

# THE SABBATH RECORDER.

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### THE PILGRIMS OF THE MAYFLOWER.

**H**ERE, where the shore was rugged as the waves,  
Where frozen Nature dumb and lifeless lay,  
And no rich meadows bade the Pilgrims stay,  
Was spread the symbol of the life that saves:

To conquer first the outer things; to make  
Their own advantage, unallied, unbound;  
Their blood the mortar-building from the ground;  
Their caves the statutes, making all anew;  
To learn to trust the many, not the few;  
To bend the mind to discipline; to break  
The bonds of old convention, and forget  
The claims and barriers of class; to face  
A desert land, a strange and hostile race,  
And conquer both to friendship by the debt  
That Nature pays to justice, love, and toil:—  
Here on this Rock, and on this sterile soil,  
Began the kingdom, not of Kings, but of Men,  
Began the making of the world again.  
Here centuries sank, and from the hither brink  
A New World reached and raised on Old World link,  
When England's hands, by wider vision taught,  
Threw down the feudal bars the Norman brought,  
And here revived, in spite of sword and stake,  
The ancient freedom of the Wapentake.  
Here struck the seed—the Pilgrim's roofless town,  
Where equal rights and equal bonds were set,  
Where all the people, equal franchised, met,  
Where doom was writ of Privilege and Crown  
Where human breath blew all the idols down,  
Where crests were naught, where vulture flags were furled  
And Common Men began to own the world.

—John Boyle O'Reily.

\$2.00 A YEAR

BABCOCK BUILDING

PLAINFIELD N J

# Sabbath Recorder.

L. E. LIVERMORE, Editor.  
J. P. MOSHER, Business Manager.

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IN the RECORDER of Dec. 28, 1896, we mentioned some much needed changes in our methods of raising funds for our benevolent works. These suggestions looked to the appointment of a wise and representative committee on "Ways and Means." In addition to what was then said we wish to suggest that such a plan would provide for a more equitable distribution of our gifts among causes which may be equally deserving, but which, for want of unified planning, receive very disproportionate support. Just as long as churches, religious societies, or denominations carry on their work without well studied systems it will continue to be said of them, in contrast with better methods, "The children of this world are wiser in their generation than the children of light." A few denominations of Christians, many individual churches, many colleges and universities have adapted business-like methods of conducting their finances greatly to their advantage in every way. At the beginning of their fiscal year a carefully prepared financial budget is submitted and adopted as the basis of their receipts and expenditures for the coming year. In this way distressing debts are avoided. The same principle was enunciated by our Saviour thus: "For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, this man began to build and was not able to finish." Luke 14: 28-30.

NOTHING is more evident than the unpopularity of strikers. These so-called "unions" are no longer united. When leaders are chosen they are unable to lead. When rules are formulated and adopted they soon lose their binding force. Strikes degenerate into mobs and riots. They seriously interfere with the public as well as with the offending corporations. If people incline to sympathize with the laborers, as most people do, their rights and interests are so disregarded by the strikers that sympathy is turned to displeasure at the awkward and unreasonable methods chosen to remedy their real or fancied grievances. An illustration of the unreasoning methods often employed may be seen in the recent "tie up" of the street-car system in Boston. Just before Christmas when the public would be most distressed it was decided to strike. This strike was not for higher wages but simply a demand that the "union" should be recognized by the railway company. The men voted to strike on December 23, unless their demand was granted by 3 o'clock that afternoon. But the officers of the "union" were told that no one could act on the question but the Board of Directors and that it would take several days to get the Board together. One week was asked for this purpose, and the officers of the "union" consented to hold the strike off a week. But the men rebelled, and the strike went on with the usual results, great annoyance to multitudes of innocent people, some interruption and cost to the company, a good deal of suf-

fering among the families of strikers who depend on their weekly earnings for support; and, perhaps the greatest loss of all, to them, is their failure to be re-employed. This Boston strike has utterly failed. The laborers have lost money, friends and sympathizers, lost their position, and all so foolishly. Admitting that there are just grounds for grievance, the methods employed by strikers only aggravate their own troubles without bringing the remedy.

THE doctrine of separatism, as in the relation of church and state, finds a strong advocate in Mr. Herbert Spencer, in his recent and final volume on "The Principles of Sociology." Mr. Spencer says that "Separatism is the logical outcome of Protestantism." In Great Britain a strong party urges disestablishment, or the separation of church and state, and quotes Mr. Spencer as authority. In Germany, Dr. Stocker, a prominent ex-chaplain of the court, says: "We must endeavor to bring about the independence of the church, which then would speedily deal with the unorthodox clergy. The state hinders the church in the fulfillment of its legitimate duties, and creates circumstances which divide it into warring sections." This is the inevitable result of a union of church and state; and this will be effected in our own country when religious enthusiasts succeed in inducing our Congress to legislate in favor of any religious observance. There are several millions of people in the United States who conscientiously believe that immersion in water is the only valid Christian baptism. But it would be a grave injustice for any state legislature, or for Congress, to enact a law requiring that all candidates for baptism should be immersed. A million or more of people in the United States believe that the law of God requires the observance of the seventh-day of the week as the Sabbath, but it would be a great wrong and wholly opposed to the principles of religious liberty for state or national legislation to compel its observance. It is equally wrong and subversive of good government to legislate in favor of any other mode of baptism, or any other day as a Sabbath. These are matters wholly beyond the jurisdiction of state authority. They belong to the church only, and should no more be made the subjects for civil legislation than should the views of Dr. Briggs, whom many Presbyterians regard as so offensively heterodox on some of the questions involved in the "higher criticism."

THERE are different opinions entertained by thoughtful people concerning the real progress of the Christian church. To some minds it is becoming more and more worldly in its affiliations and methods of work, and, consequently, is losing spiritual power. Others see satisfactory indications of growth in practical piety and wholesome influence. One thing must be granted by all who carefully observe the tendencies in religious circles. There is a great increase in the activities of Christian people as compared with a few years ago. The tendency is to multiply organizations within the church. Religious work is carried on by committees, clubs, unions, societies, leagues, orders, bands, boards, brotherhoods, Sabbath-schools, Sunday-schools, Salvation Armies, Volunteers, associations, conventions, conferences, congresses.

These organizations are usually sub-divided into many committees and appointments for special lines of work, until the Christian church appears like a hive of bees, in a perpetual summer, rather than as formerly the church, with few exceptions, appeared more like the same insects in perpetual hibernation. We believe in Christian activity; and that an active church, even though it shall make some mistakes in its methods of work, is nevertheless in a much more hopeful condition than an inactive church. Hence, in spite of some evident mistakes made by Christian individuals and organizations, and the frequent pessimistic views expressed by some of our contemporaries, we incline to the opinion that the church is making hopeful progress in the work of evangelizing the world. This view is greatly strengthened by the representations of the all-conquering power of the Fifth Kingdom in the prophetic vision of Daniel; and of the figure of the stone that smote the image, in Nebuchadnezzar's dream, and became a great mountain and filled the whole earth; and the declaration of the Lord through his prophet, Isaiah (55: 11): "So shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please and it shall prosper in the thing whereto I sent it." And again, Jesus speaking of his church declares that "the gates of hell (Hades) shall not prevail against it." Thus, while the clouds may sometimes seem to gather, or the fierce storms may rage, faith in God and the power of his Word enables us to believe in the progress and final triumph of the truth.

It is natural for men and women to be associated together in families, communities and churches. When for any reason these relations are interrupted there is unrest, loneliness, and in a measure, unhappiness. There may be cases in which this general law of association is not fully experienced, but such instances are exceptions to the rule. Christian people of like faith are happier when associated together, than when scattered and mingling only with those whose religious views widely differ. But since there are many common grounds for religious faith and effort upon which Christian people may stand together and work for the general good, it affords an opportunity for all to unite in common work for the extension of the Redeemer's kingdom among men. There will be much more personal enjoyment and advancement in Christian living, and a stronger influence for good over others in thus uniting, than could be experienced in absolute isolation, or an attitude of critical, fault-finding opposition to prevailing religious efforts. Probably no class of people feels more keenly their separation from their own church than isolated Sabbath-keepers. The difference in faith and practice is so marked that it requires a greater effort to so far overcome the obstacles as to unite with those who do not observe the same day as the Sabbath. But many times there is comfort and good influence in proportion to the effort. A letter just received from Bro. H. C. Munson, of Oswayo, Pa., in renewing his subscription to the SABBATH RECORDER, contains a passage or two that will interest many, and we feel sure he will pardon us for giving some publicity to it without his consent because of

its wholesome tone and suggestion which will be helpful to others.

"It has been truly said that the RECORDER should be in every Sabbath-keeping family, and I will add that what is good for the family, or the twos and threes, is all the better for one alone. I often think of that Sabbath morning prayer-meeting at the Conference at Alfred. People were telling what they had resolved to do in their churches and prayer-meetings at home; and it made me feel a little lonely to think I should find no church privileges on my return home. Toward the close of the meeting a sister arose and said, 'I am going home to be a better lone Sabbath-keeper.' That testimony reminded me of my work and place. If the Lord had intended that she or myself should be church workers in a Sabbath-keeping community, we should probably be where he designed us to be. I am sure that my being a lone Sabbath-keeper is of the Lord, and not a mere accident." There is comfort for many who are similarly situated in these sound reflections of Bro. Munson, and not very unlike the words of Paul in Phil. 4: 11. "For I have learned, in whatsoever state I am therewith to be content." And again, "I can do all things through Christ which strengtheneth me." May God bless and comfort and strengthen all his faithful, but sometimes lonely servants.

### BREVITIES.

FIVE persons were bitten by a mad dog in New York, Jan. 4, before the infuriated beast could be killed. One of the victims was a man sixty-two years of age; the others were children.

A SERIOUS accident happened to Mrs. Henry Ward Beecher in Stamford, Conn., a few days ago, in which her hip was broken by a fall. She has suffered much from the injury, but is slowly improving in her condition.

ENGLAND shipped 50,930 tons of coal to California in 1894, and about twice as much last year. This coal imported from England around Cape Horn comes cheaper than our own country can produce it and ship it to California.

MANY people have become familiar with the famous hymn, "Shall We Meet Beyond the River?" but probably only a few are aware that its author is H. L. Hastings, editor of *The Christian*, Boston. The hymn was originally written as a letter from Mr. Hastings to an only brother.

THE "Greater Central American Republic," composed of a union of Salvador, Nicaragua and Honduras, as recently formally recognized by President Cleveland, gives promise of greater stability in government and more peaceful and friendly relations with other nations, as well as among themselves.

MANY of the Mormon leaders in Utah still hold to the former doctrines of their church, placing church authority and priestly counsels above the state even in political affairs. But in the recent senatorial elections the Democratic party as against the church party was in the majority, and Mormonism was again rebuked.

It seems probable that the English language will become the language of the globe. Already one-third of the inhabitants of this

world, 451,000,000, are under the dominion of English-speaking people. Within 80 years the number of those who speak the English language has increased from 30,000,000 to 120,000,000 people.

ONE of the wasteful and wicked extravagancies which one man indulged in at holiday time (just before Christmas) in New York, was the purchase of a colossal heart of violets and hyacinths, at a cost of \$2,700, just to decorate a luncheon table. At the same hour there were many people in the city starving for the want of the plainest food, and freezing with the severe cold.

THE distressing railroad disasters near Birmingham, Alabama, last month, were unquestionably the work of colored fiends for the sake of plunder. Four negroes, under arrest, have confessed the first crime, and it is thought the second is connected with it, in which the cars were thrown down a trestle 100 feet high. Only nine persons out of 46 passengers escaping instant death.

A FEW weeks ago we mentioned the cases of eight boys that were bitten by a mad dog in Baltimore, Md. Three of the boys have already died, and great anxiety is felt for the others. These boys were promptly sent to the Pasteur Institute in New York for treatment with strong hopes that such treatment would prove efficacious in saving them. This experience will greatly weaken the confidence of many in the Pasteur treatment.

GREAT surprise and distress were caused in Baltimore, Jan. 4, by the discovery that Cashier Richard D. Cornelius was a defaulter to the amount of \$60,000, and a few hours after this discovery he had committed suicide. He was loved and trusted in the position he had held for forty years in the National Farmer's and Planter's Bank, and was also very active in religious work, being a local preacher in the Baltimore Methodist Episcopal Conference.

EVER since 1850 the project of constructing the Nicaragua Canal has frequently been before Congress and the British Parliament. The work has been encouraged and the present company, incorporated in 1889, has already expended over \$2,000,000 in surveys and the opening of the work. In 1893 the work was suspended on account of the general depression in business. The present Congress will be asked to guarantee \$80,000,000 more so the work can be pushed forward to completion.

#### SUSIE BURDICK ON THE STEAMER "CHINA."

On board the steamer on which she was starting for China, I promised our beloved Susie Burdick, that I would send a few lines to the RECORDER to let the friends know something about her departure. Her mind was burdened because she had not written such a letter before leaving, but after reaching here she found much to occupy her time in making arrangements for the further journey, and in writing to friends to whom she felt she ought to send a few lines. Thus the time passed without the RECORDER letter being written.

She came to us on Thursday, December 10, having crossed the Continent *via* the Santa Fe route. This enabled her to make a short visit with friends in Kansas, and to stop a

day or two with Miss Flora Randolph, who lives in the southern part of this state. The next day after her arrival, she and I went to St. Helena, stopping at the Sanitarium, where we remained until the 17th inst. She was much fatigued from the long journey, and more than once said, that nothing could have given her more enjoyment than her stay there. Dr. and Mrs. W. H. Maxson spared no pains in making her visit pleasant and restful, and she was refreshed and invigorated by the various "treatments" given her at the Sanitarium. One day Dr. Maxson took us to visit the wonderful "Petified Forest"—a delightful drive of sixteen miles from St. Helena. On Thursday, the 17th, we returned to Oakland, and two days later she took the steamer for China, where she expects the many friends to follow her with their interest and their prayers.

There was a goodly number of passengers on board the "China," yet among the number we met but one familiar face—that of Dr. W. P. A. Martin, who has spent the greater part of his long life in Pekin, China. He called upon us the day before leaving, and said he would do all in his power to make the journey a pleasant one for Miss Burdick. The steamer was to go *via* Honolulu, which always gives a delightful pause in the long Pacific journey. Susie had a large and well ventilated cabin, it being the very same one that she and Dr. Swinney occupied when they returned to America last year. Miss Kate Clarke stood with Dr. Fryer and myself at the wharf and waved a Godspeed to the dear one, as long as we could distinguish her form upon the deck as the ship moved out into the bay. This we counted a privilege to do, not only for ourselves, but for all who love her and her chosen life-work.

Susie was brave through it all, but it was easy to see that the struggle was a great one with her. More than once she said to me at St. Helena, that it was much harder to part from her loved ones now, than when she went before. We had many little talks about our mission work in China, and the pressing need of there being a re-inforcement of workers sent out to carry on the Boys' School and other work there. Her heart yearns constantly that the day may be hastened, when there will be kindled a greater missionary spirit throughout the denomination. If that were true, would there not soon be those ready to say, "Send me, send me!"

I know that many readers of the RECORDER, especially those at Alfred, will be grieved to learn of the sad news which came to us on the 17th inst. The telegram was dated from Shanghai, and read, "John died to-day." Our hearts are sad as we wait for further news by letter. We had known for some weeks that he was ill with typhoid fever, and in the Shanghai hospital, but we had hoped for the best. Some of our friends watched him closely, and kept us informed of his condition by every mail. Even a letter since the telegram has come, saying that there was much reason to hope for his recovery. He had been in China three years, having spent two years of that time as a teacher in the Methodist Episcopal Mission University, of Nanking. He had made excellent progress in the language, so that when Dr. Fryer left for America last June, John came to Shanghai to try to carry on some translation work, which he continued to do until his illness in September.

LIZZIE NELSON FRYER.  
818 SIXTEENTH ST., Oakland, Cal., Dec. 22, 1896.

## THE LAND OF BEAUTY.

BY REV. A. W. COON.

There is a land of beauty,  
That's just beyond the sea;  
A land that I have hoped for,  
And now by faith I see.

It is the land of promise,  
My Father's home is there,  
A house of many mansions,  
Where all is bright and fair.

It is the land of glory,  
Where God and angels stay;  
A land without a shadow,  
But one eternal day.

O'er there no storm arises,  
Its skies are always fair;  
No sorrow, pain or death  
Can ever enter there.

That sinless land of beauty,  
To the pure in heart is given;  
There all have life eternal;  
Thank God that land is heaven.

The sea we'll soon pass over,  
To dwell among the blest;  
And in a heavenly mansion,  
Take everlasting rest.

We'll praise our God and Saviour,  
On harps of purest gold,  
For the love of our Redeemer,  
That never can be told.

## OUR LONDON LETTER.

1, MARYLAND ROAD, Wood Green,  
London, N., 22 December, 1896.

To the Editor of THE SABBATH RECORDER:

Dear Brother:—The air is full of Christmas sights and sounds here, where the midwinter holidays seem to be the most joyous time of the year. The shops are bright with holly and gay with attractive displays of wares. Even the meat-shops and the bake-shops are dressed up for Christmas. Some old customs are retained here, which are unknown to you in the new republic across the seas. One of these is that of the "waits," or musicians who during the few weeks before Christmas go about in the evening and at night playing or singing Christmas hymns and carols. These are of all sorts, from a brass band playing hymn tunes to a lone and shivering ragged boy singing "Once in royal David's city." The most common are groups of children who sing carols in a not unmusical way. They all seem to expect that at this time of the year hearts and purses will be opened readily.

Except for the preparations for Christmas and the general spurt in trade due to the season, the month past has been a rather dull one, both as to weather and in respect of noteworthy events. The very enterprising daily papers have no doubt informed you of the principal doings in London. I may just say in regard to the attempt on the part of the *Daily Telegraph* to raise a fund for a Christmas present to Mr. Bayard, the Ambassador of the United States at this court, that I do not think its motive was quite the sinister one that many of the American papers seem to have found it. That newspaper may not have been wholly free from a desire to create for itself a little advertising, and it is quite possible that the £100 with which it headed the subscription list to purchase the rare editions of Chaucer and Shakespeare which were to have been given to Mr. Bayard as from the English people would have been well spent as an advertisement. But apart from this I think that the scheme was intended by the *Telegraph* as a sincere compliment to Mr. Bayard, who has made himself very popular here. I do not think that he can be accused of having betrayed his trust, and I am quite sure that this innocent gift was not in the nature either of a bribe or a

reward for evil doing. But we are glad indeed that the ambassador refused the gift, and were it not for the ill feeling that the affair caused and the unjust remarks provoked on both sides, the whole matter might be said to have ended well. It is a pity that Englishmen should have been led to say that Mr. Bayard did not refuse the gift till a threatening order was cabled over from the United States and that Americans should have been led to see an evil and wicked design in what was doubtless well meant. Our ambassadors have generally been popular men over here, and Mr. Bayard seems to have proven a worthy successor to Lowell and others. But it is not necessary for a man to be a traitor to the United States in order to popularity here. There is too much bad feeling on both sides, but the bad spirit is growing less and less. The more Americans come over here, the more this country is better understood, and if Englishmen would visit the United States more than they do they would understand the American spirit and temper better. But to see evil wherever there is a possibility of fancying it, will not promote good feeling. Let us both as nations and as individuals in our relations with each other have that charity which "thinketh no evil," at least till evil is surely and absolutely proven. Let us put the better and not the worse construction on the words and actions of our fellows. Let us believe in each other more than we do. Do not think your neighbor in the next house, the next pew, or the next church to yours is more of a sinner or a hypocrite than you are till you certainly find out that he is. And don't call him names out of spite.

This little sermon leads me by a natural sequence of ideas to our church and its affairs. There is nothing important in the way of news. Our attendance has kept steadily to what it has been since the last of summer, that is about the same as when we first came to London. Our organist, who has filled the historic post of "clerk" for more than a year, resigned about the first of November. Not being a Sabbath-keeper, he found that other engagements were more pressing at the time of our services. Another gentleman has played for us for a Sabbath or two, and may prove satisfactory to us. The pastor has issued two little leaflets as "awakeners" on the subject of the Sabbath, which we are trying to circulate as widely as possible.

The subject of these leaflets brings to my mind the fact that a few weeks ago no less a dignitary than the Dean of Rochester said, in a public speech, that tracts have had their day; he said he did not think that "one person in twenty understood them," and that he was convinced that "the others left them unread." He advocated "conversion by conversation" as better than "conversion by tracts." His idea appears to be that there is an air of superiority like that of the Pharisee toward the publican in giving a person a tract, and that one can do far more in influencing another by assuming an equality with him in personal intercourse, accompanying the intercourse with kindness and benevolent deeds, than by handing out tracts. This is worth thinking of. There is no question that the elaborate argumentative tract or controversial pamphlet is best, wisely given, where interest is already awakened by personal intercourse. If given indiscriminately such

are too often relegated to the waste basket at once. It seems to me that gospel tracts or controversial tracts should be of two kinds: brief and pointed awakening tracts, which can be printed cheaply and scattered widely, and more careful and elaborate argumentative tracts to be used with discretion and care, and only given where there is a reasonable certainty that they will be read and understood. But the dean is right that personal work is better than any other. The race fell *en masse*; it is to be redeemed man by man. The best preaching and labor is personal, hand to hand, heart to heart work. Let us do all of this we can.

By the time this letter reaches you and your readers the new year will have come to take the place of the one now closing. It is our prayer and hearty wish that it may be a year of growth for our little church here as well for all our interests at home and abroad. Not that we may be proud of the increase of our own denomination, but because we desire the advance of the church of God and the kingdom of Christ among men. We wish you all a happy New Year and all the blessings that our dear heavenly Father may see fit to grant us.

Faithfully yours,

WILLIAM C. DALAND.

## THE THINGS THAT HINDER.

Let us find out what are the things that hinder us from finding God. The first hindrance is present sin continued in. Maybe we say our sin is a small one, though there are really no small sins, and we may thus try to hide our fault, even from ourselves. But it won't help us. God will continue to hide his face from us until we repent of that sin, whatever it is. You may go to church and prayer-meeting every day; you may give up everything else for God, but while you refuse to give up that one sin you will fail to find him. The second hindrance is an old sin unconfessed. Maybe you committed the sin two, ten, fifteen, or twenty years ago. It makes no difference. So long as it is unconfessed it will stand between you and God. It was so with David, and your heart will tell you it is so with you. If you have wronged anybody, confess it to him. Sometimes, even a public confession is a duty. But one way or another the old sin must be repented of. Pay your old debts; make it right with the man you cheated so many years ago; go and tell the truth to the man you lied to, for thus only will you find God. A third hindrance is an unforgiving spirit, hatred, suspicion and bitterness. God cannot work in a bitter heart. If anyone has wronged you, forgive him. Don't wait for him to repent. Suppose God waited for you to repent, what would be your future portion?—an eternity in hell. O, that God would take the bitterness out of every heart! The fourth hindrance is the fear to surrender to God's will. You don't want to give up to God; you are afraid he will tell you to be a foreign missionary, or be a preacher. But he is our Father. He is more tender than a mother, and his will is the wisest and the best. Let us trust him and learn to say, "Thy will be done." The fifth hindrance is spiritual pride, and the sixth is unbelief. Let us tear down the walls that separate us from God, and his be the glory forever. Amen.—Dr. Torrey.

THE prayer of faith always holds out both hands to receive the answer.

## Tract Society Work.

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

THE Holidays have come and gone. Much time, strength and money have been wasted on things useless, or harmful, perhaps both. The new year is fairly under way. It is high time to ask, how much you have done for the cause of Christ and the Sabbath. At Conference last August many of you promised much. How much have you re-studied the questions which are peculiar to our denominational life and duties? Have you read with care and prayer the RECORDER, when it has spoken on these points? Have you read the new series of tracts? Have you, as pastor, recommended them to your people?

Have you aided the young people in circulating and selling them? Have you tried to obtain new subscribers for the RECORDER? Have you paid for your own copy?

Have you entered upon 1897 with any higher and holier purposes and endeavors than you had in 1896? You "have not had time yet"? Have the things you have been attending been more important than the work of the church, the C. E. Society, the Master, Christ? Do you think God ought to accept that excuse, if you have left his work undone? You see that time does not wait. "NOW is the accepted time." If you have been waiting until now for time to do God's work when you will have none of your own to do, you will wait in vain; 1897 will carry a load of rubbish to the records of Heaven, rubbish made from your broken promises, unless you begin to do better at once. Opportunity and duty may be pushed aside, but it is ruinous to the soul.

### INTEREST IN THE NEW SABBATH REFORM MOVEMENT.

NORTH LOUP, NEBRASKA.

Denominational spirit and purpose had much to do with the founding of the North Loup settlement and church. Its isolation has fostered rather than decreased this spirit. Local circumstances within two or three years past have called special attention to our cause in that place, and to the writer and his work. The main factor in this local work was a resident clergyman who felt called to make various and repeated attacks upon the Seventh-day Baptists, and upon the *Evangel and Sabbath Outlook*. As is usually the case, this accrued to the good of the church, and to a good deal of free advertising for the paper and its editor. Last year when Bro. Socwell visited North Loup he set forth the ground-work of our faith in a series of very able sermons, and the clergyman, who was still an active critic, was given chance to present his views before Bro. Socwell's audience in our house of worship. When the course of Sabbath sermons and the effort to refute the truth were over, the people called for immediate revival efforts by Bro. Socwell. This work was begun immediately, and of its success the readers of the RECORDER were informed. It was a rare exhibition of specific Sabbath argument as a preparation for revival work. Many were brought to the full truth—Christ and his Sabbath—and the church was much blessed, and strengthened. This experience, which has been duplicated by Bro. Socwell in other places, ought to be of great value in the future plans for evangelistic work. From facts now at hand we hope that the work now in progress at Hammond, La., under Bro.

Saunders, will sustain the lessons which appear in the results at North Loup.

These things had paved the way for the visit of the Secretary, and the congregations and interest started well at the outset. North Loup has a promising class of young people, and they have been at work in scattering literature; they have had racks for it in the vestibule for some time. The Secretary set forth the imperative demands, and the unmistakable lessons which our denominational history has brought to this time; lessons which show how great and eternal the truth of the Sabbath is; how God has watched over it; how the efforts of men to set aside, or compromise it, have paved the way for its final acceptance and exaltation.

The young people showed a high appreciation of the appeals made for the highly consecrated Seventh-day Baptist reformers to carry forward the work which this century will leave unfinished, and in some cases is scarcely begun. Thinking men outside of the church listened with unflagging interest to the "Catholic Question and the Sabbath." The house was crowded each evening and there was a genuine pleasure in speaking to people whose eyes and ears were hungry for truth. North Loup rose eagerly and well to welcome the New Movement.

BOULDER, COLORADO.

Farthest west of our churches, east of the Rockies, and young as to years, Boulder has had less time to develop local denominational influence and interests than other churches have which are older. Less of the members have permanent homes than is the case in older churches, and church life has not yet attained that stable equilibrium which comes with greater age and permanency. When these things are considered, Boulder welcomed the New Movement as heartily, and listened to the Secretary as attentively, as any of the churches. Pastor Wheeler, whom all know for a persistent worker, wanted a "campaign for a month or more." It was impossible to grant that, but such a campaign by some one, upheld as it would be by the pastor and church, would do great good. Boulder is a bustling city, and it takes longer time to turn the tide of thought than it does in country villages. Two extra discourses were given here, one of which was on the evils and errors of the no-law position, which is the popular weapon against the Sabbath in Boulder. The literature offered was eagerly taken, as it was everywhere. And several prominent representatives of business and professional life attended the services. Whatever the fruit may be, the meetings were abundant in seed sowing. And in no place, I think, did our people sacrifice more to attend the services than at Boulder. We are waiting for a promised letter from Pastor Wheeler, and hence this comparatively brief report. Boulder will do its part in the new work.

### ASSAULTS ON RELIGIOUS LIBERTY.

Our readers have been made aware of the activity of those who are moving for National Reform, by putting the name of God in the Constitution. The following item from the *Chicago Tribune* shows the extent of the movement, so far as petitions are concerned. The news to the *Tribune* was sent from Beaver Falls, Pa.

A blank petition, which required a two-horse wagon to transport, and which cost \$1,200 in postage before it

was signed, will start out from the Beaver Falls post-office to-morrow morning. For weeks the Covenanters on College Hill have been addressing envelopes to people all over the country. The task was finished yesterday, and 60,000 pieces of mail were hauled in a two-horse wagon and dumped into the Beaver Falls post-office. Each envelope contained a memorial addressed to "the Body of Believers of the Saviour King on the Christian amendment now pending before Congress, for the acknowledgement of God and Christ and the Bible in the Constitution of the United States." Each petition will have as many signatures as it is possible to get, and will be returned to be afterward presented to Congress in such gigantic form that favorable action is expected. The work is being done under the direction of the National Reform Association of the Covenanter church.

This movement has gained strength, because men who seek reforms and call themselves Protestants, are yet deluded with the false notions of the old Pagan empire of Rome, notions which passed into the framework of the Roman Catholic church. This system of reform has in it all the germs of intolerance and persecution which have blotted the pages of history with blood. Even if this proscriptive spirit should find expression in less brutal, non-physical persecution than that which carved beheading blocks and forged beheading axes a few centuries ago, it is essentially the same.

Consider what it means if the bill now awaiting revival before Congress, for which all these petitions are to go before that body, is enacted into constitutional law. By its provisions the Bible is made part of the constitutional law of the nation. When that is done, the courts of the United States must interpret that Book, and especially all questions touching the Ten Commandments, or any law growing out of them. There was no subordination of religion and of the church to the civil power during any period of Papal ascendancy worse than this would be. In such an event the national religion would be determined by the political and religious complexion of the government and of the Supreme Court.

### A SURRENDER TO ROMANISM.

This would be a surrender to the Roman Catholic church in principle and in fact. With its present vantage ground, its rapid growth in influence and power in the national councils and in politics—more indirectly than directly, and hence more effectually—the Catholic power in the United States, backed and aided by the whole Catholic world outside, would be sure to gain control. Protestants are too much divided to make any system of national religion successful in point of unity. If the scheme should be developed along the line of its instigation, the result would be a national religion, after the pattern of the Scotch-Irish Covenanter and United Presbyterian type. If the non-religious element—an immense factor in American life—should gain control, or hold a balance of power in national affairs, non-religious, or ultra-liberal principles would prevail, and so on to the end of the chapter. All this would turn the tide of religious liberty and freedom of conscience—fundamental principles in Protestantism and republican government—back toward the morass of the Middle Ages. Much that has been gained would sink in ruins, and genuine Christian civilization would be turned into the streets.

But the point we desire to emphasize is that this movement finds its strongest element of success in the fact that Christian men are afraid to trust reforms in religion to the Bible and religion. These Presbyterian reformers dare not let the Sabbath question be settled on Biblical and religious grounds. They dare not let the questions of freedom of conscience and religious liberty be settled in the open field of religious controversy, lest they be not settled in accord with their creed. The strongest element of possible success for National Reform is found in the fear of Christian men to trust religious issues to God and the Bible. It is this weakness of Christian faith, this fear that a fight in the open field will be disastrous to cherished creeds, which becomes the strength of these attacks on religious liberty in the name of Christianity.

## Missions.

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

VERY many people, and Christian people, too, think God keeps this world in being with all its resources that they may get more of this world's goods, that they may satisfy their greed, have larger farms, finer blocks, more merchandise, more ships, more palatial residences, more elegant furnishings, more luxury, more pleasure, more show, finer horses and carriages, all for self-use and self-gratification. Now I do not believe any such thing. I believe God keeps this world in being to-day, to-morrow, this year, next year, or as long as he sees fit to keep it, with all its gold and silver, all its immeasurable resources, *for the ends of his kingdom*. The God-head, Father, Son and Holy Spirit, are using their wisdom, power, love, all their attributes and energy for the salvation of a lost race,—for world-wide evangelization and the success of divine truth. The resources of not only our little world, but of the universe are their own, and are maintained and designed for the accomplishment of the divine purposes. When these purposes are accomplished according to their will then all material resources will cease to be. The evangelization of the world, under the divine plan, is to be brought about by human instrumentality. Every Christian is called upon to work and give,—to use his own powers and means for the salvation of the unsaved, and is held responsible for his part in this work.

THE Scriptures tell us all things were made by the Word, Christ, the only begotten Son of God, and were not only made by him but *for* him. Hence he owns the world. Every man is only a steward of what God lets him have. It makes no difference by what hard work of brain or muscle, or by what methods, he has accumulated much or little of this world's goods, he is only a steward of it, and must render an account to the real owner as to how he got it, how he uses it, and spends it. Since Christ can truly say the gold and the silver, and all the resources of the universe are mine, for what can we reasonably suppose he would use them. Can it be for any other object than for that for which he came into this world, lived a life of poverty and sacrifice, and died upon the cruel cross? It can be for no other supreme object. He designs that we shall use what we can of material resources for our earthly comfort and our highest development in manhood and womanhood, but we are not to use what he lets us get, first for our own selves, and then if we have any thing left to give it for his use. God required of his chosen people, Israel, one-tenth of all their increase *first* for his own use before they could use any of it for their own selves. The highest use, therefore, we can make of our money or means, is for the salvation of those for whom Christ gave himself and for whom he died. This is the highest obligation and responsibility of our stewardship. We call it giving to the Lord and his cause. In one sense it is, in another and truer sense it is not, it is *rendering to the Lord his own*. How many, even Christian people, give it as if the Lord were a beggar, and they were giving to a poor mendicant? All that we are and all that we can hope to be in this life and the life to come, we owe to Jesus Christ and his kingdom, and whatever of our means

we put into that kingdom to bring it to a glorious consummation, is very small compensation for what Christ and salvation are to us, and have done for us. The highest use of gold or silver is to crystalize it into soul life and growth, and employ it in saving the lost.

WE sometimes think as a people and as churches we are pretty liberal givers. Perhaps we are, but let us see. We have been and are visiting the churches in the interest of systematic giving for our denominational work, and that work is Evangelism and Sabbath Reform. That is the work to which we are called as a people, and have the right to be a separate people. That is our mission in the world if we have any. Now we find that some churches, whether by the systematic or some other method, are only averaging one-half a cent a week per resident member, and the highest average we yet have found in our visits is one and three-fourths cents a week per resident member. One-half a cent a week! One and three-fourths cents per week! Brethren and sisters, look at it. Before God, Christ, salvation, heaven, duty, privilege, responsibility, is that all a church can do in good times or *hard* times? Have you ever seen times so *hard* that most Christian people do not spend two, three, four, five times more than that a week for what is of no earthly good to self or family? And yet if that three, four, or five times were put into the treasuries of our Missionary and Tract Societies they would not only be out of debt, but have a larger yearly income to support and advance missions, evangelism, and Sabbath Reform than they ever yet have had. Another fact stares us in the face, there are some people among us who do not give a cent, year in and year out, for our cause at home or abroad. Why is it that it is such hard work to get our people to adopt and *generally* use the systematic weekly plan of giving for the support of our benevolent operations as a denomination? To bring it about here is not only earnest and persistent work for the two Secretaries, but for the pastors of our churches, missionary pastors, general missionaries, and the Brotherhood.

THERE is no other organization in the world so high as the church of Christ. It is so, first, because it is constituted and organized for Christ and the Holy Spirit. It is so, second, because of its purpose and work. It is so, third, because of the divine forces in it guiding, directing and controlling it in the accomplishment of its purpose and work. It is the highest reformatory and benevolent organization in the world, because it is God's and Christ's plan of reforming the world of sin, evil, and wrong, and of helping men in their distresses, sorrows, and poverty. If any man is a member of the church of Christ, and also of some other organization for reform and benevolence, he is under first obligation, love, allegiance, and loyalty to his church. If he makes the other organization first in his love and service and the church second, he is disloyal to his Saviour and his covenant vows. No organization should have greater power for good in the world than the church of Christ. No organization in the world should be freer in its purposes and life. It is to have power in numbers, in material resources, in intellect, in refinement, in all legitimate appliances,

but its greatest strength and success lie in spiritual love, faith and power. As its measure of love for Christ and for those for whom Christ died, of faith in Christ and his promises of spirituality, so is its measure of success in the world. The more it is separate from the spirit, maxims, pleasures, amusements, follies, politics, and practices of the world, the closer it lives to the principles, spirit, and teachings of its great head, Jesus Christ; the greater is its power and the more rapidly will it do the work for which it was organized and planted in the world. May the Holy Spirit purge the church of Christ of all that impedes its advancement and success in the work of evangelizing the world, and in saving men from the degradation and ruin of sin.

In a letter received from Miss Susie Burdick, dated Oakland, Cal., Dec. 19, she writes: I have been prospered all along the way. Found myself very tired upon arrival at St. Helena and made it my first business to rest. Dr. and Mrs. Maxson, and others at St. Helena were exceedingly kind to me, and I go on my way very greatly strengthened and encouraged by my stay there. Mrs. Fryer went up with me, and that added much to my pleasure. I hoped while there to write something for the RECORDER, but it is so long since I have written anything for print that it seemed extremely difficult, and every day brought so many other things to think of and do, that was crowded out. Mrs. Fryer with all of the family are under heavy burden because of John Fryer's death, the news of which came from Shanghai by cable on last Thursday. The China is to sail at one o'clock to-day. We must leave soon for San Francisco. Dr. and Mrs. Fryer are going over with me. It is just one step at a time, and God has helped and I am sure he will help.

ON Sabbath morning, Dec. 26, it was our pleasure to speak to the people of the First Brookfield church, our old home church, on Evangelism and Sabbath Reform, and ways and means to advance them as a people. On Sunday evening we met the officers of the church at the home of Pastor J. A. Platts, and talked over systematic giving and how to more widely establish and increase it in the church. There was a good interest and spirit in the meeting, and measures will be taken at the next regular church meeting to carry out the spirit and purpose of said open conference with them. The First Brookfield church is the oldest church in the Central Association, organized in October, 1797, so that next October it will be 100 years old. They are talking of holding then a centennial service or celebration of the church. This is the dear old church of our childhood and youth. Well do we remember some of the pastors who were then leading men in our denomination, Wm. B. Maxson, Eli S. Bailey, Nathan V. Hull, Varnum Hull, and some others who came later, Charles M. Lewis, Stephen Burdick, L. C. Rogers, James Summerbell. Of its old pastors, L. C. Rogers and Stephen Burdick are all that are living. Of the deacons there come vividly before me Alfred Maxson and William Utter who used to stand before the high pulpit and exhort the people after Father William B. Maxson had given us a good sermon. But few, very few, of the old members are left. The congregation has greatly changed, not more than half of them do we know. While the workers of old have gone

to their reward, the work goes grandly on, others taking their places. This church is still one of our strongest and alive to all lines of our denominational work. The business men's meeting which was organized when Evangelist Saunders was there is still maintained. We attended their meeting Sabbath afternoon and it was, in thought and spiritual power, one of the best we ever attended of that kind. Pastor Platts is called to be their pastor another year and is growing in favor with the people and also as a preacher of the gospel. May God greatly bless this old mother church and its pastor.

**TREASURER'S REPORT.**

For the month of December, 1896.

GEO. H. UTTER, *Treas.*

In account with

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

*Dr.*

Balance in Treasury, Dec. 1, 1896.....	\$93 58
John Congdon, Newport, R. I.....	10 00
Mrs. J. H. Spring, Philadelphia, Pa.....	20 00
Church, Alfred, N. Y.:	
General Fund.....	\$10 00
Boys' School, China.....	3 50— 13 50
Church, Milton Junction, Wis.....	25 83
Mrs. Emeline Crandall, Westerly, R. I.....	5 00
Church, Milton, Wis.....	8 50
" Jackson Centre, Ohio.....	80
" Salem, W. Va.....	5 69
" Plainfield, N. J.....	32 18
O. U. Whitford, collected on field:	
Collection, New Jersey Yearly Meeting.....	\$ 5 00
" Shiloh, N. J., General Fund, \$8 90; China, \$1.78.....	10 68
Mrs. C. O. Swinney, Smyrna, Del.....	1 00
Grace Swinney, ".....	1 00
Eva Swinney, ".....	1 00
Dr. Ella F. Swinney, ".....	2 00
Mrs. Eliza Swinney, ".....	1 00
H. Alice Fisher, Northboro, Mass., Boys' School.....	9 42— 31 10
Sabbath-school, West Hallock, Ill.....	20 00
Primary Sabbath-school, Alfred, N. Y.....	11 23
F. L. Hall, Potter Hill, R. I.....	3 00
Church, Hornellsville, N. Y.....	7 00
M. G. Stillman, Lost Creek, W. Va., for:	
Church, Lost Creek.....	\$ 3 83
" Conings.....	42
" Roanoke.....	3 70— 7 95
John P. Mosher, Plainfield, N. J., for:	
J. W. Reed, Boaz, Mo.....	\$ 1 00
A. Bryant, ".....	50
W. F. Tucker, ".....	50
Mrs. H. L. Harrington, Alfred, N. Y.....	1 00— 3 00
Mrs. J. C. Bowen, Marlboro, N. J.....	1 00
Lizzie Fisher, ".....	2 60
Fannie E. Stillman, Salem, W. Va.....	3 00
George Bonham, Shiloh, N. J.....	5 00
Church, Welton, Iowa.....	4 27
H. D. Clarke, Dodge Center, Minn.....	4 00
Mrs. H. D. Clarke, ".....	3 00
Church, Nortonville, Kansas.....	29 87
" Second Alfred, N. Y.....	11 05
Carlton Church, Garwin, Iowa.....	10 00
Sabbath-school, Alfred, N. Y.....	13 37
Ella F. Swinney, Smyrna, Del.....	8 00
Church, Nile, N. Y.....	12 62
" Andover, N. Y.....	3 35
Second Brookfield (N. Y.) Junior Endeavor Society.....	2 50
Church, New York City, N. Y.....	11 78
" Chicago, Ill.....	17 60
" Mill Yard, London, Eng.....	25 01
	\$466 38

*Cr.*

Rev. O. U. Whitford, advance on salary for quarter ending Dec. 31, 1896	\$ 50 00
Evangelistic Committee—Orders Nos. 49 and 50.....	101 86
Balance in Treasury Dec. 31, 1896.....	314 52
	\$466 38

E. & O. E.

GEO. H. UTTER, *Treas.*

**A HOME-MADE REMEDY.**—Neuralgia in the face has been cured by applying a mustard-plaster to the elbow. For neuralgia in the head apply the plaster to the back of the neck. The reason for this is that mustard is said to touch the nerves the moment it begins to draw or burn, and to be of most use must be applied to the nerve centers. or directly over the place where it will touch the affected nerve most.—*Christian Uplook.*

**Woman's Work.**

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

**THE CITY BEAUTIFUL.**

BY MADAME HIGGINS GLENERNE.

Sometimes when the day is ended,  
And its round of duties done,  
I watch at the western windows  
The gleam of the setting sun.

When my heart has been unquiet  
And its longings unbeguiled  
By the day's vexatious trials,  
And cannot be reconciled,

I look on the slope of the mountains  
And over the restless sea,  
And I think of the beautiful City  
That lieth not far from me—

And my spirit is hushed in a moment  
As the twilight falls tender and sweet.  
And I cross, in my fancy, the river  
And kneel at the Master's feet.

And I rest in the shade that there falleth  
From the trees that with healing are rife—  
That shadow the banks of the river—  
The River of Water of Life.

And sometime, when daylight is ended,  
And the duties he gave me are done,  
I shall watch at life's western windows  
The gleam of its setting sun.

I shall fall asleep in the twilight  
As I never have slept before,  
To dream of the beautiful City  
Till I waken to sleep no more.

There will fall on my restless spirit  
A hush, oh, so wondrously sweet,  
And I shall cross over the river,  
To rest at the Master's feet!

**LADIES' BENEVOLENT SOCIETY OF LEONARDSVILLE.**

Our Associational Secretary has asked us to give an account of the work of our Ladies' Benevolent Society, and also to tell some of the ways in which we raised our money for last year. First, and always, we are a united society. Of course there are differences of opinion among our members, but they are so sweetened by Christian love, that we all yield to our leader and work together in harmony.

Our meetings for work are held once in two weeks, on Wednesday afternoon, meeting at two o'clock. We have been accustomed, formerly, to meet from house to house, but the past year our work has been kept in one place, a very good sister having invited us to hold our regular meetings with her. This sister was a convert to Christ, and to the Sabbath, during the revival two years ago, and is a great acquisition to our numbers. We have in attendance usually from eight to fourteen.

Our work consists in making aprons, having an occasional sale, for a small advance on the cloth, as it is the "littles that make the mickle." We take in comfortables to make, charging fifty cents for each when completed, and for "chinking," to keep all busy, we piece and make quilts to sell or to give to those who need them. Our regular quarterly meetings are now devoted to business exclusively, though we formerly worked at those meetings also, but not finding it true that "women can do a dozen things at once," and do it well, we have lately chosen the latter method. We have frequently made a thorough canvass of our Society to see how many were not supplied with the RECORDER, and the paper has been sent to these families, either by the Society or through the kindness of individual members.

Once a month we hold a ten-cent tea. These are the source of our regular income. Our Society is divided into sections, and usually five persons serve a tea at one time. Our brothers say we furnish too good a tea for the small compensation of a dime; but we well know, from experience, that "the way to

a man's pocket-book is through his stomach," and there is no restriction, so that not infrequently it happens that a larger sum than ten cents is given. We held ten of these teas last year and realized from them nearly ten dollars. For two years past, we have held a Thanksgiving tea at the church, hoping in this way to get in all the Society outside the town, and they have been a great success. One year ago it was decided to repair and improve our church, which cost fifteen hundred dollars. Our Society called a meeting, to which many responded, and we voted to pledge three hundred and fifty dollars of this amount. Some put on long faces and could not see how it could be done, while others said they did not see how, but that we always had done whatever we attempted to do and we should not fail now.

We first served dinner and supper on Election-day, which netted us well; then, after much thought, we concluded to grow young again, "just for to-night," and play "Deestrick Skule." All entered heartily into it and although the elements were somewhat against us in having one of the worst evenings of the season, (when few would have thought it suitable to go out to prayer-meeting) we realized the sum of thirty-five dollars. Towards the close of the year we counted our cash and found we must again do something, so at the call of the President, an experience-meeting was held, and various were the methods used by which each one earned her dollar. One sister had cut her husband's hair for thirty-three years, for which she received her pay at this time; another sister made brown-bread for those who could not get it at home, and so collected her dollar; another sewed, and sewed on buttons (of course that does not usually belong to woman's work); and one poor woman picked over a whole barrel of beans to gain the needed sum. We send another of the papers read at this meeting, which gives a little retrospect of our church and society. To show the united action of our sisters, forty-five out of our fifty members responded to this call, and our pledge was paid. This extra work was done in addition to paying our regular dues of one dollar a member, which amount is given for denominational work. We are hoping and expecting to do more for this work when the burden is lifted from our home church. However we are not so selfish, nor so wholly engrossed with this one object as to be unmindful of the needs and calls around us. During the year we have helped the family of a sister who was called to her Heavenly Home, leaving three little ones to the care of others. We have contributed and sewed for a family of our church, who has gone out from us and sought a home in Texas, thus remembering Christ's word, "The poor ye have always with you."

Miss Susie Burdick's visit among us did us much good and has created a greater interest in the foreign work. We have able leaders in Mrs. J. A. Platts, President; Mrs. Abert Whitford, Vice-President; Mrs. Helen Burdick, Secretary, and Mrs. I. A. Crandall, Treasurer.

There are many ways for interesting the members, and for making our meetings more successful, and we are hoping to reach higher attainments in the work for the Master.

E. D. B.

CALL the day lost on which you have not tried to make somebody happy.

## REMINISCENCES FROM LEONARDSVILLE.

It is almost a century since a few earnest, faithful men and women met and decided to build a house of worship on the hillside. Times were hard, and they were not endowed with an abundance of this world's goods, but they went to work with a will, and as in Bible times, brought their mites into the store-house of the Lord. The building was completed; although lacking in architectural beauty, it was comfortable in warm weather, but sometimes the atmosphere was chilly, in winter, but hearts were warm, and the feet kept warm by the foot-stoves brought from home and replenished with coals from the big stove.

Among the sweet memories of childhood, which have followed me through life, is that of the old church, with its square pews, high pulpit and gallery, of the Sabbath afternoon meetings for prayer and praise. Never do I hear the old hymn,

"Come thou fount of every blessing,  
Tune my heart to sing thy praise."

that those quiet and restful hours do not come back to me. I think our singers of today would not find much harmony in the music, but they surely sang "with the spirit and the understanding also." The sermons and prayers were not short in those days, and there was one aged couple who always remained standing during the prayer. Even now, I can see, in fancy, the dear old lady, with her white kerchief folded across her breast, slowly waving a big feather fan.

As the years passed on, the younger portion of the church thought it too old fashioned, so the building was remodelled, the square pews taken out and other changes made in the interior. One night the cry was heard in the street, "The church is on fire!" People gathered and watched with tearful eyes the burning of the old home. The next week the venerable, white-haired pastor preached with trembling voice from this text, "Our holy and our beautiful house, where our fathers praised thee, is burnt up with fire; and all our pleasant things are laid waste." Isa. 64: 11.

The people at Unadilla Forks kindly took us in, and meetings were held there until another house was built on the old site, which has been the home of the present generation. To the older members a host of tender memories cluster about the sacred spot. The old friends, many who are sleeping in our "city of the dead," will never be forgotten, and the many prayers offered here will not be lost, I trust. The old people are nearly all gone; but their children and grandchildren with others are filling the places vacated by them. Many of the pastors, too, "rest from their labors." Some who have ministered to this people in later years are "scattered far and wide," but our hearts go out to them. Their influence is still felt, their names recalled with pleasure, and we know their thoughts turn lovingly to the old home.

But it is not of the past I am expected to write to-night; so please pardon these rambling thoughts and I will tell you now

How the good men of Leonardsville town  
Decided the old church was going down.  
So a meeting was held of the brethren true,  
To devise some means of making it new.

"Times are hard," they said through this administration,  
And we very much fear for the good of our nation;  
But we'll go to work with hearty good-will  
And some dollars we'll raise for the home on the hill.

And so a committee they sent out  
To scour the country round about.  
But brother A. had not sold his hay  
And for his milk could get little pay.

Brother D. would be glad to give,  
But his family dear would have to live.  
Brother G. said pork and beef were cheap,  
And he was in debt so very deep

That he really begged to be excused.  
And there were others who thus refused.  
Then the women, who never have aught to do,  
Said surely we must and can help too.

So good Mrs. B. sent out a kind greeting,  
Saying, "Sisters, we'll have an experience meeting."  
And the ladies each a dollar must earn.  
The thought came to my mind, one day,  
Some pennies I'll earn in the old, old way,  
So bibs I made, with my needle bright,  
To help the mothers who toil at night.  
Seventy-five cents I earned in this way,

But there were twenty-five more to pay!  
But one who saw my dire distress  
Said, "I will willingly pay the rest,  
If the buttons you'll sew on my poor old vest."

And though my rhymes are not at all funny  
This is the way I earned my money.

R. E. H. W.

## THE DUNHAM FAMILY

And their Neighboring Pioneer Planters, of Piscataway,  
N. J., During the First Half Century,  
1666-1716.

BY O. B. LEONARD.

## ARTICLE III.

The Piscataway (N. J.) planters settled there for peace, having seen enough disturbance with the Indians in Massachusetts and on Long Island. They came for quiet and relief from all kinds of contentions. They had endured their share of inconvenience from the severities of court justice, and the intolerance of the Established Church order. Piscataway was from the first a plantation of pious people—establishing permanent homes in this new and unsettled township, where they might enjoy the liberty of the gospel and the free exercise of their own spiritual convictions.

One liberal inducement held out from the beginning for inciting emigration to East Jersey was contained in the "Agreement" of 1664-5, as follows, and published throughout New England: "No person qualified as a freeman shall be any ways molested or called in question for any difference in opinion and practice in matters of religious concernment; but all such persons may, from time to time, freely and fully enjoy their judgments and consciences in matters of religion."

This early settlement and the neighboring town of Woodbridge were made chiefly from this one motive of enjoying soul liberty. For the following ten years emigration from the New England provinces and from Long Island to the township of Piscataway and other parts of East Jersey, was encouraged mainly by repeated assurances of individual freedom, both in religious matters and civil concerns. Besides these guaranteed spiritual privileges; there were generous temporal incitements, in the shape of grants of land offered to newcomers.

Samuel Smith, the colonial historian of New Jersey, born in 1720, has verified the statement that it was not with any prospect of improving their estates that settlers first came to the province, but indisputable evidence is produced to show that the pioneers colonized New Jersey with a view of permanent stability in civil and religious matters.

The title to all the land in East Jersey was vested at this time in two English gentlemen, by deed from James, Duke of York, who had himself received it, with other vast territory

adjacent, from his brother, King Charles II., by royal patent dated March 12, 1664.

The deed from the Duke conveyed, at first, the whole of New Jersey to Sir George Carteret and Lord John Berkeley, who as joint owners promulgated the noted "Articles and Agreements," through their representative, Governor Philip Carteret. By subsequent division of the province in 1676, East Jersey became entirely the possession of Sir George. He in turn, or the representatives of his estate, in 1682, disposed of his share to William Penn and a syndicate of eleven others, mostly Quakers, as will be further mentioned.

The original pioneers to take up land in Piscataway, under the generous terms of "The Concession and Agreement of the Lord's Proprietors of the Province of New Jersey," were Hugh Dunn, John Martin, Hopewell Hull, Charles Gillman. They came in 1666 from the most northeast settlements in New England, on the border line between what is now the states of Maine and New Hampshire. Their Woodbridge friends, from Newbury, Mass., a short time before had bought, for £80, from the "Elizabethtown Grant," of 1664-5, a large tract lying between the Rahway and Raritan Rivers. This Woodbridge deed was dated December 11, 1666. Just a week thereafter, December 18, 1666, one-third of the purchase was conveyed to the four persons above named, who called the place "New Piscataqua," at first, in memory of the district they came from in New England. By an endorsement made on the deed May 11, 1668, there had been "joined to them in the meantime, to be their associates, John Gilman, Benjamin Hull, Robert Dennis and John Smith," all from neighboring localities "down East."

As a provision in the deed specified the speedy settlement of two townships, no delay must be had in fulfilling this agreement, and others were invited to take up farms within their boundaries. These few Piscataway planters were soon followed by other friends and acquaintances from New England:

Francis Drake,	Nicholas Bonham,
John Drake,	John Smalley,
George Drake,	Benajah Dunham,
Henry Langstaff,	Jeffrey Manning,
Samuel Walker,	John Fitz Randolph,
Thomas Fitz Randolph,	Jos. Fitz Randolph,
Benj. Fitz Randolph,	And their Mother,

and possibly a few others, mostly with wives and children. But the required number of actual settlers up to this time, 1670-1, had not yet purchased land and made such improvements as were specified in the grant to the original patentees. The Governor, however, waived all legal objections on the promise of renewed efforts to enlarge the population and develop the territory.

Before a half dozen winters more had passed, the neighborhood was familiar with the following names (1675-1680), as recent purchasers:

Henry Greenland,	James Giles,
Samuel Doty,	Edward Slater,
William Sutton,	Andrew Wooden,
Nicholas Mundy,	Jabez Hendricks,
Daniel Hendricks,	Daniel Lippington,
Vincent Runyon,	Simon Brindley,
George Jewell,	George Winfield,
Timothy Carle,	Michael Simmons,
James Godfrey,	Thomas Farnsworth,
John Mollison,	Rene Pyatt,
Jediah Higgins,	Richard Higgins.

Up to this period, A. D. 1680, nearly all the settlers had come from plantations in New



England colonies, or from Long Island, and had been under the influences of religious instructions tending to Baptist doctrines. A majority of the first comers were imbued with principles of this denomination, as subsequent events proved.

About the end of the second decade of settlement (1685-6) there began to be a decided increase in foreign population direct from the old world. Many new settlers in Piscataway, from this date and a year or two before, were ardent followers of the great Scotch reformer, and had immigrated hither to escape oppression in their Highland homes. Not only Covenanters from Scotland, but Quakers and Ana-baptists (so-called in derision) from England and Ireland were voluntary exiles from religious persecution; and enriching this portion of the infant commonwealth were several consecrated Huguenots from France and Holland, soon followed by a few Church of England people who had moved into the township up to this time.

Under date of April 16, 1681, the trustees of the estate of Sir George Carteret (one of the late Lord's Proprietors and at this time owner of the Province) made a proposal in England for the sale of East Jersey for the small sum of four or five thousand pounds sterling. Failing to obtain a customer by private application, the territory was offered at public auction in London to the highest bidder. William Penn and eleven associates, as previously stated, purchased the title and government for £3,400, and a deed was given them Feb. 1 and 2, 1682. It was following this change of ownership that the marked increase of immigration from the Old World above alluded to was noticeable mostly by representatives and servants of the new owners. The additional impetus to immigration imparted by this change of proprietorship was beneficial in more ways than simply increase of population. Within a few months twelve others became equal owners in the soil, making a company of twenty-four land holders composed of a strange mingling of professions, religions and politics. But they immediately gave assurance that the same liberal terms formerly granted would be assiduously maintained as well as the unrestricted rights of all settlers in matters of church.

The names of the new owners of East Jersey, most of whom remained in their European homes, were the following, besides William Penn:

- James, Earl of Perth.
- John Drummond, his brother, the Earl of Milfort.
- Robert Barclay, a famous Quaker controversialist, and his brother David Barclay.
- Thomas Rudyard, a noted lawyer of London.
- Richard Mew and Thomas Hart, both merchants of Middlesexshire.
- Edward Byllinge, a gentleman from same shire who sold out to David Cox.
- Robert West, a London Barrister.
- Thomas Cooper—Jno. Heywood, who conveyed his interest to John Burnet.
- Hugh Hartshorn—Clement Plumstead.
- William Gibson, Thos. Barker and James Brain, all merchants and well-to-do gentlemen of London.
- Thomas Warne and Robert Turner, business men of Dublin.
- Robert Gordon, of Clunie, who soon transferred his share to Gawen Laurie, Deputy Governor.
- Samuel Groom, surveyor general, whose portion was shortly passed over to William Dockwra.
- Ambrose Riggs, of Surry, and Arent Sonmans, a Hollander by birth, whose son Peter, inheriting his estate and coming to New Jersey, became the largest owner of any one of the proprietors.

The Quakers being in the majority among these recent purchasers, at once became possessors of a kingdom nearly all their own. Their migration by thousands to the shores of the Jerseys, especially to the south-western sections; their occupation of the soil for immediate and permanent improvement and their management of government affairs for a short time following, became one of the most notable events in the closing years of the seventeenth century. Under their peaceful dispensation for a few years the province greatly improved in commercial and agricultural advancement, as well as in its civil government.

This contented state of affairs lasted less than ten years, when the government became at loose ends and little increase in new comers. The numbers of proprietors had become so largely extended every year by sales that, with their varied nationality and diversity of religious as well as political views, it was rendered impossible to secure unanimity in the councils of the province. Finally a crisis came in 1702 when the government of East Jersey was voluntarily surrendered by the proprietors and people into the hands of the Crown. Subsequent history proved the wisdom of this course in the rapid development of the country under a Colonial management.

At the time of the transfer of East Jersey to the 24 proprietors in 1682 the population of Piscataway was estimated about 400, occupying the town lots and out-lying plantations on both sides of the Raritan River, embracing some 40,000 acres.

Prominent among the other citizens and freeholders of Piscataway at a date just previous to the close of the Proprietary period (1702) were the following property owners and residents, many of whom were sons of pioneer planters, whose names are indicated in italics as far as known by the writer:

- |                            |                             |
|----------------------------|-----------------------------|
| Alexander Adams,           | Thomas Webster,             |
| <i>Hezekiah Bonham,</i>    | Thos. Blackshaw,            |
| Daniel Blackford,          | Samuel Blackford,           |
| Daniel Brinson,            | Thomas Bartlet,             |
| Peter Billiou,             | Benjamin Clarke,            |
| John Clawson,              | William Clawson,            |
| Thomas Cawood,             | <i>Edmund Dunham,</i>       |
| <i>Samuel Drake,</i>       | <i>John Drake, Jr.,</i>     |
| <i>Francis Drake, Jr.,</i> | <i>Joseph Drake,</i>        |
| <i>Hugh Dunn, Jr.,</i>     | <i>Samuel Dunn,</i>         |
| <i>Joseph Dunn,</i>        | <i>John Doty,</i>           |
| <i>John Gilman,</i>        | John Field,                 |
| Hendrick Garretson,        | <i>Mathew Giles,</i>        |
| Rehobeth Gannet,           | Benj. Griffith,             |
| Thomas Gordon,             | <i>Gersham Hull,</i>        |
| Thomas Grubs,              | John Horner,                |
| <i>Benjamin Hull, Jr.,</i> | <i>Samuel Hull,</i>         |
| Thomas Higgins,            | John Harrison,              |
| Benjamin James,            | William Laing,              |
| Benjamin Jones,            | John Laing, Jr.,            |
| <i>John Langstaff,</i>     | Thomas Lawrence,            |
| Thos. Lowry,               | Cornelius Longfield,        |
| <i>John Manning,</i>       | <i>James Manning,</i>       |
| <i>Joseph Manning,</i>     | <i>Benj. Manning,</i>       |
| <i>John Martin, Jr.,</i>   | <i>Joseph Martin,</i>       |
| <i>Benj. Martin,</i>       | <i>Nicholas Mundy, Jr.,</i> |
| David Mudie,               | Daniel McDaniel,            |
| William Olden,             | Joshua Perine,              |
| <i>Jacob Pyatt,</i>        | <i>Thomas Pyatt,</i>        |
| John Pound,                | Jno. Pridmore,              |
| John Royce,                | <i>Vincent Runyon, Jr.,</i> |
| <i>John Runyon,</i>        | <i>Jonathan Martin,</i>     |
| <i>Joseph Smalley,</i>     | <i>Peter Runyon,</i>        |
| <i>Isaac Smalley,</i>      | Walter Robinson,            |
| Richard Stockton,          | <i>John Smalley, Jr.,</i>   |
| John Seward,               | <i>William Runyon,</i>      |
| <i>Joseph Sutton,</i>      | <i>Richard Smith,</i>       |
| <i>Isaac Walker,</i>       | Richard Sutton,             |
| William Wright,            | <i>Francis Walker,</i>      |
| <i>Peter Wooden,</i>       | Robert Wright,              |
|                            | Joseph Worth.               |

These constituted the heads of families com-

posing the community owning farms or living within the township of Piscataway described in 1693 as follows:

The township of Piscataway included all the land from the corporation town bounds of Woodbridge on the Raritan River, north to Woodbridge stake, thence west to Cedar Brook and so down the said brook to the Bound Brook, thence down that stream to the Raritan River, and down the river to Woodbridge bound, thereon including also on the south side of the Raritan all the land from the mouth of the South River to the bounds of Somerset county and the Raritan River and from thence to the partition line of the Province and along the said line to Monmouth county and thence along this county line to the west branch of South River and down said river to the mouth thereof.

Many of the earliest settlers had died before the beginning of the Colonial epoch, 1702. Among these who originally settled the wilderness and whose dates of death are known to the writer may be mentioned.

Year of death.	Year of death.
Benajah Dunham, 1680,	Hugh Dunn, Sr., 1694,
<i>Daniel Hendricks,</i> 1683,	Henry Greenland, 1694,
Nicholas Bonham, 1684,	Daniel Lippington, 1694,
Francis Drake, Sr., 1687,	Jabez Hendricks, 1694,
John Martin, Sr., 1687,	David Mudie, 1695,
Simon Brindley, 1688,	John Laing, 1697,
John Pound, 1690,	Thomas Higgins, 1702,
John Smalley, 1692,	John Martin, Jr., 1703,
Charles Gilman, 1692,	Henry Langstaff, 1705,
Hopewell Hull, 1693,	John Langstaff, 1707,
Jeffrey Manning, 1693,	

Soon after the opening of the 18th century, and within the period of the semi-centennial of their earliest settlement in Piscataway, the following additional families had taken up their residence in the township:

Algers, Bishops, Boices, Brokaws, Bownes, Blackwells, Bébouts, Brinsons, Clarksons, Coriells, Clawsons, Campbells, Cummings, Chandlers, Davis, Daytons, Horners, Hands, Holtons, Fords, Laforge, Lenox, Lee, Lupardus, Merrells, Macpherson, Noble, Poillon, Thorn, Thicketstun, Thomas, Thompson, Trotter, Titsworth, Wilson, Wolfs, Stelles.

These are the names of most of the early settlers of Piscataway during the first half century (1666-1716) who, with their wives, laid the foundations of society and assisted in establishing its political, social and religious reputation. These are they who cleared the forests, tilled the soil, built their homes and peopled the township with men and women who lived and wrought after them, and dying, have left a posterity to take up the work and continue it in the strength of God and of their fathers. Thus "one generation passeth away and another generation cometh."

WHAT TO READ.

If you are down with the blues, read the twenty-seventh Psalm.

If there is a chilly sensation about the heart, read the third chapter of Revelation.

If you don't know where to look for the month's rent, read the thirty-seventh Psalm.

If you feel lonesome and unprotected, read the ninety-first Psalm.

If the stovepipe has fallen down and the cook gone off in a pet, put the stovepipe up, wash your hands, and read the third chapter of James.

If you find yourself losing confidence in men, read the thirteenth chapter of First Corinthians.

If people pelt you with hard words, read the fifteenth chapter of John.

If you are all out of sorts, read the twelfth chapter of Hebrews.—*Bible Reaper.*

EVERY man feels instinctively that all the beautiful sentiments in the world weigh less than a single lovely action.—*Lowell.*

## Young People's Work

By EDWIN SHAW, Milton, Wis.,

"EVERLASTING arms of love  
Are beneath, around, above;  
God it is who bears us on,  
His the arm we lean upon:  
He our ever-present guide,  
Faithful is, whate'er betide;  
Gladly, then, we journey on,  
With his arm to lean upon."

### C. E.—Conscience Enthroned.

I had a few words to say last week about one of the perils which threaten the conscience. I did not mean that the peril was in any way connected with the society whose symbol is C. E. On the other hand, the society is, or should be, an active opponent to this very peril, and for this reason, that one of its foundation principles is that the conscience is enthroned and rules in all actions. The pledge contains this idea when conscience is made the test of prayer-meeting attendance.

### S. D. B.—Strong, Deep, Broad.

We should aim to make our religious lives strong. The world admires and respects strength, and our influence upon the religious natures of those about us will be measured very largely by our own strength. Our lives must also be deep, as regards our religious experience. The world always despises the shallow man. No matter how carefully the surface may be attended to, the real nature will sooner or later be revealed. Again, we must be broad, in our conceptions of life, in our sympathies, in our purposes, in our anticipations. The selfish man is a narrow, near-sighted, stingy man. Young friends, let us be true to ourselves, true to our best, clearest ideas of right, true to our God; and let strength, and depth, and breadth of life, be the basis of this true, consistent living.

### SEVENTH-DAY BAPTIST YOUNG MEN AND THE BUSINESS WORLD.

BY W. K. DAVIS.

In the brief time allotted me I shall attempt to touch upon that phase of the subject which relates only to the employment of our young men. It is not many years since the idea was prevalent that to keep the seventh day of the week one must either teach school or work on a farm. Fortunately for us, that idea is the other side of the burned bridges of which our President spoke in his opening address. To-day you can see many of our young men occupying positions of honor and trust in the business world. They are rapidly winning their way to higher positions and greater usefulness. These young men, however, are quite largely those who have secured the higher education. More than that, they were educated in our own denominational schools which are, in my humble opinion, better developers of true manhood than any of the large and popular schools. It is therefore natural that our young men take high rank.

But there is a class of Seventh-day Baptist young men who, through poverty or other causes, have not received a college education and who depend upon employment as laborers or mechanics for a livelihood. It is to be regretted that there is not more work of this kind in our denomination. But the prospect in this line, as in all other branches of our denominational life, are brightening. Men of our faith are every year awaking to the opportunities for Seventh-day Baptists in the business world.

In the meantime many of our young men must be employed by those who do not keep the Seventh-day. As has been previously stated during the present session of this conference, one reason why our denomination grows no faster is because so many of our young people leave the Sabbath. They give as a reason their inability to make a living or to win the success in life which they desire. Such young people have a wrong conception of the facts in the case. They look at the matter from a purely human standpoint. They forget God's promises, or perhaps have never come to realize that God is willing to help us in temporal matters if we ask him in faith. But don't expect God to answer your prayers without any effort on your part. Don't pray for a job and then sit on a dry-goods box and wait for it to come to you. Such men are not successful in either spiritual or business affairs.

Seventh-day Baptist young men seeking employment among Sunday-keepers find themselves at a disadvantage so far as the Sabbath is concerned. They need, therefore, to be superior to the workmen with whom they come in competition. Indeed, Seventh-day Baptist young men should always and everywhere be superior to others, not only as Christians but as workmen.

If compelled to seek employment in the outside world, there are some things worthy of very serious consideration by young men of our denomination. Even if they do not go among strangers and Sunday-keepers they will do well to heed these points.

First, consider carefully in what direction your ability lies. I believe every man is especially adapted to some line of work. Find out what that line of work is, and then devote every energy to it. The specialist is to-day the man who is successful. Make every possible preparation. And do not forget that an important part of that preparation consists of being a thoroughly consecrated Christian.

If you choose a trade, learn it at home if possible. If you serve an apprenticeship away from home and among Sunday-observers, you will need plenty of courage, a strong determination, and unbounded faith in God. Finding it necessary to leave home to secure the employment for which you are best adapted, choose carefully your location. By all means go where there is a church of our own faith, connect yourself with that church and become an active member of it. Do not expect to maintain your interest in the denomination and your loyalty to the Sabbath if you do not associate with Seventh-day Baptists. I am aware that there are many isolated Sabbath-keepers who are true to the faith, but I would not advise a young man to try it alone.

You will probably have difficulty in finding work where you can keep the Sabbath, but don't give up. That is unworthy of a Christian, much less a Seventh-day Baptist. Remember that the fact that you conscientiously refuse to work on the seventh day of the week is the best certificate of character you can present to a business man. When you succeed in finding a job you will perhaps be compelled to sacrifice one day in the week. What of it! Are you not willing to do that much for Christ?

Having secured a position, make yourself so valuable that your employer cannot get along without you. Let his business be your

business as far as possible. Be not afraid that you will earn more than you get. Be on time. Be willing to do more than you are compelled to. Become master of your work. Be satisfied with nothing less than the highest position within your reach. Be ambitious. I do not know where the unambitious young men belong, but certainly not in the business world. Above all, be a man. Be a Seventh-day Baptist.

Remember that God has called you to a higher plain of living than others, that it is your duty and your privilege to maintain a truer manhood and a nobler conception of life than those around you. The young men who go into the business world with such ideas will succeed.

## OUR MIRROR.

THE Junior Society of the Milton church raised five dollars in various ways for the Tract Society, especially for A. H. Lewis.

THE cold weather is a hindrance to the work of the young people at Rock River. The meetings, however, are quite well attended, and the faithful ones are still holding on to the charge given them.

THE latest item of interest from the young people is that the one appointed to furnish news to the *Mirror* was married last Sabbath-day (this item is furnished by another party). The Society has been strengthened by the transferring to its membership of six of the Juniors. The first Sabbath evening of each month is devoted to the consideration of the history and present interests of our Missionary and Tract Societies. The preliminary work—the early history of the denomination—has been an interesting study. The pastor is calling to his aid the Endeavorers, by asking them to give readings, essays and remarks, along the line of the subjects considered. The attendance at the meetings is good.

DEAR ENDEAVORERS:—The Corresponding Secretary has been asked several times for items for the *Mirror*. We presume our friends are interested in us, as well as we are in them, and it is with interest and pleasure we read of the good work accomplished, and the progress made among our sister societies. Words of encouragement are truly helpful to each other, and may inspire greater activity in the Master's work, which is the grandest work in all the world. As we see here and there aged ones, who are nearing the sunset of life, and who soon must pass from the stage of activity, whose faithful service and noble deeds have given immortal fame, and whose memory we cherish so tenderly, we have cause to wonder who are suited to fill the places they have occupied, and carry forward the work for Christ and the Church. Truly those who are young and strong must bear the burden and responsibility. Our Society shows good interest in all its meetings; the devotional services are well attended. The monthly meetings occur the first Seventh-day evening in each month, a literary program is presented. At a recent meeting temperance exercises were the order, and at the last session the subject was "Good Citizenship." Good papers were read. In behalf of the Society, we would extend cordial greeting to all in Christian work.

COR. SEC.  
INDEPENDENCE, N. Y.

## Children's Page.

### CAUSE FOR COMPLAINT.

"I don't like grandma at all," said Fred,  
 "I don't like grandma at all,"  
 And he drew his face in a queer grimace—  
 The tears were ready to fall;  
 And he gave his kitten a loving hug,  
 And disturbed her nap on the soft, warm rug.

"Why, what has your grandma done?" I asked,  
 "To trouble the little boy?  
 O, what has she done, the cruel one,  
 To scatter the smiles of joy?"  
 Through the quivering lips the answer came,  
 "She—called—my—kitty—a—horrid—name."

"She did? are you sure? and I kissed the tears  
 Away from the eyelids wet.  
 "I can scarce believe that grandma would grieve  
 The feelings of either pet.  
 What did she say?" "Boo-hoo!" cried Fred,  
 "She—called—my—kitty—a—quadruped!"

—Our Dumb Animals.

### THE SPRING HIGH TIDE THAT CARRIED AWAY GRAN'SIR'S MUG.

BY THE REV. E. A. RAND.

"Cephas, do look at that 'ere boy!" said old lady Smith, watching from a window her grandson Peter.

Cephas Smith, who was in the room, smacking his lips over a mug; came to the window, and remarked:

"It is a dreadful high tide. Peter's hen-coop may have to go. I've told that boy more'n fifty times to put his hens somewhere else."

"Yes, it is a master tide. It keeps a-comin' in and a-comin', and all the time this 'ere storm is a-blowin' guns down the chimney. Jest hear it! And that tide is a-risin', and keeps a-comin' in, nearer, nearer, jest like a livin' and breathin' bein'. Oh! I don't like sich things."

While she spoke she sharply watched her husband. She was thinking of another tide that for some time had been rising, even Cephas Smith's habit of drinking.

He had just taken his favorite mug of flip at the kitchen stove, and nigh the kitchen cupboard.

Grandmother Smith had had a confidential talk with Peter, now in the yard, trying to prop up his hen-coop. She had frankly confessed to Peter that "gran'sir was gettin' into a dreadful foolish habit," and "what to do she didn't know."

"I'd a' slave myself to stop his drinkin'. He'll jest ruin hisself, Petie."

Here Grandmother Smith buried her face in the folds of her long apron, and sobbed pitifully.

"Dreadful foolish?" cried Peter. "It's dreadful wicked!"

Then he did not know but he had gone altogether too far in thus speaking his mind, and he went up to Grandmother Smith, and began, by way of reparation, to stroke her back fondly and pityingly.

"Don't worry, grandma. He—he—don't think. He—may be real sorry inside, but the drink gets the better of him. Now—don't worry. I'll stand by ye, and perhaps,—why, who knows?—between us both, we may do something. We can put our heads together, you know."

This made Grandmother Smith smile, for Peter was just a small boy, and his head was not a very big one. At any rate, his curly head did not seem very large beside grandmother's, with big folds of soft, white hair all about it, and outside of that a fluffy white cap and its ribbons and bows.

Then there was silence. What next?

"We can pray, grandma," murmured Peter.  
 "Yes, dear, we will do that," said grandmother soberly.

And that very night two pairs of hands were folded in prayer,—one in grandmother's chamber, and one in a little nook under the low slanting roof where Peter slept.

The conference with Peter came into the grandmother's thoughts as she and Gran'sir Smith stood side by side at the window, and watched the high tide deepening round Peter's hen-coop.

"There may be chance for Peter to save his hen-coop by all his sticks and props," observed Gran'sir Smith, "but he ought to have built on higher ground, and I will tell him so."

He took his old tarpaulin hat from its nail, and went out into the yard.

"Peter," he shouted, as he faced the storm, "you ought to have built on higher ground!"

"I think so too. Do you know, gran'sir, that the shed is in danger?"

"You—you—don't say!"

He looked at the shed, now encompassed by water.

The Smiths lived on a lane that ran down to a river making in from the sea, and subject, in certain storms, to violent tides. An "equinoctial," for instance, would beat down fiercely, and scourge the river as it were to madness.

The tide was now rising steadily about the hen-coop, and threatening soon to lift it on its blue shoulders and bear it away. Peter prudently had removed the hens to a safe retreat. What safety was there for the hen-house? It was the shed, though that was now the object of anxiety.

"I see that there is suthin' to be done about that 'ere shed," remarked gran'sir. "I will be back soon."

He went into the kitchen, prepared a stiff mug of flip, and drank it down eagerly.

"O Cephas!" moaned grandmother.

"Now, wife, why do you say anything! I have a hard job before me."

She wiped her tears in reply. She knew that gran'sir already had had more mugs of flip than he could carry off.

"You're cryin'!"

"Yes; you can't handle yourself out there."

"Can't I handle myself? You'll see, you'll see, madam! I think I can!"

It was a foolish boast.

He strutted across the yard, but unsteadily, and went into the shed to get a joist with which to prop up the shed on the outside. He carried it outside. The Smith lot went down to the river. Here a wharf had been built, and the shed and henhouse were on this wharf, the rear wall of each coming to the wharf's edge.

Gran'sir went to the edge of the wharf to see where he could best set up his prop. He was feeling the liquor he had drunk. He made a careless movement, and down he tumbled, and over the edge of the wharf he went!

"Help! help!" rang out his voice.

Peter was on hand, small boy though he was. Somebody else was on hand—Grandmother Smith. She came fluttering out of the house, and then ran to the wharf. In her hand she carried her old red shawl. The faded fabric was homely now, but it was strong. Holding on to her end firmly, she flung out the other end to Gran'sir Smith.

"Ketch it! ketch it!" she shrieked.

Gran'sir Smith grabbed it.

"Now, Peter, help your grandma! Pull in! All together—now!"

Grandmother Smith showed herself an expert. Peter did his share. They pulled together. They pulled gran'sir to the wharf. They pulled him over the edge of the wharf. How they did it they could not say. Then they led him into the house. He was put into dry clothes. He was placed before the kitchen fire.

He looked so comfortable there before the cheerfully purring fire. He wore a blue dressing gown that Grandmother Smith had made for him; and it contrasted finely with his long white hair that the same faithful wife had brushed back from his forehead.

Now and then, he looked up at the old flip-mug on the mantel over the stove, glancing down at his blue dressing-gown. He looked very solemn.

"What are you thinkin' of, Cephas?"

"I was thinkin' if I had looked this way, all slikt up so neat, if I had gone down to the bottom of the river."

"Oh!—O husband, don't speak of it!"

"But I must, wife; if—if if it hadn't been for you and Peter I should have been down at the bottom of the river, sartin. I know why I fell over."

Here he gave a savage glance at the mug.

"Is that shed a-standin'?"

"Yes, and I believe it won't go, after all."

"Well, that hen-coop, henhouse,—won't that go?"

"No, it is standing, and I don't believe it will go."

Gran'sir rose in his chair.

"Suthin' has got to go!" he said, energetically; "and it shall be that mug! Peter!"

"What, sir?"

"Take my mug and a piece of board, and put the mug on the board, and then put the board on the edge of the wharf, and then—then"—here Gran'sir's voice became almost terrific—"then launch her! That thing has got to go! Not goin' to have this tide for nothin'!"

The mug went. The tide swept about the board, drifted it away and quickly smothered it.

Its fate was watched from the kitchen window, and then gran'sir said:

"Now, wife, pray for me! Where's Peter? Oh, here he is! Peter, pray too! I want my appetite sunk way down—way down—same as that mug. God help me!"

Such a time of prayer!

The wind raved down the chimney. The rain rattled against the windows. Above all these sounds, though, could be heard the voice of Grandmother Smith earnestly crying to God, and then came a boy's voice, clear and penetrating. Never such a day in that house as the day when the spring high-tide carried away gran'sir's mug.—S. S. Times.

### PROUD OF A PATCH.

A poor boy with a large patch on one knee of his trousers was laughed at by a school-mate who called him "Old Patch."

"Why don't you fight him?" cried one of the boys; "I'd give it to him if he called me so."

"Oh," said the boy, "you don't suppose I'm ashamed of my patch, do you? For my part, I'm thankful for a good mother to keep me out of rags. I'm proud of the patch for her sake."

A patch is better than a hole, and patched garments which are paid for are more comfortable than new ones which make a man afraid to meet his tailor.—S. S. Advocate.

## Home News.

New York.

ANDOVER.—It may be of interest to some persons to hear from this place. The people are holding up the banner of Christ and the Sabbath of Jehovah in the beautiful village of Andover. They have been without a pastor since Eld. L. A. Platts left, but they have had a supply from Alfred. Nov. 4, deacons Burdick and Langworthy came to ask Eld. U. M. Babcock to preach for them until their pastor elect, Eld. Stephen Burdick, should arrive. Eld. Babcock could not come the first Sabbath in November, but Mrs. Babcock went. Since that time he has filled their desk. The Andover people are a warm-hearted Christian people, and Eld. Burdick will no doubt be glad that his lot has been cast in a pleasant place with such people. We are having nice winter weather, although we have some cloudy and stormy days. But our spiritual horizon may always be bright, if we only carry the sunshine of God's love in the soul.

R. L. B.

Wisconsin.

MILTON COLLEGE.—Near the beginning of the Fall term, the Board of Trustees of the College held its Annual Meeting. It chose Rev. Lewis A. Platts, D. D., the pastor of the Milton Seventh-day Baptist church, a member in the place of Rev. Elston M. Dunn, D. D., deceased. It re-elected Ezekiel B. Rogers, its President, for the thirteenth time; Hon. Paul M. Green, its Vice-President, and continued the other old officers, Willis P. Clarke, Esq., as its Secretary, and Prof. Albert Whitford, as its Treasurer. Shortly afterwards the honored President departed this life, and the duties of his position have since been performed by the efficient Vice-President. At this meeting of the Trustees, the honorary degree of Doctor of Music was conferred upon Prof. Wardner Williams, A. M., Ph. D., in recognition of his valuable work at the head of the Department of Music in the Chicago University. The degree is the second of the kind which the institution has granted.

Not so much in a partizan spirit as in a patriotic, the faculty and the students of the College felt an exceedingly deep interest in the agitation of the question of the free and unlimited coinage of silver in the recent political struggle in our country. The school could not do otherwise, when it cherished the memory that it was represented by three hundred and eleven of its gentlemen students in the Union Army during our Civil War, and that of this number, forty-three fell by the bullet or by disease in those trying years. The contest in the last campaign, it realized, was fraught with serious dangers to the nation like that of the Rebellion. President Whitford, of the Faculty, gave a series of familiar talks on the silver question to members of the College and people of the town. Some present students and some old ones, including a recent graduate, spoke and sang in school-houses, halls, and churches in the vicinity of Milton, as well as in the village of that name, and were well received by the people who heard them.

The health of the entire membership of the institution was excellent during the term. The progress of the students in their class work was very commendable. The Seniors began this year's study in Philosophy, em-

bracing Psychology, Logic, Moral Science, and Natural Theology, to which are added the History of English and American Literature, Mechanics, Mathematical Astronomy, Advanced Rhetoric, Higher Elocution, Study of the United State's Constitution, and Political Economy. Dr. J. M. Stillman was kept very busy in charge of his classes and private students in Vocal and Instrumental Music.

The Philomathean Society arranged for its usual Annual Oratorical contest to occur in the last week of the term. In this six students appeared, one lady and five gentlemen. David C. King, of Big Springs, S. D., won the first prize, his recitation being, "Ben Hur's Chariot Race," and Edgar D. Van Horn, of Welton, Ia., the second prize, his recitation being "The Death of Uncle Tom."

In evangelical work outside the College, several of the students, young men, have taken a most active part. They have conducted meetings one evening a week, begun in a previous term, in the Burdick school-house, about five miles from the village of Milton, besides assisting occasionally at Rock River and elsewhere in the vicinity. During the vacation, in the first half of December, immediately following the term, Eli F. Loofboro, of Welton, Iowa, and Frank M. Barker, of Hammond, La., held a series of revival services in Trenton, Minn., and Raymond B. Tolbert, of Crab Orchard, Ill., and Herbert C. Van Horn, of North Loup, Neb., held a similar series at Fish Lake, Waushara County, Wis. The preaching, singing, and visiting from house to house by these old students in the localities mentioned, had a very encouraging effect in awakening a deeper feeling in professors of religion, and in the conversion of a number of promising young people. w. c. w.

ALBION.—We have enjoyed very pleasant weather most of the fall. The last week in December was, however, an exception. It was warm and foggy; the frost all came out of the ground, a considerable rain fell, till on New Year's Day the roads were terrible.

Beginning with December 11, we held meetings nearly every night till after Christmas, when the bad weather and roads made it necessary to give them up. There was a deepening of interest on the part of a good many. None came out in a full surrender to Christ, yet several expressed their desire to become Christians.

At the annual church meeting, a vote was passed giving our pastor the privilege of going to Chicago University for special studies, for six months or more, provided he would come home and preach once in two weeks. He accordingly entered the University January 4; and is settled in Room 87, Middle Divinity Dormitory. It is hoped the change will be the means of great benefit to all concerned.

Nebraska.

NORTH LOUP.—The closing day of 1896 was unusually foggy and dreary for Nebraska. In spite of the fog, mud, and darkness, some of the North Loup people were bent on giving the pastor and family a "pounding" at the very opening hours of the New Year.

Many of course were kept at home on account of the storm and darkness; but the few were successful in making a complete surprise. The evening passed pleasantly in social converse. Before the company took their leave for the evening, Dr. F. O. Burdick made some very appropriate remarks to the

pastor and family. He expressed regrets that so many had been kept from the enjoyment of the occasion by the storm. He also gave some words of explanation in regard to the package left in the kitchen. He said that along with these tokens of appreciation came the hearty good-will and prayers of the people for the spirit of love and harmony to prevail; and for the Holy Spirit to rest upon us all in quickening and saving power.

We acknowledge our appreciation of this addition to our winter's store. But most of all do we appreciate the hearty good-will and earnest prayers of our people in our behalf. This occasion certainly brought to our hearts some brighter thoughts for the New Year's day. After all were gone and we stood by the kitchen table, our eyes resting upon the offerings there, we could but lift our hearts to the Giver of every perfect gift and invoke his blessing upon those who were so thoughtful of our interests, praying that his presence might cheer them day by day.

The visit of Dr. Lewis to North Loup has done much to awaken new interest in Sabbath reform work. Our own people are more anxious to aid in this great work. Many earnest prayers have been offered to God in behalf of Dr. Lewis and the great work to which he has been called. We regret that we are not able to contribute more toward this cause.

J. H. H.

JANUARY 6, 1897.

### GOD'S THREE AGENCIES.

God employs three agencies in bringing conviction to a human soul: conscience, the Holy Spirit and the Scriptures. Their work is usually so united that it is impossible to say that one power has been used to the exclusion of another. The Holy Spirit is always present when there is conviction, working with man's conscience or through Scripture, or with both.

The woman who was brought to Christ for condemnation had few accusers when he said, "He that is without sin among you, let him first cast a stone." The gospel writer relates that they, "being convicted by their own conscience, went out, one by one, beginning at the eldest, even unto the last."

It is the special work of the Holy Spirit to convict of sin. In Christ's last address to his apostles before his crucifixion, he explained how the Comforter should come, and his first work would be to "reprove the world of sin." And when a few weeks later the Comforter came to abide with that small body of disciples, his power was manifested in Peter's sermon, which brought conviction to three thousand of his hearers.

The third agency for the conviction of sin Paul brings out most clearly in his letter to the Romans, where he says: "Therefore by the deeds of the law, there shall no flesh be justified in his sight; for by the law is the knowledge of sin." Through this agency the Holy Spirit most frequently brings conviction to us. Some one passage or even a few words of Scripture he usually employs in bringing conviction to those who have a knowledge of it.—*Dwight L. Moody, in January Ladies' Home Journal.*

By examining the tongue of a patient, physicians find out the disease of the body; and philosophers, diseases of the mind and heart.—*Justin.*

# 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 IV.—THE LAME MAN HEALED.

For Sabbath-day, Jan. 23, 1897.

LESSON TEXT.—Acts 3: 1-16.

GOLDEN TEXT.—His name, through faith in his name, hath made this man strong. Acts 3: 16.

### INTRODUCTION.

Our last lesson ended with the statement that the Lord added daily such as were being saved. Also we learn that many miracles were wrought by the apostles. Our lesson to-day gives a glimpse into one of these days, revealing one of the miracles and showing how God used it for the salvation of men.

### NOTES, CRITICAL AND EXPLANATORY.

- I. Opportunity for a Miracle. 1-3.
  1. *Hour of prayer.* Of these there were three: Morning prayer, third hour (9 A. M.); mid-day, sixth hour (noon); evening prayer, ninth hour (3 P. M.). This was the time of the evening sacrifice, which was followed by the burning of the incense and prayer.
  2. *Lame.* Born a cripple, had never walked in more than 40 years of life. Chap. 4: 22. *Laid.* Were accustomed to lay. *Gate . . . Beautiful.* There were ten gates leading into the inner court from the courts of the Gentiles and of the women.
  3. *Alms.* A charitable offering.
- II. The Miracle Performed. 4-8.
  4. *Fastening.* Not a casual glance. An intense gaze like that of Paul at Systra "perceiving that he had faith to be healed." *Look on us.* Their "signs and wonders" must have been widely known, and if the man knew who they were might easily have "expected to receive something of them."
  6. *None.* Never a rich man, what he had accumulated was turned into the common fund. See 2: 44, 45. *Such as I have.* Better than the money asked. *In the name.* "By authority of," or as expressive of the whole character and power of Jesus.
  7. *Took him by the right hand.* "Not so much to strengthen his limbs as his faith."—*Abbott.* *Feet, ankle bones.* These are expressed by the technical medical terms showing Luke's medical training.
  8. *Leaping up.* Another medical term, used sometimes to express a sudden bound of the pulse. *Walked.* At once, without leaning. A complete cure. *Entered . . . temple . . . praising God.* The feet and ankle bones were not the only portions of the man made whole.
- III. Opportunity for a Sermon. 9-11.
  9. *All the people saw.* Like all Christ's work, it was "not done in a corner," challenged investigation.
  10. *Knew.* "Recognized, identified him." They were compelled to admit the miracle. Acts 4: 16. "*Wonder, belongs more to the domain of the feelings; amazement, more to that of the intellect.*"—*Whitelaw.*
  11. *Held.* Held firmly. Unwilling to let them get away from him. *Solomon's.* "There is no account of any such porch in Solomon's own temple, but Josephus tells us that there was an eastern porch in Herod's temple called by this name."—*Cambridge Bible.* It was "600 feet long, 22 to 26 feet wide, and its roof of cedar was supported by two rows of marble columns 38 to 43 feet high."—*Peloubet.*
- IV. The Sermon Delivered. 12-16.
  12. *Men of Israel.* *Israelites.* A term most pleasing to loyal Jews. *This.* This man. *Own power.* A strong term signifying private or independent power.
  13. *God of Abraham, our fathers, etc.* The God they loved and served in common. *Son.* Lit., *servant.* Peculiarly a title of the Messiah in their prophets. See Isa. 42: 1; 53: 13. *Denied, delivered.* See John 19: 1-16. *Was determined.* Had given sentence.
  14. *Desired.* Lit., *demand.* They practically compelled Pilate to reverse his sober and honest judgment. *Murderer.* Barabbas.
  15. *Prince of Life.* Lit., *author, originator.* "The Greek brings out the magnificent antithesis, 'Ye demanded a murderer but the Prince of Life ye killed.'"—*Vincent.* *God hath raised.* Contrast with "ye killed." *Witnesses.* See Luke 24: 48; Acts 2: 32.

16. The Greek order is, and through faith in his name, his name hath made this man strong whom ye see and know. *Name.* Expressive of all the personality, character and power that were in him whose was the name. *Through faith.* First on the part of the apostles, then begotten in the man himself. *Ye see and know.* They (the people) were witnesses of the facts, the disciples were witnesses of the causes.

### MY TIME FOR JESUS.

BY L. A. PLATTS.

In a recent Christian Endeavor meeting a young lady said, in substance, "I have given myself to Jesus; and this thought brings to my mind, as it never has done before, the fact that therefore my time belongs to him, and that I have no right to use it as I may please, irrespective of his will or pleasure." The thought is somewhat startling, but is it not true? In earthly relations the principle is everywhere recognized. The law declares that the time of a minor belongs to his father or other legal guardian, and therefore all fruit of the labor of such minor belongs, not to himself, but to his father or guardian. In fact, he cannot make any contract for service or for the exchange of commodities of any sort that would be of any binding force, for the simple and obvious reason that he is not his own master; his time, his power to labor, his productive talent, all belong to another. In a similar manner, when one man voluntarily enters into a contract to labor for another for a definite time, he is not at liberty, during the continuance of that contract, to labor for some third party, or to take his gun and dog and go hunting, or to seek his own pleasure or profit by any other use of his time, for the very sufficient reason that he has voluntarily surrendered himself, and therefore his time, to the service of another. Why should not the same law of service hold when one gives himself to Jesus? Manifestly it should. The fact that, in the service of Christ, the Christian has to determine the daily order of service to carry his Christian spirit and sense of Christian obligation into the common duties of life, is no exception to this law.

Let us see, then, to what this leads:

1. The Christian may not engage in any form of work, or indulge in any amusements which will divert him from the service of Christ, or rob him of power for efficient service. This is a broad statement of what not to do. In its application to life's duties every Christian must determine for himself what it excludes. That is an unfaithful servant who, left to himself for a season, employs his time in any labor which militates against the welfare of his master, or hinders the progress of any enterprise with which he may have undertaken. Jesus Christ came into the world to save sinners; to save them now and hereafter. In the present, men are to be saved from sin and selfishness, from wickedness and impurity, and are to be made pure and clean, that they may be saved hereafter. This work has been committed to those who have given themselves to Jesus. By what right may they engage in any business or occupation by which men are led into sin, made selfish or impure? Again, for the work for which Christ has called men into his kingdom, they need the strength of personal character—character conspicuously clean and pure—character above reproach, above suspicion. By the law of service which we are here considering, all indulgences, pastimes, or occupations which weaken the power for usefulness, impair personal character, or

destroy influence for good are ruled out. They involve more than a waste of time which belongs to Jesus; they involve the use of time belonging to him to defeat the ends of his kingdom. A more grievous wrong can hardly be conceived.

2. The kingdom of Christ in the world is the power by which individuals are made better and homes are made happier, and by which all good and benevolent enterprises are fostered and carried forward. We who have given ourselves to Jesus, are pledged, in the nature of the case, to use our time and employ our talents for the promotion of these worthy ends. He who, by word or deed, makes another happier or better is serving Christ as truly as he who sings a psalm or breathes a prayer. To cultivate a farm and make its products contribute to the building up of a Christian home, or to the dissemination of Christian learning in the community, may be as acceptable a use of time and talent in Christ's service, as the founding of a church or the support of foreign missions; for the Christian home is the first product of organized Christian life, and Christian learning fits men for the highest places of service in the home, the church and the state. In a word, our vow of consecration to Jesus, embracing ourselves, our time and our talents, follows us into every legitimate relation and occupation of life, and finds its fulfilment in the faithful performance of the duties growing out of those relations.

My time for Jesus! How much the thought excludes, how much it includes! But whether exclusive or inclusive, it rests upon the Scriptural doctrine, "Ye are not your own, for ye are bought with a price; "with the precious blood of Christ, as of a lamb without blemish and without spot;" "wherefore glorify God in your body, and in your spirit, which are God's." And use your time in some service which will help in the building up of Christ's kingdom, for it belongs to him.

MILTON, Wis., January 7, 1897.

### MIZPAH MISSION.

We want to thank the friends who so kindly remembered the Mizpah, sending supplies and fancy articles for the Bazar, and again at Christmas, kind donations of money and supplies, and still, at New Year's time, some donations of cake, which has been a great help in the work, providing us with the wherewithal for pleasant evenings.

We are sorry to say that, owing to Mr. Burdick's accident and his reduced salary this year from last, we have fallen behind in our finances, and as a last resort have set upon Monday night, January 25, as a time for a dinner to help defray expenses. Now, these dinners help the work in many ways, still are a great deal of work, and for days before and afterward I am unable to do my regular missionary work, and I trust the time will come when I can go about my work untrammelled by the load of the financial burden, for so much more could be accomplished. We hope the friends will provide for us some of the choicest homemade cake, and if anyone could send chickens for the salad they would be very thankfully received. We hope there will be many persons interested in the work, and good accomplished for the Mission.

M. A. B.

If thou art wise thou knowest thine own ignorance, and thou art ignorant if thou knowest not thyself.—*Luther.*

## Popular Science.

BY H. H. BAKER.

### The Bird of Freedom.

"There myghte men the ryal egle lynde,  
That with his sharpe lok persith the sunne;  
And other eglis of a lowere kynde,  
Of whiche that clerkis wel devyse kunne."

—Chaucer (about 1369)

No bird can claim, maintain, and enjoy freedom, equal to the bald-headed eagle of the United States. Their chief home is in the mountains of Tennessee, at a height ranging between 5,550 and 6,636 feet above the level of the ocean.

Eagles are stern, unsocial, and tyrannical toward each other, extending even to their young, for as soon as they can fly, they will pitch them out of their nest, and force them to seek their own food or starve. They mate but once, and if one dies the other remains single during life. The female is generally the stronger, but whichever it may be, the other can have no share in any morsel of food secured, without a fight, yet let one be attacked, and no human people can equal these two eagles, in battling for each other.

No bird has a more extended or keener vision, nor can maintain a more lofty flight, often going directly toward the shining sun, until they disappear from sight. At other times they may be seen as a mere speck, circling high in the heavens; nothing can excel them for swiftness in flight or in seizing their prey. A full-grown eagle can fly a thousand miles inside of a single day.

The eagle builds its nest either in an almost inaccessible thicket of vines or bushes, or on the summit of a high rock. The nest is built of large sticks neatly laid together, and firmly bound by vines; then covered with hair and moss, very minutely woven together. The nest is high on the sides, broad, spacious and comfortable.

The mother bird lays but two eggs; they are curiously shaped, the long end tapering down nearly to a point. They are in color a ground, or brownish red, having many spots or dots upon them. As soon as the young eagles can fly they are no longer cared for by their parents, but driven from their home. The mother becomes fierce and morose, and to cause them to cease a desire for their protection and home, at once tears the nest in pieces, and scatters it so that not a vestige of it may be seen. It requires about three years for an eagle to get its growth, and full strength. Their life exceeds in length all other birds, and even that of the human family, reaching from a hundred to one hundred and sixty years.

Eagles manifest great shrewdness in taking their prey, both of them often joining, so that if the first should by chance miss, the other would at once swoop and take the unfortunate victim. Young eagles, according to their size and age, will bring from \$70 to \$100, and full grown, and of some years, from \$300 to \$500 each. Eagles are generally very restless and savage in captivity. Those in Central Park, New York, appear to enjoy life better than any others I have ever seen. There seems to have been for ages a fairly well-grounded superstition, that the vessel that carried an eagle on board would never founder, but safely reach her haven.

I judge that the owner of the yacht Defender was influenced by this superstition, for when he went into the race with the Valkyrie, last

year, he took good care to have two eagles on board, and such a race as that, was, with such an ending, all caused by two young American eagles. I would suggest the next yacht that comes to take home that "loving cup," should have on board as mascots a couple of young British lions.

Politically, the United States have always as an emblem of freedom, stamped the eagle on the gold and silver coins, little thinking but what harmony would always prevail. Yet a more fierce battle among eagles was never known than that fought on the 3d of November last, when the golden headed eagle won the victory. Proud bird of freedom.

### A BIBLE READING ON SANCTIFICATION.

God wills it, Christ died to procure it for the church, and Paul was commissioned to go and preach it. 1 Thess. 4: 3, 4; Eph. 5: 25-27; Acts 26: 16-18; Gal. 1: 8, 9.

God commands it. Lev. 11: 44; 20: 7, 8; 2 Cor. 7: 1; 1 Peter 3: 15.

God has provided for our sanctification. 1 Cor. 1: 30; Heb. 10: 10, 14; 13: 12.

Prayers for sanctification. John 17: 17; Eph. 13: 14-19; 1 Thess. 5: 23, 24; Psa. 1: 7-10.

Sanctification is a *setting apart* to the service of God. Gen. 11: 3; Psa. 4: 3; 1 Cor. 6: 18-20; 1 Peter 2: 9, 10.

The sanctified are *sealed* with the *Holy Spirit*. Eph. 1: 13; Rom. 8: 29; Col. 3: 10; Eph. 4: 22, 24.

Sanctification is a *purification*. Titus 12: 14; 3: 5-7; 1 John 1: 7; Matt. 3: 2, 3.

The sanctifying fire. Matt. 3: 4; Acts 2: 1-4; 10: 44-46; 1 Cor. 12: 13.

What the sanctified are to be *filled* with. Eph. 5: 14; 3: 19; Phil. 1: 2; Rom. 15: 13.

Sanctification is for *this life*. Acts 20: 32; 1 Cor. 6: 9-11, 1: 2; John 17: 18-20.

It fits us for the service of God. 2 Tim. 2: 19-21; Eph. 5: 25-27; 1 Cor. 7: 14; Isa. 12: 3.

It fits us for heaven. Rev. 3: 4; 7: 13, 14; 21: 27; 22: 11.

How are we to live? Gal. 1: 27; 1 Thess. 5: 16-18; 1 Peter 5: 6-9; John 15: 4-6.

Consecration and separation from the world. Rom. 12: 1, 2; 2 Cor. 6: 17, 18; Heb. 13: 10; 9: 11, 12.

Faith. Acts 26: 18; 15: 8, 9; 1 Peter 22; 1 John 3: 3; Gal. 2: 20.

The Word of God instrumental in our sanctification. Eph. 5: 26; John 15: 3; Acts 20: 32; Jas. 1: 21.

Sanctification wrought by divine power. Jude 1; Heb. 2: 2; 2 Thess. 2: 13; 1 Peter 1: 2.

Our bodies can be sanctified. Rom. 8: 3, 4; 1 John 3: 8; 1: 9; Heb. 9: 13, 14.

The sanctified body is the temple of God. 1 Cor. 3: 16, 17; 6: 18, 20; 9: 34; Matt. 21: 12, 13.

Our bodies to be used in the service of God through sanctification. 1 John 3: 9; Rom. 6: 1, 12, 13; 8: 11.

Promises to the sanctified. Rev. 2: 17; 3: 4, 10, 12.

Let all read the above prayerfully.

To enter into this sanctified life we must say, "yes," to the Holy Spirit, "come into my life and abide with me; cleanse, purify and perfect me in Christ Jesus," giving him full right of way to will and to do his good pleasure. He will reveal ourselves to us, showing us our carnality that he may, later on, reveal to us Jesus in the beauty of his holiness. The Holy Spirit will, when he comes into our life, help to lay aside all prejudice and unbelief, respecting the Word, because none of these evils can exist where he abides. Again, he changes our appetites and habits. The old-time worry, the "toiling" as we "row" ceases, because Jesus is in the ship with us and all is at rest; quietness and peace reigns; all at once we find ourselves anchored in the haven of rest; which is in Christ Jesus. Everything is stamped "The Lord's." Business, pleasure, prosperity, and dear ones; we carry on the business for him. Nothing is to come between him and us, we have bid good-by to the world and to all things that cannot be done to honor and glorify God. We come out from under the law, and live under grace. Here we

will be in constant communion with him, because he is abiding in us. We begin to realize that the trials, and perhaps persecutions, that are permitted to come to us, are the chisel in our Heavenly Father's hand—shaping our characters more and more like the character of his model.

Dear reader, is this where you find yourself to-day? If not, won't you go up at once, and possess this goodly land? Do not wait for the church or the denomination. They may refuse to go up by Kadesh-Barnea and possess this land which God has given us, and thus disobey God's commands. Is it to be wondered at that our people have difficult problems to solve?

When I came in possession of this great blessing, I asked, "Why didn't they tell me about it before?" meaning our Seventh-day Baptist people; but in looking about me I found that they, with a very few exceptions, were as ignorant of their relation with God as I found myself to be.

May he enable all those that love him to enter in, is my prayer.

HID IN HIM.

DAYTONA, Fla., Dec. 29, 1896.

### \$100 Reward, \$100.

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### Special Notices.

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 6126 Ingleside 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 Quarterly Meeting of the churches of Otselic, Lincklaen, DeRuyter, Cuyler and Scott will hold its next session with the Lincklaen church, January 30, 31, 1897. The following is the program for Sabbath-day:

11 A. M.—Sermon by B. F. Rogers.

1:30 P. M.—Review of the Sabbath-school lesson.

2 P. M.—Sermon by L. R. Swinney.

7 P. M.—Sermon by L. M. Cottrell.

The services for First-day will be announced on the Sabbath.

All who can are earnestly requested to attend all the services.

PASTOR, LINCKLAEN CHURCH.

MARRIAGES.

CHAMPLIN—BUTEN.—In Little Genesee, N. Y., Dec. 31, 1896, by Rev. S. S. Powell, Lewis A. Champlin and Bertha A. Buten, both of Little Genesee.

FORD—HIGLEY.—In Independence, N. Y., Jan. 1, 1897, by Eld. J. Kenyon, at his home, Lewis L. Ford and Miss Maggie Higley, all of Allegany. Potter County, Pa.

CLARKE—ZACHE.—In Walworth, Wis., Jan. 3, 1897, by the Rev. S. L. Maxson, Mr. Charles P. Clarke, of Walworth, and Miss Etta Zache, of Mount Vernon, Iowa.

SPICER—HARRIS.—In Independence, N. Y., Dec. 30, 1896, by Eld. J. Kenyon, at his home, Herbert Spicer, of Independence, N. Y., and Miss Susie E. Harris, of Willing, N. Y.

SHEPHERD—HEATH.—In Hope Valley, R. I., December 24, 1896, by Rev. L. F. Randolph, assisted by Rev. J. O. Rutter, Mr. Richard Shepherd and Miss Bertha G. Heath, both of Hope Valley.

CLARKE—MCKEE.—At the residence of the bride's parents, Sackett's Harbor, N. Y., January 6, 1897, by Rev. A. B. Prentice, Adelbert J. Clarke and Nellie Edna McKee, both of Sackett's Harbor.

FITCH—FRIAR.—At the residence of the bride's mother, Mrs. Justice Friar, Dec. 24, 1896, by the Rev. C. A. Burdick, Mr. Howard A. Fitch and Miss Mabel J. Friar, all of Brookfield, N. Y.

STILLMAN—WHITFORD.—At the residence of the bride's father, Wm. J. Whitford, Brookfield, N. Y., Dec. 30, 1896, by the Rev. C. A. Burdick, Mr. Clark R. Stillman and Miss Genevieve H. Whitford, both of Brookfield, N. Y.

ALLEN—SLADE.—At the residence of the bride's parents, Mr. and Mrs. Jasper N. Slade, Little Genesee, N. Y., December 30, 1896, by Rev. S. S. Powell, Forry T. Allen, of Cortland, N. Y., and Hattie A. Slade, of Little Genesee, N. Y.

VINCENT—ROSE.—December 30, 1896, by Pres. W. C. Whitford, at the residence of the bride's father, Nathaniel M. Rose, at Rock River, in the town of Milton, Wis., Mr. Elmer D. Vincent and Miss Mary A. Rose, both of Rock River.

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.

EMERSON.—At Alfred Station, January 3, 1897, Alta Clementine, infant daughter of Martin Lucius and Ola Keller Emerson, aged 6 months and 7 days. M. B. K.

SPENCER.—At his home in Montclair, N. J., Dec. 18, 1886, William H. Spencer, eldest son of Mr. and Mrs. Thaddeus H. Spencer, of Suffield, Conn., aged 44 years.

His death was caused by pneumonia, after an illness of about one week. His remains were taken to Suffield, Conn., for burial. He leaves a wife and three children, besides his parents and two brothers to mourn their loss.

YORK.—In Farina, Ill., December 4, 1896, Ichabod H. York, in the 78th year of his age.

Mr. York was born in Brookfield, Madison County, N. Y., April 9, 1819. He was converted when about 17 years old and united with the M. E. church. When about 25 he embraced the Bible Sabbath and ever after kept it, but never united with any Seventh-day Baptist church. He lived a strictly honorable and upright life, and died in hope of a blessed immortality. He leaves three brothers, a wife, one son, two grandchildren, two great-grandchildren, and other relatives. M. B. Y.

DAVIS.—At Albion, Wis., December 22, 1896, Mr. Calvin M. Davis.

Calvin M. Davis, son of Luther L. and Jane Davis, was born near Jackson Centre, Ohio, October 9, 1845. He was converted in early life, was baptized by Louis A. Davis and united with the Jackson Centre church, in the winter of 1867. When 18 years of age he enlisted

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

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and served till the close of the war. He was married June 26, 1870, to Miss Lora Stout, of Jackson Centre. In the spring of 1878 he, with his wife, came to Albion, where they have since made their home. Mr. Davis has suffered much these last years. No help could be given him, as none knew what was the trouble. An autopsy revealed a large tumor in the brain cavity. Burial services were held at the church Sabbath afternoon, conducted by the pastor. Text, Psa. 23: 4.

THE DOCTOR'S MINISTRY.

Of all lives the life of the physician is the most self-denying. He has no time that he can call his own. His home is his office, and furnishes him no sweet retreat from irksome care. The night can never assure him unbroken rest. Sabbaths are often, whether he will or no, his busiest days. He has no holidays, and few and fragmentary vacations. Friendship furnishes him fewer solaces than to other men, for his friends are generally also his patients. He meets men in their morbid conditions—when they are sick and miserable; when they are well he knows them not. He can hardly make a friendly call without the hazard of having it converted, before the evening is over, into a professional one. He fights a battle in which, no matter how many victories he wins, he is sure to be defeated at last—for he is fighting death. And when the defeat, which must come sooner or later, does come, he is fortunate if unreasonable friends do not charge the defeat upon his lack of science or of care. But no man renders a more grateful service; no man comes nearer to our hearts; no man is more beloved. Other services may be as great, but none is more deeply and tenderly appreciated. He summons back from death the child, and puts him in his mother's arms; the wife, and reunites her to the husband. No fee can ever compensate for such a service. He to whom it is rendered is forever debtor to the doctor.—*The Outlook*.

Life at Washington.

The inauguration of a President, the selection of his Cabinet and the seating of a new Congress give special timeliness to the remarkable series of articles on various phases of the government by Secretary Herbert, Postmaster-General Wilson, Attorney-General Harmon, Senator Lodge and Speaker Reed to be printed in the *Youth's Companion* during 1897. This series of articles and the many other brilliant features promised for 1897 show that now, on the eve of its seventy-first birthday, the *Companion* is as wide-awake and as progressive as ever. An Illustrated Prospectus may be had free by addressing

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DO YOUR BEST.

A minister tells how when a boy he was a great whistler, and sometimes whistled in unusual and unseemly places. One day not long since he came out of a hotel whistling quite low. A little three-year-old boy playing in the yard heard him, and said: "Is that the best you can whistle?"

"No," said the minister; "can you beat it?"

The little boy said he could, and the minister said: "Well, let's hear you."

The little fellow began his childish whistle, and then insisted that the minister should try again. He did so, and the boy acknowledged that it was good whistling, and as he started away the little fellow said:

"Well, if you can whistle better, what were you whistling that way for?"

Sure enough, why should not one do his best, if he does anything? The world has plenty of poor, slipshod, third-class work done by people who could do better if they would. Let every boy and girl try to do their best, whether in whistling, singing, working or playing; and whatever they do, let them do it "heartily as unto the Lord."—*Unidentified*.

TIT FOR TAT.

A British sailor being a witness in a murder case, was called to the stand, and was asked by the counsel for the Crown whether he was for the plaintiff or defendant.

"Plaintiff or defendant?" said the sailor, scratching his head. "Why, I don't know what you mean by plaintiff or defendant. I come to speak for me friend," pointing to the prisoner.

"You're a pretty fellow for a witness," said the counsel, "not to know what plaintiff or defendant means."

Later in the trial the counsel asked the sailor what part of the ship he was in at the time of the murder.

"Abaft the binnacle, me lord," said the sailor.

"Abaft the binnacle?" replied the barrister. "What part of the ship is that?"

"Ain't you a pretty feller for a counsellor," said the sailor, grinning at the counsel, "not to know what abaft the binnacle is!"

The court laughed.—*Harper's Round Table*.

FOR SALE.

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THE TYRANNY OF TEMPER.

"Love is not easily provoked." We are inclined to look upon a bad temper as a very harmless weakness. We speak of it as a mere infirmity of nature, a family failing, a matter of temperament, not a thing to take very serious account in estimating a man's character. The peculiarity of ill temper is, that it is the vice of the virtuous. It is often the one blot on an otherwise noble character. You know men who are all but perfect, and women who would be entirely perfect but for an easily-ruffled, quick-tempered, or "touchy" disposition. This incompatibility of ill temper with high moral character is one of the saddest problems of ethics. The truth is, there are two great classes of sins—sins of the body and sins of the disposition. The prodigal son may be taken as a type of the first, and the elder brother of the second.—*The Churchman*.

HEALTH AND SUNSHINE.

Where the sun does not go, there goes the doctor. All sorts of diseases, from consumption down, are mitigated or cured by sunlight and pure air. Watch for the sun, for life and health dwell in the sun's beams; and when it is shining, open every window in the house until it goes down again. There is every reason to believe that the germs of such diseases as scarlet fever, diphtheria, typhoid fever and other such deadly enemies, are entirely destroyed by strong sunlight. Not only, however, has the sun the power of making germs die, but it is equally endowed with the potency of making men live. Let every man and woman make sure that not only themselves, but also their children and their servants, shall have the fullest opportunities of taking in unlimited quantities of the inexpensive life-giving sunshine.—*The Hospital*.

LIME-WATER.

A bottle of lime-water in the house is a great convenience. To make it, put a pound of unslacked lime in a large bowl; pour over this three quarts of boiling water. Let it stand for ten minutes, then stir well with a stick. Place the bowl in a cold place for eight or ten hours. At the end of that time pour off the clear water, letting the sediment remain in the bottom of the bowl. Bottle the clear water and keep in a convenient place. A tablespoonful of this lime-water may be added to a glass of milk, to be given to a patient with an acid stomach. In case of burns, cover the burned parts with a cloth wet in lime-water.—*Presbyterian Banner*.

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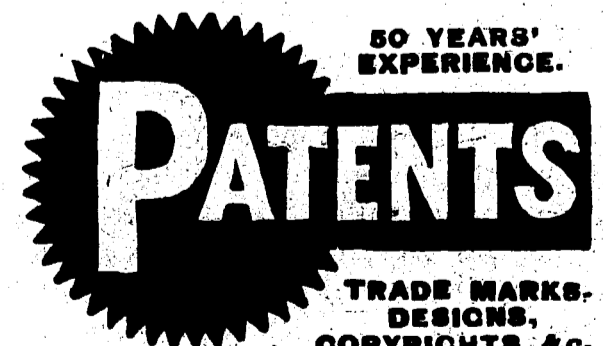
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SEVENTH-DAY BAPTIST EDUCATION SOCIETY.

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Regular quarterly meetings in February, May, August, and November, at the call of the president.