

THE SABBATH RECORDER.

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WHEN HARVEST DAYS ARE OVER.



WHEN harvest days are over, and sheaves crowd the
eaves;

When on the dying clover lie drifted heaps of leaves;
When October's gold has faded, and November's
branches bare,

Like witches, gaunt and jaded, toss in the stormy air—

Then we light the wintry fires, and their blaze upward plays,
As we gather, like our sires in the stalwart early days,
To count our mercies over, and to reckon up the store
That spring and summer labored in our open hands to pour.

'Tis a custom worth the keeping with the noise of the boys;
And we think the fathers sleeping even now share our joys,
From the better country gazing on the many-peopled land,
Its harvest so amazing, from their sowing on the strand.

Do they see from heights Elysian, in their cold home of old,
Souls as pure and true in vision, hearts as fearless, words as bold?
Is the purpose of the people still, as then, that right be might?
Does it peal from every steeple, inspiration for life's fight?

Are our arms, like theirs, still wielding the sword of the Lord?
Never flinching, never yielding, are we holding fast his Word?
Never trailing low our banner, do we wave it o'er the free?
Is our battle cry Hozanna! for perfect liberty?

Then gladly let us gather, in the snow or in the blow,
Though wintry *outside* weather, *within* the fireside glow;
From million homes let freemen their glad thanksgivings raise,
Till mountain peak and canyon alike shall echo praise.

Then when, like them, we're sleeping, our sheaves in the caves,
The turf our low graves keeping warm with piled-up autumn
leaves,

In the gladness of that living we shall count our garnered store;
We shall sing our glad THANKSGIVING of praise for evermore.

—M. E. Winslow, *Zion's Herald*.

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Sabbath Recorder.

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

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"BUTTER YOUR TUST."

BY E. C. WILLIAMS LIVERMORE.

A mother spread her scanty board with linen, white and fair,
And called her orphan children in, to take their seats,
With care.
With ruby cheeks and sparkling eyes, they came, with childish mirth,
Happy, as though they knew no want, while, really,
there was dearth.

Their mother pale and thin, from want, had, for them,
saved the bread—

Two hardened crusts, a butter pat, was all before them
laid.

With folded hands, like marble carved, her heart-throbs
shaped in weeping—
Voiceless blessing, o'er the food, before they fell to eating.

One of the children pettish grey, the bread so hard had
grown.

The mother faltered in her grief, and naught was heard
but moans.

The little one broke forth, in glee—"Butter your tust,
I say!"

And with her peachy finger-tips, she spread it, right
away.

She smacked her lips, and laughed and cooed, "It's pitty
dood," she said.

And by her patient, gentle ways, to smiling both were
led.

But, here, the lesson need not stop, 'tis well for every
one

To imitate the little child, until our life-work's done.

We each of us find crusts in life, perchance it is not bread,
But something hard for us to meet, and will be 'till
we're dead.

But we can butter all our crusts with smiles and cheer-
ful doing.

And never court the shady side, it is not worth the
woosing.

A GOOD example comes to light through the Treasurer of the Tract Society, who has just handed us a noble letter, written by an isolated Sabbath-keeper, whose name we are not at liberty to publish, in which he says:

I notice in the SABBATH RECORDER it is recommended that all our people, both old and young, members of churches and those that are not members, donate the amount of one day's work, or more, toward the liquidation of the debts of the Tract and Missionary Societies. I thought that meant me. And, that I may be on time, I hasten to send our thank-offering, now, while I have the money. I am a cripple and cannot do much work. My children are mostly too young to earn anything, and nothing for them to do. But there are six of us, and I send herewith six dollars. And if all others will do their share the debt will be cancelled. I wish I could do more, but I will do the next best thing, *i. e.*, send my prayers with the money. We are very thankful that we can do even so small a thing as this. Hoping all Sabbath-keepers will respond heartily to the call, I am,

Yours in Christian love, and in His Name,

— AND FAMILY.

MR. MOODY is a staunch defender of the old doctrines of the Bible. He recently announced that he intended to carry on his winter's work along the old lines. On being asked what he meant by the "old lines," he said, "The great fundamental truths of Christianity from which, in many places, the churches seem to be departing." He further said, "People are becoming sick and tired of speculative theology in the pulpit. The conviction with me deepens that the old truths must be stated and restated in the plainest possible language. The people must understand what it means to break the law of God. The ten commandments came from the great heart of love. We do not want a gospel of mere sentiment. The Decalogue was not superseded by the Sermon on the Mount."

We believe Mr. Moody is right. If the modern demand for a "New theology" means such a restatement of our interpretations and

deductions from the Bible doctrines as will bring us into closer relations with the old theology, as stated in the Decalogue, and reaffirmed by Christ and his apostles, then, so far, we are in favor of the "New theology." But if it means drifting away from the truths of the Word and the wholesome restrictions of Law, into a condition of so-called "liberalism," a weakening of our confidence in the doctrines of the Scriptures, then, from the "new theology," we must continue to pray, "Good Lord deliver us."

The third "word" spoken by the Advisory Council, as shown on page 61 of the Conference Minutes for 1897, reads thus:

No. 3. That in view of the constantly growing demands upon us, we urge upon all our people the necessity of a deeper interest in our denominational work.

This, also, is both reasonable and important. It has long been a source of deep regret and anxiety on the part of our leading brethren and sisters that so many people among us appear to have little interest in what is called our "denominational work." Many, who are nominally with us, seem to be satisfied with treading in a very small circle, seldom in thought or deed, apparently, looking beyond their own family, and immediate friends. They attend church, perhaps irregularly, and take no very active part in its devotional services when they do attend. All such people need enlarging, so that they can see other interests than their own. They need to read more, and to have responsibilities of caring for others placed upon them in such a way as to compel them to get out of self and into some benevolent work.

There is such a thing as an *esprit de corps*, or church spirit, denominational spirit, which is greatly needed in larger measure among us. All Christian men and women should have a family spirit, a spirit of loyalty and commendable pride, in maintaining, defending and promoting the good name and prosperity of their own family, their own church, their own denomination. These are the heaven-appointed agencies through which they can work to the best advantage. "In union there is strength;" but upon whom devolves the duty and the responsibility of keeping up the union, and thus increasing the strength? Upon every member rests this responsibility. And this is just what the Committee desires to impress upon every person. Not one member can be spared from the work that is common to all, without injury to the cause. Opposite the block in which these words are being written, another building is going up. Sixteen masons are now busy with trowel, mortar and brick, constructing the walls. Upon which one of these masons does the progress of the structure depend? Upon every one. Each has his place. If any one drops out, the work will be hindered. Into these walls thousands of bricks are laid; upon which one does the superstructure rest? Every one fills its own place. Not one can be removed without weakening and endangering the building. If bricks could talk, each one could truthfully say, "This is our building. We sustain it." Brother, sister, be faithful. Fill the place God has assigned you. Bear the burdens resting upon you without flinching; and "let us not be weary in well-doing, for in due season we shall reap if we faint not."

THANKSGIVING.

The origin of the custom of observing a day, annually, for public and private Thanksgiving is not so clearly recorded in history as to leave no doubt in the minds, even of historians themselves. Several rather conflicting accounts are given. But that such a custom has long prevailed, and that it appears to be gaining ground in the hearts of the people, from year to year, are facts about which men will not very widely differ. Also there seems to be a general agreement concerning its appropriateness, and its beneficent influences.

The Proclamation of President Mc Kinley, which was published in the SABBATH RECORDER of November 1, reads like the message of one who believes in the God of Nations, and one who will reverently engage in worship on the day he has appointed for the people of this great nation.

There should be no meaningless formality in the worship of that day. The message cites many reasons for devout thanksgiving to God, and many more will readily occur to the minds of Christian people. There are general reasons for thanksgiving common to all the people of our country; such as the preservation of peaceful relations within our own borders, and with all nations; freedom from the ravages of sweeping scourges of disease, the terrors of earthquakes or the grim and ghastly visitations of famine. Crops have been extraordinarily good, and large quantities are already exported or are waiting conveyance; the "hard times" have already been perceptibly changed to better conditions of prosperity; hundreds of thousands who were out of employment one year ago are now employed; and extensive plans are maturing for large enterprises that will gladden the hearts of multitudes of men, women and children who are still in need of work and daily comforts.

Besides all these matters that have a common interest and call for united thanksgiving from all people, there are multitudes of men and women that can appropriately use this consecrated time also for their own individual occasions for thanksgiving. God has been signally merciful to you in particular. He has rescued you from danger, restored you from sickness, in many ways heard your prayers, comforted and blessed you. Think of all these things and remembering your own personal reasons for thanksgiving and *thank-offerings*, let the 25th of this month be vocal with your praises, "from early morn 'till dewy eve." And God will be pleased with your offerings of heartfelt praise and your helpful gifts.

It is true that there are those who will be compelled to remember many sore trials and heavy afflictions. Upon many a household God's providences during the year have rested with heart-crushing weight. Poverty and sickness and death have wrought distress. The days of storm and tempest have seemed more than the days of sunshine. It may be that some such tempest-tost souls are looking about and asking, "What have I to be thankful for?" But even in the midst of these sorrows can you not look up and see the hand of a beneficent Father reaching down to aid and comfort you? Is it not said, "Whom the Lord loveth he chasteneth and scourgeth every son whom he receiveth?" And even though your trials have been severe,

might they not have been still heavier? Have not others within your knowledge suffered more than you? Can you not think of many things for which even you, in your sorrow, can "thank God, and take courage?" Paul had severe trials, but he summed them all up thus: "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." And, as Paul said to the Colossians, so say we to all, "Be ye thankful."

BREVITIES.

THE most costly hotel in America is the Astoria, on Fifth Avenue and Thirty-fourth Street, New York. It was opened to the public on the first of this month.

COLD weather and a November blizzard were reported from Nebraska on the 16th inst. A heavy fall of snow and mercury down to zero throughout Nebraska extended into Wyoming and South Dakota.

WIRELESS telegraphy is still considered possible to a practical extent. Experiments are reported from Dover, Eng., with the receiving apparatus, which have been confined to a radius of two miles, with very satisfactory results.

PEARY'S great meteorite, which he brought from Greenland recently, is now to be seen at Cob Dock, in the Brooklyn Navy Yard. It is 8½ feet in length by 5¼ feet in height and breadth. Its weight is estimated at 80 to 100 tons.

AN exchange tells of two towns in Kansas where there is not a person who drinks liquor, not a vacant house, not an idle man or boy, and where not even one dog is owned. Tobacco is used to some extent, but there is a movement to rule that out.

TROLLEY accidents in Chicago are numerous. In September seventy-four were reported; in October there were sixty-one accidents, resulting in seven deaths. Most of these were from carelessness, either on the part of motor-men or people on the streets.

GOVERNOR-GENERAL BLANCO'S humane policy in Cuba is being widely published. How far it will go toward conciliating the insurgents remains to be seen. The truth is, there is a deadly opposition to being any longer under the Spanish government in any form. They want Cuban independence.

THERE has been some discussion over the Pope's supposed attitude toward the proposed sale of the land of Palestine by the Sultan to the Jews. But it is now asserted that the Pope takes no interest whatever in the matter. Well, why should it concern his highness? There is no affinity between the Pope and either the Jews or the followers of Mohammed.

NOTICE is made in the papers of a teamster in Chicago who, while he was engaged in the altogether too common cruelty of beating his horse, threw his arm so far back, in an effort to bestow a harder blow, that his shoulder joint was dislocated. He was not the object of as much pity in his misfortune as was the dumb animal, which was saved further beating.

IN the November issue of the *Church Union*

appeared an article by Rev. Chas. H. Briggs, D. D., of Union Theological Seminary, which is of unusual weight and importance. Dr. Briggs considers fully and carefully the question of a Middle State between death and the resurrection. The place of such an existence in the divine scheme and its influence on the present life are thoughtfully discussed.

REV. DR. BLISS, the financial agent of Salt Lake College, Salt Lake City, has recently said in Boston that polygamy is still practiced by the Mormon leaders. He mentions numerous proofs of his assertion, and says: "The Mormon church sends out annually large numbers of missionaries to bring in their converts to the faith. It exerts vast political power. The church exerts a vast control over the schools and in business."

THE New Jersey gamblers are hot with grief over the final passage of the anti-gambling amendment. They have been making an effort to have the vote recounted, hoping thereby to find some crookedness that would admit of the victory in their favor, which they at first proclaimed. But the Judges of the Supreme Court have promptly refused to grant their request. If the same question were submitted to a vote to-day it would probably carry by a much larger majority than before. The people rouse rather slowly, but they intend to stay where they are.

TWO THINGS of great interest meet at one period in Jewish life and literature—the great struggle for freedom under the Maccabees, and the breaking forth of apocalyptic literature which accompanied that movement. These two things are clearly manifested in an article appearing in the December issue of the *Church Union*. The article is entitled, "The Apocalypse of Judas Maccabeus," and is from the pen of Rositer W. Raymond. It gives a thrilling account of the Jewish War of Independence. It illustrates at the same time the method of structure and the literary style of the apocalypses of that period.

IT is stated on good authority that 80 per cent of the people of New York and Brooklyn (for they must be counted as two cities until January 1, 1898,) are of foreign parentage. While among these foreigners there are many excellent and intelligent people, yet it must be remembered that the large number of them come from Continental Europe, and have had very different training from native-born Americans. There nearly all people drink beer, wines, etc. It is regarded as wholesome and necessary. The restrictive temperance laws of our country are regarded as unnecessary and tyrannical. Hence foreigners naturally vote with those who favor saloons.

AT a recent show of wild animals in Boston a young couple responded to an advertisement to be married in a cage of lions. A young Methodist minister, who was a student in the Methodist Theological School of the Boston University, performed the marriage ceremony, standing outside the cage. This unusual and confessedly unwise act has been magnified by certain of the Methodist leaders into an unpardonable offense. The faculty of the Theological school has expelled him, and others have made such savage attacks upon the young minister as to awaken widespread sympathy for him. Large

numbers of people, while disapproving the act of the young minister, now still more disapprove the severity of the castigation bestowed upon him. A criminal of the deepest dye could hardly be denounced in stronger terms. A moderate discrimination in the terms of censure would leave some good adjectives to be used in worse cases.

NUMEROUS changes have taken place recently, or within the past year, among our pastors, some of which we note in this connection. If we do not mention all, it is attributable either to a failure of our memory, or to the fact that we have not learned of other changes:

- Rev. Stephen Burdick, from West Hallock, Ill., to Andover, N. Y.
- Rev. T. J. VanHorn, from Stone Fort, Ill., to West Hallock, Ill.
- Rev. D. B. Coon, from Berlin, Wis., to Farina, Ill.
- Rev. Geo. W. Lewis, from Hammond, La., to Salem, W. Va.
- Rev. Geo. B. Shaw, from Nile, N. Y., to New York City.
- Rev. Judson G. Burdick, from New York City to evangelistic work.
- Rev. W. D. Burdick, from Jackson Centre, O., to Nile, N. Y.
- Rev. E. A. Witter, from Albion, Wis., to North Loup, Neb.
- Rev. Martin Sindall, from Verona, N. Y., to Albion, Wis.
- Rev. A. B. Prentice, from Adams Centre, N. Y., to Hammond, La.
- Rev. A. G. Crofoot, from New Auburn, Minn., to Jackson Centre, O.
- Rev. O. S. Mills, from Lincklaen, N. Y., to Richburg, N. Y.

CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Chicago, Ill.

A New Emancipator for Woman.

The sway which fashion wields over the gentler sex has its deepest appeal to a fundamental modesty. No woman desires to be conspicuous. She does not court publicity, nor the curious gaze of the passer-by. Without apologizing for all the vagaries of fashion, it must be granted that the desire to dress in the prevailing style is by no means necessarily an unworthy ambition.

The tyranny which arises out of these conditions, however, is neither trifling nor innocent. More than one life has been pinched out at the waist-line under the dominion of the fashion plate. The long skirt has dragged many a good woman down before her time. It is worth thinking about whether a few inches cut from the length of the robe would not add as many years to the life in many instances. How often the housewife, cumbered with much serving, has resolved that she would observe a more sensible fashion—if other people would only start it!

This is exactly what appears to have been done in the most natural way in the world. Uninvited and unforeseen, the bicycle has appeared upon the stage of action, and is performing its beneficent mission of emancipation. Fair maids trip demurely along the sidewalks of pleasant neighborhoods in wheeling costume and—presto! the short skirt becomes good form. O, perplexed and modest woman, who longs for liberty from the trail of the serpent which is over all the household tasks, get a bicycle. Make it of pasteboard—anything. Put it in some conspicuous place. Don the dainty costume which its possession gives you the privilege of wearing, and go about your busy duties with a new comfort and satisfaction.

"Almost Persuaded."

For my part I do not believe that Agrippa was so callous to the gospel defense of Paul as the commentators seem united in regarding him. Felix had trembled before the speaker, why should not Agrippa? If "With little persuasion thou wouldst make me a Christian" was spoken in an ironical tone, the sneer was but a cover for a real concern within. Worldly men are usually ashamed to show religious emotion. You cannot always tell their thoughts by their words or their tone. When a man has to fight his own conscience and the voice of the Spirit while the voice of the preacher is sounding in his ears, it sometimes makes him savage. Some men will fight up to the very point where they make a full surrender.

Not being informed as to the real state of Agrippa's feelings, except as his famous interruption suggests, it would be presumptuous to press this point too confidently. We do not make it from our knowledge of Agrippa, but from our acquaintance with men. We can scarcely believe that a man so well able to understand the arguments of Paul could be untouched. But sneer or earnest, or both, there is a terrible pathos in the words. They may still be used with great awakening power, in song or upon the lips of the gospel preacher.

The Interpretation of the Apocalypse.

May it not be that, in studying the Apocalypse, we have tried to force interpretation into too minute and detailed correspondences? John was not preparing puzzles in arithmetic, but was on the mount of prophetic vision, watching the bird's-eye panorama of the coming struggle and ultimate triumph of the kingdom of God. The beasts and other emblematical figures typify not so much persons as principles. The battles are not to be cramped within the compass of the local battles of history. They represent the great, unceasing fight between forces moral and spiritual, on the one side, and the kingdoms of darkness on the other.

The book appropriately begins with what may be called the message of Jesus to the church universal. Most graphically it describes the warfare and conflict; but it gives us a glimpse of the final issue in victory and thanksgiving. And then, before the everlasting seal is placed upon the record, in order that there may be no mistake, that no seeking soul should despair, it gives as the last message of God to men: "Whosoever will, let him take of the water of Life freely."

Theology Five Years After.

A visit to a class in theology after an absence of five years. We realize better the changes that have taken place in ourselves when we look at the landmarks. We may gauge the pace of the train by watching the telegraph poles.

The grand old man is in the Indian summer of life, and is doing his ripest work. The same intense thoughtfulness, the same impressiveness of utterance and majestic bearing, the stern dignity of countenance breaking occasionally into a thousand seams and wrinkles as the kindly eye reflected the flashlight of some stroke of humor. The teaching was as of old—a little more clearly defined, a little broader in its scope, a little more tolerant in statement, for this man is an evergreen that keeps fresh and growing to the end.

"The number of man's faculties is not increased or diminished by regeneration. The action of the will in accepting Christ is not in itself regeneration, but is the free, conscious expression of the principle of the new life implanted in regeneration."

"Man is essentially dual in his being. Soul and spirit are not two distinct essences; but two sets of functions or powers belonging to the same essence, the soul including those powers whose activity pertains wholly or chiefly to the finite universe, the spirit embracing those powers which have for their appropriate object God and the world of spiritual realities. In regeneration these higher powers which have been dormant are, by divine act, awakened, quickened, made to act according to their true nature and original design."

"Regeneration certainly involves the origination in the soul of a holy disposition, or a permanent principle of holy action; but this statement does not give an adequate conception of the nature resulting from the divine act of renewal. It is a part, but not the whole of it. It may be the chief part. The New Testament teaches the participation of the believer in the divine life. But who can say what that is which God does in the soul from which all this results?"

In and out of the complex web of doctrine these thoughts wove themselves:

The very variety of views on theological questions is an indication of the infiteness of the subject, and should teach us a reverent humility.

We should beware of carrying our metaphysical terms and fine distinctions into the pulpit and market-place to such a degree as to bewilder men. The Bible is written in popular language, not metaphysical.

There is a satisfaction in the profound studies of modified Calvinism. They may be perplexing, but they give a dignity and weight to the scheme of redemption which is often lacking in the light treatment of popular statement.

The doctrines of the Bible grow richer and more full of meaning as we grow older. What a grand study is theology! Well may it be called "the climax of human thinking."

SINCERITY.

The origin of the word "sincerity" is profoundly interesting and suggestive. When Rome flourished,—when her fame was spread the world over, and the Tiber was lined with noble palaces built of choicest marble,—men vied with each other in the construction of their habitations. Skillful sculptors were in request, and immense sums of money were paid for elaborate workmanship. The workmen, however, were even then capable of practicing deceitful tricks. If, for example, they accidentally chipped the edges of the marble, or if they discovered some conspicuous flaw, they would fill up the chink and supply the deficiency by means of prepared wax. For some time this deception would not be discovered; but when the weather tested the buildings, the heat or damp would disclose the wax. At length those who had determined on the erection of the mansions introduced a binding clause into their contract, to the effect that the whole work from the first to the last was to be *sine cera*; that is, "without wax." Thus we obtain our word "sincerity." To be sincere is to avoid any attempt to mislead or misrepresent.—*Selected.*

ENGLISH-SPEAKING DRUNKARDS.

The *Tribune*, of New York, said: "There is to-day in the English-speaking countries no such tremendous, far-reaching, vital question as that of drunkenness. In its implications and effects it overshadows all else. It is impossible to examine any subject connected with the progress, the civilization, the physical well-being, the religious condition of the masses, without encountering this monstrous evil. It is at the center of all social and political mischief. It paralyzes beneficent energies in every direction. It neutralizes educational agencies. It silences the voice of religion. It baffles penal reform. It obstructs political reform. It rears a lofty mass of evilly inspired power, which at every point threatens social and national advance; which gives to ignorance and vice a greater potency than intelligence and virtue can command; which deprives the poor of the advantages of modern progress; which debauches and degrades millions, brutalizing and soddening them below the plane of savagery, and filling the centers of population with creatures whose condition almost excuses the immorality which renders them dangerous to their generation."

If a secular paper like the *Tribune* can afford to take such an attitude toward the liquor traffic, and say such things, what ought Christians to say, and what ought they to do when an opportunity is offered to strike the evil a blow? What ought you to do, my brother?

LAYING ASIDE EVERY WEIGHT.

A successful worker in one of our rescue missions is a lady who was formerly a society belle, but who has now consecrated her brilliant social and intellectual gifts and her beautiful voice entirely to the Lord's work among the lost and degraded. She once remarked that she clung to dancing and card-playing for years after she made a profession of religion; and that her real joy in the Christian life did not come until these things had been given up altogether. One evening about two weeks after she had made this full consecration, she went into a little mission room, and was there asked to say something helpful to a poor wreck of a man who had been for many years a gambler. The man looked at her suspiciously.

"Do you play cards?" he asked.

"No."

"Do you dance?"

"No."

"Do you go to the theater?"

"No; not now."

"Very well," he said, "then you may talk to me. But I won't listen to one word from your fine folks who are doing, on a small scale, the very things that have brought us poor wretches where we are."

"Can you not believe," added the lady who told the story, "that the joy of being able to teach the way of life to that lost soul was more to me than all the poor little pleasures I had given up for Jesus' sake?"—*Selected.*

A LOAD OFF HIS MIND.—"There is one thing that has preyed heavily on my mind ever since we were engaged, and I am almost afraid to tell you about it," he said, nervously.

"What is it Charley? Speak out!"

"I am a somnambulist."

"Oh, is that all?" she exclaimed, with a sigh of relief; "I've always been a Universalist myself, but, of course, when we are made one I shall expect to attend your church."—*Texas Siftings.*

Tract Society Work.

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

THE great public library of Chicago is to be open on Sundays, according to a vote of the Board of Directors, which has just been announced. The Methodist Ministers' Association of that city has condemned the action of the Board. The patronage on Sundays "seems to be large, as it long has been at the Art Institute."

THE decline of the country church forms one of the saddest features of the present religious life of New England. It is not confined to towns where the population has decreased, but is equally true of towns whose population has remained about the same, and even of towns in which there has been an increase.—*The Watchman*, November 4, 1897.

This decline has been prominent for the last two decades of years. It is closely associated with the decline of regard for Sunday. The *Watchman* disclaims being an "alarmist," but insists that such facts as the above must be met and considered.

H. S. MILLER, M. A., of Syracuse, N. Y., has issued an eight-page leaflet which begins as follows:

Much confusion arises in the minds of some believers regarding the distinction between the Sabbath and the first day of the week, and not a few are in doubt as to whether the Seventh-day people are really wrong in their demands to observe Saturday as the day of rest.

To meet the situation Mr. Miller builds a fabric which is as unscriptural as any effort we have seen for many years. It has no value as an exegesis of Scripture, and none whatever as a grouping of facts. It is one of the many weak and self-destructive efforts which abound, aiming to avoid the claims of the Sabbath.

THE output of the Sunday newspapers in Massachusetts is 25,000 copies greater each week than that of the entire religious press of the state, Protestant and Catholic. Do Christians fairly estimate the value and possible usefulness of religious newspapers?—*Congregationalist*, Nov. 11, 1897.

The more important truth in the case is the extent which the Sunday newspaper has gained. The Sunday paper enterprise in New York and Chicago, is proportionately larger many times than it is in Massachusetts. A comparison for the whole country like the above for Massachusetts would show an overwhelming preponderance for the "Sunday desecration" sheets. Another evidence of the "Loss" of Sunday.

THE oldest religious organization in Chicago is a Jewish Society, "Kehillath Anshe Mayriv," or Men of the West. It celebrated its "Golden Jubilee" not long since, it having been established in 1847. This fiftieth anniversary was an elaborate and imposing occasion, since the congregation is now one of the most wealthy and cultured of the religious organizations, Jew or Gentile, in Chicago. A significant fact is stated in connection with the Jubilee as related by the *Chicago Times Herald*, of Oct. 31, namely:

In the matter of regular services the congregation have held to the Sabbath on Saturday, and have discouraged the views taken by a large class of their brethren on this subject.

That conservatism which comes from regard for God's law is not a weakness, is fully shown by the above.

THE recording angel is writing your biography in heaven.

DUTY OF SEVENTH-DAY BAPTISTS TO OTHER CHRISTIANS.

Sabbath Reform as committed to Seventh-day Baptists has a vital relation to the cause of Christ among non-Sabbath-keeping Christians. The fundamental error in the popular conception concerning Sunday and the whole Sabbath-question is the elimination of divine and Biblical authority, and hence the development of indifference and the destruction of conscience. This has created Sabbathlessness. There is little or nothing in the popular notions to which the truth can appeal. Sabbath Reform can never be built on the sand foundation of a civil rest-day. Irreligious holidayism or the Roman Catholic doctrine of church appointed days, are the unavoidable results of the prevailing theories. The reform we seek must begin with Protestant Christians. Our message is to them. It must be heeded by them if any good comes. Irreligious men will not keep any day. All our plans and efforts must be made with the one purpose of awakening Christians, and securing a re-hearing for the Sabbath as an essential part of New Testament Christianity and of Protestantism.

We are gathering testimony from the friends of Sunday concerning the adverse influence of Christian teachers, and the practices of Christians, in destroying regard for Sunday. Such testimony is abundant, and sharply condemnatory. It cannot be otherwise, and the only cure for it is such an awakening of conscientious regard for God's Word as will bring men back to the Sabbath of the Bible.

SABBATH REFORM IS FAR-REACHING.

No time in this century has been confronted with so many and so grave problems as are now at hand, clamorous for settlement. Temperance, social purity, the elective franchise, the purity of the ballot box, municipal corruption, the strife between capital and labor, and the issues between stable government and communism and anarchy are pressing forward for settlement with increasing turmoil. Final and just adjustment of these questions cannot come without more of actual Christianity than has been yet brought to bear upon them. The source of all true religion is the consciousness of God's presences, power and authority in human life. Such a conception of God's presence is the only source of conscience and of that regard for the rights of others which leads to right adjustment and to individual reform. Sabbath Reform, such as our New Movement aims at, does more to bring men face to face with God than all other reforms combined. It is therefore germane and fundamental in its relation to all subordinate reforms. Enthroned God in human life through his Sabbath and the authority of his Word, and you have taken a long step toward the solution of the vexed questions of these times.

SUNDAY IN WISCONSIN.

On the 14th of November, a "Sabbath Reform" meeting was held at Whitewater, Wis., under the auspices of the Wisconsin Sabbath Association. That Association, as shown by its leaflets, and according to the report of a correspondent who attended the meeting at Whitewater, in defiance of the Bible and of history seeks to exalt Sunday and secure regard for it by always calling it "Sabbath."

"*Lord's-day Papers*," Vol. 1, No. 11, published by the Association—a four-page leaflet—is made up of "Response" Bible Readings, in which every quotation from the Bible refers to the Sabbath, and not to the Sunday. It also contains the following question and answer:

Why this meeting? Why this Sabbath organization? Because the Lord's-day, Man's Weekly Rest Day, is in danger. Because this Rest Day is of infinite value, and we cannot afford to lose the rich blessings God designed it to bring to all humanity.

Sunday as the unscriptural rival of God's Sabbath is certainly in danger from its own inherent weakness, and, most of all, because of the false claims of its friends and defenders. Our correspondent says: "All the churches in the village, except the Catholic, were represented by their pastors in the meeting."

Such a presentation of the Sunday question under a false name and with copious falsely applied quotations from the Bible, increase the reaction that has set in against Sunday; and, more, they dishonor the Word of God.

TRACT SOCIETY—EXECUTIVE BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, November 14, 1897, at 2.15 P. M., Charles Potter, President, in the chair.

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

Visitors: H. H. Baker, J. P. Mosher.

Prayer was offered by H. H. Baker.

Minutes of last meeting were read.

On motion, the question of making plates for the leaflet entitled, "Bible Reading on Sabbath and Sunday," was referred to the Supervisory Committee with power.

Correspondence was received from F. J. Bakker, Geo. Seeley, W. C. Daland, and L. T. Rogers. The latter extended the thanks of the North-Western Association for the use of the book-case belonging to the Society.

In accordance with the action of the Board at the last meeting, the Corresponding Secretary reported the preparation and publication of the appeal for funds for the liquidation of the debts of the Missionary and Tract Societies, and also that specially-prepared envelopes for the purpose had been sent to the churches.

The Treasurer, as committee on the bequest of the late Joel Green, reported that the necessary papers were prepared and ready to be forwarded, whereby the Society may receive the balance of the bequest. On motion, the papers were ordered sent forward as soon as the necessary signatures and seal of the Society were affixed.

On motion, slips were ordered printed, containing information concerning the special offering to be made for the Societies at Thanksgiving time, and forwarded to the churches in sufficient number to supply all persons, of whatever age, who are likely to contribute to the fund.

The Treasurer presented his usual financial statement.

Minutes read and approved.

Adjourned.

ARTHUR L. TITSWORTH, *Rec. Sec.*

STUDIES IN SABBATH REFORM.

No. 4.—The Sabbath Before the Giving of the Decalogue.

A second question arises at this stage of our investigation, namely, Was the Sabbath known before the Decalogue was given?

All that was said in Study No. 3 concerning the Sabbath as a part of the original plan in the development of God's moral government combines to answer this question in the affirmative. Fundamental laws create systems of government; they are not created by government. Such laws as those which compose the Decalogue must also be co-existent with the relations between God and his children. All the primary relations between God and his creatures existed before the giving of the Decalogue. All the wants of man's nature existed during that time, hence all laws made to meet these relations and answer these wants must have been co-existent with the relations and demands. There was an especial demand for a knowledge of the Sabbath during this period, as a safeguard against the prevailing tendency to forget God and accept polytheism. Besides this, God having made the Sabbath sacred at creation, it could have been no less than sin to profane it at any time thereafter, and God does not leave his creatures without the knowledge requisite to obedience. Hence we must conclude that the Sabbath was known before the giving of the law at Sinai. This conclusion is in harmony with the unanswerable argument of Paul in the Epistle to the Romans (Romans 5:12-15 and 4:15), in which he shows that since sin existed "from Adam to Moses," therefore the law must have existed, for "sin is not imputed where there is no law." Christ proclaims the same truth when he teaches the eternal nature of the law, and the fact that "the Sabbath was made for man, and not man for the Sabbath." Mark 2:27. In this Christ clearly indicates that the Sabbath law antedated the race, and was given for the especial benefit of the race. Hence also his right, as "Lord of the Sabbath," to indicate how it ought to be observed; since all things were made by him.

The brief Scripture record concerning the period between the creation and the giving of the law confirms the foregoing conclusions. In the second chapter of Genesis, first to fourth verses, we have the history of the instituting of the Sabbath in the following words:

And the heaven and the earth were finished and all the host of them.

And on the seventh day God finished his work which he had made; and he rested on the seventh day from all his work which he had made.

And God blessed the seventh day and hallowed it; because that in it he rested from all his work which God created and made.

This fact, so full of deep meaning and inseparable from the history of creation, could not have been unknown to Adam and the patriarchs who "walked with God," and were taught by him. Knowing of the existence of the Sabbath, they must have known of its sacredness, and their duty to observe it. The septenary division of time into weeks was well understood during the patriarchal age. See Gen. 7:4-8, 10-12. This knowledge necessitates a knowledge of the Sabbath by which the weeks are separated.* But positive testimony is not wanting. The

*For collateral testimony showing that the week and the Sabbath were known also outside the patriarchal line, testimony which indicates an universal revelation concerning the week and the Sabbath at the first, see Appendix A., of "Biblical Teachings," etc., by the writer of these "Studies."

sixteenth chapter of Exodus shows that the Sabbath was known and observed before the giving of the Decalogue at Sinai, and that the first special test of obedience which God made after the Israelites left Egypt was concerning its observance. The giving of the manna occurred on the fifteenth day of the second month, and the Hebrews did not reach Sinai until some time during the third month after their departure from Egypt. In the fourth verse of this sixteenth of Exodus, it is said that God told Moses:

Behold I will rain bread from heaven for you, and the people shall go out and gather a day's portion every day, that I may prove them, whether they will walk in my law or no.

This shows that the test of obedience was to be made in connection with the gathering of the manna according to a certain *daily rate*.

The next verse gives the test, *viz.*:

And it shall come to pass on the sixth day that they shall prepare that which they bring in, and it shall be twice as much as they gather daily.

It is plain that the test lay in the *voluntary preparations* for the Sabbath on the part of the people; for in the sixteenth verse Moses reveals nothing to the people except the order to gather the stated portion each day; and when some would not heed this order (20th verse) the manna not only became worthless, but Moses testified his displeasure at their disobedience. The people were not ordered to gather a double portion on the sixth day, nor were they at first informed that the manna should not fall upon the Sabbath. They were left wholly ignorant on this point, in order that the test of their obedience might be complete. Hence it is said in the twenty-second verse that when the sixth day came, and the people voluntarily gathered an extra portion for the Sabbath, the rulers came at once and told Moses of their apparent disobedience. Then, for the first time, Moses revealed to the people what God had said concerning the test to be made, and told them (26th verse) that there should be no manna on the Sabbath. Nevertheless, some went out to seek for it on the Sabbath, and God rebuked them in a way, and with a severity, wholly inconsistent with the idea that they were ignorant of the Sabbath. He says (28th verse): "*How long refuse ye to keep my commandments and my laws,*" etc.

There is no appearance of any thing new, or of the introduction of anything before unknown. The conditions of the test, and the voluntary act of the people in preparing for the Sabbath, show that the law of the Sabbath was well understood by them, and that it had come to them from the patriarchal age, before their bondage in Egypt.

SEMI-ANNUAL MEETING.

The Semi-Annual Meeting of the churches of Minnesota convened with the Dodge Centre church, Sixth-day, Oct. 1, at 2 P. M., W. H. Ernst preaching the introductory sermon from Psa. 27:4.

The business session was called to order by W. H. Ernst, and Dea. E. A. Sanford elected Moderator, and N. C. Ernst Recording Secretary.

It was voted that a program committee be appointed. Dea. E. S. Ellis, Mrs. Lawton and Mrs. Jennie Babcock were appointed.

Voted that a committee be appointed to arrange time and place for the next Semi-Annual Meeting, appoint preacher of the Intro-

ductory Sermon, essayist and the delegate to the Iowa Yearly Meeting. A. G. Crofoot, W. H. Ernst and Mrs. Flora Tappy were appointed.

A. G. Crofoot, the delegate to the Iowa Yearly Meeting, gave an interesting report of that meeting.

The Program Committee submitted a partial report, which appears in full elsewhere.

A. G. Crofoot gave a report of the church at New Auburn, in the absence of a letter from that church, after which Dea. Sanford gave a similar report of the Dodge Centre church.

The meeting voted to adjourn and was dismissed by prayer by A. G. Crofoot.

EVENING SESSION.

A praise service conducted by Miss Mable Clark was followed by a sermon by A. G. Crofoot. Text, Gen. 12:2. "Thou shalt be a blessing," after which Eld. Burdick, the delegate from the Iowa meeting, conducted a conference-meeting.

SABBATH MORNING SESSION.

L. D. Burdick preached from Ex. 16:4, after which the communion service was conducted by W. H. Ernst, assisted by A. G. Crofoot, followed by Sabbath-school, conducted by F. E. Tappin.

In the afternoon the Senior and the Junior Endeavor Societies met in joint session. Giles Ellis and Miss Jennie Burdick conductors, and Mrs. Lulu Ellis read an essay entitled, "Improving Opportunities," written by Miss Gertrude Campbell, of New Auburn.

EVENING SESSION.

A Praise Service was conducted by Mrs. E. S. Ellis, followed by an essay entitled, "The Loss of One Soul," by Robert Wells, and preaching by A. G. Crofoot from Josh. 24:15, "Choose ye this day whom ye will serve," after which a conference-meeting was led by W. H. Ernst.

FIRST-DAY MORNING SESSION.

Mrs. Etta Ellis conducted a Praise Service, followed by a sermon by L. D. Burdick. Text, Matt. 9:9.

AFTERNOON SESSION.

Business Meeting called to order by the Chair at 2 P. M.

The minutes of the last meeting read, corrected and approved.

The Committee on Arrangements for the next Semi-Annual Meeting reported. The report was adopted, which was as follows:

Time, Sixth-day before the full moon in June, 1898, at Trenton, if the church there wish it. Rev. H. D. Clark to preach the Introductory Sermon. Essayists, Mrs. Carrie Greene and Miss Flora Ayars, of Trenton; Mrs. Lottie Langworthy and Dea. E. S. Ellis, of Dodge Centre, and Dea. Coon and Cleora Randall, of New Auburn. Delegate to the Iowa Yearly Meeting, 1898, H. D. Clark; W. H. Ernst, alternate.

Constitution and By-laws, read by request of F. E. Tappan.

Voted that a committee to revise Constitution and By-laws be appointed.

The meeting was dismissed by prayer by A. G. Crofoot. Three P. M. Eld. Crofoot preached from Gal. 6:10.

EVENING SESSION.

Seven-thirty, Praise Service led by Mrs. Lula Ellis; 7:45, preaching by L. D. Burdick followed by a conference-meeting conducted by A. G. Crofoot. N. C. ERNST, *Rec Sec.*

WHERE Christ brings his cross, he brings his presence; and where he is, none are desolate, and there is no room for despair.—*Mrs. Browning.*

Missions.

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

THE SOUTH-WESTERN ASSOCIATION.

The South-Western Association met with the church at Crowley's Ridge, Cross County, Arkansas, Nov. 4-7. This church is the youngest church in the Association, made up entirely of converts to the Sabbath. This Association is our youngest; and all the churches within its boundaries are made up of converts to the Sabbath excepting the Hammond church. There are a very few members to be found, scattered through the Association, who came from our older churches, but practically this Association is the result of gathering in from the *first-day* and *no-day* world. The attendance at the Association was small, as quarantine regulations would not permit any to come from east of the Mississippi River. Those coming from the North came into the state on the first day that unrestricted travel was permitted. Excitement has been very high in many places along the principle lines of travel on account of the yellow fever. This place is 45 miles nearly due west from Memphis.

The Association was characterized, from the first, with a very deep spiritual interest, which continued to increase until its close. The indications are that new accessions will be made to the church here. The people of this new church have been very greatly encouraged, and the influence of the meeting has reached over a wide extent of country, and many who do not observe the Sabbath are now thinking seriously, and reading their Bible faithfully on this subject. The results in this direction will be revealed by time and the Lord.

Because of his inability to attend, Bro. O. U. Whitford requested the delegate from the North-Western Association to take charge of the missionary interests, which he did. On First-day, at 10 A. M., was Missionary hour. The work was divided as follows:

1. M. B. Kelly spoke on "Our Foreign Missions."
2. J. F. Shaw on "Missions and Finance."
3. L. F. Skaggs on "The Relation of Evangelism to Sabbath Reform."
4. S. I. Lee on "Missionary Needs and Opportunities in the South-Western Association."

The discussion of the missionary topics showed great interest and earnestness, which are gratifying indeed. These discussions afforded opportunity for the people of this locality to become acquainted with our denominational life and work, in which they took deep interest.

The Woman's hour was really a Missionary hour. It was conducted by Sister R. J. Ellis, of Crowley's Ridge, as the Hammond sister, to whom it had been assigned, was unable to be present on account of quarantine regulations. Missionary articles, poems and papers were read, and several made very interesting remarks. The hour was of deep interest. It showed much sympathy for the work. Its influence will be deeply felt.

A good old sister, called "Aunt Mary" by all who know her, has been observing the Sabbath in this locality for about thirty years. She has been faithful and consistent in her life and labor, "instant in season and out of season" in Sabbath interests. She kept the people here thinking about the Sab-

bath of the Lord until several were not only converted, but changed their Sabbath practices to Sabbath-observance. The result is the Crowley's Ridge church, and the South-Western Association being held at that place. She almost looked upon the meeting as her's, and a happier old sister, I presume, could not be found in the state. As she saw such manifestations of answer to her prayers, she was heard many times thanking God for it all. She is old and feeble, bent and gray. She was not able to be present at all the meetings. Many times the writer saw the eyes of faithful old "Aunt Mary Wright" sparkle with delight as she drank in the words of gospel encouragement as they came from earnest speakers, and again they would be filled with tears of joy as she was able to enter into the meaning of the words of the Psalmist: "My cup runneth over." "Aunt Mary" has certainly been blessed by the assembling of the South-Western Association with the little church at Crowley's Ridge, of which, I think it fair to say, she is mother.

FROM L. C. RANDOLPH.

CHICAGO, Ill., Nov. 9, 1897.

The Gospel campaign begun in August at Coloma Station and Fish Lake, Wis., is still being carried on. Bro. Ed. Babcock is at Grand Marsh, forty miles to the southwest, and will continue work in that part of Wisconsin, part of the time in connection with Bro. Eli Loofboro, the missionary pastor, until the last of November. Bro. Babcock is alone, and this is his first experience in an evangelistic campaign, except as he has gone out to hold weekly meetings in a school-house near home. He is a young man with his education largely yet to gain, but in the faith that he had a gift for this work, and that the time had come for him to give his entire time (outside of school) to it, we sent for him last September. The letters which have come from him go to show that that faith was not misplaced. They were written for personal perusal, but we will take the liberty to make extracts from them for this page.

Oct. 23.—After the meeting to-day we had a covenant meeting. The people seemed to be moved to the very depth of their hearts. Some could not speak from feeling. I can not account for it only that the Lord was with us. I have seen people that were more blessed in some ways than they are here, but you can not find people with bigger hearts. I expect to put in my hardest work here until I think I have done enough; then go to some other point. They want me down at Glen and also in a school-house near Edwin Babcock's.

Oct. 25.—I think we had the best meeting last night that we have had yet. I went down there half sick. Went over to the rocks yesterday, and did not get back in time to get my supper before meeting. I had been thinking and praying over what I was going to say, but did not have any notes to follow if I lost my thought. When I got there, I found the school-house packed full, the chairs were full, and a few had to sit on the floor. There was a preacher there who had great power with the people for a while before I came; but seemed to lose his power and had stopped holding meetings. I think when he saw the crowd, that he wished he had not let go. If I have any hold upon the hearts of the people, I am going to hang on with the Lord's help. But when I got there in the condition I was in and found him there, my heart fell. I thought for awhile I was going to have a chill. I guess I was frightened. And then I thought I would deliver the message of God the best I could and if the preacher did not like it, it did not cost him anything. But, as soon as I commenced to speak, I got warmed up, and I guess something warmed the preacher, for he took hold and entered into the after meeting with spirit.

This preacher came from the Salvation Army. One of

those who were with him has come over to the Sabbath. The light came to the preacher, but he has been holding off. I am afraid he can not get away from the conviction of God.

I have great hopes of a good work here, if I can only keep a perfect trust in God and a perfect consecration. I want you to pray for me that I may get so close to God that he can use me and that I may have power with him.

Nov. 3.—The work here is all that I can expect. There are but few Christians to take hold and help, and what there are are so far apart that it is hard work to get them together; but the attendance is all that I could wish—no, all that I could expect. I do not have the same ones every night. They change, and I do not know beforehand who I am going to talk to, and the work is slower than it would be if I could have the same ones every night. I am holding meetings in the Rock House Prairie school-house. Glen is eight miles south, Adams Centre six miles northwest. I hope and pray that it will not be long until we can have a church building here.

After some personal references to people under conviction, he continues:

I came back here and held a meeting Friday-night and Sabbath-day. The First-day people wished me to speak for them Sunday, and I held a meeting again in the evening. Monday night I gave the people a chance to rest. Having to go so far in the sand, it is about eleven o'clock when we get home. It is somewhat slow but I feel that the Lord is with us. One convert who made a start last Sunday, in a way that means business, was the first to speak last night. There are quite a few who are just ready to start. I am looking for a blessing here every night. The Lord is here, they feel conviction, but they are waiting for something, I don't know what. Pray for us.

I have been very busy. You know it is new work for me to hold meetings every night, but I am not going to put so much time thinking what I am going to say, but am going to get out and talk and pray with the people more, and then try to talk to them according to their needs, if I don't come within a mile of my subject, and trust the Lord to convict. I wish I had some Sabbath tracts to use.

Our people here stand as firm as an old oak which you often see standing out alone by itself. The winds sweep over it, shake it and twist it until one would think it would be torn from its rooting. But the winds only work the roots in the ground, loosen the soil, giving the roots a chance to expand and reach out farther. They say Adams County is not productive and tell great stories about the sand blowing away from around the wells, leaving the holes sticking up above the ground ten feet, and they think people will starve here. But Adams County will produce some of the most beautiful Christian characters I ever saw, and that is the only product which does not fail and vanish. Thank God they have not got their hearts so set on the world and worldly things that they can not let go. Work tells up here. For every dollar put on this field the denomination could have value received. There ought to be another man at work here as soon as I leave this field. They have a plan by which they are going to keep me all winter, but I must go to school.

This movement, as well as others originating at Chicago, is not independent of the Missionary Board, but under its advice and approval. There has been consultation with Secretary Whitford at every step, and he has given his cordial "God bless you." A thorough canvass was made for the Tract and Missionary Societies, and an average of ten cents a week per member secured before any special work was brought up.

We have felt blessed in sending Elder Hinman to Beauregard for three months, and much interest is being shown in a similar plan to send Bro. Leath into the evangelistic work. I have asked Bro. Hinman and Bro. Babcock to send accounts of their work direct to Secretary Whitford for the Missionary page.

At a recent meeting, the executive committee of the Chicago church unanimously voted to recommend that the pastor be appointed to canvass the society to receive the Thanksgiving offerings of the people on the

plan proposed by the Tract and Missionary Boards.

Chicago's heart beats loyal and true to our Missionary interests. We may have a good many suggestions and criticisms to offer when the meeting is opened to discussion; but we have no intention of slipping out at a side door when the collection is taken.

Later.—The morning mail has just brought another letter:

Nov. 7.—We had one of the best meetings yesterday that we have had yet. One more has started and others are going to follow. We will have baptism soon. I brought it up yesterday for the first time. I am going to work the subject hard this week and have asked the people to study it hard and be ready to make their offering next Sabbath. I have an idea that there will be about six, but hope for more. The ministers around here preach that the baptism of the Holy Spirit is all they need. But the water baptism must come first before we can have the baptism of the Spirit. When people have been taught wrong, it is slow work to right them. I am writing this partly on faith; but I know it is coming. Let me know if you can come up to baptize. It is new work for me. God is leading and teaching me as well as the people, and the work does not go as fast as it would if only the people had to be led.

FROM O. S. MILLS.

The work on this field has been continued the past quarter with usual interest. Services have been held at Lincklaen each Sabbath. In my absence, a sermon from Drummond, Talmage or Moody has been read by some member of the congregation.

Three weeks ago yesterday, a large congregation was present to hear me give a review of the claims of Mrs. Ellen White, and compare many of her statements with the Bible. Most of our Adventist friends were present. I judge that fully one-half of them think less of "The Testimonies" than they did when the leaders began to urge her claims here, or when they knew less about her claims and writings.

The next Sabbath we all attended the Adventist service (which followed ours), and listened to their leader in his efforts to remove some of the many dilemmas in which their prophetess had been placed. He tried to sustain her most radical claims. All passed off courteously, and we trust that good will result.

Another family leaves our society Jan. 1, having rented a large farm four miles north-east of Oxford. They intend to meet with the Preston people occasionally on the Sabbath. The milk station at Oxford is a strong attraction, as milk there brings a much better price. Times are still very hard here. Potatoes are worth 55 cents, but we have in this section only about one-fourth of an average crop.

During the quarter, I have visited at their homes most of the Seventh-day Baptists of Norwich, Oxford, Preston and Homer. At Preston, I have held services each month. At the last two, a family from four miles below Oxford were present, for the first and second times. I visited them on my August trip. If it can be properly fostered, I believe a church should be organized at Preston. Our cause there is steadily gaining ground. At Homer, there are at least twelve adult Seventh-day Baptists. I held two pleasant services with these brethren and sisters. At East McDonough, I gave a temperance discourse at a public session of the Good Templars lodge held in the church.

We had a good congregation and the discourse seemed to be well received. The Whit-

more family, six of whom are members of the Lincklaen church, live near this hamlet.

Also, I attended the Quarterly Meeting on Cuyler Hill and preached once. There ought to be a missionary on this field, supported so that he could give his whole time to the work.

LINCKLAEN CENTRE, N. Y., Oct. 10, 1887.

THE LIFE MORE ABUNDANT, AND SOME OF ITS CONDITIONS.*

"I am come that they might have life, and that they might have it more abundantly." John 10: 10.

I want to give you the message of God. Not my own word, but his Word, I shall speak.

What is "life"? What is "the life more abundant"? Before I touch on the life more abundant, I want to deal with life. In order to make this very plain, let me give you some points that you may know

WHAT IS NOT LIFE.

Morality is not life. A Christian man can be a moral man, but morality itself will not make a man a Christian.

Once a moral young man came to Jesus; he was very earnest and asked him, "Master, what shall I do to inherit eternal life?" thinking that Christ would pat him on his back and say, "O, yes! right you are; you may go to heaven."

But Christ knew what he had in his heart, and he also had fiery eyes to see what was in that man. He did not at all wish to contradict him, but with great patience said to him, "Have you been keeping the law of God?"

"Yes, sir! from my youth up."

"O," Christ said, "you just go home and sell all you have, and give to the poor, and follow me."

Ah! the man was very glad of all else that Christ said, but he was not at all pleased with that "a-l-l," all. He would have gladly given to him hundreds of thousands of dollars, but the word "all" upset him.

"Am I to lose my 'all,' which I have been earning all these years? I am not going to lose my 'all' for this eternal life. O, Master! keep it to thyself. I am going away;" and he went away sorrowful.

("Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother. And he said, All these have I kept from my youth up. Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me. And when he heard this, he was very sorrowful: for he was very rich." Luke 18: 20-23. Compare Matt. 19: 16-22.)

There are many moral people like that; they think that they can go to heaven because of their moral life; but in spite of it all, with their moral life, they will go straight to hell, because morality is not Christianity.

I know of many Hindus and Buddhists in my own land who live good, moral lives, but they are not Christians. So you, dear young people who are here, if you are taking shelter under this branch, set aside all those vain imaginations, and come to the conclusion that you are not a Christian yet, though you lead a moral life.

To be religious is not having life. Many seem to think that they lead a very good re-

ligious life, and therefore call themselves Christians. Many Pharisees and Sadducees were religious. "For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Matt. 5: 20. You may go to church, say your prayers, pay your subscriptions—you may do all these things; but this is not life eternal. So I want you, dear people, to understand that your religious life can never save you. If you are under this delusion, come out of it at once; your religious life is not life eternal.

You may have conviction of sin, but this does not prove that you have life eternal. See Felix. When Paul spoke to Felix about righteousness, coming judgment and temperance, Felix was convinced of his sins and trembled from head to foot. And what did he say? Was he converted? He said, "Paul, come thou and see me, and speak to me at some convenient time; I cannot listen to such things now. Good day, Paul." "And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee." Acts 24: 25. He was convinced of his sins, but he was not converted. He had not life eternal.

Perhaps you feel your sins; you acknowledge your sins; you are very sorry for your sins; and there you end, that is all. You stop there; and that does not save you; it does not prove that you have life eternal. You may be a good teacher, or one who is able to preach the gospel, one who knows the Bible, able to give a good commentary on it—able to give chapter and verse for everything. That does not prove that you have life eternal. Look at Nicodemus. He came to Christ one night and said, "Rabbi, we know that thou art a teacher come from God, for no man can do these miracles except God be with him." But that man was not converted. He was a teacher, he knew the law of God, but he never understood what it was to be "born again." When Christ said, "Except a man be born again, he cannot see the kingdom of God," he did not at all understand; it was strange talk to him. "Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?" John 3: 4.

So you see you may even be a good teacher or preacher, or clergyman or bishop, but that does not prove you are converted. Your work is one thing; conversion quite another thing. Preaching is one thing; possessing life eternal quite another thing.

Now you may be having a reformation. Well! reformation is not regeneration. Sentimental religion is not experimental religion. You may reform yourself, but that is not life eternal. Herod was such a man. He reformed his kingdom according to the counsel of John the Baptist, but was never converted. "For Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him he did many things, and heard him gladly." Mark 6: 20. "Herod had laid hold on John, and bound him, and put him in prison for Herodias' sake, his brother Philip's wife." Matt. 14: 5.

I could give many other instances, but I

* Opening address of V. D. David, the Tamil Evangelist of India, on "Round Top," at the recent Northfield Conference.

think that these are quite enough to prove that these things are not life eternal.

WHAT THEN IS LIFE ETERNAL?

In a word, it is a "right about face"—change of heart, and change of life. Let me give you some points so that you may prove whether you have life eternal.

1. The first mark of life eternal is *conviction of sin*.

"And he, when he is come, will convict the world in respect of sin, and of righteousness, and of judgment." R. V. John 16: 8.

"For behold, this selfsame thing, that ye were made sorry after a godly sort, what earnest care it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what longing, yea, what zeal, yea, what avenging! In everything ye approved yourselves to be pure in the matter." R. V. 2 Cor. 7: 11.

First, the Holy Ghost comes into your heart and shows you what you are. He causes you to see the photograph of your own heart; and in that you are able to see all that you are. Have you ever had this experience in your life? O! when the Spirit is a candle in your conscience, you will be able to see just what you are. I know the Spirit of God brought his own light into my conscience nineteen years ago. I had never believed in these things. I was laughing at the ideas of Christians, and wrote against the preachers and mocked them. Not a bit of feeling did I have upon this kind of a life. But the Lord just brought the light into my heart, and I had no power to stand against him. If you have not had this experience of conviction of sin, or, in other words, if you have not seen yourself, that you are wrong in the sight of God, I tell you, according to the Word of God, you are not converted.

2. The second step is *acknowledging your sins*. In Psalms 51: 4, you will find David acknowledging his sins; he says, "I have sinned"—not "we"; but he puts it "I." "Against thee, thee only, have I sinned." Psa. 51: 4. Some people want to hide themselves in the plural number—"we"; but when you get a real conviction of sin you always change the "we" into "I." If you are an honest man, you will never try to hide your sins from God. All those who have conviction by the power of the Spirit are sure to acknowledge themselves sinners in the sight of God.

Examine your life. Where are you standing in the sight of God? What about your business life? Your social life? Your family life? Just ask God to show you. Your pride, selfishness, grudges, worldliness, love of money, love of pleasure—Oh! ask God to show you all. If you are living in any known sin, you are not a Christian. "He that committeth sin is of the devil; for the devil sinneth from the beginning." 1 John 3: 8. So, humble yourself before God. Do not try to hide anything from him, for he knows every nook and corner of your heart; everything is before him plump and plain. O, dear friends, find out your true state in his presence. If you do not acknowledge your sins, you will never come to the possession of life eternal.

(To be continued.)

A RECIPE.

Take a lot of good nature and plenty of fun,
And stir them up often together;
Then once in a while add a sweet sunny smile—
It will make brightness in drearest weather.

—Water Lilly.

THE LAND OF LIGHT.

BY H. STENNETT ROGERS.

"What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight." Luke 18: 41.

I'm out and enroute for a glorious land,
Where I shall see, where I shall see;
With rapture I'll gaze on the radiant strand,
When I shall see, when I'll see.
I'm told it's a land of superlative light;
A country in region transcendently bright;
A kingdom eternal, with never a night.
What a sight to my soul it will be!

The wonderful words of my guide-book declare
That I shall see, that I shall see,
The ransomed of earth and the glories they share,
When I shall see, when I'll see.
Their city, it tells, has a street of pure gold;
A fruit-bordered river of depths now untold;
Great walls and foundations immense to behold.
What a sight to my soul it will be!

Perhaps I will hear some harmonious strain,
Ere I shall see, ere I shall see,
The breezes may waft from that vernal domain,
Ere I shall see, ere I'll see,
It tells on mount Zion a royal throne stands,
Encompassed by numberless song-singing bands
Proceeding with heads crowned and harps in their hands,
What a sight to my soul it will be!

To many I've said, on the journey along,
Soon I shall see, soon I shall see.
I fain would be one of the triumphant throng,
Watching and beck'ning for thee.
I there shall see Jesus, the giver of sight;
My Saviour, Deliverer from evil and blight;
He'll call me by name, and will robe me in white.
Sight supreme to my soul that will be!

It cannot be far to the Jordan divide,
Siloam for me, Siloam for me;
I'm seemingly close to that tortuous tide,
The upper Siloam for me.
I'm told at its verge there are beings of might,
With pinions of pattern for supernal flight,
Who'll bear me from thence to this Eden of right;
There and then I shall satisfied be.

I ventured this prayer: "Jesus hear thou my plea:
How shall I see? When shall I see?"
The Spirit responded, "My book telleth thee;
Believe, and follow thou me.
In my Father's house many mansions there are:
For you I am going a place to prepare;
Again I will come and receive you, that where
I am, with me ye also may be."

I'm waiting Thy coming, abiding in Thee,
Thy words in me my heart set free;
Believing Thou dost, and Thou wilt do for me
Better and more than my plea.
On earth I have Jesus, a heaven right nigh;
In heaven I'll have Jesus, a heaven on high;
On earth or in heaven, all my needs he'll supply.
All in all to my soul he shall be.

ON THE WING.

Taking train at Nortonville, Kansas, for the South-Western Association at Crowley's Ridge, Cross County, Arkansas, we were repeatedly warned by loyal and anxious friends to beware of yellow fever, which was causing so much excitement. Our nerves remained undisturbed and we enjoyed the trip very much indeed.

We had about two minutes to change cars at Atchison, and about one and one-half hours in Kansas City, Mo. We had a good, unbroken run from the latter place to Nettleton, Arkansas, where we changed again, after a fifteen hours' wait. On arriving at Cherry Valley, Ark., we found Bro. Godsey, pastor of the Crowley's Ridge Seventh-day Baptist church, and Dea. Robert J. Ellis, waiting to welcome us, and furnish conveyance to the Ellis homestead, four miles from the station.

Kansas City, the rushing Chicago of the southwest, is the greatest cattle and hog market in the southwest, with packing houses second only to Chicago.

The agent of whom I purchased my ticket in Kansas City asked if I had a health certificate. I replied, "I am healthy but did not think of a certificate to the fact. He replied, "They are fearfully excited over yellow fever down the road, they may let you through and they may not." "Good fortune" sometimes smiles on us Kansas people. I think I may say she frequently does. But on this

particular occasion the quarantine was raised in Arkansas just in time for me to come into the state on the first day of unrestricted travel. I will confess I breathed a little freer when I heard this bit of quarantine news. For the farther South I came the greater I found the excitement.

The morning after leaving home, at sunrise, I found myself in the Ozark Mountains with the ground white with frost, and scales of ice on ponds of water by the road. This was our second frosty morning on which the frost reached as far as Memphis, which had been reported as being the "hot-bed of yellow Jack."

One of the delegates to the Association, from the western part of the state, who came a few days earlier, was met at a station where he stopped by a committee with shot-guns, and told that he could not stop in that town. But on calling the health officer to the scene, who examined his health permit, their decision was revoked and his train went on without him. Another brother was quarantined in Texas for eleven days, shortly before starting for the Association. The place became excited over a case of black jaundice, which was called by some yellow fever, which prompted the quarantining. In passing through Jonesborough, Ark., we were informed that there were two cases in the place called yellow fever. If they were not yellow fever they may have been jaundice, which appears to answer all purposes in some places.

Bro. L. F. Skaggs, of Boaz, Mo., came onto the train about 5 A. M. at Nichols Junction, who took your scribe entirely by surprise, because of several things; one was he was too sleepy to notice things very carefully. Soon after boarding the train at Nettleton, I took Bro. M. B. Kelly, Jr., of the Second Alfred church as much by surprise.

The "Ozark Region" is truly the "Land of the big red apple," and I shall not be surprised if "America's Apple Orchard," as Western New York is called, will some time in the near future find in the Ozark's a successful rival. As we passed along on the "Back-bone of the Ozarks" we could get a charming view of this wonderful land of orchards, stretching away below us for many miles on either side. The crisp, ozone-laden air and cloudless sky added to our enjoyment in no small degree; and the yellow fever scare of the lowlands was driven from the mind entirely for the time. Many of the orchards are young, and not yet affording income to their owners, but they are beautiful and thrifty. One just coming into bearing, through which the railroad passes, has 1,500 acres.

Eastern Arkansas is a very flat tract of country, excepting Crowley's Ridge, which is an elevation of from 100 to 200 feet, extending about 200 miles parallel with the Mississippi River. The "Mississippi overflow," of last spring, reached to the foot of the Ridge, although ranging from forty to fifty miles from the river for much of its length.

GEO. W. HILLS.

HE that knows not, and knows not that he knows not, is a fool; shun him.

He that knows not, and knows that he knows not, is simple; teach him.

He that knows, and knows not that he knows, is asleep; wake him.

He that knows, and knows that he knows, is wise; follow him.—Arabian Proverbs.

Woman's Work.

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

THANKSGIVING.

BY DORA READ GOODALE.

I am old, I am crooked, I work for my bread;
My sons are all scattered, my sisters are dead:
The face in my glass has grown wrinkled and thin,
And I live here alone without help of my kin;
Yet indeed I've enough for my fire and my food,
And to buy me a shawl and a black quilted hood;
When I walk on the street, I'm as neat as can be,
And that's all you'd ask in a body like me!

The town and the fashions have changed since I came;
It hurts my old joints when I weave at the frame;
My heart has grown faint, that was hardy and bold—
The nights are so lonesome, the storms are so cold!
Yet it's little I'm troubled by warfare and hate—
The wrangling of party, the quarrels of state—
There are peas in my garden, and pears on my tree,
And that's quite enough for a body like me!

When frost comes a-creeping, and winter shuts down,
There's many a poor man that's thrown on the town,
While my little cabin is sheltered and tight,
And ladies bring posies to cheer up my sight!
As I sit with old Tabby, and sup at my ease—
My dress folded back, and my cap on my knees—
I thank the good Lord that his bounties are free,
Since there's blessing and love for a body like me!
—Congregationalist.

OUR "mercies are new every morning." We should be thankful *always, every day*, but on Thanksgiving-day, we all expect to consider more definitely the many ways in which we find cause for *real thanksgiving* to our heavenly Father.

DO ANY of us feel that "the world owes us a living," that God created and placed us here on the earth, and so *ought* to provide for our necessities? Let us "count our mercies" for just one day and see if we have any just cause for thanksgiving.

OUR commonest blessings should make us thankful. Even the air we breathe is a gift from God and we have no power of ourselves to retain that breath for one moment. In sickness or in health the same loving Father cares for us. "Only when God ceases to confer new blessings can we cease to have thanksgiving days."

AN UNEXPECTED THANKSGIVING.

BY LILLIAN GREY.

It was the day before Thanksgiving, and the weather, which had been crisp and bracing, suddenly changed into a foggy, sullen mood, with occasional fits of rain. It was enough to give any one the blues who was not busy, and happily hurried with preparations for the annual feast.

But in a little cottage on the outskirts of a country village, there seemed to be no such preparation. Here lived two elderly sisters, who were called familiarly by the villagers, "Miss Hetty" and "Miss Julie." It was usually a cheerful home, but the spirit of gloom which prevailed outside seemed to have found entrance.

"Sakes alive, Julie Wells, I do b'lieve you're a-cryin'!"

"I'm mixin' stove polish, Hetty!"

"Well, you just stirred a tear into it, if I ain't much mistaken; and I don't b'lieve that'll add any extra shine."

Miss Julia laughed a little, and, brushing her eyes with a corner of her apron, proceeded to black the sitting-room stove, while her sister sat limply down in a chair near by.

"If you've lost heart, Julie, we might as well give up! I've always looked to you for comfort and hope when things have been troublesome, an' you always seemed so strong and cheery; but then there's been nothing

like this before, and I don't blame you for bein' clean discouraged, not a mite; I don't know what's to become of us!"

"Now, Hetty, don't! There'll be a way somehow. I'll own I did give in a minnit, thinkin' 'bout them dresses we'd sot our minds on this winter, an' some other things; but we can do without a spell longer."

"We might a spell, yes; but, Julie, what is there to look forward to? The money's all gone, an' no more to come to us from anywhere, an' we ain't capable of earnin' any to speak of. We're helpless as two babies."

"Some folks think the bank'll be able to pay part after a while, mebber fifty cents on the dollar; so there's that to look forward to, anyhow."

"No use, Julie. They jest say that to keep folks quiet. It's all gone, the honest money poor father worked so hard for. How glad he was that he had it to leave for us, an' we might better have spent it, or give it away to the missions; then it would have done some good, instead of bein' swallered up, nobody knows how!"

"Yes, Hetty; but we couldn't foresee it. It's lucky we jest got the six months' interest, an' we must be savin' of that; we ain't got rent to pay, an' the garden an' fruit helps a sight, about livin', an' next summer we'll try an' cultivate it so as to get a good deal more off of it."

The speaker, in her newly-revived courage, looked at her sister with bright, dry eyes, and emphasized her words with the uplifted blacking-brush.

"Yes, I know all that, Julie; but there's the taxes, an' groceries, an' church, an' the subscriptions to the papers. How are we ever to do without readin', an' how meet the other bills? To-morrer's Thanksgivin', too!"

"I've been a-thinkin' about it, Hetty, an' we must contrive to have some kind of a little feast. We're too poor to have turkey an' fixin's, of course; but how would you like some fried oysters, or a stew, a real rich one?"

"Them cost money, too, Julie, more'n we've got to spend; we might afford a mackerel or a few herrin'."

At this half bitter sally both sisters laughed a little, and then Hetty said, "I don't know whatever Allen'll think when he hears of it. How I do want to see the boy! All the nephew we've got, an' now he's so fur away, an' all took up with his new wife, an' city life, an' business, I s'pose. It's more'n a month since we had a letter. Now if this trouble hadn't come, how nice it would have been to have Allen an' her here to Thanksgivin' or Christmas; but it's no use to think about it now. Mebbe she's too proud to put up with our country ways, anyhow, an' old-fashioned things an' manners."

"O, I guess not, Hetty! Allen writes as if she was perfection, an' he'll never get ashamed of his old aunts, I'll venture! There, now, don't that stove look better?"

"It shines like a lookin'-glass; You re'ly make me ashamed of my laziness an' complainin'; but I don't see how we're to keep up even a show of thankfulness, situated as we be. I don't think I shall go to meetin' to-morrer, at all. I don't see how I can."

"Now, Hetty, you *are* a-goin', an' you're goin' to be thankful that we ain't sick, nor crippled, nor disgraced, an' that we're as well off as we be; an'—deary me, if there ain't the express stopped to the gate! You go to the

door, Hetty, do; my hands are a sight to see. He's a new driver an' mistook the house, likely; but he's a-bringin' in a box, anyhow!"

"Here's a box belongs here," said the driver.

"I guess it must be a mistake," said flustered Miss Hetty. "We ain't expectin' no box."

"It's directed plain as print, 'Misses Hetty and Julia Wells,' an' charges paid. Please sign your name."

Miss Hetty took the book and pencil with shaking hands.

"I'll—I'll have to find my glasses first—or Julie—here Julie, you can see better, so jest write what he wants; he says it *is* for us, sure an' sartain!"

The box was placed on the kitchen table, and the expressman went away half wishing he could see the contents. The hammer was found, and after many futile attempts, and excited conjectures, the cover was wrenched off and a pasteboard box disclosed. This was carefully lifted and opened.

"Black silk! Why, Hetty Wells, we must be a-dreamin'!"

But no! There before their wide-open eyes were yards on yards of silk, soft and lustrous. At last they turned away from it to make new explorations. Other boxes came to light, containing Malaga raisins and grapes, cranberries, candies and nuts, and, wrapped in tissue paper, countless oranges and lemons. When all were displayed, the sisters were nearly speechless.

"Sakes alive! It must be—Allen!" gasped Miss Hetty. "It *must* be, an'—an' bless his dear heart, an' hers, too!"

"And thank the Lord," added Miss Julia, reverently.

"To be sure! an' jest to think how terrible wicked I was feelin' that livin' minnit," said Miss Hetty, penitently. "But them silks, oh! my! But ain't they *too* nice for us, Julie?"

"Mebbe they be. But now I'm goin' straight down to the post-office; for if Allen sent 'em, he's surely written; an' for pity's sake, Hetty, don't kill yourself eatin' them luxuries while I'm gone!"

In an hour she returned with a letter, inclosing a check for twenty dollars—"for dress-making," wrote Allen—and a little note from his wife, which said that, "if agreeable to the dear aunties, Allen and she would spend Christmas with them."

"An' that ain't all the good news I brought, Hetty; for Lawyer Wood told me that the bank would surely pay two-thirds of its indebtedness, an' so I jest bought a turkey, an' asked Widder Best an' her daughter to come to dinner to-morrer; an' if we don't have a grand Thanksgivin'—why, Hetty Wells, I do b'lieve you're a-cryin'!"—Congregationalist.

THE main battle of Foreign Missions is not with nations or peoples merely; not with Sin merely; nor Ignorance merely; or Perverseness merely; the battle of Foreign Missions is with all these backed up by false Religions. Foreign Missions proposes to put the Bible in the place of the Koran, the Vedas, the Shastar's and the Confucian books. The battle of Home, State and City Missions is with Sin, Mammon, Ignorance, Indifference; it is also against false creeds, but not primarily.

My God and Father, while I pray
Far from home on life's rough way,
Oh, teach me from my heart to say:
"Thy will be done."

Young People's Work

By EDWIN SHAW, Milton, Wis.,

IN BROWN NOVEMBER.

That November is not in the least like June there can be no question. The sweetness and the splendor and the tranquility of the summer are over. The cheery faces of flowers do not smile at us from the hillside, nor peep up shyly through the long meadow-grass. The breezes do not come laden with the songs of birds. The air is not perfumed with the fragrance of some south garden, nor sweet with the incense of the hay-fields. We do not feel like loitering in the shadow of the birches overlooking the brook, nor dreaming dreams timed to the leisurely swing of a hammock or the sweep of fleecy clouds across the face of the sky. Summer has gone—that is certain, but it is equally certain that autumn has charms and blessings all its own.

November has its gray clouds, but it has its blue skies too, and its intermittent sunshine seems all the brighter because no leaves obstruct its rays. Its breezes do not soothe, but they stimulate. Its frosty air has something better than the fragrance of flowers; something that makes the pulses leap, and sets the blood to tingling. Not till November comes to us is the languor of the summer fully dispelled. Our vague dreams take definite shape at the first touch of its crisp cold. November laughs at the obstacles that seemed insurmountable in July. Energy and enthusiasm and dauntless persistence are in its train.

It is well for the young people to realize that our heavenly Father did not make some of the mouths embodiments of all that is delightful, while others are symbols of dreariness and desolation. The summer brought us rich and varied gifts, but brown November does not come to us empty-handed. The chill of the frost is better for us sometimes than uninterrupted sunshine, and there are days when we need the sting of sleet in our faces, rather than balmy breezes. Do not spend time regretting the vanished summer, and count to-day cheerless and somber and full of melancholy. Even when the sky is overcast and the leafless trees shiver in the wind, be sure that the day is not without its blessings. It rests with you to make it one of the brightest and cheeriest of your whole life.—*Sel.*

The officers of the United Society of Christian Endeavor announce that the by-laws of the corporation have been changed, and that a complete re-organization will soon follow. Provision is made for the widest geographical representation on the board of trustees, by making it possible to elect, as trustees, the presidents of State Unions. The denominational representation on the board, so necessary, is to be retained. The board will be enlarged to not less than one hundred members, and the re-organized by-laws will soon be printed in full and given to the public through the press of the country.

THE remedy for the tramp evil is as ancient as it is simple,—“by the sweat of thy brow shalt thou eat bread.” When the tramp is required to work for what he gets, he will cease to be a tramp. Dissolute boys and men deliberately choose tramp life, because they find in it the possibility of living without work,—or what they consider work. The unthinking people who hand out food and old garments to this class, help to make vagabondage an attractive profession.—*Selected.*

QUARTERLY REPORT.

J. DWIGHT CLARKE, *Treas.*,
In account with
YOUNG PEOPLES PERMANENT COMMITTEE.
Aug. 1 to Nov. 1, 1897.

RECEIPTS.

Berlin, Wis., Sabbath Reform.....	\$ 4 50
Salem, W. Va., Dr. Palmborg.....	1 25
Walworth, Wis., Sabbath Reform.....	\$5 50
“ “ Evangelical.....	4 00
“ “ Dr. Palmborg.....	3 00
“ “ Foreign Missions.....	2 50—
New Milton, W. Va., D. Palmborg.....	2 50
Dodge Centre, Minn., (Juniors) Boys' School..	2 00
Hammond, La., Missionary.....	2 20
“ “ Tract.....	2 20—
DeRuyter, N. Y., Tract.....	1 00
“ “ Evangelical.....	1 00
“ “ Dr. Palmborg.....	1 00
“ “ Foreign Missions.....	1 00—
Ashaway, R. I., Missionary.....	10 00
“ “ Tract.....	8 00—
Westerly, R. I., Missionary.....	6 25
“ “ Tract.....	6 25
“ “ Dr. Palmborg.....	6 25—
Shiloh, N. J., Dr. Palmborg.....	5 00
Albion, Wis., Sabbath Reform.....	5 00—
“ “ Dr. Palmborg.....	5 00—
Lost Creek, W. Va., Tract.....	5 00
“ “ Missionary.....	5 00—
Leonardsville, N. Y., Sabbath Reform.....	1 00
“ “ Evangelical.....	1 00
“ “ Home Missions.....	2 00
“ “ Dr. Palmborg.....	75—
Total.....	\$100 15

EXPENDITURES.

Reta I. Crouch.....	\$ 10 00
Geo. H. Utter.....	56 70
J. D. Spicer.....	33 45
Total.....	\$100 15

OUR MIRROR.

THE Boulder Y. P. S. C. E. are still endeavoring. We have a social each month. The last was in October, at Mrs. H. Coon's; a very enjoyable time to all. Sandwiches, coffee and grapes were well discussed. Next week we hope to have as good a time at D. M. Andrews'. The prayer-meetings are held at 4 P. M. each Sabbath, well attended, and a good degree of interest manifested. SEC.

THE Middle Island Y. P. S. C. E. still holds regular weekly service the evening after Sabbath, at 7 o'clock. The meetings are fairly well attended and a reasonable degree of interest is manifested. The outlook for the winter is not particularly bright; some of our members are going out to teach, some to school and others for other work, but we hope to be able to maintain the work and at least hold the fort, if not make a conquest. Quite a good deal of sickness in surrounding neighborhoods, but our people have, so far, been wonderfully spared and blessed. Eld. M. E. Martin preaches for us the first Sabbath in each month, and is a source of inspiration. COR. SEC.

THE West Hallock Christian Endeavor Society is doing better work at present than it has done for some time past. The committees seem to be more interested in their work, especially the Prayer-Meeting and Lookout. The Prayer-Meeting Committee has begun holding meetings once a month, when they meet the leaders for the ensuing month, and have a sort of informal talk on the topics, and give one another advice. The Lookout Committee has done a good work in getting some of our old workers back into the Society. Though we are few in numbers yet we feel we have a work to do. Pray for us, dear friends, that we may be a power for good to this community. EDNA POTTER.

A SEEMING never-ending amount of work has belated the autumn greeting of the Hornellsville C. E. to the "Mirror," but it is,

our good pleasure to state that the members are more vigorously active, and not so far behind in duty as is, apparently, the present writer. The membership of the Society has never been large, but such as we have are all become active members. This certainly shows an increased zeal over the past year or two, when some were yet associate members. The attendance is good, and was well kept up during the summer vacation, when not a few were out of town. The Society has done much for the Christian sociality in the church and a general stirring into activity the working forces of members, in so much that step by step of advancement in an effort to gain a church building has been taken, and though it has not as yet seemed wise to undertake the construction of a building on the lot now purchased, there is a good showing of interest that all will come in due time. Many projects are being tried by the Society to further the financial part of the plan. The Society and church are worthy of any substantial assistance a few, we believe, might render. Later news from the Society will, we trust, show you the results of a line of work for the various committees, which we hope we are not last in inaugurating.

EVELYN W. CLARKE.

4 ALLEN ST., Hornellsville, N. Y.

THE Rock River church, as some of the readers know, is situated about three-quarters of a mile from the banks of the Rock River, it being in time past a large church. About ten years ago the attendance was so small that only Sabbath-school was held at private houses. We were without a pastor and everything looked so discouraging it was thought best by some to disband. But at this time Mr. E. B. Saunders, with the help of some of the Milton students, organized a Christian Endeavor Society here, with nearly 20 members (including associate members). For a time the Christian Endeavor meetings were held in connection with the Sabbath-school, but, the attendance increasing, the hour was changed from 11 A. M. to 7 P. M., the pulpit being filled in the morning by Mr. Saunders, assisted by G. B. Shaw, Lester Randolph, T. J. VanHorn, and other Milton students. For five years Mr. Saunders was with us, advising, encouraging and helping us, and when things looked dark and discouraging he always had a kind and encouraging word for all, and a way out of the difficulty, and with his help and, as he said, God's help, made it possible for us to have church service here. During that time nearly 20 persons united with the church, the church being repainted, papered and shingled, also new sheds being built. Eld. W. C. Whitford was with us the following two years. At the present time the pulpit is being filled by Raymond Tolbert, assisted by Charles Sayre, both Milton College students, who are doing good work here. Our Sabbath-school, which is under the good management of Mr. Wade Loofboro, superintendent, now numbers 40 members. Teachers' meetings are now held weekly at private houses. Christian Endeavor socials are also held frequently. Our Christian Endeavor Society now has 25 active and six associate members. Although few in numbers, each one feels the responsibility resting on this little church, and nearly all are willing to help keep up the meetings and build up His cause; and we know, too, that the Christian Endeavor Society has proven a blessing and has been the means of doing much good. M.

Home News.

New York.

OTSELIC.—The Free Will Baptists held their Quarterly Meeting at Otselic Centre, two miles above us, Sabbath and Sunday, the 6th and 7th inst. There were several ministers present. The sermon Sunday morning was by their Secretary, who lives at Oneonta. His text was, "In the name of the Lord we will set up our banners."

A notice was read for a social or donation for the pastor of the Otselic church, which was held at the house of Delos H. Adams, Esq., on the 20th inst. The young people from the adjoining neighborhood with others to about thirty enjoyed the sociabilities of the evening very much. A bountiful supper was provided, and our treasury felt the pressure of fifteen dollars, besides a variety of things which are most acceptable to a pastor.—May rich blessings attend all who were interested in this gathering.

L. M. C.

Wisconsin.

MILTON COLLEGE.—At the opening of the present Fall term of this institution, the Trustees elected Hon. Paul M. Green the President of the Board, and Rev. Lewis A. Platts, D. D., the Vice-President. Willis P. Clarke, Esq., was continued the Secretary, and Prof. Albert Whitford, the Treasurer. At that time the stockholders chose Rev. Theo. J. Van Horn, A. M., of West Hallock, Ill., a Trustee to fill the place made vacant by the death of Ezekiel B. Rogers; and Prof. C. Eugene Crandall, A. M., Ph. D., of the Chicago University, a Trustee in place of his father, Ezra Crandall, who died the past summer.

The attendance of the students has been somewhat larger than usual of late. Besides their ordinary school work, some of them have given considerable attention to bicycle racing, Basket Ball plays, led by Miss Susie B. Davis, of Milton, and foot ball games, by Mark H. Place, of Frankestown, N. H. A good sized Military Company have been well drilled by Paul W. Johnson, Captain, of Stone Fort, Ill., and Frank M. Barker and W. Ray Rood, Lieutenants, both of North Loup, Neb. The Christian Association has sustained, under the official management of its President, William J. Hemphill, of East Hebron, Pa., three weekly prayer-meetings, in which an excellent interest has been manifested. A few of its members are doing evangelistic work in neighboring places.

The Senior Class for this year numbers nine—three ladies and six gentlemen. Their studies during the fall have been mainly Psychology, Political Economy, Early English Literature, and American Government. In the winter they will continue English Literature, and take up American Literature, Political History of the United States, Deductive Logic, and Moral Philosophy. Large classes have been instructed this term in Inorganic Chemistry by Prof. Edwin Shaw, and in Elementary Elocution by Pres. Whitford. Thorough work has been shown in all the recitations under the different teachers—eight in number. Dr. Jairus M. Stillman has been busy with his students pursuing instrumental music and voice culture principally.

The Philomathean Lyceum has arranged for an oratorical contest near the close of the present month. This Society with the Idema

Lyceum will hold the usual Holiday Public Sessions. The Library of the College, now numbering over five thousand volumes, has been placed the past year by Prof. Edwin Shaw, in a superior condition. The German classes, taught by Miss Eleanor M. Brown, are preparing for a play to be presented soon in that language. The College Rhetoricals have been creditably maintained once in two weeks for most of the term. A course of free lectures for the students and the citizens of Milton and vicinity will be presented in the College Chapel during the winter term by some old students and clergymen in Southern Wisconsin.

The Institution has resolved to make a determined effort to secure funds enough the ensuing year to build a suitable Science Hall on the College Campus. Its estimated cost is fifteen thousand dollars. The need of such a structure is most imperative; and friends of the College in the West and the East will be solicited to help in its erection, which should be accomplished within a year.

MILTON, Wis., Nov. 16, 1897.

THE MINISTER'S PRAYER.

Upon the mind of a thoughtful listener Dr. Kidder made the impression that he was a deeply religious preacher. He was willing to undertake the sermon only with the assurance that he was divinely aided. Among his private papers are some prayers written out by himself for his own particular profit and guidance. There is one entitled "Prayer for aid in selecting subjects and in preaching the Gospel." A few extracts will show his spirit in approaching this solemn duty: "O God, I thank thee that, unworthy as I am, thou hast not only called me from darkness to light and made me a partaker of the grace of salvation, but hast commissioned me to preach to my fellow-men the unsearchable riches of Christ. Once more the duty devolves upon me of standing before the people to proclaim Thy word of truth. O forbid that with languid indifference I should content myself with the mere formality of preaching; rather may I rise to the highest conception of the greatness of the responsibility and of the eternal interests which ever depend upon the right and faithful discharge of so momentous a duty. O give felicity and power of thought, readiness and force of utterance, convincing speech, and the demonstration of the influence of the Holy Ghost. Deliver me, O Lord, from wanderings of thoughts, from the intrusion of worldly interests or cares or influences, but especially from all vanity of mind or the slightest disposition to seek the applause of men. When I enter the sacred desk let thine overshadowing presence be round about me, and let me and the people feel that God is there."—*From the Biography of D. P. Kidder, D. D.*

BROTHERHOOD IN CHRIST.

I know how often it is hardest to speak about the most sacred things to those who are the nearest and dearest to us. I understand that shrinking which keeps the brother's lips closed from urging on his own brother the truth and the persuasion which he will urge freely enough on any other man. The glib and ready Sabbath-school teacher goes from his class to his home, and in the presence of his own children he is as silent as a stone. In that phenomenon, which is so familiar and often so perplexing, I think we can

see the mixture of two feelings, one of which is bad, the other good. The bad feeling is the sense of shame which comes when we think of pressing the love of God and the service of Christ upon the minds and consciences of those who are always living with us, and who know what poor, weak, wicked and unfaithful things our own lives are.

The good reason for our silence is more subtle. It is, I think, the feeling which comes to us almost everywhere, but comes to us most strongly in the presence of those whose hearts lie nearest to our own, that for the conveyance of the most sacred influences words are the most clumsy and unsatisfactory of means; that life is the only testimony by which the power of Christ in one man's heart can thoroughly bear its witness to the heart of any other man. It is natural enough that this consciousness should be most clear and strong just where the possibility of heart bearing direct testimony to heart becomes most evident, in the home, where hearts ought to lie nearest and openest to one another. I know how these two reasons, and perhaps some others, make it very hard sometimes for the father to talk to his child, or for the brother to talk to his brother, about the most sacred things. And yet I know how often just one word is needed to break through the obstruction and reserve, and let all the wealth of God's grace which has been gathering in one humbly consecrated heart, pour forth into another which is waiting empty and hungry all the time.—*Phillips Brooks, D. D.*

OPINIONS OF SERMONS.

A number of years since, in the city of New York, a popular pastor was absent. One morning a very distinguished man about sixty-eight years of age, occupying a high position in a far-famed institution, preached. As the congregation moved slowly down the aisle at the close, a lady said: "I think it is horrid to have to listen to such an old man. Why do they not get some one worth hearing? They cannot expect to retain the congregation if they procure such a man as that to supply the pulpit." A few seats further down the aisle a lady met her with the exclamation: "Wasn't that a splendid sermon?" I think he is so grand!" "Who is he?" inquired the first lady. "Why, do you not know him? That is the celebrated Dr. —. Wasn't that a grand sermon?" "Yes, indeed," said number one, and from that time she was expressing her delight until our informant came to the street. It seems to be necessary for many persons to have help to decide as to the quality of sermons. When Dr. Johnson was walking along the street at the close of a service, a man endeavored to force himself upon his notice. Said he: "Great sermon we had to-day, Doctor!" "If it was," said the Doctor, "you could not know it."—*Christian Advocate.*

WHEN money is wanted for good objects so greatly, and is to be had so slowly, as is the case in these days, the temptation to take whatever comes to hand, or even to look to questionable places for the chance of receiving, is a very present, and a very powerful one. It is well to ask again the ancient question: "Can a clean thing come out of an unclean?" It is well to remember again the apostolic heroism, which could not conceive of taking money when it would defile the gift of the Holy Spirit, but replied to the tempter: "Thy money perish with thee."—*Church Union.*

Sabbath School.

INTERNATIONAL LESSONS, 1897.

FOURTH QUARTER.

Oct. 2.	Paul's Last Journey to Jerusalem.....	Acts 21: 1-15
Oct. 9.	Paul a Prisoner at Jerusalem.....	Acts 22: 17-30
Oct. 16.	Paul before the Roman Governor.....	Acts 24: 10-25
Oct. 23.	Paul before King Agrippa.....	Acts 26: 19-32
Oct. 30.	Paul's Voyage and Shipwreck.....	Acts 27: 13-26
Nov. 6.	Paul in Melita and Rome.....	Acts 28: 1-16
Nov. 13.	Paul's Ministry in Rome.....	Acts 28: 17-31
Nov. 20.	The Christian Armor.....	Eph. 6: 10-20
Nov. 27.	Salutary Warnings.....	1 Pet. 4: 1-8
Dec. 4.	Christ's Humility and Exaltation.....	Phil. 2: 1-11
Dec. 11.	Paul's Last Words.....	2 Tim. 4: 1-8, 16-18
Dec. 18.	John's Message About Sin and Salvation.....	1 John 1: 5 to 2: 6
Dec. 25.	Review.....	

LESSON X.—CHRIST'S HUMILITY AND EXALTATION.

For Sabbath-day, December 4, 1897.

LESSON TEXT.—Phil. 2: 1-11.

GOLDEN TEXT.—Let this mind be in you, which was also in Christ Jesus.

INTRODUCTION.

After Jesus no person fills so important a place in New Testament history as Saul of Tarsus. He is the very chiefest of the apostles in toils and tears and triumphs, and the inspired writer of nearly one-half of the New Testament. And these writings of his seem to touch every phase of church, home and individual life, so that they have become the repository of the Christian in doctrine and duty. And while they are so practical they are withal so tender and touching that they win the heart in the surest way. Of all his epistles, this to the Philippians is the most gentle and sympathetic in counsel and encouragement. Having heard from them direct through Epaphroditus, he returns by the same hands that brought their beautiful gifts, this charming epistle of love. And yet under these tears and entreaties there is a deep *spiritual philosophy* that Christian humility leads to exaltation, yes, is exaltation itself, that lowliness is the divine form of spiritual loftiness, and that the cross reaches in very deed up to the crown.

EXPLANATORY.

I. Christian Unity.

If any consolation in Christ. And they all knew from sweet experience there was. *Any comfort of love.* They were peculiarly an affectionate and very demonstrative people, and the love of God had made them very happy and very ready to show it to Paul and to others.

Any fellowship of the Spirit. A new and glad communion filled their hearts as they followed the apostle's teaching and doctrine. *If any bowels and mercies.* This refers to the vitals of the sacrificial beasts and may be strictly rendered the sympathies and sacrifices of the heart. This four-fold appeal could but touch the tender-hearted Philippians.

Fulfil ye my joy. Make me exceeding joyous in hearing of your gifts and graces, your fellowship and love. And all this in one spirit and one mind and one heart.

And this Christian unity is not a *sameness*, but like plants and flowers, a unity in diversity. It is oneness in the spirit of Christ and oneness in the works of Christ.

II. Christian Humility.

Let nothing be done *through strife or vainglory.* The root idea of all strife is selfishness, and the gaudy flower of selfishness is vanity.

Lowliness of mind. Beautiful picture of the Christ and the Christian.

Esteem others better than themselves. This is the heavenly fruitage of love and the essence of Christianity.

Look not every man on his own things. It is natural to look to our own interest. It is *supernatural* and Christlike to look at the interest of others.

III. Christ the Lowly and Exalted.

Let this mind be in you. Paul kept turning toward Christ, the perfect pattern. He was not satisfied with their efforts nor even with his own, but constantly urged them to follow him as he followed Christ.

Which was also in Christ Jesus. What that mind was he takes the greatest pains to illustrate and enforce.

In the form of God. Not the outline nor resemblance, but possessing the character and attributes. In him dwelleth (the eternal present) all the fullness of the Godhead bodily.

To be equal with God. In the beginning was the Word and the Word was with God and the Word was God.

Made himself of no reputation. Stripped himself of his honor and glory till his earthly mission was finished.

Form of a servant. Voluntarily took the conditions of a slave, in abasement, in service, in suffering.

Likeness of men. Like them in weakness, dependence

and pain, and yet infinitely more than man in innocence, purity and power.

In fashion as a man. Was changed into the guise of a man with his divinity veiled for the time being.

Humbled himself. Immeasurable humiliation!

Became obedient. To his parents, to the magistrate, to the law and even to death, yea, the death of the cross.

Wherefore. Now we reach the spiritual results of this wondrous humiliation. Here we see the real character of all this abasement and self-sacrifice. Here we behold the natural law in the spiritual world that leads upward and shows in great meridian lines that in God's plan humiliation leads to exaltation, yes, is a divine part of it!

Hath highly exalted him. Just in proportion to his humiliation so is his blessed exaltation.

And given him a name above every name. In the Old Testament this name was never spoken, now it is exalted and shall be upon every lip.

Every knee should bow. Whether willing or unwilling, all must bow.

In heaven. Angels, archangels, seraphs.

In earth. Kings, potentates, and peoples and all powers and forces, animate and inanimate.

Under the earth. All nature to her lowest depths, together with demons and devils.

Every tongue confess. Throughout this wide universe. Jesus Christ is Lord. Earth and heaven and even the lower world shall join in the wide acclaim that Jesus Christ is Lord to the glory of God the Father. Then also shall the Son be subject to him that God may be all in all.

"AND IT WAS GOOD."

BY ARTHUR J. BURDICK.

Everything is for the best;
Everything is good,
If we look at it aright,—
Take it as we should.
Smiles are good to cheer the world;
Tears, to make us know
How to sense the cheery things
And blessings as we go.

Sun, to light the path ahead;
Night, to give us rest;
Hope, to lure us, guide us on;
Love, to thrill the breast;
Sun, to light the path ahead;
Rain, to make it green;
Smiles, to shine upon the soul;
Tears, to make it clean.

Wrong, to teach us to resist,—
Help us to forgive;
Life, to fit us for the grave;
Death, that we may live.
Everything is for the best;
Everything for good,
If we look at it aright,—
Take it as we should.

WONDERS OF THE ATMOSPHERE.

The atmosphere rises above us with its cathedral dome arching toward heaven, of which it is the most perfect synonym and symbol. It floats around us like that grand object which the apostle John saw in his vision, "a sea of glass like unto crystal." So massive is it that when it begins to stir it tosses about great ships like playthings, and sweeps city and forest like snowflakes to destruction before it. And yet it is so mobile that we have lived for years in it before we can be persuaded that it exists at all, and the great bulk of mankind never realize the truth that they are bathed in an ocean of air.

Its weight is so enormous that iron shivers before it like glass, yet a soap ball sails through it with impunity, and the tiniest insect waves it aside with its wings. It ministers lavishly to our senses. We touch it not, but it touches us. Its warm south winds bring back color to the pale face of the invalid; its cool west winds refresh the fevered brow and make the blood mantle to our cheeks; even its north blasts brace into new vigor the hardened children of our rugged climate.

The eye is indebted to it for all the magnificence of sunrise, the brightness of midday, the chastened radiance of the morning, and the clouds that cradle near the setting sun.

But for it the rainbow would want its "triumphant arch," and the winds would not send the fleecy messengers on errands around the heavens; the cold ether would not shed snow feathers on the earth, nor would drops of dew gather on the flowers. The kindly rain would never fall, nor hail, storm nor fog diversify the face of the sky. Our naked globe would turn its tanned and unshadowed forehead to the sun, and one dreary, monotonous blaze of light and heat dazzle and burn up all things.

Were there no atmosphere, the evening sun would in a moment set, and without warning plunge the earth into darkness. But the air keeps in her hand a sheaf of his rays, and lets them slip but slowly through her fingers, so that the shadows of evening are gathered by degrees, and the flowers have time to bow their heads, and each creature space to find a place of rest and to nestle to repose. In the morning the garish sun would at one bound burst from the bosom of the night and blaze above the horizon; but the air watches for his coming, and sends first but one little ray to announce his approach, and then another, and then a handful, and so gently draws aside the curtain of night and slowly lets the light fall on the face of the sleeping earth, till her eyelids open, and, like man, she goes forth again to labor till evening.—*Royal Gazette.*

ACKNOWLEDGING MISTAKES.

It is hard to admit that we are in the wrong. How easy to step into the line of apologetic succession, and say, "The woman, the serpent, my temperament, my circumstances!" Few things more surely reveal our self-love and pride than this instinctive, automatic excuse-making. Some lawyers may be unintelligible to us, but we thoroughly understand the one who asked the question, "And who is my neighbor?" wishing to "justify himself." There is little hope for our growth in virtue unless we make up our minds frankly to admit the truth about ourselves, no matter how it hurts. No man can afford to play ostrich. Self-deception is seldom genuine, and conscious duplicity ruins. "We can do nothing against the truth, but for the truth." To acknowledge our mistakes is not only wise, and marks an advance in self-knowledge, but it means self-mastery, spiritual victory. When we pull up a weed we leave a clean place for a flower.—*S. S. Times.*

A FOUNTAIN OF EVILS.

The love of money is a root of all kinds of evil; and from that root grows the rum traffic, and that also causes evils innumerable. Sin, crime, poverty, misery, disease and death spring from this fatal root.

The late Sir Andrew Clark, the eminent English physician, said: "Now let me say that I am speaking solemnly and carefully when I tell you that I am considerably within the mark in saying that within the rounds of my hospital wards to-day seven out of every ten that lie there in their beds owe their ill health to alcohol. I do not say that seventy in every 100 are drunkards. I do not know that one of them is, but they use alcohol. So soon as a man begins to take one drop, then the desire begotten in him becomes a part of his nature; and that nature, formed by his acts, inflicts curses inexpressible when handed down to the generations that are to follow him, as part and parcel of their being."

Popular Science.

BY H. H. BAKER.

Chilkoot Pass.

The great difficulty in going to the Yukon and the Klondike after gold appears to exist in getting over the Chilkoot Pass, from Dyea, the head of steamboat navigation, to Lake Lindeman.

From Lindeman (with the exception of a portage about three-quarters of a mile, between Lake Lindeman and Lake Bennett) one can go by water to Dawson City.

It is my duty now to tell you how it is from Dyea to Lindeman, a distance of 31¼ miles, on the route over this wonderful Chilkoot Pass. As it will take at least three days to reach Lindeman, it will be best to take with you supplies, and have on a good stout pair of walking boots. You should be on the way as early as seven o'clock, as you will need to reach Sheep Camp before night, in order to secure a place to sleep, and the distance is 11½ miles, over a rough road.

On leaving Dyea you cross the river by ferry, which is only about 500 feet wide, and will have to cross it several times before reaching the head of canoe navigation. One could almost jump across, but the ferriage costs 50 cents each time, but one bridge, and for a wonder that is free.

The first stop will be at Finnegan's Point, where the wagons stop, and packing has to be then made for further transportation. The road thus far is rough and rocky, but from here to the head of the canyon the road is pretty good, being more sandy. Thus far no timber is to be seen, only shrub bushes.

A gradual ascent here commences and continues to Sheep Camp. Some of the way the road is corduroyed, and if the whole was, it would help very much. Where it is not it is very muddy, and in walking one would have to step from stone to stone if he could. The drippings from a glacier keep the road wet. Sheep Camp has a few board shanties, coarsely made, but most people going pitch their tents, of which there are usually from one to two hundred. From Sheep Camp on there is only a trail, or path, winding here and there among the rocks and great boulders. The next stop will be at a place called The Scales, where packing by horses ceases, and from here everything has to be carried on the backs of men.

From The Scales the ascent becomes very steep and rocky to the summit, yet there horses and sheep have been driven over.

On the right are to be seen two glaciers, one quite large, which covers the mountain, and looks as though it might slide down at any moment.

Having gained the summit, the descent continues to Crater Lake; the distance is 7½ miles from Sheep Camp. This small lake is very irregular, is two miles in length, and has a few small islands. We have now passed over the Chilkoot Pass, and a tiresome one it is for any man, who, according to his size, has to carry from 100 to 150 pounds, and thousands are trying to do it day after day. Indians who follow packing will carry from 175 to 200 pounds. At Crater Lake ends the second day, and a hard one for everybody.

Now comes a portage of 3½ miles to Long Lake, which is 2½ miles long. From the foot of this lake is another portage of one-fourth of a mile to Deep Lake, which is 1½ miles long,

and then we finish with a portage of 2½ miles to Lake Lindeman.

Passage from Lake Lindeman to Dawson City is \$100.

The season for crossing over Chilkoot Pass closes early in October by deep snows. Already many anxious to become rich have had to abandon their outfit and provisions on this Pass, and in sadness return to the Pacific coast to spend the winter, while many others unable to do so will undoubtedly perish.

Some one may say, What has all this to do with "popular science? To go to Klondike is becoming very "popular," and if not popular here, I wish to show where a little *practical science* can be found on the way.

Vesuvius.

We are told that Mount Vesuvius is again in active eruption, and during last week has been sending forth two large streams of molten lava, from a crater that burst through the mountain near the top two years ago, that great columns of smoke and flame are sent forth from the central crater above.

This volcano is the largest and most active of any in the world. To the top of the crater is 3,948 feet above the level of the sea.

How long this internal fire has been raging here history does not inform us. It tells us, however, that on August 24, 79, A. D., the cities of Pompeii and Herculaneum were overwhelmed and that more than 2,000 people perished. Another disastrous eruption took place on December 17, 1631, when the city of Torre del Greco was destroyed, and four thousand persons perished. In June 1794, a terrible eruption took place, and Torre del Greco was destroyed the second time, and five thousand acres of rich cultivated land were overflowed with lava. At this time the top of the mountain fell in, making the crater at its present size, over two miles in diameter.

In December, 1861, Torre del Greco was burned for the third time, and wiped out. I would certainly now apply the old adage, "three times and out," and keep away.

Since 1861 there have been many eruptions. In 1878 the melted stone was thrown three hundred feet high. If the safety valve on this boiler should get corroded and stick, and the furnace were kept stoked, we think the whole region, mountain and all, would be blown "sky high."

When will people ever learn to keep away from known danger?

LIQUOR AND CRIME.

The *Voice* recently addressed a letter to a large number of chiefs of police of the country, asking them the following questions: First, in your opinion, what proportion of the business which comes to your department arises from the use of intoxicating liquor? Second, if the saloons of your city were closed, and liquor selling and liquor drinking should cease, is it your opinion that the police expenses of your city would be reduced? If so, how much would they be reduced? In all, 255 replies were received. Out of these, says the *Voice*, "thirty estimated the proportion of business of the police which came from the saloon at 90 per cent or more. Fifty-one estimated the proportion at 80 per cent or more; while only thirty put the per cent at less than one-half. The average estimate to the first proposition was 63 per cent, while the average of the second proposition was 41 per cent."—*Central Christian Advocate*.

Catarrh Cannot Be Cured

with LOCAL APPLICATIONS, as they cannot reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you must take internal remedies. Hall's Catarrh cure is taken internally, and acts directly on the blood and mucous surfaces. Hall's catarrh cure is not a quack medicine. It was prescribed by one of the best physicians in this country for years, and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing Catarrh. Send for testimonials, free.

F. J. CHENEY & CO., Props., Toledo, O.

Sold by druggists, price 75 cents.

Hall's Family Pills are the best.

Special Notices.

North-Western Tract Depository.

A full supply of the publications of the American Sabbath Tract Society can be found at the office of Wm. B. West & Son, at Milton Junction, Wis. This depository is under the management of the North-Western Association, and the brethren in charge will take pleasure in seeing all friends of the cause who may be passing through Milton Junction, or in answering correspondence and filling orders by mail. We commend the depository and its managers to all whose wishes or convenience can be served by calling on or addressing William B. West & Son, Milton Junction, Wis.

WANTED.—Fifty cents each will be paid for two copies of Vol. 1, No. 1 of the Seventh-day Baptist Quarterly. Address this Office.

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 and Fourth Avenue. Visiting Sabbath-keepers in the city are cordially invited to attend the services. REV. GEO. B. SHAW, Pastor, 461 West 155th Street.

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.

HAVING been appointed a member of the Historical Committee, I am prepared to receive and place in the University Archives all books, documents, church records, old letters, pictures, etc., that may in any way relate to the Seventh-day Baptists, individually or collectively, especially all records that pertain to the Seventh-day Baptists east of the Mississippi River. C. H. GREENE, Alfred, N. Y.

THE next session of the Semi-Annual Meeting of the Seventh-day Baptist churches of Berlin, Coloma, Marquette and Grand Marsh is to be held with the church of Berlin, commencing on Sixth-day evening before the first Sabbath in December. Elder E. A. Witter, of Albion, was invited to be present and preach the introductory discourse, and Elder L. C. Randolph, of Chicago, as alternate. Sisters Laura Gilbert, Elma Cockrell and Alice Burdick were requested to prepare essays for the occasion. Let all who love the cause of Christ pray for the success of that meeting. E. D. RICHMOND, Clerk.

THE next Quarterly Meeting of the Hebron, Hebron Centre, Shingle House and Portville churches will convene with the Portville church, Dec. 10, 1897. Evening, 7.15, Praise Service; 7.30, Prayer and Conference, led by Prof. E. S. Babcock; Sabbath morning, 10.15, Praise Service; 10.30, Preaching, Rev. J. G. Burdick, followed by communion; 2.30 P. M., Preaching, Rev. G. P. Kenyon; evening, 7.15, Praise Service; 7.30, Preaching, Rev. H. P. Burdick; First-day morning, 10.15, Praise Service; 10.30, Preaching, Rev. S. S. Powell; 2.20 P. M., Praise Service; 3.00, Preaching, Rev. O. S. Mills; evening, 7.15, Praise Service. Evening Service will be arranged at the meeting. A cordial invitation is extended to all.

B. A. BARBER, Clerk.

MARRIAGES.

DAVIS—PITTS.—At the residence of Delos H. Adams, near Otselic Centre, N. Y., on Nov. 2, 1897, by Rev. L. M. Cottrell, Mr. Silas Davis, of Lincklaen, and Mrs. Delilah Pitts, of Otselic.

MAXSON—HARRY.—In West Edmeston, N. Y., at the home of the bride's father, on the 16th day of November, 1897, by Eld. M. Harry, Mr. Lynn C. Maxson and Miss Julia Belle Harry, both of West Edmeston, N. Y.

STILMAN—BARLOW.—At Plainfield, N. J., Oct. 20, 1897, by Rev. Dr. E. M. Rodman, Charles D. Stillman, of Sabine Pass, Texas, and Grace Darling Barlow, of Plainfield, N. J.

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.

SCHLAGENHAUF.—Mrs. Ruth Zinn Schlagenhaut, wife of Dr. George Schlagenhaut, died at her home in Altamont, Ill., Nov. 9, 1897, aged 40 years, 2 months and 28 days.

Funeral services were held in the M. E. church, of Altamont, Nov. 11, 1897, conducted by Rev. Hale, pastor of the Altamont M. E. church, assisted by Rev. Sohmer, pastor of the German Reformed church of the same place; Rev. Chouse, pastor of the M. E. church, of Effingham, Ill., and Rev. D. B. Coon, pastor of the Seventh-day Baptist church of Farina. A fuller notice will appear later.

D. B. C.

THOMPSON.—Russell Thompson was born in Allegany County, New York, Dec 8, 1817, and died near Beauregard, Miss., Nov. 7, 1897.

His funeral sermon was preached by Eld. D. W. Leath, and he was buried in the Beauregard cemetery. In his younger days he was a temperance worker. He had lived at Beaver Dam, Berlin and Cartwright, Wis., and at Dodge Centre, Minn. He moved with his family to Mississippi in 1890. Though he had lived long—almost four score years—he was scrupulously honest, very strict in his morals, and closely conformed to Christian living. He never made an open profession of Christianity. He left many friends here and in the North. His wife and son are members of the Hewitt Springs Seventh-day Baptist church. He always kept the Sabbath with his family.

D. W. L.

LOWTHER.—At her home, near New Milton, W. Va., September 26, 1897, after months of intense suffering, of disease of the stomach and liver, Rachel, eldest daughter of Jephthah (deceased) and Deborah F. Randolph, aged 59 years, 3 months and 25 days.

She professed religion and was baptized by Eld. David Clawson about the year 1856, and united with the Salem Seventh-day Baptist church, but subsequently changed her membership to the Middle Island church, of which she remained a worthy member until her decease. She married Johnson J. Lowther, Jan. 29, 1863. She has left a much bereaved husband, five sons and two daughters, besides a large circle of other relatives and friends. Especially during her almost unbearable suffering, she found much comfort in leaning on the everlasting arms of Jesus, and frequently expressed herself ready and anxious to depart and be at rest in the Christian's eternal home. The funeral services were conducted by Elds. T. L. Gardiner and S. D. Davis. The former preached a discourse from Luke 20: 38, "For he is not a God of the dead, but of the living;" after which, the body was interred in the cemetery near the M. E. church, witnessed by a very large assembly.

BRO.

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



Literary Notes.

Christmas With an Emperor.

The Christmas *Ladies' Home Journal* tells how the German Emperor, with the Empress and the Royal family, spend Christmas Day with their children. The article is written by Mr. Nagel von Brawe, an attache of the Court, who was permitted to be present at the celebration last Christmas in order to write this article. The pictures were made "on the spot," and approved by the Emperor.

SPELLING.

Some compositor, disgusted with the inconsistencies of English orthography, has been at the pains to construct the following elaborate travesty. The ingenious reader can lengthen it at his own pleasure: "A rite suite little boy, thee sun of a grate kernel, with a rough around his neck, flue up thee rode as quick as a dear. After a thyme he stopped at agnu house and wrung the belle. His tow hurt hymn and he kneaded wrest. He was two tired to raze his fare pale fale. A feint mown of pane rows from his lips. The made who herd the belle was about to pair a pare, but she through it down and ran with awl her mite, for fear her guessed wood knot weight. Butt, when she saw the little won, tiers stood in her ayes at the site. 'Ewe poor deer. Why dew you lye hear? Are yew dyeing?' 'Know,' he said, 'I am feint.' She boar hymn inn her arms, as she aught, two a rheum where he mite bee quiet, gave him bred and meet, held a cent bottle under his knows, untide his choler, rapped hymn up warmly, gave hymn a suite drachm from a viol, till at last he went forth as hail as a young hoarse."

GIVE THE BOY A PET.

Every boy on the farm should be given a young animal to raise for himself, he to attend to it and be induced to take an interest in its progress. He will thus early become fond of animals and of farming, and will be more reconciled to farm life when he is grown. The boy who leaves the farm for the city is the one who has never had any opportunities and looks upon farming as drudgery. Labor becomes a pleasure when there is something to strive for, and the early education of the boy on the farm should be by giving him an interest in something. All children love young stock and pet them.

THE CAMERA CLUB.

Aberration means the wandering or straying from the right course. In optics, as applied to photography, it means that a lens does not bring all the rays of light shining through it to the same point or focus, but allows some of them to stray away. When aberration is due to the form of the lens it is called spherical aberration. The rays of light shining through a convex lens in the camera show an image distinct in the center, but dim and hazy at the edges. This is because the lens is not of uniform thickness, and the rays which enter it at the center and those which enter at the margin are collected at different foci. If a picture is taken with an open lens this effect will be still more clearly shown, for the picture will be sharp in the center and blurred or indistinct around the edges. To correct this fault and get a clear picture all over the plate, as well as in the center, the edges of the lens are shielded by placing in front of it a thin piece of metal with a hole in the center. This prevents the light shining through the margin of the lens, and admits only those rays which are collected at one point or focus. Shutting off the marginal rays and bringing the objects at the edge of the plate into as clear a focus as those at the center is called increasing the size of the field; it enlarges the space in which objects can be seen distinctly.

For portraits use a medium-sized top and do not focus so sharply that every line on the face is shown. Focus sharply, and then turn the focusing-screw just a trifle, enough to soften the lines of the face. For an out-of-door portrait where a part of the landscape is to be included use a large stop and focus on the figure, but do not try to bring the landscape into focus. The figure will be sharp, but the rest of the picture will be in large masses of light and shade, suggesting rather than depicting the surroundings. For groups use a stop one or two sizes smaller than for single figures, as then each face is brought into the same focus.

In making interior views in which there are no figures a small stop makes the better picture. If a figure is included in the interior view, a large stop should be used.

In taking marine pictures it is necessary to use a small stop, for the light reflected from the water is so intense that a plate is easily over-exposed, even if the exposure is instantaneous.—*Harper's Round Table.*

NAVAL ORGANIZATION.

Naval apprentices, third-class, are enlisted on board the receiving-ships at the large navy-yards on both coasts. They must be between the ages of fourteen and seventeen, have the consent of their parents and guardians, and agree to serve until they are twenty-one years of age. To enter they must be of robust frame, intelligent, and as the regulation goes, "be of perfectly sound and healthy constitution, free from physical defects or malformation,

and not subject to fits." They must be able to read and write, though in special cases, where the boy shows a general intelligence, he may be enlisted notwithstanding that his reading and writing are imperfect. No boy who has been convicted of crime or is of known bad character can be enlisted. Upon enlistment he receives his outfit, and is entered on the ship's books as entitled to a monthly payment of nine dollars and a ration.—*Harper's Round Table.*

SOME PENSION FIGURES.

The Revolutionary War ended 114 years ago, but there are on the pension rolls thirteen widows and daughters of Revolutionary soldiers. There are six widows, the seventh and oldest, Mrs. Lovey Aldrich, having died at San Diego, Cal., in her ninety-eighth year. The next oldest on the list is Hannah Barrett, a soldier's daughter. She is ninety-seven years old. The six widows range in age from eighty to eighty-six years.

At the close of the last fiscal year there were fourteen soldiers and sailors of the War of 1812 on the pension rolls. The oldest, Hosea Brown, of Oregon, was 104 years of age. Four others had passed the age of 100. The youngest, John Lumberson, of Maryland, was ninety. Mr. Lumberson must have been a young warrior, as he was only eight years old when the War of 1812 ended.

It is estimated that the last surviving soldier of the Civil War will have passed away by 1945, or eighty years after Appomattox. If, however, they marry and beget children as late in life as did some of the Revolutionary heroes, their widows and daughters may be on the pension rolls in 1979.—*Washington Letter to Pittsburg Times.*

A New Discovery for the Cure of Deafness.

It has been demonstrated beyond doubt that Catarrhal Deafness can be and is being permanently cured by the new discovery and invention known as Aerial Medication. This treatment is based on purely scientific principles, and has received the highest endorsement from the medical profession, and is being used with phenomenal success both in this country and in Europe. Those of our readers who know persons afflicted with deafness are requested to send the names and addresses of such persons to Dr. J. H. Moore, Dept. No. D. 4, Cincinnati, O., a reputable physician of the highest professional and moral standing, who is, for the purpose of introducing the treatment, sending full particulars and medicines for three months' treatment free.

We ask those of our

Seventh-day Baptist Friends

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