

# THE SABBATH RECORDER.

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

VOLUME 52. No. 49.

DECEMBER 7, 1896.

WHOLE No. 2702.

## CONTENTS.

EDITORIALS.	
Paragaphs .....	770
NEWS AND COMMENTS.	
Paragaphs .....	771
CONTRIBUTED EDITORIALS.	
Mistaken Unselfishness.....	771
Not an Herbarium.....	771
BROTHERHOOD ITEMS.	
Paragaphs .....	771, 772
Consolation—Poetry .....	772
Sorrowful Letter from Bro. Gill.....	772
The Mizpah Mission.....	772
A Mother's Comfort.....	772
TRACT SOCIETY WORK.	
Letter No. 9.....	773
Tract Society—Receipts.....	773
HISTORY AND BIOGRAPHY.	
History of the Seventh-day Baptist Church of Dakota, Wisconsin.....	774
HOME NEWS.	
New York, West Virginia.....	774
MISSIONS.	
Paragaphs .....	775
From L. F. Skaggs.....	775
From O. S. Mills.....	775
Treasurer's Report.....	775
WOMAN'S WORK.	
Paragaphs .....	776
Influence .....	776
Burden-Bearers in Korea.....	776
New-Church Darkness on the Sabbath.....	777, 778
YOUNG PEOPLE'S WORK.	
President's Letter.....	778
Our Part of the Sabbath Reform Work.....	778, 779
CHILDREN'S PAGE.	
The Land of "Why,".....	779
Half Way.....	779
The St. Louis W. C. T. U. Convention.....	780
Conference Minutes.....	780
SABBATH-SCHOOL.	
Lesson for Sabbath-day, Dec. 19, 1896.— The Birth of Christ .....	781
The Throne of Woman.....	781
Clean Minds.....	781
POPULAR SCIENCE.	
India Rubber.....	782
Explorations in the Air.....	782
Dr. Hilprecht and Babylonian Research.....	782
SPECIAL NOTICES.....	782
MARRIAGES.....	783
DEATHS .....	783
Horseless Mail Wagons.....	783
LOCAL AGENTS.....	784
BUSINESS DIRECTORY.....	784

### LIGHT AT EVENTIDE.

"At evening time it shall be light." Zech. 14: 7.



DAY is far spent, the shadows lengthen around us,  
Bright shine the gates of sunset on our sight;  
Break, one by one, the tender ties that bound us,  
Yet to our souls at evening there is light.

Long tossed by waves, by tempests beat and broken,  
Fair sleeps our port beneath the sunset blest;  
Calmly we glide to realms of peace unspoken,  
In the bright haven of eternal rest.

Breezes of balm blow from those shores immortal,  
Soft sleep the billows in the radiance fair.  
Angelic forms beside each heavenly portal,  
Wait to receive, and bid us welcome, there.

No foeman's oar shall vex those placid waters,  
No gallant ship shall ever pass thereby;  
No parting friends, or weeping sons and daughters,  
Shall breathe their sighs beneath that cloudless sky.

Hushed is the jar of earth's discordant noises,  
Blest is the silence, holy is the calm;  
While from the shore sound pure immortal voices,  
Chanting sweet snatches of an angel's psalm.

Farewell to earth, its sorrows and its gladness;  
Its clouds and gloom are fading from my sight;  
Welcome the shores that know no tears nor sadness;  
The day declines; at evening there is light.

—H. L. H., in *Songs of Pilgrimage*.

\$2.00 A YEAR

BABCOCK BUILDING

PLAINFIELD N J

## Sabbath Recorder.

L. E. LIVERMORE, Editor.

J. P. MOSHER, Plainfield, N. J., Business Manager.

Entered as Second-Class mail matter at the Plainfield, (N. J.) Post-Office, March 12, 1895.

"By thine own soul's law, learn to live;  
And if men thwart thee, take no heed,  
And if men hate thee, have no care—  
Sing thou thy song, and do thy deed;  
Hope thou thy hope, and pray thy prayer,  
And claim no crown they will not give."  
—Whittier.

WILL all who furnish material for the departments in the RECORDER please bear in mind that the approaching Christmas and New Years holidays will soon be here. They each occur on Friday, and in order to have the matter in the RECORDER in its regular order, it must be at this office, for each of the two holiday weeks, not later than Wednesday night.

WE regret to learn that Bro. Henry L. Jones, the able pastor of the two churches at Wellsville and Scio, N. Y., has, at the advice of physicians, resigned, and gone to spend the winter in Los Angeles, Cal. His farewell sermons were preached Sabbath, November 28, from Luke 12:32: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

HATRED and love are enemies. They cannot dwell under the same roof in peace. If they cannot dwell together in unity here, they will not in the next world. Indeed, men cannot carry through the gate of death, both hatred for their fellow-men and love for God. It must then be all hatred, or all love. Each person must make his own selection, and make it in *this* world. And since our continued existence here is not assured, this choice between love and hatred can be made none too soon. Do it now.

WHAT do you think of a man who deliberately garbles a passage of Scripture for the sake of carrying his argument? Does it not have two effects: first, to weaken confidence in the candor and truthfulness of the man, and, second, to strengthen the truth which he assails? D. M. Canright, who once earnestly advocated the Sabbath of the Fourth Commandment, but for reasons that seemed to satisfy his conscience, turned away from the truth, and published, what he called, "Eighty facts about the Sabbath, showing it was only for the Jews." The *Christian Standard*, in its issue of July 4, 1896, published twenty-one of these statements (from 28 to 48, inclusive), over the name of D. M. Canright, without comment. As a fair sample of his reasoning and his "facts," we quote only one number, with the suggestion that such a man, CAN (not be) RIGHT. "46. Man is lord of the Sabbath (Mark 2:28). But man cannot be lord of a moral law."

BEAUTIFUL, indeed, is the sweet spirit of content. Such a spirit is comforting to its possessor and cheering to all who behold it. All people do not seem to have an equal supply of this grace, but it can be acquired and cultivated until it shall "blossom as the rose." It is something to be learned. Paul said, "For I have learned, in whatsoever state I am, therewith to be content." It forms a valuable compound with holy living; for, "Godliness with contentment is great gain."

Covetous people are always unhappy. A very little of this world's goods can make one happy. "And having food and raiment let us be therewith content." "Be content with such things as ye have." In times of great sorrow the grace of contentment becomes the spirit of resignation, and this word has been well defined as "putting God between one's self and his grief."

WHAT a joy to welcome to our homes members of our families that have been long absent. Sometimes when this pleasure is unexpected the tide of joy rises so rapidly as to be almost overwhelming. These bright spots in our earthly pilgrimage seem akin to that which God's children must experience when they receive their glorious welcome to the heavenly land. A letter just received, by the Treasurer of the Tract Board, expressed the great and unexpected joy of our brother and sister Velthuysen, of Haarlem, Holland, as their son Peter, who has been several years in Alfred, came home. The occasion was that of the fortieth anniversary of the marriage of our worthy brother and his companion. Peter's sister had planned the surprise, and it was complete. Arrangements had been made for a festival in the chapel in honor of the occasion, and the evening before the celebration, the son walked in. Peter is a noble, devoted, Christian young man and has endeared himself to a large circle of friends in Western New York, all of whom will be glad to know of his safe arrival home and the great joy it gave to the family circle and other friends.

MANY will remember the enthusiasm created at the Conference last August over a movement, inaugurated by President Ingham, to increase the list of subscribers to the SABBATH RECORDER, by the addition of eight hundred new names. It was suggested that in our churches a fair apportionment would be eight additional subscribers for every one hundred members. There will need to be lively work for the next three weeks, if the desired increase is realized in time to commence with the new volume, January, 1897. Only a very few names have yet reached this office on the pledges then made. Brethren and sisters of the denomination, this is your work. The Tract Board and all whom they employ to carry the work forward are your servants. But this publishing interest cannot be made self-supporting without your help. Each subscriber with very little effort could materially aid in extending the list of subscribers. Many who are abundantly able to take the RECORDER do not, and many others who very much want it have not the money they can spare for it. Persuade the former to spare \$2, and become subscribers, and help the latter to raise the money and subscribe. Do not delay. See how many names, with the money accompanying them, you can send us before January 1, 1897.

THE Conference Minutes have been sent out to churches and to scattered people not within reach of churches. The Conference would not be to the expense and trouble of printing these minutes if it were not supposed they were wanted, and, when received, will be read. If those who were not at Conference will read the minutes carefully, the spirit and the transactions of that important and excellent meeting will be well understood.

But this reading should carry with it a conviction of responsibility. Work was undertaken by the Conference that cannot be successfully carried on, unless the people (those who were present and those who were absent) consider themselves sacredly pledged to maintain it. Already nearly one-third of the year has passed since the sessions of Conference last August, and thus far the contributions from the churches and people have fallen very far short of meeting the current demands. The Publishing House has been running at high pressure ever since Conference, doing much extra work; Dr. Lewis is in the field, also doing *extra* work, and larger contributions than usual must come in soon, or the Board will be seriously embarrassed in its work. Now, please do not let any one for a moment think that we are scolding, simply because we are trying "to make bricks without straw," and take this simple method of calling for help to do the work you have assigned us. Give us a chance to begin the New Year with announcements of increasing contributions.

THOSE who read much concerning religious movements now in progress, and that are being planned for the coming winter, must be impressed with a sense of their magnitude and import. Probably there has never been, before this movement, such a universal readiness and looking for a wide-spread revival of spiritual power. In some places the work of revival is already well on its way. There is great activity among Missionary Boards, looking toward enlarged plans for carrying the gospel to all nations. Religious leaders and the religious press are urging the people to thoughtful preparation for one united, simultaneous advance upon the lines of the enemy from all directions. A widely circulated "Call to Christendom" has reached multitudes of evangelical Christians, urging them to immediate action, in the hope of a mighty conquest. *The Homiletic Review* for October has an article entitled, "The Twentieth Century's Call to Christendom," in which it calls attention to the fact that, in reality, we are about to enter the twentieth century this coming winter. It is generally recognized that the Christian era appears in common chronology four years behind its real time. It is conceded that Christ was born four years earlier than the date assigned in our calendar reckoning. This was a mistake made in arranging the calendar of the Christian era, and this error has never been corrected. Hence, in reality, we are already within less than a month of the year 1900, the beginning of the twentieth century.

Dwight L. Moody, the prince of living evangelists, heartily joins in this call for general revival effort, and earnestly recommends that all pastors, everywhere, make ready for a special advance movement during the coming January. But wherever the work has already commenced, or as soon as the pastors and people are ready, there should be no waiting for the beginning of the new year. Watch for God's time, "And when thou hearest the sound of a going in the tops of the mulberry trees, then thou shalt bestir thyself; for then shall the Lord go out before thee to smite the host of the Philistines." Pastors and people, do you not hear "the sound of a going?" Shall there not be a corresponding movement all along our lines? Shall we, while proclaiming "Loyalty to God's Word"

as our watchword, be less alive to the spiritual interests of his kingdom than others? "Consecrate yourselves to-day to the Lord, even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day." Ex. 32: 29.

### NEWS AND COMMENTS.

PROF. W. M. SLOAN, of Princeton University, has received an appointment to the Seth Low Professorship of History in Columbia University.

EIGHT boys were bitten by a mad dog in Baltimore, Md., Dec. 3. Prompt arrangements were made for sending them all to Pasteur Institute in New York for treatment.

SEVERAL Southern states were visited by a heavy snow-storm last week. Reports from Virginia, North Carolina, Georgia, and other places, show more snow than New Jersey has yet experienced.

VAST audiences are deeply interested in the meetings in New York under the leadership of Moody and Sankey. The majority of those who attend thus far are church members, but they need arousing and training for work.

HE does not give it up. M. Andree, the Norwegian North Pole seeker, announces that he will make another attempt, next summer, to reach the North Pole in his balloon. His grit is to be admired, if his plan is not.

MANY of the citizens of Princeton, N. J., are said to be greatly pleased that President Cleveland has purchased a home with a view to settling in that University town after the expiration of his present term of service, next March.

RUSSELL SAGE, the millionaire, is trying to recover, by law, \$100 from the Erie Railroad, because one of the employees of the company mercifully shot a horse belonging to Mr. Sage, after it had fallen through a tressel and broken its leg. Mr. Sage thinks it might have been saved.

THE ex-queen of Hawaii, who was so prominent a character in the first year of the present administration of our national government, and who was subsequently banished from her country by President Dole, has recently been pardoned. She is now at liberty to come and go at her pleasure.

ONE of the fruits of Li Hung Chang's visit to this country is an order for ten thousand tons of steel rails, for China's railroads. This first shipment has been made from the Carnegie Steel Company's mill at Braddock, Pa. Japan has sent an order to the same company for five thousand tons of "T" rails, for light railroading and horse cars.

GREAT ice-gorges in the Wisconsin and Mississippi Rivers last week did immense damage. Some villages and cities were panic-stricken, and the danger of still heavier loss of life and property in Eau Claire and other places was great. For a time business was paralyzed, and many people either fled from their homes or arranged to leave on short notice.

PRACTICAL evidence of the genuineness of one man's conversion in the Moody meetings in New York, last week, was shown when

\$100 were returned to the city treasury as conscience money. That was the effect of religious convictions in the early days of Christianity. One said, "If I have taken anything from any man by false accusation, I restore fourfold."

A LETTER from a sister in Vineland expresses great interest in having several Sabbath-keeping families locate at that point. There is a good opening for a book-binder. One who was doing a good business has just died. There are nine Sabbath-keepers now in Vineland who could form a nucleus for a church. Address Florence A. Huffman, 702 East Plum St., Vineland, N. J.

THE materialization of spirits in Boston, meets with an occasional obstruction. Recently, while one of these impositions was in progress before a gullible audience, five men by concert of action made a rush and seized the spirit, which proved to be a man with gauzy disguises and long, white, false whiskers. These essential accompaniments of the bewildered "spirit" were retained by the skirmishers, as trophies.

BUSINESS affairs are still steadily and with the appearance of permanently improving. Since Nov. 3, according to Dun's reports, about 400 establishments have reopened, most of which have largely increased their forces. The national treasury is greatly strengthened, and a good business confidence has been re-established. But the new Congress will still have some stubborn financial problems to solve.

A NEW occasion for anxiety concerning the friendly relation supposed to exist between the United States and the German Empire has just come to light in the proclamation by the President, issued Dec. 3. This is a proclamation of retaliation for unfriendly acts of the German Government in the matter of the collection of fees and dues of American vessels in German ports contrary to agreement made in 1888.

UNLESS some radical change takes place very soon in affairs in Cuba, Congress will not be able to resist the great pressure of public opinion for immediate action, to prevent a continuance of Spanish barbarities in that Island. The good results coming from our government's prompt action in the recent difficulties between England and Venezuela ought to encourage our officials to try their hand in securing a peaceful settlement of the Spanish-Cuban troubles.

SOME of our exchanges have criticised the *New York Tribune* rather severely because it has finally yielded to a depraved public taste so far as to publish "a serio-comic colored art supplement" of satire and humor, with its Sunday edition. But we see no very grave impropriety in so doing. It is certainly a great improvement in artistic work over most of its cotemporaries which were quickest to adopt this craze. There is much in the prevailing practice of caricaturing public men and officials of government that is demoralizing and contemptible. It tends to lessen respect for authority and to foster a spirit of anarchy. This is reprehensible in any paper, and is a very questionable right even in a "free country." But thus far the *Tribune's* supplements are not seriously at fault in the particular mentioned.

### CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Chicago, Ill.

#### Mistaken Unselfishness.

"Like father, like son," does not always work. The father must do something more than set a good example. He needs must train the boy to follow that example. Unselfish mothers sometimes bring up selfish daughters. Many a generous, tender-hearted woman is making a slave of herself so that her girl may be a lady. Unless the daughter is of extra good stuff, she is likely to accept the homage, and get used to it. She will still expect it by and by, when some manly fellow takes her to himself, under the delusion that he is getting a helpmeet.

It is no kindness to young people, nor to the homes which they shall found, nor to coming generations, to lift from the shoulders the burdens they ought to bear. Don't be too unselfish, mother; or, rather, be so unselfish that you will insist on the boys and girls doing the work they ought to do, and making the sacrifices which it is their birthright to know. Of course, it is easier to do yourself than to bother about getting others to do. I am afraid that is the essence of some unselfishness. It is simpler to get along with the task ourselves than to have the tussle of harnessing in the young blood. It is easier to put extra work on the old nag than to break the colt. But the primary business of those who have young lives in their charge is not to give them a good time simply, but to train them for the responsibilities of manhood and womanhood.

#### Not an Herbarium.

The Bible is not an herbarium, where dried, dead specimens are put on exhibition for purely scientific purposes. It is a living book, dealing with real characters and principles, which are ever to be applied afresh. Rudyard Kipling, I think it is, who has a story on "The Man Who Was." Do we sometimes study the Bible as the record of a God who was? The problems of Amos and Hosea are the problems of to-day, and the same. Providence which brought Jonah back to God is over us.

### BROTHERHOOD ITEMS.

MUCH has been said in favor of the smaller colleges, where they get the personal instruction of the Professors and enjoy the intimate acquaintance of all their classmates. But far more can be said in favor of a small denomination like the Seventh-day Baptists, where the ties of blood bind most of our people together and where we are personally acquainted with all our leaders. Indeed, there is not a denomination in America bound together so closely by blood and fellowship as our own beloved people! And now, as I understand it, the object of this new Brotherhood is to draw us still closer together and keep us in contact in all our work and magnify these ties of fellowship and brotherly love. Then others may say, as Brother Seely did at the last Conference, "See how they love one another," and they will want to come and go with us.

L. R. S.

WE would be glad to publish the entire letter just received from a pastor on the frontier, with his name, but as it is a private letter, we will omit the name and give the public

only what we feel confident he would not object to.

*Dear Brother:*—We in the far West sometimes feel that we are almost lost to the Brotherhood of our own ministers. I assure you it has been with a feeling of deep interest that I have watched for every item about the "Brotherhood."

How I am to be benefited here . . . I do not know. I would like at least to be remembered as one with you. On December 5 we will be pleased to unite with others in considering the important question of the Sabbath. May God bless you in your work. Sincerely yours.

We wish to assure this dear brother, and all the rest of the Brotherhood, that they have our prayers and that many are praying for them. Not only are you, no matter how far away, to receive this blessing, but also the benefit of praying for the Brotherhood who are in the same cause and under the same banner fighting for our Prince. We thought our increased love and interest in our brothers came largely because we had prayed for and thought more of them; but it may be rather because they are praying for us. Along the lines that span spaces never connected by telegraph or telephone, "The greatest thing in the world," may be transmitted to and from our most distant and our nearest brothers; and the co-laborers on the wall may be encouraged and strengthened while the united work is advancing. Let us hear from many others, either privately or in the column for "Brotherhood Items" in the RECORDER. Did you consider the Sabbath question December 5 with profit?

I. L. C.

#### CONSOLATION.

BY ANNIE L. HOLBERTON.

When the day of life is clouded,  
And the sunshine lost to view;  
When the light of hope is shrouded,  
And the joy-beams seem so few;  
Come these words of reassuring,  
That the hours of gloom relieve:  
Patiently thy lot enduring,  
Murmur not, nor hopeless grieve.  
All things work for good together  
To the souls that love and trust;  
Doubt no more, nor question ever,  
Only wait, for God is just.

Yet we feel at times so lonely,  
And the distance seems so long;  
In our weakness could we only  
Grasp that Arm so true and strong,  
To uphold us when we stumble,  
To direct us when we stray;  
We would follow, oh, so humble  
Would he lead our steps to-day.  
Why doth heaven seem unheeding  
To bestow the help we seek,  
While the heart so long is pleading,  
And the courage grows so weak.

Blessed Jesus, draw us nearer,  
Closer to thy loving breast!  
Let no ties of earth be dearer,  
Only in thy strength to rest.  
Have we let the heart too weakly  
In frail human power abide,  
God forgive us, while we meekly  
Sue for mercy at thy side.  
We are not alone in sorrow,  
While we have a friend in thee;  
Firmly trusting for the morrow,  
Thou to-day our stay shalt be.

#### SORROWFUL LETTER FROM BRO. GILL.

To the Editor of THE SABBATH RECORDER:

How beautiful and restful to the soul is the memory of a young, sweet, earnest and manly life, which has fallen asleep in Christ Jesus, while actively and hopefully working in his Master's vineyard for the salvation of his brethren and kindred.

Here was one toiling against ridicule and all prospect of worldly remuneration, and conscious of the fact that even brethren in Christ had turned against him because he so loved Christ and his fellowmen as to determine to live for the promotion of God's truth among them, and to stand as a consecrated

witness to the integrity of that "word which endureth forever."

Such is the sweet recollection left to those who could fully appreciate Bro. Harry Sutcliffe, whose life was so suddenly taken to a higher field of labor, through a railroad accident last week.

The pilgrim now lies in the chamber of peace, where he rests till the break of day.

Henry Sutcliffe, Jr., of English and American descent, born at West-Park-on-the-Hudson, N. Y., youngest deacon of Beulah Vale Baptist church, and President of the Christian Endeavor Society, had just recently come to an acceptance of the Sabbath of the Bible. At the last covenant meeting of the church of which he was so useful a member, he gave a beautifully consecrated and complete testimony of his conversion to Christ's neglected Sabbath, and stated, with no uncertain voice, that, "though he did not know where the next mouthful was coming from, and all was dark before him, one thing he had fully made up his mind to, and that was to make the change." Immediately upon his conversion from the man-made ecclesiastical day to the Christ-day, upon his renunciation of the semi-pagan, Roman Catholic septuagint festival, as being non-biblical, for the day of Jehovah, he went forth with holy enthusiasm, yea, martyr's zeal, to the work in the midst of prejudice, and immediately added a Sabbath convert to his crown. His next step was to go with the writer to the Mizpah Mission in New York City, and to Plainfield, N. J. In each place he bore witness to his conversion and testified to his love for the truth. Having secured an assortment of Sabbath tracts and voluntarily pledging loyalty to his new faith, we parted at the ferry to meet no more.

In Bro. Sutcliffe was my hope and main stay in planting and sustaining the Seventh-day Baptist standard in a new field. From him I had hoped to hear speedily the call to the denomination, "Come over to Macedonia and help us!" "Fourteen of us have gained the ramparts!" "The light is breaking, come." Why God should have called our brother away from the post at this crucial moment, I know not. He doeth all things well. It shall be revealed to us and to his stricken parents and friends. We shall see that it was for the highest good. The truth remains, though our brother is gone, and truth crucified must rise again.

"The steps of Faith  
Fall on the seeming void and find  
The Rock beneath."

Let us have hope for the future. Let us pray that God's plans shall still be carried out, and that the people of West-Park-on-the-Hudson, N. Y., shall yet all come to "the seventh day, the Christian's only Sabbath."

And while mourning our loss, let us also rejoice in the knowledge that our brother is now accepted in the Beloved, and carry ever with us in Sabbath Reform work his last words to me at parting—"Be cheerful!"

Sincerely yours in Christ,

THEOPHILUS A. GILL.

ALFRED, N. Y., Dec. 1, 1896.

"A BISHOP of a Northern diocese wrote to a publisher in New York for a book called 'New and Contrite Hearts.' In a short time he received a postal from the publisher, saying, 'We have no "New and Contrite Hearts," neither are there any to be found in New York.' The Northern prelate, it is said, enjoyed sending the postal to the Bishop of New York, calling attention to the state of his diocese."

#### THE MIZPAH MISSION.

During my Thanksgiving vacation, last year, I visited the Mizpah Mission for Seamen, in New York. On my return, and under the inspiration which I received from my visit, I wrote a few lines to the RECORDER in regard to the Mission and its work.

My vacation was spent there this year, also, and I feel "moved," as the Quakers say, to write again.

In that article, I insinuated how acceptable apples, canned fruit, cakes, eggs, would be to the mission work. This year I heard from Mrs. Burdick's own lips how really useful were the contributions which you sent, and how grateful were the seamen for having thus been enabled to enjoy a few of the home comforts, from which, as a rule, they are entirely deprived.

Now, if you want to bring encouragement and cheer again to those who are striving to maintain a mission where the seamen can spend their leisure hours amid pure, pleasant, and helpful surroundings; if you want to help lift the seamen to a higher life, if you want to have the dear satisfaction which will be yours because of having passed on of that which is so generously bestowed upon us all by our Father, all I can say is, do as you did last year, only more.

Being one of the great number of school teachers in our denomination—a "pedagogess" in fact—may I appeal to them especially.

Every cent of money that is received for "teaching the young idea how to shoot," is well earned, I know; but if our home Christian Endeavor is not able, on account of other benevolent enterprises, to raise the entire sum of one dollar per month for the Mission (which is the amount Mrs. Burdick hopes every Christian Endeavor Society will pledge) cannot we teachers, one, two, three, of us, agree to join and make up from our salary of—dollars a month, fifty cents a month, one-half the amount, and then I feel sure the Christian Endeavor will give the remainder.

Please forgive me for having so much quantity and so little quality to my writing, but, Junior Superintendents, wouldn't it be lovely if you had each Junior bring a can of fruit and two or three eggs, and then pack boxes and send to Mrs. Burdick for the Seamen's Mission? Let us all read again, Malachi 3: 10. FAE.

#### A MOTHER'S COMFORT.

Two texts of Scripture there are which, put together, I think are the most wonderful in the Bible. They suggest a child lying in the cradle, and a loving face is bent over it and a sweet voice is murmuring above its head. But I marvel with inexpressible surprise and adoration when I find who the singer is, and who is the child. The first verse is found in Isaiah 66: 13, "As one whom his mother comforteth, so will I comfort you." The other verse I find in Zephaniah 3: 17, "The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing." Oh, I have thought again and again in my history, of this picture, and I am not too proud to say my eyes have filled with tears of emotion as I have tried to comprehend how the eternal Jehovah seems to sing beside one who loves him, as I remember my mother used to sing restful songs of comfort beside our bed on the old Sabbath nights.—C. S. Robinson, D. D.

# Tract Society Work.

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

## LETTER NO. 9.

BOULDER, COLORADO.

It was the purpose of the writer to go from New Orleans to Boulder, via. the Fort Worth and Denver Railroad, through Texas, Indian Territory, Arizona, etc. But, although a more direct route, the "through train" service is such that the uncertainty of reaching Boulder in time for service on Sixth-day evening, Nov. 20, prevailed, so we took train from New Orleans, via. Memphis, Fort Scott, Kansas City and Denver. With slight delays at Memphis and Kansas City, the journey covered the time from the evening of the 17th until nearly noon of the 20th.

The contrasts in country, temperature and life in general is so strongly marked that one realizes now, more than ever, how great our country is. As to temperature, 80° or more welcomed me in New Orleans, on the 17th. On the 18th, going west from Memphis across the long stretch of the bottom lands of Arkansas, the heat was a positive discomfort. On the morning of the 19th, I awoke near Kansas City, Mo., to find a leaden sky, frozen ponds, a spiteful Northwest wind, and a general wintry aspect, which made one wish for a fur overcoat or the constant presence of a steam radiator. This cold wave accompanied us all the long ride westward and greeted us with ice and premature winter at Denver and Boulder, on the 20th. To-day, Nov. 23, at Boulder, fires are low, doors are open, and one feels that the breath of May has come up from the plains or down from the Canyon where we took cold from walking without an overcoat last week.

Boulder lies at the mouth of Boulder Canyon, a cleft in the side of the Eastern range of the Rocky Mountains, and two thousand miles from New York. The Canyon offers chance for a brawling stream and a worn but ragged wagon road, too narrow for the passing of teams except at special places. It is indeed a Canyon of boulders, which one can easily fancy has been hewn out by the Titans with Thor at their head, armed with hammers whose blows were like thunderbolts and earthquakes. The Canyon is the great highway to the mines,—gold and silver—which are worked, at various points, from 8 to 40 miles into the mountains. The city is 5,650 feet above the sea level, and the foothills in the shadow of which it lies, are 1,500 feet and upwards. At many points up the Canyons the sun sets at mid-afternoon. The air is pure, light, and crystalline. Health-seekers delight in it. The soil of the valley and the adjacent plains, which stretch away eastward for many hundred miles, is fertile, under irrigation. Water from the mountains is abundant. Irrigating ditches abound. Fruits, berries, plums, and apples yield abundantly under careful cultivation. Rents and prices are higher than in many Western towns because of the proximity of the mines, as this is a great center for "mining supplies." Wages are also comparatively high, but we judge that the labor market for men and horses is well supplied, if not overdone. Successful farming and stock-raising are carried on as far as the irrigating ditches extend, *i. e.*, ten to twenty-five miles from the mountains. Soft coal abounds in small "fields" and at little depth, and the

mining of it is extensively carried on between here and Denver, about 30 miles away. The State University of Colorado is located at Boulder, and has a fine beginning in all respects. The city is well supplied with water from the snow-fed stream which plunges down the Canyon; water pure and soft. The winds at Boulder are as fickle as April showers, or a politician's friendship; but the Boulder people say, "The air is so light that they do little damage." Fortunately they rest much of the time. Snow comes occasionally, but the winters are mild. It is said that I have seen typical winter days, during this visit, *i. e.* one-half inch ice, etc. The air is so drying that wooden household utensils—tubs, pails, etc.—give way to those of tin or galvanized iron. If one unaccustomed to it, climbs a foot-hill even five hundred feet, as I did yesterday, he finds that both the atmosphere and his head are "light."

Boulder offers many attractions to those who seek a semi-summer climate, and a stirring city life, where farming and horticulture are easily combined. Pulmonary troubles are much aided by residence here. A thriving sanitarium, a branch of the one at Battle Creek, Mich., has been opened here this year. A pressure of editorial work to-day prevents us from accepting an invitation to visit it.

### ORIGIN OF THE BOULDER CHURCH.

The development of the church at Boulder is an example of the persistence of one man, devoted to the cause of truth. Thomas H. Tucker was born in Saratoga County, N. Y., in 1826. His father, a Baptist minister, was sent as a missionary to the Indians in the South-west. Thomas grew up on the "border" and became much interested in pioneer life and work. He embraced the Sabbath in Minnesota about twenty-five years ago, and for many years remained, with his family, a lone Seventh-day Baptist without formal membership in any of our churches. Later, he became acquainted with Rev. S. R. Wheeler, who was doing Missionary work in Missouri. Bro. Tucker first visited Colorado as early as 1860, when the journey overland from Missouri consumed nine or ten weeks, including privations quite unknown to the modern tourist. About twelve years ago, Bro. Tucker returned to Boulder and began plans for consummating a long-cherished desire for a Seventh-day Baptist church at his chosen home, sparing neither labor nor money in prosecuting this purpose. Through his earnest and persistent work his old friend Wheeler was secured as Missionary pastor for this field. And on the 20th of May, 1893, a church was organized with fifteen constituent members. Mr. Tucker was elected clerk, but failing health cut short his work. And on the 22d of June, thirty-three days after the formal consummation of his plans, he was called from the little company at Boulder to the "Assembly of the First Born in heaven." His work was done, but the work he loved was but just inaugurated. One sowed and another reaped, that both may finally rejoice together. It is always thus. God's faithful ones are so much needed that we never see how we can spare them; but there is a sense in which their work is always finished, and ready to be passed to the hands of those who come after them. We bury the workers, but under God's blessing the work goes on.

The church now numbers about sixty members, ten or more being "non-resident." The Christian Endeavor Society has 15 members, and at its prayer-meeting on Sabbath afternoon it was gratifying to see a large proportion of young men. A flourishing Sabbath-school of about fifty members is under the superintendence of Bert Clark, and there is a Woman's Benevolent Society of ten members, which I am assured is far more efficient than its numbers would indicate.

This church has a neat and substantial house of worship. It was begun in December,

1893, and dedicated in February, 1895. It is of light sandstone, 26 x 44 feet, with basement kitchen, electric lights, and furnace. It does not suffer by comparison with any other church in the city. Its neatness and permanency will be a large factor in the future success of the church.

Pastor Wheeler, who has been peculiarly successful in pioneer work, elsewhere as well as here, is now in the fourth year of his pastorate. He is doing excellent work in the church and in the city. A man of clear head, and of good practical common sense, he builds wisely, whether in stone or in spiritual things.

Although driven with editorial work to-day, I stole an hour, to look at "Alpine plants," gathered from the mountains, most of them at 12,000 feet and more, by one of our brethren, D. M. Andrews. He is a collector and dealer in Colorado wild flowers and seeds; and like Blanche of Devon, in Scott's Lady of the Lake, he seeks his spoils "where scarce is footing for a goat." His herbarium is full of sermons. Think of a willow, complete in form, root, and flower, and all not more than *one inch* in height; of gentians crowned with blossom as blue as a Colorado sky, and less than an inch in height; of other Alpine plants that blossom where the ground freezes every night; plants which send their one long slender root so deep that the summer frost cannot find it; the blossom of which is so hardy that it freezes at night and grows brighter in the short sunshine of the next day. I looked on scores of these and said: "What lessons of living in holiness and temptations; of blossoming with joy in the midst of trials; of living in spiritual things through the Divine Life, anywhere and in all places." He told me of spruce trees whose tops lie in great winrows on the crest of the wind-swept mountains, winds which forbid them to rise more than three or four feet high, but which cannot kill them; and of plants that cannot mature seeds at 13,000 feet, but propagate themselves by newly developed vine-like rootlets which creep along the inhospitable soil, and suck life by root-lips when no seeds could mature or thrive. When flowers can blossom at 14,000 feet above sea-level, Christians ought to smile at the little temptations of the lowlands.

Yes, I suppose this letter is too long, but what can you expect when a man is two thousand miles away; it takes a long letter to reach so far. So I will promise to do better hereafter, unless—I have so many things to write about that I can't help it. Meanwhile, going to-morrow to see some "lone Sabbath-keepers" in Denver, I shall not be unwilling to turn my face toward Nortonville, Milton, and home.

BOULDER, Colo., Nov. 23, 1896.

### TRACT SOCIETY.

Receipts in November, 1896.

Income, Babcock Bequest	\$300 00
D. C. Burdick Bequest, H. P.	200 00
Church, New York City	10 33
Pawcatuck, Westerly, R. I.	60 49
Alfred, N. Y.	10 00
Plainfield, N. J.	50 19
Hartsville, N. Y.	5 00
First Hopkinton, R. I.	40 00
New Market, N. J.	8 75
Adams Centre, N. Y.	35 66
Sabbath-school, Plainfield, N. J.	\$12 51
"    "    "    "    "    "	19 76
"    "    "    "    "    "	26 02
Young People's Committee	2 00
Quarterly Meeting, Otselic, N. Y.	2 00
Yearly Meeting, Marlboro, N. J.	5 00
Mrs. E. A. Fisher, Belmar, N. J.	\$1 00
"    "    "    "    "    "	3 00
Mrs. L. R. Lyon, New York,	5 00
"    "    "    "    "    "	3 00
Mrs. M. M. Hull, Ocala, Fla., Dr. Lewis' work.	5 00
Mrs. Ruth Threlkeld, Memphis, Tenn.	\$2 00
"    "    "    "    "    "	3 00
I. L. Davis, Jackson Centre, O.	2 50
W. D. Burdick, "    "    "	2 50
C. O. Swinney, Smyrna, Del.	1 00
Mrs. Nathan Rogers, Preston, N. Y.	5 00
W. H. H. Coon, Utica, Wis.	15 00
"A Friend," "    "    "	2 00
T. P. Andrews, Farina, Ill.	5 00
L. F. Skaggs, Boaz, Mo.	2 50
James J. Pearce, "    "    "	2 50
Mr. and Mrs. Henry Seidhoff, Rapids, N. Y.	5 00
Mrs. Ida F. Kenyon, Alfred, N. Y., P. P.	2 00
E. & O. E.	\$837 20

J. D. SPICER, Treas.

PLAINFIELD, N. J., Dec. 1, 1896.

## History and Biography.

By W. C. WHITFORD, Milton, Wis.

### HISTORY OF THE SEVENTH-DAY BAPTIST CHURCH OF DAKOTA, WISCONSIN.

BY PROF. HOSEA W. ROOD, WASHBURN, WIS.

(Concluded.)

The following spring, emigration began; a few families at first, then others as fast as they were able to dispose of their homes to the Germans. Others removed to various other localities. Benjamin Crandall, N. B. Prentice, and V. G. Hill remained for several years the only representatives of our people in Dakota. Benjamin Crandall died there, and a few years later his wife moved away. N. B. Prentice accepted a clerkship at Washington, and took his family there. Varnum Hill alone remains at the present time. He and his good wife, the former Amy Ann Greene, attend church now and then at Coloma, driving about twelve miles to do so. When I visited Bro. Hill last, four years ago, he said he was still a member of the Dakota church, and the only one left.

As he and Mrs. Hill sit together talking of by-gone days, how many faces and forms of old neighbors and friends—brothers and sisters in Christ—must throng their memory, some of whom are at rest in the little white village on the hill across the river, others awaiting the resurrection in other resting places of the dead, while a few yet have their habitations among men, and are doing the work God has given them to do.

When I think of Bro. Hill's comfortable home, I am led to ask myself whether it would not have been as well, or even better, had our people remained in their Dakota homes, devoting themselves to the best development of those sandy farms. The Germans who took them have done well on them, and many a fine house now stands in the place of the early cabin homes. At any rate, a persistent desire to move on is not, I fear, very helpful, either materially or spiritually.

I have written the foregoing sketch in accordance with the church record and my own memory. Both are faulty; both have leaves torn out; and both may be a little incorrect with reference to details. Not a few, I presume, will read it who know the story of the Dakota church better than I. They will pardon me, I know, for not writing exactly as they would. I have had some trouble with myself to keep from writing a great deal more than I have done. Many incidents of those days come crowding upon my memory to-day. Viewed in the light of history and experience, some of them were of no little importance in directing the course of events and shaping human character. In that respect the little incidents of to-day are much like them. Any formal history is not half complete. That which remains unwritten is the more important part. In it lie buried from sight the motives that guide men and women in the making of history. It is well if we can read between the lines.

I have some fault to find with the old church record that lies before me. I wish there might have been put down brief notices of the births, the marriages and the deaths among our Dakota folks. I wish it would tell where people went when they moved away from there. I know many of these facts, but they cannot be gotten from the book. There may some day be a demand for them.

I suggest that every church elect a competent historian, one who will put not only his head, but his heart, into the work.

One thing further I must mention before I close. In the records before me I find, now ten dollars, then twenty-five, and at another time a fifty, or a hundred dollars, voted for ministerial labor. But much of the time good men preached to the people in Dakota for no other pay than a hearty vote of thanks. They worked hard on their farms, on the road, or in the store, all the week, and then on the Sabbath gave the best thoughts they had for the spiritual uplifting of the people. They were often more weary on Sabbath night than on Friday. They counted themselves as nothing so that Christ be preached. If Eld. Oscar Babcock, of North Loup, were disposed to do so, he could tell a story of no little self-sacrifice for the upbuilding and maintenance of the church. Surely a crown of glory awaits all God's faithful preachers.

## Home News.

New York.

OTSELIC.—The Quarterly Meeting at the Otselic church, the last Sabbath of October, was one of more than usual interest. The weather was charming, and the attendance good from the near-by churches. On the evening before the Sabbath, Bro. O. S. Mills preached an earnest and practical sermon, and on Sabbath morning, Eld. Swinney spoke from Acts 4:12. In the afternoon, Eld. Mills conducted the Sabbath-school, and made the lesson very impressive and practical.

Bro. Cottrell being sick and Eld. Rogers detained in Scott, Eld. Swinney preached in the evening; and on First-day morning, Eld. Mills spoke to an attentive audience, and the Quarterly Meeting closed with an interesting conference and testimony meeting. L. R. S.

West Virginia.

LOST CREEK AND ROANOKE.—As we become more and more interested in the Lord's work, there is more force in that Scripture which says, "By this shall all men know that ye are my disciples if ye have love one to another," and also that passage which says, "We know that we have passed from death unto life, because we love the brethren." If a man who is of the same faith as we are does not take and read the SABBATH RECORDER, his love for the brethren must be rather weak, or he has some other very unfortunate weakness. I take it that we are interested in the work of the various churches of our denomination, whether they are aided by the Missionary Society or not. We have some very excellent religious papers, but the RECORDER stands first in our interest, and a greater proportion of it is read because it comes from the brethren whom we know, and are bound up within the Lord's work. One year ago the Lost Creek and Roanoke churches called a pastor together. There are three other preaching stations supplied, making the regular number of meetings per month held, ten. Preaching services only nine since the new Christian Endeavor at Roanoke has its session Sabbath afternoon in place of preaching service. Illustrated history lectures have also been given at seven different places, and a neighboring Methodist pastor has called for this history work for two of his churches.

A full-fledged Methodist has eight churches to preach for every month, then he expects to hold a revival in each every year.

At our little Roanoke church a collection of \$7.40 was taken for Tract and Missionary Societies, after the history lecture. The lectures have been given free, and have served to win confidence, make acquaintance, and get better First-day attendance to preaching services. Very likely I have said some time that we have some of the best Christian people in the state. I don't expect to ever take it back. This has been the happiest year of my life, and why should it not be so with a multitude of Christians? Should not growth in grace mean that each year is richer in Christian experience than the preceding? Then there are sufficient reasons for feeling the richer blessing in having so noble a band of Christian workers as we have in the Lost Creek and Roanoke churches. The year's work requires about ninety miles of travel per month. About one-half may be by railroad, and the rest is so arranged that it is not severe, but ordinarily may give vigor of body by the exercise. A trip up into Webster County was a very pleasant occasion. We counted twenty-four Sabbath-keepers there, including some children. There are five families near together with a school-house in their midst. They are mostly Christian people, some belonging to the Salem and Richie churches. My time was rather limited. After delivering one sermon, one lecture, and taking a drink of the Addison salt-sulphur spring (without holding my nose) I came home, having enjoyed my trip very much. I was well kept, and my traveling expenses paid by their generosity and kindness. The hills seem to have flattened out here about Lost Creek during my trip up in Webster County. It seems proper also to mention a drive over into the south end of Doddridge County to the little Conings church, having been invited to their quarterly meeting by Bro. Seager. Preached there three times, held communion and good covenant meeting service, and gave history lecture to a full house, and took collection for Tract and Missionary Societies. I also drove on over to Bro. Seager's place at Berea, and spoke in Otterslide church two nights. I could not give them any better preaching than they have, nor give it as well, but I wanted to see them, and they seemed to want to see me. I could not see them very well without exposing myself, but we had a very pleasant little visit and drove home (45 miles) on that eventful day of election, Nov. 3. Now a little more about Lost Creek. We turned Thanksgiving into children's day, and had good attendance at the union meeting at the church. If any of you want to know what we looked like at the church that day, you can get our picture of the crowd. What we looked like at the parsonage when the surprise came in the afternoon we have no means of showing nor space to tell. We were well supplied with provisions and were well assured of warm friendship and good feeling among our church members and neighbors. Our church has been nearly canvassed for pledges for Tract and Missionary Societies. Our Christian Endeavor Society is planning for a literary program to be given soon. Some of us had the privilege of attending the State Christian Endeavor Convention at Clarksburg. It was an interesting session. The best of the feast was at the last, of course. A lady missionary, Mrs. Leitch, spoke of the missionary work in Ceylon. She says the converts over there take Bible-teaching and practice tithing. What a pity that there are not more such converts in our dear "Land of the free and home of the brave." What a blessing would come if we could all have such entire consecration to the Lord's work. Pray for the success of the Lord's work here in West Virginia.

M. G. S.

NOVEMBER 28, 1896.

# Missions.

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

BRETHREN T. J. Van Horn and J. G. Burdick are laboring now, at this writing, with the Bethel church, Crab Orchard, Ill. The outlook there is promising, and a good work of the Lord is looked for in that church and community. These workers ask for special prayers for the work on this field.

EVANGELIST E. B. Saunders attended the South-Western Association, held at Hammond, La., as a delegate from the North-Western Association. It was arranged for him to hold a series of meetings with the Hammond church, following the close of the Association. The meetings have begun with very favorable prospects, and a precious work of grace is expected. May we all pray for Bro. Saunders, and for the church, and the meetings in Hammond.

EVANGELIST George W. Hills has closed his labors in Adams County, Wis. He organized a church near Adams Centre, Wis., and others are ready to join it. His work in this section was blessed by the Lord. Our people were quickened; our interests revived and re-organized, and the young people organized for active work for the Master. This section of Wisconsin makes an additional and interesting field of labor and responsibility for our General Missionary for Wisconsin, Bro. D. Burdett Coon. The prospects are that we shall lose the labors of Bro. Hills in evangelistic work, as he has been called to become the pastor of the Nortonville church, Kansas.

WE spent Sabbath-day, Nov. 28, with the Shiloh church, N. J., presenting to a large congregation our missionary interests, and especially explaining and emphasizing systematic giving, as the best method of raising funds for the work of the Missionary and Tract Societies. This church uses the weekly envelope system to some extent, but it has not become the method. We hope by the influence of the pastor and the officers of the church it will become a general method. The Shiloh church is one of our oldest, largest, and strongest churches. It numbers over 400 members. Its material resources are large and of the substantial order, it being made up mostly of farmers, and situated in a rich and fertile section. There is a strong missionary spirit in this church, and there is a reason for it, for from this church went their pastor, Solomon Carpenter, and his wife, to found our mission in Shanghai, China; and it is this church that gave their pastor, D. H. Davis, and Dr. Ella F. Swinney to that mission. This church is an active one. The prayer-meetings, and the Business Men's meetings are well attended, and are interesting and spiritual. It has a good many young people. It has large Senior and Junior Endeavor Societies that are active and flourishing, and are great helps to the church and the pastor. It has one of the largest and best Sabbath-schools in the denomination. Its session is held on Sabbath afternoon, and the young and the old come up to it to study the Word of God, and almost fill the house. Would that it might be likewise in all our churches. We could see here the spirit of progress. A beautiful and substantial iron fence, costing about \$800, has been put around their cemetery back of the church, in which now are

resting 1,600 or more bodies of the beloved dead awaiting the resurrection morn, and within a few weeks quite a number have been laid away there. They are now excavating under their church building to make pleasant basement rooms, and to put in a furnace for heating their church. We are glad to see these improvements. A good graded school is sustained in the village. Twenty-seven years have rapidly passed away since wife and I taught in Union Academy then, but now changed to the graded school. In that time death has wrought great changes, yet a goodly number of the fathers and mothers are left. It was a great pleasure to grasp their hands again, and those of old students, yet greatly beloved, and to form the acquaintance of their children and their grandchildren. God bless them all and their pastor.

FROM L. F. SKAGGS.

It is time to make my quarterly report. The first of July I visited the Indian Territory field and spent the month of July doing missionary work. I feel very grateful to Eld. J. A. Millikin who furnished your missionary with conveyance for over one hundred miles, who also accompanied him. I will not make a full report of my visit as I have written an article which has been published in the SABBATH RECORDER. The people seemed to be hungry to hear the gospel preached. There were seven converts at one meeting where we preached, and a number asked for prayer. The little church at Elk was practically dead, and had been for a year; we left them in good working order with Eld. J. O. Quillin as their pastor. This little church expressed itself as very grateful for sending a missionary to labor with them. Two commenced to keep the Sabbath while we were there. Have received three letters asking me to be sure and visit them in November.

In the Providence church, Texas county, Mo., the prospects for building up a strong church have been very discouraging, partly on account of opposition, and in part on account of unfaithfulness of some of the members. I have just returned from a visit there. While there I preached for ten days to small congregations. The little church seemed to be quickened into new life and resolved to live more faithful in the future.

The Corinth church, in Barry county, was organized with five members. There has been only one addition to it. This little church seems to have grow very cold and weak in the grace of faith in which we should excel. One member of this church will move to the Indian Territory in November.

The Delaware church, my home, has but seven resident members, that is my family. We preach here, as a rule, two days in each month. Held a series of meetings here the first of September, lasted nine days. Preached seventeen discourses. A number of Christian people were quickened into new life. I hope the Board can send an evangelist on this field for two or three months, to be here at least as early as November 1.

FROM O. S. MILLS.

Under the blessing of God we have been able to continue the work on this field another quarter.

The work at Lincklaen moves along smoothly. Services are held each Sabbath, except the second of each month, when we are at Preston.

Removals had taken nearly all our children from Sabbath-school. For a time, we had no children's class. But about four months ago I visited several First-day families, whose children attended no Bible-school, and asked that their children form a class in our school. As a result, Mrs. Mills has a fine class of nine children, seven of whom come from homes outside of our society. Most of them have been quite regular in attendance.

At Preston I think the interest deepens. We hope to have a church organized there soon, or perhaps a branch of Lincklaen church. Five members of Lincklaen church attend our services at Preston, and another is to be there next year. They rent farms there.

Sept. 30, I visited Cuyler Hill, as requested. Eld. Swinney has been too busy with other work to preach for them the past year, and but few meetings have been held. Last Sabbath we held a service there in the afternoon. Eleven of them were present, and agreed to resurrect their Sabbath-school, which had been dead a year, or more. They desire us to aid them all we can. We will try to go there after our service at Lincklaen, for a few weeks, while weather and roads will permit.

In conclusion, I would say that our income, from all sources, for a year's work, is scarcely \$250. Hence, unless the Board continues the appropriation, we will be compelled to give up the work. May the Lord guide and bless you in all your deliberations.

LINCKLAEN CENTRE, N. Y.

## TREASURER'S REPORT.

For the Month of November, 1896.

GEO. H. UTTER, Treasurer,

In account with

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Dr.

Balance in Treasury, November 1, 1896. . . . .	\$ 204 20
Church, Grand Junction, Ill. . . . .	3 50
First Seventh-day Baptist Church New York City, . . . . .	11 33
Collected on field, by S. I. Lee, Fouke, Ark. . . . .	6 00
Church, Pawcatuck, Westerly, R. I. . . . .	57 49
L. F. Skaggs, Boaz, Mo.:	
Self and family. . . . .	\$2 50
James J. Pearce. . . . .	2 50
First Seventh-day Baptist Church of Alfred, N. Y., . . . . .	10 00
Church, Cumberland, N. C.:	
General Fund. . . . .	\$3 05
Boys' School, China Mission. . . . .	25
First Seventh-day Baptist Church of Hopkinton, R. I. (Ashaway). . . . .	75 00
Church, Hartsville, N. Y. . . . .	5 00
" Plainfield, N. J. . . . .	50 19
Mrs. Ruth Threlkeld, Memphis, Tenn. . . . .	2 00
Sabbath-school, Plainfield, N. J.:	
General Fund. . . . .	\$13 19
Ministerial Education Fund. . . . .	12 48
Junior Christian Endeavor, Adams Center, N. Y. . . . .	1 00
Church, New Auburn, Minn. . . . .	7 72
Collection at Quarterly Meeting, Otselic, N. Y., (one-half). . . . .	2 00
Mrs. E. R. Maxson, Syracuse, N. Y., Foreign Missions. . . . .	10 00
Collected on field, by J. N. Belton, Attalla, Ala. . . . .	6 94
Church, New Market, N. J. . . . .	8 75
" Adams, N. Y. . . . .	23 06
Junior Christian Endeavor, Ashaway, R. I. . . . .	10 00
Young People's Permanent Committee, J. Dwight Clarke, Treasurer:	
General Fund. . . . .	\$44 75
Evangelistic Work. . . . .	17 22
Home Missions. . . . .	4 16
Dr. Palmberg's Salary. . . . .	56 18
Boys' School, China Mission. . . . .	16 00
Foreign Missions. . . . .	2 95
Dr. Ella F. Swinney, Smyrna, Del. . . . .	141 26
Church, Berlin, Wis. . . . .	10 00
Mary Alice Stillman, Webster, Mass., toward Life Membership. . . . .	4 00
Collection on West Virginia field, by S. H. Babcock, Evangelistic. . . . .	13 00
Y. P. S. C. E., First Alfred (N. Y.) Church, Boys' School, Shanghai. . . . .	8 75
Junior S. C. E., First Alfred (N. Y.) Church, Boys' School, Shanghai. . . . .	52 00
School, Shanghai. . . . .	5 00
Loans. . . . .	1,500 00
	\$2,262 76

Cr.

Second Westerly (Niantic, R. I.) Church, quarter ending September 30, 1896. . . . .	25 00
Susie M. Burdick:	
Balance due on Salary Nov. 21, 1896. to Dec. 31, 1896. . . . .	\$ 34 62
Traveling Expenses, Alfred, N. Y., to Shanghai, China. . . . .	257 00
George H. Utter, printing Report of Board of Managers, etc. . . . .	291 62
J. H. and C. W. Stevens, Hornellsville, N. Y., one-half legal fee for services in the Collins Miller estate matter, for Seventh-day Baptist Missionary Society and American Sabbath Tract Society. . . . .	161 50
Evangelistic Committee, Orders Nos. 47 and 48. . . . .	68 24
Washington National Bank, Loans. . . . .	79 59
Interest. . . . .	1,500 00
Contribution of Plainfield (N. J.) Sabbath-school, deposited in Special Fund for Young Men Preparing for the Ministry. . . . .	30 75
Cash in Treasury, Dec. 1, 1896. . . . .	12 48
	93 58

E. & O. E.

\$2,262 76

GEO. H. UTTER, Treasurer.

## Woman's Work.

By MRS. R. T. ROGERS, Waterville, Maine.

THE time for the departure of our dear sister from the home-land to again take up her chosen work in China, is rapidly drawing near. Already she has said "good-bye" to her own beautiful home and to the dear ones there.

Her life has been reconsecrated to the service of the Master, and prayer has been offered from many hearts for her safe and restful journey. Many of us have come into close sympathy with her in her home and in the churches which have been favored with visits from her. All of us wish her a hearty God-speed in her work.

IS THERE anything more to be said and done by us who are still in our homes surrounded by the comforts of this life, and the joys of companionship with our own loved ones? Is it asking too much of us that we listen to the oft-repeated messages that have come to us: *give regularly, give systematically; study to interest the uninterested ones in the work the Master has given us to do?* Wherever this system of giving is adopted in other denominations there is the unanimous testimony of quickened interest and growing intelligence. Let us cast aside our discouragements, if we have any, and redouble our efforts that it may be said of us: "Your labor is not in vain in the Lord."

### INFLUENCE.

If any little word of mine  
May make a life the brighter,  
If any little song of mine  
May make a heart the lighter,  
God help me speak the little word  
And take my bit of singing,  
And drop it in some lonely vale,  
To set the echoes ringing.

If any little love of mine  
May make a life the sweeter,  
Or any little care of mine  
May make a friend's the fleeter—  
If any little lift of mine may ease  
The burden of another,  
God give me love and care and strength  
To help my toiling brother.

—Mrs. M. P. A. Crozier.

A large tree on the western border of a grove wakened up early one morning, and looking west at the gloomy sky, said, "I don't like to be depressed, I'll make an effort to look the other way," and then she lifted up her head and long branches, and nodded and waved toward the east. A tree near by being aroused felt the influence and began bending and waving, thus making a whistling sound, until all the trees in the grove were soon swaying and singing in a joyous mood.

That same morning a farmer near by, at breakfast, said, "Now, if it is to be a stormy day the men can shell corn under cover; if it clears off I want them to go to the woods with me, and cut and haul two or three loads of winter wood for the poor widow down the road." A few minutes afterward he stepped out upon the porch, to observe the signs of the weather.

"Ah," he said, "the west has long blue lines of clouds indicating wind from a clear quarter, and this grove here is already bending before the western breeze. Yes, we will be able to do our deed of kindness to-day;" and they went to the woods.

The widow down the road had sent off her children to school that morning with the last bit of prepared food for their dinner; had done up all her morning's work; had a busy

day mending the little ones' clothing, and now had turned her thoughts toward preparing a warm supper for them when they returned hungry from school. She had no bread, but plenty of flour; had potatoes, turnips, pumpkins, etc., in the cellar, but they must be cooked, and there was only one more stick in the wood-shed.

She had no money coming in until Wednesday of next week, and even then when she received that, she knew it would be all too meagre for her many needs. In her anxiety she prayed, then rising, turned to her Bible, the leaves opening at the 17th chapter of 1st Kings, giving the account of God's great blessing upon the widow of Zarephath. She read, and the influence of those words caused her to close the book with peace in her soul, and she sang:

In some way or other the Lord will provide;  
It may not be my way,  
It may not be thy way;  
And yet, in His own way,  
The Lord will provide.

She was still singing as she went to get the one stick to begin her fire, when she saw the farmer and his hired man coming into her lane with two loads of wood.

Her pleasure and thanks rather startled the good man, for he was only doing a deed of kindness, yet he learned afterward of the great trial of her faith, and that the loving Father had used him to answer her prayer that day; moreover the influence of that gift not only remained in her heart, but in his also with many resolutions for good deeds in the future.

A worker in God's vineyard tells the following:

"One of the first influences in childhood that turned me to Christ, was our pastor's quiet walk up into the pulpit on the Sabbath, and then sitting there a few minutes before service with such a beautiful, peaceful and happy expression upon his face. I felt he had something in his heart that I had not, and the Holy Spirit impressed this thought upon me until I came to know personally the meaning of Isaiah's words:

"Thou shalt keep him in perfect peace,  
Whose mind is stayed on thee."

Not many of his words remained with me, yet probably he never knew the silent power for good he was exerting; that face and its influence has gone with me through all my life.

E. F. SWINNEY.

### BURDEN BEARERS IN KOREA.

Rev. Eugene Bell writes in *The Missionary*, "There are few things that impress the new arrival in the East more forcibly than the way burdens are carried. Upon landing in Japan, instead of being met by street cars or a conveyance anything like we are accustomed to at home, we soon observe by the way a long line of two-wheeled baby-like carriages, each drawn by a man, who will, even more persistently than our hackmen at a railway station, invite you to take a seat in his jinricksha. Once seated and *en route*, you will be amazed at the speed and durability of the horse-like man who draws you. This is soon followed by a feeling of intense pity, that any human being should do for you the work of a horse. If this feeling is yielded to, and one resolves never again to use a fellow-man as a beast of burden, he will be regarded by these men as so miserly stingy that he would rather walk than part with a few coppers! In Japan your luggage

will be taken from the landing to its destination on a push cart.

But what is your amazement, upon arrival in Korea, to find that the Koreans have apparently not even discovered the advantage of these wheeled vehicles! Here your luggage will be loaded on men, and if your destination be far away, you will often find your best method of travel is in a chair, which is also carried by men. The Korean chair coolie, or load coolie, is so accustomed to this kind of work from his youth, that one is often astounded at the strength exhibited. We brought with us to Korea a box, that actually weighed five hundred pounds. You can imagine our surprise when this was carried by a single man to the hotel, a distance of several hundred yards, up a rather steep hill, from the boat landing. Recently when we moved from our rented house to the mission property, one man carried our medium sized cooking stove a distance of what would be equivalent to several squares at home. A strong wooden frame, called a jeeki, on which the loads are packed, is strapped over the back by means of a straw rope. Stripped to the waist, with the rope blistering their bare shoulders, they trudge along, bent forward under their heavy loads, literally like beasts of burden. One is first amazed at the strength exhibited, and amused at the skill with which these loads are packed on, then so filled with pity that we sigh deeply over the other far weightier load of sin that is carried by every unenlightened heart.

One is often saddened to see a small boy just beginning to carry a jeeki load, when he knows that the little fellow has no other aspiration in life than to be a good burden bearer; but how much more are our hearts saddened to see these bright-faced boys and girls growing up into a life so sure to be burdened and darkened by sin to such an extent that the heaviest jeeki load presents only a faint resemblance. The saddest of all thoughts is that as yet so few know anything of the road to reach it, or the "place where burdens are laid down." No sweetly, solemn thought ever comes to them that they are nearer that place. In fact, many are nearer to-day the place where far heavier burdens are assumed, than ever they have been before.

Will not the readers think, too, of these saddened lives, and come or help to send forth others who will teach them of the one who said, "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart and ye shall find rest to your souls, for my yoke is easy and my burden is light."

S. E. R. B.

SEOUL, Korea, July, 1896.

THERE is something most pathetic about the aged in heathen lands. At best their remaining years must be few. And likewise few must be their opportunities to hear, to believe and be saved. Their memory fails, their vision grows dim, gray hairs and the infirmities of old age are upon them, earthly comforts flee, and they sit desolate and helpless as the shadows of life's evening gather about them. There are thousands of these aged ones in all unevangelized lands who have reached that time of life when they must need the comforts of the gospel. At the present rate of the church's activity, what multitudes of these aged ones must pass away without hope, groping in darkness!—*The Missionary*.



## NEW-CHURCH DARKNESS ON THE SABBATH.

BY W. C. DALAND, D. D.

The second article on "The Sabbath and the Lord's-day," by the Rev. W. E. Mellone,\* has just appeared in the November number of the *New-Church Magazine*, and it is but fitting that a few comments on the same should appear in your columns. The present article consists of two parts; the first an historical account of the Sabbath in Judaism, especially of its perversion and corruption by Rabbinical casuistry, and the second an account of our Lord's attitude toward the Sabbath and of the change of day after our Lord's time. In regard to the first it need only be said that it is essentially a fair statement of the case; in regard to the second a few words may not be out of place. But lest this part of Mr. Mellone's article be misunderstood or misrepresented, I cite it in great part in his own words. After referring to the different occasions on which our Lord rebuked the Pharisaic strictness of Sabbath-observance, he comes to Jesus' claim that the son of man is Lord even of the Sabbath-day. He then says:

The most essential point to be remembered here is that Jesus Christ is the "Lord of the Sabbath." He can not only set aside all the casuistry of the Rabbis, but he can abolish all mere externalism of the law of Moses. Nay, he can abrogate the Sabbath altogether if he will. The vital question here is, Did he do so? On the contrary, he not only acknowledges and approves the Sabbath, but takes it into his service and affirms the blessing there was in it, the usefulness of it.

Then he goes on to speak of the occasion when our Lord uttered the remarkable words in John 5: 17, "My Father worketh even until now, and I work." Upon this he makes a few explanations and then proceeds as follows to the end of his article:

Undoubtedly his [Jesus'] is the sovereignty over the Sabbath and the right of modifying or superseding the rules of its observance. Nevertheless, it is certain that Jesus did not abrogate the law of the Sabbath; nor did he change the day for its observance. Not a word that fell from his lips can be quoted as showing that he contemplated the substitution of Sunday for Saturday as the holy day. He himself went with his disciples to the services in the synagogue on the seventh day. There is evidence that he expected its observance to continue after his death. Matt. 24: 20. All that can be claimed is that Jesus is the Lord of the Sabbath; he declares it to be made for man, for the uses of man; and he sets the service of God and the service of man above Sabbath-keeping, giving no countenance whatever to the notion that one day is, in itself and apart from its uses, hallowed more than another. It is the pious use that hallowed the day.

We pass now to the question of the observation of the Sabbath, and the change of day in the early years of the

\*The Rev. Mr. Mellone says in his letter published in the SABBATH RECORDER that I have misunderstood and consequently have misrepresented him. If so, I am heartily sorry. His letter will show your readers just what he did mean, so I need not more than make due apology for wrongly stating his position. I will simply suggest a re-perusal of my article to show how far I have misrepresented the same. A reading of this together with Mr. Mellone's letter to you will also show whether or not he has misunderstood or misrepresented me. He states in his letter that I adopt the allegorical method of interpretation, and that I, "like every one else in our day," have given up the literal interpretation of Genesis. He says that it seems difficult to reconcile my interpretation with the statement of our Lord in John 5: 17, "My Father worketh even until now and I work." He ventures to think that I would have more wisely employed my pen and your space had I shown how the facts in his article bear upon the right day and the proper observance of the Sabbath in our times. Now I purposely avoided committing myself to any positive interpretation; so I cannot be said to have "adopted" the allegorical method. Mr. Mellone argues against the universality of the ancient Sabbath and contends for the allegorical interpretation, and, even when explained by his letter, his language certainly implies that the Sabbath before the time of Moses was hardly the Sabbath we now observe. My criticism was to point out that even if the Sabbath were not universal, and even if the early weeks were lunar, and even if the week of creation were not a week of days, the first of an unbroken series of weeks like our own, the obligation upon the devoted Christian to observe the Sabbath is just as great as it would be if the contrary of these propositions could be absolutely proven. Mr. Mellone seems to have missed the point of this contention of mine. With regard to our Lord's statement in John 5: 17, surely the divine rest from the work of creation is nevertheless consistent with the maintenance of continuous activity in God's providential care of his creation. There can be no difficulty here. When a man rests from one kind of work, he is not obliged to be idle. God's rest from the special work of creation does not imply inactivity, and Jesus' argument, based upon the fact that God's work—presumably that of a continuous watchcare over his creatures—goes on through our Sabbaths, cannot in the smallest degree conflict with even the most literal understanding of the passage in Genesis. At least it does not seem to me that it can. But enough of this.

Christian church. Our space will not permit us to give all the copious references and data which would be required for a full statement of the case. It must suffice to say that there is conclusive evidence, well-known to all who have taken the trouble to make themselves acquainted with the subject, that for hundreds of years the two days, the Seventh-day Sabbath, and the First-day, or Lord's-day, were observed side by side by very large numbers in the Christian church, if not by all. There was a "Judaizing party" who insisted on circumcision and Jewish Sabbath-observance. It was against these that St. Paul affirmed the rights of the Christian conscience, and declared for the freedom of private judgment (Col. 2: 16; Gal. 4: 10; Rom. 14: 5, 6) with regard to the observance of "days." There is no evidence either in the New Testament, or the writings of the Fathers and historians of the early Christian church, that there was ever any formal and authoritative substitution of Sunday for Saturday as the holy day of rest. The "first day of the week" we know was kept as the joyful day of the Lord's resurrection. It was natural and in perfect accordance with the fitness of things that assemblies for worship should be held on the Lord's-day. It was inevitable that the observance of the Jewish Seventh-day Sabbath should wane as the church was extended more and more in the Gentile world, and as the fanatical Judaizing party among the Christians, who wished to impose on the churches the entire Sabbath law of Moses, was gradually repressed and overcome.

It was not until the time of Constantine that there was any legislation with regard to the observance of Sunday. His laws on the subject, and those of subsequent Christian emperors, were founded partly on the old Roman law which granted exemption from labor on certain high days and holidays. There were always in the old world certain privileges granted to the people on the periodical festival days. But besides this, Constantine was undoubtedly influenced by the Mosaic law. From time to time councils, popes and kings made enactments all tending to sabbatize the day of rest. It is, nevertheless, true that in the two great divisions of the Catholic church, the Eastern and Western, the day has always been liberally interpreted. It is only in the Protestant churches of England, Scotland and Ireland that the attempt has ever been made to transfer to the first day of the week the obligations and burdensome restrictions of the Jewish Sabbath. The Puritans, it is well known, even went beyond the requirements of the Jewish law in the severity of their Sabbatarianism. This provoked reaction, which in our time, as is nearly always the case, threatens to go to the other extreme and secularize the day.

Here it is that the teaching of the new church is of the greatest value. According to its doctrine and practice there is an important distinction to be made between the external and ceremonial part of the fourth commandment and that spiritual and internal sense of which the external institution was but the emblem. The day is hallowed, not by legal enactments and a complicated system of rules which might crush all devotion, but by its uses. It is a period set apart for much-needed physical rest, for man and beast. Rest for all, it ought to be, servants as well as masters, women as much as men. Above all, it is a day for the service of God and the service of man. Thus there are physical, mental and spiritual uses which ought to perpetuate the Day of Rest.

Now there is in all of this very much truth, and truth which not every Sunday-keeping minister would state as clearly as Mr. Mellone has stated it. But with this truth is mixed a deal of error, and the error appears in a manner so unobtrusive that it carries the reader along before he discovers it. In this as in the former article, while Mr. Mellone may hardly be said to have stated anything as a fact which is not true, nevertheless his words convey a false impression. I do not say that this has been artfully done; it was no doubt an unconscious operation of the writer's mind and wholly natural. In all that I may say no impeachment of the honesty of the writer is intended.

In the first paragraph cited, Mr. Mellone affirms the supreme authority of Christ over the Sabbath, even to its abrogation, should he have declared it abrogated. This need not take our time, for the writer as distinctly affirms that Jesus did nothing of the kind.

In the next paragraph he re-affirms the

sovereignty of Jesus over the Sabbath, declaring again that our Lord did not abrogate the law of the Sabbath nor change the day "for its observance." Note the language. It seems innocent enough, but it implies subtly that "the Sabbath" might be "observed" upon different days. That is not stated, but merely suggested. Very frankly Mr. Mellone goes further and says all that the most loyal Sabbath-keeper could say until the last few lines, when he states rather remarkably that Jesus gave "no countenance whatever to the notion that one day is, in itself and apart from its uses, hallowed more than another." What does this mean? If it simply means that all days are alike astronomically and in nature, why need it be said? Of course Jesus never gave countenance to such a notion. "It is the pious use that hallows the day." Certainly, but our writer assumes entirely that we have the liberty to use piously all days alike, and decide what day we may devote to pious uses. He does not state this, but what else does he mean, or how else does he justify his next statements? He has changed a bit in these few lines. *Jesus had the right to abolish or change the Sabbath.* I admit this for the sake of argument, although it involves some theological questions. *Nevertheless he did not do so; not a word fell from his lips to suggest it.* But directly a sneer is written against the "notion" that one day is in itself hallowed. Of course it is not, but what of that? We shall see. Subtly here is introduced the assumption that we may piously observe any day we like.

The next paragraph is also a mixture of truth and error. It looks very fair of the writer to say that "for hundreds of years the two days, the Seventh-day Sabbath, and the First-day, or Lord's-day, were observed side by side by very large numbers in the Christian church, if not by all." But what seems like a candid statement of the case in regard to the Sabbath is also likely to mislead the uninformed reader in regard to the "Lord's-day." One would be apt to think that he means that from the very time of Jesus for several hundred years the two days were observed as equals or rivals. Such was, it is needless to state, by no means the case. Then comes the introduction of the suggestion that the observance of the Sabbath (seventh day) was a "Judaizing" practice. The Sabbath is put together (as too often we have been accustomed to see it) with all the festival days and with the rite of circumcision. The passages in Galatians, Colossians and Romans are brought in to do yeoman service in establishing the right of entire liberty on the part of the Christian as to what day, if any, he may observe. What was first introduced as a bare suggestion, after a positive declaration as to our Lord's own position to the contrary, is here made to rest upon these passages of Paul's epistles, without a consideration of the argument in connection with which they were employed; the observance of the seventh day is declared or assumed to be "Judaizing," and as such is made abhorrent to the easily led reader. Alas! in every age the appeal has been so easily made to prejudice against the Jews!

Mr. Mellone then lapses into truth once more. He tells us that there is no evidence of an authoritative substitution of Sunday for Saturday. Well and good. Then he states that we know that the first day of the week

was observed as the joyful day of the resurrection. To be sure we know this was done, but the writer again conveys the impression that this was done from the very beginning, and the quotation of the expression, "first day of the week" is suggestive of Scripture and confirms the mind of the superficial reader. Then, without stating why, he simply affirms that it was "inevitable" that the observance of the Sabbath should wane. "Inevitable!" Certainly, as it was inevitable that anti-Jewish prejudice should come in, that "false teachers" should arise, that good men should go wrong, that error should captivate the mind, that the nations should do the thing that was politic and easy, rather than that which was right, that the alliance of church and state should fix ecclesiasticism and make a restoration of apostolic simplicity of doctrine and practice well nigh impossible. Of course it was inevitable. But I venture to say that nine out of ten who read Mr. Mellone's article would say he meant that it was inevitable according to God's good will and pleasure. Assumed, not proven. A dangerous assumption.

The remaining portion of the article is fairly accurate as a matter of history. Properly understood, it is a good statement of the case. He well says that only in Protestant Great Britain (and he might have added the United States) was the attempt made to transfer to the first day of the week the obligations of the seventh day. But here he makes a reference to the "burdensome restrictions of the Jewish Sabbath." Does he mean of the Jewish Sabbath according to the rabbinical perversion of that institution, or does he mean to imply that the Jewish Sabbath as ordained of God for that people was a burden? If the former, well and good. If the latter, I would suggest that the Jewish Sabbath was not a burdensome thing, and had no burdensome restrictions. The Old Testament does not so regard it, and surely Jesus does not so regard it. He affirms only the blessedness of it and the joy and benefit that it brings.

Let us rejoice in the Sabbath—Jewish Sabbath, if you like. The Puritan Sunday, or the puritanical observance of the Sabbath by Seventh-day keepers, is like unto the traditions of the rabbinical casuists. We rejoice in the Sabbath, which was made for man, blessed by our Lord, who never hinted that it should be abrogated or altered, who purified it in the minds of his hearers from the dross of rabbinical perversion, no more rightly called "Jewish" perversion than Roman errors could rightly be sneered at as "Christian" superstitions. Let us keep the straight course between the ancient and modern perversions of the Sabbath and the error, not simply of liberty to observe what day may "inevitably" come to be the convenient or aesthetic one to keep, but the error of assuming the authority to do what Christ and his apostles never thought well to do, and which became an established fact in the church just as hundreds of kindred errors were given a place in the ecclesiastical system which we know as such a travesty of the religion of Christ.

I BELIEVE that if we could only see beforehand what it is that our heavenly Father means us to be—the soul beauty and perfection and glory, the glorious and lovely spiritual body that this soul is to dwell in through all eternity—if we could have a glimpse of this, we should not grudge all the trouble and pains he is taking with us now to bring us up to that ideal which is his thought of us.—Annie Keary.

## Young People's Work

By EDWIN SHAW, Milton, Wis.,

### PRESIDENT'S LETTER.

Dear Young People:

I sit at this Thanksgiving time on the north side of a veranda, in the shade, writing. We hold meetings at night with doors and windows open wide; no fires; yet it is becoming decidedly warm in our meetings. Many hands have been raised for prayers. Each night there are new faces, and the interest is steadily growing. The three other churches—First Baptist, Congregationalist and Methodist—have united with us. We have a good, large, strong choir and force of workers. Last night we had a song service, prayer, of twenty minutes, then some half-dozen people, during the next ten minutes before preaching service, told how they found Christ, or how he found them. Our meetings are made up of the greatest variety of people that I have ever seen. They are gathered from the ends of the earth, and yet we find one common interest running through all our lives, *one Saviour*, so can work together for him, and for the unsaved. If you could know how many people, aside from our people, wanted Dr. Lewis to remain here for a few weeks and preach, it would make you believe in his mission, as you may not have done before. Eld. Prentice and wife left us for home yesterday; an anxious crowd watched their train depart. They, I think, looked more pleased than we. We miss him to help in the preaching, and both of them in the meetings. This is an important field for our people. Pray for us.

E. B. SAUNDERS.

### OUR PART OF THE SABBATH REFORM WORK.\*

BY FRANK J. HUBBARD.

Almost the first word spoken, as we settled ourselves comfortably for our trip to Alfred last August was, "How do you feel about Dr. Lewis and Sabbath Reform?" Arriving in Alfred it was everywhere, almost in the very air we breathed; the trees seemed to whisper as we passed—"Sabbath Reform." The people, thoroughly aroused to the importance of this subject before they left home, had received fresh impetus from the stirring address of President Ingham, so that the decision was a foregone conclusion long before the Tract Board met on Sunday.

Young people! do you realize the importance of this step? Do you realize that we are the ones who must take up this work that our fathers are *starting*; that this is but the *beginning* of the end; that we must stand up and defend our beliefs and our Sabbath with time, work, strength and money?

Brothers and sisters, let us face our responsibilities *now*, that we may be ready to assume them when we are called upon. It is no easy matter to turn from play to work and do efficient service at once. Did you ever take up a course of study after long unfamiliarity with text books? Do you remember the almost endless struggle to "get your lessons;" the days and nights of weary "grinding" before you could attain that application that was the magic key to all problems? It seems to me that it is just so in the Christian life; if we are in continual touch with God, the trials and difficulties vanish. They

\*Read by Miss Louise A. Lewis, at the Yearly Meeting of the New York City and New Jersey churches, and requested by the meeting for publication in the SABBATH RECORDER.

may appear very large as we view them from afar, but somehow they are gone before we ever reach them. In this matter of Sabbath Reform, then, shall we not begin very early to familiarize ourselves with all the needs for such work, learning the rudiments that we may understandingly grasp the full text of the matter; serving our apprenticeship with a consecrated view of what it will bring to us.

As I took the train westward at the close of Conference, I sat beside a man, an observer of the first day of the week, who turned to me and said, "My friend, I have followed with considerable interest the plan your people have put forth to send Elder Lewis into the field, and I want to say that, before you can hope to exert any influence in that line, you must show to the world that you are so much better in other ways than the mere observance of the Sabbath that they will understand that you are in very truth sacrificing for conscience sake. I have heard some of your people say that 'though they observed the Sabbath, they did not profess to be better therefore'; but I tell you, you *must* be better than the rest of us. The world expects it of you, and we First-day people look for higher Christian characters in every particular in Seventh-day Baptists, and when we are disappointed we are apt to be quizzical."

Friends, I know by experience that this is so. I have often, in making friends in a new place, stated that I was a Seventh-day Baptist, and have, thereafter, felt that a dozen eyes were noting my every act. They simply wanted to see if such a belief made a person better.

Shall we not help this Sabbath Reform work by so ordering our daily lives that they may be blameless in the sight of God and man, and so impressing the love of the Master on our friends that they *must* turn to the Sabbath of Jehovah?

This world has boarded a mighty express train for no-Sabbathism. Shall we guide it safely over the rails and use its own stupendous force to carry the truth to all time and eternity, or shall we stand idly by and watch the destruction that will come at its own hands? Shall we be Christians or criminals? This opportunity comes to us as one for which we will surely be held accountable, and if we fail now in recognizing our duty, we must be made to suffer.

One of our noted evangelists was once holding a series of revival meetings in a certain city, and noticed for several evenings in succession a man sitting on the front seat with mouth and eyes wide open, and every attitude evincing the most profound interest in the evangelist's words.

The latter became so much interested in this man finally, that he asked the minister who the devout attendant was. The minister was nonplussed at the moment to recall any particularly devout man on the front seats, but after several descriptions, the light of recognition broke over his countenance, and he said, "Oh! He is a bog." "A what?" said the evangelist. "A bog,—a spiritual bog."

Now you know a bog is a low piece of ground into which the surrounding country drains and, having no outlet, the water lies there, becomes stagnant, the vegetable matters decay, and poisonous gases are given off that can breed only disease and death.

This man from his infancy had received the

wealth of a mother's love, the advice and counsel of a devout Christian pastor, and from time to time just such evangelical work as was then going on. All these he drank in greedily and gave back—nothing! Not a word of love for the mother, no thought of help for the church or a needy brother, no thought of spreading further the divine good that he had received so freely.

Young people, has any one had more advantages than we have for the study of this question? Nay, has any other people had one-tenth of the knowledge poured in on them that we have had as Seventh-day Baptists? Are we giving out any more than they are? Are our lives, our words, leading others to the Sabbath, or even to investigate it? Brothers and sisters, are we, as a church, going to be a *bog*? No! A thousand times *no*! Then let us begin *now*; we can live but to-day. *Plan*, if you will, for all eternity, but remember each day as it comes, that *that* is the only one that you can count on for work.

If you were to start out from Marlboro for Philadelphia, there are a dozen roads that you might take, only some of them would lead you round by the way of New York. Sabbath-reform! God's truth! That is our objective point. Let us be careful that we do not take a road that will carry us centuries out of our way. *Now* is the appointed time! Not to-morrow, next year, but *now*.

It is related of General Weyler that he headed an expedition against the Cuban insurgents, got in sight of their tents, and then—went back to Havana again.

Now, if we had such a cause as Gen. Weyler's, I think the best thing we could do would be to *keep* out of sight of the enemy's tents altogether, evacuate.

But, if our cause is right, let us not only begin this crusade, but let us camp round about the enemy. We have passed the defensive stage of our history, and to be of any service to our cause we must take the aggressive—we must carry the war into the enemy's country; and war, friends, means not only generals, it means *men in the ranks*! Men to charge with the bravery of their leaders; men to manage the artillery and men for the rifles; men for the heroic acts, and men for the drudgery; men for large contributions of time and money; men who can give only their word of testimony; men and women (for you mothers and sisters are the mightiest factor in the universe) to stand shoulder to shoulder, pledged to each other and God's eternal Sabbath, remembering that to "whomsoever much is given, of him shall much be required."

I wonder if those of you here who heard President Ingham's opening address at Conference were impressed, as I was, with the earnest consecration of this convert to the Sabbath, and I feel that I could hardly find a more fitting appeal with which to close than by repeating the three qualifications that he considers necessary for our success in this work:

"1. Knowledge of the Scriptures, that we may have a thorough understanding of every position that may be taken by Sunday-observers.

2. Faith in ourselves, our leaders and our cause.

3. Consecration. That is the personal element, the cord that connects us with the Divine and that transmits our strength. It is not what the Board plans and does, but what we *are*. As obstructionists we are criminal, as spectators we are faithless, as consentors we are despicable."

Finally—

Whatsoever you find to do,  
Do it *all* with all your might;  
Never be a *little* true,  
Or a *little* in the right.

## Children's Page.

### THE LAND OF "WHY."

Baby was a good little girl most of the time, but she had one bad habit. By the way, she wasn't a baby at all, for she was five years old, but so every one called her.

This bad habit was often a trouble to her mother.

"Mamma, may I go out and play," said baby one day.

"No, dear, not now," said mamma, as she stitched away on the sewing machine.

"Why?" whined baby.

"Just look out at this storm," answered mamma, and baby glanced out at the hurrying snowflakes blown along.

"I know it, but I want to go. Why can't I?"

"You would take cold," said mamma, patiently.

"But I'll put on my leggins. Say, mamma, can I?"

"Not to-day, darling," said mamma, gently.

"O dear! *Why not?*" and she curled herself in the big rocking-chair for a cry. She was just lifting her head to ask again, when mamma said: "Would you like a story?"

"Oh! yes," and the tangled hair was pushed back, the few tears dried with the back of a dimpled hand, and all was sunshine indoors.

"There was once a little girl—"

"Not *me!*" interrupted baby.

"No, not you," and mamma went on.

"There was once a little girl who always asked why. Some whys are good questions, but little, fretful, whining whys were what this little girl used.

"She said *why* so many times one night that her poor mamma got tired and put her to bed at seven instead of half-past, to help her remember.

"She lay in her crib, looking at the big moon, until it seemed as if there was a golden path right up to the big, bright moon.

"While she lay looking at it, the moon-door opened, and down the path came the moon man walking slowly.

"On he came, right through the window, and sat on the little crib railing.

"He was so bright and funny Winnie wasn't afraid, and so, when he said, 'Would you like to go with me to the *Land of Why?*' she said yes quickly.

"So he took hold of her hand, and they began walking up the moon path.

"Wait till I get my clothes on!" said she, stopping.

"Why," the moon said.

"Cause I shall be cold!

"Why will you be cold?" he asked, as he led her right through the window.

"Cause I'm all barefooted!"

"Why are you barefooted?"

"Cause I was in bed," said Winnie, in a low voice.

"Why were you in bed?"

"O dear! 'Cause I said *Why.*'

"Why did you say why?"

"O, I don't know—won't you take me back?"

"Why do you want to go back?"

"Cause I want my mamma," said Winnie, beginning to cry.

"Why do you want your mamma?"

"Then Winnie stamped her bare foot on

the moon path and said, 'Don't ask me *why* any more!'

"Why?" said the moon man, laughing.

"O dear!" cried Winnie, 'Please don't say *why* any more.'

"Why—don't you want to go to the Land of Why?"

"O No! No! No!" sobbed Winnie.

"Then the kind moon man put both his hands on her shoulders and said, 'If I take you back, will you promise never to whine *why* any more?'

"Yes, I won't never, *never.*'

"Well, then, one, two, three, and away we go!"

"So down the moon path they ran, until they reached Winnie's window and her crib.

"Then the funny moon man went up the shining path.

"Winnie watched him, but long before he got to the moon door she lost sight of him, and though she sat right up and looked she could only see the moon shining and not even the moon path.

"Mamma!" she called. And when her mamma came in she told her all about it and said:

"And I ain't never going to whine *why* any more.'

"That was a nice dream," said her mamma.

"O, was it a dream?" Winnie asked in surprise.

"Yes, it was a dream," said her mamma, 'but I am glad the dream fairies came to help my little girl over a bad habit.'

"But was it just a dream?" said baby.

"And is there truly a moon man?"

"It was just a dream, baby; but let's play there is a moon man and whenever you say 'why' I'll call him."

"All right," said baby.

And it has come to pass that the little, fretful *why* is seldom heard lately. If she starts to say it, mamma goes to the window and looks out, and then they both laugh.

I wonder if the moon man ought to come to any other little girl to take her to the "Land of Why."—*Indian Witness.*

### HALF WAY.

One summer afternoon, when Mrs. R— was very busy, her little daughter Annie was somewhat of a hinderance, so she said to her: "Annie dear, suppose you go to your papa's office and stay with him."

Always promptly obedient, Annie at once went. By and by her equally busy papa said to her: "Annie I think you had better run home to mamma, now."

Annie felt with the unerring instincts of a child, that neither her mamma nor papa wanted her.

Both hurt and perplexed, she settled the difficulty in her own mind by determining upon a half way policy. Accordingly she seated herself quietly just half way between her father's office and the house.

Presently the old grandmother, always on the lookout for the child, spied her sitting there flat on the ground looking listless and disconsolate. Surprised and wondering at so unwonted a proceeding on Annie's part, she called to her: "Annie, child, what in the world are you sitting there for?"

The pent-up feelings of the little heart overflowed as she sobbed, "Well, grandma, mamma didn't want me and sent me to papa, and papa didn't want me and sent me back to mamma, and I thought I had better stay half way between them, so I'm sitting here."—*Mid Continent.*

## THE ST. LOUIS W. C. T. U. CONVENTION.

BY MARY D. TOMLINSON.

The Twenty-third Annual Convention of the Woman's Christian Temperance Union convened in Music Hall, of the Exposition Building, in St. Louis, November 13-18.

When Miss Frances E. Willard, President of the organization, appeared on the platform at 9 A. M., Friday, the four hundred delegates from every state and territory—excepting Alaska—arose as one, and hand-clapping and waving of handkerchiefs prevailed for a time, in a loving welcome to our beloved leader, who responded in well-chosen words. She invited all of the original crusaders to come to the platform. Then followed the reading of the crusade Psalm, one verse being read by the original fifty crusaders, the responses being made by the delegates in the hall. Miss Willard gave an eloquent extempore speech, as her time, in which she expected to prepare her Annual Address, was devoted to the Armenians in Marseilles, in caring for their necessities and arranging to have them sent to some of our State Presidents, who would endeavor to secure homes for them. The formal address, with its many valuable suggestions, will be ready for publication early in December.

At the close of the address, fifty young ladies from Forest Park University filed on the stage, each with a cluster of large white chrysanthemums. They surrounded Miss Willard, and Miss Miles made a congratulatory address in which she said, "May you live to see with your own eyes the success of your great cause." The flowers were then presented to Miss Willard (by each one of the young ladies), who placed each cluster upon the table, and were then placed in jardinières in front of the stage. Miss Willard said: "When you are twenty-one, every one of these white flowers will turn out for you a pure white ballot." A letter from Lady Henry Somerset was read expressing her hearty sympathy with the spirit of the work coming before the Convention, and expressing her wish to be present at the World W. C. T. U. Convention in Toronto, next October, and to meet with us at our Annual, providing it was held in a city near the border line.

The report of the Corresponding Secretary, Mrs. Katherine Lente Stevenson, showed that during the year, 1,175 new Unions had been organized, and a membership of 15,888 gained. New Jersey was the banner state, having gained 1,115 members. The National Superintendents' reports were received with enthusiasm. In the report on legislation and enforcement of laws, Mrs. M. B. Ellis, of New Jersey, told of a woman in Sherman County, Oregon, who drove forty-five miles in one day, to defeat a high license bill, and succeeded. She said the petition asking for prohibition, which was presented to each of the national political Conventions this year, was signed by four officers of every State or Territorial W. C. T. U., except Alaska. Her address was completed by singing "America." We were warmly welcomed Friday evening by the Mayor of the city; the Rev. C. S. Sargent, President of the Evangelical Alliance; by the President of the Exposition and Music Hall Association; Mrs. O. R. Lake, President of the Catholic Women's Temperance Union, who pledged the support of the total abstinence women of the Catholic

church; Mrs. F. H. Ingalls, President of the St. Louis W. C. T. U.; and Mrs. C. C. Huffman, President of the Missouri W. C. T. U. Miss Willard responded as soon as silence prevailed; for both delegates and visitors arose and gave the Chautauqua salute and loudly cheered when she stepped forward. The demonstration was renewed as she was about speaking. She expressed her pleasure at the presence of the Mayor, who had spoken for temperance, and made a pathetic appeal to mothers and fathers to throw a protection around their sons against the temptations that they must meet. The President of the New Jersey W. C. T. U. presented Miss Willard and Anna Gordon, her faithful secretary, a life membership certificate, each representing \$25. Mrs. Mary H. Hunt, of Boston, Superintendent of Scientific Temperance Instruction in Schools, was elected fraternal delegate to the International Congress on the alcohol question, to be held during the coming year, at Brussels, Belgium; as well as to the next Convention of the Catholic Total Abstinence Association. Hereafter, March 20, which is the birthday of Neal Dow, will be observed by the W. C. T. U. as National Prohibition Rallying Day. He is now 93 years old, and is the one who, above all others, secured the passage of the Maine prohibition law and its enforcement.

The Loyal Temperance Legion had one evening. The National Superintendent, Mrs. Helen G. Rice, presided. There was a chorus of 1,000 voices. The children (coming from the various Sunday-schools) were seated upon the stage, and presented a beautiful picture. Sixty children gave the L. T. L. exercise, consisting of the National Salute, the National Rallying Cry, "Saloons, Saloons, Saloons Must Go;" and a song, "The Temperance Train." The most wonderful feature of the evening was the singing of "The Holy City," by a beautiful boy only seven years old. He was recalled three times by the audience, responding the last time by walking demurely out on the stage, and making a dignified bow.

The Convention ended Wednesday evening, in a demonstration that showed conclusively the great interest taken in the meeting by the St. Louis people; for every seat in that great hall was filled at 7.45 o'clock, when the grand march of the entire delegation began. We were led by our chieftan, Miss Willard, who bore the temperance banner of white silk, dotted with golden stars. Following her, came Mrs. S. M. Stevens, of Maine, the National Vice-President, bearing the Armenian flag. They were followed in turn by Miss Agnes Slack, of England, bearing Old Glory, and Anna Gordon, with the Union Jack. The various state delegations had banners bearing different devices; but New Jersey, with her twenty-one white silk flags, upon which were inscribed the words: "New Jersey shall be redeemed," probably voiced the universal sentiment. The next feature of the evening was a department parade, led by the National Superintendents. This was intended to illustrate to the eye the work done by the different departments. The participants were nearly all young women or children, dressed in costume, bearing a placard upon which was the name of the department. After they reached the stage they severally marched to the front, with the Superintendent, where the signifi-

cance of their costumes was explained by Miss Eva Shonts, of Chicago, in a bright and appropriate manner. Each state delegation then went forward and sang their state song. These were all sung to old familiar tunes. "Maryland, My Maryland," was sung by the Maryland delegation, while the Florida women sang their words to "The Suwannee River." Kentucky was loyal to "My Old Kentucky Home." The Missouri delegation came last, and were heartily applauded, and at the conclusion gave the words: "Missouri, Missouri, staunch and true; Missouri, Missouri, W. C. T. U."

When the songs were concluded, Miss Willard announced that the work of the Convention was ended, and, on motion, we were adjourned. The delegation joined hands and sang, "God be with you till we meet again." The Aaronic benediction was pronounced by the delegates and audience, and the benediction pronounced by Miss Agnes Slack, World's Corresponding Secretary, W. C. T. U. Time forbids a general review, but we trust that those who read may become as interested in our cause as did the women of St. Louis who were anxious to belong, and many signified their willingness to give up wine drinking, and become actively engaged in the work of saving others. For this let us work, for this let us pray.

## CONFERENCE MINUTES.

The Minutes have been shipped in bulk to the following points, and from these points will be forwarded by express to the several churches. All charges have been paid so far as they could be from this office, and those to whom they are sent, and who are requested to forward, will prepay expressage, and report bill to this office, when they will be reimbursed.

Where packages are received by the churches, and all charges have not been prepaid, such charges will be paid by this office on receipt of bill.

First Hopkinton, Waterford, Second Hopkinton, Rockville, First Westerly, Pawcatuck, Woodville, Greenmanville, Second Westerly; to I. B. Crandall, Westerly, R. I.

Shiloh and Marlboro, N. J.; to I. L. Cottrel, Shiloh, N. J.

Salem, Lost Creek, Middle Island, Ritchie, Greenbriar, Roanoke, Salemville; to P. F. Randolph, Salem, W. Va.

First Brookfield, Second Brookfield, First Verona, Second Verona, West Edmeston; to J. A. Platts, Leonardsville, N. Y.

DeRuyter, Scott, Otselic, Lincklaen; to L. R. Swinney, DeRuyter, N. Y.

Adams and Watson; to A. B. Prentice, Adams Center, N. Y.

First Alfred, Second Alfred, Independence, Hartsville, Hornellsville, Andover; to V. A. Baggs, Alfred, N. Y.

Scio and Wellsville; to H. L. Jones, Wellsville, N. Y.

Friendship, Shingle House, Richburg, First Genesee, First Hebron, Portville, West Genesee, Hebron Center; to S. S. Powell, Little Genesee, N. Y.

Milton, Albion, Walworth, Utica, Berlin, Rock River, Milton Junction, Coloma, Talent, Boulder, Colony Heights, Pleasant Grove, Chicago; to L. T. Rogers, Milton Junction, Wis.

Southampton, Farina, Stone Fort, Bethel, Villa Ridge, Dodge Centre, Trenton, New Auburn, Isanti; to J. G. Spicer, West Hallock, Ill.

Welton, Carlton, Grand Junction; to O. W. Babcock, Welton, Iowa.

Nortonville and North Loup; to Jesse Maris, Nortonville, Kansas.

# Sabbath School.

## INTERNATIONAL LESSONS, 1896.

FOURTH QUARTER.

Oct. 3.	Solomon Anointed King.....	1 Kings 1:28-39
Oct. 10.	Solomon's Wise Choice.....	1 Kings 3:5-15
Oct. 17.	Solomon's Wealth and Wisdom.....	1 Kings 4:25-34
Oct. 24.	Proverbs of Solomon.....	Prov. 1:1-19
Oct. 31.	Building the Temple.....	1 Kings 5:1-12
Nov. 7.	The Temple Dedicated.....	1 Kings 8:54-63
Nov. 14.	God's Blessing upon Solomon.....	1 Kings 9:1-9
Nov. 21.	Reward of Obedience.....	Prov. 3:1-17
Nov. 28.	The Fame of Solomon.....	1 Kings 10:1-10
Dec. 5.	Solomon's Sin.....	1 Kings 11:4-13
Dec. 12.	Caution Against Intemperance.....	Prov. 23:15-25
Dec. 19.	The Birth of Christ.....	Matt. 2:1-12
Dec. 26.	Review.....	

### LESSON XII.—THE BIRTH OF CHRIST.

For Sabbath-day, Dec. 19, 1896.

LESSON TEXT.—Matt. 2:1-12.

GOLDEN TEXT.—And the angel said unto them, fear not; for behold, I bring you good tidings of great Joy, which shall be to all people.

#### INTRODUCTION.

The old, old story of the birth of Christ cannot lose its freshness to the Christian heart, by being "like childhood's simple rhymes, said o'er a thousand times." With little exception, each returning Christmas it has been told in the International Lessons for twenty-five years. In telling it again, we should seek to avoid and correct two errors: First that the birth of Christ took place on the 25th of December, and that there is any sacredness about that day. McClintock and Strong's Cyclopedia says: The observance of Christmas is not of divine appointment, or of the New Testament origin. The day of Christ's birth cannot be determined from the New Testament, nor from any other source. Chamber's Encyclopedia says: It is almost certain that the 25th of December cannot be the nativity of the Saviour. The festival was sometimes held in April or May, but finally it was adopted as an institution of the church, engrafting Christianity as then corrupted into the heathen festival of the winter solstice, just as Sunday united the state religions of corrupted Christianity with the heathen worship of Baal, the sun-god, upon Sunday. The Christmas festival is less dangerous than the Sunday error, as it does not seek to change the commandments of God, but simply accepts church authority, which is all right so far as it teaches no error, and is in strict conformity to the Word of God. Rightly instructed we may join in the social festivities of Christmas, freed from error, just as we would join in the memorial services of May 30.

Second, the mendicant spirit. In all the hosts alluded to in that joyful story, we are not told of one soul begging. Our Lord's gift to earth and the wise men's gifts to him were all of a different spirit, while the influences of our modern Christmas festivals are all to teach the child to expect some gift, instead of being in the Christian spirit of bringing needed gifts to others. The salutation, "Christmas gift," is understood to be an imperative demand for a present from the one caught tardy in the greeting. It is an anti-Christian spirit.

#### NOTES, EXPLANATORY AND PRACTICAL.

##### I. The Messiah Sought. By Wise Seekers. 1, 2.

1. *Now when.* Not the exact time, but after the event was born. Matthew does not give details of his birth, but brings Joseph to the foreground; Luke tells of Mary. Each gives facts suited to his purpose. The differences are evidences of truthfulness. *Herod*, the king of Judaea. *Wise man*, philosophers, sages and priest. *From the East*, probably Persia and Arabia. These received divine communication. v. 12. There were among the heathen those who longed after knowledge of the true God. Zoroaster declared that a virgin should conceive, and as soon as the child was born, a star should appear to the Persians first. "Follow it," he said, "adore the child, offering your gifts with all sincerity." *To Jerusalem.* The royal city, the place to look for a king, who would not be supposed to be born in an ignoble village. With all sincerity the men came, asking *where is he that is born king of the Jews*, not to be a usurper like Herod, but a "born king." The Jews scattered throughout the world, were expecting such a king. *We have seen his star.* A luminous star-shaped orb divinely revealed and moved to guide them. Jesus adapted himself to the fisherman by a draft of fishes; to the sick, by curing them; to all hearers, by parables of ordinary life. So he drew the astronomers by a star. *Come to worship him*, to do homage as to a king, with true devotions as to one divinely pointed out. These were wise seekers, and they are wise who earnestly seek their Saviour.

##### II. Sought by Troubled Seekers. 3, 4; 7, 8.

3. *He was troubled.* He had obtained the kingdom by great crimes, by shedding much blood. He was old, feeble and he knew his subjects hated him. He felt there

were reasons for being troubled. *And all Jerusalem with him.* All those in power and in sympathy with him. The coming of Christ is always a source of trouble to the wicked; to them it means turning the world upside down, their idols destroyed, their hopes overthrown. Troubled by that over which wise men rejoice. "Here is a test of character—whether we rejoice or are troubled over the coming of Christ and his kingdom." Herod had no hope in that kingdom." There are Herods in every revival, every reform.

4. *Gathered all the chief priests.* The heads of the twenty-four courses into which David had divided the sons of Aaron. 1 Chron. 24:4; Luke 1:5. *Scribes*, interpreters of the law and the tradition of the elders. He assembled the Sanhedrim of seventy-two members, of which the high priest was president, a learned and influential body. *Demanded of them*, inquired. R. V. Of course they would know. Mal. 2:7. *Where Christ, the Christ, the Messiah, should be born.* Herod had no doubt that the Christ had come; the question is, Where? He sets himself to thwart the divine plan. He will fail in that; all will.

##### III. Formal Seekers. 5, 6.

5. *And they said.* Apparently without hesitation as a matter well understood from the Scriptures. *Bethlehem of Judea*, distinguished from a town of the same name in Galilee. It is written by the prophet Micah (v. 2), quoted freely from the Greek version then in use. This prophecy brings to a point a whole series of prophecies, making it plain that this king of the Jews was of the royal line of David. Formal seekers can point others to Christ, but will not accept him themselves. The very body which subsequently condemns Jesus as an impostor, here officially testifies that his birth fulfills the prophecy. 6. *Bethlehem in the land of Judaea.* R. V. Bethlehem, land of Judah, as we say, Plainfield, N. J. *Princes.* In Micah the word is "thousands," smaller divisions of the tribes, each having its Prince.

The Troubled Seekers. 7, 8. *Privily called*, lest his purpose be known and defeated.

8. *The young child.* Herod could not say king; he was too proud for that. *I may come and worship him.* "A diplomatic lie," the very depth of villiany under show of piety, the basest hypocrisy. Such appeals to religious sentiment are very common with politicians, pettifoggers, religious beggars, tramps. Such are the resorts of troubled seekers.

##### II. Messiah Found of the Wise. 9, 10.

9. *Lo the star.* A surprise to them. They had seen it in the east, and now after many months and miles of toil it reappears, till it came and stood. When he ceased to move onward they knew that they were at their journey's end; they knew that they should see the new born king. 10. *And they rejoiced with exceeding great joy.* It was a natural outburst of joy after long pent-up anxiety. That which brings trouble to the evil brings joy to the good.

##### III. Messiah Worshiped by the Wise. 11, 12.

11. *House.* Not a manger now, the crowds had left, there was room for the mother and babe in the "house," they tarried in Bethlehem until the forty days were fulfilled and the child could be taken to the temple at Jerusalem. Luke 2:22. This was done while Herod was awaiting the return of the wise men. *Fell down.* An Oriental custom of homage and worship still practiced in the east. *Worshiped*, not a civil worship to a petty king but lofty spiritual homage, and it was paid to him, not Mary. She was not an object of worship to the wise men. *Opened their treasures.* As a part of their worship. They had prepared their gifts for the king they worshiped; they brought them with great care, they were precious, costly gifts, they were abundant gifts—treasures, they presented them with great joy, they were presented to him as king of the Jews.

*Frankincense.* A fragrant gum used in sacrifices much valued for its sweet odor when burned; one of the most valued products of the East. *Myrrh*, a fragrant gum used in ointments and in embalming the dead. Some one has found symbolic meaning in these three gifts, to a king, the gold; to one who is to die, the Myrrh; to God, the frankincense. 12. *Warned of God.* It seems probable that after their homage on the evening of their arrival, they retired possibly to the "inn" of Bethlehem and were in their sleep warned not to return to Jerusalem the following day, but to make their way to the fords on the Jordan and escape the tyrants jealous pursuit. We should bring to Jesus ourselves, our most precious treasures, our gold and whatever may be needful to his service.

The Christmas Spirit. If Christians celebrate the birth of Christ it is a time of great joy and good-will to all; a time of pure delight when the spirit of him prevails who said, "It is more blessed to give than to receive."

Everything opposed to that is out of place there. The pleasure of receiving may be great, but the pleasure of giving is more blessed. Let us see that our Christmas joys are Christian joys; teach our children the blessedness of giving rather than of receiving, then there will be no disappointed expectations, no grief that nothing, or so little, is received. Teach the children that Christmas is a time to rejoice in others' happiness. It was that which made the angels sing—unselfish joy.

#### THE THRONE OF WOMAN.

The well-being of society rests on our homes, and what are their foundation stones but woman's care and devotion? A good mother is worth an army of acquaintances, and a true-hearted, noble-minded sister is more precious than the "dear five hundred friends." The love we experience for domestic blessings increases faith in an infinite goodness, and is a foretaste of a better world to come.

Our homes, as one observes, are the support of the government and the church, and all the associations and organizations that give blessings and vitality to social existence are herein originated and fostered.

Those who have played around the same doorstep, basked in the same mother's smile, in whose veins the same blood flows, are bound by a sacred tie that can never be broken. Distance may separate, quarrels may occur, but those who have a capacity to love anything must have at times a bubbling up of fond recollections and a yearning after the joys of by-gone days. Every woman has a mission on earth. Be she of high or low degree—in single blessedness or double—she is recreant to her duty if she sits with folded hands and empty head and heart, and frowns on all claims on her benevolence or efforts for the welfare of others. There is "Something to do" for every one—a household to put in order, a child to attend to, some parent to care for, some class of unfortunate, degraded, or homeless humanity to befriend. "To whom much is given, of them much shall be required." That soul is poor, indeed, that leaves the world without having exerted influence that will be felt for good after she has passed away.

There is little beauty in the lives of those women who are drawn into the gay circles of fashionable life, whose arena is public display, whose nursery is their prison. At home does woman appear in her true glory; in the inner sanctuary of home life she can be most like those who walk above "in soft, white light" and follow the Lamb whithersoever he goeth.—*Leader.*

#### CLEAN MINDS.

Clean minds are necessary for clean hearts. Indecent and sensational literature are sure poisons for the mind. The popular novel of the day contains many germs that will breed contagion and death. The impure thoughts are the symptoms of contagion, and soon bring forth the unholy acts which are the evidences of approaching death. The mind fed on the light sensation of the novel cannot flourish on the plain and substantial truth of the Bible. The brain stored with the irreverent or obscene story of the office, work-room, or club, cannot retain the simple but saving tale of the cross. The mind filled with the stock reports or scandals of the Sunday paper, cannot aid in the purification or protection of the heart by thoughts concerning God during the morning hour of worship. The mind buried in the thoughts of Satan cannot contemplate the purity of Christ.—*Christian Intelligencer.*

## Popular Science.

BY H. H. BAKER.

### India Rubber.

This gum is exuded from the caoutchouc (ko'-chuk) tree, and was first discovered in a British province in India. It was manufactured into little blocks, and used for rubbing out pencil marks from paper, hence the name, "India Rubber." I can well remember its first appearance in that form, and used only for that purpose. But very little use was made of the gum for many years. In 1834, Mr. Charles Goodyear, of New Haven, Conn., commenced experimenting, and continued for ten years, in which he reduced himself and family to poverty. He had discovered that by cooking the gum with sulphur, in certain proportions, a new substance was formed, entirely unlike any other known, for which he obtained a patent in 1844. At once there were found new uses to which this new substance could be applied, and they have been continuously developing up to the present time. Mr. Goodyear died in New York, July 1, 1860.

There has not been found, as yet, a substitute for India Rubber. It was thought at one time that gutta percha could be made to answer the same purpose, and its manufacture was started some thirty-five years ago, but it soon proved a failure, as it had not the elasticity of rubber. India Rubber, I believe, is the only compound where two kingdoms have been united—the vegetable and the mineral,—and science, as yet, fails to impart to it any but its natural color. It is remarkable for its resistance to the action of the strongest acids, even to nitrate of silver, which will devour almost every thing, yet it yields readily to destruction by fire. Various substances are used to adulterate, among which are white lead, zinc, litharge, and chalk.

For some time past, celluloid has taken the place of rubber for very many articles, but now aluminum is steadily coming to the front to supplant both, still the consumption of rubber is steadily increasing enormously. Forty years ago five tons of the gum would have been considered a good stock in market for three years, but now we are told that the consumption is nearly 70,000 tons annually. Formerly the importations were chiefly from the British provinces in India, but latterly from various tropical and sub-tropical countries. At the present time about two-thirds comes from Brazil. It is generally gathered and brought to market by savages. It is now said to be found in paying quantities in Florida.

### Explorations in the Air.

For some time past the atmosphere has been explored, to great heights. At Blue Hill Observatory, near Boston, Mass., it has been carried on by the use of kites, carrying self-registering instruments inclosed in aluminum cases. The observatory stands 640 feet above sea level, and a year ago last summer the kites reached a height of 2,500 feet. On the 8th of October last they broke all kite-flying records, by reaching the enormous height of 9,385 feet above sea level, making nearly two miles. This altitude was determined by a theodolite, and by the angle and length of the kite line, which was over three miles. To accomplish this, nine kites were employed; seven of the Eddy, or tailless pattern, and two of the Hargrave, or box pattern. The

lifting force of these, on the start, was about 50 pounds, which continued to increase until the highest point was reached, when the pull on the wire reached 95 pounds. The temperature at the start was 46° F., but fell to 20° at an altitude of 8,750 feet. The time occupied was about twelve hours, the kites remaining over a mile high for over three hours.

These experiments appear to throw some light on sudden changes from heat to cold. Heated air, when hurried away to fill some vacuum, allows the upper stratum of cold air to descend, and a rapid change takes place. This is further illustrated by frozen drops of rain descending, called hail, specimens of which, quite copiously descended herein Plainfield one day last season, being so large and heavy, and falling with such force as to break large quantities of glass in sky-lights and conservatories. The atmosphere up there, where those hail balls were manufactured, must have been refreshingly refrigerating on that hot day.

### DR. HILPRECHT AND BABYLONIAN RESEARCH.

When we first become personally interested in any subject, we are either surprised that everybody else is not also interested in it, or we are surprised to find that the subject is not as new to others as to ourselves. A new convert to total abstinence, or to universal suffrage, or to the prevention of cruelty to animals, is likely to wonder that anybody else can count any other subject worthy of special attention in comparison with this cause. A man who is suffering from a broken great toe in consequence of slipping down his cellar stairs in the darkness finds out, to his surprise, that more of his neighbors than he dreamed of have had the same accident happen to them, with the same result, either recently or long ago. Here is a correspondent from Indiana who has just learned indirectly of an important work done by one of the editors of *The Sunday School Times*, and wonders why *The Sunday School Times* seems to know nothing about it. He says:

Although I have been a subscriber and constant reader of *The Sunday School Times* for more than twenty years, I have never troubled you with a question but once, and that more than ten years ago, so that I don't feel so backward in approaching you as I otherwise might. Lately, in fact in a Sunday issue of *The New York Journal*, there appeared a most wonderful article captioned "The Remains of the Assyrian City Nippur, Built 3,000 Years before Adam and Eve were Created. Prehistoric Nippur, 7,000 B. C. By Professor H. V. Hilprecht (Archæologist) of the University of Pennsylvania. From Discoveries of the Exploration Party Sent out by that University." So important a discovery, made by so excellent an institution, and not mentioned by the worthy editor of *The Sunday School Times*, seems to me strange indeed.

Dr. Herman V. Hilprecht came to this country in 1886, for the express purpose of being on the editorial force of the *Sunday School Times*. He has continued in that position to the present time, although he is now also Professor of Assyriology in the University of Pennsylvania. For the past eight years he has been connected with the Babylonian Exploration Expedition of the University of Pennsylvania, of the executive committee of which the Editor-in-Chief of the *Sunday School Times* is also a member. He was on the first expedition to Nippur, or Nuffar, in 1888, and he has repeatedly been to Constantinople in connection with this work since that time, while responsible for all the deciphering of the inscriptions discovered

at Nuffar. Dr. Hilprecht's work has been again and again reported in the columns of the *Sunday School Times*. Full articles by him on this subject were given here in the summer of 1895, and those articles, with others, are published in book form, under the title of "Recent Research in Bible Lands." And now our correspondent has seen something on the subject in a New York Sunday newspaper, and wonders why the *Sunday School Times* is silent on the subject. It does look queer,—doesn't it?—*Sunday School Times*.

NOVEMBER 28.

### Special Notices.

REV. A. W. COON having changed his residence from Alfred, N. Y., desires his correspondents to address him at Lincklaen Centre, N. Y.

ALL persons contributing funds for the Mizpah Mission, New York, will please send the same to the Treasurer, Mrs. Emma Kenyon, 340 West 56th Street.

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

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

ALFRED WILLIAMS, Church Clerk.

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

M. B. KELLY, Pastor.

THE Mill Yard Seventh-day Baptist church holds regular Sabbath services in the Welsh Baptist chapel, Eldon St., London, E. C., a few steps from the Broad St. Station. Services at 3 o'clock in the afternoon. Pastor, the Rev. William C. Daland; address, 1, Maryland Road, Wood Green, London, N., England. Sabbath-keepers and others visiting London will be cordially welcomed.

THE Seventh-day Baptist church of New York City holds services each Sabbath at 10.30 A. M., in the Boys' Room of the Y. M. C. A. building, Twenty-third Street, near Fourth Avenue. Visiting Sabbath-keepers in the city are cordially invited to attend the services. Pastor's address, 987 Lexington Avenue.

CLAYTON A. BURDICK, Pastor.

THE next Quarterly Meeting of the Hebron, Hebron Centre, Shingle House and Portville churches will convene with the Portville church, services commencing with a prayer and conference meeting at seven o'clock, Sixth-day evening, Dec. 11, 1896. Sabbath morning, at 10.30 A. M., sermon by W. L. Burdick, followed by the Lord's Supper.

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

G. P. KENYON.

THE Semi-Annual Meeting of the Berlin, Marquette, and Coloma churches will be held with the Berlin church, commencing Sixth-day evening before the second Sabbath in December, 1896. Rev. L. A. Platts, of Milton, Wis., is expected to be present and preach the Introductory Sermon. Meetings will continue over Sabbath and First-day. Essayists, Mrs. D. B. Coon, Dr. Crumb and E. D. Richmond.

MRS. E. D. RICHMOND, Church Clerk.

### How's This.

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure. F. J. CHENEY & CO., Props., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligation made by his firm.

WEST & TRUAX, Wholesale Druggists, Toledo, O. WARDING, KINNAN & MARVIN, Wholesale Druggists, Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price 75c per bottle. Sold by all Druggists. Testimonials free.

Hall's family Pills are the best.

MARRIAGES.

BONHAM-RANDOLPH.—At Shiloh, N. J., Nov. 26, 1896, by Rev. I. L. Cottrell, assisted by Rev. O. U. Whitford, Deacon George Bonham and Mrs. Phebe S. Randolph, both of Shiloh.

TRACY-HULL.—In Berlin, N. Y., Nov. 18, 1896, at the residence of the bride's father, by Rev. George Seeley, Mr. Howard Tracy and Miss Rena Blanche, daughter of Mr. Darwin A. Hull.

CRANDALL-COOK.—On Nov. 15, 1896, in West Edmeston, N. Y., by Eld. M. Harry, Marcus Irving Crandall and Frances Helena Cook, both of Brookfield, N. Y.

SKINNER-COLEGROVE.—In Alfred, N. Y., October 21, 1896, by Rev. B. C. Davis, Mr. Porter C. Skinner, of Stacy's Basin, N. Y., and Miss Grace K. Colegrove, of Alfred Station, N. Y.

SPICER-BURDICK.—At the home of the bride's parents, Mr. and Mrs. J. R. Burdick, Alfred, N. Y., December 1, 1896, by Rev. B. C. Davis, Mr. Clarence W. Spicer, of Edelstein, Ill., and Miss Anna O. Burdick.

DEATHS.

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.

STILLMAN.—Maxson Stillman, at his home in Alfred, N. Y., November 20, 1896, of old age, in the ninety-eighth year of his age. A more extended notice next week. B. C. D.

SWINNEY.—At Shiloh, N. J., Nov. 19, 1896, Mrs. Phebe Ann Swinney, aged 92 years, 10 months, and 14 days.

Sister Swinney was the daughter of Jacob and Margaret Randolph. She married John Swinney May 7, 1840, who died May 2, 1843. Aunt Ann, as she was generally called, has lived in the house in which she died about 56 years. She was baptized in 1823 and united with the Seventh-day Baptist church of Shiloh, of which she was a member 73 years, loved and respected. She interested herself in missions, and other denominational work, as a loyal disciple of Jesus Christ. She helped to bring up many that were needing a home, and like one of old, "This woman was full of good works, and alms deeds which she did." I. L. C.

HULL.—In Farina, Ill., Nov. 13, 1896, at the home of her nephew, D. P. Crandall, of Paralysis following Lagrippe, Julia Ann Crandall Hull, aged 76 years, 1 month, and 19 days.

Sister Hull was the oldest of four children born to Cary and Betsy Crandall, in Alfred, N. Y. She with her father's family moved to Fulton County, Ill., in 1837, where she was married in 1843 to Abram Hull. In 1866 she with her father's family came to Farina, Ill., in order to enjoy better Sabbath privileges, where she united with the Farina Seventh-day Baptist church, of which she was a member at the time of her death. She was attended in her last sickness by her son, Dr. Henry Hull, of Ravenna, Mich., who with her brother, Albert Charles, (the only remaining member of her father's family) are left to mourn her loss. The funeral services were held at the Seventh-day Baptist church, Sabbath morning, at 11 o'clock, conducted by the pastor, Rev. J. L. Huffman, assisted by Rev. C. A. Burdick. J. L. H.

Feed Them Properly

and carefully; reduce the painfully large percentage of infant mortality. Take no chances and make no experiments in this very important matter. The Gall Borden Eagle Brand Condensed Milk has saved thousands of little lives.

Advertisement for K C WHOLE WHEAT FLOUR, featuring a logo with a mill and text: 'Prevents and relieves Constipation and Liver troubles. An appetizing, nutritious Family Flour for Bread, Gems, Griddle Cakes, etc. Unrivalled in America or Europe. Pamphlet and Sample Free. Ask Dealers or write to Farwell & Rhines, Watertown, N. Y.'

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

Royal Baking Powder ABSOLUTELY PURE

A Story Well Told.

A gentlemen from North Carolina wrote to the editor of the Christian Work, referring to an advertisement of The Larkin Soap Mfg. Co., in the columns of that paper: "If everything you advertise in your paper repays the purchaser as well as this advertisement has me, you are conferring a benefit on mankind in bringing such good things to notice. I do not really see how they can afford to give so much for the money." Every one who accepts the wonderful offers made by this company gives the same verdict, yet the Company do not disclaim the fact that they make a fair manufacturer's profit on each sale. The "Larkin Idea," which saves the entire middlemen's profits, by dispensing altogether with their services, effects an aggregate saving which makes easily possible seemingly wonderful offers. Of course, years of study, a wonderfully perfect system, large capital, and the highest reputation for integrity are all necessary for making the Larkin method a success.

HORSELESS MAIL-WAGONS.

New York will be greatly interested in the horseless mail-wagons which it is announced to be the purpose of the Post-office Department to introduce here within a few weeks. Inasmuch as flying-machines are still slow in getting off, horseless wagons and street-cars that run by compressed air are the two novelties that we expect to see next. Of the two, the wagons will be the more interesting, for we are used to seeing street-cars run without visible motive power, whereas wagons not drawn by beasts, though common in Paris, and not so rare as they have been in England, are not yet at all familiar in New York. If the post-office finds them cheap and efficient for its use, their introduction for other purposes may be expected to follow at once. It was only about a month ago that the electric and steam wagons in England got the

privilege of unrestricted use of the highways. Now word comes from London that fifteen large factories in England are at work on this class of vehicles, and that London is likely to swarm with them by next spring. American manufacturers, as was stated the other day in the Weekly, are ready to rush into the same field, and only wait for the hour to strike. It will strike very promptly after horseless mail-wagons are seen in successful operation in the streets of New York.—Harper's Weekly.

About "K. C." Flour.

As people live and learn and suffer, they are appreciating more and more the important part food plays, not only in general health and spirits, but in the treatment of special diseases. The "staff of life," which so often proves a broken reed to physicians attempting to secure the best results in medical treatment, should receive particular attention in all digestive and liver complaints. This is given especial consideration in the process by which the famous "K. C." flour is milled. This flour, manufactured by Farwell & Rhines, Watertown, N. Y., is made up of the best and most digestible parts of three different wheats. It is wholesome and delicious to a degree when used either for bread or for gems, griddle cakes, etc. A sample will be sent free to anyone on receipt of name and address.

NEW MONEY MAKING INVENTION.

I am so thankful to Mrs. Wymen for her experience. Being out of employment, I ordered 2 dozen of the New Patent Aluminum Cases, for attaching photographs to tombstones, from M. World Mfg. Co., Columbus, O. Cases are indestructible, will last forever and make a beautiful appearance on any monument. Anyone can put it on in 2 minutes. I sold the first day, profit \$12. In 3 days my profits were \$40. Every body is glad of a chance to buy, as they are handsome and yet so cheap. Sister made \$19 last week selling elegant Aluminum Door-plates and house numbers for the same firm. Anyone can do as we if they try. JOHN C. B.—

Wanted—An Idea Who can think of some simple thing to patent? Protect your ideas; they may bring you wealth. Write JOHN WEDDERBURN & CO., Patent Attorneys, Washington, D. C., for their \$1.00 prize offer and list of two hundred inventions wanted.

Shorthand BY MAIL. Three lessons free. Kerst College, Corning, N. Y.

Take a Combination Case of the LARKIN SOAPS and a "Chautauqua" Antique Oak Reclining Easy Chair or Desk

ON THIRTY DAYS' TRIAL. From factory to family. CASE CONTAINS . . .

- 100 Bars Sweet Home Soap. 10 Bars White Woolen Soap. 12 Packages Boraxine. 18 Cakes Finest Toilet Soaps. Perfumes, Cold Cream, Tooth-Powder, Shaving Soap. If changes in contents desired, write. The Soaps at retail would cost \$10.00. Either Premium is worth \$10.00. Both if at retail \$20.00. You get the Premium gratis. Both \$10.

AND ON THIRTY DAYS' TRIAL. IF SATISFIED, YOU REMIT \$10.00; IF DISAPPOINTED, HOLD GOODS SUBJECT TO OUR ORDER.

The Larkin Soap Mfg. Co., Buffalo, N. Y.

Our offer explained more fully in The Sabbath Recorder of Nov. 16 and 23.

THE Northern Christian Advocate, Syracuse, N. Y., says: It is a pleasure to be able to state that the Larkin Soap Company is perfectly reliable. We can speak intelligently regarding the firm, as for two years past we have used their combination box, together with the Chautauqua desk or chair as a premium, offering it with the Advocate. We have sent them a large number of orders, and we do not recall a single instance in which the purchaser complained. On the contrary many have freely and fully expressed their satisfaction regarding the contents of the box and the finish and quality of the premiums.

FROM The New York Observer: We unhesitatingly recommend the Larkin Soap Manufacturing Company, of Buffalo, N. Y. This concern makes large promises and fulfills them in a large way. No one need hesitate to send money to them. Extraordinary value will be received.



FREE until Jan'y 1st.

We direct especial attention to the following remarkable statements:



Dear Madame:— Yours to hand. I recommend the Moore treatment because I have tried it, and know it to be just what he says it is. I was cured by it, and have remained so eight years; have known of many others being cured of the very worst cases. By all means get it.

W. E. PENN. EUREKA SPRINGS, ARK., May 24, 1894.

The above is a letter written by the late Rev. W. E. Penn, the noted Evangelist, to Mrs. W. H. Watson, New Albion, N. Y.

Aerial Medication has triumphed and I am cured. One thousand dollars would be nothing compared to this. I have had bitter suffering from Catarrh. Since I had Lagrippe the disease settled in the back of my head and my sufferings have been almost unbearable. I thank God I ever heard of your treatment, which has no equal. I can speak in the highest terms of Aerial Medication.



Miss E. S. ORR, E. Harpswell, Maine. Deaf 25 Years.

For many years I suffered from Catarrh, which destroyed my hearing, and for twenty-five years I was so deaf that I could not hear a clock strike by holding my ear against it. I had tried every known remedy, and nothing gave me the slightest relief. I obtained Aerial Medication, and in three weeks my hearing began to improve, and now I can hear common conversation across a room; can hear a clock strike in an adjoining room, 30 feet away. I think I am entirely cured, and my hearing permanently restored. EDWIN COLEMAN, Box 585, Wichita, Kas.

Restored His Hearing in 5 Minutes.

My age is 63. I suffered from Catarrh 10 years. Had intense headache, continual roaring and singing in ears, took cold easily. My hearing began to fail, and for three years was almost entirely deaf, and continually grew worse. Everything I had tried failed. In despair I commenced to use Aerial Medication in 1888, and the effect of the first application was simply wonderful. In less than five minutes my hearing was fully restored, and has been perfect ever since, and in a few months was entirely cured of Catarrh. ELI BROON, Jacksboro, Tenn.



See special free offer below.

"Whereas I was deaf, now I hear."

At the age of 69, after having suffered from Catarrhal Deafness 20 years, am truly thankful to state that I am entirely cured by Aerial Medication; my hearing, which had become so bad that I could not hear a watch tick, or conversation, is fully restored. I will verify this statement.

WILLIAM RITCHIE, Derby Center, Vt.

The late Prof. Basil Manley, of the South Baptist Theo. Seminary, Louisville, Ky., says of Aerial Medication: "I can cordially recommend its use" Write for a fac-simile of his letter.

Medicine for 3 Months' Treatment Free.

To introduce this treatment and prove beyond doubt that Aerial Medication will cure Deafness, Catarrh, Throat and Lung Diseases, I will, for a short time, send Medicines for three months' treatment free. Address: J. H. Moore, M. D., Dept. B., Cincinnati, O. N. B.—This offer will expire Jan. 1, '97.

The publisher of this paper has reliable information that Dr. Moore is a reputable physician, and recommends every interested reader to write him at once and investigate Aerial Medication. SABBATH RECORDER.



