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"AS YE WOULD."

IF I should see
A brother languishing in sore distress,
And I should turn and leave him comfortless,
When I might be
A messenger of hope and happiness—
How could I ask to have what I denied,
In my own hour of bitterness supplied?

If I might share
A brother's load along the dusty way,
And I should turn and walk alone that day,
How could I dare,
When in the evening watch I knelt to pray,
To ask for help to bear my pain and loss,
If I had heeded not my brother's cross?

If I might sing
A little song to cheer a fainting heart,
And I should seal my lips and sit apart,
When I might bring
A bit of sunshine for life's ache and smart—
How could I hope to have my grief relieved
If I kept silent when my brother grieved?

And so I know
That day is lost wherein I fail to lend
A helping hand to some wayfaring friend;
But if it show
A burden lightened by the cheer I sent,
Then do I hold the golden hours well spent,
And lay me down to sleep in sweet content.

—Edith V. Bradt.

\$2.00 A YEAR

BABCOCK BUILDING

PLAINFIELD N J

Sabbath Recorder.

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

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I AM only one;
But still I am one.
I cannot do everything;
But still I can do something.
And because I cannot do everything,
I will not refuse to do the something that I can do.
—E. E. Hale.

How often and how vividly do those impressive words come to the minds of President Kenyon's students, which they were accustomed to hear repeated with his peculiar emphasis, "Mental concentration!" He labored hard to teach the importance of abstracting the mind from everything except the one present theme that, for the time being, ought to absorb the attention. To be able to be alone, and buried in thought even when surrounded by multitudes of people and distracting events, is no mean accomplishment. But it is attainable and, indeed, most business and professional men this accomplishment is indispensable. It should be acquired early in life. Gladstone, when a mere boy, surprised his father's family, on being interrupted while at his lessons, by a nurse who brought him some medicine, by saying "Take it away; how can I do two things at once." He was acquiring the art of "mental concentration."

AFTER reading what we are about to state, relative to the average amounts given by two religious bodies the past year, will you not turn to the summary as given by the Corresponding Secretary of the General Conference, in the Minutes for 1897, on what would be page 76 if the tabulated pages were numbered, and see how our own giving compares with other denominations. The Congregationalists are reported to have given for home expenses and other benevolent purposes, during the last year, an average of \$14.63 per member. The Presbyterians gave an average of \$13 per member. Now please refer to our own average and see how the matter stands with us. If you have not a copy of the Minutes, ask your pastor to look it up for you. He will have the Minutes within easy reach. The comparison will be instructive, if not gratifying. If we are not doing proportionately as much as others, why not? Are we, as a people, very much poorer than the average farmers, mechanics, manufacturers, teachers and preachers, lawyers, doctors, merchants and bankers among other religious bodies? Won't you take a little time to look this matter up and think about it? We could save you that trouble and publish the statement as given in the Minutes, but for obvious reasons it is better that those interested look for themselves. The impression will be more lasting. When the special thank-offerings are all in, let's ask the Secretary to put that on to the (next) report and see if that will not raise the average and make us feel better.

CARELESSNESS is the cause of untold evils and sufferings. Accidents occur, painful injuries are sustained, precious lives are lost, great and destructive conflagrations and other calamities result from mere individual carelessness. A tub of boiling hot water and little prattling children are left in the same room unguarded; a misplaced switch and a railroad disaster; an unhitched horse and a

runaway accident; a careless word and a life-long estrangement; a thoughtless deed and a good reputation gone. These sorrowful things are of daily occurrence, all for want of care. "I didn't think." Well, why didn't you? It is surprising to see how many people, who travel, lose valuable things. Canes, umbrellas, overcoats, railroad tickets, pocket-books, packages, grips, are things daily left in the car or elsewhere, simply through carelessness. A trunk is left or lost for want of thought. Cultivate the habit of thinking, observing and acting accordingly. You are in a sleeping coach, do not leave it, temporarily, without noting its name and number; a street railway car, notice the number shown on the coat of the conductor; you may not need it, and again you may; a hotel or house in a strange city, first of all *locate it*, get the street and number, write them down for easy reference. Keep track of all your belongings. Be thoughtful, overcome careless habits, and you will always rejoice over your victory. Irving, in his Life of Goldsmith, tells of some characteristic blunders. Oliver Goldsmith was a genius, but he was blundering, impulsive, careless. As an instance he once took lodgings in a haphazard way in a strange city. He left his trunk and all his worldly effects, and sallied forth to see the town. After sauntering about until a late hour he thought of returning home, when, to his utter confusion, he found he had neglected to learn either his landlady's name or her street and number. By the merest chance he happened to meet the very porter who took his trunk, and in him he found a pilot.

THE warfare inaugurated by the reformers in the sixteenth century, in which Martin Luther bore such a conspicuous part, still continues. The Roman Catholic church and the Protestant church can never harmonize. Oil and water can unite as easily. In either case one element must undergo a radical change before any union can take place. It is not very uncommon to hear that certain persons, hitherto recognized as Protestants, have abandoned their faith for that of the church of Rome. But it does not seem to be generally believed that adherents to the latter church often become Protestants. Indeed so strongly is this sentiment entrenched in the minds of most Protestants that attempts to proselyte Catholics are of much less frequent occurrence than they would be were it not for this misconception. Thousands of Catholic servants are employed in Protestant families where the most scrupulous silence on religious questions is preserved in their presence. They are not invited to sit with the family at times of devotion; never asked to attend a Protestant church; never have Protestant literature placed in their hands. They are regarded as being hopelessly Catholic. It is often said, "Once a Catholic always a Catholic." But in all this there is evidently a misconception of the possibilities in the case, and perhaps, of individual duties and responsibilities. Many more people come to Protestant churches from the Catholic than is generally supposed. We are altogether too timid in this matter of proselyting or seeking to gain converts from the darkness and ignorance of true Scripture doctrines prevailing among the Catholic laity. Not so with them. From Pope to servant they are most untiring in their efforts to proselyte Protestant children and youth. They work adroitly and in many

ways, as priests, and teachers, and servants in charge of children. Their schools and convents and hospitals are all recruiting stations in which many unwary Protestant children and youth are being Catholicized. We ought not to be more reluctant to press the truth upon them than they are to lead our children into the great errors of that faith. We clip from an exchange the following interesting and encouraging paragraph:

There is about to be established in Washington a Protestant mission for work among Roman Catholics. The men at the head of it are converts from Catholicism, some of them late students at the Catholic University at Washington. There is such a mission in New York City. It has been in existence for eighteen years, and during that time fifty-four Roman Catholic priests have been received into membership, nine of whom are now active Protestant clergymen. The mission claims since its foundation, 3,600 converts from Romanism who have come under its personal knowledge and influence, besides more than as many more it is cognizant of, but whom it had no part in converting. These converts go, as a rule, into the Presbyterian and Methodist churches and the Baptist denomination. The head of the New York mission, the Rev. James A. O'Connor, is a Presbyterian. The work to be undertaken in Washington will be similar to that undertaken during the past eighteen years in New York City. It is to be begun as soon as suitable quarters can be secured. Substantial financial assistance has been secured.

ANOTHER YEARLY MEETING.

The custom of holding a Yearly Meeting with the Seventh-day Baptist churches in New Jersey has been maintained for many years. A few years ago the New York City church was invited to join the circle, since which time she has added much to the interest and value of these annual gatherings. The month of November was chosen as the most convenient time, after the gathering of the harvests, so that the meeting usually takes place during the latter half of the month. These occasions have often been the source of substantial blessings to all the churches. They are not encumbered with business transactions, but are almost wholly of a devotional nature. Preaching by the pastors of the several churches, with prayer and conference meetings, for many years constituted the main part of the services. No special programme was given to Sabbath-school work, or to the young people, in particular.

But as the Latins would say: "*Tempora mutantur et nos mutamur in illis*:" Times are changed and we are changed in them. Now the young people are at the front; not to the exclusion of the older ones; not that the older brethren or sisters are in any sense set aside; but *all* are in training for active Christian work. In all the Yearly Meetings in New Jersey that it has been our privilege to attend for the past twenty years, none have seemed richer in thought or in the practical teachings of the truths of present importance than the one just held with our church in Plainfield. An excellent spirit was manifest at the first session, and continued with increasing power to the close. There was an evident disappointment at first that Evangelist Saunders could not be present as had been anticipated, but the people soon rose above that temporary feeling and all seemed to be ready for the work of the good Spirit. We are glad to believe that the work of the Lord here does not depend upon Bro. Saunders, but it rests with the people. When they have a mind to work, the walls will be rebuilt. All will welcome our evangelist, if the Lord will let him come, but the work should go on. In another column will be found the report of the clerk of the Yearly Meeting.

BREVITIES.

Two train-robbers in Texas, L. W. Fisher and Felix Wolff, have just been sentenced to fifty years and forty-five years, respectively, in the penitentiary.

THE insurgents in Cuba decline the offers made by General Blanco for peace based on autonomy for Cuba. The insurgents want nothing less than independence for Cuba; entire freedom from Spanish rule.

Two Indian girls, pupils in the Indian School at Carlisle, Pa., attempted to burn down the building, November 17, because they had been refused permission to go home. The fire was extinguished before heavy damage had resulted, and the girls were arrested and lodged in jail.

LIBRARIES in New York state received large additions during 1896, as shown by the reports: Columbia University received an addition of 20,570 volumes; New York State Library, 14,570; Cornell University, 13,578; New York Free Circulating Library, 11,201; New York Public Library, 15,594.

ANOTHER flying-machine has made its appearance, this time from New Orleans. A physician is the patentee, and is sanguine of great success. The machine is made of aluminum, and lifted by hydrogen gas. It is propelled and directed by its wings, made to imitate the action of bird's wings.

A ROMAN CATHOLIC editor called "Father Phelan," of St. Louis, Mo., says: "It is not possible for an agnostic, an infidel, a Protestant, or a pagan to speak of God without uttering words of blasphemy." And yet Catholics often express surprise that Protestants are so bitterly opposed to them!

MANY people who have been disturbed over the inefficiency of the five great Powers of Europe, especially in view of the Turkish atrocities in Armenia, and in Grecian domains, would readily adopt Lord Salisbury's characterization of the Concert of Europe: "A steam-roller with great power and little speed."

A CITIZEN in Putnam County, N. Y., has recently been fined \$200 for selling hard cider contrary to the provisions of the Raines Liquor Law. He claimed that hard cider was not liquor. But the courts hold that it has enough of the drunkard-making properties to raise it to the dignity of an intoxicating liquor.

It is generally believed that the coming Congress, opening the 6th of December, will be a session of great public interest. Important questions will come before it at once. Hawaii, the Currency Question, Postal Savings Banks, Immigration, and other points of general interest will probably receive early attention.

ACCORDING to the *Voice*, the vote of the Prohibition party this year counts up 118,000 in six states, while last year, in the whole country, it was only 131,000. This is said to show a rising tide. But why put six states this year against the whole country last year? Why not give the whole country's vote this year? That would show whether the tide is rising or not.

THE release of five men from Spanish prisons in Cuba, and their arrival in New York last week was an important event in their experiences. Their stories of Spanish cruelties and their great sufferings are very touching, while their emaciated and crippled condition corroborates their statements, and appeals to the sympathies of all who see them or read the accounts of their sufferings.

LONDON has been visited by one of the most destructive fires which that great city has experienced in over 200 years. There was a high wind, and for several hours the fire-fiend had undisputed sway. More than a hundred engines were required to subdue the great conflagration. Two acres of buildings were ruined. The damage is variously estimated from \$10,000,000 to \$25,000,000.

AS ALL good men hoped, and most legal men of any standing believed, the Supreme Court of New Jersey has denied the application of the disgruntled gamblers for a recount, the judges, at Trenton, November 17, declaring that "the canvass having been made, and the Governor's proclamation having been issued in accordance with the result of the canvass, the matter is now closed."

PROBABLY few people realize the vast extent of telegraph facilities now in operation in the world. It is easy to write the word "million," but not so easy to comprehend its meaning. There are now nearly 5,000,000 miles of land telegraph lines, and 180,440 miles of submarine cables in operation. Europe has 1,764,790 miles; Asia, 310,685 miles; Africa, 99,419 miles; Australia, 317,479 miles; and America, more than all the world besides, 2,516,548 miles.

IN place of the "Keeley cures" and the "Gold cures," for the liquor habit, that were so popular a few years ago, there are now coming into notice Sanitariums for the treatment and cure of these pernicious habits, these liquor diseases. Two in New Jersey, one at Trenton and one at Somerville, appear to have excellent success in aiding patients to overcome the craving appetite for stimulants and narcotics. The treatment is entirely different from the Keeley system and is pronounced safe and sure.

WHILE Catholics are struggling hard in some places to nullify all non-Catholic marriages, evidently they are losing prestige in Peru. There the Congress has passed a bill legalizing all non-Catholic marriages. Civil officers and Protestant clergymen are duly authorized to administer the ceremony. The measure was bitterly opposed by the Catholic clergy, and was passed amid great excitement. It is regarded in South America as a great triumph over the hitherto prevailing ideas of the Roman Catholic church.

PEOPLE along the Hudson River in the vicinity of the Palisades have for some time past been greatly disturbed at the prospect of having these noble, historic monuments destroyed. The Palisades are being torn down by the power of dynamite and blasting powder, by greedy quarrymen, who use the crushed rocks for macadamizing country roads. "Washington's Head," famous in historic associations, was practically destroyed November 20. Suit has been commenced against the owners for damage to adjoining property, to the amount of \$50,000.

CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Chicago, Ill.

Church Federation.

The visit of Rev. Charles A. Berry, D. D., chairman of the Congregational Union of England and Wales, to this country is one of significance, and will not be, we trust, without its results. You and I are surprised to find that the adherents of the Nonconformist churches of England outnumber those of the established church and that, since their unification by federation, they exert a mighty influence upon public affairs. The annual meeting of the National Council in London represents 7,000,000 people, and their voice is respected in the affairs of the nation.

Dr. Berry makes no attempt in the direction of denominational unity, but his voice is for co-operation. He put his finger on one of the sore spots in our religious work, viz., the small town or village with a half-dozen struggling churches and a half-dozen starving ministers. A starving church, he said, cannot feed a hungry community, and, indeed, it has something nobler to work for than to keep the breath of life within its own body.

The speaker found an excellent example of co-operation and federation in the University of Chicago Divinity School, where students of several different denominations study theology side by side without bloodshed. He expressed himself as being profoundly impressed with the vigorous, enterprising, effective religious life of the great West, and welcomed the young men into the grandest calling in the world.

The Communion Question Among Baptists.

The Baptist Congress, which met in Chicago last week, is an annual gathering for the purpose of discussing questions of denominational interest. It has no responsibility and its only power is educative. It is regarded as a good place for people to blow off steam and free their minds of the thoughts which have been struggling for utterance. It reminded us of the Seventh-day Baptist Council held here some years ago, with the difference that the Council was intrusted with weightier business in relation to denominational life.

The question which aroused the most interest and discussion was, "Is baptism a prerequisite to the Lord's Supper?" Russell Conwell, of Philadelphia, and O. P. Gifford, of Buffalo, leading lights in the denomination, regarded immersion before the communion as the normal order; but took grounds against any restriction on that basis. Dr. Gifford thought that a man who was worthy to take part in the prayer-meeting should not be excluded from the table. Dr. Conwell based his stand on soul liberty. Both were opposed to the giving of an invitation, as an assumption of priestly authority.

The orthodox brethren are exercised over the space given to these ideas in the newspaper reports of the Conference. The denomination, they declare, is not represented by these views. They freely acknowledge, however, that the heresy is spreading, especially in the cities.

Valiant defenders were at hand, of course, to present the old arguments. Meanwhile there is a growing feeling among men of insight, of whom Dr. Northrop may be taken as a conspicuous example, that the debaters are not so widely apart as they might appear,

and that the question dwindles in importance before the great problems of the hour.

The *Standard*, staid and safe as ever, confesses itself entirely out of sympathy with much that was said, but in great sympathy with the congress idea. It touches upon the struggles which are shaking the denomination to the center with the following cheerful reference:

The old story of the stage-driver who gave the off leader a stinging touch of the whip-lash in order that the horse might have something to think about as he passed a bad piece of road, may be recalled as one thinks of this congress. There is some poor road-bed over which our denomination is traveling, and it is well to have something to inspire thought as it makes progress toward greater usefulness and clearer expression of truth.

A Real Autonomy For Cuba.

Occasionally one hears an address which produces the very comfortable idea of completeness—not that everything has been said that might be said, but that the whole question has been opened up and its outlines made clear. You feel grateful to the speaker for telling you clearly what you have been thinking vaguely. Such an address was that of Judge Grosscup before the Baptist Congress.

The recognition of the Cuban insurgents as belligerents would greatly enlarge Spain's right of search upon the high seas, thus imperilling the cause of Cuba, as well as endangering the peace of the United States.

Annexation is out of the question. Cuba has not proposed it, and what would we do with her if we had her? We have troubles enough of our own in the way of debauched politics. Suppose that a national election turned upon Cuba as a pivot. She is unfit for suffrage as a state, and we are hardly prepared to adopt a colonial policy.

A real autonomy, such as Canada enjoys, the speaker considered the solution. It should be secured by the intervention of the United States, if necessary. The European Powers wrung autonomy for Greece from the Sultan. Whether this precedent is to be regarded as giving us the right of intervention under international law, or whether it is to be regarded as a "high act of policy above and beyond the domain of law," is of little consequence. The Cuban cause does not stir the imagination of civilized races as did the cause of the Greeks; but it reaches as deeply into the civilized world's instincts of right and wrong.

POSTURE DURING PUBLIC PRAYER.

BY CHARLES A. BURDICK.

In Christian communities it is generally recognized that propriety, if nothing more, demands that some attitude of the body manifesting reverence be assumed when prayer is being offered either in public or in private. In family devotions and in small prayer circles kneeling is a common form, while in public places the prevalent forms are kneeling, standing and bowing the head, the form varying with different congregations. With some this is simply a matter of decorum, but with devout persons it is an expression of true devotion.

Although the Scriptures contain no directions as to posture during prayer, they furnish examples of prostration of the body, kneeling, standing and bowing the head. Elijah "cast himself down upon the earth" when on Mount Carmel he prayed for rain.

Solomon "kneeled down upon his knees" when he offered his prayer at the dedication of the temple. At the parting of Paul and his companions from the brethren at Tyre, they "kneeled down upon the shore and prayed." Also in parting from the Ephesian elders, Paul "kneeled down and prayed with them all." Hannah stood by Eli when she prayed for a son. The Pharisees loved to pray standing in the synagogues and corners of the streets. Jesus recognized standing as a posture in prayer when he said, "When thou standest praying, forgive," etc. When Abraham's servant found Rebecah at the well, he "bowed down his head and worshiped the Lord." On receiving the message that the Lord had visited the children of Israel, and had looked upon their afflictions, the people bowed their heads and worshiped."

These examples, taken from both the Old and the New Testaments, lead us to conclude that it has always been the custom to assume some attitude of the body in prayer, expressive of reverence. Yet, in Christian communities in these days, in some congregations, we see even professing Christians sitting bolt upright when prayer is offered in church or other public places. It is to be supposed that he who offers prayer in public worship is the mouth-piece of the congregation who "unite" with him in the prayer. Do they who sit with head erect during the prayer really worship?

But as prayer is pre-eminently an exercise of the soul, it may be asked what the body has to do with it. It has much to do with it; for, though God reads the innermost thoughts of the worshiper, the devout soul instinctively seeks outward expression of its devotional feeling, and the body is its ready instrument of expression.

The Creator has ordained the body to be, not only an instrument for the performance of its acts, but also to be an instrument for the expression of its emotions. He has endowed it with a natural language for the expression of love, anger, fear, loathing, grief, joy, humility, reverence, etc. The eyes sparkle with delight, flash with anger, melt with love, stare with wonder; the face beams with joy, pales with fear, blushes with modesty, shines with the ecstasy of devotion; the body bows with grief, humility, reverence; the hands and arms of the orator gesticulate, and his whole body seems transfigured by the exaltation of noble and lofty thought.

Not only does the soul thus express its emotions through the physical organism, but voluntary physical expression reacts upon and intensifies the emotions of the soul. The bowing of the body in prayer increases the sense of the solemnity of approaching into the presence of the Almighty Father. When a whole congregation bows in the attitude of devotion, the effect must be to deepen the emotion of reverence in each worshiper.

But this is not all. Respect and also disrespect to persons in high authority are manifested by one's attitude when holding formal audience. It is not allowed to be a proper thing for a subject to maintain a sitting posture in the presence of his king. No loyal subject would do such a thing, and shall we show by our attitude less respect when we formally come before the presence of the King of kings and Lord of lords?

I have many times felt embarrassed when ministers who are accustomed to see Chris-

tians kneel or stand during prayer in public were with me in the pulpit and observed that our congregation maintained an upright, sitting posture during prayer.

As to the particular posture to be observed in public prayer, whether kneeling, standing or bowing the head, it does not matter, only so that there is uniformity in the attitude. As we have seen, the Scriptures furnish examples of all three of these forms. Bowing the head upon the back of the seat in front is a very becoming and reverent attitude. The point is, let the body assume some posture expressing reverence and devotion.

THE PRAYER OF FAITH.

God does more than to give general assurance of a willingness to hear prayer and to relieve human want. He makes mention of specific blessings which he is ready to bestow. These more minute pledges are in various forms of promise, prophecy, covenant, and command. A promise is a direct engagement; a covenant is a still more formal and solemn act, usually accompanied by a seal; a prophecy is a statement of divine purpose, intended for our encouragement in prayer and labor; and a command always implies a result which God is willing to aid us in securing. It is only necessary, then, to ascertain that the desired favor is covered by some promise, covenant, prophecy, or command, to have a perfect warrant for faith that, in answer to prayer, God will bestow that very thing. One could not ask for a better ground of assurance.

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in his excellent word!"

We are entitled to claim, at God's hand, whatever he has been pleased graciously to promise. And so our prayers may, and should have the characteristic of perfect faith, that they will be literally answered according to the blessing asked.

Are these specific pledges numerous? Do they cover the ground of our usual necessities? Will they impart an element of certainty to our prayers in the emergencies which men are often called to face? An affirmative reply to these questions is authorized by the language of Scripture. For we find in the Bible promises to the righteous of protection, deliverance, food, raiment, wisdom, guidance, sustaining grace, reward for industry and beneficence, and the presence and power of the Holy Spirit as a guaranty of peace, holiness, and usefulness. The prayer of faith uses these divine assurances as a sufficient ground of conviction that God will aid in the emergencies to which any of these promises applies, according to the exigency of the case. The man feels that he can pray with an accompanying certainty of being heard. It is not now so much of an occasion of submission as of grateful expectation. God here has made known his will in advance. The true submission to it is to take Him at His word, and joyfully to claim what He has authorized us to ask. Not to do so is a distrust of Him, as well as a robbery of our own souls. It is as though a poor man should neglect to present a benefactor's check at the bank, fearing that it might not mean what it said on its face, or might for some cause not be paid. Assuch lack of confidence is grievous to our heavenly Father, so a firm faith is his delight.—*William W. Patton, D. D.*

Tract Society Work.

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

RESPONSES to the "Greeting" sent out to "Lone Sabbath-keepers" concerning the "Thank-offerings," come in by every mail. The spirit which pervades these letters is full of love for the truth and of devotion to the work. There is also evidence in some cases that the gifts are like those of the widow in the temple, whose love and devotion are embalmed in Christ's words of commendation. One sister writes, "I cannot give anything. I am not able to work and have not been for several years." We pray for a double blessing on such an one, whose love responds in words, even when illness prevents anything more. If all those who are blessed with the privileges of church associations, respond as these "Lone ones" have done, the debts will be cancelled, and more. This sentence from one letter represents many of those received: "It is such a blessed privilege to help in God's work. May he touch all hearts with the spirit of self-sacrifice."

MORE TESTIMONY CONCERNING THE DECAY OF SUNDAY.

The *Christian Intelligencer*, November 17, 1897, says:

The desecration of Sunday goes on apace. The Sunday newspaper is in the forefront, weakening respect for the day, and tempting multitudes to carry the cares and business of the week into God's time. To it must be given precedence in order of time and of influence in destroying reverence for holy things. Sunday baseball, golf and the bicycle have followed under the plea of innocent recreation. The letting down of the religious observance of the Lord's-day has always been followed by the loss of the weekly day of rest. This is more and more observable, particularly in the cities. In Chicago any Sabbath on many of the business streets building operations can be seen going on as uninterruptedly as though Sunday did not exist. Railroad corporations offend in this way continually under the plea of necessity, though often the necessity is hard to see. Just now attention has been called to this tendency by Sunday work on the state capitol at Albany, N. Y. This flagrant flouting of Christian sentiment and the law by the contractors was protested against by the Christian Endeavor organizations of the city, and Superintendent of Public Works Aldredge has ordered such labor to stop. This is well, and is a credit to the Christian Endeavor Societies, but this conspicuous attempt to convert the Sabbath into an ordinary day of labor should arouse the public conscience and convince every one what must be the inevitable result of making Sunday a day of mere recreation.

On another page of the same issue of the *Intelligencer*, Dr. Elmendorf complains that although the General Synod of the Reformed church in 1895 endorsed the "American Sabbath Union," and recommended that special services and a "collection" be given to the Union in October of each year, that the call of the synod is practically ignored. He says:

October has again passed, and a single church only of our denomination has contributed to the aid of this work, of which there is manifestly the greatest need, in view of the fearful growth of reckless Sabbath-desecration.

Our readers know that the *Intelligencer* and the people it represents, (Dutch) "Reformed," are among the strongest friends of Sunday, so far as creed and theory are concerned. That their words and deeds should be so far apart is another evidence of the rapid decay of regard, or hope, or both, concerning Sunday and its observance.

The *Examiner* of November 18, 1897, says:

The Woman's National Sabbath Alliance, aroused by the increasing Sabbath-desecration, seeks the support and co-operation of all Christian ministers. The increasing use of the bicycle on the Lord's-day for pleasure, the

Sunday entertainments, and the Sunday newspaper are fast changing a holy day into a holiday. They entreat all pastors to preach, at their earliest convenience, a sermon to parents and the teachers of youth, presenting the need of observing the Sabbath as a day of worship, in order that our Republic may be perpetuated and Christ's kingdom advanced.

In the same issue the Connecticut correspondent of the *Examiner* reports a sermon on Sunday-observance in New Britain, in that state, because the day is so lightly regarded there: "It is said that anything except dry goods can be bought there on Sunday."

A great obstacle in the way of better morals is the tendency on the part of many to hold what they are pleased to call "broad and liberal views" of keeping the Sabbath, which means no Sunday at all.

And yet this correspondent claims that New Britain is much better now than it was a few years ago. Surely the decay of Sunday in New England rushes in like a "high tide."

"THE SUNDAY BICYCLE."

Under the above head, Rev. I. W. Hathway, D. D., General Secretary of the American Sabbath Union, writes at length in *Christian Work*, for Nov. 18, 1897. He praises the "Wheel" as having brought many good results, but condemns it as having brought still greater evil by its effect upon the observance of Sunday. Among other things he says:

The Lord's-day, or Sunday has become a synonym with many as wheelman's day. The daily press gives notice of the promised good weather, that the projected club runs may have no disappointment. The prophecy of Sunday weather appears to have reference wholly to its effect upon the wheelman's pleasure. Sunday is the wheelman's day.

Thousands upon thousands, aye, hundreds of thousands of our young men and women, are looking forward during the whole week to the coming Sunday, when they with their companions will spend the day on the road as a means of pleasurable recreation.

This fact, it has been said by another, "constitutes the greatest menace to the Christian Sabbath this country has ever known."

This statement, though so strong, yet in my opinion does not overstate the fact, and with it I am compelled to agree.

First, because of the enormous proportion of this Sabbath-desecration. The innumerable host that is on the road on Sunday. It is not confined to any section, but covers the entire country. It is not confined to any class, but embraces all classes of both sexes. Sunday, October 3, the Firemen's Cycle Club of New York made one of the biggest century runs on record. They started out nearly one thousand strong, both men and women. The Monday morning *World* stated that the aggregated miles pedaled in this one run would girdle the earth nearly three times and a half.

The result of this wholesale disregard of the divine law, if not speedily checked, will be that the succeeding generation will have no Sabbath.

The Sabbath, as a day of rest and divine worship, will be a thing of the past. Divorced from the religious purpose and use, the Sabbath-day cannot and will not long be saved from the avarice of competitive business, and the toiler will be compelled to work seven days in the week, or lose his chance to earn bread for his wife and little ones.

It is true that the Sunday bicycle has rushed into prominence in a startling way, but this fact is not wonderful when the antecedent facts are considered. Religious teachers have been preparing the way for such a result through their illogical and unscriptural claims concerning the "Change of the Sabbath," and their unwarranted opposition to the Sabbath of the Bible. This has produced such a state of weak conscience, or of no conscience, touching the matter of Sabbath-keeping, as a whole, that the Sunday bicycle has swept all before it without trouble. The "Wheel" is not the cause, but rather the opportunity of that over which Mr. Hathway laments. If there be any cure it must begin by returning to a conscientious care for the authority of the Bible, and hence of the Sabbath, as Christ kept it.

DR. TALMAGE DESECRATING SUNDAY.

A few weeks ago we chronicled the fact that a correspondent of the *Congregationalist* had reported Dr. Talmage as in league with Sunday trains, etc., in the West. In time Dr. Talmage came out with an "explanation," on which various papers sought to defend him against the charge. These efforts drew out the following, from a correspondent of the *Advance*, Nov. 18, 1897:

DR. TALMAGE AND SABBATH-BREAKING.

The note in *The Advance* of Oct. 7, excusing Dr. Talmage for Sabbath-desecration is "too thin" for those who live in Northern Iowa. We are encouraged to learn that the protest has become sufficiently strong to receive attention from the noted lecturer. Several years ago when he spoke on Sunday at Clear Lake, he pleaded ignorance of the fact that his hearers were to come on Sunday excursion trains. We could excuse him the first time, but to plead the same ignorance again after he had been well informed, is not so plausible. Besides, a Congregational pastor talked with him on the subject at Clear Lake last July, and told him how his course was grieving the ministry, church and Christian Endeavor of northern Iowa; and the Doctor laughed in his face, sneering at us all as a set of cranks. Now we do feel that no agency is more effectively breaking down the Christian Sabbath than the practice of noted ministers like Dr. Talmage and Sam Jones of joining with the railroad companies in encouraging Sunday excursions. It is making the Sabbath simply a secular holiday. I am giving utterance to the Christian sentiment of Iowa, and have no doubt that all the consecrated gospel ministers within one hundred miles of Clear Lake would join me in this protest. N. L. P.

Surely, Dr. Talmage will find it difficult to "explain away" the above. But what matter? Dr. Talmage belongs to the class of men who have outgrown the old nonsense of "Law," and such narrow "legalism" as burdens Seventh-day Baptists, and though some "cranks" even among Congregationalists may protest, we have no doubt he will go on until his temporary popularity fails to draw Sunday trains to summer resorts. So Sunday decay goes on among Christian leaders.

CHICAGO CLERGYMEN SUSTAIN SUNDAY-OPENING.

We have already noted the fact of the opening of the Chicago Public Library on Sunday. Of this act the *Advance*, November 18, 1897, comments as follows:

In voting to open the Chicago Public Library, both circulating and reference departments, on Sunday, the trustees have found encouragement in unexpected quarters. Dr. S. J. McPherson, pastor of the Second Presbyterian church, is reported as saying in an interview: "I believe in the orthodox view of the Sabbath, but not in the Puritanic observance of it. . . . On the whole, I cannot share in the wholesale condemnation of it [Sunday-opening] that some ministers express. It seems to me that hardly any objections lie against it that would not be objections to the Sabbath-school library. One of the abuses of it that I would oppose is the prosecution of severe studies, like mathematics or electricity, which would deprive the reader's mind of its Sunday rest. For this reason I think the opening of the Art Institute on Sunday is still less objectionable, as it affords pure recreation."

Dr. Johnston Meyers, the popular and successful pastor of the Immanuel Baptist church, said: "I see no objection to opening the public library on Sunday. I should be opposed to making the clerks work seven days in the week. If the library is opened on Sunday, I think matters ought to be arranged so that all employees would have a day of rest."

The *Advance* adds a mild dissent from the opinions of these clergymen, and "regrets" that they have allowed themselves to take such ground in favor of Sunday. The dissent of the *Advance* does little more than emphasize the opinions of Doctors McPherson and Meyers.

NO BURDEN seems so heavy as the one we have to bear.

STUDIES IN SABBATH REFORM.

No. 5.—Moral Law and Ceremonial Law.

A careful study of the history of the organization of the Jewish nation reveals the following important facts, which are of fundamental importance in our study of the Sabbath question:

1. The Decalogue was given first in order of time, as the embodiment of all moral law, the foundation of all government.

2. Certain ceremonies were instituted, teaching physical and spiritual purity, offering forgiveness through faith and obedience, and pointing to a coming Saviour.

3. Civil and ecclesiastico-civil regulations were made for the organization of the nation and the enforcement of obedience to the laws of the Decalogue, which, by its nature and by the circumstances that attended the giving of it, is shown to be entirely distinct from the ceremonial and civil regulations. That nine of these ten laws are eternal is unquestioned. Some are found who claim that the Sabbath law, embodied in the Fourth Commandment, is ceremonial, and not moral. If the claim be true, then God, the infinite in wisdom, placed it where it *did not belong*, and so deceived, not only the Israelites, but the world.

The Jews, to whom the laws were given, never deemed the Sabbath law ceremonial. Divine revelation bases the Sabbath law upon the example and mandate of Jehovah. It finds its origin in connection with the "creation week," and the beginning of human history. If it is ceremonial, national and temporary, the rest of the Decalogue must be, and we have no fundamental moral law revealed in the Bible. A proposition so contradictory is self-destructive.

That the student may reach a clear idea of the nature of moral and ceremonial law—or, better, of moral law and of ceremonial enactments—and to aid in certain points that will appear also in the New Testament as these studies progress, it is necessary to make a careful and somewhat detailed consideration of the matter at this time.

DEFINITIONS.

The Century Dictionary defines moral law thus:

That portion of the Old Testament law which relates to moral principles, especially the Ten Commandments.

The same competent authority defines ceremonial law as follows:

1. Relating to ceremonies, or external forms or rites; ritual; pertaining to or consisting in the observance of set forms or formalities.

Specially, 2. Pertaining to the forms and rites of the Jewish religion: as, the *Ceremonial* law as distinguished from the *moral* law.

These clear-cut and fundamental distinctions appear at every point where the moral laws which make up the Decalogue are placed over against the elaborate ceremonial system of the Hebrew religion. If these distinctions are recognized in the discussion of the Sabbath question, all difficulties are removed. It is significant that the attempt to change moral into ceremonial law is confined to the Sabbath question. Many ceremonies were connected with the administration of other laws of the Decalogue, but no one is foolish enough to claim that the Third, Fifth or Seventh laws are therefore "ceremonial." If Sunday observance had not crept into Christianity through Pagan and unscriptural influences, no question would be raised as to

the moral nature of the Fourth Commandment. As it is, many who declare the Fourth Commandment to be ceremonial destroy that claim by declaring that the ceremonialism touches nothing but the specific "seventh day," while the "great moral principle continues and is transferred to Sunday." Inconsistency could scarcely go farther than this, nor be more self-destructive.

CEREMONIES ARE ALL THE PRODUCT OF THE ADMINISTRATION OF MORAL LAWS OF THE DECALOGUE.

Before giving the student a view of the various features of the ceremonial system, we ask him to note the fact that all the enactments of that system proceed upon the idea of sin, arising from the transgression of the laws of the Decalogue. The entire code is based upon the fact that men become sinners by disobeying the laws of the Decalogue. Purification, forgiveness and holiness must then be sought in order to secure atonement and harmony with God, against whom sin has been committed. In a word, the ceremonial system was the method by which the moral government of God was administered, under the Hebrew theocracy. The laws of the Decalogue are fundamental, universal, eternal. The ceremonial system was administrative and Hebraic.

The following grouping of the main features of the ceremonial system will help the student to a right conception of the subject, and enable him to see the clear distinction between the moral law and the ceremonial code.

I. CEREMONIAL LAWS CONCERNING SACRIFICES.

The offering of animals and birds as sacrifices were the prominent agencies through which those who had come into sin or defilement sought forgiveness, atonement, and reinstatement into favor and harmony with God. It will be seen that all these sacrifices are meaningless, except when considered in the light of fundamental, moral laws, the transgression of which brought men into the place of sinners before God, the author of the divine laws which they had broken.

1. *The "whole burnt-offering."* Lev. 1; Ex. 29: 38-42, and Lev. 6: 8-13. The central thought in this ceremony was expiation for sin by the death of a pure, unblemished sacrifice, and the complete self-dedication of the individual, or of the people, to God. This was to be a continual offering, and the fire therefore was never to be extinguished. It was the ceremony of constant repentance, redemption and dedication.

2. *The "meat," i. e., the food-offerings.* Lev. 2; also 6: 14-23. These offerings represented the ordinary food of the people. This was a form of rendering to God a part of that which his blessing provided for the daily life of the worshiper. No life was taken in making these offerings, hence they were "unbloody sacrifices."

3. *The peace-offerings.* Lev. 3; also, 7: 11-21. These offerings were made in fulfillment of "vows," or as special thank-offerings. They may be accurately termed "redemptive" offerings. There were three classes of these: "thanksgiving," "votive," and "voluntary." Elaborate ceremonies attended these, and, in some particulars, marked the differences peculiar to them. The chief idea was that God became a guest and imparted his blessing at the sacrificial meal.

4. *"Sin," or "trespass" offerings.* Lev.

4, 5 and 6; also, Numbers 5: 5-10. These offerings were definitely personal, substitutional and expiatory. The idea of personal responsibility for one's sins was prominent in them. But since there were grades of sin—speaking accommodatively—the offerings, with the attendant ceremonies, were fitted to the grades of offence: (a) for sins committed ignorantly, (b) for promises unwittingly broken and for ceremonial defilement unintentionally contracted, (c) for intentional sin.

The foregoing may be called ordinary sacrifices and ceremonies. They were fitted to usual and special experiences. Taken together, they developed an elaborate body of ritual and ceremonies, thus forming the central element in the great ceremonial system. But it is too evident to need argument that the ceremonies were all subordinate and separate from the fundamental divine laws which antedated them and determined the sins for the expiation of which offerings and ceremonies were necessary.

A VISION OF LIFE'S RIVER.

BY ENOCH H. SWEET.

I stood on the bank of life's river,
That flows to eternity's sea;
And I saw the snow-white foam divide,
And the waves recede on either side,
As the boats sailed by on the rolling tide;
But no boat sailed there for me.

While I watched the boats on the river
Sail away toward the boundless sea,
I longed to join the passing fleet,
The voyage of life and death to complete,
And the shores of the fadeless world to greet;
But the boats sailed away from me.

And I looked down the shining river,
As the boatman sailed into the sea;
As they passed through the billows of death's dark night
To the shores of eternal life and light,
Where their faith was changed to glorious sight,
And their course was lost to me.

And I prayed as I looked down the river
And away o'er the boundless sea,
To him who stilled Gennsaret's wave,
Who, in His wondrous mercy, gave
His life and death my soul to save;
And he surely answered me.

For a boat touched the bank of life's river,
In its course to eternity's sea;
At the call of the Captain, to whom I had cried,
I stepped on board with his hand to guide,
And sailed away o'er the rolling tide,
In a boat he'd prepared for me.

Thus my boat sailed away on the river,
With a breeze setting in toward the sea;
And a golden light settled down o'er the scene,
O'er the fields and forests clothed in green,
And the treacherous shoals I sailed between;
And mercy dawned on me.

And I sailed not alone on the river,
In my course toward eternity's sea;
For here and there on the silvery tide,
On the radiant river, calm and wide,
Other boats appeared my course to guide;
And hope grew bright for me.

But the clouds arose o'er the river,
O'er the land and the boundless sea;
And the gathering storm obscured the light,
And the boats in their course were lost to sight,
And my glowing hope was sunk in night,
And darkness fell on me.

While the storm swept down on the river,
And the billows rolled out to the sea,
I could hear the cry, 'mid the breaker's roar,
Of the sinking boatmen along the shore,
As their boats went down to rise no more;
And terror took hold on me.

But I prayed 'mid the storm on the river,
To the God of the land and the sea;
And a Pilot came the billows o'er
To direct my course to eternity's shore,
Where the saints shall live to die no more;
And glory dawned for me.

When I passed the bounds of life's river,
And entered eternity's sea,
I bade farewell to death's dark night,
And approached the shores of fadeless light,
Where struggling faith was changed to sight,
And glory o'ershadowed me.

But alas for my course on life's river
And eternity's boundless sea!
For I learned when I woke on the fadeless shore,
I'd been sailing in sleep the waters o'er,
In a vision of fancy, nothing more,
And the vision departed from me.

Missions.

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

THE Missionary Secretary spoke to our people in Milton, Wis., Sabbath morning, Nov. 13, upon the great work of salvation in the world, and in the afternoon to the people at Milton Junction upon the work and needs of our various mission fields. On Monday evening, Nov. 15, he held an informal conference upon our missionary interests with the Milton church and congregation. Though the evening was stormy and dark, there was a good attendance. The interest and spirit were excellent. There was a frank and free interchange of thought and settled conviction in regard to the work in China, Holland and England; also in reference to the various fields of mission and evangelistic labor in our own land. Questions were asked and answered, and many said they understood a great deal better the purpose and work of the Missionary Board, and that these informal conferences were just the kind of meetings in which the Board and the people can come in touch with each other, and better understand each other in the work of missions. There was but little criticism expressed in the meeting, and that was in a kind and considerate spirit. The Missionary Secretary was very much pleased with this meeting.

THE following is an outline report of the labors of Evangelist E. B. Saunders with the church of Salemville, Pa. The meetings were held mostly in the month of October, and ran for four weeks lacking two days, continuing evenings, Sabbath-days and Sundays. Four united with our church there, three by baptism. One or two more are waiting baptism, others almost persuaded. Our church received a great blessing by becoming active in prayer and testimony. People attended the meetings especially on Sunday and Sunday nights from the neighboring places about for several miles. The Christian Endeavor Society became more active and had some additions. A collection was taken the last night for the Missionary Society. Since Bro. D. C. Lippincott's pastorate here (for the church had no pastor for several years) the Salemville church has gradually grown. The South Eastern Association held with this church last spring did a great work in giving new life and strength to it. Several of the young people of the church and congregation are attending school at Salem and Alfred. The outlook of this little church is encouraging, and its pastor should have the prayers of our people.

FROM F. J. BAKKER.

I will try to give a short account of my work and doings in this last quarter. I could, praised be our God, use my time in the different branches of the work without interruption, and because it always is the same way and the same work, there is not much difference in telling it. I made my usual trips to the emigrant steamships and little ships, except two weeks, when I went to my native place in the north part of Holland, to visit my relatives, friends and some Sabbath-keepers who are scattered there in different villages. They do not belong to us as Seventh-day Baptists, neither do they hold with the Adventists; however the latter did all they could to plant their doctrines there. I was acquainted with them from former years,

when we were living at Vriescheloo. On the Sabbath, Aug. 7, I was among them, and after their desire, I preached twice for them. Some friends with whom I have been acquainted from my boyhood were also present in the afternoon, in all twelve persons. Also I visited my former friends, First-day Baptists at Vriescheloo. However none of them keep the Lord's Sabbath. They were all very glad to see us, especially to see Mrs. B. again. One of the sisters wept for joy when she saw my wife. It was nearly seven years since they met. We had some good and blessed days among those old friends. May it please our God to move their hearts to obey him also in keeping his holy Sabbath-day. Some of them openly confessed the truth of the Sabbath, but for fear of coming through they do tremble. On Sunday, Aug. 8, we went to their meeting-place—the same old, dear place where we lived eleven years ago, and where we saw so many come to the baptismal waters. The next Sabbath, Aug. 14, we were at Groningen, in which town live two sisters of the Haarlem church, and there we had a little meeting also. One sister, here in Rotterdam, who became acquainted with the Adventists, (she was a Roman Catholic before, but having been converted became a member of the Reformed church and was baptized by them), but soon saw the errors of that doctrine and left them. She never has been with them since, and so on my way I met her, not knowing her before. The next Sabbath she and her daughter (she is a married woman and her husband, though not against her keeping the Sabbath, does not keep it himself), came to our meeting and always after that time, and now she is a member of our church. With much thankfulness to our Heavenly Father do I tell it to you, dear friends, and many times did I thank my God for his goodness in blessing us in that way. I hope and pray that our Lord, from whom all blessings come, will bless the work which we, in different ways, "In his name" try to do.

Pray for us, dear brethren, and for the work here. With the emigrants and the sailors I could several times have a good talk, and give them good advice, and papers, tracts, little books, etc., on their way. But many of them refuse to take any papers. However others again are very glad to get them. I feel always much sympathy with those poor Russians, Hungarians, Polish and some Germans, for the greater part of them are poor. Some weeks ago I met a married couple from Russia; they were Germans and Baptists; though poor, they were clean and properly dressed. I talked with them a long time, and also about the Sabbath. They said there were some Sabbath-keepers in their native country also. I supplied them with Sabbath tracts, with the earnest desire that they might read them.

Several times I also visited small ships, distributing tracts and talking with the sailors. I like to visit poor people, widows, and many for whom nobody cares, but what the result will be, God alone knows. In that way I distributed in this quarter 3,500 Dutch tracts—what we call "Gospel Tracts," four pages each—and they are all well fitted to bring the good news of salvation only, and alone, through the blood of Christ to the people. Then the society at which I receive them is orthodox, and I told them I never could or

would use tracts teaching Sunday-keeping or baby-sprinkling. Many English, German and other tracts I also distributed on the steamships and other large vessels which I visited. My visits in houses, poor cottages, etc., were 136 in this quarter; meetings, including prayer-meetings and Sabbath-schools, 33; letters and communications to brethren and sisters in our land and abroad, 39, including the brethren in Denmark, also correspondence more or less about the Fourth Commandment. May the Lord bless the work, and bless you every one also in your work.

ROTTERDAM, Oct. 10, 1897.

THE UNCHANGING WORD.

The world is full of change. Storms and tempests, earthquakes and convulsions work their changes. Mighty elements and tremendous forces struggle for the mastery and rage in their fury, working desolation on every hand. But amid all these changes there is one unchangeable Rock; there is one in whom there is no variableness nor shadow of turning. Everything that man trusts in fails him; everything that man rests on totters and shakes, but they that trust in the Lord shall be as Mount Zion which cannot be moved, but abideth forever. Earthly glory fades; earthly power perishes. Everything earthly decays. In the words of Dr. John Cumming:

"The empire of Cæsar is gone; the legions of Rome are mouldering in the dust; the avalanches that Napoleon hurled upon Europe have melted away; the pride of the Pharaohs has fallen; the pyramids they raised to be their tombs are sinking every day in the desert sands; Tyre is the rock for bleaching fishermen's nets; Sidon has scarcely left a wreck behind; but the Word of God still survives. All things that threatened to extinguish it have only aided it; and it only proves every day how transient the noblest monument that man can build, how enduring is the least word God has spoken. Tradition has dug for it a grave; intolerance has lighted for it many a fagot; many a Judas has betrayed it with a kiss; many a Demas has forsaken it, but the Word of God still endures."

And that Word which has endured will still endure. "Heaven and earth shall pass away, but my words shall not pass away." Matt. 24: 35. "The grass withereth and the flower thereof falleth away, but the word of the Lord endureth forever." 1 Peter 1: 24, 25. —*Armory.*

LIVING EPISTLES.

We ourselves are the real word, the life-utterance which speech often falsifies. There are faces that never deceive nor mislead us. A spiritual nature can but be frank and honest, because its foundation stones are laid in the truth and it knows that nothing else holds. It is in us as human beings instinctively to recognize and hate insincerity. Nobody is in the end deceived by expression that is merely outward and perfunctory. Our inner life is transparent; it cannot conceal itself; if it is a true life, it has no need or desire of concealment.—*Lucy Larcum.*

A PRAYER.—Most gracious God, by whose knowledge the depths are broken up, and the clouds drop down the dew, we yield Thee unfeigned thanks and praise, as for all thy mercies, so especially for the returns of seed time and harvest, and for crowning the year with Thy goodness, in the increase of the ground, and the gathering them in of the fruits thereof. And, we beseech Thee, give us a just sense of this mercy; such as may appear in our lives by an humble, holy and obedient walking before Thee all our days.—*Prayer Book.*

Woman's Work.

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

HIS GIFTS.

Look on all His gifts around thee—
Gifts that make it joy to live,
Best of all, O regal kindness!
He has given the power to give.

Freely give with glad thanksgiving—
Freely, freely we receive!
Counting this our crowning blessing,
That he gives us power to give.”

—Selected.

WHATSOEVER.

“Oh dear!” sighed Edith, as she threw down her paper. “I wish I could be of some use in the world: I just go on in the same old routine, day after day, year after year, living only for self. What can I do for Christ?”

She had been reading of Miss H's wonderful success in winning souls for Christ in India. Miss H. had been a class-mate and a warm friend of Edith, but she had given herself to the Missionary Board and gone to India some four years before, leaving Edith sad and lonely.

Edith was a good girl, read her Bible daily, attended all the services of the church, taking part in the prayer and missionary meetings whenever opportunity presented itself; still she made no special effort to help others enjoy the love of Christ. For some time she had been longing to do more for him, but did not know just how or what to do. She had oft times consoled herself with the thought she could not go to the foreign mission fields, and she contributed freely to aid them that could go. What more could she do? Reading of her friend's success had given her new inspiration and strong desire. Upon opening her Bible that night to read her daily passage her eyes fell upon these words: “Whatsoever thy hand findeth to do, do it with thy might.” Also, “He that is faithful in that which is least is faithful also in much.”

She studied awhile, “Whatsoever.” How much that word means! Then kneeling down to pray, she asked God to help her carry out the teachings of that text.

Next morning when she awoke, that text was foremost in her mind. It was surprising how many opportunities she found to help others, not only that day but all through the week.

The following Sabbath at Sabbath-school the superintendent asked her to teach a class of young men. Her first impulse was to refuse, then came the thought “Whatsoever.” She took the class. At the close of the lesson she asked each member of the class to bring one or more scholars with him the following week. This they did, and at the close of the year the class of a half dozen young men had increased to twenty. Edith soon found that by watching and praying there were many ways in which she could be a missionary for Christ.

So it is with many of us; if we would only do more faithfully the little things instead of looking for the greater ones to do, how much better it would be. It takes “the littles” to make “the greater.”

Let each of us take the text Edith did home to ourselves and strive more earnestly to do whatsoever our hands find to do. Though like Edith we may not be able to go to foreign fields, or do any greater work for Christ, still we may be “faithful in that which is

least” and thus have it said of us, as Christ said of the woman of old, “She hath done what she could.”

E. G. D.

ARE WE INTERESTED IN MISSIONS?

BY MARCELLA STILLMAN.

They tell us that woman naturally inclines to the religious side of her nature. Is it anything strange then that women should be deeply interested in missions? Interested in trying to send the glad news of salvation through Christ out into the world beyond the reach of our own words and beyond the influence of our own lives? It is but natural that we should be deeply interested in trying to make lighter the yoke of bondage that rests so cruelly upon the neck of our sisters in heathen lands. I fear we American women, living in the glorious light of this Christian religion, do not stop to think as we ought of our sisters who are sitting in the darkness of idolatry.

We can never forget reading how Dr. Swinney used to ask the people who came to her for treatment: “Have you heard of the Jesus doctrine?” and the sad answer, “No, I have never yet heard, I have never yet heard.” How it pierces our very souls with its sad and fearful reality, never to have known how sweet and precious the name of Jesus sounds. Their souls have never thrilled with the great joy of sins forgiven. They have never known of the constant companionship of Him who carried our sorrows in his own body on the tree, and tells us to cast all our care on him. They must stumble on under their burden of sin and despair. Oh let us hasten to send the glad news of salvation to these darkened minds. Let us not feel, because we cannot give large sums of money, or make great sacrifices, that there is nothing that we can do; but let us give whatever we can even if it is small; and if we cannot give, or go, to the foreign field, let us not forget that there are many even in this land of Bibles and Christian people who have never known the blessedness and peace of a soul redeemed from sin.

It may be that some souls are walking the path of life just beside you or me. How is it? Are our lives what we would have them? Would we like these dear ones just beside us to judge of Christ by what they see in us? Oh, no, we say; but Paul says, “Ye are to be living epistles known and read of all men.” What the world, and I fear the church too, needs to-day above all else is men and women who are consecrated, filled with the Holy Spirit, giving up their own ways and wills that God may work in them both “to will and to do of his good pleasure.” Oh that we might fulfil all his directions and obey all his commands that we might have him in our hearts continually.

“Disciples of the Holy Christ,
Have ye the comforter received?
Has heaven's baptismal fire come down
Upon your soul since you believed?
The great Refiner—has he come
And purified your souls by fire
And in your hearts set up his home?”

Oh Christians, have you yet received
The Comforter since ye believed?
Are you in perfect harmony
With God's own will each day and hour?
In all things only him to see,
And ever feel his saving power?
A spotless soul, a single eye,

A spirit filled with love and peace;
A life his name to glorify—
Your God alone to serve and please?
O, Christian, have ye yet received
The Comforter since ye believed?”

—Mary D. James.

TAKE A MITE-BOX.

BY MRS. W. E. KNOX.

Everybody should have one close at hand. Perhaps you think it would be childish—too small for women. Hundreds of women are using them nevertheless, and with increasing interest. They are the little treasure-chests into which many a dime, a quarter, or a dollar, might be dropped from time to time, as gifts for our Lord's work, when, if there was no mite-box near, those trifles would be spent on self-indulgence. Hence they are a means of grace—stepping stones to benevolence—helps for the Lord's treasury which, multiplied by the number of women in the church of God, would amount to a surprisingly large sum.

One lady resolved to use one as an experiment, and found she easily doubled her contributions by the accumulated savings gathered in the mite-box.

Another decided to put into hers all the pennies she received in change when marketing or shopping. In a few months she had gathered seven dollars.

An old lady who loved to give, and did so proportionately and systematically, resolved to try a mite-box for extra sums that she might be able to save. If a friend paid her street-car fare for her, she put the five cents saved into her mite-box. If she was invited out to a meal, as she lived alone, she could easily calculate the sum saved, and it followed the car fare into the mite-box. In these and other ways, various sums were dropping, dropping, from time to time, into the little childish receptacle, until in a few months she found in her box, to her great delight and surprise, one hundred dollars!

Think of that, ye women dear who spend nickels, dimes, and greater sums, on trifles “light as air,” without a moment's consideration. Go thou and do likewise, and the despised *mite-box* will become a *treasure-chest* contributing wonderful sums to the Lord's great work.

Little by little—here a little and there a little—mite following mite—soon great sums will swell the totals, and no cry of retrenchment will be heard for mission work.

REV. F. N. PELÓUBET says: “A thankful heart is one of the greatest blessings. We are ever tempted to pray for more good things, rather than to express our thanks for the blessings God has already bestowed.

There is a great difference between being glad of the gifts and being grateful to the giver. The gifts are meant to make us see the goodness and love of God, so that we may love him and seek to be like him. It is not so uncommon as it ought to be for the very abundance of the favors from earthly parents, as well as from the Father of all, to be so received as to hide the giver instead of revealing his love.

Gratitude draws us close to the giver, whose love is better than all his possible good gifts. No gift is perfect without the giver. An atmosphere of gratitude is the atmosphere of heaven.

Gratitude brings another blessing. It enables us to see the bright side of life. The good things are infinitely more in number than the sad ones, even in the saddest life, if only we open our eyes to see them.”—*Zions Advocate*.

THE LIFE MORE ABUNDANT, AND SOME OF ITS CONDITIONS.

(Continued from last week.)

3. Then *confession of sin*. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1: 9. Have you confessed your sins to God? Yes, many have done it. They confess and they stop there. Many know how to confess their sins, but they stop there; and some don't like at all to confess.

4. The next all important step is *forsaking sin*. "He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy." Prov. 28: 13. This is the deep lack in many church members. Many are convinced of their sins,—they acknowledge their sins,—they confess their sins, but they do not forsake their sins. This is called repentance. Repentance does not mean feeling sorry for sins; that is a part of it, but not all. God says that before you get eternal life you must forsake your sins entirely. All those who do not forsake their sins will never be saved.

In India I visited many churches having from 10,000 to 14,000 professed converts. Many of them were living just about as they used to do. I asked a number of these, "How do you know you are converted?"

They said to me, "We acknowledged and confessed our sins, and believe on the Lord Jesus Christ."

"And was that all you did?" "Yes."

"And how are you now? Are you converted now? How are you living?"

"Oh, we have gradually gone back since then, and are living much as we used to."

Now they took the first step, they acknowledged their sins; they took the second step, they confessed their sins; they took the fourth step, they believed on Christ to be their Saviour; but there was another step which they did not take, and these three were not enough. To be sorry for your sins and ask for forgiveness is nothing, unless you forsake your sins.

The Lord called John to preach in the wilderness. Many went to him and were baptized. When the Pharisees and Sadducees heard this they thought they would also come to be baptized by John. When John saw them coming and asking for baptism, he just turned to them and said, "O, generation of vipers, who hath warned you to flee from the wrath to come? Do you think I am going to baptize you? Ah! I baptize publicans and harlots because they repent; I am not going to baptize you, because you call yourselves 'children of Abraham.' You want to flee from the wrath to come, but don't want to repent. You want to escape hell, but don't want to repent. O, generation of vipers, bring forth fruits unto repentance; let me see that first, before I baptize you. I must see the fruit of your repentance before I do anything with you." ("But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O, generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance." Matt. 3: 7, 8.)

There are many church people who never do like to forsake their sins. They hang upon their sins, and go to Christ to ask for pardon; but Christ will not forgive them until they repent. Repentance must take place first. Are you, friends, really repentant of your

sins? Have you forsaken your sins? Do you let go your sins? Perhaps you say you have no strength to let go your sins. Well! you can let go your hold of sin. For instance, see! I have a book in my hand. Perhaps I have no strength to throw this book away, but I can make up my mind to let go my hold of it, and it falls from my hand.

Now, that is called repentance, forsaking sins. If you do not like to forsake your sins, it is mockery, it is simply dishonoring God. Never call yourself a Christian until you come to this point of forsaking sins.

"By their fruits ye shall know them." "Do men gather grapes of thorns, or figs of thistles?" Matt. 7: 20, 16. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." John 3: 8.

5. *Believing and receiving*. "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." John 1: 12.

What do believing and receiving mean? Taking God at his word. Having forsaken your sins, you will have an empty hand to take God at his word. The Lord hath done everything for you. Your sins were all laid upon Jesus Christ. Listen to what God says: "The Lord hath laid on him the iniquity of us all." Isa. 53: 6.

"What did the Lord lay?" "Our iniquity." "Whose iniquity?" "The iniquity of us all."

"Are you one of the 'us all'?" You say, "Yes."

"If you are one of the 'all,' where are your sins now?" "On Christ."

Who put them there?" "God hath laid them there."

"If God has laid your iniquities on Christ, can they be on you at the same time?"

"No, they cannot be; they cannot be in two places at the same time."

"Will you believe it?"

"Oh!" but you say, "I cannot feel it."

"Who told you to feel it? God says, 'Believe it.' Believing is not feeling, feeling is not believing. If a belief is a feeling, then believing cannot be believing; if a feeling is believing, feeling cannot be feeling. First you must believe, and the outcome of believing is feeling. Four and three are seven; your not feeling it will not make it eight; it will be seven all the days of your life. Will you take him at his word now? Say, 'God says it, I believe it, I have it.' What does God say?"

"The Lord hath laid on him the iniquity of us all."

"If you believe that, do not look into your heart for feeling. Believe it because God says it."

Suppose a criminal is standing before a judge. The Judge says, "John, you are free."

But John says, "I hear what you say, but I cannot feel it."

What would the judge say? "I have released you, get out."

But John says, "Yes dear, Judge, I hear what you say, but I do not feel released."

Hear the judge, "You blockhead, get out, you are released."

His not feeling does not alter the fact of what the judge said to him.

And, all of a sudden, the judge says, "Put him out; he is stupid."

And John cries out, "O, I see, judge, I am released."

And now he goes out, and he feels, now that he is outside, and not inside the Court House. When did he feel? He felt after believing the fact which the judge told concerning him. And this is called faith.

O, dear friend, take God at his word. Do not make him a liar. You believe all that your tailor, tinker and milkman say; why don't you believe God? When they tell you anything, you believe them. O, friend, take God at his word just now, and the Lord will bless you. This is called "life eternal." Let me remind you of what I have said. Morality is not life, reformation is not life, being religious is not life, conviction of sin is not life; then what is life? Right about face, change of heart, change of life, acknowledge your sins, confess your sins, forsake your sins, take God at his word. O! do take him.

NOW, WHAT IS LIFE MORE ABUNDANT.

It is not "it," it is himself, the Lord Jesus Christ himself. Life means "peace." "Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ." Rom. 5: 1. The life more abundant means "peace that passeth all understanding." "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Phil. 4: 7. Life means "joy," the life more abundant means "joy unspeakable and full of glory." "In whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable, and full of glory." 1 Peter 1: 8. See the difference? All these things can be had in his own person, Jesus Christ himself.

In his fulness he is like a Japanese box. At the first sight of the box you see a round ball, but there are many balls within. You open the first box, and you see another inside. You open this and you will see another within. You will find so many boxes inside. But, after all, the Japanese box must come to an end: but the Lord Jesus Christ is a wonderful heavenly box, "in whom all fulness dwelleth." "For it pleased the Father, that in him should all fulness dwell." Col. 1: 19. "For in him dwelleth all the fulness of the Godhead bodily." Col. 2: 9.

He is life. "Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live." John 11: 25. He is strength. He is song. "Behold, God is my salvation; I will trust, and not be afraid: for the Lord JEHOVAH is my strength and my song." Isa. 12: 2. He is peace. If I were to mention all the things one by one, the whole Bible is in Christ. Many have not found the secret of the abundant life. They go to meetings and frequent churches, but they do not go for this one person, Jesus Christ. They go for blessings but do not go for the Blesser; they go for nuggets of gold, but do not go for the gold mine; they go for fruits and flowers, but do not go for the tree; they go for money, but do not go for the Banker.

But how can I express this life more abundant, the Lord Jesus? All fulness dwelleth in him. Since all fulness is there, outside of Christ all is emptiness; you cannot find the same fulness in two places. Not only is he full, but he "fillet all in all." Eph. 1: 23.

(To be continued.)

THE yoke of God fits hard on a sinner's neck.

Young People's Work

By EDWIN SHAW, Milton, Wis.,

COURTESY TO WOMEN AND GIRLS.

Many a boy fails to rise from his chair when his mother enters the room, while he would get up at once if a stranger entered; and one would suppose that his mother, who is more to him than all the rest of woman-kind put together, should, to say the least, have from him the same marks of courtesy as strangers. In fact, you can tell a boy's character pretty accurately by the way in which he treats his mother; for as a mother has probably done and will do more for her son than any other woman—with perhaps one exception—will ever do, so he ought, in return, to treat her as his most valuable possession. His courtesy, his chivalrous and knightly bearing toward her are never thrown away.

She sees it all, and thinks more of it than does any one else, and he need never fear that his thoughtfulness is thrown away. Perhaps, occasionally, such conduct may, to a certain extent, go unnoticed by some other women, but by his mother, never.

In the same way, one's conduct to one's sister is a test of good breeding. Sisters are not mothers, by any means; but still they demand courtesy from their brothers. Perhaps a sister can be pretty hard to get on with at times, but nevertheless she is a woman, and she can do certain things without any fear of retaliation, because the nobility of the man in the boy is bound to respect the woman in his sister.

Let her tease and tantalize, but remember the best way to cure her is to treat her so like a lady who could never descend to such methods that she will soon be forced to stop, in order to live up to the character you have given her. Mothers come first, therefore, over all the world, and sisters next. Treat them as carefully as you do anything else in your life, and with even more care, and then we can discuss the rest of womankind.—*Harper's Round Table.*

WHAT MARY GAVE.

She gave an hour of patient care to her little baby sister who was cutting teeth. She gave a string and a crooked pin and a great deal of good advice to the three-year-old brother who wanted to play at fishing. She gave Ellen, the maid, a precious hour to go and visit her sick baby at home; for Ellen was a widow, and left her child with its grandmother while she worked to get bread for both. She could not have seen them very often if our generous Mary had not offered to attend the door and look after the kitchen fire while she was away. But this was not all Mary gave. She dressed herself so neatly, and looked so bright and kind and obliging, that she gave her mother a thrill of pleasure whenever she caught sight of the young, pleasant face; she wrote a letter to her father, who was absent on business, in which she gave him all the news he wanted, in such a frank, artless way that he thanked his daughter in his heart. She gave patient attention to a long, tiresome story by her grandmother, though she had heard it many times before. She laughed at the right time, and when it was ended made the old lady happy by a good-night kiss. Thus she had given valuable presents to six people in one

day, and yet she had not a cent in the world. She was as good as gold, and she gave something of herself to all those who were so happy as to meet her.—*Sel.*

A GRANDMOTHER'S RULES.

Somebody's grandmother has bequeathed to her descendants these admirable rules of conduct:

One is: Always look at the person to whom you speak. When you are addressed, look straight at the person who speaks to you. Do not forget this.

Another is: Speak your words plainly; do not mutter nor mumble. If words are worth saying, they are worth pronouncing distinctly and clearly.

A third is: Do not say disagreeable things. If you have nothing pleasant to say, keep silent.

A fourth is—and, oh, children, remember it all your lives!—Think three times before you speak once.

Have you something to do that you find hard, and would prefer not to do? Then listen to a wise old grandmother. Do the hard thing first and have it over with. If you have done wrong, go and confess it. If your lesson is tough, master it. If the garden is to be weeded, weed it first and play afterward. Do first the thing you don't like to do, and then, with a clear conscience, try the rest.—*Sel.*

In the center of a busy manufacturing town a little park had been laid out, like a green oasis in a desert of brick buildings and crowded streets. Stone walks led through the grass, and were convenient thoroughfares for hundreds in going to and from their work. But very soon unsightly paths appeared, trodden into the turf on each side of the walks, and then, as one after another saw a chance to save a few steps by taking a course obliquely across the grass, similar brown lines marred the greenness which once had been a delight to the eye that rested upon it.

Have not most of us a personal interest in this particular fault? We Americans love the beautiful as truly as any people on the globe, but we are not as careful to preserve it. Travelers tell us that in Oriental countries one does not see that readiness to deface whatever is unguarded which is so noticeable among us—even the children seem to lack the instinct of destructiveness. Let us be ready to inconvenience ourselves a little for the sake of preserving what is beautiful and uplifting. An unwillingness to make this sacrifice has its root in a very real form of selfishness.—*Young Peoples' Weekly.*

A KEEN appetite is a good indication. The mother is glad to have her child hungry. The nurse looks pleased when her patient calls for a second bowl of broth.

It is quite another story when the appetite fails; when the child pushes away his plate, leaving its contents untasted, or the patient shakes his head and shuts his eyes at the sight of the food which has been so carefully prepared. Lack of appetite means that something is wrong. Nothing is gained by forcing food on one who is disinclined for it, but it is quite necessary to find the cause for that disinclination.

If we have no relish for the helpful, loving words that we find in the Book of books,

something is wrong. It will do no good, perhaps, to sit down and read the Bible when you are disinclined to do so, but it is essential to find out the reason for that disinclination. If you are growing in your Christian life, you will be hungry for the Word of God. The lack of appetite shows a weakness somewhere.—*Sel.*

WHEN there is no more corporeal punishment in our homes, it will be time enough to declare that it is "brutal" and a "relic of barbarism" when resorted to in the school-room. From the days of Solomon down to the present, there is a concensus of wise judgment, that the rod judiciously applied, is efficacious in keeping some kinds of children in order. The modern faddists and sentimentalists have probably not corralled all the wisdom of earth, and the question of corporeal punishment will very likely continue to be, what it has been in all times and among all peoples, a matter of expediency.—*Learning by Doing.*

WOMEN shine most in adversity; men in prosperity.

OUR MIRROR.

WE ought not to picture Duty to ourselves, or to others, as a stern task-mistress. She is rather a kind and sympathetic mother, ever ready to shelter us from the cares and anxieties of this world, and to guide us in the paths of peace. To shut oneself up from mankind is, in most cases, to lead a dull, as well as a selfish, life. Our duty is to make ourselves useful, and thus life may be most interesting, and yet comparatively free from anxiety.

People sometimes think how delightful it would be to be quite free. But a life of so-called pleasure and self-indulgence is not a life of real happiness or true freedom. Far from it; if we once begin to give way to ourselves, we fall under a most intolerable tyranny. We possess mysteriously a sort of dual nature, and there are few truer triumphs or more delightful sensations, than to obtain thorough command of oneself.—*Lubbock.*

It seems to me that the supreme need of the present day is the Christianity of love made manifest by sacrifice. Love that talks may satisfy for a time; but the love that sacrifices rivets bonds that bind for eternity. The love of sentiment may create a momentary flash in the pan; the love of sacrifice will light a lasting flame, which will illuminate the darkest corners of the globe. Sacrifice and success go hand in hand. Tongues will cease and knowledge vanish away, but this sort of love will never fail; it cannot be beaten; it must succeed. It overleaps walls of prejudice, crosses oceans of opposition, obliterates race-hatreds, binds together humanity in one harmonious whole, and links it on to God.—*Consul Booth Tucker.*

THE Chinese Empire is twelve times as big as the British Isles, and contains more people than any other—400,000,000—nearly as many as the whole of Europe. Their chief religions are ancestral worship; the systems of Confucius (Kong fu-tse) and other native philosophers; the system of Buddha, the son of an Indian Raja, and Taoism, a sort of devil worship.—*Ex.*

Children's Page.

SIX KEEPS.

Keep my little voice to-day;
Keep it gentle while I play;
Keep my hands from doing wrong,
Keep my feet the whole day long;
Keep me all, O Jesus, mild;
Keep me ever thy dear child.

—*Christian Observer.*

ANOTHER TRUE CAT STORY.

BY JULIA GOODRICH GILLETTE.

The stories of "An Accomplished Cat" and of "Mr. Lincoln and His Cat," in recent numbers of the *Christian Advocate*, bring to mind the exploits of our family cat, Defiance, so named because of the fiery disposition of her youth.

An excellent understanding existed between Defiance and her mistress, so when one day she made a lucky spring and found herself the possessor of two live mice, neither of which she could drop without losing the other, she came at once to her friend for help in her dilemma.

With a head and a tail sticking out of each corner of her mouth, she looked up appealingly into her mistress's face, meowed as well as she could with her mouth full, and waited patiently for mother to pinch the neck of one with the scissors, whereupon she promptly dropped them upon the floor and attended to the other one herself.

Had President Lincoln been a housekeeper, with a personal interest in the contents of storeroom and linen closet, he might not have been so merciful to Tab's mouse.

Defiance loved a very warm room, and, having learned by observation the use of the draught slide in the hearth of the sitting-room stove, took the matter of regulating the fire into her own paws.

Many a time when we had filled the stove with large knots, closed the slide, and left the fire to "just keep along" while we were busy with the morning work in the kitchen, we were vexed, if we chanced to enter the room an hour later, to find the stove red-hot, and Defiance stretched out on the rug before it, peacefully sleeping.

In the rear part of the house were two or three old-fashioned thumb-latches, and these doors she could open as well as any one; but, alas, she would never shut them behind her, although I think she might have done so had she tried. To her honor be it recorded that she never took advantage of her *entree* to pantry and store-room, for if ever caught gazing wistfully at a pan of cream, a shake of the head and a mild "No, no," from her mistress sufficed to brace her against temptation.

It was amusing to hear mother argue with her, and to observe the good comradeship between them; but it became embarrassing when she insisted upon bringing her large game, dripping with blood, into the house to show to her mistress, and stern prohibition with threats of punishment was necessary to break her of the habit.

Defiance had a family of nine kittens in the barn, and was, truth to tell, a very cross parent.

One day, after severely punishing a frisky kit that had presumed to take unseemly liberties with her tail, she started toward the house, but stopped midway, and was sitting with her back to the barn, probably reflecting upon the trials and difficulties incident to the management of her lively offspring. The dis-

ciplined, but unsubdued kitten saw its opportunity for revenge, and stealing slowly and cautiously up behind its mother, gave her one box on the ear, then ran with all its might back to the barn.

Defiance turned with a spring, spitting and growling at the irreverent youngster, and seemed for a moment to meditate chase, but thought better of it, and the culprit went scot free.

She grew very feeble during the last years of her long life, and very irritable. She began to wander from home, too, and one evening, when she came in after a three weeks' absence and seated herself by the fire, evidently cold, weary and hungry, we remarked in plain terms upon her delinquencies, and one member of the family added that she would not care if the creature went away some time and never came back.

Defiance heard it all, and staid only long enough to get a little warm and to eat the supper given her, then walked slowly and dejectedly to the door, passed out into the night, and we never saw her again.

The manner of her disappearing has always been a source of regret to us all, for we can but feel that she understood our conversation and felt no longer welcome in her old home.

WHEN MR. MOODY FIRST LEFT HOME.

There were acts of love shown me when I was a mere child that have influenced my whole life. There were nine of us children, and my widowed mother had very great difficulty in keeping the wolf from the door. My next older brother had found a place for me to work during the winter months in a neighboring village about thirteen miles away, and early one November morning we started out together on our dismal journey. Do you know, November has been a dreary month to me ever since! As we passed over the river and up the opposite side of the valley, we turned to look back for a last look at home. It was to be my last view for weeks, for months, perhaps forever, and my heart well-nigh broke at the thought. That was the longest journey I ever took, for thirteen miles was more to me at ten than the world's circumference has ever been since.

When at last we arrived in the town I had hard work to keep back my tears, and my brother had to do his best to cheer me. Suddenly he pointed to some one and said, "There's a man that'll give you a cent; he gives one to every new boy that comes to town." I was so afraid that he would pass me by that I planted myself directly in his path. He was a feeble, old, white-haired man. As he came up to us my brother spoke to him, and he stopped and looked at me. "Why, I have never seen you before. You must be a new boy," he said. He asked me about my home, and then, laying his trembling hand upon my head, he told me that, although I had no earthly father, my heavenly Father loved me, and then he gave me a bright new cent. I do not remember what became of that cent, but that old man's blessing has followed me for over fifty years, and to my dying day I shall feel the kindly pressure of that hand upon my head. A loving deed costs very little, but, done in the name of Christ, it will be eternal. This divine love is what the church of God needs to-day. We discuss and argue over methods and means, but, after all, the solution of the problem is love.—*D. L. Moody, in Ladies' Home Journal.*

WISE TONY.

Recently, in a newspaper, I read an account of an accomplished dog named Tony. Tony lived somewhere in California, I believe; he had a passion for American silver dollars. Let one be thrown to him, and he would snap at it eagerly, catching it in his teeth before it could fall to the ground. And it was impossible to deceive him. Before a Mexican dollar, a trade dollar, a five-franc piece, all his animation died out, and he left it lying beside him untouched, refusing, with passive contempt, to have anything to do with it. And it was the same with a counterfeit piece. Tony's peculiar gift began to be talked about in the town where he lived, and it grew to be a custom to show him off to visitors. At last a number of experts came together, curious to test him. They flung down a great variety of coins, some good and some bad; some such excellent counterfeits that even a clever scientific eye might be pardoned for mistaking them. But Tony made no mistakes; he discriminated unerringly. By and by his fame grew to such proportions that he was taken about as a side-show, and for years earned a handsome revenue. At one time his master was receiving a considerable sum of money in payment of a debt. One of the dollars given him among the rest looked to him suspicious. He threw it to Tony, who caught at it unhesitatingly. Tony's master was satisfied, put it into his till, and presently sent the money to the bank. The cashier returned the dollar to him, declaring it to be counterfeit. Interested to know whether Tony's instinct had really failed him, the man took the trouble to send the questionable piece to the United States Treasury, and in a few days word came back that it was a good dollar!—*Selected.*

A LITTLE GIRL'S LETTER.

Queen Victoria received from a little girl a petition which was quite irresistible in its way. The letters addressed by unknown persons to the queen do not usually meet her eye, as their number is great, and their character often indicative of unsound minds; but the epistle from this child the queen's secretary deemed worthy to be brought to her attention. It began thus:

"DEAR QUEEN: I let my doll fall into a hole in the mountain; and as I know that the other side of the world belongs to you, I wish you would send some one there to find my doll."

The little girl believed the hole went clear through the earth, and that the queen could easily have the doll hunted up on the other side.

The queen was much amused at this petition; and though she was unable to grant it, she could send a new doll to the little girl, and this she proceeded to do.—*Our Sunday Afternoon.*

BENNY," said Mr. Bloonumper, "if George Washington is the first in the hearts of his countrymen, who comes second?"

"I don't know about that," replied Benny, "but Independence day is the Fourth."—*Harper's Bazar.*

WILLIE. "Pa, what's a tonic?"

PA. "It's something you take to brace you up."

WILLIE. "Well, what's teutonic—something to brace you too much?"—*Harper's Bazar.*

Home News.

Wisconsin.

MILTON JUNCTION.—At a special church meeting held Sunday, Nov. 14, the executive committee to arrange for the entertaining of the General Conference were elected as follows: Dr. A. S. Maxson, Dea. Wm. B. West, Henry Greenman, H. E. Miner, and Dr. C. P. Clarke. It was also voted to ask each of the Southern Wisconsin churches to appoint one member to work with this committee.

O. U. Whitford occupied the Seventh-day Baptist pulpit Sabbath afternoon in the interests of the Missionary Society, and held an open parliament Tuesday evening.

A Thanksgiving service will be held at the church Thanksgiving-day.

The New England supper held at the church Thursday Evening, Nov. 18, netted \$33 00. A goodly number of the Milton folks were present.

The program, after the supper, consisted of music by a male quartette composed of Mr. Ed. Holston, Weck Wells, Paul Johnson and C. P. Clarke. Recitations by Mrs. E. D. Coon and Miss Jeunie Tenquest.

Rev. G. W. Burdick made a trip to Walworth Thursday. His son Harvie returned with him for a three weeks' vacation from school duties.

Mr. and Mrs. E. O. Burdick, and daughter Flora, of Walworth, are visiting at C. C. Clarke's.

E. D. COON.

Nov. 19, 1897.

Oregon.

MONTAVILLA.—We thought it might be of interest to the brethren and sisters to hear from us through the SABBATH RECORDER. We are still striving to serve our blessed Master as best we can. It is sometimes very discouraging to us, as we are situated here where there are no Seventh-day Baptists except our own family. But we always find comfort in going to God in prayer. What a blessed privilege; and how thankful we are in our loneliness to have one to whom we can go for cheer and comfort. We have not heard a Seventh-day Baptist preach since we have been on the coast, but once. Bro. D. W. Leath made us a visit at Sheridan and preached once for us; it seemed like a feast to our hungry souls. Thinking that others may be like ourselves, glad to hear from those that are alone, in their faith and practice, we send these words of greeting to those of kindred faith and experiences.

ARTHUR AND NANCY J. VANHORN.

YEARLY MEETING.

The Yearly Meeting of the New Jersey and New York City churches was held with the church at Plainfield, N. J., commencing Sixth-day evening, November 19. The attendance was large throughout, there being about twenty present from Shiloh and Marlboro, and an unusually large representation from New Market and New York.

It was expected that Evangelist E. B. Saunders would be present to lead the opening service, but owing to the illness of Mrs. Saunders he was not able to do so. Pastor Main, therefore, led us in what proved to be a most excellent meeting, a very large number taking part in prayer or testimony.

On Sabbath morning Rev. G. H. F. Randolph, of Marlboro, preached a stirring discourse from the text, "Without faith it is im-

possible to please Him." The music by a large choir under the leadership of the local chorister, D. E. Titsworth, was excellent, and the whole service was one of deep interest.

The Sabbath-school in the afternoon, in charge of the superintendent, D. E. Titsworth, was of a general character. After the regular opening exercises, the lesson was treated under two heads: "Divine help for daily battles," by Corliss F. Randolph, of New York; and the "Divine Armor," considered as follows: "The Girdle—Truth," by Prof. A. A. Titsworth, of Rutgers College; "The Breastplate—Righteousness," by Miss Hannah L. Davis, of Shiloh; "The Sandals—The Gospel of Peace," by A. W. Vars, of Dunellen; "The Shield—Faith," by Miss Ernestine C. Smith, of Plainfield; "The Helmet—Salvation," by Luther Davis, of Shiloh, student at Rutgers College; "The Sword—the Word of God," by John B. Cottrell, of Brooklyn, N. Y.

The primary department enjoyed their exercises in their own room, and were joined in these by quite a number of children from the visiting schools. This department is under the supervision of Mrs. John P. Mosher.

Following the Sabbath-school was the meeting of the Christian Endeavor Society. This service was led by the local president, Frank J. Hubbard. Short addresses were made by Miss Hannah L. Davis, of Shiloh; Alfred Wilson, of Dunellen; Miss Lizzie Fisher, of Marlboro; and Alfred Prentice, of New York. Following these, Mrs. John B. Cottrell sang a beautifully rendered solo, "Hear ye, O Israel;" and then the meeting was thrown open for prayers and testimonies, when a large number participated in the service, which was most interesting and helpful.

The evening session was also a pleasant and profitable one. A paper on Junior Endeavor work, by Miss May Dixon, of Shiloh, was read by Miss Hannah L. Davis, and Miss Lizzie Fisher presented a paper on "Primary Sabbath-school Work." Mrs. J. G. Burdick then made an appeal in behalf of the Mizpah Mission. The remainder of the evening, which had been assigned to Bro. Saunders, was well occupied with the following papers and addresses: "Young People and the Church," by Rev. Geo. B. Shaw, of New York; "Young People and the Pastor," by L. T. Titsworth, of Dunellen; "Young People and the Prayer-Meeting," by A. H. Burdick, of Dunellen; "Young People and the Sabbath," by C. C. Chipman, of New York; "Young People and Good Citizenship," by A. W. Vars, of Dunellen; and "Young People and Education," by Corliss F. Randolph, of New York. All these were full of practical suggestions.

First-day morning an address on "Woman's Work in the Church and the Denomination" was presented by Mrs. Anna Randolph, of Plainfield. This was an able and convincing argument deduced from both the Old and New Testaments, showing conclusively that God has always, as now, had important work for women to do.

Rev. L. E. Livermore then gave us an interesting address upon "Our Sabbath-school Work." He urged a higher standard of teaching, and especially urged the need of the general supervision of our Sabbath-school literature by some competent person.

Following these addresses the congregation listened with enjoyment to an organ interlude, by Miss Clara Wells, of Leonardsville, N. Y.,

who also presided at the organ throughout the forenoon session.

At eleven o'clock Rev. Geo. B. Shaw, of New York, preached a searching discourse from Lam. 1: 12: "Is it nothing to you, all ye that pass by?"

The afternoon session was devoted to the presentation of four addresses: "Our Missionary Work, by Rev. F. E. Peterson, of New Market; "Our Tract Society Work," by Dr. A. H. Lewis, of Plainfield, Corresponding Secretary of the Tract Society; "The Brotherhood," by Rev. I. L. Cottrell, of Shiloh; and "Temperance," by Principal Frank L. Greene, of Brooklyn, N. Y.

The evening meeting opened with a service of song, during which we were favored with a song by a male quartet from the New Market church. Then followed a prayer and testimony service, which was led by Rev. I. L. Cottrell, and was participated in by a large number of people, thus bringing to a fitting close a series of unusually interesting and truly spiritual sessions.

J. D. SPICER, Clerk.

ALONG THE LINE.

One Pastor's Experience in one Day's Work for "The Debt."

Through mud, sometimes half way to the hub, this pastor drove. He visited more than half the families in his churches during this day of "personal canvass." Please give his horse a good share of the credit, and put her down for "one day's wages."

The first place visited, the pastor was received with open arms and when he left, three names were on his little book and three dollar bills in his pocket. The next place, smiles, cash, and promises of more; the next place equally encouraging, and so on "all along the line." Everybody seemed anxious to do, and *did*. Some of this pastor's girls who do not often have an opportunity of earning anything, had recently been employed for a few days, and when the matter of liquidating the debt was presented, their faces were wreathed in smiles of thankfulness, and each said, "I'll give a day's wages." Just as this pastor drove into a brother's yard, the good man was starting for the city to dispose of a few turkeys which he had been fortunate in raising, and shielding from thieves who had relieved some of his neighbors of their turk-ish burdens. When asked to give, he said, "Yes, I promised the Lord last night if my turkeys were not stolen before morning, I would give him one toward the debt." One member had already sent ten dollars which made the pastor's list go up several degrees and saved him from the responsibility of carrying such a *large* bill in his S.-D. B. pocket. The evening was spent in preaching "Sabbath, the Blessing of its Reception," and then a drive of eleven miles through the mud and snow-storm to his home at which he arrived in the morning. His book shows about thirty dollars subscribed, and other families yet to be seen.

The people are willing to give if they have anything to give. "The Lord loveth a cheerful giver."

And the RECORDER saith, "Thank the Lord, Amen."

"WHAT'S the matter, Jack?" asked his uncle. "You look bothered."

"I am," said Jack. "This English language is too much for me. Ma told me to stop in at Mrs. Perkins's as I went by and leave this letter. Now if I go by I can't stop in, and if I stop in, why, don't you see, I can't really go by."—*Harper's Bazar*.

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 XI.—PAUL'S LAST WORDS.

For Sabbath-day, December 11, 1897.

LESSON TEXT.—2 Tim. 4: 1-8, 16-18.

GOLDEN TEXT.—I have fought a good fight, I have finished my course, I have kept the faith. 2 Tim. 4: 7.

INTRODUCTION.

A man as intensely in earnest as was the apostle Paul must necessarily look beyond his own lifetime. Knowing that he must soon leave the field of Christian activity, he wisely advises Timothy concerning the best methods of work and the requirements of the worker himself. The thoughts in the chapters preceding our lesson are "to Timothy, my dearly beloved son," but the advice and counsel are well adapted to the children of the nineteenth century.

LIGHT ON THE TEXT.

1. *Charge.* Advice coupled with command. *Quick.* Those who are alive "at his appearing."

2. *The Word.* All the Bible. Not those parts which please, but everything which is necessary for our spiritual development. *Instant in season,* etc. On the alert. Ever ready, at any time.

3. The time referred to in this verse seems to comprehend all time, for people have always been offended at God's Word. *Their own lusts.* Seek such preaching as will please them; such as will deal gently with their sins. The words *heap* and *itching* do not occur in any other place in the New Testament. *Heap* means to multiply; to accumulate. *Itching.* Having committed sins, they have an itching sensation, a desire to hear something pleasing or gratifying.

4. *Fables.* Probably the idle and childish notions concerning "ways and means" in the mind of the Jewish rabbis. Mystic discourse.

5. *Watch.* For truth, against error. *Evangelist.* A preacher of God's Word. *Make full proof.* To fulfil; to perform with all one's power.

6. This verse is an acknowledgement on the part of Paul that his work is over, or nearly so. This is the first note of his triumphant funeral march.

7. *Fought.* Combated evil. *Finished.* At the end of his journey and work. *Kept the faith.* Since becoming a Christian he had been faithful.

8. *Henceforth.* After this life. *Crown of righteousness.* Eternal life, for the righteous. *At that day.* The great judgment. *His appearing.* Referring to his second coming.

16. *Answer.* Greek, *apologia*, plea or defense. Refers, doubtless, to some trial when he stood alone.

17. Here we have the New Testament Daniel.

18. Paul's confidence in God unbounded. No doubt about his salvation. "I know," says Paul.

WHY PEOPLE DON'T GO TO CHURCH.

Burdette hits many a nail on the head. How like human excuses are the following: "So you are not going to church this morning, my son?"

"Ah, yes! I see. The music is not good; that's a pity. That's what you go to church for, to hear the music. And the less we pay the better music we demand."

"And the pews are not comfortable." That's too bad—the Sabbath is a day of rest, and we go to church for repose. The less we do through the week the more rest we clamor for on the Sabbath."

"The church is so far away; it is too far to walk, and you detest riding in a street-car, and they're always crowded on the Sabbath." This is, indeed, distressing; sometimes I think how much farther away heaven is than the church, and that there are no convey-

ances on the road of any description, I wonder how some of us are going to get there."

"And the sermon is so long, always." All these things are, indeed, to be regretted. I would regret them more sincerely, my boy, did I not know that you will often squeeze into a stuffed street-car, with a hundred other men, breathing an incense of whisky, beer and tobacco, hang on a strap by your eyelids for two miles, and then pay fifty cents for the privilege of sitting on a rough plank in the broiling sun for two hours longer, while in the intervals of the game a scratch band will blow discordant thunder out of a dozen misfit horns right into your ears, and come home to talk the rest of the family into a state of aural paralysis about the 'dandiest game' you ever saw played on that ground."

"Ah, my boy! You see what staying away from church does. It develops a habit of lying. There isn't one man in a hundred who could go on the witness stand and give, under oath, the same reasons for not going to church that he gives to his family every Sabbath morning. My son, if you didn't think that you ought to go you wouldn't make any excuses for not going. No man apologizes for doing right."

"Yes, too hot to go to church," was the decided exclamation of Mrs. Doolittle, the other Sabbath. Oh, but she went up town on Monday to attend a fire sale of goods and, indeed, the crowd was so great and the weather so hot that several ladies well-nigh died before they could get relief, but Mrs. Doolittle crowded in and stood for two hours, waiting to get a chance to buy two smoked-up, soiled handkerchiefs at five cents a piece, which formerly were sold for fifteen cents, and, indeed, she came home and made three calls among her neighbors to tell them how cheap things are selling up at the fire sale.—*Christian World.*

GOOD ENOUGH FOR HIM.

He criticised her puddings, and he didn't like her cake; He wished she'd make the biscuit that his mother used to make; She didn't wash the dishes, and she didn't make a stew, And she didn't mend his stockings, as his mother used to do. Ah, well! she wasn't perfect, though she tried to do her best Until at length she thought her time had come to have a rest; So, when one day he went the rigmarole all through, She turned and boxed his ears, just as his mother used to do.

—*Good Health.*

NO MAN WANTED PAST 40.

In *Our Dumb Animals* Mr. Geo. T. Angell makes this vigorous protest against a "dead line in the ministry."

"We read in our morning paper of June 9, an application by a church for a pastor, accompanied by the statement that no man is wanted past 40.

How many eminent physicians or lawyers can you find that are not past 40?

How many great statesmen—the Bismarks and Gladstones?

Suppose D. L. Moody had retired at 40, or Rev. Dr. Storrs, of Brooklyn, or hundreds of the most eminent divines of both Europe and America?

Where will you find a brighter man than the present Roman Catholic Archbishop, of Boston, now past 70?

Our own life work for dumb animals and humane education did not begin until past 40—previous to which time we were earning the money which has enabled us to do it.

No man past 40?

What sort of a church is it that wants no man past 40?

It is all very well for the boys and girls to keep pushing, but this world would be in a sad condition to-day without the men and women who are past 40.—*Church Helper.*

THE LAWLESSNESS OF THE LIQUOR TRAFFIC.

The *Watchman* thoughtfully and judiciously comments on the recent volume entitled "The Liquor Problem in its Legislative Aspect," and especially emphasizes the fact brought out in the volume with the utmost clearness that the liquor traffic, organized and unorganized, "is an arrogant and lawless power that as yet knows no master but its own will, and no purpose but its own gain." The *Watchman* forcibly adds: "Wherever we go in the whole country, we find the liquor trade bidding in whole publicity and open effrontery, seeking its own base ends by a lawlessness that is as universal as its own existence. And because of this lawlessness the liquor problem in its relation to municipal affairs is 'the eternal question' of our country. This lawlessness of the traffic has not received anything like the attention it deserves. Most of the appeals against the traffic are based upon the results of intemperance upon the individual and the public demoralization and cost. But this book gives a most convincing array of evidence that the liquor traffic, by its own nature, is systematically and persistently in antagonism with the law of the land and of the community, no matter what it is." The weakness in the present program of most municipal reformers is that they make no thorough-going provision for the elimination of the influence of the saloon from the government of our cities. There can be no satisfactory and permanent municipal reform in an American city so long as saloon-keepers can be elected members of the city government.—*Northern Christian Advocate.*

HARSHNESS UNNECESSARY.

Mr. W. S. Shedman, who has been training dogs and exhibiting them for years, when asked if in teaching the dogs he had occasion to use harsh measures, replied: "Oh no, harshness does not help. I have only had occasion to make a dog uncomfortable in one instance. That was in the case of a little dog that I wished to make light enough so that a pointer could carry her. I adopted rather severe restrictions in the matter of food, and confined her for some months when she was very young. I hated to do it, but I knew she would come out all right, and she did. Now she gets whatever she wants that is good for her."

"I WONDER why it is," said Mrs. Brown, "Mrs. Jones has a cross-eyed nurse for her children? For my part, I can't bear to have any one around me whose one eye looks this way and the other one in an entirely different direction. It makes me so nervous that I feel as if I could fly."

"Well, Jones told me the other evening," said Mr. Brown, "that they wanted a nurse who would keep an eye on the children, and as they have two as lively boys as there are going, maybe she suits them very well. Or maybe her eyes have become crossed trying to obey her mistress's orders.—*Harper's Bazar.*

SPECIAL NOTICE.

The Treasurer of the General Conference would be very much pleased to receive soon a remittance from every church which has not already paid its apportionment. Look at page 47 of the Minutes.

Address William C. Whitford, Alfred, N. Y.

Popular Science.

BY H. H. BAKER.

An Elastic Floor.

There are many industries, that require the operator to remain standing during working hours, like a machinist at the vise. One would hardly suppose that the floor upon which they stand could have much to do with the ease in which they perform their work, or of their becoming weary, but such is not the case. My own observations and experience has long since convinced me that an elastic floor, made of wood, which is a poor conductor of heat, will by its being springy, add twenty per cent of ease and comfort during the work of a day, and ten per cent to the number of days of life over standing on a solid floor, made of concrete or any material that is unyielding.

I have noticed that men standing on a solid floor, after a few hours, unconsciously will show signs of weariness, by shifting positions, throwing their weight first upon one foot and then upon the other, also seeking such movements of the body as would tend to relieve the pressure on the muscles of the feet, while upon a yielding floor but little of such movements would be seen.

The experiment can easily be tried; let any one who works standing on anything like a solid floor, made of wood, or any other material, take a board three fourths of an inch thick, and four feet in length, place under each end a piece one inch wide, and half an inch thick, and stand on that board every day for a week, and see the difference. The more solid and firm we can establish machinery, run by power, the better it will work, and the longer it will wear; but it is not so with men, they need variety of motion, and elasticity of foundation on which to stand. For a season they may compel an adaptation to a solid floor, but it will assuredly produce disastrous results. Let surgical and mechanical science join in this case, and sustain "Popular Science."

Take Notice.

To all whom it may concern, and especially those who may wish to settle in the city of Wawa, or carry on a big stroke of business in the Klondike or the valleys of the Yukon, that there has been lately a very great improvement in machinery for breaking and pulverizing ore.

Mr. George A. Cleveland, of Providence, R. I., has recently perfected a machine, apparently of great value. Its peculiarity consists in having two pulverizing cylinders, arranged concentrically, one within the other, and revolving them rapidly in opposite directions, the inside cylinder to revolve faster than the outside one.

The outside cylinder has teeth extending inwardly, on its inner surface, and the inside cylinder has teeth on its outside surface, so arranged as to pass each other, the ends of these teeth extending nearly to the walls of each cylinder, leaving an annular space between the ends of the teeth and walls.

A revolving feeding device takes the ore from a hopper and deposits it in the front end of this annular space between the revolving cylinders, when it is acted upon by a series of blows from the rapidly moving teeth, going in opposite directions, thus breaking it in pieces, and continuing the process of re-

duction until it reaches the other end of the cylinder, where it is discharged in a fine powder, or dust.

The ore is then bolted, that should any coarse particles pass they may be separated, when the flour or dust is ready for the amalgam, or quicksilver, to take up the gold, and when sublimed, to leave the gold dust in a pure state.

TRUE FRIENDSHIP.

True friendship is a gift divine
Sent down from heaven above;
It joins together kindred souls
In bonds of truth and love.

True friendship ever loyal is,
In thought and word and deed;
Its cords of love are stronger than
The chains of sect or creed.

True friendship cannot die,—to her
Immortal life is given;
Though friends on earth are torn apart,
They re-unite in heaven.

How good to have some faithful friends
Well worth our trustful love;
They sweeten life amid earth's cares,
And beckon us above.

H. W. R.

WASHBURN, Wis.

A LAZY MAN.

Anything but a lazy man. Some things can be endured, but not so a lazy man. There is some truth in the proverb that the devil tempts all men but lazy men, and they tempt the devil. It is said in Eccl. 11: 4, "He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap." Doubtless the wise preacher meant that he who leans on the adventitious circumstances of the moment of his support, and follows the fickle winds and floating clouds rather than the guidance of clearly defined principles will fail. The spiritual genealogy of many persons prove their descent in direct line from Reuben of whom the dying father said, "Unstable as water, thou shalt not excel."—*Sabbath Advocate*.

BOOK NOTICE.

STUDIES IN HOME AND CHILD LIFE, by S. M. I. Henry, is the title and the name of the author of one of the most helpful books of the season. It is published by Fleming H. Revel Company, New York, Chicago, and Toronto.

This book fills a place not reached by any similar work with which we are acquainted. Subjects of great importance and delicacy are handled with such skill, plainness of language and sweetness of spirit as are rarely found combined. The subjects treated are found in twenty-four chapters: Home Work; The Father's Office; The Mother's Office; The Generation of the Righteous; Heredity and Environment; The Young Child; The Little Body; Circumcision; Atmospheres; Government in the Home; Authority; The Rod; Miscellaneous Questions and Answers; Culture; Making Something of the Child; Truth Telling; Thieving; Training the Appetite; Youth the Target of the Press; Companionship; Dress; Leisure, Recreation, Amusements; The Home Church; The Bible and the Child.

This book of 250 pages, is substantially and neatly bound, and in mechanical execution all that could be asked. Every mother and every mother's child should read it.

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.

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

REV. O. S. MILLS, formerly of Lincklaen, has accepted the pastorate of the church at Richburg, N. Y., and requests his correspondents to address him at the latter place.

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.

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

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.

DEATHS.

SHORT obituary notices are inserted free of charge. Notices exceeding twenty lines will be charged at the rate of ten cents per line for each line in excess of twenty.

GREENE.—Polly Greene was born Feb. 25, 1817, and died at Adams Centre, N. Y., Nov. 11, 1897.

She was the youngest of 14 children of Ethan Greene, and the last to depart this life. She never married, and had been from early life a member of the Adams church, and died with blissful anticipations of the heavenly rest. "Precious in the sight of the Lord is the death of his saints." Psa. 116: 15.

A. B. P.

LOOFBORO.—In Boulder, Colorado, Aug. 18, 1897, after a wasting sickness of about two years caused by an abscess, Yulee E., son of I. Newton and Ann Loofboro, in the 29th year of his age.

Bro. Yulee made profession of religion in boyhood. He was a constituent member of the Calhan church. About a year before his death the family came to Boulder, and Yulee became a member of the Boulder church with his parents and brothers. But he was never able to attend public service. He believed with all the rest of us, that God had full power to heal the disease which all the physicians pronounced incurable. At times he seemed almost to expect that God would interpose, overrule nature, and raise him to health. Yet he was always cheerful and submissive to his heavenly Father.

S. R. W.

SPAIN.—At his home near Crab Orchard, Ill., Nov. 11, 1897, Dea. James M. Spain, in the 82d year of his age.

He was born Sept. 8, 1816, in Smith County, Tenn., and was married to Dosha T. Sanders, Nov. 28, 1843, with whom he lived almost fifty years. Seven children were born to them, four sons, and three daughters. Soon after his marriage he accepted Christ as his Saviour, and united with the "Knob Spring Baptist church," of which he was shortly afterward ordained a deacon. In 1857 he, with his family, came to Williamson Co., Ill., and located on the farm upon which he died. In 1877, his attention having been called to the Sabbath by the preaching of Eld. Threlkeld and others, he accepted it joyfully and from that time until death, he remained a conscientious, firm though courteous, defender of its claims. He was one of the constituent members of the Bethel Seventh-day Baptist church and was one of its deacons. Bro. Spain served several years as Justice of the Peace and one term as County Commissioner. A funeral discourse was preached by the writer from Rev. 22: 14, after which the body was laid to rest beside the wife who had for so many years shared the joys and sorrows of life with him.

R. L.

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Literary Notes.

THE December number of *How To Grow Flowers* is a very attractive one. The leading articles are devoted to "The Parks of Pittsburg" and "Flowers at the Nashville Exposition"—both beautifully illustrated. Other departments and contributions are up to the usual high standard of this publication, and announcements of next year's features foreshadow continued improvement. Five cents a copy at newsdealers or fifty cents a year, with splendid plant premium, of the publisher, Miss Ella V. Baines, the Woman Florist, Springfield, Ohio.

PRODUCTION OF CAMPHOR.

In olden times camphor was chiefly produced in Samatra, Borneo and other parts of the East Indies and China, but nowadays most of the crude camphor of commerce comes from Formosa and Japan, mainly the latter.

The camphor tree is an evergreen of singularly symmetrical proportions and sometimes resembles the linden. Its blossom is a white flower, and it bears a red berry. It attains a huge size and a great age, some of the trees being fully fifteen feet in diameter and upwards of 300 years old.

Formosan camphor is unequal to the Japanese article in many ways, but this is due largely to the fact that the Formosans, being savages, are unskilled in collecting and treating the gum. Japan's annual output, over and above that consumed at home, is about 5,000,000 pounds, of which about one-fourth comes to the United States and the remainder goes to Europe.

Crude camphor is got by boiling the wood after it has been cut into chips. It has to be refined before use, and until recently this refinement was carried on in America and Europe exclusively; but the Japs have now learned how to do the work, and are exporting the refined as well as the crude article.

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SAVED BY A DOG'S PRESENCE OF MIND.

A direful accident to six men on a hand-car near East Helena, Mont., a short time ago was only averted by the intelligence of a dog. A large Newfoundland dog was in the habit of following the men on their daily trip down the road, and like all dogs it was ambitious to keep up with its masters. One evening when the men were returning from work the dog took the lead and there was a spirited race. The animal was only a short distance ahead, and instead of leaving the track and falling in the rear, kept going at a great speed.

The men never thought of danger till the car rounded a curve and came suddenly upon a long trestle with the dog no more than twenty feet ahead. He did not realize the danger until he came to the trestle. The men were horror-stricken and expected to be thrown from the track and perhaps killed. The intelligent dog knew the danger instantly. It flattened itself between the ties, and the cars passed safely over without ruffling a hair. It was the most remarkable piece of intelligence ever exhibited by a dumb animal. It could not go forward; to stand still was death to the dog as well as men. It was too late to jump, so the intelligent animal crouched, and saved its own life as well as the men on the car.

WHERE ASPHALT COMES FROM.

A large proportion of the material from which modern asphalt pavement is made comes from Pitch Lake, Trinidad, the large island which lies to the north of South America, near the mouth of the Orinoco. Pitch Lake is about six miles from Port of Spain, the seat of the island government.

It is about three-quarters of a mile across, and its surface is not more than eighty feet above the level of the sea. Its contents are in part water and in part asphalt. At the shore the asphalt is perfectly hard and cool, and a person may sometimes walk with safety upon the surface to a considerable distance from the edge. Toward the center it becomes much softer, however, and in the middle is entirely liquid and apparently in a boiling condition.

The fumes from the heated asphalt are very oppressive, smelling strongly of bitumen and sulphur. In the rainy season, the curious may travel over nearly the entire surface of the lake, but in the hot weather this is not so. The inhabitants of Trinidad use the pitch more for roofing than for pavements.

A FAMOUS DOG KILLED.

The celebrated Newfoundland dog Sultan, which, for his acts of devotion to man and for his courage, was, on the 9th of May, 1894, solemnly rewarded, by the Paris Society for the Protection of Animals with a collar of honor, has just fallen a victim to his fidelity to his master. Among the feats performed by Sultan are the arrest of a robber, the capture of a murderer, the saving of a child thirteen years old who was drowning in the Marne, and the saving of the life of a man who had thrown himself into the Seine from the Pont Neuf. He first belonged to the Publisher M. Didier, who, however, gave him to Madame Foucher de Careil. She kept him at her residence near Corbeil, where Sultan was the terror of tramps and malefactors, one of whom, it is probable, killed him, for he was yesterday found lying dead by a hedge, poisoned with a piece of meat.

BEING a Christian means being like Christ.

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THE DEVICE OF OUR OWN MISCHIEF.

The disobedience by substituting Sunday in place of the Sabbath has wrought out a device of mischief which heretofore has been little considered. Having no divine law making Sunday the Sabbath, a civil law requirement must be provided else there would be no law for it. Hence we hear about the civil Sabbath.

MORE THAN HAS BEEN SUSPECTED.

The Sunday issue has become involved with the Prohibition issue by reason of the compulsory holiday making an idle day, and by reason of diverting work from prohibition to prohibition for one day in seven. We have little suspected how much the civil Sabbath, intervening in place of the divine Sabbath has fostered and entrenched the liquor traffic in this country.

THE DIFFERENCE.

The hallowed Sabbath does not make an idle day. The civil Sabbath does this. The one lifts up. The other drags down. The one is the divine way. The other is not. See page 16, *The Difference*.

REPEAL THE SUNDAY LAWS.

In behalf of prohibition, in behalf of a better Sabbath-observance, in view of the exigency of our great need, let us repeal the Sunday laws. See pages 22 and 35 calling for such repeal.

As much higher as God's ways and thoughts are above man's, so much more potent is his law than man's to give us the Sabbath.

As much as true Sabbath-observance is preferable to the Continental Sunday, so much is the divine institution preferable to any simulation of it by civil law.

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