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THE SABBATH RECORDER.

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WE most heartily extend to all readers and friends of the SABBATH RECORDER the compliments of the season, and shall do our best toward helping you all to a "Happy New Year."

FROM present indications it seems evident that we are to have the pleasure of extending our hand in cordial greeting to many new subscribers at the beginning of and during the coming year. Reports from our Field Secretary are very encouraging.

A BROTHER writes from Evansville, Ark., that there are six or eight Seventh-day Baptists in that vicinity who desire to organize a Seventh-day Baptist Church, though not one of them has ever seen one of their faith outside their own circle. They have been hoping and praying that some of our ministers might visit them and encourage their work. Such groups of disciples are multiplying.

A LETTER from Eld. F. F. Johnson, delegate from the North-Western, in attendance upon the South-Western Association at Fouke, Ark., says: "We had a very interesting meeting. The delegation was very small on account of the hard times; but by reading the proceedings of the meeting, which will soon be published in *The Outpost*, you will see that it is a lively little Association and earnestly working for the great cause of truth in the South-west. We are continuing the meetings evenings since the close of the Association; several have come forward for prayers; four have joined the church, three by experience and one by letter."

THAT the cause of temperance is really advancing we firmly believe. There is evidently a better and more substantial sentiment in favor of sobriety among the masses than existed a few years ago. Railroad corporations and large manufacturing establishments are requiring their employes to be sober men, not simply while on duty, as formerly, but *always*. It has been found by actual experience that men cannot be trusted who will allow themselves even an "occasional spree." There are now over thirty thousand railroad men in this country who are wearing a little button upon the lapels of their coats bearing the letters "R. T. A.," which means Railroad Temperance Association.

HAVE you made a careful, conscientious review of your various transactions for the year

now rapidly passing out of sight? Only a few more days remain for this examination. Have mistakes and failures occurred during the year, the result of carelessness, selfishness, avarice, anger? First of all there should be genuine sorrow, accompanied by repentance, earnestly asking the forgiveness of God, and whoever else may have been injured or grieved by your faults. Your next duty is to firmly resolve, God helping you, to live throughout the coming year more faithful to your own convictions, more loyal to God. The true and only sure way to be more successful in overcoming the habits and tendencies to a very faulty life will be found in new avenues for Christian work. Keep busy, planning and executing deeds of kindness, Christian charity, gospel work. Speak words of comfort and good cheer to those in trouble; help to lift up those who have stumbled and fallen; kindly admonish the wayward and bring back the wanderer. By so doing the coming year will be one of the happiest of your experience, and precious souls will greet you in the coming kingdom and call you blessed.

NOT long since the Iowa College conferred the degree of Doctor of Divinity on the Rev. B. Fay Mills, who gracefully declined the intended honor, saying concerning it, "I have a sincere wish to refrain from anything like a critical impulse concerning others, but for myself I cannot but interpret the spirit of the Master's words, 'Be not ye called Rabbi . . . for one is your Master, even Christ, and all ye are brethren,' as indicating to me that I ought not to be called by any title of honor that is not owned by all of my faithful brethren in the ministry of Christ."

Real modesty is commendable in all and is usually a characteristic of those who are most worthy of marks of distinction and honor by their fellowmen. We have never objected to titles indicative of scholastic attainments when worthily bestowed. We do not believe a proper interpretation of the Scriptures would stand opposed to worthily bestowed marks of confidence and appreciation of scholarship and character. There is a tendency to cheapen and lessen the real significance of such distinctions, by frequently making them merely complimentary, which we greatly deprecate. The following sensible remarks of the *Congregationalist* are quite to the point:

One who declines the degree D. D., giving as his reason that Christ in these words has forbidden a Christian to accept it, has shown that he ought to have declined it till he has made further progress in the study of the Scriptures. What Christ does mean is that the craving for recognition as a religious teacher is unworthy. The minister who by his dress or his manner, or a tag on the end of his name, or by showing his eagerness to be invited into the chief seat in the synagogue, or by any other means, seeks to be treated with more honor than his brethren, is disobeying the spirit of Christ's command, and he does this just as much when he asks to be called Reverend as when he asks to be called Doctor. Dr. Broadus well comments on these words of Christ: "The title of Doctor of Divinity is often so conferred, so sought, so borne, and sometimes so declined, as to come under this head; but it is the spirit involved rather than the phrase that should be condemned." The man who covets the honor and lays plans to get it, that he may parade it as a sign of

superiority, is a poor specimen of a minister. The man on whom it is bestowed, unsought, as a recognition of exceptional service as a teacher, will seldom covet the distinction of declining it, unless he is convinced that the public will agree with him that, taken in its usual meaning, the college trustees who conferred it made a mistake.

THE funeral services of Geo. H. Babcock took place at his late residence in Plainfield, N. J., Wednesday, Dec. 20th, at 5 P. M. Notwithstanding the necessity of making it a comparatively private service, the house was filled. About thirty of those connected with the Babcock & Wilcox office, No. 30 Courtlandt St., New York, were in attendance; also members of the Board of Education of Plainfield public schools, City Mayor Gilbert, Superintendent H. M. Maxson, of the public schools, the members of the Plainfield Church and immediate relatives. President Main, Rev. L. C. Rogers and wife, and the editor of the RECORDER were present from Alfred as representatives of the Faculty and Trustees of the University. President Main read the Scriptures, Rev. Doctor Lewis gave the address, and Editor Livermore offered the closing prayer. Dr. Lewis spoke of the remarkable and varied talents and characteristics of Mr. Babcock, showing with what great energy, genius and real manhood he had conquered difficulties and wrought success out of everything he had undertaken. The singing was sweet and deeply impressive, consisting of three hymns: "Beyond the smiling and the weeping;" "I'm nearer my Father's home;" and "Nearer my God to thee." The latter was sung by two neices shortly before Mr. Babcock's departure, and greatly enjoyed by him. The quartet of singers were Mr. and Mrs. D. E. Titsworth, Miss Nancy Randolph and Mr. E. E. Runyon. The casket was covered with tan-drab plush, heavily mounted with silver, and literally covered with beautiful flowers, the offerings of loving friends. The burial which was to have taken place at Westerly, R. I., the day following the funeral services, was postponed on account of the serious illness of Mrs. Babcock. The entire city of Plainfield admit the great loss they have sustained in the departure of this noble Christian and eminently useful citizen. A suitable obituary will appear in due time. Memorial services will be held in the First Alfred Church, Sabbath morning, Dec. 30th.

DROPPING into Cooper Union Reading Room last week for an hour or two, we were surprised to find so many present. Every chair and almost all standing room were occupied. Many were reading, some were writing, and a goodly number simply resting. Inquiring of one of the attendants I learned that this is now a daily occurrence. From the multitudes out of employment many flock to the reading-rooms in the city to pass away the time, and enjoy the comforts of these free and extremely useful benefactions. The lady at the desk stated, in answer to inquiry, that there were then not less than 500 present. But as they are coming and going continuously, daily attendance often reaches

as high as 4,000. The daily average since the hard times came on, is about 3,500. Here may be found many of the leading daily, weekly, and monthly papers and magazines of the United States, and some foreign countries, besides a large library, all free to every one to use in the room. Many nationalities are constantly represented there, not only in the literature provided but also in those who seek these rooms daily. This building, with its various free schools and interests, was completed in New York at the junction of Third and Fourth avenues, between seventh and eighth streets, in 1859, covering an entire block, and at a first cost of \$650,000, the generous gift of the philanthropist, Peter Cooper, whose great desire was to educate and elevate the industrial classes. He subsequently gave \$200,000 in cash as an endowment for the support of the free reading-room and library. Besides the reading-room and library, there are various schools in this large building; a polytechnic school will be started as soon as funds will permit; a school of design for ladies, engineering, mining, metallurgy, architectural and free hand drawing, practical building, etc., also a school of telegraphy which has sent out a host of young women "armed and equipped" for earning a livelihood. About 30 teachers are constantly employed, and free lectures provided.

MY KINGDOM.

BY H. M. MANSON.

"My mind to me a kingdom is."

So sang the old poet. In these bleak, winter days I often visit with fresh delight a far off nook of my own particular kingdom, an Adirondack marsh. Ordinarily the word "marsh" suggests little but dreariness and mud. But there are marshes and marshes. Just across the lake from my summer haunt is one that is overflowing with interest. In the dusk of my first night in the woods it sends me a welcome in the serenade of the frogs that the half-mile distance across the lake mellows to a drowsy murmur broken now and then by the hoarse note of some huge fellow that proclaims where I can find my breakfast, for my first boat ride is across to the marsh in the early morning to catch some of these loud serenaders to furnish a dainty dish for the morning meal.

Whether the water in the lake be high or low the marsh is always just on the surface. In the early summer days, when the water is high, it is an island around which one can row in deep water, a veritable floating island whose surface quakes and sinks beneath the foot, like the "cracky benders" that delight the boyish heart in winter. For countless generations, I suppose, there has been a marsh here, whose falling grasses mingling with the drift from the forest has formed a floating mat substantial enough in some places to give support to low bushes. In the season when it is afloat it knows no foot but that of the birds or beasts, for its yielding surface is too uncertain and too suggestive of a break and a plunge into the icy water that lies beneath it, to tempt any but one with a desperate purpose. In the sedges along the edges sits now and then a solitary frog, innocently blinking his eyes in the sun, but it is astonishing what a number of them appear on the scene if a bit of red cloth be dangled about above the grass. Splashing and squeaking they come from all directions, anxious to banquet on that red flannel. In the early season they are very unsophisticated and allow the cautious stranger to row up and stroke them on the back as they lie among the lily

pads, but later, more familiar with the deceitfulness of man, they stand not on the order of their going when one approaches.

In the water about the marsh the pond lilies float in myriads. That was a good observer that said the pond lily was the one flower that above all others deserved to be our national flower, because, like the Yankee, it is always on top. Whether in two feet of water or in six inches, its stem uncoils just enough for its blossom to float on the surface. Now and then a heavy rain suddenly raises the level of the lakes and for a few days we have no lilies; but they soon accommodate themselves to the new condition and come up smiling and serene with even stronger fragrance from their temporary retirement.

The "sea gardens" of the tropics are for me a wonder yet to be seen; but our fresh water lakes hide many a beauty that the careless eye never sees. Resting on the mud around many of the lilies is a cup of hammered bronze of exquisite color that often has a beauty of its own second only to the emblem of purity that floats above it. As you row out among the lilies the oar often brings up great masses of ugly, slimy strings of vegetable matter. They are the floating bladderwort. Drop one of them back into clear water where you can see it. It is no longer a slimy string but a mass of most delicate tracery, thick with tiny cells or bladders. With no root it floats free in the water, but all through the cold weather it hugs the bottom safe from winter's icy fingers. As summer advances the universal law of nature finds it in its dark retreat and it gradually rises to the surface, and from its green tip it thrusts up into the air its scape of yellow flowers to ripen its seeds and perpetuate its kind.

But to get back to the marsh. As the waters subside and the grasses grow it gets more firm. Now the blue heron finds it a favorite place to stand motionless, with eye alert for the luckless frog that may mistake him for a dry stick. Now and then the light grass is tossed about by the waving tail of a fox, or ploughed in furrows by the clumsy waddle of the hedge hog, too stupid to scent danger until it is forced upon him with a thrust from a pole. In the early morning it knows the foot of the deer searching for the tender shoots of the yellow pond lily, too early, alas, for the eye of any but those who are on poor terms with the god of sleep.

Now a new biped stalks through the marsh. Pulling down a pair of snow shoes from the rafters, where the hunters hung them after the last spring thaw, I put them to a new use and go "a snow-shoeing" in summer over the quaking marsh, in search of flowers. Here are the fragrant flowers of the Pogonia, one of our prettiest orchids, "the purest pink" among all our wild flowers. Why should anybody curse such a beautiful flower with the name "Adler's Mouth?" But alas, one finds his hands full if he attempts to set right all the harsh aspersions in common botanical names. Here is one author that says that the yellow pond lilies, "owing to their love of mud," have been called "frog lilies;" but in the forest lakes I find them growing in six feet of clear water, while the white pond lily contentedly lies in the mud. As I walk over my trembling kingdom I come upon little patches that have the brightness and fragrance of a choice garden plot, where a colony of the bog bladderwort raises its yellow blossoms like fairy helmets.

There are vegetable monsters here, too, vertiblesh eaters, that lie in wait for their prey and slowly smother the life out of their cap-

tives. If a foot is placed on one of their leaves it is held fast, while innumerable arms reach out and seize the victim while the leaf slowly closes around him to end his struggles and feast on his remains. A pretty little plant it is, the sundew or round-leaf *Drosera*, and we can easily excuse its erratic appetite with the hope that most of its victims may be mosquitoes. Its little round leaves are set with red hairs, each tipped with a tiny drop of sticky liquid that sparkles in the sun like dew. Wherever the fly sets his foot the sticky drop holds him and the other hairs, as if they had received the news by telephone, soon bend toward it as a center, and add their drops to his fetters. An interesting ornament one of the plants makes when transferred to a saucer and set in the sun. Darwin spent many hours with the *Drosera* and its cousins, asking them many questions by his curious experiments, and extorting many secrets of vegetable life. He even induced dyspepsia in one of them by over feeding it with cheese.

Close neighbors to the sundew is a perfect thicket of vegetable monsters of another kind, the pitcher-plant, through some mysterious fancy often called the side-saddle flower. These drown the victims instead of smothering them. Their hollow, tubular leaves are half full of water, while the throat is thickly set within with bristles, all pointing downward to prevent any insect climbing out after he is once in. Not content with those that may chance to come that way the plant actually lays a trail of honey up the side of the leaf to the edge of the throat as if to draw the unsuspecting insect up to the yawning mouth. There an incautious step plunges him to his death in the bristle, set cavern, and his body decomposing in the water within furnishes food for the leaf that holds it. The odd leaves are familiar to most that "walk a field," but the beautiful garnet blossoms that stand here in scores, nodding on their erect stems, are not so well known.

But here comes the mowers to cut the grass, converting the marsh to an uninteresting waste, and I must hasten away. These handfuls of flowers, delicate enough to come from a greenhouse, call forth exclamations of wonder from the people that live here, for but few have ever seen them, though they grow just before their doors.

HELP FOR SALEM COLLEGE.

Three years ago, when first we found a home in this interesting field of labor, a good brother in writing to Salem's pastor said: "All eyes are turned toward Salem." These words have proven true in no limited sense of late; and our hearts have been made to rejoice over the hearty responses to our appeal for Salem College.

The fact that so many good friends in various parts of the denomination are planning to help us, and expressing so much solicitude for the welfare of the school, assures us that *some plan will be devised* by which our annual deficiencies may be met; and the blessed work of culture, so much needed, be permanently established. How the thought does gladden our hearts! Hope revives within us upon every new demonstration of the interest that the people feel in this work.

We know what the result will be, when people fully understand the *value* of Salem College to all we hold dear in the South-east. And so it is that every new evidence given of a growing interest on the part of those to whom we must look for help, gives us new courage; and

enables us to straighten up a little under the load that seems to bear us down. The response by letters, from all quarters, asking about books and offering to send by mail certain volumes from their libraries, with here and there one who encloses a little money "for Salem College," evidently in the spirit of that one who gave the "widow's mite," all come as messengers of cheer.

Two shipments of boxes have come to hand. The first was from the library of the late Eld. James Summerbell, sent by Mrs. Summerbell, containing 186 volumes, and upwards of 200 pamphlets and magazines. Then last week there came from the Young People's Society of Plainfield, N. J., a shipment containing 283 volumes. This collection contained very many valuable books to us, because they were just what we needed most. And now, being about to write to the RECORDER, with a heart full of thanksgiving, the issue of December 14th is brought in and my attention is called to Bro. Boothe Davis's article, with its excellent proposition and cheering assurances. It does seem as though the dear Lord is sending the answers to our prayers. The day does seem to dawn. Help for teacher and student has come, and henceforth the task of teaching without the help of books of reference will be unknown.

And who knows but what the Lord may put it into somebody's heart to help the College to a little apparatus now, so that our classes in chemistry and philosophy may be enabled to do better work. And I know now that the good people have become too much in earnest about Salem College to let her die for want of funds. This would be only to waste what money has hitherto been expended in developing this great field.

How I wish the friends who are giving the books could see how eagerly the students gather about the boxes as they are unpacked, and hear the exclamations of joy as volume after volume is brought to light. Then it would do your souls good to see the studious groups that gather at the library every day to consult the references to the subjects upon which they are studying.

The school numbers 50 this winter, with certain assurance of quite an increase in numbers after holidays; and when all of those who are now out teaching return in spring the number can't be less than 125 to 150. May the blessing of God attend all of the efforts of the young people North and East, who are striving to help others; and may his blessing rest upon the young people of the South-east in their efforts to prepare for lives of usefulness.

THEO. L. GARDINER.

SALEM, W. Va., Dec. 17, 1893.

THE *four great wants* of the opening missionary era are these: Open doors where now the gospel is excluded, abundant men and women to enter the open fields, abundant money to sustain and support the work, and the Holy Spirit to accompany and follow all the missionary labor in pentecostal power. As to the open doors, we may say that God has almost universally given them to the Church. As to the second and third requisites, they are to be supplied by a self-denying and obedient church; and as to the fourth, he alone can supply it, but he will give in answer to prayer.—*Missionary Review*.

No FORM of vice—not worldliness, not greed of gold, not drunkenness itself—does more to unchristianize society than soil temper. . . . How many prodigals are kept out of the Kingdom of God by the unlovely character of those who profess to be inside!—*Drummond*.

SABBATH REFORM.

DISTINCTION BETWEEN THE MORAL AND CEREMONIAL LAWS.*

The claims of the Decalogue were recognized and their transgression treated as sin from the creation of man, which shows that they were interwoven into his nature and grew out of his relation to God and his fellows. Paul says, "When the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves; which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another."

Sacrifices, and the law regulating them, had reference to sin and did not exist till sin was committed and a Saviour was needed whom they foreshadowed. When the moral and ceremonial codes were formulated a marked distinction was made between them.

The Decalogue was proclaimed by Jehovah to all the people and then written, with his own finger, upon the tables of stone, "and he added no more." This forbade the possibility of imposture. No other code of morals could be imposed upon the world, claiming to be from God, that should, in any respect, differ from this.

The ceremonial and civil laws of the Jews were written by Moses on parchment, and, by God's command, kept separate from the Decalogue. This was called "Moses's law." "Remember ye the law of Moses, my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments." Mal. 4:4. The ceremonial law was instituted because of the breach of the moral law, and to regulate the temple or priestly service, shadowing forth, in everything, the atonement that was to be made by Christ. Their observance of it, no matter how strictly, was never accepted as a substitute for neglecting any moral claim; but was spurned with abhorrence if the people lived in disobedience to any of the ten commandments. Faithful obedience to the Decalogue, on the contrary, was always acceptable and secured God's blessing under all circumstances; which marked the difference in the divine estimation too plainly to be mistaken.

God said to Israel, "I will not reprove thee for thy sacrifices or thy burnt offerings, to have been continually before me. I will take no bullock out of thy house, nor he-goats out of thy fold." Psa. 50:8, 9. He tells the reason in verses 18-22, "When thou sawest a thief then thou consentedst with him, and hast been partakers with adulterers. Thou gavest thy mouth to evil and thy tongue frameth deceit. Thou sittest and speakest against thy brother; thou slanderest thine own mother's son. . . . Now consider this, ye that forget God, lest I tear you in pieces and there be none to deliver."

Here God tells them that he had no complaint against them for neglect of sacrifices and burnt-offerings which had been continually before him; yet he was about to tear them in pieces for their breach of the Decalogue. David said, "Thou desirest not sacrifice, else would I give it: thou delightest not in burnt-offerings." Psa. 51:16. But where is there an intimation that God desires not obedience to

the ten commandments and that such conformity is not pleasing to him?

Solomon says (Prov. 21:3), "To do justice and judgment is more acceptable to the Lord than sacrifice." Worship is always acceptable from those who obey all moral claims; but is mockery when offered by the wilfully disobedient. "He that turneth away his ear from hearing the law, even his prayer shall be an abomination." Prov. 28:9.

Isaiah says (1:11-17), "To what purpose is the multitude of your sacrifices unto me? saith the Lord, I am full of burnt-offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he-goats. When ye come to appear before me, who hath required this at your hand to tread my courts? Bring no more vain oblations; incense is an abomination unto me; the new moons and Sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth; they are a trouble unto me; I am weary to bear them. And when ye spread forth your hands I will hide mine eyes from you, yea, when ye make many prayers I will not hear." He then gives the reason, "Your hands are full of blood. Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed; judge the fatherless, plead for the widow." Their most earnest devotion and self-sacrificing worship was loathed, because they disobeyed the moral law.

Micah (6:6-8) says, "Wherewith shall I come before the Lord and bow myself before the high God? Shall I come before him with burnt-offerings, with calves of a year old? will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my first born for my transgression, the fruit of my body for the sin of my soul? He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly and to love mercy and to walk humbly with thy God?" Without obedience to the Decalogue nothing is acceptable to him. Thousands of rams, ten thousand rivers of oil, the sacrifice of children upon the altar, all together, will not be accepted as a substitute for a single breach of a moral precept; and even the offer of such substitute would be spurned as an insult.

Paul, speaking of Christ (Heb. 10:5-8) says, "When he cometh into the world he saith, Sacrifice and offerings thou wouldst not, but a body hast thou prepared me. In burnt-offerings and sacrifices for sin thou hast had no pleasure; then said I, Lo, I come (in the volume of the book it is written of me), to do thy will, O God." Here it is distinctly stated that ceremonial observances, offerings and sacrifices were not what the Lord would have, but the honor of his moral government in obedience to his commandments. Christ came, and as a man, did his will, honored his law in practical life, and by his atonement redeemed man from its curse and restored him to loyalty through faith in him, thus securing "the end of the law," which is holiness of character; without which his mission would have been a failure. In all his teachings he strictly enforced obedience to the ten commandments; but seldom referred to the ceremonial law. When the Samaritan woman tried to draw him out on a vital question connected with ceremonial worship, he turned the subject, treating it as of little consequence, since it was about to pass

*Paper read before the Ministerial Conference at Albion, Wis., Nov. 24, 1893, by Rev. N. Wardner, and requested for publication in the SABBATH RECORDER.

away; but rebuked her for breaches of the moral law; which showed that it was not to pass away.

When the scribe said (Mark 12:33), "To love God with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than all burnt-offerings and sacrifices," Jesus "said to him, Thou art not far from the kingdom of God."

Isaiah 1:10 reads, "Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah." Compare this with verse eleven, "To what purpose is the multitude of your sacrifices unto me? saith the Lord; I am full of the burnt-offerings of rams, and the fat of fed beasts; I delight not in the blood of bullocks, or of lambs, or of he-goats." Here Israel is exhorted to pay heed to the law of God, while it is said that because they did not pay heed to it, he loathed their services under the law of sacrifices.

In Jer. 6:19, 20, the same thought is expressed, "Hear, O earth; behold I will bring evil upon this people even the fruit of their thoughts; because they have not harkened unto my words, nor to my law, but rejected it. To what purpose cometh there to me incense from Sheba, and the sweet cane from the far country? Your burnt-offerings are not acceptable, nor your sacrifices sweet unto me."

Paul says (Heb. 9:10), the ceremonial law, "Stood only in meats and drinks and divers washings and carnal ordinances imposed on them until the time of reformation." These comprised all that pertained to that code; none of which were connected with the Decalogue.

Christ said, "I delight to do thy will, O my God; yea, thy law is within my heart." He never said Moses's law was in his heart. If God's law was once in his heart it can never cease to be there, as that constitutes his moral character and the difference between his character and Satan's.

The prophets and Christ made a clear distinction between the moral and ceremonial codes, and so did his Apostles after him. They speak of the ceremonial law as having "passed away," been "removed," "abolished," while they speak of the moral law as "remaining," "holy," "just, good, and spiritual," which faith in Christ "establishes," obedience to which expresses love to God and man. To class these two laws as one makes Christ and his apostles contradict themselves and each other at every step, and vitiates the moral teachings of the whole New Testament, making the gospel a farce.

In Matt. 5:17-19 Christ says, "Think not that I am come to destroy the law or the prophets; I am not come to destroy but to fulfill. For verily I say unto you, 'Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.'" Here is a law which he distinctly declares he did not come to destroy—which should remain more permanent than the heavens and the earth, and should be the standard of morals in his kingdom, where men should be honored or dishonored as they kept or broke even the least of them. This could not have been the ceremonial law which was added, till he, the seed should come. In proof of this read Acts 15. When the Pharisees insisted that Gentile converts must be "circumcised and

keep the law of Moses," the apostles held a council and determined that no greater burden, connected with the law, should be laid upon them than these necessary things—that they "abstain" from meats offered to idols, and from blood and from things strangled and from fornication." As the Decalogue was not the code involved in this controversy it was not the subject of investigation. It is absurd to suppose that the apostles intended to free Gentile Christians from obligation to worship Jehovah alone, and from the restraints of idolatry, profanity, Sabbath-breaking, disobedience to parents, murder, theft, falsehood and covetousness! It would be a strange Christianity that would allow such practices.

In Romans 3:31, Paul says, "Do we then make void the law through faith? God forbid; yea, we establish the law." But in Eph. 2:15, he says, "Having abolished, in his flesh, the enmity, even the law of commandments contained in ordinances, for to make in himself of twain, one new man, so making peace." Here the same apostle says, "We do not make void the law through faith in Christ, but establish it," and then that Christ abolished the law of commandments contained in ordinances. Now if he included in this last statement, the law referred to in the first, he contradicted himself and his Lord while he claimed to be divinely inspired.

It is certain there were two codes of law in the Old Testament times, one of which was a ministration of death for transgressions of the other, and came into existence because of such transgressions; and also foreshadowed the atonement by Christ and the life resulting therefrom. 2 Cor. 3:7-10, reads, "If the ministration of death, written and engraven on stones was glorious so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance, which glory was to be done away, how shall not the ministration of the spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth." Moses administered the ceremonial law engraven on stones by Joshua (8:32) which, enforced with death penalties, obedience to the Decalogue, and had such glory as to illumine his face; yet the ministration of righteousness by Christ which secured righteousness in man so far excelled that of Moses as to take away its glory, because it secured life and harmony with that law which Moses' ministration could not do. Both magnified the moral law and made it honorable, but Moses magnified it by executing its just penalty, and Christ by redeeming the sinner from its penalty. Paul says one has been done away and the other remains. The one done away, he says, was the hand writing of ordinances which was against us and the shadow of good things to come the body of which was Christ. Col. 2:17. "Which stood only in meats and drinks and divers washings and carnal ordinances, imposed on them until the time of reformation." Heb. 9:10.

This law, he says, "was added because of transgression till the seed should come to whom the promise was made." Gal. 3:19. Added to what? A law must have existed before that one was added; for it was added on account of transgression, and "Where there is no law there is no transgression." It was added, "Till the promised seed should come." But when Christ,

the seed, came, he said the Decalogue should continue till heaven and earth passed away. Matt. 5:18.

That added law was said to be a school-master to the Jews to teach them of Christ. Gal. 3:24. It pointed to Christ in every sacrifice and priestly act.

Every jot and tittle of the Decalogue had an application before and independent of man's sin, or any shadow of redemption; while the whole typical system was subsequent to it and dependent upon man's condition as a sinner. Hence the Decalogue was in no sense affected by the introduction or abrogation of the typical law, any more than God's character was affected by it, which that law reveals. Paul under divine inspiration declares it to be a spiritual law, and can be properly obeyed only by those who are spiritually minded—that its author is a spirit, and it reveals what kind of a spirit he is, just as enmity against it reveals what kind of a spirit Satan is, and his servants. It was the spirit of Christ in Paul's heart that made him delight in it; and he says, "If any man have not the spirit of Christ he is none of his." Romans 8:9. He claimed that the end of the gospel was, "That the righteousness of the law might be fulfilled in us who walk not after the flesh but after the spirit. John says that cordial obedience to it is the evidence of love to God. "This is the love of God that ye keep his commandments."

But if Christ abolished the Decalogue, he abolished the morality of his own example, and released us from obligation to follow him as he commanded.

James 2:8-12 represents the Decalogue as still binding many years after the typical law was nailed to the cross, and so do all the apostles. If they ever taught differently they impeached Christ and themselves. Hence any interpretation which thus makes the writers of the New Testament contradict their own oft repeated statements must be false and is inadmissible. But it may be asked: How the ten commandments can be called "a covenant," if they are not that covenant which was done away? They are never "called the covenant," but "a covenant," or God's covenant." "If ye will obey my voice indeed, and keep my covenant, etc. Ex. 19:5. This was said before the covenant was made with Israel. Deut. 4:13 reads, "And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone." This obedience was enjoined upon them independently of any agreement on their part.

All loyal citizens are "in a covenant relation with the government in a certain sense. The authority says, "Obey the laws and you shall be protected." The subject, by accepting citizenship, says, "I will obey." The laws are the conditions upon which are suspended all the blessings which the State proposes to confer. There is a divine law connected with every man's existence which we are bound to keep; yet God has graciously annexed a promise to the keeping of it. He said to Israel, "Obey my law and I will bless you above all people." They accepted the condition and said, "We will obey." This was the covenant between them. God's law was his covenant, the basis of the whole agreement; upon the keeping of which, by the people, all his promised blessings were suspended. When the people thus promised to obey God's voice they had not heard his voice, and knew not what he might say to them, or what conditions he might impose. But on the third day following the Lord

came down upon Mount Sinai, and his voice shook the earth as he declared the conditions with which they must comply to be acceptable to him. See Ex. 19 and 20. He then took Moses into a private interview and gave him instructions for the people containing a complete compendium of civil and ceremonial laws which they were to practice, which are contained in chapters 20-23. In chapter 24 is an account of the ratifying of this covenant. Moses rehearsed, the second time, what God had communicated to him. When they heard it, all the people answered with one voice and said, "All the words which the Lord hath said will we do." v. 3. God then commanded Moses to write in a book all that he had communicated to him, and read it in the hearing of the people that they might know, to a certainty, all that they covenanted to do. And they promised again, "All that the Lord hath said will we do and be obedient." Moses then took the blood that had been offered for the purpose, (v. 5, 6), and sprinkled it on the people, saying, "Behold the blood of the covenant which the Lord hath made with you concerning all these words." v. 8. Thus the covenant was ratified and finished.

Paul says (Heb. 9:19, 20), "When Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people, saying, This is the blood of the testament which God hath enjoined unto you." He here refers to the ratifying of the covenant recorded in Ex. 24:8.

Now that this covenant was not the ten commandments, though based upon them, is evident from the fact that the people had no copy of them at that time. For after this ratification, "The Lord said unto Moses, come up to me into the mount and be there, and I will give thee tables of stone, and a law and commandments which I have written, that thou mayst teach them." Thus it appears that the first covenant had been made and ratified before Moses was called up into the mount to receive the ten commandments. These ten commandments, as a code, therefore, were not dedicated with blood and were not that covenant. This is still more evident from the fact that they were always kept separate. The ten commandments were put by themselves within the ark (2 Chron. 5:10), while the book of the law, which was sprinkled with blood and thus ratified as the first covenant, was put in the side of the ark." Deut. 31:26.

The new covenant promised in Jer. 31:31, reads as follows: "Behold the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, I regarded them not saith the Lord. For this is the covenant that I will make with the house of Israel, after those days, saith the Lord, I will put *my* laws—not those of Moses—in their mind, and write them in their hearts; and I will be to them a God and they shall be to me a people." Heb. 8:8-10. The same law that God wrote on tables of stone he writes in the "fleshy tables of the hearts" of penitent believers in Christ. Notice, "Because they continued not in my covenant I regarded them not saith the Lord." I have adduced abundant proof that God would not accept them when disobedient to the Decalogue, no matter how

attentive or self-sacrificing they were in keeping the ceremonial laws, which shows what law he writes in men's hearts in regeneration.

THE SABBATH GOD'S CAUSE, NOT OURS.

It is time for us, as a people, to leave off calling the Sabbath "our cause." The Sabbath is God's. "My holy day," says Jehovah. God made the Sabbath. God gave the Sabbath to all mankind in giving it to Adam. God has never changed his Sabbath. God's chosen people, the Jews, are to-day a living witness against the world for setting its foot on his holy day instead of "removing their foot" from his Sabbath and "calling it holy, the delight of the Lord, honorable."

We need to take both more lofty and more humble ground on this Sabbath question. More humble, in that the Sabbath is not our cause, but it is God's cause. More lofty, in that the Sabbath which we advocate is the only weekly Bible Sabbath. Besides it there is no other. The observance of the sacred day of the sun is merely a relic of heathenism, of idolatry, as are our names of the days of the week; and we should never allow ourselves even to think of it as anything but a relic of heathenism, of idolatry.

The Sabbath is Jehovah's holy day. If we sacredly regard it, let us do so in all humility, remembering that if the world be against us, yet we are with the majority when we are on the Lord's side.

HARRIET WARE STILLMAN.

MISSIONS.

A VERY important part of our mission work as a people is to take care of our feeble churches. We do not like to call them our feeble churches, because in many cases they are the strongest churches we have in spiritual power and activity. From these churches come the most of our young men who are entering the ministry and are becoming our strong workers. We will therefore call them our little churches. We have them in all of our Associations, and especially on the Western frontier. They are not able, financially, to wholly support a pastor. The most of these churches are in a formative state, composed of people who have moved West to make themselves homes. Some of them are little churches because they have been depleted in members by emigration and death. They want, need, and should have the preached word and pastoral visitation. They should have a pastor to guide, lead, and build them up, and also make the church a point around which to extend our cause. These little churches are our forts to hold, not merely for defense, but for aggressive work. It becomes a part of the work of the Missionary Board by appropriation of money to aid these churches in the support of a minister. He is called generally the missionary pastor, because he is not only the pastor of the little church thus aided, but does missionary work in the surrounding community. The Board never makes these churches objects of charity, but simply helps them to help themselves, and so hold them to ourselves and so enable them to grow, as to become strong self-supporting churches and in turn to financially help others. This is the history of all of our strong churches in the West. They were once aided by the Missionary Society and now they aid the Society to give like help to others. Frequently we find brethren and sisters in these little churches

who are lifting financially much heavier according to their means than brethren and sisters in our large churches. These forts must be held. It is our duty to hold and strengthen them. The Board has to depend upon the large, strong churches for means to do it. No doubt the numbers of our large churches are not only willing but glad of the privilege to do it, and thus fulfill the law of love. One of the most potent ways of denominational extension is to plant the little churches in good soil, nurse them until they become themselves nursing mothers. Pastors and brethren of our strong churches, forget not the relation you hold and the duty you have to these little churches. Pray for them. Give of your means that they may be maintained and strengthened.

WE believe it is our duty as a people to do more than we are doing for the extension of our cause among the Scandinavians. For the last few years we have been neglecting our Scandinavian interests. We have three churches among them in South Dakota, viz., Big Springs, Union Co.; Daneville, Turner Co.; and Dell Rapids, Moody Co. We have also a small church in Isanti county, Minnesota, and one at Grantsburg, Wis., if the brethren have not all moved away. There are also many Seventh-day Baptist Scandinavian families scattered throughout the North-west. These people are hardy, industrious, thrifty, and religious. They are good citizens and an excellent people. They as a rule have large families. There are lots of nice young people among them, progressive, intelligent, strong young men and women. These should be gathered in and made earnest and strong Seventh-day Baptists. Indeed, we have already lost some of them through neglect. We have kept in touch with them by our missionaries and neighboring pastors, but that is not sufficient. That is not what is needed. We should put a suitable missionary evangelist among them. We believe such a suitable evangelist can be found to labor among them. What is needed is the means to send and support one. Who will give the means? What open doors there are before us to enter! May the Lord lead the people to enter them before they are shut. O. U. W.

FROM the close of the war to 1889, the North contributed over fifteen millions of dollars for the education of the negro in the South, and the South herself, in the support of common schools and otherwise, contributed over thirty seven millions.

In 1889, there were in the colored public schools of the sixteen slave States and the District of Columbia 1,213,092 students; and, in addition to the public schools, there were fifty-three schools for the secondary instruction of colored people; forty-one schools for the training of colored teachers; twenty-two colored colleges and universities; twenty-two schools of theology for colored people; three medical schools; two schools of dentistry and one of pharmacy, besides nine institutions for the deaf, dumb and blind. The medical department of the Central Tennessee College alone had turned out 104 colored physicians with the degree of M. D. In our own State of Mississippi the salaries of colored teachers during that year amounted to over \$341,000, the enrollment of colored children in the public schools of the State was over 172,000, while fifty-three out of every hundred of the colored people entitled to the public schools took advantage of them and only forty-six out of every hundred of the white people.—*Our Home Field.*

THERE are many dirty roads in life; but if you use your judgment, you may always be able to find a clean crossing.

WOMAN'S WORK.

THE old year's account will be sealed up forever before our page visits our homes again—all our forgotten good resolutions—all our God-given opportunities that we have neglected, have slipped from us forever. The past cannot be recalled. A few more days remain to us, how shall we turn them to the best account? What shall we render to our God for the blessings of the year 1893?

AN artist was once asked, "What is your *best* picture?" "The *next*," was his reply. Is not this the thought for us as we step over the threshold into the *next* year? Our next year should be our best. Our best in praying, in working, in giving." We should strive to become better acquainted with all our denominational work—better acquainted with our Master, in whose name we are called to work. We should study more faithfully the nature and extent of the work that Christ's children are doing all over the world. We should strive to kindle a greater missionary spirit in our own hearts—in each other, by united prayer and effort, and in those who are not yet awake to the blessedness of service. We should give more; we should pray more; for truly—

"More things are wrought by prayer
Than this world dreams of—Wherefore let thy voice
Rise like a fountain for me night and day.
For what are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not hearts of prayer
Both for themselves, and those who call them friends?
For so the whole round earth is every way,
Bound by gold chains about the feet of God."

WOULD it not be doing a kindly act and a good work for some of our women—many of our women—who have deep convictions on questions of the hour, as related to the work of women in our own church, or knowledge of successful methods and labors of women in other churches, to send in items, paragraphs, articles, anything helpful to our new and faithful editor of *Woman's Work*? No doubt she will be surprised at this request, but no doubt she will have a "Happy New Year," if her mail on that day should bring her a real shower of briefs for her column.

M.

THE HEART AFLAME.

One of the most remarkable instances of personal effort is given in the *Christian Advocate* by Dr. J. E. Smith, and fearing that our friends may not have read the statement, we condense it, knowing none would miss the inspiration of such a life:

This is what a plain, unassuming, unknown girl has done. There are obstacles to her work, which to others would seem insuperable. She is so deaf that it is with difficulty conversation can be carried on with her. A fall through a hatchway some years ago having dislocated a thigh left her a cripple for life. Her general health is frail; frequently she is tortured whole nights with pain, and she has no means of her own; and yet, despite these hindrances she is the most indefatigable and successful worker in the cause of missions that I have ever known. She is a member of my church, and the statements that I am about to make I know to be true.

She has been interested in the mission cause from a child. It had been her custom, as she had the opportunity, to scatter missionary tracts and pamphlets. She was thus sowing the seed, not only in the hearts of others but in her own

heart also. The harvest was soon to appear. About eight years ago the promise, "Ask of me and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession," was strangely impressed upon her mind. It greatly perplexed her. What could it mean? Was God really speaking to her? She took the question to him. Shortly after she read this alarming statement: There are one thousand five hundred counties in China without a single missionary. She fell upon her knees with the cry, "Oh, Lord, send me." She soon saw that a literal answer to this prayer was impossible, and yet she knew that God's voice had summoned her into the vineyard. Sometime after, as she was kneeling in prayer, the thought came: "If you cannot go yourself, why not support a Bible woman in your stead?" While waiting before God in prayer, it occurred to her that if she should interest fifty persons in the work, and they should each give two cents a week, the amount would be raised. But fifty seemed to her so many. How could it be done? Again she went to God for light, and under the inspiration of his promise she exclaimed, "Lord, I'll do it." This was in the summer of 1888. In the following December the first quarter's remittance was sent.

Shortly after this she says: "I read about India. We thought it pretty well supplied with missionaries, yet the fact is, that out of the one hundred and fifty millions of women in India and Maylasia, one hundred and forty millions have never yet heard the name of Jesus." A two cent a week and a prayer circle was started for India, and in the following June the first quarter's remittance was sent for a Bible woman there. Thus two Bible women were now in the field supported wholly by her efforts.

In the evening of Easter Sunday, 1890, while kneeling in prayer, she says: "I saw clearly it was God's will that I should form a society to support one of the deaconesses to be sent to China." To do this it would be necessary to secure one hundred contributors who would give four cents each per week; but this required time. Her impetuous and fiery zeal could not brook delay. Other plans were devised. She bought large sheets of paper at the printing office, and cut them up into small sheets and envelopes, and sold them. Star books were made, then bird books, story books, and do-without envelopes were prepared and sent out. These, with the offerings and contributions, enabled her to send off the first fifty dollars for the support of the deaconess about the close of the following August.

Soon after this Miss Emma L. Brown, of Dansville, N. Y., wrote to her suggesting that she have scripture texts printed on ribbon for book-marks. This was a happy thought. Hundreds of dollars have been brought into the fund from this source. Many persons in different parts of the country have become her co-workers, and dispose of these book-marks to any who will buy.

She has recently undertaken the support of another deaconess, and has already sent two hundred dollars for this purpose. Thus, through her efforts, four laborers are now in the foreign field, and six hundred and ten dollars have this last year been sent by this frail girl for their support.

The question naturally presents itself: How has all this been done? The answer is simple: First, she is afire with missionary zeal. It is a passion that consumes her. She makes everything tend to her own purpose. She imparts her zeal as a contagion to all about her. And

then it has grown. Every week this circle widens; some new heart is touched, and a new worker is enlisted in the Master's service.

Soon after her act of personal surrender to Christ as a missionary a class of deaf-mutes was formed in the Sabbath-school, and she was asked to become its teacher. It seemed a strange answer to her prayer, "Lord, send me," and yet it was one of God's answers. She formed her class into a missionary band. Their contributions, she says, "helped largely toward the support of a Sunday-school in India, while some of them became regular contributors toward the support of the Bible woman in China." They found purchasers for her book-marks, and by many acts of self-denial helped to increase the general fund.

The work of Mary Ashton is a revelation. It shows us what might be done if the church was thoroughly consecrated to the work of saving the world. I give it this publicity hoping that it may be an inspiration to some who are now at ease in Zion to "come up to the help of the Lord against the mighty."—*The Missionary Link*.

BERTHA LYNDE'S ODD MITTEN.

A TRUE INCIDENT.

BY MRS. SARAH L. TENNEY.

Have you ever helped pack a missionary barrel? If so, you will fully appreciate the sounds of mirth and laughter that came from the vestry of the Meadowsville church one bright, sunny afternoon in December. The boys and girls of the Helping Hand Society connected with that church were assembled for the purpose of preparing a box to be sent as a New Year's offering to a missionary on the Western frontier.

Some little time before the superintendent of their Sabbath-school had read a touching letter from this same missionary, and its tale of privation and even of suffering, revealed incidentally in connection with his labors, and not with any spirit of complaining, had so wrought upon the feelings of these young people that forthwith they had unanimously voted to make him and his family the special objects of their mission work during the rest of the year.

Accordingly, the girls had met afternoons and made up children's garments and various articles of domestic need, and the boys by fashioning sundry dainty and salable knickknacks had added largely to the funds in the treasury for purchasing material. They had applied themselves diligently and the result was a well-filled box which reflected credit on themselves and could not fail to make glad the hearts of those for whom it was designed.

Each had also agreed to send a special gift as an individual offering, in addition to the articles contributed as a society, and to attach to the same some appropriate motto or text of Scripture. The several contributions were characteristic of the persons who brought them and formed a fruitful source of their merry making.

Horace Gardiner, the minister's son, brought a valuable work on theology which his father had spared from his ample library and which would be of great help to the missionary in his hours of study. On the fly leaf of the book Horace had written, "With all thy getting, get understanding." Kate and Laura Burnham, twin sisters and daughters of the rich man of the village, contributed two beautifully dressed wax dolls for the two little girls of the missionary's family. They were exactly alike and labeled respectively "Tryphena" and "Tryphosa," with the accompanying wish that they might "prove good missionary dolls." Will Webster, the doctor's boy, and hoping himself to be a physician some day, constructed an ingenious device for holding and safely transporting small vials of medicine. Each of these was duly filled and properly labeled, the outside of the case bearing the inscription, "For thine often infirmities." Two or three of the larger girls clubbed together and purchased material for a nice, warm dress for the missionary's wife. A little note inclosed in the folds of the fabric expressed

the pleasant wish that she might have "health to wear it, strength to tear it, and money enough to buy another one when that should be worn out."

Phil Lawson, a tall, dignified looking lad but brimming over with fun and nonsense, made a very natural looking cat out of some light wood, covered with hairy material, and with a skillful mechanical contrivance for causing it to open its mouth and "mew." The cat was in a sitting posture, and a tiny tablet, neatly inserted below the throat, bore the familiar legend "Scratch my back." It was supposed to be a savings bank, and by complying with the demand of the tablet a secret spring was touched and the mouth instantly opened wide enough to receive the penny or pennies intended for deposit, while each time came the cry for "more," as Philip himself interpreted it. This ingenious toy caused so much diversion in the society that the cat was started out on her missionary tour fairly stocked with revenue, and Phil added a note stating that it had so amused the members of their society he could not but hope it would prove an additional incentive to the missionary's boys to save their stray coins.

"What an unfeeling suggestion!" exclaimed Tom Maynard. "As though the poor little fellows ever had such a thing as a 'stray coin'! Come, fellows, let's 'scratch' round once more," he added, gleefully, "and start this bank on a firm, financial basis!"

All who had an extra coin about them complied with this request, and amid sport and laughter the packing went on until the last article was in and Hugh Warren, who was superintending the matter, was about to nail on the cover, when Bertha Lynde, one of the younger girls, exclaimed, "Wait a minute, Hugh, I haven't put in my 'special,' and I really don't know whether to do so or not. What do you advise? Behold!"

And she drew forth for their inspection a large, sealskin mitten for gentleman's wear.

"What's the matter with that?" asked Phil Lawson, who, being a trifle nearsighted and seeing the one mitten, supposed, of course, there were two. "Missionaries don't get sealskin mittens every day. Shouldn't object to them myself. Pass 'em along if you think they're too nice for him."

"Well, the matter is," returned Bertha, "it's not 'mittens' it's only a mitten, and a left-handed one at that! Papa lost the mate the other day while out driving and told me I might have this to do what I liked with."

"Send it along, by all means," advised Bert Wallace. "He can train it to adapt itself to circumstances and 'spell' it occasionally by turning it back side to and wearing it on the other hand."

"You might label it, 'Did you ever get left?'" said Phil.

"He'll rather conclude he has," laughed another boy, "when he sees the mitten."

"What earthly use could it be to him, Bertha," inquired one of the more practical young ladies, "unless, indeed, by the merest freak of chance, he might have an odd one of some kind for the other hand."

"That is what I thought," said Bertha, eagerly; "there might be such a thing, you know. Anyway," she added shyly, and in a lower tone, "it seemed to be all I had to give and I felt such an impulse to send it. It seemed almost as though God had told me to do so."

The boys were sobered at once. They all understood that Bertha's parents, although not absolutely poor, had many ways in which to expend the not large salary of the husband and father, who drove a team in some one else's employ. Indeed, he never could have attained to such a luxury as sealskin mittens except that they were a Christmas gift from his employer. The loss had been no small one to himself, but, with characteristic good humor, he said his only consolation was "it might do some other poor feller some good."

There was silence for a moment after Bertha's earnest words and then Marion Worthington, a dark-eyed, queenly looking girl and president of the society, remarked: "If that is your feeling, Bertha, I most certainly would send it. I do think such impulses are often-

times leadings of God's providence and sent as indications of his will."

"What motto would you send, Bertha?" asked another of the girls.

"It is such an odd offering"—
A general laugh at this unconscious pun interrupted the speaker.

Bertha smiled and went on: "Perhaps I had better say 'such a strange offering.' I think I will not send any motto with it, only a little prayer that God will permit it to be of some use," she said, reverently.

"Be sure your offering will prove of value," said her friend Marion, "sent in that spirit and with that faith. You will certainly hear from it again."

"Well, time's up! In she goes," said Hugh, brandishing his hammer, and, suiting the action to the word, he tossed in the mitten and proceeded to nail up and direct the box.

So it went speeding on its mission of love and helpfulness, followed by the good wishes of the Helping Hand Society and bearing practical evidence of their desire to fulfill the Master's bidding: "Do good unto all men as ye have opportunity, especially unto such as are of the household of faith."

Three weeks passed away. They were beginning to ask each other, "Isn't it about time we heard from our box?" When one day a bulky letter came to the Meadowsville post-office, bearing the postmark of a town in the far West, and addressed in a lady's hand to the "Secretary of the Helping Hand Society."

Eagerly the members of the Society gathered together to learn the contents of the long expected mission. When Philip Lawson saw the big, well-filled envelope he declared Bertha's mitten had come back again. So it had, but not in the way he meant.

After due mention and grateful acknowledgement of the various articles sent and a vivid and amusing description of the children's wild pleasure over their special gifts, the letter closed with these touching words: "But, dear young friends, did God tell you, or how else could you ever have known, that my husband has but one hand (the left) and that he has suffered very much in it, with the cold, in driving to his different mission stations? Certainly none other of your most generous gifts could be of more service or has revealed to us God's protecting care than the nice warm mitten you sent. God bless you, one and all!"

A silence, more expressive than words, fell on the little group, and all eyes rested on Bertha, whose own were glistening.

"I am almost frightened," she said, under her breath, "to think how likely our prayers are to be answered."

"Rather rejoice, dear," said the queenly Marion "that you were ever permitted to do so kindly a deed for his sake and in his name."

THE GRACE IN GIVING.

BY REV. J. G. BURDICK.

The support of our work, both home and abroad, the payment of ministers, and the running expenses of the church could be easily accomplished if all our people would adopt and practice systematic giving, and it would be done so easily that all would wonder "How it was done?" It ought to be the privilege, it is the duty, of every follower of Jesus Christ, to give as God prospers him, and prosperity may come in proportion to our gifts bestowed upon the different objects of the church.

How refreshing it would be to have a General Conference and feel that the question of finances were all adjusted and the Lord's treasury amply supplied with means to carry on God's work. What a little church can do is well illustrated by the following table:

Result of Sabbath morning collections of First Seventh-day Baptist Church of New York City. The first collection was made Sabbath morning, Jan. 2, 1886, after most of the congregation had dispersed. The pastor and three others contributed 31 cents, and agreed that

thereafter collections should be taken, for the Missionary and Tract Societies, every morning:

From that time to the close of service in May, 1886, collections amounted to.....	\$ 32 00
For Church year ending May 22, 1887.....	32 78
" " " " 19, 1888.....	74 38
" " " " June 22, 1889.....	94 44
" " " " 21, 1890.....	134 84
" " " " 20, 1891.....	131 29
" " " " 25, 1892.....	89 64
" " " " July 8, 1893.....	88 66
For current year to Nov. 18th.....	23 17

Hence in little less than eight years the Sabbath morning collections for Missionary and Tract Societies have amounted to... 701 20

The apparent falling off in receipts for the past several years comes from two causes. First, a number of liberal givers have ceased contributing weekly, and have sent their offerings to these Societies by subscription. Second, the unpledged Sabbath morning collections have ceased to be given to Missionary and Tract Societies, and are used for other purposes.

In co-operative agencies there is strength and power. In the New York Church there are no very rich people, but all have been willing to do what they could. A mite from each brings a mass as a whole. If our people would all enter heartily into this plan of systematic giving we could run our various boards with enlarged plans, and help endow our schools. It is one of the vital questions, and should be agitated until it becomes a part of our religious life—systematic giving; a true Christian stewardship. It is our prime duty. It ought to be a settled principle of our life. We have promised God to give as he prospers us. It is a reasonable and just rule. Paul says, "Every one of you." In this system there is power. In business life system means success. No system brings failure. In the religious life, system in every day's duties, "Continuing instant in prayer." It is not in spasmodic efforts in prayer or duty that we attain success. Habit does not come by spasms of excitement, or through the ecstasy of a single hour. Our religious life must become a habit, and in this life we find one department called, "The Lord loveth a cheerful giver." Without this principle of steadiness through habit formed by some system, we should be creatures of impulse and feeling, controlled and moved by all the changing influences which might come upon us. We do not believe that our people are stubborn and won't give; the simple truth is, they have never been taught the divine duty of giving in some regular, steady, systematic way; and it is difficult to get them all at once enlisted in the new and strange method. While we may confine our talk to systematic giving, we must not forget that Christian liberality covers a much larger field.

There is divine philosophy in Paul's words, "Lay by you on the first day of the week." A venerable colored minister recognized this in the closing exhortation of his sermon on foreign missions, "Bredren, I've heard of churches dats dying of 'spectibility. I've heard of a church where de people is all shrivelled up with selfishness, and I've heard of 'lots of churches like a great barren desert, with no living waters, no waters of 'freshment running in 'em 'cause dey refuse to do de Lord's will. But bredren, who eber heard of a church that died 'cause it did what de Lord said. *Neber! neber!* bredren if any body would tell me of such a church in dis wide universe I'd make a pelgrimige to dat church. I would climb up its ivy-mantled walls and up to de top of de steeple, and lay dis great black hand on de topmost stone of dat temple and say, 'Bressed are de dead dat die in de Lord.'

The very act of deliberately setting aside a stat-

ed amount of your income for God's work, brings you in touch with God and his work. It also has a tendency to drive away avarice and selfishness and cultivates the divine impulse of Christian benevolence. In systematic rather than spasmodic giving, we find that our interest in the work itself is continuous and ever increasing.

The worth or value of our contribution does not depend upon the amount contributed. God measures the worth of such a gift by a different standard. The value of the gift depends upon the amount of heat going with it, the amount of self-denial, not pounds of gold, but ounces of grace, following the gift enriches the treasury of our Lord. One ounce of grace will outweigh many pounds of gold. Gold without grace is very light. It is grace that gives it weight.

The widow's mite was very heavy with grace, while the gifts of the rich were light. John Harris truly said: "Spiritual prosperity is inseparable from Christian liberality. As often as you practice this duty you must be conscious that the best part of your sanctified nature is called into exercise; your heart is partially discharged of its remaining selfishness, your mind is braced more for Christian activity, your sympathy causes you to feel afresh your alliance with man, your beneficence enables you to rejoice in your union of spirit with Christ, and adds a new bond to that power of affection which binds you to his cause."

In this plan of systematic giving, we want every one of you to give regularly, if that sum is only one cent per week. No one need feel that they cannot do something. Large gifts are apt to discourage the donations of smaller sums. But through the envelope plan no one but God, yourself, and the treasurer need know what you are giving. But remember, please, if one cent is all you can give you need not be ashamed of giving so small a sum; much grace may increase its weight very much. These littles, coming from so many, form little rivulets pouring into the treasury a constant regular supply of much needed funds, amounting in the aggregate to large sums. We can all be helpers in amassing large sums of money for the Lord's treasury. True joy will be found in thus making our giving, a religious privilege. We can lay up spiritual riches. The wealth of good and kindly acts, constitute the true essential elements of Christ life in the soul.

The outward manifestation in the matter of benevolence is a pretty fair test of the life and interest of the church. We have done nobly, but I venture that not one of us feel any poorer, many spiritual blessings have come to many of us in thus making our gifts a part of our religious life. The reflex influence must be beneficial. We can do more than any one of us had any idea was possible. Our gifts, as a rule, have imposed on us no sacrifice—not the shadow of a sacrifice. Did the poor give only within this limit the fountains of religious benevolence would be well-nigh dried up.

In the amount to be given each one must decide that question for him or herself. We can only emphasize the commands of Christ, "It is more blessed to give than to receive." Estimate, if you can, the blessing which, by devoting yourselves in faith to the cause of Christ, you might confer upon humanity. The hearts you might gladden, the ignorant you might enlighten, the vicious you might reclaim, the souls you might rescue from eternal death. Let us then, as a people, enter heartily into this plan of systematic giving, and try to put so much grace with what we give that a little even will go a great way.

[From L. C. Randolph.]

THE little town of Palaski is about eighteen miles north of Cairo. It is in that section of Southern Illinois sometimes known as "Egypt." Two months ago the religious organizations among the white people of this town and surrounding community were comprised in the following: one Southern Methodist Church of three members; one Seventh-day Baptist Church of seven members; one Baptist Church (missionary with hard shell leanings) whose statistics it was difficult to gather. Some estimated the membership at nearly sixty. Others put it at less than twenty. It was hard to tell; for the majority of members furnished faint evidence of membership beyond that contained in the clerk's record—which few people ever saw. There were a few earnest, devoted Christians in the church; the rest seldom attended, paid little, said less and behaved themselves generally in the manner of the Laodiceans described in Rev. 3:15.

The community had had more than its share of sectarianism and church quarrels and bore the reputation of being at a low ebb of spirituality. Yet the Lord Jehovah knew how many he had who had not bowed the knee to Baal, and all these years they had been praying for the coming of a brighter day. And now the people had reached that point of hopelessness when they were ready to be helped by anybody, and that is always God's own good time.

In the last days of November, 1893, a strange preacher put in his appearance at Palaski, a young man with a close cropped auburn beard and pleasant eyes. This preacher was of a new kind. The peculiar thing about him was that he looked like anybody else. He wore no long-tailed coat nor white cravat, but a plain business suit. In muddy weather he never stopped his work, but splashed around with his trousers tucked inside his gum boots—even wore them to church and behind the pulpit. His preaching was like his dress, plain, direct, practical. He meant business. He had a purpose to accomplish and he went straight at it. Moreover, he preached short sermons. On that first Sunday night he told them that a friend of his would be there the following Tuesday to help him.

The people voted almost unanimously for the meetings to continue, but in private they shook their heads. They *hoped* these young brothers would not have to go away disappointed, but they were afraid. They had had preaching in Palaski before, and smart preaching too; but nothing had ever come of it. The "young brothers" did not know of their misgivings at the time, but if they had it would have made no difference for they had something better than smart preaching to depend upon. They asked the Lord to use them, to send upon them the fire which he sent upon the apostles at the day of pentecost. They believed that God would honor his promise. So whenever they came to some obstacle or perplexity which seemed about to defeat them, they told the Lord that it was his own work, and prayed their way through until he turned defeat into victory. Brother, there are no calamities so great but a man can pray his way through them, and no man ever did a great work for God and his cause who did not reach the desire of his heart by way of the throne of the Almighty.

It might be well to mention here also, some other elements which, as the meetings proceeded, contributed to their success.

1. The two evangelists sang, with the guitar, "Beautiful Robes we shall wear," "Floating

out on the Sea of Eternity," "Sunshine in the Scul," "Move Forward," and other songs full of the gospel.

2. They never allowed a sermon to be more than twenty-five or thirty minutes long. The appeals to the audience were made while the people were fresh and the interest strong.

3. They got everybody to working as far as possible.

4. They had much handshaking. It broke the ice of formality and warmed the heart.

5. They tried to keep clear of sectarianism. There is a difference between sectarianism and denominationalism. They were Seventh-day Baptists and proud of it. They were always glad to explain their views to others and win them to what they believed to be the truth. But they put Christ before denomination. It is the curse of sectarianism that it puts denominational interests in front of the common cause.

6. They positively refused to quarrel. They got ruffled sometimes of course. But they took it out in sputtering in the privacy of their own room. Then they got down and prayed themselves back into faith, hope and charity.

7. They loved the people. Handshaking was no empty formality. It is said that Jesus when he looked upon a certain young man, "loved him." They looked upon those young people standing on the margin of life with all its possibilities within their grasp,—this life so grand in its opportunities,—this life which can be lived but once—how could they help loving them? As I sit by my fireside to-night I see the faces of some of them, strong in resolution, radiant with happiness on account of the new tried faith in the Lord Jesus Christ.

The crisis of the meetings came in the second week. The Southern Methodist pastor was working in the meetings with the two evangelists. One day ugly rumors flew about of division among the three ministers. Something was the matter of the meeting that night. Many who had been forward for prayers failed to come. The young men were in the back seats. One of the evangelists slipped back and said, "Boys, how many of you will come to a young men's meeting in the school-house tomorrow night at 6:15?" Every hand was raised. That young men's meeting was very free, frank and earnest. Several rose for prayers and more than one dated their conversion from that night. At the close of the large meeting in the church one of the evangelists stepped forward and announced that this was their last meeting in the place as they had made arrangements to open a series of meetings at Mount Pleasant school-house the second night following; but first he had something special to say. Every eye was upon him as he continued, "Rumors have been flying about of division among the ministers. I want to say, in the first place, that these reports did not come from either Brother VanHorn or myself. Second, I am confident they did not come from Brother Brewer. Third, I have investigated and found out who they did come from, and I propose to name him now. It was the devil. If you help to spread these reports you are doing the devil's work, you will do us a favor and forward the Lord's cause by refusing to listen to or circulate them." At the close the people crowded forward to shake hands. By an overwhelming vote they insisted on one more meeting. The next night forty-two were forward for prayers and God came to the meeting in mighty power.

DURING the meetings at Palaski and Mount

Pleasant there have been over thirty conversions. Over a hundred have been forward for prayers. The good work is still going on. May we be pardoned this week for mingling narrative with editorial in our endeavor to bring this work in Southern Illinois before the people? The fields are ripe for the harvest in this and other communities of that splendid country where there are Seventh-day Baptist interests to be fostered and built up. Shall we not have the prayers of the people for this work? and may not a thorough campaign be carried on to win these communities to God and his truth?

WASHINGTON LETTER.

From our Regular Correspondent.

WASHINGTON, D. C., Dec. 22, 1893.

Crocker has at last submitted to be interviewed in self defense and says that he never received for his own use a dollar corruptly from any candidate, officer, man or corporation, and that every dollar he owns was honestly acquired and he challenges contradiction. He says his "palatial mansion," that people talk about is but 25 feet wide and 75 feet deep, and no larger than he needs for his numerous family. Now Crocker's assailants should either stop talking or make and prove specific charges. Groundless charges and evil minded exaggerations are a curse to the land and the fruitful source of evil and should be frowned upon. It is due even to the devil that he be not slandered. Every right-minded man, even though he be a Republican or Mugwump, ought to rejoice if he can accept Crocker's disclaimer, which reads as though it were honest and manly. It is not necessary, however, to accept and approve Tammany, though we admit that its chief is not a thief.

Anarchism appears to be the breaking out of an acrid, deadly social virus. The bomb throwers of St. Petersburg, Paris and Chicago, are they the accidental and temporary product of local causes, influences, or are they the irrepressible breaking out of a deep-seated leprosy? Is this itching, burning, eating, ulcerous cancer or a blood poison? Valliant for example, a thief, intemperate, licentious, an abuser of his wife and a parasite on his mistress, throwing death into a crowd and exulting in his devilish scheme, is he a sporadic monstrosity or is he a type of a new race, a forerunner and prophet of universal fury and destruction?

Pessimism versus Optimism. There are those who preach that the world is growing worse and worse, and those who declare it to be growing better. The former point not to the anarchists alone, but to the pride, luxury and heartlessness of the rich, to the discontent and acrimony of the poor, the drunkenness, idleness and venality of many, the ignorance, venom and assiduity of a demagogic press, the servility, hypocrisy and baseness of corrupt politicians, and to swelling bitterness and hate on many sides. They also point to the growing jealousies of nations, the increase of vast armies, the multiplication of deadly weapons and of fiery explosives. They fear that the world is to be swept with a deluge of fire that will obliterate the memory of the French Revolution and blast the world. They have no hope of a new heaven and a new earth, except that some expect a literal return of Jesus Christ to reign over a remnant saved from the fiery destruction. But a study of history while it does not justify the worst fears nor warrant the more roseate hopes of the uninterrupted march of civilization and pure religion, seems to teach

such growth with occasional ebb-tides and cataclysms. Now and then the earth will rock and lava flow, yet the world keeps in its orbit and the great sun shines.

Congress is about to adjourn for the holidays and the questions relating to Hawaii, tariff, election laws and finance will lie over until next year so far as legislation and discussion are concerned.

CAPITAL.

HOME NEWS.

New York.

ALFRED CENTRE.—A pleasant Sabbath-school social was held in the First Alfred Church Christmas eve. One hour, from seven to eight o'clock, was given up to a general social and seemed to be greatly enjoyed by old and young. At eight o'clock the superintendent called the house to order and a half hour was spent in devotional service, conducted by Pastor Davis, singing Sabbath-school music suited to the occasion, brief recitations by two of the children and several choruses, songs, and a solo. Then according to previous notice a collection was taken to raise a fund to help the needy ones who by reason of misfortune and poverty are not able to enjoy such a merry Christmas as others. In this exercise the smallest as well as the largest children and people participated with a commendable zeal.

Following this, four young ladies and four young men distributed candies, raisins and oranges among the children, and then all went home to enjoy a "Merry Christmas."

New Jersey.

NEW MARKET.—Mr. Mark Levy, a converted Jew, addressed us Sabbath morning, December 9th, taking for his theme, Rom. 13: 10, "Love worketh no ill to his neighbor, therefore love is the fulfilling of the law."

Mr. R. G. Crandall, of Little Genesee, is with us for the purpose of building up a trade in the jewelry business. We are glad of so worthy an accession to our number, and wish we could offer some inducement to others of our faith to come and abide with us. New Jersey has some drawbacks as has every other place, but it also has its full share of good points, and there are many less attractive locations one might select than New Market, N. J.

During the past month, under the direction of the Y. P. S. C. E., cottage prayer-meetings have been held at the homes of Calvin Randolph, Joel Dunn, John Smalley, and L. T. Titsworth. For the most part these meetings have been well attended, and we hope may result in much good.

Miss Lizzie Boice was home from her studies in the State Normal School, in Trenton, for Thanksgiving. Mr. Howard Wilson was also home from his school for a few days during Thanksgiving week.

The entertainment given Thanksgiving evening by the Ladies' Aid Society was very interesting. Supper was served in the lecture-room from six to eight P. M., then all assembled in the church and listened to the program; consisting of exercises by the children; recitation by Miss Ellen Palmberg; reading of a Thanksgiving tract by Mrs. W. H. Satterlee; anthem by the choir; cornet solo by Miss Maggie Boice; duet by Misses Edith Wilson and Della Dunn; and quartet by Messers. Burdick, Titsworth, Satterlee and Peterson. The program was an unusually interesting one, the music being especially good. At the close of the program the mite boxes were opened and it was announced that \$16 had been received.

Several from our society went to Plainfield Thanksgiving morning to attend the 9 o'clock consecration service in the Seventh-day church, returning in time to attend the union services in the Baptist church of New Market, at 10.30.

The Y. P. S. C. E. have arranged for a poverty social at the home of Mr. Ambrose Ryno, Dec. 23d, supper five cents. The ladies will look as charming as possible in calico dresses, and the gentlemen will try to appear at ease in overalls and blouses.

The young people are eagerly taking advantage of the excellent skating on the pond. It is planned to give an oyster supper in the basement of Mr. C. T. Roger's shop on the evening of Dec. 25th. If the weather continues as cold as at present it will be an excellent opportunity for cold skaters to get warmed up.

Some kind of a Christmas entertainment will be given Christmas eve by the Sabbath-school.

The Y. P. S. C. E. have decided to hold their next meeting New Year's eve. The program to be followed by a social at the parsonage, and a mid-night prayer-meeting at the church. Last year a New Year's sun-rise prayer-meeting was held.

DEC. 15, 1893.

Minnesota.

DODGE CENTRE.—We have had fine sleighing since about the 25th of November, and now and then a cold day when 18 below zero was registered. Quite a number have been sick.

The attendance at church is commendable. What the horses, which have no sheds to stand under during service would say, we can only conjecture. New sheds will be another future enterprise for this society. David speaks (Psa. 74: 5) of a time when "a man was famous according as he had lifted up axes upon the thick trees," but though our brethren do not seek for fame in that way now, they nevertheless know how to use the axe while the heart beats in sympathy for the friend labored for, as was evidenced lately. A party went to the forest and cut down and drew the pastor's winter wood. Even cutting wood may advance the Redeemer's kingdom and strengthen the cords of love.

The last union temperance meeting was addressed by Geo. F. Wells, of St. Paul, manager of the State Prohibition Bureau.

The late service of Thanksgiving was held in the Seventh-day Baptist church, sermon by Rev. J. D. Fry, pastor of the Methodist Church of this village. Assisting in the service was Rev. P. A. Johnson, Congregationalist. All the churches of Dodge Centre, except the Seventh-day Adventist, have had new pastors during the year 1893.

The writer recently visited a "lone Sabbath-keeper," Mrs. Dr. Allen, of Austin, Minn., and found her strong in the Lord and letting her light shine. Her son practices medicine in that city. With the consent of our church we hope to do some home mission work in the North-west sometime this winter.

Iowa.

GARWIN.—We are having nice winter weather now, have had good sleighing for about five weeks.

There is considerable sickness among us of late, which makes us feel the loss we sustained by the removal of Dr. M. S. Wardner, as his removal leaves the town and community very much in need of another good doctor.

Eld. Hinman, of Chicago, left us Dec. 11th, after having spent five Sabbaths with us. Although he has reached his "three score years and ten," yet he is full of power and energy,

(Continued on page 829.)

YOUNG PEOPLE'S WORK.

THE corresponding editor of this page is enjoying a vacation from University work, at the home of the pastor of the church at Jackson Centre.

DROPPING the study of the literature of Rome as found in the letters of Pliny, and putting aside a consideration of the battle scenes and hero speeches, as found in the poems of the great Homer, we were brought face to face with a specimen of modern language as expressed by a noisy company of young people who boarded the train at a town in Indiana, and with a free fight in the smoking car, between the news agent and one of the party mentioned before. The party was made up of a number of young people who had formed a local comedy club, and had been away to a neighboring town to give an entertainment. The conversation was loud and "idiomatic." The impression made upon the fellow passengers was by no means a good one, and there was a sigh of relief when the party at length left the train, with songs and shouts and loud boisterous laughter. And I thought to myself, they do not realize how they appear to others, and there came trooping through my mind visions of earlier days, of parties, and picnics and concerts in neighboring towns, and I wondered if — well I simple wondered, that's all, and came to the conclusion that it is a very good thing, now and then, to climb up on the fence and watch yourself go by. The fight as usual, was the result of too much good cheer washed down by the social glass. One of the party became "funny" and began throwing the apples of the news agent at some of his friends, all in fun, of course. The news agent of course objected, at first with words, and when these were ineffective, he tried the powers of the stove poker. This aroused the tiger in the half drunk rowdy, and after throwing all the papers, books, and fruit through two windows without stopping to raise them, he would undoubtedly have killed the news agent had not half a dozen men interfered.

LETTER FROM N. I. DEW.

ON THE CHRISTMAS QUESTION CONTINUED.

Mr. Editor, Dear Sir:—As the season of the year approaches which is commonly called Christmas, I am pleased to notice that some of our people at least are speaking, with no uncertain tones, in reference to the follies and absurdities which surround and permeate this pagan-born festive celebration. Because of its pagan origin and of its high honor in the Roman Catholic Church, we, as Seventh-day Baptists, surely ought to be very careful in regard to the matter. The same thing is true of the pagan names for the days of the week. But we ought to go still farther. Now the names for the months of the year are of pagan origin, and names of heathen divinities, with only a few exceptions. For example, the name January comes from Janus, the name of a pagan god. He was the god with two faces, looking both forwards and backwards, so the first month was made for him. June comes from the name of the goddess, wife and sister of Jupiter, Juno. July is from *Julius Cæsar*, whom, after his death, the Roman people defied and made an object of worship and sacrifice. So with the names of the other months. It is a question whether we ought to use these names of pagan origin for the months, and teach our children to employ these non-Christian terms.

The celebration of Easter Sunday of course also comes under a like condemnation, and I am inclined to the view that the Fourth of July should also. To be sure the last is not of pagan origin, but there is nothing said about it in the Bible, and its observance is non-Christian. We cannot be too careful how we ourselves adopt and teach our children to observe customs and use terms which are of pagan origin, and have no "thus saith the Lord" to sanction and maintain them.

PERSONAL INFLUENCE.*

BY MRS. F. E. PETERSON.

Drummond says, "No man can meet another on the street without making some mark upon him. We say we exchange words when we meet; what we exchange is souls. And when intercourse is very close and very frequent, so complete is this exchange that recognizable bits of the one soul begin to show in the other's nature."

We bear close relation to each other in family, social and religious life, and out of the closeness of this relation grows what we call personal influence. We cannot escape this influence; we cannot measure the results. Just as the stone thrown into the pond causes waves that move far away from where the stone fell, and that reach in faint ripples the far distant shore, so is influence.

There are two kinds of influence, direct and indirect. There is a passage of scripture which illustrates both kinds of influence, "As iron sharpeneth iron; so a man sharpeneth the countenance of his friend." This is direct influence when we consciously put forth our power to sharpen a man as we like. The rest of the proverb reads, "As in water face answereth to face, so the heart of man to man." There is no conscious putting forth of power, there is no noise as of iron against iron, but as silently as our shadow is reflected in the water, so our life and character are reflected in the hearts of others. This influence radiates from us as heat radiates from fire, or it is like the frozen iceberg floating down from the north, changing the temperature wherever it comes.

In the line of direct influence each one has his special gift and opportunities, but there are also three lines of influence open to each of us.

1st. "Keeping others in the right way." We meet people who are going wrong and it is our duty to try and show them the right way, and help them to walk in it. Some young person is choosing evil companions or forming bad habits. Seek direction of God that you may speak wisely to him in a Christ-like spirit. "A word spoken in season how good it is."

2d. Bearing testimony against evil. Christians should be outspoken against every form of sin. To be silent in some circumstances makes us an accomplice in sin, to speak out frees us from responsibility. To listen to a shameful story or to the relation of a deed of wickedness and not be honest and resolute in expressing our disapproval is to seemingly pardon what should not be pardoned.

3d. Taking part in some Christian or benevolent work.

This is a broad field of usefulness. We oft-times have more power than we think. Let us awaken our powers by action. Our gifts grow by use. "The greatest works that have been

*An essay read at the Yearly Meeting Young People's hour, of the New Jersey and New York City churches, at Shiloh, N. J., Nov. 24, 1893, and requested for publication in the SABBATH RECORDER.

done have been done by the ones." "No learned society discovered America, but one man, Columbus." "No parliament saved English liberties, but one man, Pym." God has always blessed individual effort. We have the example of our Master who went about doing good. He ministered to those sick in body and in soul. His life was spent in loving, self-sacrificing service, and he died that we might be saved.

Let us consider some of the ways by which we unconsciously cast an influence. Think of the influence of a look. Christ looked at denying Peter, and that look touched his heart so that he went out and wept bitterly. There is something in the very expression of some faces that tells of a spiritual dwelling with God. It was said of Erskine, one of the most spiritual-minded Scotchmen, that "his looks were better than a thousand homilies." Then the influence of a smile, of an expression of sympathy. Do not overlook these little sweet courtesies of life, but strive to so live that you may gladden the lives of others. O! the power in the influence of example. The simple doing of what is right, though we say nothing about it, the stainless character of man among men, of a boy among his companions. Dr. Smiles says, "Example is one of the most potent instructors, though it teaches without a tongue."

This study of personal influence teaches us our responsibility. Our influence may be harmful as the germs of an infectious disease or as pure and sweet as the breath of violets.

"Say not, 'It matter not to me,
My brother's weal is his behoof,'
For in this wondrous human web
If your life's warp, his life is woof."

"Woven together are the threads,
And you and he are in one loom,
For good or ill, for glad or sad,
Your lives must share one common doom."

"Then let the daily shuttle glide,
Wound full of threads of kindly care,
That life's increasing length may be
Not only strongly wrought but fair."

"So from the stuff of each new day
The loving hand of Time shall make
Garments of joy and peace for all,
And human hearts shall cease to ache."

We all have power to do good. None of us are too young or too weak. Our life is like a seed with inexhaustible possibilities.

The secret of having a good influence is to be influenced for good ourselves. The lamp must first be lit before it will shine. Christ must abide in us before we can radiate his spirit.

"Thou must be true thyself,
If thou the truth wouldst teach.
Thy soul must overflow, if thou
Another soul would reach."

"It needs the overflowing heart
To give the lips full speech.
Think truly, and thy thought
Shall the world's famine feed."

"Speak truly, and thy word
Shall be a fruitful seed.
Live truly, and thy life shall be
A great and noble creed."

Dear Christian Endeavorers, there are two things I would like to impress upon you for the coming year.

1st. Make Christ your most constant companion. Look to him a great deal as an example in daily living, as a strength in time of weakness, as a guide in even the little affairs of life. Commune with Christ as you go about your work and your burdens will grow surprisingly lighter, and your heart be filled with joy. "When you are tempted to give the cutting word, or hasty answer, check yourself with the question, "Is the reply what my Saviour would have given?"

"Take time to be holy,
Be calm in thy soul,
Each thought and each action,
Beneath his control."

Be under Christ's influence more than under any other influence, and then will those about you know that you have been with Jesus.

2d. Take up some special personal work for Christ. His love will burn brighter in your own heart as you go out to seek and to save the lost. Do not wait for an opportunity to come to you, but trusting in him for guidance, seek opportunities for doing good. In everything you do, let this be your motto: "For Christ's sake."

OUR MIRROR.

PRESIDENT'S LETTER.

I find some of our people judge that because there is no trouble in a church it must be prospering. Now some churches have "wrapped the drapery of their couch around them and lain down to pleasant dreams." In other words, they are dead, a church cism is no sign of Christian life. Yet, if they will stop quarreling when they are through it is no worse than the highly respectable stupor that has taken possession of so many. "Creeping paralysis," I call it.

I have now received at and since Conference one hundred and fifty dollars in cash from the people for the student and evangelistic movement, to help check this terrible disease. It is no respecter of churches; its grasp is felt by both large and small, rich and poor. When special work is commenced in such churches it takes days to get church members out of the way of the unconverted, and they are finally set to work by seeing the interest there is in this matter among outside and unconverted people.

We have hired our work done until we are weak for want of exercise; a minister to preach and pray for us, a choir to sing for us! We are constantly losing by death our strongest workers. The only thing we can do, is to each one, pray God for success, while we work and give in order to fill the gap. And now, as to your churches whose members are not active, whose prayer-meetings are dead, you are probably among the churches troubled as I have indicated. I want to ask of all such, and especially those who are soon expecting some of us to come and help you work, will you by some means wake up and warm your pedestrian extremities before you invite or expect us to invite sinners in to bed with you. Don't let us kick more out and then call it church discipline; let us commence, or continue, to pray and work for each other's interest. I notice people who move away from these dead churches straggle off by themselves and then expect the Missionary Board to send a man after them to nurse them up. If you will go to work for the Lord where you are you will probably not have such a desire to move.

Let us constantly keep revised our church and Endeavor rolls of membership. Get those who go, to take letters and find a church home at once. You can as well raise a family in this age successfully without a cook-stove in the kitchen, as without a church home. This we can never have among other people. Nearly all who go off to better their finances loose money by doing so. Let us remember the business of our religious organizations is to lead men to Christ. If we make this our work and vigorously push it, we will not backslide.

E. B. SAUNDERS.

ADAMS CENTRE.—G. Paul Smith and Willard Gorton gave an entertainment, consisting of costumed character impersonations, dialect

recitals, crayon sketches, etc., etc., in Titsworth Hall, Tuesday evening, under the auspices of the Y. P. S. C. E. We are preparing some Christmas exercises for the children to be given Christmas night. A collection has been taken for the Boulder Church Building fund. Our treasurer expects to send \$5 for that purpose. Rev. O. U. Whitford was with us over the Sabbath, and preached two interesting sermons. A social was recently held at F. S. Kellogg's, the proceeds to be used in the interest of the Mizpah Sailors, Mission. We were represented at the New York Y. P. S. C. E. State Conference by two delegates. A report of the meeting was given to our local society. We are much interested in reading of the revival meetings held in various places, under the leadership of our efficient president, E. B. Saunders.

DECEMBER 17, 1893.

—THE Walworth Society took a collection for the Boulder Church, Nov. 18th, amounting to \$2 12. We have united with the Congregational Church in holding meetings, at their invitation, commencing Sunday evening, Dec. 10th. At the Tuesday evening meeting three asked for prayers. Our Sabbath-school have a concert and Christmas tree Sunday evening, Dec. 24th.

—*Editor of Mirror*:—We have just organized a Y. P. S. C. E. here in the Atalla Seventh-day Baptist Church, with twenty active, one associate and two affiliated members, with Mrs. Geo. Hills, Pres.; Miss Cornelia Wilson, Vice-Pres.; Miss Lela Wilson, Recording Secretary; Master Eschel Wilson, Treas., and Mr. Walter Green, Corresponding Secretary. Its members are full of ambition to work for Christ and the church, and full of zeal for the work of pointing others to the way of life. We held our first prayer-meeting on Sabbath at 2 P. M., in which every one present took part, "aside from singing," in fulfillment of the pledge, which we have adopted. None of the members except Mrs. Hills and myself were ever members of such a society before, and many never took part in a religious meeting before. Three of the members were baptized to-day, and we expect others to follow soon. We hope our Northern friends and societies will remember this youngest member of the sisterhood of societies in their prayers. We have to-day received an invitation to go fifteen miles from here to organize another society.

Fraternally,

GEO. W. HILLS.

ATALLA, Ala., Dec. 17, 1893.

DURING the recent labors of Bro. Saunders here in Little Genesee, a new branch of work was organized, as follows: A quartet of singers, with the pastor or a leader, should start out and visit those who were not able to come out to the meetings, and in that way give them a taste of the work that was going on. Thanksgiving afternoon the first visits were made. A hymn was sung, a chapter read and prayer offered, and then another hymn; and in every case the people were rejoiced to be remembered and receive a visit.

On Sabbath afternoon, Dec. 3, we started out on our second trip, and again Dec. 12th found us on the road. Each day three or four calls were made, and still there are more to be visited. We hope to continue the work all through the winter, and it has been a question in our minds which were receiving the greater blessings, the people visited or the quartet doing the work.

It never pays to buy pigs with money that ought to be spent on good books.

OUR YOUNG FOLKS.

THE SPIDER AND HIS WIFE.

"In a little dark creek, half a yard from the ground,
An honest old spider resided;
So pleasant, and snug, and convenient 'twas found,
That his friends came to see it for many miles 'round;
It seemed for his pleasure provided.

"Of the cares and fatigues and distresses of life,
The spider was thoroughly tired;
So, leaving the scenes of contention and strife,
(His children all settled) he came with his wife,
To live in this cranny retired.

"He thought that the little his wife would consume,
'Twould be easy for him to provide her,
Forgetting he lived in a gentleman's room,
Where came every morning a maid and a broom,
Those pitiless foes to a spider!

"For when (as sometimes it would chance to befall),
Just when his neat web was completed,
Brush!—came the great broom down the side of the
wall,
And perhaps carried with it web, spider and all,—
He thought himself cruelly treated.

"One day, when their cupboard was empty and dry,
His wife (Mrs. Hairy-leg Spider)
Said to him, 'Dear, go to the cobweb, and try,
If you can't find the leg or the wing of a fly,
As a bit of a relish for dinner.'

"Directly he went his long search to resume
(For nothing he ever denied her);
Alas! little expecting his terrible doom!
Just then came the gentleman into his room,
And saw the unfortunate spider.

"So, while the poor fellow, in search of his pelf,
In the cobwebs continued to linger,
The gentleman reached a long cane from the shelf
(For certain good reasons, best know to himself,
Preferring his stick to his finger).

"Then presently poking him down to the floor,
Not stopping at all to consider,
With one horrid crush the whole business was o'er,
The poor little spider was heard of no more,
To the lasting distress of his widow!"

—Our Animal Friends.

THY DOOR TO THE HOUSE.

There were idle thoughts came in the door,
And warmed their little toes,
And did more mischief about the house
Than any one living knows.

They scratched the tables and broke the chairs,
And soiled the floor and wall.
For a motto was written above the door,
"There's a welcome here for all."

When the master saw the mischief done,
He closed it with hope and fear,
And he wrote above, instead: "Let none
Save good thoughts enter here."

And the good little thoughts came trooping in
When he drove the others out;
They cleaned the walls and they swept the floor,
And sang as they moved about.

And last of all an angel came,
With wings and a shining face,
And above the door he wrote: "Here Love
Has found a dwelling place."

—Katherine Pyle, in Harper's Young People.

TO MOTHERS.

We put the following, addressed to mothers, in Our Young Folks Department so that the girls can sit down and read it to their mothers, in the evening, when they are too busy sewing, patching or darning to read it themselves:

It is more pleasing to give than to take advice, and therefore it is not to be wondered at that so much more advice is bestowed than is accepted. However, if but a fraction of all that is gratuitously given is heeded, much good may result. Here is a batch of instructions on how to bring up girls, compiled by some one who is too modest to give his name:

Give your girls a thorough education. Teach them to cook and prepare the food of the household.

Teach them to wash, to iron, to darn stockings, to sew on buttons, and to make their own dresses.

Teach them to spend within their income.

Teach them to wear a calico that is paid for with more comfort than a silk one which is still owing.

Teach them how to purchase, and see that the account tally with the purchase.

Teach them that good health and a bright face is better than any cosmetic.

Teach them good common sense, self-help and industry.

Teach them that marrying a man without principle is like putting to sea without a compass or rudder.

The woman who does not read enough will certainly gossip enough. Teach them to mind their own business, and to avoid gossiping as they would an infectious disease. A gossip is a perverted mind.

Finally, teach them that matrimonial happiness depends not on wealth nor on appearance, but on personal character.—*The Work at Home.*

A BOY MISJUDGED.

"Don't be hasty with Charley," said Mary Thomas to her husband, as she heard him sharply tell him not to be late home from school.

"But I mean to let him know I will be obeyed," was her husband's reply, as he added: "Now, then, be off to school, and come straight home, or I'll know why."

Charley started off with the tears stealing down his cheeks. He was a bright, manly fellow of some nine years of age, full of health and vigor, and therefore naturally disposed to be on the move. His father, however, was rather disposed to forget that "boys will be boys," or that it would be unnatural in such a lad not to be buoyant whenever an occasion presented itself for the display of his youthful vigor.

He had, however, to learn it to his cost. During the afternoon his business matters had become somewhat trying, and he went home with a vexed spirit. He was by no means unkind, but easily annoyed if things did not go exactly to suit him, especially little ones. Prompt and exact himself, he could not put up with the absence of such qualities in others.

Sitting by the fire in rather an unhappy mood, it was made worse by his wife coming in and saying in rather an excited manner:

"I do declare, Charley has just come in a perfect mess. He is covered from head to foot with mud and drenched to the skin!"

"Where is he?" asked the father, sternly.

"In the kitchen shivering over the fire. He was afraid to come in because the servant told him you were at home."

"I don't wonder at his being afraid. Why, it was only yesterday I told him to keep away from the river, and that he was on no account to get near the edge on his way home from school. So tell him to come in this instant."

A moment after Charley entered, perishing with cold and fright. One glance at his father's face was enough to tell him what to expect, from experience.

"Did I not tell you never to go near the river? It serves you right, and in the morning I'll let you know what I think of your conduct in such a way you won't forget."

"But, father," said the little fellow, "do let me explain and tell you—"

"Not one word—go to bed at once."

"I only want to tell you, father, that—"

"I tell you, not a word," said the father, and with a wave of his hand he added, "go to bed or you will regret it."

Slowly the boy obeyed, and crept supperless to bed. When he had left the room, his mother said gently:

"I think, father, you ought to have heard what Charley had to tell you. My heart ached when he turned away. You know he is generally obedient, and if he does something wrong, it is more from want of thought than willfulness of heart."

"Still he ought to do as I told him, as I did so plainly about not going near the river."

Somehow a cloud seemed to come over the home that night, and a restraint crept between them and their usual method when alone. When at length they retired to rest, as they passed the bedroom of the little fellow, something prompted the father to look in.

Creeping in and sheltering the candle, he went in and gazed upon his boy's face as he calmly and sweetly slept. A feeling of regret at his own harshness sprang up in his mind,

which he tried in vain to suppress by saying that "a sense of duty" required him to be firm. On talking over the matter, however, with the mother, he promised before proceeding to extreme measures in the morning he would listen to what the boy had to say, and, if it was a reasonable excuse, make amends to his wounded spirit.

Alas! the opportunity never came, for when they awoke in the morning it was to discover the lad tossing with brain fever, from which he never recovered, and in a few days, although they watched and waited in speechless agony and the most intense desire for some recognition, he passed away.

When the news reached the school one of Charley's most intimate companions called, and after awhile said:

"I was with Charley when he got into the water."

"Indeed," said the father, "then you can tell me how it happened."

"Yes. Two boys were fishing, and somehow one slipped in and raised a cry for help. Charley threw off his cap and jumped in, and, after a deal of trouble, got the boy to the side of the river and waded through the mud, where I helped them both ashore. Charley told me not to say anything about it, for you had warned him not to go near the water, and all the way home he kept saying: 'What will my father say when he sees me? But I felt I must try and save Tom.'"

"My poor, brave boy!" exclaimed the father. "That was what he wanted to tell me, and I cruelly refused to hear him, owing to my hasty temper. God forgive me."

Hot and bitter tears rolled down his cheeks, and for years the sight of Charley's toys, school-books and other things sent many a pang to his heart which might have been saved if he had been willing to listen before he condemned his poor boy.—*Christian Commonwealth, London.*

A FOREIGN diplomat, conversing with the Hawaiian Queen on the subject of the mixed races in Hawaii, said: "But your Majesty surely has no white blood in your veins?" "Indeed I have white blood in my veins," said the Queen. "My grandfather ate Captain Cook."—*Morning Star.*

"Do you take this man for better or for worse?" asked the minister. "I can't tell until I have had him for a little while," returned the bride.—*Harper's Weekly.*

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1893.

FIRST QUARTER.

Jan. 6.	The First Adam.....	Gen. 1: 26-31; 2: 1-3.
Jan. 13.	Adam's Sin and God's Grace.....	Gen. 3: 1-15.
Jan. 20.	Cain and Abel.....	Gen. 4: 3-13.
Jan. 27.	God's Covenant with Noah.....	Gen. 9: 8-17.
Feb. 3.	Beginning of the Hebrew Nation.....	Gen. 12: 1-9.
Feb. 10.	God's Covenant with Abram.....	Gen. 17: 1-9.
Feb. 17.	God's Judgment on Sodom.....	Gen. 18: 22-33.
Feb. 24.	Trial of Abraham's Faith.....	Gen. 22: 1-13.
March 3.	Selling the Birthright.....	Gen. 25: 27-34.
March 10.	Jacob at Bethel.....	Gen. 28: 10-22.
March 17.	Wine a Mockery.....	Prov. 20: 1-7.
March 24.	Review.....	

LESSON I.—THE FIRST ADAM.

For Sabbath-day, Jan. 6, 1894.

LESSON TEXT—Gen 1: 26-31; 2: 1-3.

GOLDEN TEXT.—So God created man in his own image. Gen. 1: 27.

GENERAL STATEMENT.—The first five books of the Bible, of which Genesis is the first, is generally known by the title "The Pentateuch," which means five books, or volumes. The Jews frequently call it תורה (*Torah*) the Law, or the Law of Moses. It comprises an account of the world's creation, the fall of man, an outline of the early annals of man, a recital of Jewish law, and events in the history of Israelites from Egypt to Canaan. Genesis means *in the beginning*. Its author is conceded to be Moses. It comprises the history of between 2,000 and 3,000 years.

EXPLANATORY NOTES.

THE CREATION OF MAN. 26. "God." The Being supreme who knows all things from the beginning. The word is plural in form, suggesting the three persons of the Godhead, yet one God used with adjectives and verbs in the singular. "Let us." The Trinity, or the Father, Son and Holy Spirit. As though conferring together. A mystery beyond our comprehension. "Our image." Pure, undefiled, with faculties above all other created beings and capable of unlimited progress, perhaps having immortality. "Let them." All men. "Having dominion." Kindly keep all the lower animals in subjection. Dumb brutes are willing servants to kind masters. This dominion was without doubt complete and over the fiercest king of the forest, but when man sinned against God, the animal world also rebelled against man. 27. "Created man" Using the materials already created, man can make many things; but God can create or make things out of nothing, can bring into existence that which before had no existence. He made the body of Adam out of the dust of the earth, but his soul was a new creation. "Man" is no doubt used in the broad, generic sense, and the latter part of the verse shows that mankind consists of "male and female." 28. "God blessed them." Bestowed special good. Being thus blessed, man is prepared to bless his fellowmen, also those creatures over whom he has dominion. "Replenish the earth." The design or wish of the Creator was to fill this world with holy men and women like our first parents before their fall. That they were given power to make choices and eventually choose to sin argues not against this divine wish. "Subdue it." Cultivate it, make it fruitful. Obtain and use its vast resources. Make discoveries and inventions for man's benefit.

PROVISIONS MADE FOR MAN'S WANTS. 29. "Every herb." Vegetables and seeds lawful for food. "Fruit of a tree." How great is the variety! "Shall be for meat." No mention is made of animal food until Noah came forth from the ark. Evidently the best food for man, containing all he needs for life and strength and health, are fruits and vegetables of various kinds. 30. "To every beast and fowl." To these are given grains and grasses. We assume that before man's fall the beasts never devoured each other for food. The sin of man injured everything from man down to beast and the earth's products. 31. "God saw everything" After creation he took, as it were, a general survey of his works and behold, "it was very good." Was perfect, not a thing spoiled or worthless. Only man's rebellion injured these things. "Evening and morning." This is the Bible order of the day. It should begin at sunset. Fallen man has changed the divine order, not only of work days, but of the holy rest day. Returning to the Bible Sabbath men should observe the order God gave for beginning days.

INSTITUTION AND SANCTIFICATION OF THE SABBATH. 1. "Thus the heaven and earth." In the order here described by Moses. "Were finished." Completed and found perfect. "All the host of them." Things in sea, air and earth. 2. "On the seventh day." The first week of time has passed. The divine order established. All succeeding time shall be measured by the weekly cycle. The last, or seventh day, becomes the great rest day for man and the Sabbath of divine appointment. God's work was ended at the close of the sixth day. He rested, not from weariness or exhaustion, but because his work of creating was ended. 3. "God blessed." This divine blessing has never been removed. No other than the seventh day of the week has ever received this special blessing. Man may bless, or try to, but God has not. "Sanctified it." Not the institution, but the day. It is the day set apart for a holy use. Man tramples it beneath his feet. He sets up a rival Sabbath, but it cannot endure. All counterfeits are in time exposed and the genuine alone is of value. God will surely restore for man's good his holy, neglected Sabbath. "Because." Here is the reason for the appointment of the seventh day for the Sabbath. It is a weekly reminder of God's power and work. He who keeps the Sabbath of Jehovah cannot be an idolator.

PRACTICAL TEACHINGS.

LEADING THOUGHT. God is our Father, the Creator of all things, the author and defender of the holy Sabbath made for man's spiritual and physical good.

ADDED THOUGHTS. God's power, knowledge, nature, wisdom, and goodness are revealed in his creative work. The Works and Word of God shed light the one upon the other. We should become acquainted with both. From "evening to morning" shows the progress of the laws of nature, of the spiritual kingdom, and should indicate our individual progress from the darkness of sin and moral evil to the morning light of truth. How exalted is man above all other creation and animal life, what glory in that he is made in the likeness of God.

In studying the meaning and relation of the words "life" and "death" we observe that the phrase, "God created man in his own image," "after our likeness," seems to recognize an original and important difference between the body of man and his spirit. The body is not adapted to endless existence, but his spirit is. God being holy and perfect is an all-sufficient reason why man should be thus (See Matt. 5: 48). Man in God's image shows that all the races, or varieties of mankind, belong to one species. In the redeemed of God will be seen likeness to God. Herein is joy, hope and immortal life. We should do nothing to mar or defile this likeness. See 1 Cor. 3: 17. Being in the divine image we may more and more know him as time and age roll on. The family is a divine institution. Marriage is honorable to all, priests and people. In having dominion over all earth's creatures, man should exercise wisdom and justice and goodness. The Sabbath is the memorial of creation. The keeping of the Seventh-day holy is a permanent obligation, is the duty and privilege of all men everywhere. Local residence or navigation is no hindrance to such observance. Latitude nor longitude does not interfere. We need the spiritual, moral and physical improvement this holy observance brings. True Sabbath-keeping means true holiness.

—It has been said, "That a child may learn more in one hour from the book of Genesis, than all the philosophers in the world learned without it in one thousand years. May we all accustom ourselves to contemplate the Creator's glory in all his works, and to taste his bounty in all our comforts and enjoyments, and rejoice in the rich spiritual food he has so graciously provided for us in Christ Jesus our Lord."—*The Inland*.

—ONE has said that politeness is the ease and grace of manner which comes from the desire to anticipate wants and wishes and to avoid pain and offenses. This brings a great deal of pleasure to mankind.

—HOW PRECIOUS to the writer is the memory of one of his Sabbath-school teachers, the Rev. N. V. Hull, because of this very invaluable manner. His words of instruction may be forgotten, but his remarkable love for his "boys," and his pleasing, kind, pleasant tone and manner left an impression that is lasting. If teachers wish to reward friends and win enemies they must be gentle in manner.

CHRISTIAN ENDEAVOR TOPIC.

(For week beginning Jan. 1st.)

BEGINNINGS. A special prayer service. John 1: 1-17.

"In the beginning." There is a beginning to every created thing. Christ, the divine Word, who made all things in the beginning, is the light of the world and life of men. Our spiritual life has its beginning. There is a time when we first enter into the kingdom of God; see the manifestation of the spirit with power. It may be a "day of small things, yet the day when there is sown the seeds which finally yield fruit in the regenerated world.

And now we have another beginning; and that of a new year, bright with hope and promise. What an opportunity now opens for Christian Endeavorers to advance the cause of the Redeemer. Let it be improved, first by our prayers at this time, our consecration, and then our faithfulness, for upon this depends very much the prevalence and triumph of the glorious kingdom of Jesus Christ.

Give at this beginning the chief place to Christ and his claims. Take anew the pledge with a consecrated purpose to be loyal to it, which means loyalty to "Christ and the church." Begin the year with more prayer than ever and with more fervent testimonies. Begin looking after more new members, and begin to give frequent invitations to friends to attend with you the services of the sanctuary. Begin to see how many around you are unconverted, and begin to think what that means, and if they perish without your trying to save them their blood is upon you. O what a time for beginnings!

SCRIPTURE READINGS.—Phil. 2: 9-11; 3: 12-14, Eph. 4: 11-13, Heb. 5: 12-14; 6: 1, Matt. 24: 13, 14, Rev. 2: 7, 17, 25-28. These references show that having begun the new life we are to progress, go on to perfection, for the promise is to overcomers.

(Continued from Page 825.)

and not satisfied to rust out. Owing to pressure of work on his arrival and subsequent bad weather, there were no extra meetings held. Not being content with this he had an appointment at the Rock Valley school-house, five miles from here, where he preached twice, a family near there having lately embraced the Sabbath. Altogether his stay was both pleasant and profitable, and as he goes to his home he carries the good wishes and esteem of this church and society. Pray for us that we may be more like Christ.

Mississippi.

HEWITT SPRINGS.—*Dear Friends*:—It has been a long time since I have seen any particular news in the RECORDER in regard to our little church here at Hewitt Springs, and for fear you may forget us, or think that we have almost perished, if not quite, I am led to the exercise of my pen to tell you just how we are prospering. As a great many, if not all, of the friends know, there was a time when all was not as peaceful and harmonious in our society as might be desired; part of the members withdrew from the church and organized a second Sabbath-school, thus two schools were maintained at the same hour, but in different parts of the town. During the past spring and summer the original Hewitt Springs Church and school suffered the loss of nearly half its members by their removal to Colorado and other points, the loss of which we feel keenly; we now have about eighteen resident and non-resident members and from eight to ten active workers in the church.

We have experienced great difficulty and opposition in maintaining a church, and are subject to great inconveniences, yet we fully trust in an allwise God who has safely carried us through so many trials. Since so many of our friends have gone away God has greatly blessed us, and we are made stronger by the addition of six members and the union of the Sabbath-schools. Although there are but few of us here in this portion of the Lords vineyard, yet his banner is held aloft with steady and earnest zeal, strengthened by faith that sometime the seed sown in this place will bring forth fruit abundantly, and that a strong church may yet be established as a guide to the unconverted, and a support to the weak. Christian friends, we are praying for this, will you not mingle your prayers with ours that great good may be accomplished?

Eld. G. W. Lewis has greatly encouraged and strengthened us by his labor among us what time he has been permitted absence from Hammond. We look forward to meeting him again this year, and we feel very grateful to him for the services rendered, also to those who have been instrumental in sending him to us, and we hope for his presence the coming year. The people in this vicinity seem willing and some are anxious to hear the gospel, and have expressed a desire to hear Bro. Lewis speak upon the subject of the Sabbath. Oh! there are a great many hungry and darkened souls around us and our lights are so feeble. ECHO.

DECEMBER 11, 1893.

Colorado.

BOULDER.—Yesterday, Dec. 18, 1893, papers passed securing a lot on which to build the Seventh-day Baptist church of Boulder, Colo. To-day the ground was staked off and broken and some stone and sand drawn. To-morrow, Providence permitting, the work of laying the foundation stones will begin. Size of house, 26x40. S. R. WHEELER.

DECEMBER 19, 1893.

HOW TO PROMOTE HARMONY AMONG CHURCH MEMBERS.

1. To remember that we are all subject to failings and infirmities of one kind or another.
2. To bear with and not magnify each other's infirmities. Gal. 6: 1, 2.
3. To pray for one another in our social meetings, and particularly in private. Jas. 5: 16.
4. To avoid going from house to house to interfere with other people's business.
5. Always turn a deaf ear to any slanderous report.
6. If a member be in fault, to tell him of it in private, before it is mentioned to others.
7. Watch against a shyness of each other, and put the best construction on every action.
8. To leave off contention before it be meddled with. Prov. 17: 14.
9. If a member has offended, to consider how Godlike it is to forgive. Eph. 4: 2.
10. Remember that Satan desires to promote animosity among members of churches.
11. To consider how much more good we can do in the world at large, and in the church in particular, when we are all united in love than we can when indulging a contrary spirit.
12. Lastly, to consider the express injunction of Scripture, and the beautiful example of Christ, as to these important things. John 13: 5; 16: 35, Eph. 4: 32, 1 Pet. 2: 21.—*Morning Star*.

SEVEN WAYS OF GIVING.

1. The careless way: To give something to every cause that is presented, without inquiring into its merits.
2. The impulsive way: To give from impulse—as much and as often as love and pity and sensibility prompts.
3. The lazy way: To make a special offer to earn money for benevolent objects by fairs, festivals, etc.
4. The self-denying way: To save the cost of luxuries, and apply them to purposes of religion and charity. This may lead to asceticism and self-complacency.
5. The systematic way: To lay aside as an offering to God a definite portion of our gains, one-tenth, one-fifth, one-third or one-half. This is adapted to all, whether rich or poor, and gifts would be largely increased if it were generally practiced.
6. The equal way: To give to God and the needy just as much as we spend on ourselves, balancing our personal expenditures by our gifts.
7. The heroic way: To limit our own expenditures to a certain sum and give away all the rest of our income. This was John Wesley's way.—*Selected*.

MEMORY GEMS.

Order is heaven's first law.—*Pope*.

Truth is the highest thing a man may keep.—*Chaucer*.

God helps those that help themselves.

He that is good at making excuses is seldom good for anything else.—*Franklin*.

Cultivation is as necessary to the mind as the body.—*Cicero*.

Eyes raised toward heaven are always beautiful, whatever they be.—*Joseph Joubert*.

The best hearts are ever the bravest.—*Lawrence Sterne*.

It is well to think well; it is divine to act well.—*Horace Mann*.

Whatever is worth doing at all is worth doing well.—*Chesterfield*.

This world is given as a prize for the men in earnest.—*F. W. Robertson*.

Be not simply good, but good for something.—*Thoreau*.

RESTRAINT is honorable to man, and, what is more, restraint is honorable, even in the lower animals. A butterfly is more free than a bee, but you honor the bee more, just because it is subject to certain laws which fit it for orderly functions in bee society.

MY TIMES ARE IN THY HAND. Psa. 31.

BY M. E. FILLYAW.

My times are in thy hand,
Oh Father, Lord of heaven;
They come and go at thy command;
'Tis by thy love they're given.

If sorrow doth oppress,
'Tis sent in love to me,
To make me love this world the less
And long the more for thee.

If joy the hour impart
The same kind Hand again
Doth seek to bind my wayward head
With love's bright golden chain.

Oh, give me faith, I pray,
To trust my all with thee,
Then let my times be what they may;
All shall be well with me.

THE INEBRIATE'S LAMENT.

[The following lines were special favorites of John B. Gough's, having been written for him by a special friend, in full sympathy with his life work.]

Where are the friends that to me were so dear,
Long, long ago?
Where are the hopes that my heart used to cheer,
Long, long ago?
Friends that I loved in the grave are laid low;
Hopes that I cherished are fled from me now;
I am degraded, for rum was my foe,
Long, long ago.

Sadly my wife bowed her beautiful head,
Long, long ago.
Oh, how I wept when I knew she was dead,
Long, long ago!
She was my angel, my love and my guide;
Vainly from ruin to save me she tried;
Poor, broken heart! It was well that she died,
Long, long ago.

Let me look back to the days of my youth,
Long, long ago.
I was no stranger to virtue and truth,
Long, long ago.
Oh! for the hopes that were pure as the day;
Oh! for the loves that were purer than they;
Oh! for the manhood I squandered away.
Long, long ago.

HOW IT IS DONE IN MISSISSIPPI.

We now have the full reports of the registration in Mississippi under the new constitutional provision, and the following is the result: There are in the State 110,100 white males over twenty-one years of age; of these 68,127 are registered. There are 147,205 colored males over twenty-one years of age, and of these 8,615 are registered. The new constitution disfranchises 180,563 voters, and converts a colored majority of 37,105 into a white majority of 59,512. Two whites in every three are registered, and one colored out of seventeen. More whites might have been registered, but as many were registered as are needed. The method was simple. First, none were allowed to vote who could not read; but, second, as this would exclude many whites, it was provided that one might be registered who could understand a section of the Constitution when read to him. To a white applicant a section was read such as that which provides that the State shall have two Senators in Congress, while to the negro was read a section about a bill of attainder or an ex post facto law. But inasmuch as even this might let in too many negroes who could read, it was further provided that a large poll tax should be required and paid some months before election, and that none should vote who had not paid the tax. These have proved very efficient provisions for excluding negro votes. But somehow, we don't know how, they must, they will return to torment their inventors.—The Independent.

"THE true greatness of a nation cannot be in triumphs of the intellect alone. Literature and art may enlarge the sphere of its influence; they may adorn it; but in their nature they are but accessories. The true grandeur of humanity is in moral elevation, sustained, enlightened and decorated by the intellect of man. The surest tokens of this grandeur in a nation are that Christian beneficence which diffuses the greatest happiness among all, and that passionless, godlike justice which controls the relations of the nation to other nations, and to all the people committed to its charge."—Sumner.

FRANCIS MURPHY, for twenty years an open enemy to the liquor traffic, and an authority on temperance reform, says that intemperance is decreasing. He also says that the change has not been wrought by politics, but by gospel temperance. The joining of politics and temperance Mr. Murphy considers a grave error. Temperance begins where honesty does—with the individual.

HE who walks through life with an even temper and a gentle patience, patient with himself, patient with others, patient with difficulties and crosses, he has an every-day greatness beyond that which is won in battle or chanted in cathedrals.—Dewey.

WHENEVER you come to a cross, remember that Christ will carry the heavy end of it.

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THE next communion service of the Walworth Seventh-day Baptist Church will occur the first Sabbath in January. It is earnestly requested that every member of the church communicate with us at that time either by letter or verbal testimony. Non-resident members are urged to send communications. PASTOR.

THE next Quarterly Meeting of the Hebron, Hebron Centre and Shingle House churches will begin in the Shingle House church, Sabbath evening, January 12, 1894. Brethren in the ministry who are expected are M. G. Stillman and S. S. Powell, the last brother not until First-day. M. Harry, M. B. Kelly and J. Kenyon have been invited. We would be very glad to have Bro. Saunders also if possible. Brethren, the work at this point needs your presence and labor. Come and I will explain farther. Pray that it may be a time of refreshing from the Lord. Any others who feel an interest in this people who can come will be cordially received. G. P. KENYON.

ALL persons contributing funds for the New Mizpah Reading Rooms for seamen will please notice that Mrs. W. L. Russell is now Treasurer. Please address her at 101 West 93d street, New York City.

THE Chicago Seventh-day Baptist Church holds regular Sabbath services in the lecture room of the Methodist Church Block, corner of Clark and Washington Streets at 3.00 P. M., Sabbath-school at 2 P. M. The Mission Sabbath-school meets at 1.45 P. M. at Col. Clark's Pacific Garden Mission. Strangers are always welcome, and brethren from a distance are cordially invited to meet with us. Pastor's addresses: L. C. Randolph, 6124 Wharton Ave.

THE First Seventh-day Baptist Church of New York City holds regular Sabbath services in the Boy's Prayer-meeting Room, on the 4th floor, near the elevator, Y. M. C. A. Building, corner 4th Avenue and 23d St.; entrance on 23d St. Meeting for Bible study at 10.30 A. M., followed by the regular preaching services. Strangers are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the service. Pastor's address, Rev. J. G. Burdick, New Mizpah, 86 Barrow St.

AMERICAN SABBATH TRACT SOCIETY, Tract Depository, Book Exchange, and Editorial Rooms of Sabbath Outlook. "Select Libraries," and Bible-school books a specialty. We can furnish single books at retail price, post paid. Write for further information. Address, Room 100, Bible House, New York City.

FRIENDS and patrons of the American Sabbath Tract Society visiting New York City, are invited to call at the Society's headquarters, Room 100, Bible House. Office hours from 9 A. M. to 4 P. M. Special appointment made if desired. Elevator, 8th St. entrance.

SEVENTH-DAY BAPTISTS in Providence, R. I., hold regular service every Sabbath, in Room 5, at No. 98 Weybosset street, Bible-school at 2 o'clock, P. M., followed by preaching or praise service at 3 o'clock. All strangers will be welcome and Sabbath-keepers having occasion to remain in the city over the Sabbath are cordially invited to attend.

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THE Seventh-day Baptist Church of Hornellsville, N. Y., holds regular services in the lecture room of the Baptist church, corner of Church and Genesee streets, at 2.30 P. M. Sabbath-school following preaching service. A general invitation is extended to all, and especially to Sabbath keepers remaining in the city over the Sabbath. GEORGE SHAW, Pastor.

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COUNCIL REPORTS.—Copies of the minutes and reports of the Seventh-day Baptist Council, held in Chicago, Oct. 22-23, 1890, bound in fine cloth, can be had, postage free, by sending 75 cts. to this office. They are on sale no where else. No Seventh-day Baptist minister's library is complete without it. A copy should be in every home. Address John P. Mosher, Ag't, Alfred Centre N. Y.

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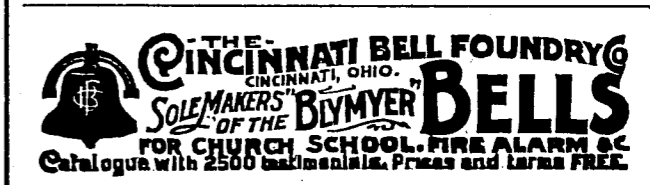
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MARRIED

STILLMAN GREEN.—At Alfred Centre, N. Y., Dec. 21, 1893, by Rev. L. A. Platts, Mr. Selah B. Stillman, of Almond, and Miss Gertrude E. Green, of Alfred.

DEEDS—SPENCER.—At Little Genesee, N. Y., Dec. 20, 1893, by Eld. S. S. Powell, Mr. W. Grant Deeds, of Grinnell, Iowa, and Miss Eva T. Spencer, of Little Genesee, N. Y.

DEYSDALE—BOOTH.—At the parsonage of the Second Congregational Church in New London, Conn., Nov. 29, 1893, by the Rev. James W. Bixler, Mr. Robert Drysdale and Mrs. Ella J. Booth, both of Westerly, R. I.

LAMPHERE—MAXSON.—At the home of the bride's parents, R. J. Maxson, Dec. 16, 1893, by Rev. D. K. Davis, Mr. Stiles R. Lamphere and Miss Sylvia Maxson, both of Smyth, S. D.

DIED.

SHORT obituary notices are inserted free of charge. Notices exceeding twenty lines will be charged at the rate of ten cents per line for each line in excess of twenty.

SMITH.—At West Hallock, Ill., Dec. 3, 1893, Mrs. Sarah Roberts Smith, wife of Perry Smith.

She was born near Marietta, Ohio, Sept. 8, 1822, and in childhood became a resident of Indiana, where, in 1844, she was married to Mr. Smith, who still survives her, and with whom she subsequently removed to Illinois, settling at West Hallock. She was the mother of nine children, of whom two sons and three daughters survive her. She was an affectionate and devoted wife and mother, a quiet, peace-loving and esteemed neighbor. Years ago she became the subject of saving grace and united with the Methodist Episcopal Church, and in death leaves to her many friends the comforting hope that she has gone to be with Christ.

S. B.

GREEN.—In Berlin, Wis., on the evening after the Sabbath, Dec. 9, 1893, of pneumonia, John S. Greene, in his 68th year.

Bro. Green had been in feeble health for some time, and when the disease of which he died took hold of him he had little strength to resist it. He was an active, living Christian, one of the lovers of the Lord Jesus Christ, and also a lover of the church. He was a son of the late Deacon Rowland T. Green, of blessed memory. His birthplace was Madison Co., N. Y., and he came to Wisconsin some time in the 40's, and has lived here ever since. He professed religion in early life, and was at the time of his decease a member of the Berlin Church. He leaves a widow, one son, and an adopted daughter. Sermon at his funeral by the writer, from Rev. 14:13.

J. M. T.

BROWN.—Dec. 7, 1893, at his late residence near Milton, Wis., of tuberculous disease of the knee joint and lungs, William Walter Brown, aged 82 years, 3 months and 3 days.

The deceased was well known and had many friends. He was a hard worker, generous, and of kindly impulses. He was the son of the late Fitch Brown. He came from Indiana with his father's family to reside in Wisconsin in the year 1844. Of this once large family two brothers and two sisters are still living. Brother Brown had been ill for several months, was a great sufferer, and endured his sufferings with great patience. He was tenderly cared for by a loving wife, by two of his sons and a daughter who came from Iowa to assist in taking care of him. The funeral exercises were held in the Seventh-day Baptist church of Milton, on Sabbath afternoon. He was baptized into the membership of this church in 1867 and was a member until his death. The family of the deceased share in our sincere sympathy.

E. M. D.

POTTER.—At Tampa, Fla., Dec. 15, 1893, Howard A., infant son of Anthony U. and Mabel Potter, aged 11 months and 12 days.

His remains were brought to West Hallock for interment, where, in connection with the burial, brief and appropriate services were held at the house of E. E. Hakes. The bereaved family share in the sympathies of a large circle of friends.

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder ABSOLUTELY PURE

CONDENSED NEWS.

Bradford, Pa., Dec. 24. A shock of earthquake was felt here this afternoon. In certain parts of the town several parties ran out of their houses.

There are 110,242 females at the national capital, and 100,000 males. This is largely attributable to the employment of women as clerks in the national departments.

Mrs. Florence Elizabeth Cory, the originator and founder of the "School of Industrial Art and Technical Design for Women, enjoys the distinction of being one of the "first women carpet designers in the United States."

Dr. Webb has brought from the Yellowstone country a herd of twenty-three elk and placed them in his Adirondack Park that struggles along under the name "Ne-Ha-Sa Ne." If the elk can stand that they have good constitutions.

For the first time the University of the Sorbonne, France, has conferred the degree of Master of Mathematics upon a woman and that is an American, Miss Dorothea Klumpke, of California. Her speciality is in the line of astronomical research. She is now in Paris.

One of the best arguments we have seen for good roads was recently published in an engineering paper. It states that on the worst earth roads, not muddy, but sandy, a horse can draw only twice as much as he can carry on his back; on a fair earth road, 3 1/2 times as much; on a stone track-way, 33 times as much, good macadamized road, nine times as much; on a smooth plank road, 25 times as much; and on metal rails, 54 times as much. The men who use the country roads can therefore make money by improving the roads, rather than by buying new horses every year or two.

Literary Notes.

With the January number Worthington's Magazine begins its third volume. It is a remarkably attractive number, and is throughout bright, clean, instructive and eminently readable. The ideal family magazine is certainly to be found in Worthington's.

As the season is at hand when the large army of Magazine readers will decide the question "What Magazine shall we take another year?" it is well for them to keep an eye on Worthington's and, whatever else may be taken, add it to the list.

For this month the publishers offer to send a specimen copy of a recent number, for four cents in postage stamps.

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A. D. Worthington & Co., Hartford, Conn.

Subscriptions for this choice Magazine will be received and forwarded by the publishers of this paper.

Horsford's Acid Phosphate Makes an Invigorating Drink with water and sugar only. Delicious.

The Columbia Desk Calendar, which is issued annually by the Pope Manufacturing Company, of Columbia Bicycle fame, is out for 1894, much improved in appearance. It is a pad calendar of the same size and shape as those of previous years, having a leaf for each day, but its attractiveness has been heightened by the work of a clever artist, who has scattered a series of bright pen-drawings through its pages. It also contains, as usual, many appropriate and interesting contributions from people both bright and wise.

For Sale.

A desirable farm of 15 acres adjoining the village of Shiloh. Good buildings, house 28x30 feet, built in 1885; fruit trees, an acre of strawberries, nice level land. Philadelphia and New York easily reached. Offered at less than cost, with stock, poultry, farming tools, household goods, etc., as the owner desires to join the California colony. H. MILLARD, Shiloh, N. J.

DEC. 22, 1893.

Shop Property for Sale,

Consisting of a shop containing wood working machinery with water power; a blacksmith and paint shop, lumber sheds, etc. Located in Seventh-day community. Good opening for mechanic. Will be at a sacrifice. For information apply.

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In the village of Alfred Centre, N. Y., within one-half mile of the University grounds, a productive, well-watered FARM.

This farm lies upon the main road, and is suitable for cutting up into VILLAGE LOTS, which can be sold readily at moderate prices.

Will sell from 100 to 150 acres.

Address, B. F. LANGWORTHY, Alfred Centre, N. Y.

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To settle the estate of Rev. James Bailey, deceased, the home occupied by him in Milton, Wis., is offered for sale. It is a splendidly built Queen Ann cottage, large, roomy, finely finished and in perfect repair. It is offered at a great sacrifice. Every room in the house is comfortably furnished, and carpets, bed-room set, and heavy furniture is offered for a mere trifle of its cost. For terms apply to E. S. Bailey, 3034 Michigan Ave., Chicago, Ill.

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I have a positive, tried, proved and guaranteed cure for hog and chicken cholera, which has stood the test of six years without ever making a failure to my knowledge or that I ever heard of. It has been used successfully in hundreds of cases. My father is and has been for forty years a leading hog raiser in this county, and has lost many hogs from cholera, but has never lost a hog or chicken with cholera since the discovery of this remedy. One dollar will buy enough of the ingredient at any drug store to cure 50 or 75 head of hogs. I will send any person the recipe for only fifty cents. Send to-day, use the remedy and you will never lose another hog or chicken from the cholera; don't wait until they begin to die. References: My Postmaster, Express agent, or Pastor of Baptist Church which I am a member, or any business house or good citizen of this town. Agents wanted. Address, Mrs. RACHEL V. THOMAS, Cowarts, Ala.

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