which was in every sense a work of fiction, he represented the officers of a Baptist church as passing up and down the sides and singling out and thrusting out certain pious pedobaptists who had been caught in the act of poaching upon Baptist premises. It would be safe to affirm that such a disgraceful incident never occurred in Baptist history.

Many times have we been led to regret the practice into which some Christian people have fallen, of severely and uncharitably berating the church. It is not surprising to hear such criticisms and denunciations coming from those who are not believers and who openly oppose Christian efforts to save men. But it is, and always should be, a occasion for surprise and regret to hear such habitual fault-finding emanating from professed friends and even members of some Christian church. Many times it is a mere habit, of the existence and magnitude of which the victim appears to be not aware, and which, as the years go on, and fathers fall into the habit of fault-finding and complaining about almost every little affair in their families. Losing their patience and thinking to correct what appears to them as irregularities, they speak harshly, sourly, and in such a manner as to make the hearer, if not charitable, at least excuse and agreeable. Homes that might be little havens of love, rest and peace, are made wretched and not infrequently broken up by this unnecessary and inexcusable habit of fault-finding. The church is a family on a larger scale. Its organization is as sacred as that of the family. Both are of divine appointment and should be maintained, both should beloyally and jealously defended. When we hear a man complaining about his own family we are at once impressed that something is radically wrong with the man himself. This is the same true of the church. The church is the family of the Lord's people. Such conduct can do no good. It is not the right way to reform the church when that body has fallen into errors. It only produces unhappiness and sows the seed of discord. So far as the influence of the fault-finder, in the family or in the church goes, it tends to discord, disorder, disorganization. Every precept of Scripture is against this habit. Because of this tendency and practice the tongue is spoken of as an "unrely evil," for, "Therewith we bless God, even the Father; and therewith we curse men, which are made after the similitude of God." "My brethren, these things ought not so to be." But the better way, the Scriptural method, of reforming evils in the church is stated thus: "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore him gently; but beware of him that doeth it again. For a sensual habit, considering thyself lest thou also be tempted." If this rule were generally followed there would be fewer church troubles, fewer excommunications, and, therefore, much greater progress in the propagation of the peaceful principles of the Gospel.

"OPEN" AND "CLOSE" COMMUNION.

Several articles have appeared in this paper, within a few months past, relative to the proper place and use of the Lord's Supper. This question is always fruitful of controversy, and we have endeavored to give both sides a fair hearing. It has not seemed to the editor that it would be wise to publish all the articles that have been written; for, were we to publish all, it would surrender an undue proportion of the Reformed's space to that theme. This statement is made to show the writers of certain communications why they have not appeared. Our own opinions have not been changed, nor has our judgment been altered in substantial agreement with some things said on both sides of the controversy. For years it has seemed evident that, on this question, as on most others that are subjects of sharp controversy, there are the two extremes clearly drawn out in argument, while the golden mean, lying nearest the truth, is too often overlooked. Really the terms "open" and "close" communion as often loosely used, are misleading. We know of no open communion church, neither are we aware that there is any church that can be called strictly close communion. All evangelical churches are more or less restricted in their administration of the Lord's Supper. Pedobaptists draw the line in one place, and Baptists in another, according to the understanding in each case of what constitutes valid baptism, but a church which does not permit persons under 18 years to partake should be eligible to the ordinance. But neither First-day Baptists nor Seventh-day Baptists are a unite among themselves on the question of restricted communion: There is unquestionably a growing sentiment in favor of the church which would consider the ordinance more in the light of personal fitness at the time of participation than as a test of church fellowship, as was formerly more common. Rev. Dr. P. S. Benson, of Chicago, speaking for the Baptists, in a recent issue of The Standard, undoubtedly expresses the views of a majority, both among very holy people and among Seventh-day Baptists. We clip the following from The Standard:

"It is constantly changed, and doubtless honestly believed, by a very large proportion of our pseudepigraphical brethren, that we have had a report of the Lord's Supper by restrictions such as other denominations do not impose—restrictions unwarranted by Scripture and offensive to the spirit of the New Testament. This feeling, we believe, is not a whim from others as to the conditions precedent to communion as set forth in the Scriptures, nor have we ever presumed or attempted to impose our own doctrine. We utterly repudiate the exercise of any legislative function on the part of the church. It is not ours to make laws, but simply to obey them, for 'one is our Master, even Christ.' We openen and never shut the door. It is not our province to prescribe regulations for another man's conduct, but simply for ourselves to follow the divine prescription as God gives us light to see it. According to our understanding of the Scriptures, we should not feel warranted ourselves in coming to the table before we have done all that God would have us do to the saving of the soul, and having confessed that faith in the ordinance of baptism. We regard this latter as the essential condition of the Lord's Supper. When we enter life through the gateway of the grave, and therefore this ordinance is performed but once. The Supper we consider as the symbolic representation of the existence of the body of Christ, the body of the Lord's people, and therefore we have never felt it incumbent upon us to erect a judgment-seat at the communion-table, or to instruct the deacons of the church to spy out any member who be present, and, like the Pharisees, be not ceremonially qualified to receive the sacred emblems, and to thrust them out, or insidiously pass them to others again a relapse, and to thrust the world by a Baptist preacher, who subsequently abandoned the denomination that had honored him and been calumniated by him. In the novel, which was in every sense a work of fiction, he represented the officers of a Baptist church as passing up and down the sides and singling out and thrusting out certain pious pedobaptists who had been caught in the act of poaching upon Baptist premises. It would be safe to affirm that such a disgraceful incident never occurred in Baptist history. For ourselves we protest against any statement of our views of the Scripture teaching respecting this sacred ordinance, without undertaking the obligation of public assurance of the congregation gathered about the table.

AN IMPRESSIVE INCIDENT.

The Athen Daily Banner, of Georgia, relates a recent incident that carries its own lesson with it. Mr. Wm. Hagnewood, an old and irreligious man, was suddenly made speechless while railing against Christianity. He became greatly alarmed at this unexpected rebuke, and, like many other wicked people in times of trouble, began praying for relief, and requested the prayers of Christians for his deliverance from this just punishment for his great sins. This condition continued through Monday and Tuesday, and the Wednesday morning was devoted to prayer. On Tuesday evening he attended again the series of meetings, and in the midst of the service arose an incident that gave an entirely new change! The blasphemer now becomes an humble suppliant. The congregation are greatly edified, and the man committed a great sin against God, and now mercy was extended to him and he was given another chance. This incident has profound interest for the people of that section, and Georgia, as they were never moved before. Will the tongue of Robert Ingersoll ever be closed? It is highly important to prayer and praise!
BREVITIES.

There are now fifteen women in the United States who have attained a standing as lawyers sufficient to warrant them in appearing attorneys before the Supreme Court.

Another treaty has been signed by Secretary Oney for the United States, and Ambassador Paunscefor Great Britain fixing Alaska's boundary line with a view to settling the sealing controversy.

Isaac Pitman, the famous author of the shorthand or phonographic system of stenography, died in England recently, aged 84 years. His first work on shorthand was published in 1837. He was a man of prominence and of high esteem.

Business is increasing on the New York Central and Lake Shore Railroads so as to require additional trains and men to handle the freight. Mills are starting up in Rockville, Connecticut, and other places that have been still for months.

The inventor of dynamite, Mr. Alfred Nobel, at his death left a large fortune. He bequeathed $10,000,000 to establish five annual prizes for the encouragement of pure scientific discovery. These discoveries are limited to physics, physiology and chemistry.

There is no probability that any steps will be taken by Congress, during the present administration, to prevent further bloodshed in Cuba. Barbarities are of daily occurrence and all rules of civilized (?) warfare are ignored. The island is being desolated by the war.

It is said that there are over 400 strong posts of American Volunteers in the Western cities of the United States, and that while the Salvation Army is apparently losing ground, the Volunteers are increasing. Commander Booth-Tucker is now in the West, in aggressive campaign work.

Several members of the Cabinet for the new administration have been chosen, but their portfolio has not been completed. There is a chance that Mr. Hanna may be the Postmaster General, though that question is not yet settled. General Alger's appointment as Secretary of War seems to be generally satisfactory.

Every reasonable effort necessary to prevent the spread of the dreadful bubonic plague from India to Europe or to American countries seems to be put forth. This scourge is called the most fatal and uncontrollable of all that have ever visited our world. No treatment known to medical science has yet been able to prevent its fearful mortality.

The State Capital of Pennsylvania at Harrisburg was burned and destroyed on the morning of February 2. The fire originated in the rooms of Lieutenant Governor Lyon, and spread with such rapidity that the legis- lators were driven from the halls in haste. Many valuable records were lost. The estimated loss is $1,000,000. Insurance, $200,000.

Spain, at last, seems to be moving in the direction of granting certain Cuban reforms, for the sake of peace. These concessions give a small show of home government for Cuba, still all ultimate power remains with the Spanish government. Among Spaniards, this scheme is not regarded with favor, as it gives too much to Cubans. The Cuban insurgents may not be willing to accept any such crumbs from the Spanish table.

NEVADA is now considered the banner state in encouraging prize-fighting and all its attendant evils. A bill has passed its legis­ lature and has been signed by its progressive governor, permitting "glove contests"; and already many applications have been received for permits for the coming season. Next we expect to hear of the building of amphitheaters and the passage of bills for the introduction of "ball-fights" and other like exalted amusements in that state.

While the project of building the Nicaragua Canal is being considered, there is also a plan, on a large scale, for Internal Navigation. It is proposed to build a system of ship canals, not less than twenty feet deep, connecting the great lakes and the River St. Lawrence with Chicago and Duluth, so that such shipments by sea, as are too large to be made by the Mississippi, may go from the Mississippi Valley directly to Europe and the rest of the world. It is also proposed in this scheme to connect the West with Lake Champlain and the Hudson River to New York.

Speaking of the Hon. John Wanamaker, of Philadelphia, as the coolest-headed man of the great fire, that recently burned some sixty buildings and threatened his immense store, the following is said:

"The fire was raging at daylight, Mr. Wanamaker was on the premises from 7 o'clock on. He had a well-drilled force directed every movement of his own men. He aided all the fire fighters on that. dreadful day.

After the city fire had died down, Mr. Wanamaker took charge of his own store and in less than twenty hours had all of the valuable records obtained through trusted and disinterested experts.

THE SABBATH RECORDER. 83

CONTRIBUTED EDITORIALS.

By L. C. RAMSEY, Chicago, Ill.

The New Sabbath Discovery.

(Continued from last week.)

2. Mr. Gamble says that "Abib 16 came on the 'morning after the Sabbath,' every year; in other words, it always occurred on the first day of our week. Therefore, in seven years every day of our week would become the first day of their week. He quotes a number of authorities to agree that 'count' to begin 'on the morrow after the Sabbath,' began on Abib 16, hence Abib 16 was the first day of the week, and 'Abib 15 the Sabbath.'" Either Mr. Gamble is mis­ representing the authorities quoted, or he is in error with regard to reasoning. Smith, for example, does agree that "the 'count' to begin 'on the morrow after the Sabbath,' began on Abib 16;" but he does not agree that "the Abib 16 was the first day of the week. That is pure assumption on Mr. Gamble's part. On the contrary, puts in explanatory brackets after the phrase, "the morrow after the Sabbath" (i.e., after the day of the holy convocation) Jameson, Finnet and Brown comment thus: "This is the SAB 15 the Sabbath—i.e., after the first day of the passover week, which was observed as a Sabbath." Mr. Gamble follows the peculiar course of begging the question as one of the first steps in the argument. Grant him his contention that this Sabbath mentioned here was the regular weekly Sabbath, and that the day following was the first day of the regular week, and his case is won. But that is the very thing which we do not grant. Even the authorities which he quotes are against him. Mr. Gamble relates a "clear, unmistakable case of the ceremonial and civil codes of the Jewish people;" which he once had with an "eminent scholar." In which the "eminent scholar" conceded, without argument, that Abib 16, was always the first day of the week. Of course Mr. Gamble then vamplished him in the argument. It is quite possible for out-and-out opponent to admit the very question at issue as a basis of the discussion.

3. But Mr. Gamble says that the Deca­logue distinctly commanded the people to work six days; so that if the passover Sabbath come on any day during the weekly Sabbath, it would have been in contrac­tion of this great command. Could God, if he chose, ask his people to observe special Sabbaths in addition to the weekly one? And, if he so chose, was it necessary to insert a reference to them in the midst of the eternal truths graven by divine hand upon tables of stone? Was it necessary to insert after the command to labor six days the note, "except in special cases where I otherwise instruct?" Was not something to be left to common intelligence? The absence of all such petty notes and exceptions from the Decalogue is one of the features which mark it as eternal and universal in its character, in distinction from the ceremonial and civil codes of the Jewish nation. God not only could ordain Sabbaths to be bi-weekly, or even daily, week, but that there is room for immense speculations and swindlings. Evidently the time has not yet come to pass the bill now before Congress. First of all there should be a most careful investiga­tion of the practicability and cost by the most reliable committees to the legislation. It is folly to waste time in discussing the desirability of the measure, for that is concealed. It is too apparent to admit of a doubt. It is equally unwise to spend much time on the bill itself until definite information can be obtained through trusted and disinterested experts.
weekly Sabbath; by the same argument it would be proved that the other was not. The witness which Mr. Gamble, himself, subpoena bears testimony against his claim that the Lord would make no requirement that would prevent the Israelites from working the six days of the week and keeping the Sabbath. Lessing, the Hebrews at the time of the Passover to eat unleavened bread seven days. Both the first and the last of the seven days were to be “an holy convocation; ye shall do no servile work therein.”

4. The fourth point seems too trivial for consideration; yet it is offered in all seriousness. Briefly it is this: The weekly Sabbath and the Passover Sabbath must have been identical, otherwise the preparation days with their required labor would sometimes have fallen upon the weekly Sabbath, and then what would they have done? Perhaps they would have done what devout Jews do now under the same circumstances. Certainly two facts are well known. (1) Few people are more scrupulous in observance of their religious ordinances than are devout Jews. (2) In England, the pulpits are thundering and the national movement to get rid of Sabbath laws is directed by a collection of reformers. In this country all the early preachers and the leaders of the movement are coming from the pulpits. The word of God is not received any wide acceptance. There are three prominent men, and the readiness with which this new theory has been changed and the Puritan dry, that the day of the Sabbath is changed. The Puritan dry, that the day of the Sabbath is changed.

There are some serious reflections in this connection which we would briefly comment on. The readers of the Readers are referred to the previous numbers of THE SABBATH RECORDER, and some of which certain prominent men have permitted their names to be associated with it, are significant of the dissatisfaction generally felt with the Sabbath theory. The problem has been to escape the claims of the Seventh-day Sabbath and at the same time retain all the divine authority for the Sunday Sabbath. Many theories have been offered. How unsatisfactory they have proved may be gathered by the feverish desire of prominent Sunday advocates to find some new line of defence. The Puritan theory, that the day of the Sabbath was changed, has been tested and found wanting. It is built upon assumption. There is no Scripture for it. In honesty men have had to abandon it, and it is being dropped. The contention that the Old Testament law is all—done away, if you can prove it, destroys the claims of the Sabbath of Jehovah; but it carries Sunday down in the wreck with it. If it proves anything, it proves too much. If Paul was talking about the weekly Sabbath when he began: “One man esteemeth one day above another,” the alternative was: “another esteemeth every day alike.” It is the esteeming every day alike against which the pulpit is thundering and the national reformers are meeting the doctrine of Sunday more and more. They do it in the way of the others, only that its reign will be shorter. It is baseless and chimerical. In the white light in which the Sabbath question now stands, it can not receive any wide acceptance. It could hardly have sprung up at all except on the basis of a great need. The need of which the Christian Endeavor (now published in Chicago) is one of the representatives, are preparing for a grand forward movement to save Sunday, or, as they are pleased to word it, “for the rescue of the Sabbath.” There is to be determined effort to support Sunday laws all over the country.

But first of all, they desire to put a better foundation under Sunday and secure the co-operation of the Jews. The article published sounded the tocsin for a new advance. With the desire to rescue the Sabbath we sympathize. This is a war indeed of the utmost importance. The Sabbath is the cornerstone of Christianity, and Christianity—the Christianity of Christ—is the only thing that will preserve a grand people on American soil. But who are breaking down the Sabbath? Christians. The Christians who keep saying that the Sabbath is done away, or that “it makes no difference.” That is where the real weakness lies. The breach in the Sunday fortifications had been made from within.

Sunday laws cannot permanently bolster up this failing institution and keep it from decay. They always defeat their own end in the long run. The only thing upon which to build is a “Thus saith the Lord.” In the absence of this, to seek the backing of human laws is to confess weakness and invite defeat.

There is a solid foundation. God has not left us many disobedient Jews to serve their regular Sabbath weekly, and their Passover as a separate institution. In the face of these facts the last lingering bit of substance in Mr. Gamble’s vision vanishes.

Our new organization is proving a blessing to us in many ways, and to me an unexpected pleasure in hearing from our widely scattered ministers. I feel a deep interest in our workers in the west and south, and it is such a joy to hear from them and their work. How goes the battle, brethren? Let us hear from you often, of your trials and triumphs.

L. R. S.

GIVING PROOF OF ONE’S CALL.

There is such a thing as one giving proof of his ministry. Paul admonished Timothy to do that; and Paul said he preached not in words of man’s wisdom, but in demonstration of the Spirit and of power. Every speech by that? We mean that instruction and amusement are natural enemies of each other, and are not to be worked in a team. “Just so,” he says, “for when a thing begins to interest you the fun stops short off. You can’t bring thée into partnership any more than you can peacefully marry a dog and a cat.” Probably there are many young people who hold that view. But it is a mistake. The fact is just the other way. Amusement is so essential to instruction, that it is next to impossible to give a good speech of interesting the pupil. What do we mean by that? We mean that the pupil must be amused. For unless he is interested there is no place for amusement. And if it is a good thing to amuse people in order to instruct them, it is a good thing to interest people in order to instruct them. As the boy said when he broke the carpenter’s rule by trying to shut it up backward, “It’s a poor rule that will not work both ways.” —Z. Grenell, D. D., in Our Boys and Girls.

6. I’d like to teach the young men of wealth that he who has not got wealth owes his first duty to his family; but he who has means and is not content to do what is right, it is ignoble to try to keep money on money. I would preach the doctrine of work to all, and to the men of wealth the doctrine of unremitting work. —Theodore Roosevelt.
Tract Society Work.

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

We have official information that "no further hearings" will be given upon the Joint Resolution proposing the Emancipation of the Sabbath by the Committee of the Constitutional law of the land. The resolution was laid over from last session, and is in the hands of the Committee on the Judiciary of the Senate and Representative. This will be an overwhelming disappointment to our friends, the National Reformers, who have been preparing petitions in favor of the Resolution, at great labor and expense, during the past year. The Christian Statesman, for January 29, contains a letter, dated January 18, addressed to the Committee, pleading that the Resolution be not killed in the Committee. The letter is signed by David McAllister and H. H. George.

"THE DEVIL OF ONE IDEA."

The last mail brought the following interesting letter. We are not often favored with letters of this type. It is printed here in order to show the reader what excellent "English" a man could write, expressing an opinion. At the same time it is keeping the conscience goads him toward obedience to truth. We trust that the time will come when Bro. Hulbert will not think that the doctrine of the Law of God is "The Devil of One Idea," nor our insistence that Christians ought to follow the example of Christ in keeping the Sabbath to be "Dribbling nonsense." Thank you, Bro. Hulbert, for your good opinion of the Evangel and Sabbath Outlook. Here is the letter.

Old Mason, Mich., Jan. 11, 1897.

Dear Evangel,—Who sends you to me? You come from Zanesville, Ohio, only to go into the waste-basket at once. I am burdened with the idiocy I need without help from you. It is well enough for a man to be possessed of the devil of one idea, but that idea ought to be a big one. When it is of the size of yours it is too small for anything. Have you noticed that you are always billing a notion as necessary as if it is infallible? Please don’t pester me any more with your dribbling nonsense. I shall take it no longer from the office. Yours in the belief that the Christian Sabbath is the hand of God’s creation, and that you are back in Judaism and ought to revive the Pass-over and Circumcision.

C. B. Hulbert.

EVANGELISM AND SABBATH REFORM.

It is evident that this question must receive increasing attention. Experience is a very imperative feature. Denominationalism is a prominent fact in the history of Christianity. Whatever its evils may have been, it has no doubt tended to develop truth which would not have been brought out except through the emphasis which comes with denominationalism. The more important the truth represented in denominational movement, the greater need there is that this truth be pressed upon the attention of those who do not regard it, or who are ignorant concerning it. Regarded from the larger standpoint, Christianity is a form of denominationalism. In fact, it is the only denominational movement that is in the greater degree a means of evangelism. It is therefore in simple and logical conclusion that Sabbath reform, that is, the preaching of the truth concerning the Sabbath, is a necessary part of evangelism; failure to make it is such failure to preach full Seventh-day Baptists. It may be a cause for regret that there is a Roman Catholic, a Greek Catholic, and a Protestant Christianity in the world; that there are these divisions is patent. It is equally sad or more so, that there are one hundred and fifty types of Christianity in the United States, of which Seventh-day Baptists is one. Whatever of fundamental truth there is in these ought to be preached. That is said by those who think that evangelism should precede Sabbath reform, that men are more likely to accept the Sabbath when they are tender in heart from the influence of evangelistic effort. This is true, no doubt. Therefore to prevent Sabbath truth to those who have been brought under the influence of evangelistic work by Seventh-day Baptists is a comparative failure, both from the standpoint of fundamental truth, and of Seventh-day Baptist Christianity. Logic and the case both confirm this conclusion. Whatever changes, if any, this conclusion may demand, must not move us to lose the object of the law, that is, the logic of the case. Whatever bearing it may have upon the question of "Union" work is also subordinate to the truth and logic of the case.

CATHOLICS COMMAND JUDGE Pryor.

Roman Catholics naturally command the bigotry of Justice Pryor, who refused to permit the incorporating of a Jewish Society, because its annual meeting was to be held on Sunday. The Catholic Review praises Judge Pryor, and says:

It is well that our citizens should have from time to time an authoritative reminder that this is a Christian land; a land in which the Christian religion is a part of the national law. Such an occasion was twice given by Justice Pryor in the Supreme Court on the occasion when he refused certificates of incorporation to societies whose constitutions implied or implied the holding of merely business meetings on Sunday. Both of these had for their objects nothing, apparently, that was not lawful and proper, and both were composed of men who keep the Sabbath.

The point made by Justice Pryor is that Sunday is a sacred day, to be kept free from business, and that this is now bestowed by virtue of the statute, but also of the more fundamental law, the unwritten law that makes Christianity a part of our system.

Interpretation of "Christianity."—Evangelism with Christianity equals Roman Catholicism. When this becomes true of a Catholic nation," it will be according to Roman Catholic standards. Every Sunday Sunday laws on the part of Protestants or to make this a "Christian nation" by law, plays directly into the hands of Roman Catholics.

TRACT SOCIETY.

Receipts for January.

Church, Faris, Ill. .......................... $10 45
Dr. Lewis’ Work .......................... 50 00
Milton, Wis. .......................... 5 00
First Genesee, Little Genesey, N. Y. .......................... 9 35
Dr. Lewis’ Work .......................... 5 22 81
Plainfield, N. J. .......................... 4 62
Hermansville, N. Y. .......................... 2 25
Hammond, La., Bat. of Collection .......................... 5 25
Dr. Lewis’ Work .......................... 3 25
First Westerly, Westerly, R. I. .......................... 1 10
Dr. Lewis’ Work .......................... 5 29 02
First Brookfield, Leonardville, N. Y. .......................... 2 05
First Albert, Albert, N. Y. .......................... 5 22 02
Cumberland, Manchester, N. C. .......................... 5 00
Sabbath-school, Marion, Ill. .......................... 1 75
Warwark, Wis. .......................... 1 75
Second Alfred Church, Dr. Lewis’ Work .......................... 7 00
Y. P. S. C. R., Second Alfred Church, Dr. Lewis’ Work .......................... 5 00
Women’s Board, by Mrs. Mary S. Stillman, Plainfield, N. J. .......................... 3 00
Robert Williams, Milton, Wis., to complete .......................... 15 00
Arministic, Little Genesey, N. Y., Dr. Lewis’ Work .......................... 5 00
Mrs. L. Burdick, Leslie, N. Y. .......................... 1 00
G. W. Winter, Wausau, Wis. .......................... 1 00
Woman’s Board, Homer, On, Dr. Lewis’ Work .......................... 2 00
Dr. Lewis’ Work .......................... 5 00
Dr. Lewis’ Work .......................... 50 00
Dr. Lewis’ Work .......................... 2 00
D. C. Whitfield, Walscott, N. Y. .......................... 10 00
Andrews, Adams, N. Y. .......................... 3 00
E. H. Whitfield, Factoryville, Pa. .......................... 1 25
Dr. Lewis’ Work .......................... 10 00
M. A. L. M. Work, First Westerly, R. I., Dr. Lewis’ Work .......................... 1 25
M. A. L. M. Work, First Westerly, R. I., Dr. Lewis’ Work .......................... 5 25
W. R. Harris, Biggern, Pa., to complete .......................... 10 00
Mrs. W. E. Waldo, Bayside, Pa., Dr. Lewis’ Work .......................... 5 00
I. A. Stevens, Soudan, Colo., Dr. Lewis’ Work .......................... 5 00
Mrs. W. F. W. Hamilton, Albert St., Alton, Ill. .......................... 5 00
Total .......................... 100 00
Income, Permanent Fund .......................... 75 00

E. & O. E.

PLAINFIELD, N. J., Feb. 1, 1897.

J. D. SPEICHER, Secretary.
Missions.
By O. U. Whitford, Cor. Secretary, Western, R. I.

Bro. S. H. Babcock is now laboring with the Dodge Centre church, Minn., and Pastor H. F. Parker has charged his class with a very severe winter weather, but it is hoped that many hearts will be warmed into new life by the Holy Spirit and that many will find Jesus as their Saviour and precious friend.

Evangelist E. E. Saunders, on his way home from Hammond, La., stopped at Fauna, Ill., and held a series of meetings. Rev. J. D. Burdick led the singing and also assisted him in many other things in the different meetings. The church was greatly revived and strengthened; quite a number were converted and five were to be baptized on the next day after he wrote us, and others would soon follow. He reports that pastor J. L. Huffman is on the same. We are all praying for the Lord to restore Bro. Huffman to health and to a longer valiant and successful service for the Master he so greatly loves. Evangelist Saunders will labor next with the Berlin church, Wis., and its missionary pastor, D. Burdett Coon.

FROM G. VELTHUYSEN, SR.

With great joy over the great privilege which God allowed us, I may tell you that last first day we baptized a Jew. As for me, I count it as great a privilege as I ever enjoyed in my service to the gospel. Our chapel was entirely filled, and many were obliged to remain outside, as there was no room for them. We appreciated especially the presence of the many Jews, for which we thank God. I am sure there are the opportunities to preach to the people of Nazareth as the Messiah, promised to the fathers; and—to honor we must testify—their children of Israel listened apparently with close attention. The brother just baptized is an uncle. Three years ago he went to a meeting in the Salvation Army, purposing to ridicule them, but the Lord spoke to his heart. He began to understand his sinful condition before God and to seek for redemption. Praying and reading the Bible, he found Jesus as his Saviour; but he did not incur much in knowledge of the Lord's ways, until by means of the gospel-wagon he learned to know the truth of the Sabbath and baptism, and consequently he desired to unite with us. We believe that his example will be followed ere long by one of the people, the Jews. As to the sincerity of the conversion of both of these Jews to the living God, there is with us no room to doubt. We had indeed, expected that the last mentioned Jew should precede the other in baptism, but it seems that he has a severe struggle of account of the opposition from his relatives, especially from his wife, though in his daily conversation with friend and enemy he confesses openly his Saviour. We hope and pray that he may have strength and courage to take the step to confess Christ by baptism. H. F. Parker.

Spain, Portugal and France. His behavior and appearance, as well as his frankness, make him beloved by our people, who have great confidence in his sincerity. When twelve years old he was an orphan. He has but one sister, who lives in France; she does not pay any attention to him because he has accepted Christ, which he did three years ago. His name is Van Der Meer.

This was the seventh time I baptized in 1896. One brother we refused to baptize; we did not doubt his Christianity, but when about to be baptized, he showed his doubt that all the Scriptures were inspired. This young man has afterwards been baptized at Rotterdam and received into the church; though not yet changed in his walk. After some time he has confessed unto his error.

My younger son, who, as probably you know, is with us on a visit and hopes to return in February to the United States, assists me in this letter (private secretary) if the Lord would give me an assistant who could continually help me, it would be no superfluous aid. I am always pressed with activities. Besides the regular gospel services and the care for the church, in Haarlem and Amsterdam, as well as for the home Sabbath-keepers, I have the work of keeping the mail for the mailing of two monthlies, i.e., De Boode, chapper and De Christen Gebeid Onschander, a Christian temperance paper, which for Christ's sake I took entirely for my personal responsibility. I have also an extended correspondence, too, and I have to give a share of time daily. It is always about the service of God and nothing else. Besides I do what I can, to give Christian lectures, often with free discussion, about spiritual, social or church questions. I say this, dear brother, that you may not think us idle brothers and workers in America, may know why it is that I write so seldom. I should like ever so much to do it more often, but truly it is very difficult for me.

I may say that God does not leave our testimonies too helpless, since results, especially not in the last months, this is also true in importance to respect to humanity. I trust that this working will serve to renew gratitude to (for) his mercy over Holland and will be an incentive for the brethren for continued prayer for us, for we have such great need on the part of the people. I believe that the faith, your continual prayers; that will be the greatest support you could give us. Soon the year will end, and we enter D. V., the new year; here to work and pray and continue, dear brother, in the new year. May he bless the entire brotherhood in all their labors of love, the small and the great together.
MISSIONARY BOARD MEETING.

A regular meeting of the Board of Managers of the Seventh-day Baptist Missionary Society was held in Westerly, R. I., Jan. 20, 1897. The President, Wm. L. Clarke, in the chair. Prayer was offered by Bro. E. F. Stillman, and the following secretaries were present: Wm. L. Clarke, O. U. Whitford, G. B. Carpenter, J. Maxson, A. McLearm, L. F. Randolph, G. H. Utter, C. H. Stanton, Gideon T. Collins, A. S. Babcock, E. F. Stillman, P. M. Barber, L. T. Clawson, L. B. Cranland and Geo. J. Cranland. The Rev. A. H. Lewis, Corresponding Secretary of the American Sabbath Tract Society, was also present.

The Corresponding Secretary’s report was presented, showing that he had performed the usual work of the quarter on correspondence and editorial work for the Missionary Department of the Recorder, and had supplied the First Wesleyan church five Sabbaths; had attended the Quarterly Meeting of the New York City and New Jersey Seventh-day Baptist churches at Marlboro, N. J., and had visited Berwick, Vt., the 2nd and East Broadfield, Adasen Centre (N. Y.), churches, urging them to more faithful and systematic giving for our denominational work.

The Treasurer’s report showed the receipts for the quarter to be:

<table>
<thead>
<tr>
<th>From the people</th>
<th>$1,415.78</th>
</tr>
</thead>
<tbody>
<tr>
<td>From loans</td>
<td>3,509.00</td>
</tr>
<tr>
<td>Total</td>
<td>$4,924.78</td>
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EXPENDITURES.

<table>
<thead>
<tr>
<th>Paid to churches</th>
<th>$111.50</th>
</tr>
</thead>
<tbody>
<tr>
<td>Coordinating Secretary, General Missions, Assistant Editor of Evangel and Sabbath Outlook, and traveling expenses</td>
<td>848.66</td>
</tr>
<tr>
<td>Sermons, tracts, &amp;c.</td>
<td>281.50</td>
</tr>
<tr>
<td>Wm. C. Bailey, balance of transportation</td>
<td>25.91</td>
</tr>
<tr>
<td>Evangelistic Committee work</td>
<td>865.70</td>
</tr>
<tr>
<td>Miscellaneous</td>
<td>211.20</td>
</tr>
<tr>
<td>Paid local</td>
<td>2,000.00</td>
</tr>
<tr>
<td>Total</td>
<td>$4,922.59</td>
</tr>
</tbody>
</table>

Balance in treasury at beginning of quarter... 121.33

Evangelistic Committee reported:

Weeks of labor | 68
Sermons and addresses | 226
Preaching meetings | 224
Visits and calls | 606
Pages of tracts | 4,058
Conversions | 32

Many buck-sidders have returned to duty, and one church of 12 members and one Bible-school of 25 members have been organized.

A committee consisting of Wm. L. Clarke, Geo. H. Utter, O. U. Whitford, G. B. Carpenter and A. S. Babcock, was appointed to confer with the Advisory Committee of the Tract Society.

The resignation of the Rev. T. J. Van Horn as General Missionary of the Southern Illinois and Kentucky fields was presented and accepted.

Appropriations amounting to $150 were made for five young men preparing for the ministry, from the funds set apart for that purpose.

The Corresponding Secretary was instructed to extend a call to the Rev. A. P. Ashurst to become General Missionary on the Southern Illinois and Kentucky fields.

Letters were read from D. H. Davis, Dr. Palmboon and Dr. Swiney concerning a gift of one-half acre of land from one of the Christian Chinese women, to the Missionary Society. This matter was referred to the Committee on Foreign Missionary Work of the Church with a teacher for the Boy’s School.

WM. L. CLARKE, Pres.

WM. J. CRANDALL, Cor. Sec.

It is evident that both are gifted intellectually, though one seems to possess talents somewhat superior to those of the other. Each seems willing to do his part, and they are equally desirous of beginning at once; so with a resolve to use their time and talents in some shape, we separate. Let us follow them for a time.

As each takes his own course and ponders the question of what to do and where and how to come, in the ear of each is whispered: “Whatever thy hand findeth to do, do it with all thy might.”

By one the message is joyfully received. “Why did I not think of it ere this?” is his mental inquiry. “Why, here is the Sabbath-school class I have been asked to teach; there is the weekly prayer-meeting to be attended; here is my discouraged friend who needs steady Christian influence and unfailing brotherly love, to help him in his struggle for self-mastery; there is a vacant place left by a faithful reaper who has been called home. I may continue the reaping for him. All these must have part of my attention; thus, step by step, we see him take up duty, willingly, faithfully, gladly doing all things to the glory of God; never questioning whether it is a great or small part he is playing; never thinking the “whatever” too insignificant to claim his attention, simply considering that he is doing his best for Christ. Needs we follow him further? Let it suffice to say that at the close of life he heard the ever welcome “Well done.”

But what of the other, who has received the same command? “It seems that he cannot so readily accept the message and deem it meant for him. As he stops to question whether there is not something more important (?) for him than the “whatevers,” a second voice seems to contradict the first, saying: “With your brilliant intellect you may hope to do a very great work. Why need you stop to do the little things? Why not leave them for one of inferior talents, who will be glad of the opportunity of doing them? There is a more important mission for you. Do not trouble yourself about present usefulness, but wait for the opportunity to do some greater work in the future.” Influenced by this pleasing argument, he yields to the second voice, for getting that we are not to be “desires of vain glory,” forgetting that “before honor is humility.” Thus he permits the golden opportunity to pass unheeded, while his idle dreams of great things to do by and by, and if we follow him to the end of the chapter we need not be told that life with him ended with that saddest of all words, failure. O vain dreamers! Let us be and not seem, let us to the harvest sheaves would bring.

Why put off the little labors of love, the little kindnesses we may show our fellow-creatures? Why not do them now? “We shall not pass this way again.” Christ does not call for workers for to-morrow, or next week, or next year. He wants workers today. He wants those faithful workers, humble workers, those who take pleasure in giving a cup of cold water “in his name.”

We believe there is no one but may, if willing, find many things to do for Christ. We believe there is no limit to the work God can do through us. Can we not by our every act, by our daily lives, prove to them that we are practicing the
religion we profess, that we stand firm for Christ and cannot be dissuaded from our purpose to prove loyal to such a friend as he?

Finally: "Let us not be weary in well-doing, for in due season we shall reap if we faint not. Again, "Let us not be desirous of vain glory, provoking and envying; but let us hate envy, and contentions, and division. Whosoever therefore do, do all to the glory of God."

May "God forbid that I should glory save in the cross of our Lord Jesus Christ." VISTA.

JANE L. W. Yo.

WHITFORD SCHOOL.

As Sister Emily wished to remain at home the 24th of August to prepare our own treat for the scholars, who might be in school that day, I had charge of the school. After reading a chapter and explaining to the children as best I could that prayer is a sincere desire for the things we ask for, if it is God's will to grant them, and how we might pray for absent relatives and friends, I asked them if they would like to ask God to bless those kind friends who are giving them their tuition. Every one said that they would. While I kept silent they repeated the Lord's prayer and that God to bless them in death the four supporters of the school, calling each name separately. We then had the usual round of morning recitations. They being completed, I asked the scholars if there was any other person whom they would like to pray for, and they then answered, "Mr. Whitford." After they had asked God to bless and care for Mr. Whitford the bell gave the signal for recess, for three minutes, for the children to eat their lunches and refresh themselves. The afternoon was occupied with reading and arithmetical exercises until two o'clock, when school was dismissed until the following Monday. The girls then swept the house, while the boys assisted in moving and rearranging the seats. That done, we struck up a line of march for home. Passing a field where brother David was cutting hay, many voices came out, "How are you, Mr. Newton?" while the boys politely raised their caps. In a few minutes we reached the house where sister, with a blazing fire and pleasant smiles, awaited us.

After the boys and girls had washed and combed their hair in the presence of the fire in the sitting room, where they spent a short while in pleasant conversation which all seemed to enjoy. Soon they were invited to the dining room, where they found a supply of candy, freshly boiled from syrup made on the farm. Two to a plate, their dimpled hands soon were busy to work, pulling the candy, which seemed to be quite an amusement for them. Having eaten enough of the syrup candy, also some of another kind, and a few handfuls of buttered popcorn, we went to the kitchen, where I was engaged in making a large piece of syrup candy and I pulling a large piece of the syrup candy until it was bright and hard. It was then cut up in small pieces, and each one of the boys and girls had a portion given to each one. About that time one of the girls gave a surprise by presenting to me a very good thing she had kept concealed until then. With thanks, they bade us farewell and departed for their respective homes, at about 4 P. M. We felt that we had our dear Usage and mother so much, this might be numbered as one of the bright days of our lives.

To the credit of the scholars, they all seem to love and respect each other, and during the twenty-two weeks which have passed of the school year, they have not been troubled among them that has required discipline.

FAYETTEVILLE, N. C.

P. C. N.

THE NEXT COLLEGE PROBLEM.

BY J. H. MOOR, D. D.

"To tell you the truth, I lost my faith at college. I was carefully trained at home. My pastor was a most earnest and spiritual man, who took endless pains with his young people. I left home a member of the church, and, I thought, of the faith. This test was given by the memory of an able young editor, who is now in a responsible governmental position in Washington, could be multiplied many fold. Many a pastor will bear me record that, year after year, he sends out the brightest and best of his flock into the world of skepticism and materialism, almost as if they were their own flesh and blood. He watches lovingly, anxiously, their career. In alas, too many cases he finds the work of home and church either chilled and perverted, or siftily undone. He sees the boys whom he had sent away in a cleanly, wholesome youth, swaggering along the streets with a foot-ball mop on the back of their head, a foul old pipe on the front and very little between to compensate for the treacherous loss of the dew and freshness of their boyhood. There is an alacrity in filling a lofty air. Their place in the young people's meetings is vacant. They remain sitting during family prayers. They imagine they have seen a light. Of course we attribute a due share of this state of things to the growing sensibility and youthful beauty of the 'philosophic mind' will soon weed them of that folly. But this effect of college on our boys is too common and too profoundly serious to be lightly set aside or flippantly explained. Both church and home have so much at stake in this matter, that the consequences, that they, above all others, have a right to be heard. They have a right to demand that the college shall not blur or distort or neutralize their work, but shall be a wise and powerful ally to carry their work on to perfection.

We borrow from President Eliot, of Harvard, an expression, which, in our judgment, is a key to the situation respecting religious life and instruction in our colleges. Speaking of certain courses of study and the age of students, he says: "They could not stand the freedom which a modern college offers. They were afraid of the injection of the intellectual; the intellectual is pre-eminently true of the religious curriculum. "They cannot stand the freedom. They have not arrived at the age of freedom. At home they came to consciousness in a settled order of religious observance and teaching. There, in the church and home, religious instruction was always associated with personal example and affectionate solicitude. Now, to be taken at just the most critical and turned loose in the free and open systems that prevail in most of the colleges, is putting these young souls to a test which very many adults could not safely face. How many parents feel called upon every year to warn their sedate adult congregations against the seductions of being turned out to pasture during a long summer vacation. How many of those who have had materials about "taking their religion with them," and "maintaining the sanctity of the Sabbath," and "faithful attendance upon the means of grace," etc. The effect of foreign travel, where all accustomed restraints are wanting, is a thoroughgoing one; whereas cannot stand freedom, how can the soils?

Consider some of the conditions. At the
CHRIST is the husbandman, every branch in me that is not fruit-bearing and leaves dying must be cut off and burned. The farmer does not waste the time of winter on the dead, but looks for the spring and the growth of the new life. So the inward cleansing has taken place in the heart. This is the beginning of an outward life of obedience. Our Saviour was baptized at the commencement of his ministry. John forbade him, but he said, "Suffer it to be so now, for thus it becometh us to fulfil all righteousness." Then he suffered it. It was right for this act to be the beginning of his ministry. So baptism is placed at the very beginning of the church's history. Witness what the world that the work of cleansing had taken place in the heart. Is water baptism any more of a duty than the keeping of the Sabbath, or any of the commandments? I think not.

Baptism is like the first breath of an infant. It is an introductory ordinance to an after life of usefulness. Did the apostles baptize into a local church upon the day of Pentecost, and, if so, what church was it? Was it a local church? The Bible says, "Be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." No inference here. Nothing is said about being baptized into the church. Now, who are the converts? They were from all parts of the earth, and were baptized into the church at Jerusalem, did they take letters to their home church (where there were none)? There were about three thousand added to them in one day. The brother says: "Each church is a complete body of Christ." We ask what church can it be? Is each Mormon church a complete body of Christ? Is a Mohammedian church a complete body of Christ? If you mean Seventh-day Baptists, I know of some very mean men in that church. Some churches have to disband. What becomes of the convert's outward work, to witness to which church did the Eunuch belong?" When Philip was a worthy and accepted representative of the church at Jerusalem, he naturally and rightfully belonged to that church. He was a "non-resident member. The "it" spoils the whole. Philip was commissioned by the angel, so that the Eunuch belonged to the angel's church, and was a non-resident of his church; and in order to join some church on earth must take a letter of recommendation, or standing. This is a little round about way, but it is to be submitted, it being according to established rules.

Let us carefully examine your sheet-anchor passage to prove that we are baptized into the church. Of course you have selected the best passage for your purpose, and if you fail in this you will give it up. The passage you adduce is 1 Cor. 12: 13. Let us see who is talking about. We find it to be spiritual gifts in the church. He says: "Now concerning spiritual gifts I would have you ignorant." Verse 3: "That no man speaking by the Spirit of God calleth Jesus accursed." If they: "Now there are diversities of gifts (I grant you in the church) but the same Spirit." Now the apostle goes on to the 11th verse, to speak of the different manifestations of the Spirit. "All these worketh the self same Spirit, dividing to every man severally as he will." For as the body is one, and hath many members and all the members of that one body, being many, are one body, so is Christ. From the 14th verse he takes the human body to represent the church. Now we turn to the 13th verse, and we will see if it will bear the same force and parallelism as the previous verse when we are baptized into the church. First, it lacks the all important "into the church by one spirit are we all baptized into one body." Now, read the 29th verse which says, "Now ye are the body of Christ and members in particular." Now read the 13th verse, "for by one spirit are all baptized into one body." Turn to Gal. 3: 27, "For as many of you as have been baptized into Christ, have put on Christ. By your own act you put on Christ and not by the ordinances of men. Gal. 3: 27, refer to water baptism. And as 1 Cor. 12: 27 does not speak of spirit baptism, but "by one spirit," that is by the spirit of Jesus Christ were all baptized into him. When I find a passage that seems doubtful, I think of the words when there is not one word are not doubtful, and in this way we preserve the harmony of the Scriptures. "By two or three witnesses every word may be established." I grant you that this 13th of 1 Cor. is speaking of the church, (meaning the company of believers) but I can by no means grant that it teaches baptizing into the church, only as it baptizes into the Head of the church. Now, about churches, you know that the Protestant church is a spout from the Catholic church. I will not quote the passage of John in John 10: 16, latter clause, "And there shall be one fold and one shepherd." Notice the door; Jesus says, "I am the door, by me if any man enter in, he shall be saved." I am ready to grant that Christ is the head of the church. Then turn to John 15, "I am the true vine and my Father is the husbandman, every branch in me that beareth fruit he purgeth it, and every branch that beareth fruit, he purgeth it that it may bring forth more fruit." Why multiply words when there is not one word about baptizing into the church, between the lids of the Bible? That Christ is the great Shepherd of the sheep and the door to the sheepfold, no one will question.

"On Christ the solid rock I stand, All other ground is sinking sand."—H. HULL.

FORGET THE BAD.

If it would increase your happiness and prolong your life, let you forget your little faults. Forget the slander you have heard. Forget the temptations. Forget the fault-finding and give me a cause that provoked it. Forget the peculiarities of your friends, and only remember the good they have done for you. Forget all personal quarrels. Blot out, if possible, all the disagreements of life. Obliterate everything disreproachable from yesterday; start out with a clean sheet for today, and write upon it, for sweet memory's sake, only those things that are lovely and lovable.—Disciples Expost.——

THE BAD BRICKS.

A gentleman passed where a lad was engaged on a piece of brick work. "Why John," said he, "how well your work looks! your other attempts have been so indifferent. How is it?" John pointed to the bottom bricks. "Master," said he, "laid these. I am following them up." So we may speak of the first Christians. They were taught by Christ's word, won by much suffering, and then died. They preserved their purity. They were like the first line in the copy-book under the copy. It is better than those below, because that copy was kept more closely before the eye. When we have our companions, or measure our conduct by the way we behaved yesterday or last week, the chances are that we are copying our imperfect selves, instead of the perfect Christ. So we need to go back to our copy—Jesus—every day for every line.—Our Morning Guide.
Young People’s Work

By Edwin Slay, Milton, Wis.

HOUSE-CLEANING AND THE MICE.
A FABLE.

BY L. J. B.

"Well, what did you hear to-day?" said Mrs. Mouse, as her husband came in at the door.

"Nothing new," was the reply, "except that the convention is to be continued another week because of the great enthusiasm which has been aroused.

"Then there is no need of worrying, and we can stay here for some time yet. There will be no need of our moving out as long as the people who live here, are interested in that convention.

"What convention is it?" said one of the children who was not yet asleep, "tell me about it.

Mrs. Mouse was feeling in good humor, so she replied, "Oh, it’s a convention where the subject of house-cleaning is discussed. The leader of the convention reads a paper on some phase of the question and then there is a sort of ‘parliament,’ they call it, when anyone has a right to discuss the question, or give any information, or relate any experiences, in reference to the subject of and how to clean house. These people here have been attending this convention now for over a month, and while they are thus employed there is no danger of their cleaning this house where they live, and in safety. They will be so worn-out when the convention closes that we can stay here a week longer, anyway, without fear of molestation; so go to sleep now, and do not bother your little head about our moving out, for we are all right for at least two weeks more; by that time the weather will be warmer and your father will have found a residence for the summer."

"And now, my dear," said turning to Mr. Mouse, "you must listen again to-morrow to what they say, for something may happen which may change their plans."

ADDRESS.

Friends and members of the Christian Endeavor;

By request of this society, we respond to our queries. To the friends and members of the society, we would say, in behalf of the Christian Endeavor, we thank you for your presence here this evening and extend to each of you a hearty and cordial welcome, hoping that something said or done will, in a measure, prepare you for your presence here to-night, and result in some good to the cause we as Endeavorers represent, Christ and the church.

We have no studied oration for you, nor is it possible for us to deal in glittering sentences or word painting, but if you will be satisfied with plain speech we find courage to proceed, seeking your careful consideration rather than your applause. When we began to cast about for a topic we seemed overwhelmed by the thought, and taking up an open book that lay before us our eyes fell upon the word ‘Victory.’ A word which of itself contains a world of meaning, and we thought of the victories that have been won in the past and the victories that are to be won in the future, and of our duties and obligations as Christian Endeavorers, and we thought that our battle as Christian En-

devorers is a battle against selfish endeavor; for unless we can overcome ourself and subdue our selfish appetities, ambitions and desires we can never accomplish the great purpose we have in view.

A young man may possess manners that would put to shame the graceful and courtesy of a Chesterfield, forego the pride of his station, and may he be able to discuss literature and laws, he may wield a pen with unequal polish and power, his quickness and tact may qualify him for highest salary of counting-room or desk, and yet if he cannot conquer his own self-will, his selfish desires will be an encumbrance and will not be entitled to wear the victor’s palm.

Many are the pages of history furnish us, for example, Alexander the Great, who stands pre-eminent above the long line of brave and heroic soldiers who have gone down amidst the wreck of wars, and whose names are enshrined upon the scroll of history by deeds of daring and of valor.

He subdued the great armies of Greece, Persia, and Tyre, in fact he conquered the whole Eastern world, and yet the greatest victory of his crowned summit of success went tears of bitter anguish that there remained for him no more worlds to conquer, yet with all his power and greatness he fell a prey to his own selfish appetite, and the wine cup conquered the great conqueror. Solomon, the most noted king in Christendom; it seemed as if the world extinguished itself upon that man.

To use the words of America’s most noted divine, "It wove its brightest flowers into his garland, it set its richest gems in his coronet, it pressed the rarest violets to his lips, it robed him in the purpest purple and embroidery, it greeted him with the sweetest music in the land of harps, royalty had no dominion, wealth had no luxury, gold no glitter, flowers no sweetness, light no radiance, architecture no grandeur, but it was all his, and from his royal stately came forth the neighing of twelve thousand horses fed from troughs of gold." But with all his magnificence and splendor, and when it seems he had reached the summit of human achievements and earthly glory to his own selfish lusts and ambitions and followed after strange gods and heathen idols.

We might name others who have achieved success in one sense, but in the noble and broader success have made signal failures.

Turning to the other side of the picture, we think of the little shepherd boy as the champion of Israel marching out upon the plain of Shoboch without armor or sword, with a staff in one hand and a sling in the other to meet the great Philistine giant, Goliath, who appeared in full armor with helmet, sword and shield. The world knows the result, he was a man that made his name revered by the people of his day, but the greatest triumph David ever won was when he conquered his own self-will and became obedient to the will of the almighty God.

And when Gen. Grant, the greatest soldier of the Civil War, anonymously recognized the order of Lee, the hero of the lost cause, and straight from his soldier heart gave him his hand, he presented to the world and posterity an example of unselfishness and true loyalty that won for him a noble victory and the love and esteem of men.

"It is so in the case of the chiefest of men, just as it is in the case of the least of them. It is so with this whole world, and it is so with the world of men and things. It is so when we are left only to live and to die, or to possess our valiant hearts, and to live and to die for a cause.

Great Britain now has more than four thousand Christian Endeavor Societies.

On the evening of December 10, the young men of the Geneseo Christian Endeavor held a Pie-Societ.

It was a novel affair and a financial success. At our recent election Pastor C. S. Dillion was re-elected, stating the year we have had many things to be grateful for. Especially were we grateful for the visit of Bro. E. B. Saunders, in September. Since that time our Society has taken some advance steps.

Our business meetings have been better attended and our regular meetings have been better attended and our regular meetings have been better attended. Especially were we grateful for the visit of Bro. E. B. Saunders, in September. Since that time our Society has taken some advance steps. Our business meetings have been better attended and our regular meetings have been better attended.

The Hammond Christian Endeavor Society invited the young people of the First-day churches to join with them in a sunrise prayer-meeting on New Year’s morning. About forty-five were present, ranging in age from 10 to 80 years. Although we were disappointed, in that the sun did not show his face, yet a blessed hour of prayer and praise was spent, and all felt paid for the extra exertion. Our Society was greatly strengthened by the revival meetings lately held by Bro. Sann.

On New Year’s day, at our regular meeting, our number, 14, was increased by four new members taken into the Society.

A new year, new officers and new and greater spiritual power ought to so imbue us that we shall be able to do much work for the Master during the year.
Children's Page.

THE BOY WITH THE BITTER TASTE IN HIS MOUTH.

By E. F. COWAN.

"I don't want it," said Bert, as he pushed his dish of rolled oats back from his place at the table and made a wry face over it.

"Why, what is the matter, Bertie?" asked his mother.

"Have'n I put enough sugar on it for you? Taste it again; it is ever so nice and the best kind of a breakfast in the world for a boy to eat."

"I don't care," said Bert, "it don't taste right, some way. It's bitter."

His mother took the dish and examined it carefully, and could discover no reason why it should taste bitter. She suggested that it was bitter, and so she took it away and brought him a nice poached egg laid upon a slice of brown toast.

"There," she said, "I am sure you will like that. It is just as you always want it. And I know what is right, and I don't brown myself."

Bert reached out with his spoon and took the smallest bit of the egg and conveyed it to his mouth, looking all the time as though he didn't expect it would taste right. And sure enough it didn't.

"Why is it," he said, "everything is bitter. The water is bitter; the milk is bitter; somebody has been spoiling everything about the house, so that it doesn't taste right."

"What is that?" asked his father, who just then passed through the dining room.

"Here, let me see that tongue of yours. Run it out," said Bert.

Bert did as he was directed, but not with a very good grace. "Just as I expected," said his father, "I have found out where all the bitter comes from. Put on your cap and come with me. I am going right past the doctor's office, and we'll get him to attend to this."

Bert didn't like the idea very much, but when his father spoke that way he knew there was no other way but to do as he was told.

"Hum-m," said the doctor, "what's he been eating? Papaw new? Green apples? No. Too much candy? Something's wrong. But we soon have it all right."

Bert tried to explain, insisting that he didn't think there was anything wrong with him, but something had got wrong with everything his mamma had for breakfast. He didn't believe he needed that it was bitter, and he was sure that he knew there was no other way to get to Sabbath-school to-day. It's just dreadful. The teacher is just as dry and poky as he can be; and when they sing, half of them don't sing at all and the others squeak and roar.

And I can't remember the verses—there isn't a single one that I can say anywhere. It was as if they were the kind of a Sabbath-school they have over at Uncle Henry's I'd like to go to. But you don't know what a tedious, dull Sabbath-school we do have.

"Suppose you try studying your lesson a little harder," suggested his mother; "perhaps you would take more interest in what your teacher was saying if you knew more about the subject yourself."

"No, it isn't that, I tell you," insisted Bert.

"Our teacher doesn't know how to be interesting. It isn't in him."

"Well, then come to me to the piano, and we will practice some of the music they are going to sing. You will be more interested, if you know the pieces so that you can sing them over with the others, and then there will be sure to be one person in the school who is singing right.""That won't do any good," answered Bert impatiently. "There isn't any good music in that book, I tell you; and the opening exercises are just as solemn and dull as they can be. I don't want to sing in the blue skies before I have been in my seat five minutes."

"Bring your quarterly here, and let's see," said his mother. And then she began reading aloud: "Praise ye the Lord, sing unto the Lord, sing a new song, and praise him in the congregation of the saints. Let Israel be his people, and Zion his inheritance; the children of Zion be joyful in their King."

"Why, I don't see anything so very doleful about that."

"Well, there is," Bert was going to insist, when his father, who had been a quiet listener, spoke up. "Bert, you haven't had breakfast yet. He's sure there is something wrong with his Sabbath-school, he is just as sure of it as he is when there is something wrong with everything that is set before him for his breakfast. Don't you think, Bert, you had better get Doctor Brown to prescribe for the Sabbath-school?"

Bert's face colored, and he hardly knew what to say, but after a moment or two he managed to stammer out that "mayby they thought he was just putting it all on."

"No, no," said his father, "I don't in the least think it is a real case of complaint, and I think I know how to cure it. Suppose you take this along with you and sprinkle it on the responsive readings, the opening hymns, the reading of the lesson, the recitation, the review and the closing service. Here is a prescription for sweetening the Sabbath-school, not from Doctor Brown, but from a much wiser man—Solomon."

And he held out a sheet of paper to Bert, upon which he had written in large letters: "A MERRY HEART DOETH GOOD LIKE MEEDICINE."

Bert read it with a little flush of shame.

"Don't say a word until you have tried it," said his father.

"Then I'll begin by sprinkling it on myself first," he said to himself. "I believe Doctor Brown was teasing me and not the Sabbath-school, just as it was my tongue instead of my breakfast."

And Bert had to own when he came home that day, that he never had enjoyed Sabbath-school so much in his life. —Interior.

LITTLE ALICE'S PRAYER.

"I don't want to say my prayer," said little Alice. "I'm tired of saying my prayer, mamma."

Mrs. M. sighed, and she scarcely knew what was best to do with her little daughter, whom she had given to God as soon as she was born, and had prayed daily to make her own child. And now she was tired of saying the prayers to her.

"Mamma will take care of me," she suggested.

"No," said auntie; "mamma will be asleep.""

"Papa, then."

"Papa will be asleep, too."

"Then auntie will," said Alice, triumphantly.

"But auntie will be upstairs, and perhaps, asleep, too, was the reply; for the invalid could not feel at all sure that sleep would come to her. "But for me," she said; "at least for me. His kind, watchful eye is over us all the time; and he takes special care of little children."

"Will he take care of me?" asked Alice, in an awestricken tone.

"You did not ask him to," replied auntie; "and he has told us to ask him for what we want."

Alice's bright eyes looked steadily at her aunt for a moment; and then she kissed her, and said as she went out the door, "Mamma, mamma!" sobbed the little one, "I want to be taken care of."

Then auntie had to explain what this meant; and Alice knelt in the crib, and re-peated the childish prayer her mother had taught her as soon as she could speak. Then she went to sleep again with a smile on her lips. Later in the evening, perhaps in the wakeful nights of the watch, that she was "taken care of," too.—The Presbyterian.
Home News.

AN EARLY SCHOOL.
Foundation for Milton College Laid in 1844.

The recent exercises incident to the semi-centennial of Lawrence University, at Appleton, Wis., recalls to some Milton residents the fact that the Founders Plantation Board, the forerunner of the present institution, was for several years a student of Milton College in the '70s, not long after the graduation of Presidents Harvey and Salisbury, of the Milwaukee and White-water Normal Schools, and the prominence of the Gold and Silver Jubilee Societies at Milton and Du Lac Academies. It was in the summer of 1844, in the then territory of Wisconsin, that the late Hon. Joseph Goodrich erected in this village an odd-looking structure for the use of an academic school. Its walls were composed of gravel and lime in the form of concrete. In size it was 20x30 feet, one story, with a "lean-to" in the rear, and across its front was stretched a sign "Milton Academy." This school opened when there were only four dwelling houses in this village. At the time of the college of Wisconsin, and only four other feeble academies located at Kenosha, Waukesha, Beloit, and Platteville, the University at Appleton being chartered in 1847, but no classes in it being organized until 1849.

The first teacher in Milton Academy in 1844 was the Rev. Bethel C. Church, who came from Michigan. He was followed by the Rev. S. S. Ricknell, in 1847, a Congregational clergyman and a graduate of Dartmouth College; and at that time there were sixty-seven pupils in attendance, forty male and twenty-seven female, the educational feature being a foundation stone in this Academy. In 1848 an Academy charter was granted by the legislature, and soon afterwards Prof. Jonathan Allen, who was for many years subsequently, and until his death, president of Alfred (N. Y.) University, was elected principal. The Rev. Amos W. Coon, a Seventh-day Baptist minister, came next, and remained until 1851, being assisted a portion of the time by President W. C. Whitford, at that time a member of the senior class in Union (N. Y.) College. The three academies in 1844 were entitled, "Annual Celebration of the Du Lac Academy;" and the noticeable features were the occupancy of the whole day, aside from the noon hour, by a program comprising music, thirty-six original essays, three orations, including one in Latin, and home valedictory, delivered by ex-Congressman L. B. Casswell, of Ft. Atkinson, Wis., on "American Independence."

Prof. A. C. Spicer took the principalship in 1851, and was succeeded in 1858 by President Whitford, who has been at its head since, with the exception of the four years he served as Superintendent of Public Instruction, of Wisconsin; and to him belongs the honor of being the oldest college president, in continuous service, in Wisconsin. During the war of the Rebellion, 211 of Milton’s students volunteered the services, forty-three of whom fell in battle and from disease, and sixty-nine received commissions from second lieutenant to brigadier general.—Milwaukee Sentinel.

PLATAN GROVE.—After an absence of a year, Jim has heard that the winter is spent with this dear people. During my absence they have kept up the Sabbath services, including the Bible-school. The good effect of the meetings last summer, under the labors of Bro. Hills, is very apparent. Nine were added to the membership of the church, seven by baptism. The interest in the cause of religion manifested by the Endeavor Band is marvelous. The society is very encouraging, and is full of promise for future growth and strength on the part of the church.

The present winter is the most severe since 1857-88, but not as severe as that was, though we have had zero weather, and the temperature in some localities has reached thirty below zero. They have had sleighing ever since Thanksgiving, and the prospect is that we shall have it continue for several weeks.

In view of the long-continued financial depression, we have low prices for grain and short crops. The debt of five hundred dollars incurred in building the church has seemed quite a burden. But by the kind assistance of the Missionary Board the debt is now reduced to the hundred dollars. If we have made an earnest and urgent appeal to the brethren and sisters of our denomination, and others have done, perhaps the debt might have been cancelled. But the brethren have preferred to carry it themselves. But we have reached a position where donations would be very kindly received. And if the debt could be thus lifted, the title could be placed in the hands of the Missionary Board. I think we are interested in our denomination, and we are praying for the prosperity of our beloved Zion.

D. K. DAVIS.

Smyth, S. D., January 28, 1897.

CONTENTMENT.
One can hardly imagine a worse lot in life than to be born deaf, dumb, and blind. The monotony of perpetual silence seems to the ordinary mind almost appalling. When ignorance of color, of beauty, and of all that we most appreciate and delight in are added to this, there seems to be nothing left to insure happiness; but it is the general verdict of physicians that those most bereft of opportunity are ordinarily the most contented and natural.

An illustration of this strange fact comes to us from the most noted deaf, dumb, and blind case of modern times. It was only a few years ago that Bishop Brooks of Massachusetts helped this poor child—Helen Keller—to the meaning of the word God. Since then, through the marvelous advance in scientific methods of teaching, she has learned actually to talk.

A little while ago she opened the fifth summer meeting of the American Association to Promote the Teaching of Speech to the Deaf, with a recital of the twenty-third Psalm. When she came to the expression that God had restored her soul, no wonder the audience were deeply affected. It was a scene so rare and pathetic that it would have melted a heart of stone. At present this dweller in silence and darkness is a member of a college class. But what we are coming to is a quota tion from a letter which appeared in her diary, written two years ago:

"Hope makes me glad and content with my life, for I know that in God’s beautiful sometime I shall have the things for which I pray now so earnestly—fulness of life, like the sea and the sun; mind equal and beyond all folly, greatness and goodness of soul higher than all things. Yes! I know that they will all come some time."

Going through a life that she cannot see, living with people whom she cannot hear, this girl, belying of what we should consider the heart of life, is as happy as the sunshine, and her very existence she regards as a privilege and a joy.

It might be better for many of us to be deaf, dumb and blind for a while, if by the deprivations we were led fully to appreciate and make the best of what we have, and to re-member the truth so tersely declared in the good Book—that "godliness with contentment is great gain."—Youth’s Companion.

WHAT HOUSEKEEPERS SHOULD KNOW.
That salt should be kept in a dry place.
That melted butter will make good cake.
That veal should be white, dry and close-grained.
That the colder eggs are the quicker they will froth.
That mutton should be a deep red and close-grained.
That nutmegs should be grated at the blossom end first.
That the madam of a parsonage should make good pastry the ingredients must be very cold.
That the best poultry has firm flesh, yellow skin, and white legs.
That lemons will keep for weeks if covered with cold water.
That the best of beef is moderately fat and tender, and of a very smooth surface.
That pork should be fine, close-grained and the rind smooth and thin.
That soap and chalk mixed and rubbed on mildewed spots will remove them.
That a spoonful of vinegar added to the water in which meat or fowls are boiled makes them tender.
That good macaroni is of a yellowish tint, does not break readily in cooking, and swells to three times its bulk.
That a little vinegar kept boiling on the stove while onions or cabbages are cooking will prevent the disagreeable odor going through the house.—Ladies’ Home Companion.

THE SWEETNESS OF GIRLHOOD.
Girlhood and young womanhood are such pure and sweet and beautiful things when we find that God intended them to be that it fills one with unspeakable regret to see a young girl’s life falling short of its appointed beauty. And every young girl’s life falls short of this beauty if it lacks in modesty, in dignity, in purity of thought and speech, in habits and kindred graces. To be born in pronounce dress and speech, the girl who sets at naught the opinions of others, the girl who is noisy and who seeks to be “dashing,” the girl whose parents sorrowfully admit that she is “beyond them”—this girl is tearing the water in which meat or fowls are boiled makes them tender.

A LITTLE EVERY DAY.
We recommend the following three rules to our young readers as being golden ones, which they might easily practice. 1. Every day a little knowledge. One fact a day. Only one! But wait until ten years have passed, and you have three thousand sixty-five facts. 2. Every day a little self-denial: This may be difficult at first, but it will be easy to do three hundred and sixty-five days hence if each day it shall be repeated. 3. Every day a little hopefulness and kindness.丁丁 at school, at home, in our neighbor’s house, in the play-ground, you will find opportunities for this.—Unknown.
SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1897.

LESSON VIII.—THE FIRST CHRISTIAN MARTYR.

For Sabbath-day, Feb. 29, 1897.

LESSON TEXT.—Acts 6: 8--15; 7: 54--60.

EXPLANATORY NOTES.

1. The zeal of Stephen and his Violent Persecution.

2. Full of faith and power.

3. The petition for prayer.

4. Saulus's conversion at Damascus.

5. Saul's imprisonment and martyrdom.

6. Lay not this sin to their charge.

7. PASTE THROUGH WHIJI.

8. 15

9. 26

10. 36

11. 46

12. 54

13. 60

14. Shall destroy this place.

15. As if it had been the face of an angel.

16. Paint that will keep a year.

17. For a seven years' presidential term.

REVIVALS, TRUE AND FALSE.

BY H. D. CLARKE.

We can hardly think of a revival of religion without the preaching of the Gospel. This seems to be the chief human agency employed by the Lord directed by the Holy Spirit.

Old time prejudices are not so great as they were in regard to the use of notes and manuscripts by those who preach. This seems to be due to the fact that the power of the Holy Ghost is not in a discourse from manuscript. This is a mistake and is largely the result of prejudices, and no doubt the lack of energy on the part of the speaker, lack of confidence and faith in the power of the Word of God, and a failure to act upon the teachings of the Word of God.

So-called extemporaneous speaking has some great advantages, though the most successful evangelists appear to be those who have previously arranged their discourses and preached them over and over scores of times.

The principle thing is the truth well illustrated, thoroughly believed, and forcibly preached. The scholarly and pious Thomas Brown, of blessed memory, to manyRecorder readers, was asked why it was as he grew older and more experienced, and the less he extemporized. He replied: “The older I grow, the more I realize the responsibility of preaching the Gospel and the importance of a preacher’s saying just what he means, no more, no less.”

Christian testimony next to preaching is a powerful means of awakening souls to repentance and quickening the lives of believers. This can with profit be repeated over and over again by the same people and in the same place. But the preacher must not repeat very much, as he is liable to do in extemporaneous speaking. He should study his discourses so as to present constantly the truths of the Gospel in new and attractive lights.

Again, a revival implies the awakening by the Spirit of God of Christians to special faithfull effort to bring back sinners half to Christ, and sinners to repentance; it means some visible display of divine grace in raising the piety of believers to a higher mark and converting sinners. The wicked are to be made righteous and righteous men more righteous.

Preachers may say that to be a necessary condition a higher type of Christianity must be manifested by the active workers. If the Spirit and Word make a deep impression upon the minds of the unconverted, it certainly must upon the believer. If sinners are expected to stand up and own Christ, believers must, and whoever fails to do that, by so much excuses the sinner and stands in his way.

A genuine revival of religion has little foundation upon spases of religious exercises. Many modern efforts fail to give character to the life of professed converts, and the work of grace is only of a surface nature. The church is God’s chosen agency for the promotion of revivals and reformations, and hence it must hold up before dying men all of God’s word, the law and a high standard of Christian life. Love and discipline are needed. Love is needed here, and discipline upsets the work of grace begun in the heart and lead to dangerous errors.

The zeal of the unmanifested, passionate appeals made, are not proofs of a high state of religious feeling, or that the heart is full of true love for Christ and the souls of men. “Not every one that saith unto me Lord, Lord . . . but he that doeth the will of my Father,” etc. If “ye love me keep my commandments,” He is not a Holy Ghost reviver who does not honor the law of God through all, for it is exceedingly kind. He must lead the people to see the evidences in the lives what there is among them of the life of obedience, of spiritual mind, of victory over sin and death, and the evidence of a true revival leads men to be loyal to God’s commandments, and especially so when great things are expected of them. That would be true of popular preachers and to the carnal heart must not be covered up for fear of making it known. Some are afraid to say “law” but have only that sectarian tenendor which talks “lowly goodly’’ for a revival called sectarian. There is nothing sectarian in keeping up any Bible truth or any doctrine necessary to the true Christian life, and if sinners refuse to accept God’s Law they cannot be saved. If what it is lovingly yet plainly proclaimed, they must have their quarrel with God and not the true reviver.

False notions of sectarianism leading to this evasion of the moral law has destroyed many a revival effort and wrought evil in the church and in the world. This is one great objection to many revival efforts. It too much ignores vital questions related to conversion; it cheapens sensationalism and deceives the sinner. It leads people to convert in the love and practice of many sins as clained as to the real truth of God’s Word.

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LUCUS COUNTY.

Frank Coney makes oath that he is the senior partner of the firm of F. J. Coney & Co., doing business in the City of Toledo, County and State aforesaid, and that each firm will pay the sum of ONE THOUSAND DOLLARS for each and every case of Catechism that can be proved by the evidence of FRANK J. CONEY.

Sworn to before me and subscribing in my presence, this 6th day of December, A. D. 1866.

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Special Notices.

Please look at page 84 of the new Conference Minutes, and see whether it means anything for you.

WILLIAM C. WITTORF, Treas.

ALPHEON, N. Y.

All persons contributing funds for the Mirkap Mission, 509 Hudson Street, New York, will please send the same to the Treasurer, Mrs. Emma Kenyon, 340 West Washington Street.

To Sabbath-keepers in Utica, N. Y., will meet the last Sabbath in each month for public worship, at 2 P. M., at the residence of Dr. S. C. Maxson, 22 Grant St.

Sabbath-keepers in the city and adjacent villages, and others are most cordially invited to attend.

The First Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moyne Building, on Randolph street between State street and Washington avenue, at 2 o’clock, P. M. Strength of every denomination and sect welcomed. Pastor’s address, Rev. L. C. Randolph 6126 Englewood Ave.

ALFRED WILLIAMS, Church Clerk.

The Seventh-day Baptist Church of New York City holds services each Sabbath at 10.30 A. M. in the Board of Education, the Y. M. C. A. Hall, 18 Centre Street, near Fourth Avenue. Sabbath-keepers in the city are cordially invited to attend.

The Seventh-day Baptist Church of Hornellsville, New York, holds regular services in the picture room of the Baptist church, corner of Church and Front streets. 2.30 P. M. Sabbath-school following preaching service. A general invitation is extended to all, and especially to Sabbath-keepers remaining in this vicinity.

M. B. KELLY, Pastor.

The Mill Yard Seventh-day Baptist Church holds regular Sabbath services in the Welsh Baptist chapel, Wood Green Street, E. C. Birch, pastor. Services are held at 8 o’clock in the morning, 2 o’clock in the afternoon, and 6 o’clock in the evening. For directions to the church, ask for the Jewelry Station. Services at 3 o’clock in the afternoon, Pastor, the Rev. William C. Island: address, 1 Maryland Road, Wood Green, N. E., London. Sabbath-keepers and others visiting London will be cordially welcomed.
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MARRIAGES.

KARLSON—KARLSON.—At the Seventh-day Baptist parsonage, Walworth, Wis., Jan. 22, 1897, by the Rev. S. L. Major, of Detroit, Mich., Freda C. Karlson, both of Hobron, Ill., and Miss

DEATHS.

MOURNING notices are inserted at the rate of twenty-five cents per line for each line in excess of twenty.

S. A. of her home, Dr. Adel Reger, Niles, N. Y., Jan. 25, 1897, after a protracted and painful illness, Agnes Jane Jane, eldest daughter of the late Thomas Jane, of Little Genesee, N. Y.

She was the daughter of Daniel and Clarissa Gifford Edwards, and was born at Amherst, N. Y., in 1820. In 1851 she was married to Francis M. White, who died forty years ago, leaving his widow and four children, both of whom survive her, William White of Ohio, and Mrs. Rogers of Nile. When but a little girl, she gave her heart to the Saviour, and at the age of thirteen was baptized by Eld. Graytusk. She was a worthy member of the Friendship Sec­

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Helping Hand in Bible School Work.
A gift of $100 was presented to the Sixteenth Sabbath School of the American Baptist Publication Society, by Mrs. Harriet B. Clark, at the regular meeting of the Board, at Plainfield, N. J.

Snow and the Trolleys.
The underground trolley system, which is employed in the streets of New York City, and under Lexington avenues in New York City, was stopped by a recent snowstorm.

BUSINESS DIRECTORY.

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The Seventh-Day Baptist MissionARY Society.

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W. W. WOOLLEY, Treasurer.

W. M. CLARK, Rev. J. C. CAMBRIDGE, Recording Secretary, W. M. CAMBRIDGE, Corresponding Secretary.

T. J. CLARK, Rev. J. C. CAMBRIDGE, Recording Secretary, W. M. CAMBRIDGE, Corresponding Secretary.

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Second Tuesday of each month at 7 P. M.

The Seventh-Day Baptist Memorial Board.

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