

# THE SABBATH RECORDER.

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

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## THE SABBATH.

**H**AIL, Sabbath-day, sweet day of peace,  
From worldly cares a fond release;  
I've waited long thy face to see,  
My heart leaps up to welcome thee.

Hail, Sabbath-day, sweet, restful day,  
I hear thy call to praise and pray;  
But many see thee come and go,  
And yet thy name they scarcely know.

When first I saw thee face to face,  
In all thy true seraphic grace,  
'T was when my heart was born again;  
If e'er I saw thee, it was then.

I saw in thee a father's love,  
An angel from the realms above,  
A foretaste of the world to come,  
Within my earthly Sabbath home.

Since then my poor forgetful ways  
Have grieved thee oft, thou queen of days;  
Yet thou dost act the faithful part,  
And keep thy promise to my heart.

The state may have its festal day,  
And many choose to rest that way;  
But thou, blest Sabbath, God did name—  
A heavenly birthright thou canst claim.

Since thou hast been so good to me,  
I can no less than promise thee  
To tell to all the world around  
What a blest Sabbath I have found.

—Lester Courtland Rogers, in *Golden Link*.

\$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.

## GO YOUR WAY.

BY ANNIE L. HOLBERTON.

Turn a deaf ear to the words that abuse you,  
Pity, not answer, the ones who misuse you.  
Better to be sinned against than the sinner,  
Wrong may now triumph, but right is the winner  
That gathers its own in the run.

Malice and hatred may try to disarm you;  
Be not afraid, for their shafts will not harm you.  
Evil recoils on itself in confusion.  
Satan's device ends in utter illusion  
When its infamous web is spun.

'Tis said it's a long road that has no turning;  
Flame without fuel can never keep burning.  
Still undeserving the wrongs that assail you,  
With faith and prayer that will ever avail you,  
Go your way till the goal is won.

WHEN thinking over the lists of Christmas or New Year's presents to give to your grown up children or friends, why not take a year's subscription of the RECORDER into consideration? To many people it would be the best and most acceptable present you could give.

ON the Children's page will be found an original Christmas story by the Rev. W. C. Daland, of London. Bro. Daland assures us that it is his first story and he is not at all certain that it will not be his last. He is not sure that story-writing is his forte. But it will not be necessary to call to our aid the use of the X-rays to enable us to discover the heart and moral of this maiden effort on his part. Read the story, anyway, before you vote against it; then perhaps we may get another.

No other topic is likely to engross the attention of Congress during its present session like that relating to the war-cursed Island of Cuba. The Spanish cruelties and oppressive government are more than the liberty-loving inhabitants can endure. The insurgents have suffered great loss in the tragic death of their general Maceo, and public sympathy has been profoundly stirred by the treacherous means employed in securing his death. There is great excitement in all sections of our country that are commercially or otherwise connected with the Cubans. Congress is moving slowly in getting reliable information and in deciding what course to pursue. Many blame our officials for not acting more promptly in protesting against the continuance of hostilities. Some recommend immediate recognition of the belligerents; others demand national interference that would involve us in war with Spain through a violation of neutrality laws. The President and conservative members of the Cabinet and of Congress recognize the gravity of the situation, but advise using great caution, public sympathies being aroused to such an extent. They are undoubtedly correct. Nothing will be gained in the long run by haste, and yet the time may be nearly, if not quite, ripe for definite action in behalf of the cause of liberty and humanity. We are certainly slower to act than were the French, who came so generously, and with much greater risk to themselves, when we were engaged in the struggle for liberty a hundred and twenty years ago. We cannot forget our own history, nor can we cease to sympathize with those who are similarly situated. We believe our President and Congress should at least make

prompt efforts to secure a cessation of hostilities and a settlement of difficulties in Cuba, by arbitration, offering their own friendly offices to aid in securing such an end, as they did so recently in the case of Great Britain and Venezuela.

IN one of our city missions recently, a skeptical young man was approached by a friend, who invited him to become a Christian. This bright young skeptic was fresh from reading the Ingersoll literature, and at once began to raise objections. "The Bible contradicts itself; it has many things in it no one can understand; just explain some of these doctrines and miracles; the Bible isn't translated right." To these things the Christian friend made brief replies, without attempting elaborate arguments. It was evident that all these objections and excuses were born of a depraved heart. No one will see by the clear light of the Holy Spirit until that Spirit is allowed to dwell in the heart. He will never dwell in a depraved heart. He will never dwell in an unregenerate heart. He will never perform the work of regeneration until the conscious sinner feels his need of forgiveness and seeks it. The sinner will be sought out, invited, in many ways. "The still, small voice" of God's love will be borne to him in the moments of his conscious sinning, and for a time he will feel a sense of guilt and shame. Remorse will, at times, torment him. The fear of death and of the wrath of God will trouble him. The presence of Christian people will be an admonition. He will be conscious of the fact that they are in the possession of some real comforting power which he has not. "Behold, I stand at the door and knock." These reflections coming to the mind of one who has not experienced the Saviour's pardoning love are only his gentle knockings at the door of the heart. These calls may be unheeded, or stubbornly rejected. Louder voices may be heard in great afflictions, and still the rebellious heart may continue to insist that the Bible is wrong, and that God is unjust, and "Christians are hypocrites." But in the hour of death none of these foolish excuses will avail. In fact, *then*, they will not be thought of, only with regret that they were ever used. For, "then shall they begin to say to the mountains, fall on us, and to the hills, cover us." "For if we sin wilfully after that we have received a knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries." "To-day, if ye will hear his voice, harden not your hearts."

## MAKERS OF THE AMERICAN REPUBLIC.

A new book, "Makers of the American Republic," by David Gregg, D. D.

Historical Studies of Colonial Times; pen pictures of the Virginia Colonists, the Pilgrims, the Hollanders, the Puritans, the Quakers, the Scotch, and the Huguenots, with chapters on the influence of the Christian church as a moral uplift in the formation and development of the nation; 405 pages, Price \$1 50. E. B. Treat publisher, 5 Cooper Union, New York.

This book consists of twelve lectures by the able and popular pastor of the Lafayette Avenue Presbyterian church, Brooklyn, N. Y. These lectures are full of historic interest, at least nine of them are historical while the remaining three treat of questions of our times that are of vital interest. Especially would we call attention to lectures ten and

eleven. It is refreshing to find Dr. Gregg's trenchant pen used in urging such topics as "The Church and the Republic," and "America for Christ," without mixing them up with the pernicious doctrine of church and state, or religious legislation. While a very strong movement is being made under the taking guise of "Good Citizenship," to legislate in the supposed interests of the church, this book goes to work in the normal way and seeks to secure righteous legislation through a really Christianized constituency. In other words the "American Sabbath Union" with the *Christian Statesman* as its principal organ would enforce religious observances by law. Dr. Gregg deprecates state interference in violation of the cherished doctrine of religious liberty, but presents the moral influence of the church of Christ, and the leavening power of the gospel as the only hope in the salvation of men and the reign of righteousness in the nation. What the gospel does not do in securing religious observances the state cannot do through legislation. We cannot do better than to quote a few passages from Dr. Gregg's admirable book, lectures ten and eleven, "The Church and the Republic:"

"I believe that the authority of the truth is the only authority which belongs to any church. I do not believe that the church should have thumb-screws, or racks, or dungeons, or swords, or bayonets, or muskets, or cannons of any kind. There is something better than a military religion and something more effective than a police Christianity. There have been churches whose sermons have had back of them the sword, and whose prayers have had behind them the musket, but these churches have had their day. There is room in our Republic only for churches whose influence comes from their goodness, morality, justice, charity, reasonableness, weight of argument, and amount of truth. The argument which has to be supported by any kind of human authority is no argument at all. Every true argument is its own authority. A prayer which must have a cannon behind it had better never be offered. A truth which has not force enough in itself to push itself and gain for itself acceptance is truth which had better sink out of sight, and be allowed so to sink. A church which demands or claims anything more than the simple authority of the truth is a church in which liberty is crucified; and of course it is not expected that I should argue for churches in which liberty is crucified. Such churches are the enemies of our Republic. I argue for churches of an altogether different spirit. I argue for churches which teach equality, which are large-thoughted, which broaden a man, which know no class distinction among men, which treat capitalist and wage-earner alike, which preach the same law to all, which hold up a lofty ideal on all lines of life, which teach that nothing is politically right which is morally wrong. . . . I have pictured the character of the churches for which I argue to-day and whose multiplication I seek. Give me such churches and you give me so many fountains of national life for the Republic, fountains which will send crystal tides of purity and vitality through every artery and vein of our national and sectional government to cleanse and sweeten and heal and vitalize our government."

The eleventh lecture treats of "America for Christ." Speaking of our pre-national strug-

gles he says, "Our land was colonized, not by effete despotisms of church and state, not by the Romish church with its antiquated ritualism and ecclesiastical tyranny, not by despotic Spain, and not by gay and flippant France, but by Britain whose people had gradually battled their way to constitutional liberty, and who had the richest language and the grandest literature and the most solid progress in all the line of European nationalists."

We have quoted liberally from the Doctor's language in these two chapters because there is a refreshing contrast between his sentiments and the popular movement to enforce Sunday-observance by state and national legislation. While believing in and advocating the better observance of the "American Sabbath," he teaches that it must come through the power and influence of gospel over the hearts of men rather than by police and military force. So of every gospel message. That is the cherished doctrine of religious liberty.

### NEWS AND COMMENTS.

A GENERAL strike among the workmen on the Erie canal began on the morning of December 17, the strikers demanding \$1.50 per day. The contractors, working under the \$9,000,000 appropriation, are slow to yield to their demands.

PRESIDENT CLEVELAND certainly excels all of his predecessors in one particular. He has "broken the record" as a duck hunter. There is no situation in national or international affairs so grave, in its nature, as to deter him from pursuing this dignified and important profession!

THE leading crop in the United States for the year 1895 was corn. There were 2,468,068,000 bushels raised, from 82,840,017 acres of land, making an average of 29.79 bushels per acre. Illinois took the lead, raising more than any other state. Her production was 300,636,000 bushels.

RECRUITING soldiers for the Cuban war is carried on in many places in our country. It was reported last week that 300 men had gone from Denver, Col., and 85 from Boston, Mass., and smaller numbers from other places. The assassination of General Maceo was an unfortunate strike for the Spaniards.

VIOLENT earthquake shocks are reported to have been felt in Wales and Southern England December 17. The first occurred about 3 o'clock in the morning and the second at 5:30. Houses were violently shaken and great excitement followed. The first shock lasted thirty seconds. The second was shorter and severer.

MISS HELEN BEERS, of Bridgeport, Conn., a lady forty-nine years of age, and blind from her infancy, has been enabled to see clearly by having cataracts removed from her eyes. Her joy is unbounded at this unexpected good fortune. Many things our Saviour once did directly by his divine power are now being done by the same power, but through human agencies.

THE bill restricting immigration passed the Senate December 17. It provides that "all

persons over sixteen years of age who cannot read and write the language of their native country, or some other language," shall be excluded from admission to the United States. But the minor children, wife, parent, or grandparent of such eligible person may be admitted without the requisite qualifications.

CRUDE oil is being extensively used in Chicago as a substitute for coal in the generation of power. The cable and electric systems of street railroads on the West side and North side have made contracts which will consume 2,500 barrels a day. It is claimed that one pound of oil will do the work of two pounds of coal, hence great advantage is gained in the use of oil on ocean steamers where bulk is an important consideration.

AMONG the good books published by H. L. Hastings, of Boston, is "The Guiding Hand, or Providential Direction," a manilla-covered book of 382 pages, nicely printed in plain type. It has three parts: (1) Relief and Deliverance; (2) Dreams and Impressions; (3) Conversions. It contains 128 illustrative incidents, stories, etc., that are both instructive and entertaining, all designed to show God's guiding hand in all human affairs.

THE series of meetings in New York City, conducted by D. L. Moody, closed over a week ago. They continued five weeks, and the whole city has been stirred as never before. It is said that the most sanguine hopes of the friends of this effort have been realized. Not only in that city, but also in other places, seemingly the outgrowth of the Moody meetings, revivals have been carried on successfully, or are now in progress. From New York Mr. Moody went to Boston, and later he intends going to Cincinnati.

THE American Book Company (New York, Cincinnati and Chicago) has issued a new book of 254 pages, nicely printed and illustrated, written by Frank R. Stockton, and entitled, "Stories of New Jersey." This book is very entertaining and instructive. The stories are historical, extending from the earliest period of Indian tradition down to the present time. These stories are not founded on facts, but they are made up of facts carefully collected from the authorities referred to in the table of contents. They are adapted to children and adults.

GREAT preparations are already under way for the greatest of all the World's Expositions, in Paris in 1900. Among other things, a vast aerial castle is being constructed. This castle, made chiefly of aluminum, will be suspended two-hundred and fifty feet in the air by an enormous balloon holding 150,000 gallons of hydrogen gas. The castle will be about 30 feet high and the balloon will be 100 feet above the castle. All will be held in place by strong cables attached to earth. In this castle there will be various apartments and halls for music, dancing, and concerts. This project, if carried out, will far excel, in conception, construction, and probably in patronage the famous Eifel Tower, and the Ferris Wheel. The love of adventure with thousands of people will be stronger than their better judgment or sense of prudence.

### CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Chicago, Ill.

A VISIT to the down-town department stores during the holiday shopping season or on "bargain Monday" is not particularly conducive to optimism, piety nor any other genial human trait. Young women anywhere along in their teens, standing through the live-long day behind the counters for barely enough to pay board, car fare and the cost of the smart attire which is required of them in their position, (where the reserve fund for sickness and misfortune comes in God knoweth); cash girls running wearily in response to the floor-walkers' imperative clapping; hard-featured dames with noses turned up for bargains and mouths turned down at the corners for brow-beating the slaves of their temporary reign; pinched, anxious faces in whose eyes lurk the ever-present shadow of poverty; women trying to put on a brave appearance before the world while they get some cheap presents for the little ones at home—those little ones who are as dear to their hearts as are your brave boys and girls to you. Something like that is the composite picture you carry away to give a sober turn to your reflections before the glowing Christmas grate.

This was a vantage point for the observation of human nature—not high-bred, polished, but bare, ungarnished, unveiled human nature in the rough—I had almost said in the raw.

And so, it was with infinite pleasure and relief that I watched the broad-shouldered, good-humored fellow making his way along the aisles to-day. He was evidently not a frequent visitor. Perhaps his wife, a little bit of a woman, no doubt, who wraps him round her little finger with the magic wand of her affections, had entrusted some commission to him. The dignified encyclopedia of information who stands by the main entrance, steel grey side whiskers balanced to a hair, thawed out visibly as the ideal shopper came in. The sales girl to whom he spoke so gently and considerately glanced up in grateful surprise. There seemed to be a trail of brightness and good-humor following in his wake wherever he wound his way among the counters. And when, at the exit, he stepped aside to hold the door open for a tired mother with a mite of humanity in her arms—he did not seem to know the difference but that she might be a queen or princess—something glistened in the lack-lustre eyes, perhaps it was the sunlight.

Brethren, it was only a dream, an ideal. He was not there, although there was much of kindness and unselfishness—bright glimpses here and there. I did not see my hero; but in our dreams we have all pictured him. In our better moments we have all said: that is the kind of man I want. That is the kind of man to be. We *meant* to be, but our nerves got the better of us, we grew weary amid burdens, and the mist of selfishness settled down.

Yet let us hold fast to the ideal. We shall be better men and women for it. Let us think of a Christ under modern conditions, bearing the burdens of the weary, bringing a breath of cheer to the discouraged, raising a voice in behalf of the weaklings, loving, sympathizing, hoping all things, enduring all things, believing all things. And, in the strength of that ideal let us, this Christian day, "go about doing good."

## Tract Society Work.

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

### SABBATH REFORM CONVENTION AT MILTON, WIS.

When the Corresponding Secretary reached Chicago, in October, he learned that Conference President Ingham and others were considering the matter of a Sabbath Reform Convention of the churches in Southern Wisconsin. After consultation, the writer decided to extend his Western trip beyond the time first fixed upon, in order to attend this Convention.

It opened with a session on Sixth-day evening, December 4, Dr. Platts presiding. His opening address set forth that the questions which were likely to come up for consideration were much larger than denominational lines or temporary issues; that the integrity and authority of the Bible are directly involved in the work in which Seventh-day Baptists are to have a prominent and an important part.

Dr. Platts next read a letter from Rev. E. H. Socwell, of Iowa, touching his observation and experience in Sabbath Reform work, in Iowa and elsewhere, for ten or twelve years past. During this time much prejudice had given way, and many new opportunities had come to him for presenting Sabbath truth. Bro. Socwell has been earnest and efficient in spreading Sabbath literature and in creating Sabbath sentiment in Iowa. He spoke of a special opportunity just at hand, of which we hope to hear more at an early day. He also gave very encouraging accounts of the result of an earnest and fearless presentation of Sabbath truth, as a part of his work as an evangelist. In this respect he has earned the right to speak confidently. His experience ought to be of value to other evangelists.

Bro. Geo. W. Hills spoke along the same line, touching his experience in the South and elsewhere. He dwelt upon the fact that throughout the South, especially where he has labored, in Alabama and Georgia, there is great unrest on the Sabbath question, that many pastors privately avow their faith in the Sabbath, while they hesitate to do so publicly, because of the prevailing public sentiment. He bore testimony to the earnestness and high character of the Seventh-day Baptists with whom he has been associated on the Southern field, and of the importance of pushing our work there.

On Sabbath morning the Corresponding Secretary spoke upon "The Mission of Seventh-day Baptists in the Impending Crisis in Sabbath Reform." He aimed to show that their historic connection with the New Testament church, and the fundamental nature of Sabbath truth and the fourth commandment, prove that their continued existence and their present strength point to much larger work, with greater obligations and greater opportunities.

He also traced the two periods in the history of the Sabbath question already passed, and showed that these had made a third epoch unavoidable at this time. The first stage was developed from the germs of no-lawism and no-Sabbathism, which had their origin in the Pagan-born Gnostic philosophy that made Jehovah an inferior deity and, hence, the Old Testament, as his revelation, an inferior, non-authoritative, Jewish book. On this basis the doctrine of "church authority" was adopted, the Roman Catholic

church was developed, and the long period of Middle-Age darkness followed.

The second stage of the Sabbath question resulted from the Reformation. The English Seventh-day Baptists were a prominent factor in its development. They insisted that the Reformatory movement demanded a return to the Sabbath. The majority of the "Puritan Party" sought a compromise between this demand and the prevailing doctrine of church authority. This compromise theory set forth that the Seventh-day Baptists were right in claiming the perpetuity of the Sabbath law and the authority of the Bible, as above the authority of the church. But it developed the new theory of the transfer of the fourth commandment from the Sabbath to Sunday. This doctrine dates from 1595 A. D., three hundred years ago. It retained the idea of the interference of the state, and the observance of Sunday by civil law. The larger trial of this theory has been made in the United States. Under it, Sunday has reverted to its original character as a holiday. Thus two great experiments have been made: one upon the ground that church and state united form the highest authority in religion, and that ecclesiastical-civil law supercedes the law of God as to the Sabbath; the other, that the law of God can be transferred to the Sunday, by authority of the church, and that the civil power must support this transfer. The failure of both these experiments compels a crisis in the history of the Sabbath question, which is now at hand. The solution of the problem lies in a return to the Bible and to the observance of the Sabbath as a Christian, and not as a "Jewish," institution.

On Sabbath afternoon the meeting of the Christian Endeavor Society was devoted to an address by the writer upon "Reforms which the young people must meet and continue in the twentieth century." He discussed Sabbath, temperance, political and social-purity reform. The young people are deeply interested in these questions. The Secretary urged that to be a Seventh-day Baptist means to be devoted to these fundamental reforms.

#### ENGLISH SEVENTH-DAY BAPTISTS.

Evening after Sabbath President W. C. Whitford, of Milton College, gave a most interesting address upon the work and character of the English Seventh-day Baptists. It showed that the Seventh-day Baptists of the United States have an ancestry to be proud of. We trust that the substance of this address will soon appear in the department of the RECORDER, which is under the President's supervision.

#### FIRST-DAY.

On First-day morning Rev. L. C. Randolph, of Chicago, gave an address upon "Sabbath Reform work in cities." An outline of this will be furnished for the RECORDER by him. This was followed by a "Question Box," which was well filled by the audience. Questions touching many phases of Sabbath-keeping and of Sabbath Reform work appeared.

The afternoon of First-day was given up to "An open parliament on ways, means and methods." The substance of the conclusions is presented in the report of an able committee given herewith. One item of value is worthy of mention which does not appear in that report. In the course of the afternoon there was a thoughtful discussion, and earnest, as to whether the Seventh-day Baptists can do

the work already in hand, and take on anything new, enter upon a "New Movement," successfully. In this discussion the needs of "Home" and "Foreign" fields and the expenditures on both were canvassed. It was a discussion which would have been of deep interest to the members of both the Missionary and Tract Boards had they been present. One of the later speakers in the discussion, a layman, voiced the general sentiment of the Convention we think, and he certainly expressed the facts in the case when he said, "A new movement means more than we have ever done; larger gifts, larger efforts, greater activity and greater success. We can hold all we have and do more than we have done."

#### ROMAN CATHOLICISM AND PROTESTANTISM.

On First-day evening the writer spoke upon "Sabbath Reform as related to the unfinished struggle between Protestants and Roman Catholics." He showed the fundamental antagonism between the two systems; that the one makes the authority of the historic church supreme, even over the Bible, as the product of the church; the other, in theory, makes the Bible supreme as authority; that Roman Catholicism, as to history, organization and experience in seeking world empire, has incomparable advantage over young, divided and yet dividing Protestantism, etc. He showed that the birth of Protestantism was the result of an actual Biblical doctrine concerning "Faith," that its failure to carry out the idea of the supreme authority of the Bible on other points, and especially upon the Sabbath, has left it—like Christian in Pilgrims Progress, on the grounds of Giant Despair—yet within the territory of the Romanists, that it must move forward and upward to a position that will include a return to the Sabbath; or backward to Rome; or outward into some form of Rationalism. A large audience seemed deeply interested in this address, and the more because the Catholic authorities have lately published their challenge that "Sunday-observance is wholly non-Protestant."

#### ATTENDANCE.

The attendance, in spite of unfavorable roads and weather, was excellent at all the sessions, and all of the churches in Southern Wisconsin and Chicago were represented. It showed that the people there are coming up to the New Movement.

The Convention was the outgrowth of the Spirit with which the late General Conference at Alfred began, and by which it was pervaded to its close. It was not initiated by the Tract Board, but the Secretary and the Board are glad that circumstances permitted them to be represented in it. Similar conventions initiated by the people in other localities will be hailed as harbingers of good to our cause. When the people have a mind to work God's cause goes forward.

The work of the Tract Depository, established by the North-Western Association at Milton Junction, is opening finely.

#### REPORT OF CONVENTION AT MILTON.

Dr. Lewis having asked in behalf of himself and of the Board of the American Sabbath Tract Society some expressions of opinion as to the plan of his work, this Convention would suggest as follows:

1. Dr. Lewis' editorial and literary work is so important as to still require some considerable portion of his time and labor.
2. The holding of meetings for two or three days in

convenient localities, among our people, similar to those now in session, would, we believe, result in greatly awakening our people to the importance of Sabbath Reform work, and therefore, for a time, such meetings should be held.

3. The state and national Sunday Conventions, held from time to time throughout the country, often afford opportunities to present the claims of God's holy Sabbath, which opportunities should not be allowed to go by unimproved.

4. Then the interest of Sabbath truth and the cause of religious liberty require it. Secretary Lewis should be at liberty to attend legislative sessions and raise the voice of protest against all state or legislative interference in matters of religious faith or practice.

5. The denomination should be looking forward to, and preparing for, an aggressive campaign of Sabbath reform, on some field yet to be selected, to be begun immediately after the close of next Conference, and to be continued through the months of September and October, or longer as the interest of the work shall seem to justify. This campaign should be under the general planning and direction of Secretary Lewis, and he should have power to call to his aid other workers,—ministers, laymen, evangelists, or singers,—as the magnitude of the work shall require.

6. While making these suggestions, we are mindful of the fact that any one of them contains work for a strong man; nevertheless we are confident that the wisdom and experience of Dr. Lewis will suggest to him ways by which something can be accomplished along all these lines.

7. To make any plan or plans efficient, they must be backed up by the hearty sympathy and support of all our people. Your committee therefore urge that we all consecrate ourselves as never before to this work, and that for the financial support of the work we heartily adopt the systematic plan of raising funds, recommended by the Board.

Respectfully,

W. H. INGHAM,  
I. J. ORDWAY,  
S. L. MAXSON,  
GEO. W. BURDICK, } Com.  
E. A. WITTER,  
GEO. W. HILLS,  
L. A. PLATTS,

The above was read and adopted at a meeting called by the Chicago church Dec. 7, 1896.

TRACT SOCIETY.—EXECUTIVE BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, Dec. 13, 1896, at 2:15, P. M.. Charles Potter, President, in the chair.

Members present: C. Potter, J. F. Hubbard, D. E. Titsworth, L. E. Livermore, I. D. Titsworth, J. D. Spicer, A. H. Lewis, A. E. Main, Stephen Babcock, Corliss F. Randolph, J. M. Titsworth, C. C. Chipman, H. V. Dunham, F. E. Peterson, F. L. Greene, W. C. Hubbard, A. A. Titsworth, J. A. Hubbard, W. M. Stillman, H. M. Maxson, A. L. Titsworth.

Visitors: Rev. Clayton A. Burdick, Esle Randolph, J. P. Mosher, D. Velois St. John, T. B. Titsworth, R. Dunham.

Prayer was offered by Dr. A. E. Main. The Corresponding Secretary reported on his recent trip extending from the middle of October to the middle of December, a summary of which will appear in the SABBATH RECORDER.

Correspondence was received from J. H. Coon, of Utica, Wis., in regard to placing the church real estate there in the hands of our denominational societies in trust. On motion the matter was referred to the Corresponding Secretary, with the request to suggest and recommend that the property be deeded to the Memorial Board of the denomination.

Correspondence was received from J. G. Spicer, of West Hallock, Ill., in relation to the work of the Corresponding Secretary. On motion, the same was referred to the Corresponding Secretary.

The treasurer presented statement of re-

ceipts and disbursements and bills due. The latter were ordered paid.

Voted that the consideration of Ways and Means for furthering the work of the Society be referred to the Advisory committee, with power.

On motion, C. C. Chipman was added to the Advisory Committee.

Minutes read and approved.

Adjourned.

ARTHUR L. TITSWORTH, *Rec. & Sec.*

Home News.

Rhode Island.

ROCKVILLE.—As we are glad to welcome our excellent RECORDER each week, with its various departments, and read with interest the Home News from different parts of our beloved Zion, we are thinking that perhaps some one else would be interested in news from this part of the home land.

As a church, we are trying to let our light shine, hoping that some one else may catch a ray from it and receive a blessing. Our prayer and conference meetings are well sustained by the faithful ones, of whom there are always a goodly number in every church, and we are not an exception. Our Sabbath services are well attended and all seem interested. On Sabbath, Dec. 5, as was requested in the RECORDER, our pastor gave us an excellent and instructive sermon from the text found in Mark 2: 27, 28. Theme, God's ordinance for man. If we, as a people, could more fully realize the importance of a better observance of the Sabbath of Jehovah, and what a blessed privilege it is to be permitted to hold this truth, then, indeed, would we be better fitted to spread the truth and be an example to others.

We are feeling the pressure of hard times here, as well as in other places; with four mills standing idle in the place, the prospect is not as bright as we would like to see; but we are hoping that with the new administration at the head of our nation, great as will be the responsibility, that we shall soon have better times, and all feel encouraged to do their share in sustaining the Lord's cause wherever needed; for we all have a part and a lot in this matter.

New York.

ADAMS CENTRE.—By request of the pastors and deacons of this village, the Rev. Wm. Geil, an evangelist, will hold union revival meetings commencing December 17.

During the past month the Philomathean Society met at the homes of Miss Ellen Wright and Mrs. James Hodge.

Our pastor, Rev. A. B. Prentice, accompanied by his wife, attended the South-western Association which recently convened at Hammond, La.

The Sabbath following his return, he occupied the morning hour in giving us an interesting talk concerning our people at that place. During his absence of three weeks, on two Sabbaths the Rev. R. J. Thompson, of Adams, once located at Brookfield, N. Y., preached for us, and one Sabbath the Y. P. S. C. E. conducted the exercises, according to following program:

- Organ voluntary.
- Doxology.
- Prayer by Mr. Grant W. Davis.
- Singing by the Junior Society.
- Responsive reading.
- Concert reciting of a Psalm, by the Junior Society.

- Singing by the Junior Society.
- Essay, The life of Paul, by Mrs. Wm. Colton.
- Prayer by Mr. Noris Maltby.
- Collection.
- Singing, Duet by Mr. B. M. Greene, and Mr. O. D. Greene, Jr.
- Sermon, read by Mr. Will Jones.
- Singing, "Blest be the tie that binds."
- Last verse of the 19th Psalm repeated by all.

Wisconsin.

DAVIS CORNERS.—Last Tuesday night Rev. Mr. Hills closed one of the most blessed series of meetings ever held in this place. Many robes were "washed white in the blood of the Lamb." It is our earnest prayer that these young soldiers of the cross may put on the whole armor of God. That they may be able to "quench all the fiery darts of the wicked one." The prayer-meeting Tuesday night was well attended. And it was one of those gatherings where the spirit of God was. It makes us rejoice to see so many young people taking so firm a stand for Christ in these meetings. May the good work go on till all shall accept the loving call and work while it is called to-day. The good work is still going on, a number of prayer-meetings have been held since the one mentioned above, increasing in interest.

L. J. C.

DEC. 9, 1896.

A FEW WORDS TO EACH.

"Do not use Oriental reasoning with Occidental minds." Whence the necessity for the caution in the language quoted? Is there any reasoning process in the caption of the article replied to by "Asterisk"? Is the shining of an Oriental gem any more difficult to understand than the shining of an Occidental gem? "Exercises in dialects" indeed! I confess my brother has given me an onerous task. To unravel his complicated sentences in harmony with the rules of logic is not an easy matter. I was not aware that my brother "who shoots in the dark" is an Orientalist, as the following language will show: "The mild irony employed in the article, "Another Point of View," is an instance of the misuse of the Oriental reasoning with Occidental minds." The trade-winds blow back from the Orient. This is why, I suppose, the rules of logic are reversed by my brother of the star.

The following language is a bold misrepresentation, both of my language and position: "His presentation of the 'New Testament model' allows a minimum of polity and a maximum of variation with a 'corporate organic model' excluded as a pattern." This I disclaim in toto! Why does not "Asterisk" quote my language in proof of his assertion? Simply because I have neither uttered nor written a single sentence to justify such a statement. I believe in the New Testament pattern of the church as decidedly as he does. What I have said, and what I say now, is that external forms should not and do not stand in the way of the unity of Christian hearts. Or, in other words, the "Unity of the Spirit in the bond of peace does not depend upon identity of church polity." If my brother behind the star shall take the ground that identity of church models is essential to the unity of Christian hearts, his reasoning will be consistent; otherwise, it all goes for nothing. If he is prepared to deny this, let him say so in diction that can be understood. Now, my brother, the dilemma is before you; take which horn you choose.

(Continued on page 813.)

## Missions.

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

EVANGELIST SAUNDERS reports a good work of grace in progress in Hammond, La. Some fifteen forward each night and many more are asking prayers. Some of the hardest young men in the place converted. Have had nearly a week of bad storms, yet the meetings have steadily grown until there is now a general shaking up in the town and surrounding country. We praise God again for answer to prayers. Pray for this work.

EVANGELIST GEO. W. HILLS has closed his labors in Adams County, Wis., and is now getting ready to move to Nortonville, Kansas, to begin his labors there as pastor, Jan. 1, 1897. The Lord greatly blessed his labors in that part of Wisconsin. He organized the Grand Marsh Seventh-day Baptist church, of 12 members, some joining by baptism. This church is located at Grand Marsh, Adams County, Wis. He also organized a Sabbath-school of 23 members, and a Y. P. S. C. E. of 34 members. May the rich blessings of the Lord be upon him and his work in the Nortonville church.

BRO. L. F. SKAGGS has spent a month in missionary labor in Indian Territory. He reports some things discouraging and some encouraging. He labored a part of the time with the Bethel church, about 30 miles from Ardmore. At Bar Prairie, about 12 miles south of Ardmore, he spent some time, where are four Sabbath-keepers who came to the Sabbath as the result of his visit there last July. The little band of Seventh-day Baptists here were greatly blessed by this visit. Writing about his work in Missouri, he says: "I am the only Seventh-day Baptist minister on all this wide field. How I do feel the need of the prayers of all of God's dear children. How I realize the need of a greater baptism of the Holy Spirit and a closer walk with God, for this work. Pray for me and this field."

FUNDS have come into the treasury since Conference slow and in small sums. Bills and salaries have come in just as large and as regular as ever. Can not the income this quarter be larger? Election is over, business is improving, wheat is booming; give the Lord his share of the increase. Will not the pastors, the brotherhood, church clerks, treasurers of the churches, and the various Benevolent Societies, gather up the dimes and dollars and forward to the Treasurer of the Missionary Society that he may have enough money to pay the bills at the close of this quarter without borrowing. If any individual should send in as a personal contribution, \$5 or \$10, or a round \$100, it would be most acceptable and gratefully received. To push on the work of the Lord in the world we Christians must do three things: pray, work and give.

BRO. J. N. BELTON has moved from Hokes Bluff to Attalla, Ala., that he might have better facilities for getting about on his field. He writes: "I made the trip to Cullman County this month. The interest there is progressing, I think, reasonably well. I had hoped we might have organized a church there before this time, but have not yet. I am anxious that we may organize there soon.

One reason for this is almost personal. My grandfather (paternal) lives there, and on my last trip he told me that when we could organize we might count him "one." He used to tell me when I was young that we had no authority for a First-day Sabbath except the authority of the Catholic church. He says that he has been convinced for forty years that the change was without divine authority. The trouble is that he has never come out practically in the matter. He is now old and cannot possibly do much for the cause but let the world know where he stands. I am of course anxious that he shall have opportunity to publicly announce his faith by a formal union with Sabbath-keepers. Next Sunday I expect to go with Bro. Wilson several miles below his home to an appointment. The people down there are wanting to hear some discussion of the Sabbath-question as well as other matters. I am glad to say that the feeling of the First-day people of Attalla toward me seems as kind as before my change of views. There seems to be a gradual tendency to a more kindly feeling toward us as a people and a recognition of the fact that we are evangelical Christians.

We need in our church a revival of spiritual life and activity. Pray that the Lord may grant the same. We need in our town a revival of religion that will bring in the lost. Pray that the Lord may grant to Attalla a gracious revival of religion. I deeply feel the need of this. My own heart yearns for a season of refreshing and I see such a great need for the same among all classes.

### OPPORTUNITIES.

These are days of opportunities. This is the age of privilege. Never such times for delightful and successful service as now. Never in any period were the claims of the Holy Spirit upon the activities of his children made so clear, plain, and enticing as now. Opportunities for all. These opportunities crowd out all self-seeking. This is put away. Jesus did not come, suffer, die, to give us opportunities for self-aggrandizement; and seeking for self-benefit is displeasing to the self-denying Holy Ghost. We are not here on a vacation for rest, pleasure, or renown. We are not to seek to be blessed, but to bless. We are sent to be saviours to our fellow-men; we are to do business as business men, not for worldly success or accumulation, but to advance the kingdom and hurry the coming of the Lord Jesus, and if we fail here, never mind how largely we increase our business or how much money we make, we are a disastrous and irreparable business failure. A man or woman of business has no more right to make personal profit the supreme purpose of his business, than Jesus had to work miracles for personal profit. We, if filled with the Holy Spirit, as was Jesus, have no more right than he to live and labor for personal ends. We have no right to anything unconsecrated. It is our privilege and opportunity to be not our own, but his, and to be a co-worker together with him in the evangelization of the race. What opportunities for an unreserved surrender of all interests to the Holy Spirit's interest in the redemption of humanity. What opportunities are offering to self-sacrifice for the millions in distant lands, who are perishing for lack of vision. What opportunities are given for connection with the Holy Ghost, and to be used of him to evangelize

the globe! Oh the opportunities of this day! Beloved, let us measure up to them in his name, in his strength, and for his glory. Amen.—*The King's Messenger.*

### WHAT IS IT TO BE A CHRISTIAN?

This is a question requiring clear and careful thought, and a wise discrimination of principles, and features of moral conduct. Yet it is a question of great importance, demanding serious considerations because it has reference to the soul and the nature of its affections.

There is a time when one begins to be a Christian. The old disposition, the carnal affections, the former and entire manner of life is given up, and different affections, and a new mode of life is adopted. New feelings, new impulses, new aims and purposes, newly-born joys and hopes are realized. At this very point of time the person who was not a Christian begins to be one. He begins a new life, and drops the old habits of sin, and unbelief, for a life of righteousness and a new and blessed faith in Christ Jesus.

This is regeneration, the work of the truth and Spirit of God. This change is a radical one—from impenitent sinning to cheerful and loving obedience to the truth. To be a Christian, then, is to be renewed in the image of Christ, and to be conformed to the law of Christ in after life. The law of self is given up for the ruling love and love of Christ, which implies non-fellowship with the world, its lusts, its sinful pleasures and debasing sins. The Christian carefully observes the law of the Sabbath, loves prayer and communion with God, public and private worship. The Christian takes the Word of God without discount or criticism, and makes it the law of his life. He never prays by rule and cheats by opportunity. Theatres, dances, fashionable follies and worldly customs, are repulsive to all who are in Christ Jesus—who walk not after the flesh, but after the Spirit.—*Selected.*

### MORAL PRINCIPLE.

A moral principle gets especial emphasis when it is associated with some strong public movement. If it is sound, it gathers around itself large enthusiasms and is likely to become fixed in general acceptance; if it is unsound, its working will be discovered to be evil, and it will be repudiated by common consent. Our present political campaign seems likely to furnish several illustrations of the fact indicated. Here is this partisan watchword, "My country, right or wrong," which is in many cases at present narrowed to apply to party. It is a watchword of passion, and not of patriotism; of partizan fanaticism, and not of proper spirit. A party has got pretty low down when there is not virtue enough in it to make bolters when true principles are discarded, for unity then is a sign of moral inferiority. We are not surprised at the odium that has attached to Mr. Hoke Smith and those who have acted in a similar spirit in following party against their firm and publicly expressed convictions on matters of moral consequence. "On their own showing they are public enemies and advocates of national chaos," and their sorest humiliation comes from confronting them with their own utterances. The way in which the public has received their course is a repudiation of the unsound principle from which they have acted. Another immorality that seems likely to have effective rebuke is that of creating class jealousies and antagonisms. Of this Mr. E. J. Phelps in his remarkable letter speaks with great severity. He calls that one "criminal" "who seeks success by playing upon the prejudices and passions of the less intelligent, and stimulating a warfare of classes, that most desolating conflict that comes upon a nation."—*The Advance.*

## Woman's Work.

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

### CHRISTMAS BELLS.

BY C. H. G.

O'er the city's noise and strife,  
O'er the changing marts of men;  
Rise the sounds of joy and life,  
Christmas-tide has come again.

Out through city's sin and shame,  
Down through dens where sinners are;  
Goes the plain "good-will" again,  
Christmas rings from near and far.

Out through city's joy and pride,  
In through palace gates amain;  
Joyfully comes the Christmas-tide,  
Borne on wings from Bethlehem.

Down in the streets the commerce swells,  
Harsh the cries that rise and fall;  
Hark! 'tis sound of Christmas bells,  
"Peace on earth, good-will to all."

Ring joy bells this glad morn,  
Ne'er your song of mercy cease;  
On this day a king was born,  
Wondrous, mighty, Prince of Peace!

"O'er the hills of Judah's plain"—  
(This the song those bells ring on;)  
Angels came and sang the strain,  
"Peace on earth, good-will to men."

"Low the cradle held him there,  
Born 'mongst sheep, the steeds and kine;  
He from joys in heaven so fair,  
Stooped to earth for all mankind."

O'er the city's noise and strife,  
O'er the changing marts of men;  
Rise the sounds of joy and life—  
Ring! sweet bells, the glad refrain!

GLORY to God in the highest and on earth  
peace, good-will toward men."

Let every heart keep its Christmas within,—  
Christ's pity for sorrow, Christ's hatred of sin,  
Christ's care for the weakest, Christ's courage for right,  
Christ's dread of the darkness, Christ's love of the light.  
—Phillips Brooks.

CHRISTMAS has come to be observed as one of the happiest days of the year, and "Merry Christmas" will soon be heard echoing through all our homes. During the last quarter of this year, much has been said in various papers and magazines about making a change in our giving "for this year, as an experiment," and see if we shall not enjoy giving more largely for Christ, and less to our friends, by saving our *first*, our *largest* gift for him. Astonishing indeed would be the results in the wonderful increase to the Lord's treasury, and we believe the blessing that would come into our hearts and lives would bring us a joy we have never before experienced.

HAVE we ever taken time to deliberately sum up the gifts that have come to us through the one great gift of God's only Beloved Son? Salvation from sin would alone be sufficient, but, besides, how bountifully God has bestowed upon us the joys and comforts of life, both spiritually and temporally. In our love for our friends and dear ones and the pleasure we receive in bestowing upon them our gifts, let us not forget the name which should be above all other names to us. May he hold the first place in our hearts, and let us bring our "best gifts" to his feet, remembering the many who know nothing of this name, but who are sitting in darkness—many of them begging for the "bread of life" and wondering why we have known of it so long and yet have never carried it to them. If this giving calls for self-sacrifice on our part, it will bring the larger blessing into our lives. Let us not consider the service of the Master a "weariness." Let us not "rob God" in the smallness of our tithes and offerings.

### A PLAN FOR CHRISTMAS EVE.

Some ancient religions, as those of the Greeks and Romans, furnished opportunities for man to relapse periodically into primitive impulses, allowing the natural, not the artificial, man to express himself. In our religion another opportunity once a year has been given us, when good-will may have all its way with us—good-will that is greater than all prudent restraints, all economic theories, all considerations of convenience.

And what an opportunity it is for us, who, in our intercourse with men, are so often hemmed in by conventionality or controlled by self-consciousness! To revel in good-will! To have the church and state sustain us in it! To have custom and tradition give us their sanction! It is like getting one's childhood back again, or having health once more, or, after a city's bondage, feeling the freedom of the hills! What if in our generousities we make mistakes it takes time to remedy, if, tomorrow we must retrench! What of anything, if good-will can reign with us for a day!

Then away, too, with discussions of the meet and appropriate—that poor gifts may go to the poor and rich gifts to the well-to-do! In the good-will first sung by the angels to men there was the glad and sudden burst of unlooked-for joy, given fully, without conditions, without balancings, without questionings of deserts—a blessing to all, to the just and the unjust, the sinner and the saved.

It is in this spirit that a group of well-known men and women mean to work this Christmas eve. To the poorest and the neediest, to the hardest worked, they mean to carry bountiful gifts, retiring themselves quickly, as they came, so as to remain unknown. Their desire is to bring into the life of some poor suffering soul the glow and warmth that come of unexpected joy and fulness—unexpected, unearned, and undeserved perhaps.

We measure so much we do for others. We weigh our best impulses against their deserts and our ideas of the appropriate. And yet the glad burst of that melodious message of good-will to all should teach us this one of God's ways might be ours by making our gifts as joyous out-pourings, filling full of promise the lives of those who wait. So that, like the voices of those angels who sang, the gifts we bring may be as though they fell from heaven.—*Harper's Bazar*.

### TO MISS SUSIE M. BURDICK, MISSIONARY.

BY E. R. MAXSON, M. D., LL.D.

Thy purpose all inspired by love;  
Impressed thy youthful mind,  
To place thy treasures safe above,  
True riches thus to find.

The billows high deter thee not,  
Nor tempest will thee pale;  
The wilds of other shores forgot,  
In foreign seas to sail.

To aid a faithful little band,  
Thy willing mind did turn;  
Though strange the nation and the land,  
With language hard to learn.

Go, gentle spirit, from our shore,  
Fulfil the "great command;"  
May heaven's blessing on thee pour,  
And strengthened be thy hand.

To turn the erring to the way  
Of truth and peace and life;  
And usher in a brighter day,  
All void of sin and strife.

That angels may look down and smile  
Upon thy work of love,  
And choirs celestial sing the while  
With all the hosts above.

Well done, ye ministers of earth,  
In China's ancient land,  
In heaven is registered your worth,  
With all the faithful band.

818 MADISON STREET, Syracuse, N. Y., Dec. 12, 1896.

### EVANGELISM, LAW, RIGHTEOUSNESS, AND SABBATH-KEEPING.

BY REV. ARTHUR E. MAIN.

(Concluded.)

Consider, now, four concluding truths that are the ground of propositions already stated, and in accord with the lines of reasoning that have been followed:

1. All these spiritual experiences, both in their origin and growth, and by which alone godly character and conduct can be formed and guided, must come from actual, personal, divine fellowships, and from such visions of God in his holiness, and of Jesus in his purity, as Isaiah and Paul had.

Abraham received certain words as true, because he believed in the Lord. It is to the personal Christ that they who labor and are heavy laden must go for rest; and on him the multitude must believe, if they would do the works of God. And all who enter the heavenly kingdom must first be born of the personal Spirit of God.

In vision, Isaiah saw the Lord sitting upon a throne, high and lifted up. The seraphim cried, one to another, Holy, holy, holy, is the Lord of hosts; the whole earth is full of his glory. Woe is me! said the prophet; for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts. On swift wings a seraph flew to the penitent prophet, and in symbol, touching his lips with a live coal, testified, Thine iniquity is taken away, and thy sin purged. And when the voice of the Lord was heard, saying, Whom shall I send, and who will go for us? The consecrated Isaiah answered, Here am I; send me.

Saul afterwards called Paul, breathing threatening and slaughter against the disciples of the Lord, and clothed with authority from the high priest, was journeying toward Damascus, intent on punishing the saints. Suddenly, out from the midst of a heavenly light, he heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou Lord? The answer came, I am Jesus whom thou persecutest. What shall I do, Lord? said the convicted persecutor. And the Lord said, To this end have I appeared unto thee, to appoint thee a minister and a witness. Wherefore, exclaimed Paul in his defence before king Agrippa, I was not disobedient unto the heavenly vision.

May there be granted unto us all, in the Spirit, convicting and sanctifying visions of the holy God and the sinless Jesus.

2. These spiritual experiences are essential to an understanding of the actual relation between the Old Testament and the New; to a comprehensive and conscientious grasp of the deep and real meaning of law as explained by our Lord in his Sermon on the Mount, and by his greatest apostle; and to progress in morals and religion, which must always be after the pattern given to the world in the life and teaching of Jesus.

In Paul's second letter to the Corinthians, he seems to plainly teach that the old covenant, grounded in the Decalogue, written on stones, as in an essential and fundamental part of itself, although glorious, has given way to the new covenant, of surpassing glory. He says:

But our sufficiency is from God; who also made us sufficient as ministers of a new covenant; not of the letter, but of the spirit: for the letter killeth, but the spirit

giveth life. But if the ministration of death, written, and engraven on stones, came with glory, so that the children of Israel could not look stedfastly upon the face of Moses for the glory of his face; which *glory* was passing away; how shall not rather the ministration of the spirit be with glory? For if the ministration of condemnation is glory, much rather doth the ministration of righteousness exceed in glory. For verily that which hath been made glorious hath not been made glorious in this respect, by reason of the glory that surpasseth. For if that which passeth away was with glory, much more that which remaineth is in glory.

But, Paul, is there no law under the new covenant? Do we then make the law of none effect through faith? God forbid, he cries. Nay, we establish the law. And what do you mean by establishing law? I mean, says the apostle, that, in Christ, we serve in newness of the spirit, not in oldness of the letter. The inner meaning of eternal law, as Neandersays, is divested of its national garb by the spirit of the gospel, and developed with greater clearness by the illumination of the Holy Spirit.

Six times, in the Sermon on the Mount, Christ refers to the old covenant in this manner: Ye have heard that it was said to them of old time; but I say unto you. Master do you not speak slightly of your Father's ancient laws? O, think not, he answers, that I came to destroy the law or the prophets: I came not to destroy, but to fulfil. And I want the least of these commandments both done and taught. Why, Master, what do you mean? This is my meaning, he says: It was said to them of old time, Thou shalt not kill; but I say unto you, and so does my disciple John, that unrighteous anger, abusive words, and the hatred of a brother, are murder in the heart. It was said, Thou shalt not commit adultery; but I say unto you, that every one that looketh on a woman to lust after her hath committed adultery with her already in his heart. It was said, also, that one could put away his wife by giving a bill of divorcement; but I say unto you that this was a concession to your hardness of heart; but from the beginning it hath not been so.

In like manner, Jesus taught the multitude in regard to swearing, "an eye for an eye," and love for one's neighbor. And if words ever have real meaning, he gives us here a key to the interpretation of all law and all Scripture.

The entire Mosaic system of moral and ceremonial laws was a revelation of God's holiness made for the purpose of lifting man to holiness. Its underlying principles cannot, therefore, be destroyed; they are eternal. But, as a religious dispensation or economy, it has grown, in the progress of revelation concerning the kingdom of God, into the Christian system or the new covenant, by which it has been superceded,—law being now written on the tablets of regenerated hearts by the Holy Spirit; for, as the writer to the Hebrews says, the priesthood being changed into one made after the power of an endless life, there is made of necessity a change also of the law.

Now that still stands, having passed, in point of authority, from the old covenant to the new, which is universal in its nature. And what that is must be determined, not by a hair-splitting exegesis of proof texts, but by an explanation of the Bible as a whole, based upon rules of interpretation that commend themselves to a spiritually enlightened reason and to the Christian consciousness.

Sanctions of law, and methods of administration, are not necessarily universal; for, to

break commandments of the Decalogue was a capital crime!

We no longer present the sin-offering, or make the whole burnt-offering; but we must penitently go to God, in the name of our Great Sacrifice, and are commanded to devote ourselves wholly to the Lord.

The Sabbath—in the account of its origin in the second of Genesis; in the Lord's declaration of its high moral ends, in the second of Mark; in its forward-looking, or prophetic, character, as taught in the fourth of Hebrews; in its fitness as a memorial day of our Creator's great day of rest—by all these, and not by the national dress given it in Mosaic legislation, does the Sabbath-day at the end of the week bear the stamp of universality.

3. Seventh-day Baptists need not, as others do, to stay about Sinai; or to stand before them that make and execute human laws, and petition for help to save "the American Sabbath." They, and not we, are the legalists and Judaizers.

At the International Sunday-school Convention in Boston, last summer, the importance of the Sabbath-question and of Sunday legislation was urged on the ground of the great length of the fourth commandment as compared to others! Onitting the second and third, it does contain more words than all the rest.

Paul says the letter killeth; and Dean Alford, that the letter without the spirit is dead. Now, that Sabbath corpse was paraded in the magnificent Tremont Temple, and before thousand of people who heard, or afterwards read the account. And it is the prerogative of Sabbath-keeping Christians, to whom, at the reading of the old covenant, the veil does not remain unlifted, because done away in Christ, having therefore such a hope, to use great boldness of speech, and to cry, Come out from the dead; loose the grave-clothes; and let the Sabbath go forth into the life and liberty of the gospel.

Let other denominations, in the bondage of legalism and Judaism, keep in the desert, Hagar-like, if they will; but Seventh-day Baptists may hopefully move forward to the land of promise, to the hills and valleys of Galilee and Judea, where the Christ walked and taught.

Let us teach that the institutions of the family and the Sabbath were given to man in the beginning—priceless boons—and we shall have the world's biblical scholarship on our side; that the old covenant, in law, prophecy and psalm, is richer than is commonly known or felt, in profound thought concerning all human duties and relations, in breadth and warmth of sympathy, in power for righteousness, in faith, hope, love and purpose for mankind, and we shall be supported by the highest modern learning in the Scriptures; that the glory of the old covenant, in its letter, has receded before the greater glory of the new, in the Spirit, and we shall be in harmony with Christ and Paul; and that, in the new covenant, there is a place, not for the Mosaic divorce legislation, but for the marriage law as it was from the beginning,—not for the fourth commandment in its limiting letter, but for the Sabbath of Eden and of Jesus,—not for the Ten Words in their confining Mosaic garb, but for divine law, however and wherever revealed, and as interpreted by the fulfilling Christ and the spiritually-minded John and Paul, and we

have the witnessing support of Scripture, reason and history.

4. A Christian is one who has, in faith and love, received Jesus Christ as a Saviour; felt the Spirit's regenerating power; and become possessed of a sincere desire and purpose to know and do the will of God. To adapt words of Dr. James Stalker, Christianity is an experience more than a creed, inspiration more than restraint, a programme for earth more than an insurance for heaven.

One may believe in Christ and keep the letter of the Ten Commandments, and yet be a very small Christian; for the New Testament is full of commandments equally sacred, and God makes his will known to ready hearts, through the interpreting Spirit, in providence, history and experience.

One may be in no danger of becoming a murderer, or an actual adulterer; but harbored thoughts are words, to God; and cherished desires are deeds in his sight. One may keep the letter of the fourth commandment, and yet fall far short of using the Sabbath for high and spiritual ends, after the teaching and example of Jesus.

One gives proof of being a true son or daughter, by seeking, not restrained by law, but constrained by love, to serve the father and mother in all things, small and great. They give proof of having received Jesus, and, by believing on his name, the right to become children of God, by obediently welcoming a knowledge even of the least of his commandments or wishes.

Where Paul is often supposed to be teaching the abrogation of the law, he is rather showing forth the blessed changes that take place when one becomes a believer in Christ, namely, freedom from condemnation, higher conceptions of law, new powers to obey, and new motives of obedience. From being a commanding and restraining law, it comes to be grounded in the inward progress of the life hid with Christ in God, a law written in the heart by the Spirit God. To trust and obey is the ruling tendency of the surrendered and redeemed soul. Obedience is from the new-born disposition of love, not from compulsion; and one is free indeed, because made free by the Son.

O how I love thy law! is a noble confession; but it ought to stand upon another: But thy commandment is exceeding broad.

PLAINFIELD, N. J.

A MORNING DRINK.—A glass of water should always be taken the first thing in the morning. It exercises a two-fold advantage. First of all, when sipped slowly, it acts as a stimulator to the excretory organs. Secondly, during sleep a great deal of mucous is secreted by the membrane lining the mouth and other organs of the alimentary canal, and this morning drink removes it. Many a morning headache will be cured if this habit is carefully and systematically carried out.—*Medicus.*

As SHIPS meet at sea for a moment together, when words of greeting must be spoken, and then away upon the deep, so men meet in this world. And I think we should cross no man's path without hailing, and if he needs, giving him supplies.—*Beecher.*

THERE are lots of people who spend hours every week in playing billiards who can't find time to attend church.



## LETTER FROM LONDON.

1 MARYLAND ROAD, Wood Green,  
London, N., 26th Nov., 1896.

To the Editor of THE SABBATH RECORDER:

Dear Brother:—Thanksgiving-day with you! We, too, on this side of the mighty pond join our thanks with yours for the mercies of the year. A decidedly American feast this is, and we are trying to observe it in a manner as nearly as possible approaching that in which the most of your readers will probably spend the day.

In reviewing the month or more since writing of London matters we remember that we have, as you already know, been called to part with our late deacon, whose place the church has not yet filled. This duty we must not long neglect. The post of "clerk," lately filled by our organist, is also made vacant by his resignation, and until the church elects some one to that position, we shall have to depend upon temporary arrangements for the conduct of the musical part of the service. The attendance at our services has remained somewhat stationary of late, some of the Sabbath-keepers and others who attended quite regularly for a time having ceased to come; so the congregation is composed for the most part only of those who might be expected to attend. No further news has been received in regard to any action of the Trustees or of the Court in reference to our church.

In referring to Sabbath-keepers I am reminded to write you that there is quite a number of people in London who keep the Sabbath. The largest body is that of the Seventh-day Adventists, who have a congregation of more than one hundred. These are now, I believe, enjoying the able ministry of Dr. Waggoner, who has but recently returned from the East, where he has had some interesting experiences in observing the relations of Christian bodies with the Turkish Government. Then, in addition to these, whom I need not further describe, as your readers are quite familiar with the Adventists and their doctrines and practices in the United States, there is a smaller body, in part an offshoot from the Adventist congregation. This body of believers is known as the "Church of God," and they differ from the other Sabbath-keeping societies chiefly in certain features of their ideas on the Sabbath. Their doctrines in respect to prophecy and the condition of the dead are essentially those of the Adventists. They believe that the Lord's Supper is the Christian Passover and that it should be observed but once a year at the Passover season. In their Sabbath-keeping they are quite rigid, considering it wrong to travel on that day, even for the purpose of attending Divine worship. Hence they will not go where they cannot walk, refusing to make use of any of the modes of conveyance in the city. They also believe that the astronomical or geographical line whereby those who circumnavigate the globe adjust their days should be fixed at the meridian which passes through the site of the Garden of Eden, and not at the meridian 180° from Greenwich, which is the usual custom. They hold, therefore, that east of Eden Sunday (or the day called Sunday) is properly the seventh day of the week and should be kept by Sabbath-keepers and called Sabbath, and that rightly all people in those countries, as for example in Australia, should change the designation of the days of the week, calling the one they now call Monday Sunday, Tuesday Monday,

and so on; thus the present Sunday would become Saturday and be the Sabbath. Members of this body, therefore, when they go to Australia or New Zealand, observe Sunday and call it Sabbath, considering it to be the seventh day of the week. Their minister, the Rev. David Nield, has recently gone to New Zealand as a missionary to propagate the teachings of these people, where his object will be not to change the practices of those who there keep Sunday, but to induce them to change their numbering of the days of the week and the ground of their observance of days and become true Sabbath-keepers after this anomalous fashion. It is needless to say that he will have as hard a time of it as one of us would have in getting the people there to change their observance from Sunday to the Sabbath itself. One may fancy his task will be even more difficult.

Besides these two bodies and our own church there are many unconnected Sabbath-keepers and some connected with different churches. One or two of these are interested in our church, especially one lady belonging to the Church of England, who is a constant reader of the SABBATH RECORDER and distributes much literature on the subject of the Sabbath. Some others might unite with us, but have conscientious scruples against joining a church whose members travel on the Sabbath, etc. There are others again who are earnest Sabbath-keepers, but who consider other doctrines not generally held by our people to be of equal or greater importance for them to represent, and so are not in sympathy with us after they find that we do not readily adopt their views. A few of these we know to be most excellent and sincere people, and they have attended our services, but cannot of course attach themselves to us; that is to say their consciences would not suffer them so to do. Some of these Sabbath-keepers believe that the earth is a flat surface and not a globe, holding that the Bible teaches this and that the "globular theory" of the earth's form is a sinful and wholly pernicious error, as bad as any of the other results of the "Higher Criticism." Another believes that all the current interpretations of Daniel and the Revelation are wrong and that the "Beast" is the British Nation, represented by the 666 members of the Peerage of 1895, that the image of the Beast is the Church of England, and the mark of the Beast is the Book of Common Prayer,—held in the hand or committed to memory "in the forehead." London is of course Babylon and her destruction is nigh, even in 1900. Of course we are glad that these good people keep the Sabbath, but we cannot encourage them in their adherence to all their present opinions, which of course they hold as tenaciously as they do the observance of the Sabbath.

The good brother who, with others, holds the remarkable views of prophecy barely hinted at above is very zealous and self-sacrificing. He spends a deal of money in spreading these ideas, sowing tracts and leaflets by thousands and tens of thousands, even hiring boys to distribute them on the streets and elsewhere. So London is not wholly without information about the Sabbath. One would naturally think that if these ideas receive attention, our simple teaching about the Sabbath and our otherwise apostolic Christianity would make progress in London, but it seems that when con-

nected with some such startling presentments the Sabbath easily obtains a hearing, whereas alone it is not accorded any attention at all.

Since the beginning of the present month a number of things have happened. First of all was the election in the United States, which has been of considerable interest to us. We rejoice with you over the result. It is amusing how the Englishmen now hug Mr. McKinley as a friend on account of his sound money principles, who awhile ago repulsed him as an enemy, because of his tariff measures. Even now, since the election is over, they are beginning to talk apprehensively about the possibilities in this line.

Then came the time when the new Lord Mayor took his seat. The 9th of November is a great day for the "city of London." For some hours the streets are emptied of all vehicles and thronged with an immense crowd of people to witness the procession in which the Lord Mayor rides in the ancient chariot of state all over his little realm. The show this year was very interesting, a feature of it being two vehicles to represent the Old Times and the New Times. The "Old Times" were exhibited by an old-fashioned stage coach, with ladies and gentlemen in antique costume. The "New Times" were depicted by a modern motor car, or horseless carriage, driven by an electric motor, and containing a very modern looking group. These were received with hearty cheers all along the line of march.

On the 14th of the month the new laws permitting the running of "light locomotives" through the streets of London, without the restrictions hitherto imposed upon vehicles propelled by motors, went into effect. The day was marked by a parade of horseless vehicles from London to Brighton, in which about sixty vehicles took part. The weather was horrible and the roads in shocking condition, so that of the sixty only about fifteen reached Brighton. The first machine to reach the seashore was an American motor car, called the "Duryea." I imagine it will be some time before the motor cars come into very general use in place of omnibuses and vans here. But they will surely replace them eventually. One of the committees of public works has asked a motor car company for an estimate of the cost of motor scavenging carts. That is an early looking toward a practical use for the new locomotive machinery. The cabmen and omnibus drivers make all manner of fun of the new vehicles, but their laughs will some day be turned into serious and thoughtful expressions, when they may have to consider the question of turning their attention to the mastery of motors, or losing their occupations. Some of these old dogs, who have driven omnibuses for forty years or more, will find it hard, perhaps, to learn the new tricks.

Well, I have gone from church to state, from Yankee politics to John Bull's civic splendor, from our own dear Thanksgiving day to some of the eccentricities of religious belief on this side the water. You will readily see that the United States has not a monopoly of the principle of individualism. Let us all thank God, in familiar words, "that it is as well with us as it is," and try hereafter, all of us, to do better. With greetings to all the brethren, I am, my dear brother,

Faithfully yours,

WILLIAM C. DALAND.

## Young People's Work

By EDWIN SHAW, Milton, Wis.,

C. E.—Chinese Enlightened.  
Children Educated.

Very likely by the time this appears in the RECORDER our missionary, Miss Susie M. Burdick, will be somewhere out on the great Pacific Ocean on her way back to China. May the great sea be as its name indicates, kind and gentle with the steamer which is plowing its way across the waters. May our sister be in good health, so that the voyage may be easy and pleasant. Miss Burdick's short visit to Milton and Albion was enjoyed and appreciated by many old and new friends. Her words of hope and information about the work in China, and her evident devotion and consecration must have inspired all her hearers with a new purpose to be more faithful than ever to the duties of life. She feels that there is a great need of enlarging our work on the China field along the lines of education for the children. She has been in a position where she could see and understand the needs better than any of us can realize who are here at home. May the Lord put it into the hearts and the pockets of our people, young and old, rich and poor, to sustain this work which Miss Burdick has in charge, the education, the enlightenment of Chinese children.

S. D. B.—Subscriptions Due Before.

Are you a subscriber of the RECORDER or of the *Helping Hand* or of the *Sabbath Visitor*? Is your subscription paid? Does your father or mother, or brother or uncle, or friend or neighbor take the RECORDER, or any of these papers, and then loan them to you to read? Are they paid for? Do you know? Will you be kind enough to find out? How much money have you spent for neckties, or hats, or entertainments since that subscription came due? For how long a time would that amount have paid for the paper? Are you angry because I have twitted you of the fact that you read a borrowed paper that is not paid for? Well, never mind; I am glad that you read it at all; but how much better it would be for the Tract Society, how much more encouraging to the managers of the Publishing House, if all the subscriptions were to be paid up in advance! The money required to print these papers must be paid long before they reach you. It is no more than just and proper to ask you to pay up, and that before 1897.

### PRESIDENT'S LETTER.

Dear Young People:

It is my privilege to again write you from the sunny South and tell you of the sunshine which has come into many a soul and home in Hammond during the past three weeks. It is not the hand which rocks the cradle which rocks the world at Hammod this time. And while many of our young people here did not "choose a good grandmother," in every case, many of them are doing even a better thing: choosing Christ. Many a prodigal has come to himself, more are coming. On Sunday, at 3:00 o'clock I called a meeting to speak to the young men and women. The church was well filled with as bright and enthusiastic a sea of faces as I ever looked into. A good meeting it was. At night the house would not hold all who came; nearly five hundred got in, I think.

Many new ones started in the after meeting. At nine the congregation was dismissed and seekers' meeting held until half past nine. Prayers are being answered of years' standing. Brethren are showing their love between each other and for the unsaved, to the glory of His name. A storm of almost a week in duration has not abated the interest but only smothered it for a time, to burst out anew and run higher than ever.

We pray for yet greater things, and to be low at the foot of the cross of Christ, to lift Christ up and draw all men to him.

E. B. SAUNDERS.

### THE GOOD LITERATURE COMMITTEE.\*

BY MISS LIZZIE E. BOICE.

In this brief time allotted, your representative from the New Market Christian Endeavor Society wishes to bring up the subject of the work of the Good Literature Committee. On reading somewhat extensively, I find that, at least in our society, there is a great deal more that might be done by this Committee.

In societies where we are best acquainted, the Good Literature Committee has formed Reading Circles, more especially among the ladies, who met at the homes of different members; two readers were chosen who selected the topic for the evening. Usually it has been a sort of study of some noted man or woman, sometimes in a lighter vein. After reading from 8:00 to 9:30, light refreshments were served, and at 10:00 the ladies dispersed. This indeed has been found to be a very pleasing and instructive way of spending the evening for busy housewives as well as younger people who do not have much time to read by themselves.

We know of another line of work this committee has taken up, namely: the distribution of good current literature, such as magazines, monthly and weekly papers, and lately, of the tracts which have been written by Dr. Lewis on the Sabbath-question. In our church and society we have found many persons who highly appreciate this little act of kindness shown them,—people who cannot afford to buy the reading matter they would like, and whose minds are cultured and crave just such literature.

In several of the *Golden Rules* lately have been a few very practical suggestions for the Good Literature Committee. One is that we have a Christian Endeavor Library in each society, or if several in a place, a library between them. By a Christian Endeavor library, we mean strictly C. E. books. Books on the work of the different committees, helps for leaders, Sabbath-afternoon topic helps, Parliamentary rules, Junior leaders' suggestions, good C. E. stories, duties of the president, duties of members not on any committee, and how best to keep up the interest of the society.

We will mention some of the books which would constitute a good library for the prayer-meeting room, and which can be obtained by sending to the United Society of Christian Endeavor, Washington St., Boston: "Hints to Leaders," "Ways and Means," "Prayer-meeting Methods," "The Junior Manual," "Social Evenings," "Our Unions," "Fuel for Missionary Fires," "On the Look-out," "A Short History of Christian Endeavor Societies," "Aids to Endeavor," "Cushing's Manual of Parliamentary Rules," "One

\*Read during the Young People's Hour, at the Yearly Meeting at Marlboro, N. J., November, 1896.

Hundred Years of Missions," "New Acts of the Apostles," "Chrissy's Endeavor," "Foreman Jenny," "The Iron-Clad Pledge." And so we might go on and name many more books, but we refer you for the rest to the *Golden Rule* of Oct. 22, 1896. We think this an excellent plan, and hope to hear of some society adopting it in the near future.

Another good suggestion is that Bible Clubs be formed among the church and society at large, in which a systematic course of study be pursued. A good help in this work is "The Outline Club Course of the American Institute of Sacred Literature."

Then too this committee must not forget the many requests made in "Our Mirror," for items of interest for publication in that column of the RECORDER. This is a very interesting column, and one which so many of us are eager to read. Why not let the other societies know what you are doing, and how you are doing it?

In closing, let us bear in mind that whatever the committee, and whatever the work, success can only be obtained by deep earnestness and consecration to the work God has given us to do. Let us put on the sword of the Spirit and the breastplate of righteousness, and, having ascertained the right, push forward, "Trusting in him for strength."

### OUR MIRROR.

THE average attendance of the Nile church and Christian Endeavor prayer-meetings during the months of October and November was twenty-eight and four-sevenths, while the monthly meetings were well attended. During the fall, pastor Shaw has held preaching services every Sunday night in the Babcock school-house, three miles out, and cottage prayer-meetings Friday evenings on Pennsylvania Avenue, with good attendance and interest. He has been assisted in his work by members of the Christian Endeavor.

THE combined social and business meeting of the Little Genesee Y. P. S. C. E., held at the home of Miss Nettie Wells, at the beginning of last month, was very successful. A musical program was presented and a generous collection taken. Thanksgiving evening our Society held a "Dairy Maid Lunch," at the Hall, which was largely attended, and greatly enjoyed by all. The proceeds, a little over \$11, are to be devoted to missionary purposes. We have been much gratified by the addition of a few members to our Society, recently.

M.

OUR society has been attended with deep interest during the past summer.

We have been in the habit of discontinuing our Christian Endeavor meetings during the winter season on account of our members being so scattered. But we have felt the work too great to do so this winter.

We enjoyed a short visit from E. B. Saunders in September, which greatly strengthened us in our work and was a help to us all.

At present E. H. Socwell is with us, whose sermons are able and instructive.

COR. SEC.

GRAND JUNCTION, Ia., Dec. 6, 1896.

THE Y. P. S. C. E. of the New Market church has recently elected new officers and standing committees, and is organizing for the winter's work. We have all felt the inspiration of the State Convention which was held in

Plainfield in October, and hope that its awakening and uplifting influence will continue to make itself felt in the work of our society for a long time to come. We are uniting this week, with the other societies throughout the country, in prayer and self-denial for the sufferers in Armenia. Our Good Literature Committee is endeavoring to aid in the distribution of the new series of Sabbath Tracts which the Tract Society is publishing, and we are planning two entertainments to be given during the coming month to supply us with money for the work of the society.

THE Y. P. S. C. E. of the Salem Seventh-day Baptist church holds its regular prayer meetings on Sixth-day evening of each week. On October 16 the society conducted a very profitable and interesting session. The subject was, "Are we doing our best"? As a special subject the committee work of the society was suggested, so the meeting was devoted entirely to a consideration of the work of the various committees. Papers and talks were arranged for and prepared as follows: "The necessity of making careful preparation for the prayer-meeting service"; "The relation of the Y. P. S. C. E. to the church"; "The relation of the society to the Sabbath-school." The chairman of each committee gave a brief talk upon the subject: "What can your committee do that it has not already done, for the benefit of the society"? Among the suggestions brought out in the course of the discussion it was urged that the members be on time, occupy the front seats, make preparation previous to the meeting, be prepared to take some part, if nothing more than to read a verse, be prompt, do not allow the meeting to drag; that the prayer meeting committee post on a bulletin board in the hall the names of the leaders and subjects for a month in advance. The enthusiasm manifested and the earnestness with which the members took part bespeak more activity and a greater Christian zeal in the future.

On the evening of October 22, a very pleasant sociable was held at the home of Miss Clemmie Davis. The spacious rooms of her new house were well filled by the members of the society and their friends to the number of about one hundred. A pleasant evening passed swiftly by. After the serving of ice-cream and cake the company dispersed to their homes. It was the unanimous opinion that much credit was due to our social committee for the success of the first sociable of this season.

#### THE SINS OF THE TONGUE.

The sins of the tongue all point to the necessity and profit of self-mastery. So evident and so important did this appear to James, that it occurs again and again in his epistle. "In many things we all stumble," he writes. "If any stumble not in word, the same is a perfect man, able to bridle the whole body also." If this confession of failure and magnifying of the office of the tongue be then exaggerated, let anyone sit down quietly and think of the sins and cruelties of human speech. The careless words which no repentance can call back again, the rash promises which it has cost us so much to fulfill, the expression of the lower nature which has shamed the higher, the confessions of evil and yieldings to falsehood, the hot, angry words which sober thought condemned—these are some of the perils of the tongue.—*Congregationalist*.

## Children's Page.

### THE CHRISTMAS STOCKING.

BY CLARENCE HENRY PEARSON.

In the ghostly light I'm sitting, musing of long dead Decembers,  
While the fire-clad shapes are flitting in and out among the embers  
On my hearthstone in mad races, and I marvel, for in seeming  
I can dimly see the faces and the scenes of which I'm dreaming.

O golden Christmas days of yore!  
In sweet anticipation  
I lived their joys for days before  
Their glorious realization;  
And on the dawn  
Of Christmas morn  
My childish heart was knocking  
A wild tattoo,  
As 'twould break through,  
As I unhung my stocking.

Each simple gift that came to hand,  
How marvelous I thought it!  
A treasure straight from Wonderland,  
For Santa Claus had brought it.  
And at my cries  
Of glad surprise  
The others all came flocking  
To share my glee  
And view with me  
The contents of the stocking.

Years sped—I left each well-loved scene  
In Northern wilds to roam,  
And there, 'mid tossing pine trees green,  
I made myself a home.  
We numbered three  
And blithe were we,  
At adverse fortune mocking,  
And Christmas-tide  
By our fireside  
Found hung the baby's stocking.

Alas! within our home to-night  
No sweet young voice is ringing,  
And through its silent room no light,  
Free, childish step is springing.  
The wild winds wave  
O'er baby's grave  
Where plummy pines are rocking,  
And crossed at rest  
On marble breast  
The hands that filled my stocking.

With misty eyes but steady hand  
I raise my Christmas chalice;  
Here's to the children of the land  
In cabin or in palace:  
May each one hold  
The key of gold  
The gates of glee unlocking,  
And hands be found  
The whole world round  
To fill the Christmas stocking.

—*Ladies' Home Journal*.

### THE CHRISTMAS GIFT.

BY WILLIAM C. DALAND.

"Miss Rae wishes me to go down to the Mission to-night; but I'll not stay late."

These words were uttered by Paul McConnell as he arose from his mother's dinner table on Christmas Eve. Mrs. McConnell looked at her manly young son with undisguised admiration, but with a little disappointment in her glance as she followed him to the door of the dining room. He had just come home that day for the Christmas vacation, and the days would be few before he would have to go back to Princeton Seminary to finish his senior year. Why could he not stay with her to-night,—Christmas Eve, too, as well as his first evening home? She thought with a sigh how like his father he was, who had died an over-worked pastor in Brooklyn a few years before. She remembered how devoted he always had been to different kinds of outside religious work, and while she had no bitterness in her heart, she remembered with a pang that in the old days she had often gone with him to the door just as she now accompanied her son to the hall.

In those days Paul had been a "Poly boy," and they had destined him to a scientific career; but after his graduation and his father's death, when with her two children, Paul and his older sister Anna, she moved to

New York that she might live near a sister up town, the boy showed plainly that religious work after his father's manner was the bent of his life. She was a little sorry that Paul had not chosen a more brilliant career, for Mrs. McConnell was ambitious. She had loved her husband, but never took a personal interest in his work. She was a good Christian and wished him to be a good minister, and while she had often been impatient with him, after he was gone from her forever his memory was held sacred. But she did not care to have Paul follow in his father's footsteps. Still she knew better than to express too strongly her preference when she saw plainly that her boy was determined to be a minister.

The "Mission" was one of those down town, planted by so many churches which have followed the northward exodus of good people from the old sites of their homes and shrines. It had been a place dear to Paul, for there he had done some of his first incipient ministerial labor. Miss Rae was a diligent worker in the mission, and Paul had met her in the afternoon on the 6th Avenue Elevated, as he was going up town from Cortlandt Street to his mother's apartments in 65th Street. She had told him of the work in the old place during the months past, and that they were to have a special meeting Christmas Eve with a little refreshment for the poor vagrants who might come in for the sake of the warmth and the singing if not for the message of peace. Couldn't Paul come and give them a little talk? He had not been home for so long! Some of the converts had been asking about him only the night before. So he felt that he must go.

"Never mind, mother dear; I'll not be late, and we'll have a jolly time to-morrow. I shall be at home all day, and so for a week. You'll be glad enough, I know, when I'm off again to my precious theology and Semitics."

"Well, if you think you must, I suppose you must. But remember what killed your father."

"Let someone else see Miss Rae home," said Anna as she came to his side. "Do come right home; there's a good boy."

"All right; I'll be home just as soon as I can. Good night." With these words he went out, gayly, as was his nature, but thoughtful as he heard again his mother's words ringing in his ears. "Remember what killed your father." He knew what she meant. In their early New England home, where he first saw the light, where his father spent the early years of his ministry, there had been two boys. Nearly twelve years his senior, his brother James had grown up under his mother's care alone, and she had been unable to manage the restless fellow. The Rev. Alexander McConnell had been too much occupied with his parish, his meetings, his studies and his books to know what his first-born son was doing. Gently his wife remonstrated with him, but in vain. When Anna was a curly-headed girl of five and Paul was barely three years old, James had run away from home. A boy of fifteen, but made a young rover by nature and by the influence of the rough boys of the manufacturing town where he grew up, he was off and away in the world of sin and sorrow. Every effort to find a trace of him proved unavailing. The father's heart was crushed. His health failed. He blamed himself, as well he might. His wife taunted him

often in the bitterness of her sorrow. He could not work longer in Lynn, and so when he was called to Brooklyn he moved to that city, hoping that near the great metropolis he might find some news of his boy, who he thought, from his oft expressed desires, had gone to New York. A dull sense of conscious guilt came over Paul's mind as he thought of the story his mother had so often told him. Was he forming those habits which would make him, while trying to save the lost, perhaps by the reason of neglect the occasion of harm to those dear to him. "Pshaw!" said he to himself. "I'll go home early and it'll be all right." He knew that it was right for him to go. He was in the line of duty. But he felt sorry that he had to seem to his mother and sister as though he had not the proper interest in his own. He was not altogether certain of himself. Of late he had grown somewhat away from his old interest in practical Christian work. The scholarly instinct inherited from his father had begun to make itself felt, and he had partaken also of his mother's ambitions. His rests had been accompanied often with dreams of fellowships in European universities and of wonderful books of which he was the renowned author. Was it really duty and love of his fellowmen that took him down town, or was it because Miss Rae had asked him to go? He was not altogether sure. So, impatient with his friend, impatient with his mother, and impatient with himself, he was in need of something to set the final bent of his character. Was that something to come? He felt that it must, and with a prayer he went on his way. "And she shall bring forth a son, and thou shalt call his name Jesus; for he shall save his people from their sins." This flashed through his mind. Why, he could not tell. Because it was Christmas Eve, no doubt.

As Mrs. McConnell and her daughter sat waiting for Paul, they talked over his future. His sister spoke kindly and proudly of him. But Mrs. McConnell was in no gentle mood.

"I have no patience with this 'Christian work,'" she said. "A man's first duty is to his mother and sister, and then afterward to his wife and children. If your father had done his duty instead of wasting his life in trying to save other people's boys, I might have had a son to comfort me in my old age. James always loved me as a boy. He was always good to me in spite of his waywardness. If he had known a father's love and guiding hand, I might have had some one to lean upon. Paul is just like his father. I suppose he loves us, but this is a pretty way to show it. To go off the first night after coming home to that miserable 'Mission' with its jingly tunes and its maudlin sentiment! *Miss Rae* wished him to go! Of course she did!"

"Mother, don't go on that way. Paul is not as thoughtless as you think he is. He really does good down there. You ought to have heard him when I heard him once, talking to a poor drunkard who came in, all discouraged and forlorn. He cheered the poor wretch and pointed him to our Father, and he afterwards was reformed and said it was Paul who led him to a better life."

"I don't believe he held out very long. You may depend upon it, they come to the mission for what they get out of it. A man had better earn an honest living and care for

his own. He'll do more good in the world in the end. I've never been to a mission and I never will go. Here it is half-past ten—yes, a quarter to eleven—and no sign of Paul yet."

In the meanwhile where was Paul? He had entered the low room and sat through the exercises. He had spoken earnestly in the line of the text that was in his mind on the way. He had given to many a weak and discouraged man a hope that he might be saved from his worse self, his sinful self, saved for God and humanity. He had talked with those who were drinking their hot coffee, and blessing the mission for its comfort on that cold night. All at once the leader came to him and said, "I wish you would go over there and talk to Tom Conners. He is that rough-looking fellow with his cap down over his eyes. He has come in here lately very often. The place seems to have a kind of fascination for him. He is a stevedore on the docks. I only know his name. He is sometimes polite and grateful, but I cannot get a word out of him much of the time. I have seen him wipe off a tear sometimes; once when *Miss Rae* was singing, 'Where is my wandering boy to-night?' I think he has a past that ought to be unearthed. See what you can do with him."

So Paul went and sat down by Tom Conners. The man was at first unwilling to listen to him. He continued in the line of his address to the meeting. He asked him if there were not something from which he would be saved; if there were not something in his past life that called him to a better future, that bade him return to his mother's God. Had he not a mother? Did not the Christmas eve bring back some thoughts of childhood? Paul thought of his own wandering brother as he plead with this man, who shook with visible emotion as he talked. By and by Tom turned his head and put it on his arm on the back of the settee, and wept like a boy.

"Yes," he said, "I had a mother once, but that was in the old country, and she died long ago. I've been knockin' about in the world since then, and I never thought I could come to anything good. But something happened along back that has made me go to these missions all the time to see if I can't get religion. You see, it was this way, sir. I had a friend, a likely young chap he was. We worked together on the docks. I took to him 'cause he was so weak like. He came of a good family somewhere. From the time I first knowed him we mated together always. It was 'Tom and Jim' all the time. Wherever he was, there you'd always find me, sooner or later. I hope to be found with him in heaven by and by. Well, sir, he got sick and died. The mission folks came to see him, and before he died he got truly pious. I remember the day he died. I went to see him, and he was that near gone he couldn't say much. Only, he kep' repeatin' over them words you said to-night: 'Jesus—to save his people from their sins.' 'Tom,' said he the last thing, 'he saved me; he'll save you.' Then he gave me a book he'd always kept. His mother gave it to him when he was a boy, before he ran away from home. I've had it ever since he died, and that was a year ago. Here it is."

And he took from his shirt a dirty, worn Testament, all spoiled with its age and its filthy associations. Paul looked at it. On

the fly leaf was written in a dainty hand, "To James, from mother, Xmas, 1865. Matt. 1: 21."

"My very text of to-night," said Paul; "how strange!"

"Yes," said the man, "Them words he kept sayin', and he said they was in the book."

"Did you say your friend ran away from home? What was his name?" asked Paul.

"His name was Jim Connell," said Tom, "and he said he ran away from home. His name was so like mine that we passed for brothers. We was called Jim Conners and Tom Conners, sir, on the docks. They ain't so awful particular there, you know."

"Where did you work," said Paul, "here in New York?"

"No," said the man, "we worked together on the docks in Philadelphia. I came to New York after he died. It was so queer to be there, an' him dead."

Paul was moved by this recital. He felt sure that this man's friend was his lost brother James. The name, the Testament, might be a clue. The man could give no more information. Paul talked to him a little longer, and led him to try to make a man of himself. Together with the leader of the mission he explained about his hopes that the dead friend might have been his brother.

"The book will tell," he said; "may I take it home? My mother will know whether it was ever hers. The writing may have been by her."

"Yes," said Tom; "you may take it for a while, but I want it after. Jim gave it to me, and he said I was to keep it and read in it about his Saviour. I must have it again."

"You shall have it," said Paul, "and may it be your salvation!"

Paul then left the man in good hands, and started for home with strange feelings in his heart. Perhaps, then, his brother had not been finally lost. The "mission people" had led him to God at last. The Testament which he had kept was thereby the means of leading another soul to hope and a better life.

The chimes of Old Trinity were pealing the midnight hour as he turned the corner of Fulton Street and Broadway, and he stopped to listen. They seemed to say, "And thou shalt call his name Jesus; for he shall save his people from their sins."

In the warm parlor at home the story was told. The book was brought out, and with trembling hands Mrs. McConnell touched once again the book she had given her boy on a Christmas eve many years before. It seemed to her that she almost touched her boy himself.

"Yes," she said, "that was James' Testament. And he died in peace? What was it that the man said?"

"He said he died saying, 'Jesus saved me; he'll save you,'" replied Paul.

That Christmas eve taught mother and son two good lessons. Mrs. McConnell never again said a word against trying to save other people's lost ones. And Paul knew that his life's work was decided for him. For years he labored, a faithful minister; and his life, made truer to home, while not less true to the sinning and sorrowing world without, has atoned in his mother's eyes for the faults of her dead husband. *Miss Rae*, known by that name no longer; shares his labors in their parish in another state. Tom, a faithful, hard-working, laboring man in the West, writes often of his life, and is regarded with grateful feelings by all the family. He will treasure to his dying day the little Testament, the *Christmas Gift*.

# Sabbath School.

## INTERNATIONAL LESSONS, 1897.

FIRST QUARTER.

Jan. 2.	Christ's Ascension.....	Acts 1: 1-14
Jan. 9.	The Holy Spirit Given.....	Acts 2: 1-13
Jan. 16.	A Multitude Converted.....	Acts 2: 32-47
Jan. 23.	The Lame Man Healed.....	Acts 3: 1-16
Jan. 30.	The Boldness of Peter and John.....	Acts 4: 1-14
Feb. 6.	True and False Giving.....	Acts 4: 32-37, 5: 1-11
Feb. 13.	The Prison Opened.....	Acts 5: 17-32
Feb. 20.	The First Christian Martyr.....	Acts 6: 8-15, 7: 54-60
Feb. 27.	The Disciples Dispersed.....	Acts 8: 1-17
Mar. 6.	The Ethiopian Convert.....	Acts 8: 26-40
Mar. 13.	The Persecutor Converted.....	Acts 9: 1-12, 17-20
Mar. 20.	Christian Self-restraint.....	1 Cor. 9: 19-27
Mar. 27.	Review.....	

### LESSON I.—CHRIST'S ASCENSION.

For Sabbath-day, Jan. 2, 1897.

LESSON TEXT.—Acts 1: 1-14.

GOLDEN TEXT.—While he blessed them, he was parted from them, and carried up into heaven. Luke 24: 51.

#### INTRODUCTION.

There can be but little question as to the fact that "the gospel according to Luke" and "the Acts of the Apostles," are of common origin. The style of diction is the same, certain words and phrases being peculiarly characteristic of both; and in several instances Acts refers to incidents mentioned only in Luke. The date of the publication may be placed with some degree of certainty at A. D. 62, probably not more than 4 or 5 years after the publication of "the former treatise" and almost immediately after the incidents related in the closing chapters, certainly before Paul's death. Having sought to complement the work of others by a carefully wrought out story of the life of Jesus Christ while on earth in the flesh, he now seeks to continue the narrative by as carefully studied a history of the works of Jesus Christ on earth through the Holy Spirit down to the date of his writing. As a connecting link between these two ministers—that in the flesh and in the spirit—he goes back and recounts the closing events of the former narrative in our lesson for to-day.

#### NOTES, CRITICAL AND EXPLANATORY.

- I. (a) Christ's Works.—Active Life. 1-4.
  1. *Former treatise.* Lit. the first (of two) narratives. A direct reference to the gospel by Luke. *O Theophilus.* Lit. lover of God. "No doubt a convert to Christianity of high rank."—Schaff. See Luke 1: 1-4. *All... began.* May be interpreted as simple historic statement as in Matt. 11: 20; Mark 6: 7; Luke 1: 38, or that the gospel narrative contained the *beginnings* while the present one gives the *continuation* of Christ's work.
  2. *Until the day.* The last day recorded in the gospel account of the same author. See Luke 24: 50-53. *Through the Holy Ghost.* During the life in the flesh Jesus had been subject unto the Holy Spirit. See Luke 4: 1; Acts 10: 38; Heb. 9: 14. *Commandments.* Special injunctions.
  3. *After his passion.* Lit. after he had suffered. *Proofs.* Walking, talking and eating with his disciples, showing Thomas the nail prints, etc. *Forty days.* Lit. through forty days. Not continuously but ten or eleven times during that period. *Pertaining to the kingdom of God.* Which they were to strengthen in his name.
  4. *Promise.* Lit. free promise, one given without solicitation. *Of the Father.* Joel 2: 28, 29; Isa. 44: 3. *Heard of me.* Luke 24: 49; John 14: 16, 26, 15: 26.
- (b) Christ's Words. 5-8.
  5. John's baptism was but the type or symbol of the spiritual baptism of the true believer. *Not many days.* Fulfilled in ten days.
  6. *Restore... kingdom.* The same old idea of temporal things clings to them only to be dispelled when the spirit takes possession and makes them spiritual.
  7. *Times or seasons.* Generally or specifically the future is with God.
  8. *Power.* Better than a knowledge of the future, efficiency for the present. *Jerusalem... Judea... Samaria... uttermost parts of the earth.* Note the progressiveness.
- (c) Christ's Ascension.
  9. *While they beheld.* The testimony on this point was no guess work. *Cloud.* See Matt. 7: 5; Psa. 104: 3; Ex. 13: 21, 22.
- II. The Angelic Message. 10, 11.
  10. *Looked.* An intense continuous gaze. *Men.* "They are called men, but they are evidently angels."—*Cambridge Bible.* See John 20: 12; Mark 16: 5; Luke 24: 4; Acts 10: 30, 11, 13.
  11. *So come in like manner.* The second coming is to be in power and glory like unto this scene.
- III. The Waiting Church. 12-14.
  12. *Olivet.* Generally spoken of as the Mount of Olives. *Sabbath-day's journey.* Three-fourths of a mile. "It was the supposed distance between the camp and the temple in the wilderness."—*Vincent.*
  13. *Upper room.* The use of the Greek article indicates a "well-known or accustomed place of resort."—*Vincent.* See Mark 14: 15; Luke 22: 12; John 20: 19, 26.
  14. *All.* About 120. v. 15. *Women.* Luke 8: 3, 24: 22; Matt. 27: 55. *Mary.* Mentioned here for the last time in the New Testament. *Brethren.* Matt. 13: 55; Mark 6: 3.

### A Few Words to Each. (Continued from page 805.)

A few words in reply to brother Harry. First, whence is your authority for *inviting* any one, saint or sinner, to the Lord's table? No generalizing, no far-fetched conclusions, but direct from the Word of God. Secondly, who, according to Scripture, is to be the judge of the fitness of the communicant? Do the Scriptures say "let the church examine a man, and so let eat." This is not the way it reads is it? But, "let a man examine *himself* and so let him eat." Of course, the man's moral character must be unimpeachable. 1 Cor. 11: 28. Thirdly. Your deduction from John 3: 5 will not stand the test of Scripture comparison; and besides, it places restricted communicants in a singular light. You say, "that water baptism is the initiatory rite into the visible church just as much as the baptism of the Spirit is the act of entrance into the spiritual body of Christ." Granting for the sake of argument that your conclusions are correct, where does it place you, as a restricted communionist? By the baptism of the Spirit, you declare that "men become members of the spiritual body of Christ," and I agree with you; yet, unless they are baptized by *immersion* they are not fit for a place at the Lord's table. You refuse those who you declare are members of the spiritual body of Christ a place at his table. If this is not placing the lesser above the greater it would be interesting to know what would be.

But where is your authority for such conclusion from this text? How does the passage read? "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God." Nothing is said about the "visible church," nor the "spiritual body of Christ." If what you say is true the millions of godly people who lived before Christ, and since his advent, who were not baptized by immersion are lost! If I say the *church* is the kingdom of God, as you seem to make it by your deduction from this passage, there is no salvation for any who have not been born of the Spirit and immersed in water. But my dear brother, the visible church and the kingdom of God are very different terms, the signification of which is just as different. All the pure in heart of whatever name or nation shall be subjects of the kingdom of God. But ungodly men enter the visible church, which is proof positive that the church on earth is not the kingdom of God. See Matt. 13: 38-43, also 25: 31-35. You say that men become members of the spiritual body, or household of God by regeneration. Does the form of their baptism change their relation to God? Of course you will say no! Yet you classify them with adulterers, idolators and all the unclean so far as their right to the Lord's table is concerned. I beg of you, my dear brother, not to shut your eyes to this fact. You deny the rights of the house of God to those who belong to his household. See Eph. 2: 19, etc. These are the straits to which restricted communion drives you. To be consistent you must either deny that none belong to the household of faith but such as have been immersed and keep the seventh day as the Sabbath, or else you must give up restricted communion. Is it right for those Christians with whom you refuse to commune, and whom you regard as sincere godly people to commune in their own churches? Or would you deny them the right altogether? If you

say it is right for them to commune among themselves wherein would be the wrong for them to commune in your church? Do you think that God accepts the service of these devoted Christians when they observe the Lord's supper in their own churches, or is it offensive to him? If such service is acceptable to God, why not to you?

You ask, "Where do the Scriptures authorize to invite those who break the fourth commandment and the commandment to be baptized, and yet exclude those who break the fifth and sixth precepts of the Decalogue? You, unwittingly answer your own question. "With one voice all say the latter should not be invited." Why do they not all say so in regard to the other two precepts? Simply because they do not all see alike on these matters. The Scripture says, "Of some have compassion, making a difference." But you do not seem to do this; but classify the members of God's household with adulterers and the unclean of every name so far as a place at the table of the Lord is concerned. Were you not as sincere when you kept Sunday as you are now? Did it not grieve you as much then to see the desecration of what you supposed, or rather believed, to be the Sabbath as it does now to see the true Sabbath broken? Are you not then going to give your brethren who are now as you were, credit for the same sincerity? I don't claim that sincerity will make an error a truth. But I do claim that God makes a radical difference between a sincere-minded Christian in error and a clear-headed hypocrite. It is in spirit and character that we become like Christ and not so much by our creed. By "the rules of the church," not by the authority of God you are compelled to commune with those whom you know to be unclean and hypocritical, while at the same time you are obliged to deny the same privilege to those whom you know to be "the salt of the earth." Such "rules" are not of God.

You seem to emphasize "inviting" and ask authority for it. I ask again, give your authority for inviting any one. Again you say respecting the Lord's Supper: "Not a word about communing one with another. If we think about our own or other's worthiness or unworthiness we are not perceiving the body of Christ." My brother, out of your own mouth you condemn yourself. If what you say is true, how dare you or I sit in judgment upon our brother so long as his moral character is unimpeached? But are you sure your theory of the communion is correct? Note the following language? "The loaf which we break is it not a participation in the body of Christ? Seeing that we who are many are one loaf, one body: for we all partake of the one loaf." 1 Cor. 10: 16, 17, R. V. Now, if this language means anything it is this, the loaf broken represents the actual body of Christ broken for sinners. The various pieces into which it is broken represents the relation of the communicants to each other as well as their relation to their Lord. It does represent, in a very important manner, the relation of those who commune with each other and with their risen and glorified Lord. We should not eat with the vile of any church; neither should we question the right of any member of the household of God to any privilege of his house. With this, I conclude my correspondence on the subject.

Yours in Christian sympathy,  
A. McLEARN.

## Popular Science.

BY H. H. BAKER.

### Field Ornithology.

It will be remembered that among the early articles under "Popular Science," was one describing the "Ostrich, and farm," in Southern California.

We are now informed that early last spring Mr. Edward Smid, of Washington, D. C., attempted to raise young ostriches from the egg, by artificial incubation. He obtained from California, four eggs, weighing three pounds each; three of these were placed in the incubator, and the other committed to the care of a hen, on a farm; all of them failed. Then the eggs were duplicated, and on the 1st of May, the second trial began as before, both with the incubator and hen. When the time of incubation had expired, there came forth two curious ornithological chaps in the night time, and in the morning their presence was made known by a vigorous pecking against the glass door of the incubator.

The Washington *Star* in referring to them, says: These young ostriches begin life with a prodigious appetite; they began at once to eat peas, stale bread, sliced turnips, green cabbage, corn, ground bone, and to drink pints of water, and quarts of milk. They showed an avidity for lime-stone grit, and for plaster on a wall, pecking at the mortar as if it were candy. They are of a dirty brown color, their down being rough and prickly, their heads are flat and snakish in shape, their eyes bright and inquisitive, their bills thick and powerful, their legs and feet are marvelous, they are thick jointed as young colts, and will sometime be as powerful, either for locomotion or combat.

It is thought by those who have had experience in raising ostriches, that they will do well in the climate of Washington, by having a little special care in the most inclement part of the season. Mr. Smid has purchased more eggs, and intends, if these do well, to raise a large herd of these rare birds. When they come to maturity, they will stand six feet or more in height, and will yield plumes from two to four pounds each, the plumes are worth any where from \$10 to \$80 a pound. The average price of undressed feathers is \$50 a pound. A male bird, that is productive in feathers, will bring from \$200 to \$300. A female will lay from thirty to forty eggs in a season. The life of an ostrich is generally about thirty years. If Mr. Smid succeeds we may look for large numbers being raised in the Southern States.

A State Convention of "Barn-yard Fowls," (though quite likely not one of them ever saw a barn-yard) was held in our city last week, consisting of over 1,300 fowls, from the Lilliputian bantam, to the stately cochin, together with guinea pigs, and cats; and judging from the scientific operations of the incubators, probably not one of the feathered family had ever heard the chirping of its mother, asking it to hasten and receive the leg of a grass-hopper or the wing of a bug. Although it was a state institution, there were delegates from Massachusetts, Connecticut, New York, Pennsylvania, and Delaware. We think the management at fault, in not inviting Mr. Edward Smid, of Washington, D. C., to have exhibited the couple of youngsters described above, and allowed them, in their miniature way, to have shown that their parents can excel the long-eared animals in running, fighting and kicking; that they also furnish those elegant feathers, so much admired, and desired, by the ladies.

### SUNNY ROOMS MAKE SUNNY LIVES.

Light is one of the most active agencies in enlivening and beautifying a home. We all know the value of sunlight as a health-giving agent to the physical system; it is not less so to our moral and spiritual natures. We absorb light, and it nourishes us with strange powers. We are more active under its influence—can think better and work more vigorously.

Let us take the airiest, choicest room in the house for our living room—the work-shop where brain and body are built up and renewed; and let us there have a bay-window, no matter how plain in structure, through which the good twin angels of nature, sunlight and pure air, can freely enter.

We can hang no picture on our walls that can compare with the living and everlasting pictures which God shall paint for us through our ample window—rosy dawns, golden-hearted sunsets, the tender green and changing tints of spring, the glow of summer, the pomp of autumn, the white of winter, storm and shine, glimmer and gloom—all these we can have and enjoy while we sit in our sheltered room, as the changing days glide on.

Dark rooms bring depression of spirits, imparting a sense of confinement, of isolation, of powerlessness, which is chilling to energy and vigor; but in light is good cheer.

Even in a gloomy house, where walls and furniture are dingy and brown, you have but to take down the heavy curtains, open wide the windows, let light steam in, and gloom vanishes and care and sadness flee.

Keep your house sunny, and keep your soul sunny. Let the Sun of Righteousness arise on you with healing in his wings, and you shall find that "light is sown for the righteous, and gladness for the upright in heart."  
—*The Christian*.

### FABLE OF MORE THAN ONE WAY.

"How long have you been here?" asked a fresh-looking young poplar that grew in a hedgerow, of a spreading oak not far off.

"I don't exactly know," said the oak, "somewhere about a hundred years, I suppose."

"A hundred years! and no taller than that. Why, I was only planted last spring twelve-month, and I am nearly as tall as you now."

"Yes, I think you are," said the oak.

"You must have wasted a lot of time," said the poplar.

"That depends on what our time is given us for."

"Well, I suppose there's no doubt it's given us for growing," said the poplar as she bent her head to the evening breeze, and scornfully fluttered her pale green leaves.

"True, friend; but you seem to forget that there is more than one way of growing, as you would soon find if you came to measure my trunk round and compare it with yours. If a banner pole were wanted, they might take you, though I doubt it; for from the way you are bending now, I question if you could stand in a gale of wind; but if they were looking for timber for a man-of-war, I know pretty well which of us should be chosen."  
—*Christian Commonwealth*.

### TO KEEP THE TEETH.

1. On rising from the table use a goose-quill toothpick thoroughly, and rinse the mouth with salt water, so as to remove such particles as the toothpick may have left.

2. On lying down at night use a toothbrush,

broad and soft, with pulverized soap and very fine chalk. The best formula is one part soap and ten parts of chalk, with a little camphor and orris root, or wintergreen, to give a pleasant taste.

3. As often as you discover any tartar about the neck of a tooth, go to your dentist, have the tartar carefully removed, and then scour away with the brush and dentifrice.

Parents should see that their children attend to their teeth. Ah, what would I give to restore some which I lost before I knew what I am telling you!—*Dr. Dio Lewis*.

### POWER OF SYMPATHY.

An eminent clergyman sat in his study, busily engaged in preparing his Sunday sermon, when his little boy toddled into the room, and, holding up his pinched finger, said, with an expression of suffering:

"Look, papa, how I burnt it."

The father, interrupted in the middle of a sentence, glanced hastily at him, and, with the slightest tone of impatience, said:

"I can't help it, sonny."

The little fellow's eyes grew bigger, and as he turned to go out he said, in a low tone of voice:

"Yes, you could; you might have said, 'Oh'!"  
—*Cumberland Presbyterian*.

### Special Notices.

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.

PLEASE look at page 38 of the new Conference Minutes, and see whether it means anything for you.

WILLIAM C. WHITFORD, *Treas.*

ALFRED, N. Y.

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*.

### How's This.

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MARRIAGES.

Brightman—Bliven.—Near Niantic, R. I., November 25, 1896, by Rev. L. F. Randolph, Mr. Walter P. Brightman, of Hopkinton, and Miss Gertrude L. Bliven, of Westerly.

WATSON—COLLINS.—Near Wood River Mills, R. I., November 25, 1896, by Rev. L. F. Randolph, Mr. Robert Watson, of Richmond, and Mrs. Mary S. Collins, of Hopkinton.

GLASS—KELLOGG.—At the residence of the bride's father, F. S. Kellogg, Adams Center, N. Y., December 10, 1896, by Rev. A. B. Prentice, Henry C. Glass and Bessie L. Kellogg, both of Adams Center.

MAXSON—SANFORD.—At the home of the bride's uncle, Jasper Houghtaling, Dodge Center, Minn., December 9, 1896, by Eld. H. D. Clarke, Mr. William L. Maxson and Miss Clara E. Sanford, both of Dodge Center.

BABCOCK—POLAN.—At the home of the bride's parents, Mr. and Mrs. C. L. Polan, Jackson Center, Ohio, December 12, 1896, by Rev. W. D. Burdick, Mr. C. Neely Babcock and Miss Grace I. Polan, both of Jackson Center.

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.

BURDICK.—In DeRuyter, N. Y., November 16, 1895, Horace W. Burdick, aged 82 years, 11 months and 17 days.

He was born in Lincklaen and early became a member of that church, and so continued through life. He was married twice and had seven children, and was a great reader of the Bible and a faithful attendant at church, and in his last days was tenderly cared for by Mr. and Mrs. George Spaulding. L. R. S.

TALLETT.—At the home of her daughter, Mrs. Orville Sherman, in Otselec, N. Y., January 9, 1896, Julia E., daughter of Dea. Silas Church, and wife of Dea. John J. Tallett, aged 72 years, 4 months and 26 days.

In June, 1842, she was married and they raised a large family of children, six of whom are still living. By hard work and economy they gathered property and made a home which was the stopping place for ministers and the center of hospitality and religion. After her husband's death in 1891, she lived in DeRuyter and was a glad worshiper at church and a ready helper in all good works, till sickness and death took her to her heavenly home. L. R. S.

MAXSON.—Nellie L., daughter of Griggs A. and Frances Reeve Taylor, and wife of Charles E. Maxson, died in DeRuyter, N. Y., May 21, 1896, aged 19 years and 24 days.

Her life was brief and beautiful and blessed. At seven motherless, though cared for by loving hearts, at seventeen a happy bride, then a devoted wife and glad mother, and for a few days so delighted in moving into their own bright home. Her happy school days, her joy in Christian service, and while pulmonary consumption did its rapid work, her sweet and abiding influence upon friends and family, all make her memory so precious and blessed. L. R. S.

BURDICK.—At the Burdick Homestead, in DeRuyter, N. Y., August 14, 1896, Sattie G., daughter of Hiram and Caroline Doty Graves, and wife of B. Frank Burdick, aged 33 years, 9 months and 22 days.

In early life she made a profession of religion and joined the First Presbyterian church of Syracuse. In October, 1882, she was happily married and came to DeRuyter to live, and here she lavished her gifts and graces and labors upon her family and friends, in their home made so beautiful with her own hands. God blessed them with two children, Milton P., now eleven, and a sweet baby sister, that died seven years ago. In the midst of her usefulness she

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was hurt by runaway horses, and patiently died amid the tears and regrets of family and friends. L. R. S.

Literary Notes.

HARPER'S BAZAR issued December 26 will contain a story by Mary B. Sleight, entitled "A Pensioner of Hope;" and "Every Day Physical Culture," a practical paper by Eva Lovett.

SPECIAL features of Harper's Weekly for December 26 will be: "A Sioux Indian Episode," by Col. Guy V. Henry, U. S. A., illustrated by R. F. Zogbaum; a paper by Timothy Pitkins on "Turkish Grievances—the Blood Tax;" a double page illustration by W. T. Smedley, entitled "A Plantation Christmas fore de War;" a third paper on "Street Cleaning in Europe (Berlin)," by Col. George E. Waring, Jr., with illustrations; and an illustrated article by R. G. Skerrett, on the "Torpedo Boats of the United States Navy."

In the opening paper of Harper's Magazine for January, Poultney Bigelow will sum up the result of "Portuguese Progress in South Africa," showing how ineffectual a colonizer Portugal has been during four centuries of nominal possession, and how demoralizing has been her influence upon the blacks. For this paper R. Caton Woodville has made four spirited illustrations, including the frontispiece, from photographs taken by Mr. Bigelow. George du Maurier's "The Martian" will continue to increase in interest with the development of its hero, Barty Josselin, now become a young man with an ambition to be an artist. The "Editor's Drawer" will be introduced with "An Optical Dilemma," a sketch by Ruth McEnery Stuart, and will contain a variety of humorous anecdotes, verses and pictures.

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A SAND-STORM OF THE AMERICAN DESERT.

That the "Great American Desert" still exists, in spite of strenuous efforts on the part of certain politicians, railroad corporations, and other interested parties to obliterate it from the maps, is a fact only too well known to many thousands of disappointed settlers, army people, prospectors, and travellers over several lines of railway. Most especially is it in evidence on the route of the Southern Pacific road, which traverses its desolation for hundreds of miles, and whose tank cars for the transportation of water form an important item of equipment. It is true that portions of its unproductive lands are irrigable (at a vast expense), and may thus, in the distant future, be reclaimed to the use of agriculture. At the same time, it is equally true that wide areas lie so remote from revivifying influences that, unless subjected to radical climatic changes, they must always remain desolate, wind-blown wastes, exhibiting the characteristics and phenomena of all deserts existing under similar conditions.

With a thunderous roar the sand-storm hurls itself upon its victims, driving them before it with irresistible fury. No animate form may oppose it and live, but man or beast so ill fated as to be caught within its dread radius must submit to be driven

forward like an autumn leaf, blinded, choked, and sorely lashed, until some sheltering lee is reached or the fury of the storm is exhausted. If he stumbles and falls or sinks through weakness, he is lost, and the skeletons of former victims are stripped of their heaped covering to furnish him a sepulchre.

Although the sand-storm is generally of short duration, it sometimes lasts for hours, and has been known to rage for days with unabated fury. While thus exercising its evil powers it destroys life and changes the whole aspect of the country over which it sweeps, moving hills and valleys to new positions, filling dry water courses, burying the little oases nourished by infrequent springs, and obliterating trails. In the old days of slow-moving wagon trains it was a menace and a calamity, while even in this era of railroads it brings distress and peril to the traveler. It fills the most carefully protected cars with its stifling dust, blocks the tracks with heavy drifts, cuts down telegraph poles with its rasp of flinty particles, grinds clear glass into opaqueness, and in a thousand ways renders life miserable and a burden.—Harper's Weekly.

MEASURING AN ACRE.

Few farmers know the size of their fields or how many acres they contain. It is desirable—in fact, indispensable—for good work that a farmer should know this, otherwise he cannot apportion seed or manure for it, nor can he tell how much time it should take to plow, harrow or cultivate it. A good cotton cord, the size of a plow line, should be kept for this purpose.

To make one, buy sixty-seven feet of cotton rope, fasten a ring at each end, and make these rings precisely sixty-six feet apart. This is four rods. Tie a piece of red rag in the center.

One acre of ground will be a piece four of these cords long and two and one-half wide, equal to sixteen by ten rods, making 160 square rods to an acre.

The advantage of the ring is that one person can measure by driving a stake in the ground to hold the rope while he stretches it out. The rope should be soaked in tar and then dried. This will prevent its shrinking.

Last year a neighbor of the writer had a heavy sod plowed by contract at \$2.50 per acre. Three persons stepped it off. One said it was four acres, another made it a little over five, and the third said it was three and one-half acres.

The contractor sent over and got this rope, and all five men measured it, and it was found to be just three and one-half acres. He had paid to have the grass cut off it for three years at \$1 per acre, or \$5 each season, counting it to be five acres in extent, thus losing \$4.50 through his ignorance.

Get a measuring line, and when not in use put it away so that the hands cannot get it, or they will be very apt to cut a piece off to tie up harness, thus making it worthless for the purpose of measuring.—Exchange.

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