

THE SABBATH RECORDER.

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ILKA BLADE O' GRASS.

(Scotch.)

CONFIDE ye aye in Providence, for Providence is kind,
And bear a' life's changes wi' a calm and tranquil mind,
Though pressed and hemmed on every side, hae
faith and ye'll win through;
For ilka blade o' grass keps its ain drop o' dew.

Gin reft frae friends or crossed in love, as whiles
nae doubt ye've been,
Grief lies deep hidden in your hearts, or tears flow
frae your een,
Believe it for the best, and trow there's good in
store for you;
For ilka blade o' grass keps its ain drop o' dew.

In long, long days o' Simmer, when the clear and
cloudless sky
Refuses ae wee drop o' rain to nature parched and
dry,
The genial night, wi' balmy breath, gars verdure
spring anew;
And ilka blade o' grass keps its ain drop o' dew.

Sae, lest 'mid fortune's sunshine we should feel
owre proud and hie,
And in our pride forget to wipe the tear frae poor-
tith's ee,
Some wee dark cloud o' sorrow come, we ken no
whence or how;
But ilka blade o' grass keps its ain drop o' dew.

—James Balantine.

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PLAINFIELD N J

Sabbath Recorder.

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

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AMONG the *Golden Rule* proverbs is this: "A smile strikes in as well as out." This aphorism is of wide application. It covers all forms of right-doing. The smile of good cheer and love while making others happy reacts upon one's own heart, and fulfils the Scripture: "It is more blessed to give than to receive." But this is equally as true of tears as of smiles. Tears of sympathy crystalize into gems of joy. Every act, every emotion of the heart, designed to bless, comfort and cheer our fellow-men, will be sure to "strike in as well as out." This is the secret of true happiness.

WHAT would our world be without the Bible? It is to the moral influences of this world, what the sun is to the solar system. As Jesus is the King of kings, so the Bible is the Book of books. If the Bible could be removed from the earth and all its influences, it would annihilate the greatest system of moral and spiritual powers the world has ever known. The highest attainments in civilization, refinement, good government, justice, schools, churches, hospitals, asylums, benevolent associations, the religious press, the elevation of woman to her rightful place in the Christian home and in society; all these would be swept away; and the world would sink down to the level of the Turks, the Hindoos, the vast multitudes of idolators, who are now living without this glorious light.

"Precious Bible, book divine,
Where heavenly truths and mercy shine;
And wisdom speaks in every line,
And speaks to me."

THURSDAY, JAN. 28, has been designated as the annual day for "Prayer for Colleges." This is no new appointment, but has been observed for many years. Usually the colleges themselves have given special attention to the appointment, but, coming mid-week as it does, only a few churches regard the occasion. It has been suggested that the last week in January be regarded as a "Week of Prayer for Colleges;" then on the regular prayer-meeting occasion during that week all could unite in this effort to secure special blessings upon these Christian institutions. Also the Sabbath falling within that week could be made the occasion for an appropriate sermon in behalf of college education, and the importance of liberal college endowments. The important work being done by our own colleges and their great need of additional funds to meet their increasing needs and opportunities for usefulness should be frequently held before the people.

THERE is no real comfort in the fact that nearly all benevolent operations have suffered during the past year or more from the general depression in business, and have either had to make large retrenchments in their plans for work or have accumulated large and embarrassing debts. This has been an almost universal experience. Missionary Boards are seriously crippled in some instances and really put to their "wit's end" to devise ways and means for continuing their work. Even the princely endowments of the University of Chicago have not been sufficient to maintain its

work, and President Harper has been compelled to admit a deficit of about \$50,000 in the last year's accounts. Our own works have suffered in common with others. Missionary, Tract and Education Societies have been hoping for better times and larger contributions. But, if we all give "as the Lord has prospered us," there is reason to believe that our treasuries would not be depleted. When we are asked to give an account of our stewardship, can we report a faithful, conscientious use of all that God has given us?

THE question of the formation of an Employment Bureau has been agitated more or less for several years in our Associations and Conferences, with especial reference to aiding employers and those seeking employment, among our people, to be put in communication. At the last Conference such a Bureau was finally established at Alfred, N. Y., with T. M. Davis, President, and other officers to make a strong working force. A Secretary was appointed in each Association. The names of the officers of this Bureau have for several months appeared in the Business Directory of the SABBATH RECORDER, last page, and still people continue to write to the Editor of the RECORDER for information. Evidently the card is not conspicuous enough to attract general notice. Will not the Employment Bureau make some announcement of their plan of operation, through the RECORDER, and thus aid the people who wish to avail themselves of the assistance which the Bureau may be able to offer? And, in the meantime, will people generally notice the officers of the Bureau, as published from week to week, and write the President or Secretary for information.

WE mentioned, recently, the action of Judge Roger A. Pryor, of the Supreme Court of New York, in declining a certificate of incorporation to a Jewish organization, because it would hold its annual meeting on Sunday. Large numbers of Christian people of different denominations, as well as Jews and Catholics, have signified their disapproval of this decision. While the *Presbyterian Journal*, of Philadelphia, and the *Northwestern Christian Advocate* are pleased and commend the Judge, others, with a clearer sense of justice, religious tolerance and religious liberty, utter words that will live long after such unrighteous decisions are buried and forgotten. We especially commend the just and discriminating words of *The Watchman*, an able Baptist paper, of Boston, which says in reference to Judge Pryor's opinion:

That may be "good law," but for a number of reasons it is not good policy. The Hebrew Association should have its rights to incorporation determined by fairly defined conditions, and not by the personal opinions of a judge. Justice Pryor's labored argument to show that to hold this annual business meeting on Sunday is a desecration of the day, will commend itself to many people. But Baptists, who believe in the separation of church and state, will repudiate the justice's sophistry. This Hebrew Association does not interrupt or disturb other persons in their observance of Sunday, which is the ground upon which the application could be rightfully denied. The decision is contrary to the spirit of our institutions, and is an instance of petty persecution. We hope that the Hebrew Association will carry the case, if possible, to the Court of Appeals. They will find that Baptists all over the country will sustain them.

THE testimony of one who stands outside of the circle of believers; one who is more of a critic and skeptic than a disciple of Jesus, sometimes adds strength to the Christian's

faith. The opinions and statements of an enemy are often accorded a higher place in legal evidence than the same affirmations from friends, because, many times, allowance is justly made for the blinding influence of friendly attachment, love, partisanship. Joseph Ernest Renan, a French scholar and philologist, born February 22, 1823, has long been classed among the rejectors of the Christian faith, and yet his testimony in regard to the wonderful character of Jesus is so strong as seemingly to contradict his profession of unbelief. The same may be said of Napoleon, and others who are classed among skeptics. In "Renan's Life of Jesus," the author has many remarkable passages, among which is this: "In the first rank of this grand family of the true sons of God we must place Jesus. Jesus has no visions. God does not speak to him from without. God is in him. He feels that he is with God, and he draws from his heart what he says of his Father. He lives in the bosom of God by uninterrupted communication. He does not see him, but he understands him without need of thunder and burning bush, like Moses; of a revealing tempest, like Job; or of an oracle, like the old Greek sages; of a familiar genius, like Socrates; or of an angel Gabriel, like Mohammed."

WE have expressed our opinion, once or twice, in these columns, in reference to evangelistic work, urging that pastors should not hesitate to engage in revival efforts in their own churches, when outside help is not available. This view of the case applies with greater force, when our churches are somewhat isolated. But in many instances, in villages and cities, there are several churches of different faiths, accustomed to unite in common revival efforts, and by agreement the several pastors alternate in preaching and conducting the services. This method of revival work usually succeeds to a very limited extent. The meetings may be fairly well-attended and the membership of the churches, so far as they are able to attend regularly, may be to quite an extent revived; but the tide does not rise sufficiently high to become sweeping. The unconverted are not reached. Such meetings usually close with a feeling of disappointment, and many wonder why the interest did not become greater. However, those of longest observation and experience in that kind of union meetings are not greatly disappointed. They have learned that revival efforts to be the most successful should be under one general management. There should be method in the presentation and treatment of themes designed to reach certain conclusions and results. The frequent change of speakers and plans of conducting the services are distracting and discouraging, both to the speakers and the hearers. If rotation among pastors is desirable, let it come at longer intervals. Once a year would be far better than every day, or week, or month. Let the pastors agree to put the work of conducting the revival and the preaching into the hands of one of their number, if there is no evangelist available. The associate pastors should then rally to the support of the leader. Then there will be good ground to expect, with the Lord's blessing, the most favorable results. The leader should, during this time, be free from many ordinary pastoral cares. The

other pastors should do much visiting among the families with a view to encouraging attendance, looking up the indifferent, settling difficulties, and persuading the unconverted. If no one of the pastors is willing to undertake the task of taking the sole charge of the service, then agree upon some evangelist and all rally around him. In this way the grandest results may be confidently expected. Try it, and continue, like Jacob of old, to wrestle with God until the break of day.

BREVITIES.

THE "plague" that has been ravaging the large city, Bombay, India, still continues. More than 500,000 people have fled from the city. The streets are practically deserted, and business suspended.

SCIENTIFIC men are now discussing the possibility of extracting gold from the ocean, as salt water is said to contain billions of dollars' worth of gold in solution. This is one of the problems for the future to solve.

THOMAS C. PLATT, of New York state, was nominated Senator by a vote in caucus of 142 to 7, and subsequently was elected by the Senate and House. This is evidently the work of the "ring" and not the choice of the people.

DR. CHARLES CUTHBERT HALL, pastor of the First Presbyterian church, New York, has been nominated for the Presidency of Union Theological Seminary, and will probably resign his present charge and accept the new position.

BOTH the Czar and the Czarina are reported very ill, and are ordered to Livadia for a long rest. An eminent German surgeon has been sent for, to perform a surgical operation on the Czar, removing an osseous growth from the cranium.

THERE are three men in the United States Senate who are called millionaires; Mr. Cameron, of Pennsylvania; Mr. McMillan, of Michigan, and Mr. Wetmore, of Rhode Island. Others are considered wealthy, but fall below those mentioned.

GERMAN ship-yards are now very busy in the construction of eight immense steamships for service between Europe and the United States. These vessels will each be capable of carrying more passengers and cargo than the famous "Great Eastern."

WHILE Christian people are doing so much to send missionaries to China, they should not forget the much greater opportunities for Christianizing the Chinese at home. In New York City alone there are 10,000 Chinese, only 500 of whom are under special Christian influences.

THE *Tribune Almanac* for 1897, with its vast fund of information, is at hand. No family can well afford to be without it, especially when so much can be had for 25 cents. Its history, statistics, state and national information concerning governmental affairs are of great value and of easy reference.

It is said that in one district in India during the present awful famine, not less than 70,000 persons have died from hunger. And still this fearful suffering continues. Corn is only 9 cents a bushel in Nebraska and is be-

ing used for fuel. Why cannot this food be bought up and shipped to India.

THE drink bill for Great Britain last year was \$712,074,000. This would be an average of \$91 for every family in the United Kingdom, allowing five persons to every family. In the United States the drink bill for the same time was \$1,200,000,000, without reckoning the cost of inebriate asylums, criminal trials, hospitals, etc.

WONDERS of invention are of such frequent occurrence that we are daily looking for something new and useful. A Minnesota telegraph operator has invented a rotary steam engine that seems destined to revolutionize the application of steam power. It is said that an English company has purchased the patent rights for the sum of \$7,100,000.

IN Canton, Ohio, there is a regular crusade against cigarette smoking. A number of school-girls recently formed a league and commenced at once securing pledges from the boys that they will not smoke. This is a worthy example. Similar leagues should be formed in every village and city in the United States. This evil is of fearful magnitude, and will tell on generations to come.

SOCIALISTS are loud in their cry against the massing of fortunes by individuals. They would have all rich men divide with the poor. But how does this rule work when one of their own number happens to become rich? A case is at hand for an answer. William Morris, the poet laureate of the Socialists, has just died, worth \$275,000, leaving the entire amount by will to his own family. It makes a difference who has the money, you see.

GREAT efforts are being put forth, through petitions to Congress, and other ways of influencing our legislators, to secure the passage of an act "To prohibit the sale of intoxicating liquors in the Capitol building in the District of Columbia." This act has passed the House, but there is danger of its being killed in the Senate. Let us hope that this rum curse may be throttled, beginning at the seat of government and extending throughout the states and territories.

UNDER the new charter for "Greater New York" there is a population of 3,200,000 people. Only twenty per cent of this vast number are American by birth. The German element predominates, being in number 700,000. The Irish are next in order and nearly as great in number. About 100,000 are Russians, 100,000 Italians, and 300,000 from all parts of foreign countries. No city in Germany, except Berlin, contains as many Germans as are found in New York City.

ILLINOIS is certainly to be congratulated that ex-Governor Altgeld cannot use his official power longer in the interests of disorder and crime. Anarchists will be the chief mourners at the loss of their governor. One of his last official acts was the pardoning of eight convicted murderers, and twelve other criminals. One of his first acts after entrance upon his office as governor was to pardon the notorious Haymarket anarchists. His abuse of this power finds neither precedent nor justification. There is only one way to explain his abnormal sympathy for criminals, and it is not necessary to explain even that.

MUCH trouble is occasioned in Hudson county, N. J., by the carelessness or stubbornness of certain clergymen in refusing to report marriages to the county for record. Legal complications have arisen in several cases where there had been no record, and therefore important evidence is wanting. Some Roman Catholic priests refused to report, because they said such reports led to scandal and gossip. They have been officially informed that such neglect will subject them to fines and imprisonment. It is a serious fact that Hudson county is not alone in this experience. Neither is the state of New Jersey the only commonwealth where this duty is ignored.

CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Chicago, Ill.

Missionary Pastors and Missionary Evangelists.

The news comes to us in the West that the Missionary Board is being compelled to go into debt quite heavily in order to keep up its work, and that retrenchment will be necessary unless relief comes.

This decrease in income can hardly be attributed, we think, to loss of interest on the part of the people in the advancement of Christ's kingdom, nor is it an indication of a lack of confidence in the Board. The chief reason, of course, is the terrible financial depression which is so wide-spread throughout the country. There is another fact, however, which we believe to have some bearing on the situation, and that is the relaxing of the evangelistic campaign.

The Board are not to be blamed that the work which has been so vigorously and gloriously pressed is somewhat curtailed. The Secretary informed us at the last Conference that they were employing all the evangelists that were available. We miss the powerful sermons of Bro. Huffman. Others have dropped aside from the work temporarily for pastorates and fuller preparation. Young men are coming up who will be well equipped for this work by and by. The farther future is bright and rich with promise. What can be done in the immediate present to raise more money and give a more adequate response to the calls for revival work?

Of course the adoption of the tithing system by each individual Seventh-day Baptist would solve the whole problem. Even the five cent plan would lift our entire work to a plane of possibilities which we have never known before. We confidently expect to see these plans generally adopted among our people; but the time is not yet. There is much to be done first, some of which is in the line that we indicate below.

In no spirit of criticism, realizing the problems which confront the Board, and the careful, earnest, patient thought which they are giving them, we make bold to offer a suggestion which has long been upon our mind and heart. That suggestion is to change the missionary *pastors* into missionary *evangelists*. Easier said than done, we know; yet it is remarkable how difficulties will vanish before a determined and vigorous plan. Hear us for our cause and judge whether we be right or no.

We would not have the Board employ a pastor for a church, nor pay any portion of his salary *as pastor* except under very exceptional circumstances. We would provide a strong evangelistic campaign for those churches that need help, doing everything possible in this line, with the hope and expect-

tation of building up a self-supporting church. If the church comes short of this, they should have a pastor for just that portion of his time for which they would arrange for his support. If thought best, the Board might employ him for the balance of the time, sending him out to do evangelistic work, praying for revivals under his ministration and expecting them.

This plan would have certain marked advantages.

1. It would do the preachers themselves good. Many an excellent man becomes weary under the dead pull of a difficult pastorate without occasional change of conditions and surroundings. It is human nature to get into humdrum ruts, without much hope of doing more than "hold our own." The pastor who has become touched with discouragement and lost spirit for strong aggressive work, would be stirred up and led to seek a new baptism of power, if sent to a new field for a time to conduct a revival. To say nothing of the good done in the revival, he would be a better pastor when he comes back. We have in mind a consecrated preacher who was a case in point. He had been a pastor for a number of years in one place, and could not see that his labors were accomplishing that for which he was praying. In the midst of the despondency which he was trying to fight, the Board sent him to a frontier community for a series of meetings. A blessed revival sprang up and the pastor came back a new man. Such a plan would be the means of developing evangelists. There are latent powers and undeveloped resources of this kind among our ministry which we have only begun to draw out and utilize.

2. This method would enable the Board to repond to many more calls for evangelistic work, and to enter inviting new fields. The whole breadth of the denomination would be kept warm, aggressive and enthusiastic.

3. There are young men preparing for the ministry who have talents for singing and otherwise assisting in evangelistic work. Most of them are endeavoring to work their own way, some of them against great difficulties. Some adequate provision for loaning them money without interest would be well. But better still, it would be, to employ the spare time of those who were found worthy in evangelism, sending them to assist the experienced workers. This would: (1) Furnish important help to the evangelists; (2) give the young men an opportunity to earn money for their education; (3) put the evangelistic stamp upon the coming pastors of our people, certainly not the least consideration. We have powerful preachers who are helpless in a meeting where sinners are seeking Christ. Their hearts are right. They would like to help, but they do not know how. They did not have the training in those years of life when they would have been most quickly responsive to it. It is not too late yet; but more efficient they might have been, had they grown up in the revival atmosphere.

4. Even the churches themselves which are being helped, would, in many cases, stand stronger, if put upon their own resources after everything reasonable were done to give them a good start. It will do them good to find that their pastor is a valuable man, that he is preaching with power in other places, that he is doing good abroad, and that his services are appreciated. They will think all the

more of him and rally the better round him when he comes back with fresh zeal to the church which is dearest of all to him. To a church no more than an individual is it well to get into the habit and expectation of being helped. Self-reliant hustling is conducive to spiritual activity. Generally speaking, the preaching which men have sacrificed to secure will do them more good than that which is furnished them without responsibility on their part. Is it not so?

This plan has already been successfully tried in a number of cases. Is it not worthy of being enlarged into the general rule? Would it not give a new impetus to the life and growth of our people?

Someone may say: "Why publish these suggestions here in the SABBATH RECORDER? Why not send them directly to the Missionary Board?" We answer—we have. Yet we desire here to lay them before the greater council of the people at large. Among those who will read these lines are the young men who compose future boards when those who are now bearing the burden and heat of the day are passed on. We are a democracy. The hard-headed men who think for themselves and who contribute the funds for the support of the work, have an interest in its methods. It is out of free discussion that plans take their broadest scope and their most practical wisdom. Interchange of thought between men who are seeking the same end will work together to secure that harmony of movement and unity of purpose which give power.

THE BROTHERHOOD.

PREACHING.

BY J. J. LANSDALL.

THE EMOTIONAL AND THE INTELLECTUAL.

Not long before the death of that godly brother, Dr. Wm. Royal, Sr., it was my pleasure to hear him preach a most thrilling and soul-inspiring sermon, in which he spoke of the intellectual and the emotional elements in religion. He said that years ago there was, perhaps, a disposition to place too much stress on the emotional and not enough on the intellectual part, but of late years there was too much stress put on the intellectual to the disparagement of the emotional; and he said: "As for my part, my notion about it is, if you eliminate the emotional you get rid of about all of religion that is worth anything." In a conversation on a similar topic, when a young preacher was present, he spoke of the practice some fifty or sixty years ago, especially at revival meetings, when two or more preachers would be present, one would preach and another follow with an exhortation with such burning pathos and power as would often move the whole congregation; and turning to the young preacher he said, "You never heard an exhortation." And that is even so with most of our young preachers. They don't know what an exhortation full of burning pathos and moving power means. Generally they consisted in taking up some point in the sermon and expanding it to a welding heat and in such manner that the power was absolutely irresistible. In those days we had orators who were inspired by the Holy Spirit, and eloquence that burned like fire in dry stubble. I need not characterize modern performances. By the word "inspired" I do not mean a new revelation, but such inspiration

as comes by the help of the Spirit, and which puts a divine unction and power on the word spoken.—*Biblical Recorder*.

THE REASON WHY?

A pastor in New Jersey is reported to have sent out two hundred postal cards to men in the community asking them why they did not come to church, and followed this with the announcement that he would read the replies at an evening service. We imagine that he must have had a large congregation on that particular evening, and that the audience was treated to some very interesting reading. This minister seems to have put himself to unnecessary trouble and expense. A moment's reflection would have shown him where the trouble lies. The same law operates in church affairs as in business. Men go where they can get what they want. Men to-day want earnest Gospel sermons, and if they fail to get them they will stay away from church, and occupy their time with other matters. Let the minister whose congregation is small try this method, and in it we believe he will find the true solution of the problem: "How shall we fill our churches?"—*The Examiner*.

PACK your sermons. Let your introduction be a rifle-shot at the theme. Jump at once in *medias res* and say your best things first, and be sure to stop when you get through.—*Sel.*

WE love the body for the soul's sake, but never the soul for the sake of the body.

PURE RELIGION.

Pure and undefiled religion is what is needed. This religion will honor God's law. This is the kind of religion that is as high as the heavens, as broad as the universe, as deep as the ocean, and as eternal as God himself. The one in possession of this religion is "like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." He is letting his "light shine upon his good works;" is the "salt of the earth," and is one of the household of faith. This religion will not only make better husbands, better wives, better neighbors, better children, and better citizens, but will enable them to secure an inheritance in the kingdom of God. No one can have this religion unless he is a new creature in Christ. "Therefore if any man be in Christ, he is a new creature; old things have passed away; behold, all things are become new." We hear so much about a change of heart, and the power of godliness in the soul; yet if it does not lead them to seek to know and do the will of God, their religion is vain. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."—*The Sabbath Advocate*.

THERE is really only one way to live a genuine, healthy, useful, Christian life. And that is never to draw any promisory notes for our blessed Lord and Saviour, but to perform the duty of the hour in the hour, and to take the next step that is right before us. A vow of consecration is a rightful, solemn, legitimate act; but, like the vow of wedlock, is to be a perpetual obligation. To perform a vow means to do at once our dear Master's bidding. The secret of faithfully keeping our vows to him is to keep our hearts in the love of Jesus.—*Dr. Theo. L. Cuyler*.

Tract Society Work.

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

REV. DR. BARTLETT, in the *Defender*, says:

The only alternative is, either a Sabbath set apart by divine authority, or no Sabbath at all. We must labor to inculcate the sacredness of the day upon the minds of all the young. Otherwise they will do pretty much as they please on the Sabbath.

Certainly, Doctor, that is the only alternative. Please tell when the Sabbath ceased to be set apart by divine authority; and when Sunday was placed in its stead by the same authority. It was not done by Christ, the Divine Redeemer, for he kept the Sabbath and never said a word about Sunday. Is the civil Sunday law of Massachusetts' "Divine Authority"?

INTEREST IN THE NEW SABBATH REFORM MOVEMENT. HAMMOND, LA.

The program for the South-Western Association naturally modified the work of the Secretary somewhat, but it was undoubtedly the most auspicious time for his visit. As at North Loup, so at Hammond, the way had been prepared for the Secretary by special attacks made upon the *Evangel and Sabbath Outlook* and the Seventh-day Baptists at Hammond, by a pastor of one of the local churches, from time to time, during the year or more previous to my visit. Pastor George W. Lewis had met these attacks wisely and well, and the results were all favorable to a successful session of the Association and the Secretary's visit. The program committee made provisions for the presentation of the more salient features of our denominational faith and work. The committee also arranged for the writer to preach on other than denominational themes. This, together with the sermons by delegate Prentice, pastor Shaw, and evangelist Saunders, fully answered the charge that Seventh-day Baptists teach a "One-sided Gospel." On the contrary, when the Association closed, it was most evident that they teach the only complete Gospel, one in which law and love, obligation and sacrifice, Sinai and Calvary unite for the world's redemption and upbuilding in righteousness.

Pastor Lewis has written two letters to the Secretary, neither of which were intended for publication, but from which we are permitted to quote. The first letter bears date of Nov. 23, 1896. After telling how well the work opened after the Secretary left Hammond, under the preaching of Brethren Prentice and Saunders, he says:

I must now tell you how near you came being ordered back to Hammond, not because of any "Beer Garden Talk," or "Social Purity Impurities," but for the great things you uttered. The morning after I returned from New Orleans, I was approached by First-day people, asking why we allowed you to go away; that it was a great mistake both for us as a church, and for the village; that you were the greatest, etc.; that had you remained a week or ten days, continuing your Gospel preaching and reform work (not naming Sabbath Reform work of course) you might have completely revolutionized the town, etc., etc. . . . So great was the interest in you that some said: "Let us make up a purse and have him return this way from Colorado." First-day people said this, and offered to contribute if you could come back. So great was the interest that I called together our Advisory Committee, with brethren Prentice and Saunders and consulted on the matter. But the decision was that as you have so much now on hand, we must let the opportunity go by, although it appears like a great one.

Doctor, I do feel that what time and strength you put into platform work will be better expended on these fron-

tier fields, where people know but little of us except through the *Evangel and Sabbath Outlook*. This is the great coming field for Seventh-day Baptists, and I only wish you were back at "forty" with your present qualifications, what a mighty work you could do in the great West and South-West.

At the close of the revival meetings Pastor Lewis wrote again:

It has been a great and grand time for Hammond, and especially for Seventh-day Baptists. The meetings, including the Association, have given us a reputation and standing, such as we never had before. We only wish that you might soon follow the work of Bro. Saunders, with your special line: . . . One thing we are sure of, your work here in our Association was a most favorable precedent for another visit to be made in the line of your special work. You certainly got the ears and hearts of the people; and should you return within three or five years everybody will turn out to hear you, even on the unpopular truth of the Seventh-day Sabbath. . . . I only wish we were able to send for you in the near future, for the soil is now favorable for any truth. But I suppose we must wait. I do wish you might follow our evangelist wherever he goes.

Sincerely yours,

G. W. LEWIS.

DECEMBER 27, 1896.

AMERICAN SABBATH UNION.

The annual meeting of the "American Sabbath Union," although announced for the evening, was held in New York on the afternoon of Jan. 11, 1897. Judging from the circumstances and from the reports given in the *Mail and Express*, which was formerly the special organ of the Union, the society has only a nominal existence. The attendance at the late meeting seems to have been very small, and the work of the year, as reported, was equally meager. "The Woman's National Sabbath Alliance," with a much narrower scope, seems to have become the residuary legatee of the Union. This Union was organized in 1888, with the late E. F. Shepherd as president, as a National Society, which was to unite all denominations in a new crusade for the rescue of Sunday. Its practical collapse in less than ten years is a sad commentary upon the indifference or weakness, or both, of the popular churches, concerning Sunday and "Sabbath Reform." We do not believe that Sunday can ever be saved from reversion to its original type of holidayism. But we deeply regret that conscience touching the Sabbath question has so nearly decayed; that an organization which promised so much, should be so soon done for. However much men may dissent from our opinions on the Sabbath question, we deplore the apathy and the Sabbathlessness which pervade the churches, and vitiate all efforts for something better. Every failure, like that of the Sabbath Union, adds emphasis to the truth that no true reform can come until men come back to God's law, the Bible, and to the Sabbath—not Sunday—as Christ left it to the Christian church.

"OTHERWISE NEVER."

Such are the significant words with which the correspondent of the *Advance* from Des Moines, Iowa, closes his account of the late Convention held in that city, to promote the "rescue" of Sunday. The estimate of the Convention given by him, as to meagerness of attendance, etc., is fully sustained by the reports which lie before us, in the numbers of the *Iowa State Register*. What the correspondent of the *Advance* says in his closing sentence is equal to a small volume in suggesting the radical changes which must take place in the churches before any true "Sabbath" reform can come.

The month opened with what was meant to be a state convention of the Iowa Sabbath Association. That society has been at a very low stage of life, but a few months ago arose and shook itself and called Rev. C. F. Williams, late chaplain of the penitentiary at Fort Madison for nine years, to be its secretary. The choice was a good one and he took great pains to send the call to the "Sabbath Rescue Convention" in Des Moines, well through the state. The response was very slight. If the interest of the Iowa people in the rescuing of the Sabbath be measured by the size of the Convention, there is small hope for the rescue of the day. It is possible, however, that a good many are doubtful about the promise of the work attempted by the association. It does not matter whether or not they are justified in this skepticism, so that they are under the influence of it, they will be lukewarm toward the specific endeavors of the society. And some are in an apathetic state, feeling that the Sabbath, as an institution, is so deeply grounded in divine law and human necessity, that there can be no serious danger of its practical loss. Then there is some degree of uncertainty of aim in effort for the preservation of the Sabbath. Some find it hard to surrender the notion that the state should protect it as a religious day. More, however, fall in with the idea of a "civil rest day," protected as such by law and guaranteed to the people. The Secular Union men who are saying, "Away with the church!" "Away with Sunday!" are posing in bad form as the friends of the laboring man. This program means seven times fifty-two working days in the year. They would take from the working man his chance of a seventh of all the days, sacredly and indefeasibly his own—the people's day, the rest for the weary, the delight of the worshiper, the blessing of all. The laws of most of the states—susceptible of much improvement—do protect the day as one of rest. The church of Christ, taking advantage of this fact, must save the day for man, in the best uses of it, and save it for God by a wise and faithful ministration of the gospel on the day when men may rest and hear. The church is, as yet, but a novice in the winning of men. When our churches shall unite to make the day "a delight, the holy of the Lord, honorable," we shall have a Lord's-day which will be significant. Otherwise, never.—A. L. Frisbie, D. D., in the *Advance*.

ANOTHER SABBATH ("SATURDAY") KILLING DISCOVERY.

The *Chicago Tribune* and the *Christian Endeavorer* of Chicago, have lately published the new discoveries of Rev. S. W. Gamble, a M. E. minister of the South Kansas Conference, by which he promises to demolish "Saturday" in the most immediate and summary, not to say cruel, manner. The *Endeavorer* for January, says:

The far-reaching consequences of the discovery in relation to the Jewish Sabbath cannot be overestimated. It will, if not successfully refuted, change all our Sabbath literature. The Jews throughout the world who are discussing whether to observe Saturday or Sunday will, we trust, be led to observe Sunday.

A large number of evangelical Christians, who have been sensitive about the use of the word "Sabbath," being under the impression that it referred only to Saturday, can now, we trust, join other Christians in the use of the word "Sabbath."

The "Old Jewish Saturday" has been a source of untold trouble to the Sunday reformers for these many years. It has a certain dignity and persistency arising from its association with God, the Decalogue and Jesus Christ, which have made it so quietly stubborn when men have ordered it to get out of the way, that even Mr. Gamble, the latest "Daniel come to judgment," has not been able to order it out of court without a struggle. The special aim of these discoverers in the field of Sabbath Reform is to destroy "Saturday" as the seventh day of the week. To do this they are willing to destroy the week if need be, anything to be rid of the one fact that the law of the Sabbath finds its full expression in the last day of the week.

Mr. Gamble's invention is new in this that it assumes that the Sabbath previous to the time of Christ was never associated with any specific day in the week, that it was governed wholly by the day of the month; a sort of "movable feast" that came on all days of the week in turn. In a future article we are to learn how it is that although the Sabbath was never fixed on any day of the week before Christ, it has become permanently fixed on the first day of the week since. We wait this fuller development of Mr. Gamble's invention before examining it more closely.

History and Biography.

By W. C. WHITFORD, Milton, Wis.

PRACTICABLE BI-METALISM.*

I. Appeal to the history of the use of money, especially in modern times, for fundamental facts considered as preliminary to the discussion of the subject:

1. Two separate and distinct values are generally assigned to money, one being the intrinsic or market value of the article used; the other the legal or face value, indicated by the stamp or device pressed upon the article. In some well-known instances, what is popularly called money has only one of these values.

2. The common practice of tribes and nations in selecting such articles or commodities for money, is to adopt two kinds or grades of them, one having greater market value according to its weight, for use in the larger exchanges in trade; the other having lesser value for the smaller exchanges. This practice furnishes the first essential condition for a system of bi-metalism.

3. Only that money is basic and widely and permanently used which is made of precious metals, very generally gold and silver. Other and perishable commodities are finally abandoned or held redeemable in these metals.

4. The market value of these metals, not their face value, constituted the original and abiding quality, by reason of which they are almost universally accepted as basic or primary money. Government or custom can add a quality, not inherent but temporary; to such metals and other articles used as a medium of exchange, and confer what is termed their face value by placing its stamp upon them and so authorize secondary and subsidiary money. This act of stamping, together with granting them legal-tender power and declaring them as real or fictitious standard measures of commercial values, can somewhat enhance their own market value. But the real measure so declared, in order to be effective and lasting, must be the one established by the laws of trade, not by the edicts of government.

5. Government itself cannot fix or control the market value or price of any metal or other commodity, whether used as money or in the practical arts. So it cannot make fiat money and compel the people to circulate it a great length of time as money of any sort.

6. Any coins or other money whose market value is less than their face value, always soon expel from circulation all coins or other money whose market value is greater according to their weight, unless the former are redeemable in the latter. Whenever a coin shows even a slight inferiority of its market value to its face value it tends at once to crowd out of use even a coin whose two values are equivalent.

7. Gold has been adopted by the principal civilized nations as primary money or the standard of values, because of its greater market value, its less weight for a given sum of money, and its least fluctuation in market value of any of the precious metals. It is comparatively easy to preserve the equivalence between the market and face values of its coins.

8. Coins like silver, whose market value is

less than their face value, can be kept circulating at the same time with gold coins, even in somewhat large amounts, only by being redeemable in the same denominations with the gold. The same is true of paper money which has no appreciable market value.

II. What constitutes Practicable Bi-metalism?

1. Theoretical bi-metalism embraces the following conditions: (1) The use of two precious metals, gold and silver; (2) the free and unlimited coinage of both by the government on private account; (3) the coins of these metals in the same denominations have equal and full debt-paying powers; (4) the units of both kinds of coin are standard measures of value. Webster's definition of bi-metalism, "The legalized use of two metals (as gold and silver) in the currency of a country, at a fixed relative value," accords with the above statement of theoretical bi-metalism.

2. But in regard to such, Mukleman, Deputy Assistant Treasurer United States, in his standard work on the "Monetary Systems of the World" says, "No country in the world is bi-metallic to-day since those conditions [given above] do not now exist anywhere." Such bi-metalism can be realized in practice only when the unit coins of gold and silver and their multiples maintain the same market values are kept at parity; and then government would be justified in coining both kinds freely and in unlimited amounts, and making them full legal tender.

3. It should be noticed in passing that the free and unlimited coinage of silver, when it does not preserve its parity with gold, cannot be a condition in true bi-metalism because in its effects it is directly antagonistic to the system. Whenever practical it always results in mono-metalism, and silver at that. Such is the case now in all silver countries, as Mexico and China, and such was the case in the United States in the forty years prior to 1834. It is condemned by the most distinguished advocates of bi-metalism at home and abroad.

4. The experience of the world shows conclusively three other facts in respect to the system: (1) That equivalence in the market values of gold and silver cannot possibly be maintained any considerable length of time; (2) that the double-standard measure of market values in the use of these metals or any other substances, cannot safely be established; (3) that civilized people will use silver coins as well as gold coins in exchanging commodities.

5. Since these things are so, a different theory of bi-metalism, as well as a different definition, must be accepted, one which our own government calls "a safe system of bi-metalism." Its conditions or terms are as follows: (1) the use of the coins of both metals having by weight different market values; (2) the coinage of the metal with the lesser market value, which now is silver, wholly on government account so as to limit, when necessary, its issue; (3) the restriction by law of its legal tender, concurrently with gold, to such amounts as are adjustable to the business of a country and will not endanger the use of its gold coins. This system doubtless demands that most gold-using countries should increase the circulation of their silver coins, and that gold, as the only measure of value, should be left to the decis-

ions of the men in charge of the commerce of the nations. Our government has set an example in this respect by coining, since it abolished the provision for the free and unlimited coinage of silver, two and one-half times the fractional silver money it issued during the sixty years previous, and over fifty-four times the number of standard silver dollars it issued during the eighty years previous.

6. Such bi-metalism must be considered as the only practicable one. It is established at present in our country; except as to the unlimited tender of its standard silver dollars; and such is accepted in many other countries, especially in Europe, with certain varieties in the last condition.

7. If international bi-metalism is ever introduced among the governments of the world, the belief is legitimate, that it will contain the same or similar conditions as those belonging to the practicable bi-metalism above described. Such a measure if ever reached, must be brought about by the efforts of the leading powers of the world. No country, "without waiting for the aid and consent of any other nation," can force such a result. Attempts of this nature have always failed.

THANKFUL FOR COMMON THINGS.

We walk on starry fields of white,
And yet ignore the daisies;
For blessings common in our sight,
We rarely offer praises;
We sigh for some supreme delight
To crown our lives with splendor;
And quite ignore each day—yes quite,
Our pleasures sweet and tender.

We long for houses grand and high,
And quite ignore the cottage;
These blessings bright that are so nigh,
We deem a mess of pottage;
We work, we strive, we toil, we slave,
To reach our grand endeavor;
And quite forget the things we have,
That we can have forever.

We envy now that king or lord,
That seems so grand appearing;
And quite forget the toil and road
Through which he's ever fearing;
We have our comforts, he his care,
(This last we don't consider,)
He has such trouble we'd not dare
To bear one-half that figure.

Then let's give thanks for common things,
Nor strive to grasp the shadows
That gleam so grand 'mid wealth and kings!
The Lord has shown us ladders
On which we are allowed to climb,
From low to higher living;
There one end on the earth rests firm,
And one end rests in heaven.

The common blessings of our life
Are surely ever sweetest;
The common thoughts that all are rife,
They ever sound the neatest;
Then do not strive your cup to fill
With greatest, grandest splendor,
But take the commons, good or ill,
They're all from God, remember.

A thankful, humble heart at ease
Is always quite refreshing;
A meek and humble thankfulness
Of soul secures the blessing.
Then praise and bless the Lord amain,
For peace, full barns and store-house;
And raise sublime that psalm again,
A grand Thanksgiving chorus.

C. H. G.

THE RIGHT KIND OF A GIRL.

The girl who takes as much pride in learning to dust a room properly as she does in learning to draw, who broils a steak with the same nicety as she embroiders a rosebud, who makes coffee as carefully as she crochets, is the girl who will make the economical, cheery wife, loving mother and delightful companion. It is not a crime to know how to keep a house. Every girl expects to have a home of her own some day, yet the girl and her mother, when circumstances permit, too often act as though there was no such thing as a servantless home, and food grew on bushes ready for the picking.—*The American*.

*Synopsis of an address delivered by Pres. W. C. Whitford, Jan. 15, 1897, at Milton Junction, Wis., before the Farmers' Convention held under the auspices of the Rock County Pomona Grange.

Missions.

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

THE paragraph on the "church" on the Missionary Page for Jan. 11, needs a few corrections. I am made to say: No organization in the world should be *freer* in its purposes and life. It should read *purser* in its purposes and life. Again. The more it is separate from the spirit, maxims, pleasures, amusements, follies, *politics* and practices of the world. It should read *policies* and practices of the world.

THE chief aim and purpose of church discipline should be to reclaim a brother or sister who has broken covenant relations and has gone away from God, church obligations, and the right. No effort should be left undone to reclaim the back-slider, the covenant-breaker, the evil-doer, the transgressor. Excommunication should be the last resort, exercised only when all efforts to reclaim have failed. But when a church has no discipline, makes no effort to reclaim the wanderer and the evil-doer, but retains in its membership the drunkard, the rumseller, the adulterer, the betrayer of virtue, the slanderer, the cheater, the evil-doer whoever he may be, and whatever may be his evil-doing, that church is not only keeping, but nursing, a cancer which will surely eat out its spiritual vitality and power, and make it a reproach to Christ, the Head of the church, and a by-word and a hiss in the world. Can such a church have any power in saving men from the ruin of sin, and building up right and righteousness on the earth? It may accomplish something because of the righteous lives and the personal influence of the true followers of Christ in it, but it is *greatly* crippled in the work for which a church is organized, and for what she stands in the world.

THE Adams Center church is our largest church in the Central Association. Bro. A. B. Prentice has been its pastor for twenty-eight years. This shows power on his part to hold with success a pastorate so long, and certain qualities in a church making it possible for a pastor to be retained in a pastorate so long. This church has a large number of excellent young people, and its many middle-aged and aged members are faithful and loyal. Happy is the man who is pastor of such a church, and what a grand work he has to do! The Adams Centre church is greatly interested in all lines of our denominational work, and is lifting well to maintain them. She contributed, by the envelope system and in other ways, about \$450 last year for our work as a people, and yet having a resident membership of 260 members, it is only a little over three cents a week to each member. That is not a large average, but many of our churches do not average as well. May we not see the time when the average per member, in all our churches, large or small, shall be five cents or more per week.

THE Rev. Madison Harry is serving the West Edmeston church as pastor very acceptably. He settled there sometime in September last, and his good parishioners are very kind and thoughtful in helping him to house-keeping, and in supplying many things which make a home comfortable and pleasant. His oldest daughter is keeping house for him and

is quite an acquisition to the young people of the place in every good work. Pastor Harry is preaching some excellent sermons, which the people are greatly enjoying, and he is doing a good work in preaching in the neighboring school districts and places about him. May he have health and strength for his labors, and the blessing of the Lord upon him and them. The West Edmeston church is small and has to struggle hard to maintain a pastor and keep things running. Notwithstanding this, it is using the weekly envelope system fairly well for our denominational work, and is hoping to do better and lift harder for it. The church and society have purchased a house and lot which it is fitting up for a parsonage, which shows a commendable spirit of progress and activity.

FROM E. H. SOCWELL.

My work for the three months just closed has been very much the same as in time past, preaching, personal visitation and general work. At the beginning of the quarter I was at New Auburn, Minn., attending the semi-annual meeting of the Minnesota churches, being sent as delegate from our own annual meeting. At the close of the meeting, and by request of Pastor Crofoot and the New Auburn church, I remained for about ten days, holding meetings each evening, giving evangelic and Sabbath Reform discourses. A good interest was evinced during the meetings, and at the close several assured me, privately, that they had received much good during the meetings.

Bro. Crofoot has written me since of an interest in the Sabbath question, which followed the meetings, and of one person who embraced the Sabbath and united with our church. Private letters from Como, Montana, where Bro. J. H. Hurley and myself labored last fall, brings the cheering intelligence that five persons have embraced the Sabbath there, since our departure, and others are interested in the question. I have had excellent letters from some of these interested persons, which encourages me greatly. Our interests at Welton are not in as good condition as is possible, but are growing more encouraging. Church service, Sabbath-school and Y. P. S. C. E. meetings are well attended and a good interest prevails, but our church prayer-meeting has not had the support that it should have, nor what it might have, if people were more deeply interested. I am glad to report, however, that the interest in this direction is increasing and the indications are quite hopeful. The condition of the church at Grand Junction is the best it has been for years. The attendance at church and Sabbath-school is good and the Y. P. S. C. E. meetings, on Wednesday evening, have been kept up during the crowding work of corn-husking and the bad roads and bad weather, with a commendable zeal. A good interest in religious matters is indicated, and I am well pleased with the spiritual condition of the church.

While in Western Iowa, in December, I called on our only Seventh-day Baptist in Sioux City, Mrs. C. E. Swain, formerly a member of the Watson, N. Y., church, and enjoyed the visit, and did what I could to encourage. While in the city I formed the acquaintance of Rev. G. W. L. Brown, pastor of the First M. E. church, and, by his kind invitation, attended their prayer-meeting in the evening, at which time Pastor Brown introduced me

as a "Seventh-day Baptist brother," and urged me to address his people, which I did. He told his people that they had never before met, in their own church, a "Seventh-day Baptist minister," and they would regard it a "great treat" on this occasion. His treatment was very kind and courteous throughout.

I have, during the quarter, called upon the three Sabbath-keepers in Perry, two of whom are recent converts to the Sabbath and will, I think, unite with our people in membership. I also called upon our one family in Des Moines, and one family in Cedar Rapids. It was my privilege to be able to stop at Garwin and remain over night, between trains, and enjoy a pleasant visit with the newly installed pastor, Bro. L. D. Burdick, and his family. They seem to enjoy their new home, and I was pleased to hear how well they are received by the people whom they serve, as well as by others.

During the quarter I have preached 30 sermons, made 58 visits, attended 21 prayer-meetings, and received one member into the Grand Junction church. This is the first three months that have passed since I have been on the Iowa field, eight years last August, that I have distributed no Sabbath tracts. Just how it occurs is an enigma to me, and I will try and render no such report in the future. Entering upon the year 1897, I am trying to double my diligence and to seek for a deeper work of grace in my own heart, day by day. May our kind Heavenly Father direct all our efforts in the channels of righteousness and love, and permit us all to prosper in all ways throughout the year.

WELTON, Iowa, Jan. 4, 1897.

ENDURING MEMORIALS.

What more enduring memorial can we erect to perpetuate a name than a Christian school? When once established, it outlasts dynasties, survives revolutions, and, during successive generations, century after century, it abides like the eternal sunshine, giving light and warmth, life and beauty. In what way can we more completely honor the name of one who lived a noble life, than by erecting a memorial in the shape of a public hall, a library building, a chapel; the creation of a professorship, or the complete endowment of an institution?

Such schools convert money into manhood; they transmute gold and silver into character: they awaken slumbering talent, evoke genius, call into activity unexpected powers for good, stimulate missionary endeavor, send out men and women as messengers of love, purity, and happiness. They are agents of reform; they are citadels of righteousness; they are nurseries of piety; they are a standing menace to evil; they are perpetual reminders of religion; they are God's instruments for the amelioration of mankind, and for the establishment of his kingdom on the earth.—*Home Mission Monthly*.

THE Missionary Society of the Methodist Episcopal church is heavily in arrears. While the American Board started its financial year with a debt of \$115,000, and the Presbyterian Board of Foreign Missions with one of \$154,000, the debt of the Methodist Board was \$220,000. The American Board, by a special effort, has cleared off its debt, and the Presbyterian Board has reduced its debt to about \$46,000. The Methodist Society felt that something special must be done to relieve their financial stress, and appointed Sunday, July 26, as a special debt-paying day, when each church in the denomination was to take up a collection. There are more than 12,000 churches in the Methodist Episcopal body. Of these up to August 9, 2,488, about one-fifth, reported an aggregate sum of \$28,000. The others apparently took no notice of the day.—*Independent*.

FRIENDSHIP.

BY HATTIE O. MATTISON.

"Friend!" What beauty in that simple word. Aside from "mother," is there a word in all the English language more sweet, more beautiful, than "friend"? "My friend!" What depth of meaning these two words convey to us, when used in connection with someone who is especially dear; someone who is in sympathy with us in our pleasures or in our griefs. Friendship is the golden cord which binds true hearts together, knitting them with a bond of love and fellowship. Friendship must have for its foundation, trust; for without faith it is impossible to love.

Friendship will withstand all trials. Sometimes, it maybe, in the course of our companionship, some obstacle will obstruct our pleasant path. It may be a slight coldness or indifference on the part of one of us. It might have been so small at first, that we were almost unconscious of its existence; but gradually it grew, until we not only felt its presence, but we realized that a change must come and our sweet dream of friendship be rudely broken. It may be our own fault, for mayhap we do not have the tact to hold such a prize, and may have said a truth but said it in a harsh manner, never thinking but that it would be received in the same spirit as given; thus it has caused the sensitive heart to become chilled. Or it may be, that the bright horizon of our lives has been darkened by a cloud, blacker than the night. A serpent has entered our Eden of love and whispered words untrue, and this has caused a little suspicion to arise in the mind of our friend that perhaps we were not as true as pretended, after all, and the result would be, in all probability, that it would cause those who are sensitive to fortify themselves in an armour of reserve, and confidence in friendship would be lost. What then should be done? Explanations should be given, forgiveness asked, and the consequence would be a deeper love, a better understanding of each other, and a more enduring friendship. And in this way friendship will overcome every trial. It will stand the test of years and long separations. It will, while conscious of another's faults, make the most of their good qualities. It will encourage, cheer, and help to become thoroughly acquainted with each other. It will be unselfish and self-sacrificing. There is no element of jealousy and envy in friendship. And too, there must be congeniality between the friends. For think you, there is any peace without harmony? Can there be enjoyment in companionship, without a similarity of tastes? This can be accomplished by studying each other's mind, and characteristics. Verily this word, friendship, is as broad as eternity itself, comprising all that is good and pure, both in heaven and earth. Christ has declared himself our friend, and given us the best example of friendship the world has ever known, in his love for humanity, his life of service, self-sacrifice, humility, and to crown all, his gift to us of his life, for "greater love hath no man than this, that a man lay down his life for his friends." Blessed is he that opens his heart to Christ, that he may enter with his blessed friendship, and doubly blessed is that friendship which takes its stand in Christ.

There is an old saying, that "a friend in need is a friend indeed." It is even so. A friend will remain the same in adversity, as

in prosperity; even through severest trials he will still be faithful. I do not believe this kind of friendship can be attained at once or even in months. It must have its small beginning and then grow until it reaches the shores of eternity, and in heaven is made perfect. Such a friendship will not only enrich and beautify the lives of those who possess it, but its unconscious influence will shed abroad its sweetness and helpfulness, even over the earth, and uplift the world to a higher standard, a better and purer conception of love and a more perfect knowledge of God. Is not such a friendship worth trying for?

THE CHURCH AND THE CHILDREN.

BY REV. WAYLAND HOYT.

What a touch can turn a child!

This was the manner of his dying and his burial. As he lay, feeble with age and toil, and amid the last shadows evidently gathering, one who came to take last leave heard words like these: "I am in the hands of God, the ever-blessed Jehovah! in his hands alone; yes, in his keeping, with him alone." His last words were, "Thank you," as a faithful servant did him ministry.

And there never was such a funeral as his. "It was touching to see the blinds drawn close in the club-houses and mansions of St. James Street and Pall Mall, but it was far more touching to see groups upon groups of artisans, seamstresses, laborers, factory hands, flower girls—the poor and destitute from all quarters of London—gathered to pay their last mark of respect and affection. It was no crowding together of sight-seers. Even the poorest of the poor had managed to procure some little fragment of black to wear upon the coat-sleeve or in the bonnet; the stillness was solemn and impressive; and as the simple procession passed, every head was uncovered and bowed as with a personal sorrow. He had clothed a people with spontaneous mourning, and was going down to the grave amid the benedictions of the poor."

And there in Westminster Abbey not only was royalty present, with tokens of affection and respect, but deputations from the homes, refuges, training-ships, coster-monger's society, missions, charities, bearing craped banners, on which shone such words as these: "Naked, and ye clothed me," "A stranger, and ye took me in," crowded the spaces of the great church. By the flowers on the coffin sent by the Crown Princess of Germany lay a wreath inscribed the "Loving Tribute from the Flower Girls of London."

Lord Shaftesbury was "the impersonation of the philanthropist of the nineteenth century."

And if you should ask, How came it all about that he lived the Christian, benignant life he did, and was crowned with such a death and burial? you would find the answer in this statement of his biographer: "Throughout his life Lord Shaftesbury had never the least hesitation in tracing the time when his spiritual history had a beginning. He unhesitatingly affirmed that it was when he was seven years of age, under the influence of his nurse, Maria Millis."

The Christian hand of this humble Christian woman touched and turned the heart of the little boy, and against the influences of an utterly irreligious home. What a blessing to the world that she saw the possibilities in a little child!

Anybody can see the wonderful advantage

of the early touch and turning of that faithful Christian hand. Even though Lord Shaftesbury had become a Christian in later life, anybody can see the disadvantage he had been under thus, the wrench and strain it had then required, the hard unlearning and difficult battling with evil habits already formed, and thus, at best, but a fraction of his life could have been given to God, whereas, because of this early and deciding touch, his whole life was dedicated to God and to humanity.

How foolish and blind we are! Some middle-aged man is captured for the Lord Jesus, and we rejoice, and we ought to, and have right to. But who has not heard the almost, if not quite, sneering remarks, "Oh, they are only boys and girls who are becoming Christians and joining the church." Only boys and girls! But by as much as, even according to our poor arithmetic, a whole is better than three-quarters or a half, by so much is the conversion of a little child a larger victory for Jesus than that of a man or woman who can yield but a fragment of a life to him.

Oh, believe and rejoice in the conversion of little children! Upon them, and likeliest upon them, the birth from above may fall. Quickest of all the little child will adjust itself to the demand of the Son Jesus for the new birth. More than that, so easily may a little child be molded, so facile is a little child to a rightly directing touch, that a child may even unconsciously meet this demand of the Lord Jesus, and almost from earliest consciousness, yielding its child-heart to Christ as Saviour and Lord, grow up in Christ. Rightly another asks: "What authority have you from the Scriptures to tell your child, or by any sign to show him, that you do not expect him truly to love and obey God till after he has spent whole years in hatred and wrong?"

One of the latter-day agencies for the winning of the children, an agency to be thoughtfully considered, is the Junior Christian Endeavor Society. The Junior Christian Endeavor Society believes in two things—in the conversion of little children, and in the training of little children for their Lord's service.

Jesus is held up as the *children's* Saviour in meetings; and real special, earnest service for Jesus is insisted on as the *children's* duty.

So, under the guidance of a competent older Christian—some earnest and loving Christian woman usually—children are set at leading the children's meeting; at praying their own prayers, and telling, in their own sweet way, their own love for Jesus. They join together in a child's pledge of love and service. What can be fitter? Why should you not get a little child to pledge himself beforehand for the Lord Jesus, instead of letting him pledge himself beforehand to the devil, and then set yourself at the hard task of getting him from under the grip and spell of that bad pledge?

So also committees are carefully arranged for such religious service as children can be put at—lookout committee, music committee, flower committee, sunshine committee, etc. What are you doing thus? You are settling the children into the grooves of Christian living and service. Is not that wise? If there is a better way to do it, I do not know of it. Junior Christian Endeavor supplements and enhances the religious teaching of the home; supplies religious teaching and definite religious training and service for children of irreligious homes; is like Lord Shaftesbury's nurse for these.

What is going to come of it? This, as the years go—and I can conceive of no result more glorious; little children captured in their earliest years for Jesus Christ, trained to pray to him, to speak for him, to serve him; and so a generation equipped for service for Christ and the church when the present generation has gone beyond and left its leadership, and the boys and girls of to-day are the men and women of the to-morrow.—*The Examiner*.

Young People's Work

By EDWIN SHAW, Milton, Wis.,

C. E.—Character Eternal.

Riches and fame and honor are fleeting and finite, but character is eternal. A few centuries will cover in oblivion the power and influence of the greatest man of the worldly kind, but the character of the humblest of God's servants has no ending. Character is the man himself, these other things are but the trappings.

S. D. B.—Strengthen Downfallen Buildings.

When Nehemiah rebuilt the walls of Jerusalem, one of the first things he did was to build up the breaks in the wall. In building our characters for a strong protection against evil, let us give careful heed to the weak places, spots where the enemy could most easily gain an entrance.

ANNUAL JUNIOR ENDEAVOR REPORT.

The Third Annual Report of the Junior Society of Christian Endeavor of the Plainfield Seventh-day Baptist church, for the year ending December 3, 1896, is herewith submitted:

More than any other year, this has been, with the Juniors, one of transition. Six members have moved out of town, five were transferred to the Senior Society, and five new members have been added, so that now we have a membership of thirty-five.

During the winter our attendance was much reduced by illness, though the boys and girls are usually very faithful and conscientious regarding their presence at the meetings, and this year has been no exception. Thirty-six meetings have been held, with an average attendance of twenty-eight. I think few organizations of the kind could show a better record. Bessie Dunham has not been absent for a year, Gracie Weeks only twice in a year, and Eva Rogers only twice in three years.

Special services were held on Christian Endeavor Day, February 9. On February 16 we held a meeting in which we studied the early history of the Seventh-day Baptist denomination, and Junior Endeavor Day was observed on March 29. The Juniors had charge of the services on Children's Day, June 6, when an exercise entitled, "The Christian and His Armor," was given by them. Two union meetings have been held, one with the Senior Society, on May 23, and the other with the Junior Society, October 25, when we had Graduation Services for the members who were to be transferred to the Senior Society.

Our Society participated in the Junior Rally held during the State Convention in this city, in October. They showed their usual zeal, by having all but two members in line at the parade on that occasion.

At the request of the Woman's Board, mite boxes were distributed in the Society, and the amount realized, \$5.44, was devoted to the Boys' School in Shanghai. Tithe books have recently been given to those of the Juniors who were willing to take them. They are to be filled with dimes, one page to be devoted to Sabbath Reform work, and the other to the Boys' School in Shanghai, and when filled each book will contain \$5. One sociable was held on May 17.

Twenty-five envelopes filled with stories have been sent to a class of children in Texas. This work of collecting reading matter in

the shape of short stories, for young and old, is one that can be participated in by everyone. In hospitals, these short stories are particularly acceptable, as they are lighter to handle than a book, and less of a burden to a mind recovering from illness than a long story. One member of our church was sufficiently interested to send us enough stories, neatly cut and folded, to fill twenty-five envelopes. At any time, the Juniors would be glad to receive such literature, and will see that it is placed where it would be acceptable and of profit.

Last Christmas fifteen comfort bags, well filled with thread, buttons and darning materials, were sent to the Mizpah Mission. Into each bag went, also, a copy of the New Testament and a cheery Christmas letter. Many replies of thankful appreciation have been received from the sailors who received the bags.

Eighteen scrap-books and a turkey dinner were sent to the Children's Home of Plainfield last Christmas.

We have raised, during the year, \$22.31. Of this amount, \$2.32 was used for comfort bags, \$2.06 for Children's Home dinner, \$3 for Dr. Palmberg's salary, \$3 for Armenian Relief Fund, \$5 for Westfield Fresh Air Camp, \$2 for Plainfield Fresh Air Camp, and \$5.44 for Boys' School in Shanghai. While our work is wholly for others, we aim to divide our funds between foreign and home fields. The result this year proved a surprise in its accurate division. The treasurer's book shows that we have spent \$11.44 for home, and \$11.44 for foreign work.

To us, the crowning blessing of the year is that two members of our Society have given themselves to the service of "Christ and the Church," and were received into church membership at the last communion.

Respectfully submitted.

MRS. HENRY M. MAXSON, *Supt.*

THE FARMER AND THE COWS.

A FABLE.

BY N. I. DEW.

"Pray how does it happen," said the Texas steer to the Jersey cow at the stock yards, "that at your age you are turned off the farm and sent here among the fat cattle? Surely it is not because you are vicious and were wont to kick at milking-time; you have a mien far too gentle for that."

"Oh, no," replied the Jersey mildly, "it was no fault of mine, for I heard my master say so, when he sold me and those four cows over there by the rack, to the man who came with us on the cars. Our master was a kind man and took good care of us; we were all he had, except a little field where we lived. He sold our milk to the people in the village, a mile away, and thus gained his living. Last winter there was held in the village a Farmers' Institute, where the subject of cattle-raising for milk was discussed. Our master was persuaded to attend, and straightway he became so interested in the papers and speeches on 'How to take care of cows,' and all about what to feed them that he forgot us entirely. For five days and four nights we were without water or food, and were not milked, while our master was discussing all sorts of questions and listening to all sorts of suggestions about the best way to care for cows. He was placed on two committees, which prepared elaborate

reports for the meetings, and his name was suggested as a possible candidate for one of the directors of the Institute for next year. At the end of the week, weary and worn, in mind and body, he returned to his home to find by his neglect, his only source of gain had been lost, for as milch cows we were all ruined, and nearly starved to death. He sold us all for a few dollars to the cattle-buyer, who has fattened us for the market, and here we are about to be slain."

"I hope," said a large red cow standing near by which had been nervously switching her tail during the conversation, "that your master will learn from experience and not do as mine did."

"Tell us about it," said the Texas steer as he brushed a persistent frost-bitten fly from his back.

The old cow swallowed her cud and began: "I judge that a good many farmers make this same mistake. Some of them get the notion, and it is fostered by the Institute conductors, that because the Institutes are in regard to the subject of farming, therefore, all farmers, no matter what the conditions may be, are under obligations to attend and make all the sessions of the Institute rousing, enthusiastic gatherings. I heard my master say, one morning last winter, that he was going to spend the next week at an Institute. Well, it soon appeared to us cows that he cared more for the Institute and for the conductors than he did for us or for his customers. He did not do as your master did—forget us entirely,—but his whole thought was for the Institute. He was appointed to prepare a paper on the importance of regularity in feeding and milking cows, and while he was doing this and attending the various sessions, he gave a very irregular attention to us. He sat up late at night, and so it was often nine o'clock in the morning before we were all milked. His customers became disgusted because they did not get their milk on time and so went to another milkman. At the end of the week our master found his customers all gone, and his cows half dried up. He had to sell me to pay the taxes on his little lot and I fell into the hands of the stock-buyer. Farmers' Institutes are all right, but they should not be made to interfere with regular farm work; nor should the idea be promulgated that it is the farmer's duty, at any cost, to attend; nor because a farmer does not attend, should it be said that he has no interest in good farming and is hostile to any advancement in the Department of Agriculture."

A large number of cattle had gathered about and with many nods of assent expressed their approval of what the old cow was saying, and no one knows where the matter might have gone, had not a man entered at that moment to drive the whole flock into the slaughter pen.

WHO WAS THE FIRST EMBROIDERER?

And thou shalt make a veil of blue, and purple, and scarlet, and fine twined linen; with cherubim, the work of the cunning workman, shall it be made; and thou shalt hang it upon four pillars of acacia, overlaid with gold; their hooks shall be of gold, upon four sockets of silver. And thou shalt hang up the veil under the clasps, and shalt bring in thither within the veil the ark of the testimony; and the veil shall divide unto you between the holy place and the most holy. And

thou shalt put the mercy-seat upon the ark of the testimony in the most holy place. And thou shalt set the table without the veil, and the candlestick over against the table, on the side of the tabernacle toward the south; and thou shalt put the table on the north side. And thou shalt make a screen for the door of the Tent, of blue, and purple, and scarlet, and fine twined linen, the work of the embroiderer. And thou shalt make for the screen five pillars of acacia, and overlay them with gold; their hooks shall be of gold; and thou shalt cast five sockets of brass for them. Exodus 26: 31-37. DAMARIS.

OUR MIRROR.

DON'T forget the items for the Mirror. You are asked to send them *only once a month.*

How many of you at the beginning of this new year have turned over a new leaf with the intention of keeping it turned? Resolves are of little consequence unless kept, and we need the help that can come from but one source. That each of you will implore his aid more often is my earnest New Year's wish to you. Trust him more fully. Live more consecrated lives and this will surely be a happy year and our banner year. Will you do your part in making it so?

THE First Verona Y. P. S. C. E. is such and it is not. For we do not live up to "the iron-clad pledge." It may perhaps be just as well for our society and all others not to be considered a part of the great organization, for we must be careful that we enter not into the ranks of those who steadily and persistently break God's law, who would doubtless be glad to compel us to live in accord with the "traditions of men." I (the pastor) realize that I am treading on what may be termed forbidden ground, but brethren, "Where are we at?" The Word says, "Be not unequally yoked together with unbelievers," and again, "Come ye out from among them, and be ye separate." Numbers are as nothing compared with the truth. Let us be loyal Endeavors for Christ and the church, and to this end shall we remain a part of the mother organization, or shall we be "One with God, a majority," though we may be a small band? Let us pray over, and think on these things.

PASADENA, eight miles from Los Angeles, nestling among the foothills, is indeed picturesque. From a slight elevation in one part of the city one has an excellent view of the city with the foothills just beyond, and "Old Baldy" towering in the distance. New Year's Day is Pasadena's festive day, "The Rose Festival." Wagons, tallyhos and other vehicles trimmed in bunting, ribbons, smilax and such quantities of roses, crysanthemums and calla lillies; girls in white dresses; cavalry, infantry and foot men all unite in presenting such a parade as is not seen there but once a year. At South Pasadena is located the Ostrich farm containing sixty ostriches. A few weeks ago a pleasant visit was had with Miss Burdick while on her way to San Francisco, where she was to sail about the 19th of December. Last week Rev. Davis and Dea. Titsworth were callers, telling much of interest concerning the settlement at Colony Heights. Let us not forget these new organizations and bands. They need our sympathy and prayers.

R. I. C.

LOS ANGELES, Cal., Jan. 10, 1897.

Children's Page.

"If three little houses stood in a row,
With never a fence to divide,
And if each little house had three little maids
At play in the garden wide,
And if each little maid had three little cats
(Three times three times three),
And if each little cat had three little kits,
How many kits would there be?"

"And if each little maid had three little friends,
With whom she loved to play,
And if each little friend had three little dolls
In dresses and ribbons gay,
And if friends and dolls and cats and kits
Were all invited to tea,
And if none of them all should send regrets,
How many guests would there be?"

SELF-RESPECT.

Every one experiences a sense of revolt when he sees a small "i" for a capital "I" in reading a letter. What is the explanation of the feeling? It is more than the mere fact that customary usage is not observed. We have the feeling that the writer has done violence to his own personality, that he has belittled himself, that he is woefully ignorant not only of autography, but of himself. What ground have we for this judgment? Christianity teaches humility. Why should not one, in alluding to himself, indicate his unassuming pretensions by using i instead of I?

It is because a proper self-regard teaches us not to shrink personality, not to despise or allow others to despise the individuality that God has given us.

A great many persons commit this mistake, or perhaps this sin. They say to themselves: "I am good for nothing; it is of no use for me to try to be anybody." They write themselves down in their own minds with a small i. It is just as wrong to treat ourselves as it is to treat others in that fashion.

Such as we are, God has made us. He has stamped each with a certain individuality unlike that of any other. If we disclaim that individuality we discredit the author of it and annul our influence in the world, whatever that influence may be. It is wrong to despise others; it is equally wrong to despise ourselves. The commandment is: "Thou shalt love thy neighbor as thyself." It is not that we shall love our neighbors and hate ourselves. We can never treat others well unless we first learn to treat ourselves well. Self-respect is one of the primary virtues; it is the basis of respect for others.

So far from standing in the way of loving others, self-love, in the true meaning of that term, enlarges the ability to love others. You cannot give much to others unless you have first acquired much. Jesus' sacrifice of his life would not have amounted to much if his had not been such a rich and beautiful life to sacrifice. Write yourself I, not i. Let that I be very humble, conscious of deficiencies and limitations, but also very sacred, very aspiring, very determined to be the I that God intended.—Our Young People.

TOMMY'S TWO-LEGGED RABBIT.

BY CHARLES MCILVAINE

If childhood's days are the happiest of our lives, as Dame Proverb in her wisdom seems to have settled, there is certainly much pleasure left for later years in laughing at them.

It was long ago that Tommy and I were boys together on the old farm; yet through all these years I have never failed to have a good laugh when thinking of Tommy and his two-legged rabbit.

If Tommy's name was ever Thomas, it is not so remembered by any living body. He was short, pudgy, long-faced, and Irish clear through and lengthwise. Tommy's legs had no more idea of hanging down the sides of a horse when he rode on bareback, than would the rockers of a cradle have of turning any other way than up.

One harvest day all were so busy housing the grain that not a man or sizable boy could be spared from the work to go for the ever-important tri-weekly mail, three miles away. As a last resort, Tommy was put upon Old Barney—one of the farm-horse pensioners, whose back was as broad, fat and slippery as good living could make it—and was dispatched after it.

As he rode up the lane and disappeared in the woods, the men stopped their work to shout their merriment at the sight. His only stay on the horse was by an earnest hold on the short bridle-rein; for his bare toes stuck heavenward at the end of little legs that did not reach to where Barney's sides began, and were as rigidly horizontal as if they had been nailed fast to keep him from rocking. Nevertheless, in due time, Barney's huge form re-appeared returning through the sprout-land; the mite of a boy was protruding from his back, and about him the mail was tied, sash-wise, in a checkered handkerchief.

"Well, Tommy," asked my father, as he rode up, wearing a smile as big as a kite, "did you have any trouble finding the way?"

"Not a bit, sir. Sure, I would have had a bad time o' it at the crossroads where the big tree stands with the pointin' boards till it, if it hadn't been for Barney. But Barney read the reading on the boards, an' that tould him the way to go. An' that's the way we wint. I wish I was as good a scholar as Barney."

But about Tommy's two-legged rabbit. In those days, I was the proud possessor of a gun, and Tommy gloried in being loaded down with shot-pouch, powder-horn and game-bag, as my humble follower and ammunition train, on many a hunt over the hills of old Springton Manor. One evening, just in the dusk, accident quite as much as aim increased Tommy's load of game with a couple of pheasants that thought themselves safe quite close to such juvenile sportsmen, and got shot for their overconfidence. A pair of proud boys we were. We started home on the dimly lighted lane through the sprout-land. Suddenly Tommy grabbed me by the arm and excitedly whispered, "See! See! Lookit there! There's a rabbit sittin' on the tree beyant!"

"You're a goose, Tommy," I said, laughing. "Who ever saw a rabbit sitting on a tree?"

"Sure it is a rabbit," he whispered. "There it is, sittin' on the branch. I saw him move. It's a two-legged one, an' he's standin' up. See his ears! Bang away at him before he rins. There he is, on the wee dogwood forinst you. Och, you're blind as a dead fish! Can't you see him? He's as plain as the pepper box on the table."

Tommy was pointing with all the directness and certainty of the crossroad signboards he had declared old Barney's ability to read. Sure enough, there was something, looking in the deep shadow marvelously like a rabbit, perched on a limb many feet from the ground. Two legs were distinctly visible, but there

was not a trace of the other two, well known to be the allotment of an ordinary rabbit. The pair of pricked ears were undeniable.

"Bang him! Shoot him!" said Tommy, with suppressed eagerness. "Sure he's a wonder—standin' on a tree with but two legs under him." I raised my gun, propped myself widespread like a sawbuck, firm in the belief that a gun was part mule and would kick if it got a chance, and then fired.

Whatever it was, fell to the ground and lay struggling among the fallen leaves. Tommy bounded over the prickly Swede fence and pounced upon it. Then such a yell arose as would have started the Indians from their burial mound close by, had they not been safely there for fourscore years and more.

"Ow, you witch, lit go! Lit go, I say—lit go, ye two-legged baste! Murther! Murther! He's killin' my finger. Bang him again! He's not a rabbit; he's got pinchers on his toes. Ow, murther! loose him! Shoot him again! He's killin' my finger."

I rushed to Tommy's rescue. There he was tossing the leaves, rolling over and over, swinging, twisting, bellowing, with something dark hanging to his hand that would not be shaken off. I dared not shoot. Dropping my gun, I grabbed the object. The touch of feathers told me that it was a bird of some sort. I tried to tear it loose, but Tommy only yelled the louder.

"Take him by the leg that's bitin' me. Gouge him with your fist. The baste—wid teeth on his toes! Ow!" he screamed.

Nothing would loosen Tommy's enemy from him. As he yelled and hallooed, I led him to the light in the margin of the woodland. Then I unclasped from his finger the hooked death-grip of a great horned owl.

We carried him home in triumph, Tommy sobbing all the while between his bursts of glee. As we neared the house Tommy trotted up to my side, and, looking up at me, whispered, anxiously:

"Sure, I know you won't blather to anybody that I said it was a two-legged rabbit, will you?"

And this is the first time I have "blathered."—*Independent.*

THE TORTOISE AND THE EAGLE.

A tortoise often watched an eagle flying. He wished to fly, too, and asked the eagle to teach him.

"I cannot," answered the eagle. "You have neither wings nor feathers. God never intended that you should learn to fly."

"Oh! you need not be so cross about it," said the tortoise. "You could teach me if you wished."

Then the eagle took him in his claws and carried him high into the air.

"Now, flap your wings," he said, and turned him loose.

As the tortoise had no wings, he could not do as the eagle said. He fell on a rock and was killed.

Moral: Envious people who refuse good advice are apt to get into trouble.—*Mirror.*

WILLY: "Papa, I should think you'd know better than to always want to keep me doing just as you had to when you was a boy." Mr. Jones; "And why, sir?" Willy: "Well, you see what it made out of you."—*Cleveland Leader.*

Home News.

New York.

ADAMS CENTRE.—At the recent re-organization of our Sabbath-school, Levi Walsworth was chosen superintendent; Grant W. Davis, assistant superintendent; Sadie Green, secretary; Jay Green, treasurer; B. M. Green, chorister; Jamie Green, organist; and H. C. Glass, librarian. The school has a membership of 214, with 20 classes.

At the Annual Church and Society Meeting, Rev. A. B. Prentice was chosen by ballot, for the twenty-ninth time, pastor.

At the semi-annual election of officers of the Y. P. S. C. E., Ida Green was elected president; W. P. Jones, vice-president; Rena Glass, secretary; and Clark Stovelley, treasurer.

Evangelist Wm. E. Geil held union meetings here for ten days. One hundred signed cards, stating that they wish to lead a Christian life. The meetings were continued two weeks, under the leadership of the pastor.

Rev. O. U. Whitford has been with us for the past few days, rendering much assistance in the union meetings. COM.

SCIO.—The little band of earnest workers at this place is doing what they can to advance the cause of Christ's kingdom. After an absence of nineteen years it was my privilege to meet them again. They sent for me to come and speak to them. I had the privilege of being with them two Sabbaths. It is an inspiration to a speaker to see such earnestness manifested as was shown by them. Their Sabbath-school is held immediately after services, which is held at 2 P. M., and the members of this school show a zeal for the study of the Word which is commendable. I trust that they may prove all things and hold fast that which is good.

R. L. BABCOCK.

West Virginia.

GREENBRIER, BLACK LICK, MIDDLE ISLAND.—In compliance with a combined arrangement of the Evangelistic Committee of the Missionary Society and the Greenbrier, Black Lick and Middle Island churches, Eld. S. H. Babcock arrived on the field Oct. 8, 1896, and immediately entered into evangelistic and pastoral work, which duties he has very faithfully and agreeably discharged; preaching on the Sabbath in the forenoon at one of the churches and in the afternoon at another, and so alternating from one church to another in regular rotation, besides preaching on First-days at such outposts as Lick Run, Long Run, etc. He also conducted a series of meetings with each church in connection with the Quarterly Meetings occurring since his arrival, besides conducting a number of funerals.

The churches extend their thanks to the society through their evangelistic committee, also to Eld. Babcock for the great help he has so ably given us. He preached his "farewell" sermon last Sabbath at Black Lick, from 2 Cor. 13: 11. He leaves to-day for Minnesota, via. his home in Milton, Wis., followed with the prayers and best wishes of the many who were benefited by his labors and visit.

A proposition for the pastorate of the three churches is before us from Bro. D. C. Lippincott, which we are trying to reach. Although a pretty general canvass has been made for his support, as yet the response is some-

what meager, which is partly attributed to depression of business affairs in this locality, and an unusual prevalence of typhoid fever and diphtheria in this region during the last four months, of which our people have had a proportionate share at least. There is a very strong desire on the part of quite a number in each church for a pastorate.

SECRETARY, *Joint Committee.*

NEW MILTON, W. Va., Jan. 18, 1897.

Wisconsin.

MILTON.—According to a long established custom, this church and society held a public dinner at the church on the first Sunday of the new year, following the annual church and society business meeting. Although the day was a very rainy one, about two hundred partook of the dinner, and a very enjoyable time was had, notwithstanding the young people had neither sleigh ride nor skating party. Why do not more of our churches have such occasions? They are wonderfully promotive of acquaintance and good fellowship.

The churches of this village observed the week of prayer with union services, which was followed with another week of union meetings at our church. No special interest was developed, but those who attended were blessed and quickened in spiritual experience. Our regular Sabbath service and weekly prayer-meetings are largely attended; and Sabbath-school and Young People's Societies, both senior and junior, are doing excellent work.

We are having an open winter thus far. In November the mercury indicated a temperature slightly below zero for two or three days, since which time it has ranged from ten to sixty degrees above. Several light skiffs of snow have fallen, but scarcely enough to suggest sleighing. Notwithstanding these unusual conditions, the health of the community is very good. L. A. P.

Kansas.

NORTONVILLE.—That "the end is always the beginning" is seldom more forcefully exemplified than it was at the Seventh-day Baptist church, north of town, last Saturday evening, the occasion being a farewell meeting in honor of the out-going pastor, Rev. J. M. Todd, and his wife, united in a reception to the incoming pastor, Rev. Geo. W. Hills, and his wife. The church was filled with friends appreciative of the pastor whose work here has closed, and their presence, too, expressed an earnest welcome to his successor.

After prayer by Dea. B. O. Burdick and music by the choir, Rev. Isaac Maris, in a brief address, re-called his acquaintance with all who have been pastors of the church, Brethren Randolph, Wheeler, White, Cottrell and Todd, and of the pleasant relations which had been his with them all.

Instrumental music followed, after which Mrs. Sarah Tomlinson gave an excellent address, referring specially to woman's work in the church. She also paid a well-merited tribute to the work of the pastor and his wife, and then extended a welcome to the new pastor and his wife.

Responding to the greeting, the new pastor reviewed his pleasant acquaintance with his predecessor and spoke appreciatingly of the welcome to himself.

The richest treat of all, however, was the brief address of Eld. Todd, which was truly a benediction upon the assembled friends, giv-

ing wise counsel and good cheer to all so fortunate as to listen to his words.

The choir then sang the sweet and prayerful words, "God be with you till we meet again," after which were spoken personal words of cheer and of good-bye.

The resolution committee consisting of Isaac Maris, O. W. Babcock and Mrs. Sarah Tomlinson reported the following:

WHEREAS, In the providence of God it has seemed best, to Eld. J. M. Todd that he decline the further pastorate of the Nortonville Seventh-day Baptist church; therefore, Resolved, That we hereby express our appreciation of his faithful services as pastor and as an exemplary Christian.

That his coming among us has been of untold benefit to the church and society.

That, while we sincerely sympathize with him in the loss of his natural sight, we feel assured that at the sunset of life he will enter into the full sunlight of an eternal day.

That the best wishes of the entire church and society will follow him and his esteemed wife to their eastern home.

That while we say the parting word to them we turn to the new and extend the hand of welcome to Eld. G. W. Hills and wife, praying that their labors among us may be the means of strengthening us in the Christian life, and building up the church of Christ in this community.

—Nortonville News.

YOUR WIFE.

Some rules should be given for the use of husbands who would learn how to keep a wife, and they will be found simple enough. Here they are:

Try to be as thoughtful of your wife's comfort as you were when you first tried to win her heart; she needs your thoughtfulness more now.

Don't forget all the little courtesies you used to show her, and which made you appear so well in her eyes; if there were ought to endear her to you before marriage, she should be a thousand times dearer to you now.

Let her tell you her grievances, and tell her your worries; you may be able to help each other, and you can surely comfort each other.

Help her with the children sometimes at night, when they are fretful and you have no hired help. Supposing you do put in the plea that you are tired and that you have been working all day; hasn't she been working all day, too, and isn't she tired?

Never do anything that will make you appear mean in her eyes.

Deserve her perfect confidence.—Catholic Telegraph.

ATTRACTIVE GIRLS.

The girls who attract the best men are almost always a source of surprise to their feminine friends, who are often lost in wonder as to why so many more patent charms should have been passed over in such selections. It is the little mouse of a woman, the shrinking, shy creature left in the background by her bolder sisters, we constantly see brought to the front by the man who has won her love. Every man's ideal of a wife is a girl who may be pretty, who might be brilliant, but who must be good. He also recognizes instinctively that her grace should not be too costly to wear every day. That she shall be cheerful of temper, inclined to take short views of human infirmity, and sound of health, he is apt to gravely consider within himself an essential. If all those who, before marrying, omitted to think about these things had done so, it is possible we should hear less to-day of the incompatibility of man and woman; and the woman's question would be the man's question more universally.—Exchange.

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 VI.—TRUE AND FALSE GIVING.

For Sabbath-day, Feb. 6, 1897.

LESSON TEXT.—Acts 4: 32-37; 5: 1-11.

GOLDEN TEXT.—Man looketh on the outward appearance, but the Lord looketh on the heart. 1 Sam. 16: 7.

INTRODUCTION.

Released from the presence of the ecclesiastical authorities, Peter and John "went to their own company." When the assembled church heard the narrative which Peter and John recounted to them they offered up the first recorded prayer of the united Christian church. The place was shaken when the prayer was ended, and all were filled anew with the Holy Spirit. It is impossible to fix the chronological succession of all the earlier events recorded in the Acts. The earlier part of our lesson, verses 32-37, gives a general survey of the condition of the early church, parallel with that of 2: 42-47. The event of 5: 1-11, we may reasonably believe followed soon after the fresh baptism that the church received as recorded in the previous chapter.

EXPLANATORY NOTES.

1. Unity of Mind and Heart. 4: 32-37.
32. *The multitude of them that believed.* The unity of mind and heart attributed to these must be understood of the whole body of believers. The language is unqualified and is not to be applied to the new converts only. v. 4. The infant church of Jerusalem, while yet there had come but little expansion to the regions beyond, adopted a system of communism, and this system pervaded the whole body of the Jerusalem church. *Any of them, not one of them,* as in the Revised Version. *Was his own,* did not insist upon his right to them so long as any had need. Proprietary rights were probably not at all obliterated save only to relieve the need of the destitute. This system of the community of goods seems to have been adopted because of the large numbers of poor who were among the first disciples in Palestine. We know that Paul afterwards took up a collection in foreign countries to relieve the destitution of the poorer brethren in Judea. So foreign missions to-day find their earliest successes among the poor. *Common.* We should never forget that the mother church in Jerusalem practiced at one time an absolute community of goods. It was not intended, however, that this practice should be incorporated into the constitution of the church. It was purely voluntary. 5: 4. In the epistles proprietary rights are everywhere recognized and the distinction between the rich and the poor. Yet the same readiness of these primitive believers should always characterize Christians to relieve the needy.
33. *With great power,* force of utterance, producing conviction in the minds of men. *Grace,* the favor of God.
35. *Laid them down at the apostles' feet,* seems to be a figurative expression and signifies to commit entirely to their care and disposal.
36. *Joses,* more properly *Joseph* as in the Revised Version. *Barnabas.* He appears later in the apostolic history. Introduces the converted Saul to the Jerusalem church, subsequently becomes the companion of Paul and, lastly, enters alone upon the work of the evangelization of his native island. *The son of consolation,* more fully, *the son of prophecy,* an appellation given to him by the apostles on account of a particular trait in his preaching. Prophecy includes exhortation and consolation. *A Levite.* The fact of his being a Levite did not prevent his ownership of property. Only as a tribe and as a whole were the Levites so prohibited. *Cyprus,* the well-known island. He was a Jew and born there. His land which he sold in the present instances may have been situated there, though not necessarily. Cyprus is not far from Tarsus. The latter was the seat of a famous school which Barnabas may have attended, and in this way may have previously known Saul of Tarsus prior to his introduction of him to the believers in Jerusalem.
- II. The Sin of Ananias and Sapphira, and their Death. 5: 1-11.

The church is now to enter a new and sad experience. "The history of the infant church has presented hitherto an image of unsullied light; it is now for the first time that a shadow falls upon it."—*Olshausen.* The cause of the sin of Ananias was vanity or ostentation. He presents a startling contrast to the unity and genuineness of Christian love manifest among the brethren as recorded in the preceding chapter.

1. *Possession, land.* v. 3.
2. *His wife also being privy to it.* "Being conscious of it to herself, aware of the reservation just mentioned (compare v. 9); not knowing it as well as he, since it is the object of also to hint the collusion of the parties."—*Hackett.*

3. *Why.* The question implies that he had full freedom of choice. *To lie to the Holy Ghost,* to the apostles upon whom the Holy Spirit had been sent in full baptism.

4. *In thine own power,* proving that the community of goods was purely voluntary. *Thou hast not lied,* compare Psa. 51: 6. Ananias had only thought perhaps of deceiving men, but that was the least part of the sin. So great was the enormity of his guilt that Peter loses sight entirely of that part of the sin, even denies it, in comparison with the greatness of his guilt in attempting to deceive God.

5. *Gave up the Ghost,* expired, yielded up his spirit. His spirit did not remain dormant in the grave with the body.

6. *The young men,* the younger men in distinction from the older. The expression does not denote an office in the church. *Carried him out,* necessarily, according to Jewish custom, outside of the walls of the city. This would account for so long a time to elapse before their return. It was customary to bury the dead much sooner than with us, on account of the climate, and also because of the defilement of a dead body. The custom is kept up by Jews yet in central and southeastern Europe.

7. *Came in,* to the place where they were assembled.

8. *For so much,* Peter probably named the amount, unknown to the writer.

11. *Great fear.* It was this which must have been the object in bringing about the death of Ananias and Sapphira. It must have deterred many from uniting with the church at the time from worldly motives.

PRINCE BISMARCK AT HOME.

It is impossible ever to have been within the Bismark family circle without seeing proofs that the Iron Chancellor is not all of iron. I have seen him with his own children—now all men and women—and with other children. His affection for his own needs no testimony; he has always shown it. His affection and pride in his eldest son and successor, Count Herbert, are alike part of his nature. I have seen Prince Bismark also with troops of children who came to Friedrichsruh to visit him. His manner to them was charming, his outstretched hand upon the heads of those nearest to him, the kindly caress, the sympathetic greeting—these are all so many traits of personal character and of true gentleness of nature which the outside world, thinking only of his life of storm and stress, might not expect to find. But there they are.—*Geo. W. Smalley, in January Ladies' Home Journal.*

A POLISH FOR LINEN.

A laundry polish for shirts, collars and cuffs may be made as follows: Melt together an ounce of white wax and two ounces of spermaceti with a large spoonful of salt. Dissolve these ingredients over a slow fire and pour into a wet cup to cool. Make boiled starch in the usual way, cooking it slowly for twenty minutes, and for every tablespoonful of dry starch used put in a lump of the above preparation about as large as a cherry. Use no cold starch and do not sprinkle. When the starched pieces are dry, lay them in a wet towel for two hours, and bring up the gloss by rubbing evenly with the heel of a polishing iron. The great secret in glazing starched goods is to use the polishing iron properly.—*Selected.*

Popular Science.

BY H. H. BAKER.

That Something Applied.

An electrical plant has just been placed in the Indiana Hospital for the Insane, which renders the following service: Three thousand incandescent and 20 arc lights; 12 washing machines, 2 sterilizing machines, 4 centrifugal extractors, 2 starching machines, 1 tumbling machine, a large mangle shirt-ironer, 12 operating sad irons, kept in constant heat, besides several other smaller appliances. This heating and lighting of this large institution, this great saving of manual labor in various ways, is from a force stored up in coal, then transferred to water, and from water to something—we don't know what—and that something so applied as to accomplish these very useful purposes.

After the South Pole.

In September, 1895, I gave a sketch of the explorations by Sir. James Clark Ross in 1839-43, and Commodore Wilkes and others within the Antarctic circle. Since 1842, very little information has been received from any source, concerning that vast region surrounding the South Pole. We are pleased to notice, that now there is a fair prospect that three expeditions will be fitted out the present season, with all the modern appliances, for reaching the blue pole. Dr. Nansen's successful tour northward, has awakened a deep interest, in different sections, to further explore this comparatively unknown expanse, in the vicinity of the southern axis of the earth. This vast region must embrace very nearly, if not quite, 5,000,000 square miles. The geology, minerology, botany, and meteorology of this extensive country is yet, by scientific men, to be added to the historical literature of the world.

The first of these expeditions is being fitted out in Norway, and is to be commanded by Borchgrevink, who in a whaler, in 1894, reached 74 degrees south, and made a landing, but had no facilities for inland travel, or for taking scientific observations. The second is to be under the charge of Lieut. Gerlache, a Belgian, and receives the patronage of the Belgian government. The third is taking shape in our own country. At the last annual meeting of the American Society of Naturalists, a committee was appointed to take the subject of an antarctic exploration under consideration, and at their meeting in Boston last month, the committee made a report, strongly favoring the equipment of an expedition, at the earliest day possible. It is known that Prof. Angelo Heilprin and Mr. E. D. Cope, of Philadelphia, members of the committee, favor an early departure for that field.

The whole continent, in sections, has been circumnavigated. So far as we know, the most favorable point from which to depart for the interior, would be from Graham's land, lying south of Patagonia, rather than from Victoria land south of Australia. Nearly all whaling vessels have reported a great, impenetrable ice barrier, or moving fields of ice, blockading their way farther south than 74 degrees, though it is generally believed that the rigors of winter are not as severe as at the north.

We are in hopes, that a few at least, of the many scientific points of interest may be determined, notably, whether the southern axis

of the earth runs steady, or is affected by the wobbling of the earth, causing it to describe a circle, and, if so, to determine the diameter of that circle. As the northern axis, or point, describes a circle of about eight feet; when the southern can be determined, then we can locate the mass, and graduate the amount that has thrown the earth out of balance, which in its revolutions causes the earth to wobble.

CRITICS.

The world is full of critics. Many of them are in the church—better known, however, as grumblers. But critics are very useful; we might never know of many of our mistakes in life if it were not for their vigilance and kindness in pointing them out. It does not require much religion to criticise, in fact we have known persons to criticise who did not have any religion. We do not ask our critics to stop criticising, for that would be a hard thing for some to do, but we do ask them to mix prayer and a little grace with it; not but what we, with the help of God, can stand it, but it will greatly redound to the benefit of the criticisers. Do the readers of the *Advocate* continue to pray for their editor? You who engage in criticising, do you receive any spiritual strength thereby? In families where you engage in such work are the occupants spiritually benefited by time thus spent? A good mixture is about nine-tenths prayer and one-tenth criticism. Then when you send your letters criticising the editor a little, put in a good round sum to help faithful ministers in the missionary work, or the publishing work, and your criticisms will be better appreciated and the Lord may bless you.—*The Sabbath Advocate.*

A SUNDAY-LAW INCIDENT.

The following from the *New York Journal* of January 6, 1897, illustrates the beauties of a Sunday-closing law:

"Sarah Blauground, of No. 73 Willett Street, was arraigned in the Essex Market Police Court yesterday, charged with selling a piece of dry goods in violation of the Sunday law. She wept piteously, and begged Magistrate Mott to let her go. Every one in the court room was moved by her appeal, except the magistrate. The woman fainted when her case was called.

"Morris Schwartz, the court interpreter, explained to the woman that, unless she pleaded guilty, she would be held for trial.

"'You plead guilty, do you?' Magistrate Mott said. 'Then I'll fine you \$5.'

"'For God's sake, don't fine me,' exclaimed the prisoner. 'I have only ten cents in my pocket.'

"'I don't care,' said the magistrate, 'that's the law.'

Five days in prison stared the woman in the face. She begged the magistrate not to send her to prison. Several persons came to her assistance, and asked the magistrate to remit the fine, but he refused to do so. The amount of the fine was then raised among the spectators, and the woman allowed to go.—*The Signs of the Times.*

SALOONS AND TAXES.

The claim is often made that the tax on saloons raises revenue, and at least to the amount of the tax reduces the general tax on the people. It seems that such is not always the case. It is not so in Iowa. The *Muscatine Journal* calls attention to this fact, and says: "It remains for the advocates of the saloon mulct law to explain why it is now

found necessary to raise the levy of state tax to 2.7 mills—a rate above anything experienced when we had state-wide prohibition. If the claim so often made is true, that taxing the saloons reduces general taxation, this increase of state tax ought not to be made. Investigation, however, will show that with few exceptions the financial condition of those counties and cities of Iowa where saloons are most numerous, and where the greatest revenue is supposed to be derived from them, is much worse than in those in which this debasing source of revenue is forbidden and the laws are respected and enforced."

\$100 Reward, \$100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of Testimonials.

Address, F. J. CHENEY & CO., Toledo, O.
Sold by Druggists, 75.
Hall's Family Pills are the best.

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.

ALL persons contributing funds for the Mizpah Mission, 509 Hudson Street, New York, will please send the same to the Treasurer, Mrs. Emma Kenyon, 340 West 56th Street.

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

THE First Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moyne Building, on Randolph street between State street and Wabash avenue, at 2 o'clock P. M. Strangers are most cordially welcomed. Pastor's address, Rev. L. C. Randolph 6126 Ingleside Ave.

ALFRED WILLIAMS, *Church Clerk.*

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

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.

WILCOX-HEATH.—At the Seventh-day Baptist parsonage, in Rockville, R. I., by Rev. A. McLearn, Jan. 16, 1897, Mr. Nathan A. G. Wilcox, of Westerly, R. I., and Mrs. Mary C. Heath, of Richmond, R. I.

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.

GREENE.—At Rock River, in the town of Milton, Wis., Sabbath morning, Jan. 16, 1897, Addie Greene, 5 days old, the child of Harry S. and Lona Belle Greene. "Suffer little children to come unto me." W. C. W.

DAVIS.—Near Blandville, W. Va., Dec. 21, 1896, Emily Jane, wife of Kever Davis, in the 49th year of her age.

She was a consistent Christian and for many years had been a member of the Middle Island Seventh-day Baptist church. She leaves a husband and seven children besides a large circle of other relatives and friends to mourn her departure.

DAVIS.—Near Blandville, W. Va., Jan. 4, 1897, Elizabeth Davis, widow of Alfred Davis, in the 78th year of her age.

She united with the Middle Island church some 40 years ago and died in the faith. The large attendance of old friends and neighbors besides her many relatives, was a strong testimony as to the esteem in which she was held. Sermon by the writer, from Heb. 9: 27, 28. S. H. B.

FRANKLIN.—In Wasioja township, near Dodge Centre, Minn., January 9, 1897, Mrs. Lavena Green Franklin.

Mrs. Franklin was the daughter of Thomas B. and Rhoda Green, and was born in Allegany County, N. Y., July 12, 1838. She moved to Wisconsin in 1853, and was married to Henry Franklin in 1855, and together they came to Minnesota in 1862. She was the mother of eleven children, five sons and six daughters. One son died several years ago. Her husband and the ten children survive her. For some years she was a member of the Dodge Centre Seventh-day Baptist church. Funeral services were conducted at the church by the pastor, January 11. A large concourse of friends assembled to show their sympathy with the bereaved family. H. D. C.

ASH.—In Wasioja, Minn., January 13, 1897, of consumption, Mrs. Mattie L. Ash, wife of Milford Ash, of Fairpoint, Minn., aged 28 years, 6 months, 15 days.

Sister Ash was the daughter of Charles and Rebecca Lewis, early settlers in Wasioja township, a twin sister of Mrs. Minnie Flint, and one of a family of eight children. In the spring of 1888 she was baptized by Rev. S. R. Wheeler, and united with the Dodge Centre Seventh-day Baptist church and remained a member until her death. She was married about five years ago to Milford Ash, who, with one little boy, is left to mourn their loss. After receiving treatment in the cities of Rochester and Minneapolis from skilled physicians, but failing to receive lasting benefit, she was brought at her earnest request to her parents and home of her childhood to die. With faith in Jesus and a desire to depart and be with him, she passed away. Funeral services conducted by her pastor, Eld. H. D. Clarke; sermon from John 14: 2. Interment at Wasioja.

FOR SALE.

Forty acres of the best of black, rich soil, one mile and three-fourths south of North Loup, for

\$12.50 per Acre,

perfect title, valued at \$25 per acre in all common times. I am going to sell. It raised 32 bushels of fall wheat and 38 bushels of rye to the acre this year. **JOSEPH A. GREEN,** North Loup, Valley Co., Neb.

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ROYAL BAKING POWDER CO., NEW YORK.

COULD AFFORD NEW ONES.

"I want to look at some of your best paintings," said Mrs. Crewe Doyle to the art dealer, according to the *New York World*.

"Yes, madam," replied he. "You prefer landscapes, do you, or marine, or shall I show you both?"

"I'd rather have a picture of country life, I think, with cows and trees and things like that, you know."

"Yes, madam. This way, please. Now here is a very fine work by Rembrandt."

The customer surveyed the work critically and then said:

"This picture looks like a second-hand painting. Isn't it?"

"Well," said the dealer in a somewhat surprised tone, "I suppose it might be termed second-hand, but don't think I ever heard a Rembrandt called that before."

"Who is Rembrandt? Where can I find his studio?" she asked.

"He's one of the old masters, madam."

"H'm! Well, I don't want you to try to sell second-hand pictures to me, for I can afford to buy new ones. You must tell Mr. Rembrandt to paint a picture especially for me and have it made twice the size of this, please."

This order so astonished the dealer that he allowed Mrs. Crewe Doyle to stalk out without putting down her name and address and now he doesn't know where to send the painting when Mr. Rembrandt gets it done.

THE DEADLY TURNED-DOWN LAMP.

Who would suppose that a turned-down kerosene lamp would breed diphtheria? We are all accustomed to the disagreeable fumes arising from this cause; and when New York was suffering from an epidemic of diphtheria, the Board of Health decided that its presence was to be attributed to the fumes of a kerosene lamp turned down low more than to any other single cause. Whether or not this be so, it certainly is a mistaken kindness on the part of an indulgent mother to allow a lamp to remain in a child's bedroom with the flame turned down. A turned-down kerosene lamp is a magazine of deadly gas, to which the strongest lungs cannot be safely exposed.—*Everywhere*.

GIGANTIC ANTARCTIC ICEBERGS.

"The snowfall of each year adds a new stratum to this ice-cap, which is as distinguishable to the eye as is the annual accretion of a forest tree," writes General A. W. Greely, U. S. A., describing in the *January Ladies' Home Journal* "What There is at the South Pole." "Thus in centuries have accumulated on Antarctica these snows, which, by process of pressure, thawing and regelation, have formed an ice-cap that in places exceeds three thousand feet in thickness. Through the action of the various forces—that of contraction and expansion by changing temperature being, perhaps the most potent—this ice-cap creeps steadily seaward and projects into the ocean a perpendicular front from one thousand to two thousand feet in height. The temperature of the sea water being about twenty-nine degrees, the

fresh-water ice remains unwasted, and the ice-barrier plows the ocean bed until through flotation in deep water disruption occurs, and the tabular berg is formed. These bergs are of a size that long taxed the belief of men, but it is now well established that bergs two miles square and one thousand feet in thickness are not rare; others are as large as thirty miles in length and some nearly three thousand feet in thickness, their perpendicular, sun-wasted sides rising from two hundred to four hundred feet above the sea."

ONE OF MR. MOODY'S ANECDOTES.

"A woman once came to me and told me that she was unable to pray," writes Dwight L. Moody in the *January Ladies' Home Journal*. "Again and again she had tried to offer up petitions to God, but it seemed as though there was no comfort in her prayers. Every time she started to pray there came before her mind five bottles of wine which she had stolen. She then explained to me how a number of years before she had been employed by a gentleman as housekeeper, and had on several occasions stolen bottles of wine from his cellar. I told her that she must confess her sin and make restitution. But the old employer was dead and she did not know what to do. Then I advised her to find some one who represented his estate, and give to that representative an equivalent for what she had stolen. A few days later I again met her and learned that at last she had found peace and rest. She had made inquiry and found that her employer's son had succeeded to the old home, and to him she made confession. She insisted that he accept a sum of money equivalent to what she had taken from his father, which he at first refused. But she persisted that he should, and thus relieve her conscience of the burden that she had so long carried. She was a new woman after that time and learned the joy of having a conscience void of offence toward God and toward men."

If you lack eternal life, you lack everything. If you haven't got life you can't work for God. What shall we do that we may do the work of God? The first thing is to believe in him whom he sent. Believe and get life.—*Moody*.

An Old and Well-tried Friend.

The *Youth's Companion* will celebrate its seventy-first birth-day in 1897. Among the attractive announcements of the paper for the coming year is an article by Mr. Andrew Carnegie on "The Habit of Thrift." Successful men in other walks of life will second Mr. Carnegie's paper with readable, practical articles. The non-partisan editorials, the "Current Events" and "Nature and Science" departments are of special benefit to those who wish to keep informed of the world's progress. Of course there will be the usual high-class fiction. New subscribers who send \$1.75 to the *Companion* will not only receive the paper for a year, but will receive free a very beautiful Calendar, printed in twelve colors. The Illustrated Prospectus of the next volume may be had by addressing

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Wanted—An Idea Who can think of some simple thing to patent? Protect your ideas; they may bring you wealth. Write JOHN WEDDERBURN & CO., Patent Attorneys, Washington, D. C., for their \$1.50 prize offer and list of two hundred inventions wanted.

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THAT Felix Gorsky, a laborer at the Leona Heights quarries, near Oakland, Cal., is a hard-headed citizen seems to have been demonstrated the other day, when a fragment of rock from a blast penetrated his skull and knocked him down, but hurt him so little that he walked to the hospital and immediately went back to work after the wound was dressed.

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