

# THE SABBATH RECORDER.

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## ANSWERED PRAYER.

BY MYRA GOODWIN PLANTZ.



ASKED for bread; God gave a stone instead.  
Yet while I pillowed there my weary head,  
The angels made a ladder of my dreams,  
Which upward to celestial mountains led.  
And when I woke beneath the morning's  
beams,  
Around my resting-place fresh manna lay;  
And, praising God, I went upon my way,  
For I was fed.

I asked for strength; for with the noontide heat  
I fainted, while the reapers, singing sweet,  
Went forward with ripe sheaves I could not bear.  
Then came the Master, with his blood-stained feet,  
And lifted me with sympathetic care.  
Then on his arm I leaned till all was done;  
And I stood with the rest at set of sun,  
My task complete.

I asked for light; around me closed the night,  
Nor guiding star met my bewildered sight,  
For storm-clouds gathered in a tempest near.  
Yet in the lightning's blazing, roaring flight,  
I saw the way before me straight and clear.  
What though his leading pillar was of fire,  
And not the sunbeam of my heart's desire?  
My path was bright.

God answers prayer; sometimes, when hearts are weak,  
He gives the very gifts believers seek,  
But often faith must learn a deeper rest,  
And trust God's silence when he does not speak;  
For he whose name is Love will send the best.  
Stars may burn out, nor mountain walls endure,  
But God is true, his promises are sure  
To those who seek.

—S. S. Times.

# Sabbath Recorder.

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

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NO MAN is born into the world, whose work  
Is not born with him; there is always work,  
And tools to work withal, for those who will;  
And blessed are the horny hands of toil.

—Lowell.

ROBERT HALL once said, "In matters of conscience first thoughts are best; in matters of prudence last thoughts are best." The dictates of conscience are intuitive and should be honored by giving them the most prompt attention and confidence.

It is hoped that all the funds coming from the special effort of Thanksgiving week to liquidate the debts of our two Societies will be forwarded to the Treasurers, so that they can be reported in the RECORDER as early as December 13; or, at the longest, full returns should appear in our issue of the 20th of this month.

AS AN item of general news, we recently published a list of Ministerial changes that have already taken place and that were in contemplation. It now appears that some of those mentioned were not so far advanced as to be a certainty. Bro. Prentice has decided to remain at Adams Centre, and Martin Sindall does not think it wise to leave the Verona field. Possibly other probable changes mentioned may not be made at present.

THERE is now a movement on foot among the Chinese in this country looking toward citizenship. Hitherto it has been understood that immigrants from China had no intention or wish to become citizens. And even if such a desire had existed they were met with a stern refusal by our government to recognize such a wish. There is a law prohibiting them from being naturalized. But now the tide seems to be changing, and those who wish to become citizens are arranging to petition our government to grant them this privilege. Certainly these Mongolians are among our most peaceful and inoffensive inhabitants. The law which discriminates against them, and readily admits Italians, Bohemians, Hungarians, anarchists and disturbers of the peace is indefensible. There are graver dangers threatening our National peace and prosperity than that which would come through the naturalization of the Chinese.

AFTER a few days of absence from the editor's sanctum, including Thanksgiving-day and four days following, in which we enjoyed a genuine New England home gathering, and in which Turkey if not Greece (grease) played a conspicuous part, we are anxiously waiting returns from the fields on which the thank-offering battles have been fought. It may not seem just right to call these thank-offerings the results of battles, and yet it cannot be forgotten that they come from many a struggling household where the fight with poverty, personal debts, and urgent needs can find no better description than the word "battle" expresses. While some of our people may get tired of reading so much about "debts" and of so many appeals for larger contributions, still we are persuaded that a large number of those who give most to maintain our benev-

olent operations are those who are most pleased with every wise effort to secure funds with which to continue our enterprises.

If, after this effort to remove the indebtedness from our Tract and Missionary Societies, it shall appear that we are unable to lift the burden and to continue the work, there will be but one wise course left for the Boards, viz: to adopt such rigorous retrenchments as will bring our works within the narrow limits indicated by the contributions.

ONE thing has always been a matter of surprise to many Christian observers, and that is the superior tactics, organization, and perseverance of men who are engaged in carrying on their wicked schemes. Christian men and women, as reformers, often appear to be asleep while the enemy is awake; or discouraged while the enemy is hopeful; or faint-hearted and yielding while the promoters of wickedness are vigorous and persevering. This is no new development; it is not a phenomenon peculiar to modern times, and, therefore, perhaps, it should not be surprising. These common experiences are forcibly expressed in the parable of the tares: "But while men slept, his enemy came and sowed tares among the wheat." The surprise does not consist so much in the fact itself as in the reason or necessity for such an order of things. Why do good men need more sleep than bad men? Why should they be less vigilant or more easily discouraged? We have before referred to the struggle in New Jersey over the race-track gambling amendment that received the votes of a majority of the people at a special election in October. Several attempts have been made to have the votes recounted. But that motion was recently denied by three Judges of the Supreme Court on the ground that it had already been declared a law by the Governor and that it is too late to have his proclamation revoked. Now, these redoubtable knights of the race-track, and all its concomitant evils have secured able legal talent to move for a writ of error transferring the recent decision to the Court of Errors and Appeals for review. If this motion is allowed it will go to the last court and a strong fight will be made. The friends of honesty and purity of public morals should be equally vigilant, in this and in every similar conflict between right and wrong.

## ANOTHER THANK-OFFERING LETTER.

We have no doubt there are many isolated brethren and sisters who have felt both inclined to contribute to the fund and also to write cordial letters expressive of their love for the cause and their desire to aid in Christian work. The accompanying letter shows such a good spirit that it ought not to be withheld. It will be encouraging and stimulating to others similarly situated:

The appeal for a Thanksgiving-offering of one day's wages or more, toward the debt of our Societies did not seem to demand a response from me, as my home duties have for a long time prevented my earning money, but when the words "or income" were added, I saw that this reached me, although the sum is so small it seemed hardly worth sending. From my half of the limited means of support for our little family, (myself and my invalid sister), I have for 12 years sacredly transferred to these Societies "The tithe which is the Lord's." And it is only by a strict obedience to the divine word, "Be not conformed to this world," as to the Sabbath command, that I can comply with another scripture, "Owe no man anything," being convicted that we have no right to squander anything God forbids, the nine-tenths

we call our own. And if all our sisters would be persuaded to "go and do likewise," I believe that, as our treasurer of the Woman's Board has assured me, the "Lord's treasuries would be overflowing," instead of those who have already fulfilled their duty, which is also a precious privilege, having to deprive themselves of necessities, to make up the deficiency, resulting largely from extravagance involved in being governed more by the deforming rules of the "Delineator" than by the teaching of God's Word on this subject. Can not some one stir up Seventh-day Baptist women to a realization of their responsibility in this direction? Enclosed is my daily income which in "round numbers" is 28 cents! Will we not all adopt as our motto for the future, "Pennies for self, dollars for Christ?" May all obligations be cancelled and the work increased rather than retrenched.

A. F. B.

## CHRISTIAN LABOR IN THE SOUTH-WEST.

Two quite lengthy communications have been received from Brother B. F. Granberry, of Fouke, Ark., giving in detail some of his volunteer labors in connection with other brethren in that vicinity among the churches and isolated Sabbath-keepers in the South-west. This is a very needy field. Multitudes of the people are without the stated preaching of the Gospel. They naturally incline to a strong faith in the Bible, and preachers who adhere to the plain "Thus saith the Lord," for their doctrines, have a great advantage, in the confidence of the people, over those who, through ignorance, prejudice, and faulty training "teach for doctrines the commandments of men."

For want of space we can only give a brief outline of the letters at hand. Brother Granberry, accompanied by Rev. J. F. Shaw, about the first of October visited Winthrop, in Little River County, Arkansas, and held meetings in the Jones school-house about two and a half miles out. Bro. Shaw preached five stirring sermons at this place, some of the time the house being filled. All seemed to be much pleased with these meetings and favorably impressed with the truths presented. From this place they went about seven miles further on, to the Oak Grove school-house. The chief opposition with which they were met came from ministers who evidently were afraid of their teachings on the question of the Sabbath. When not able to meet them with honest Scriptural arguments, they sometimes became abusive. Attempts were made by one Rev. Mr. Jones, after whom the Jones school-house was named, to close the doors against them. But such efforts were not successful. In most of these localities visited there were either a few Sabbath-keepers who had sufficient influence to keep open doors for the preachers, or there were enough others who were willing to see fair play, so that our brethren could be heard.

They also visited Rocky Comfort, and Alene, preaching in these places and visiting many families who were anxious to converse upon religious topics, and especially to hear more about the Sabbath of the Bible.

The letters of Bro. Granberry are interesting, detailing some of his encounters with ministers and others who did not accept his views, as well as many who are very favorably impressed. If these visits can be frequently repeated there will doubtless be many additions to the ranks of Sabbath-keeping Baptists in Arkansas. Bro. Granberry is a blacksmith by trade, but so great is his zeal for Gospel work that he gladly takes up this volunteer missionary labor, in which he finds great satisfaction.

## BREVITIES.

THERE has been serious rioting and disorder in Bohemia. Many people have been killed and many more injured. The rioters in Prague and other places are especially bitter against the Germans. Martial law prevails.

REPORTS from St. Paul, Minn., Dec. 1, showed the mercury at 7 degrees below zero. Further West it was reported at the same date, at Moorhead, 16 below, Bismark 14 below, Huron 14 below, and Winnipeg 26 below.

FAMINE on the Yukon is already announced. Such a rush of gold-seekers while there is no adequate provision made to meet the emergency, renders starvation and death inevitable. Official information states that at Dawson, in the Klondike region, there is great suffering.

UNDER the administration of George Washington, second term, only 100 years ago, there were 75 post-masters, and the expenses of the department were \$32,000 a year. Now there are more than 70,000 post-masters, and the service costs, in round numbers, \$92,000,000 per year.

SOMETHING of an idea of the industries of the island of Cuba, and of its value to commerce, may be gained from the statement that it has 192 coffee plantations, 700 sugar, 4,500 tobacco farms, 3,500 cattle farms, and 1,700 small farms devoted to trucking and various products.

CORNELL UNIVERSITY has just received a gift from Dean Sage and Wm. H. Sage, of Albany, consisting of the magnificent home of the late Henry W. Sage, for a student's hospital. This is considered worth \$80,000, and the same parties propose to add \$100,000 for endowment.

GOVERNOR GRIGGS, of New Jersey, seems likely to receive the appointment of Attorney-General to take the place of Judge McKenna, in case the latter is transferred to the Supreme Court. The Governor is one of the ablest attorneys in New Jersey, and would fill the place contemplated with marked ability.

THERE seems to be no doubt that a new and valuable discovery has been made in a process for illumination by gas. It is a foreign discovery, or, perhaps we should say, invention; but letters patent for the United States have been applied for. It will greatly reduce the cost of illumination by gas, because it greatly increases the illuminating power of a single jet.

PRESIDENT MCKINLEY left Washington on the evening of Dec. 2, for Canton, Ohio, on account of the serious illness of his mother, Mrs. Nancy Allison McKinley. She was stricken with paralysis early in the morning of that day, and when the President arrived, she was nearly unconscious. Still there seemed to be a slight recognition of his presence. He remained as long as he could, and returned to Washington in time for the opening of Congress.

SPAIN is still having plenty of work to subdue her stubborn enemies, both in Cuba and the Philippine Islands. The new Administration is seeking to pacify the insurgents in

Cuba by the offer of autonomy, or a system of self-government, under Spanish supervision. But this plan as yet does not seem to be looked upon with favor.

THE German Government has assured Ambassador Andrew D. White, that it will not insist at present on sending a warship to menace Hayti. There is great excitement in the little Republic, but the officials have shown a remarkable firmness and dignity in their correspondence with Germany. Probably all the differences will be peacefully settled.

CONNECTICUT has taken a forward step in amending her Constitution so that hereafter all voters must be able to read, in the English language, the Constitution, or any section of the Statutes of the state. All other states should promptly pass a similar provision. No one is fit for free government who cannot and will not be self-informed in the fundamental principles of that government.

ANOTHER of the Princeton Professors is said to contemplate withdrawal from the Presbyterian body of Christians, because of the Princeton Inn liquor license controversy. Professor Charles Green Rockwood, Jr., also signed the petition for license, and now is said to see only one way to avoid the severe strictures of his own denomination, and that is in following the example of Dr. Shields in withdrawing.

A FEW years ago a New York clergyman created great commotion and wrought visible effect upon the pending election by his use of the three "Rs" in "Rum, Romanism and Rebellion." It is now reported that President McKinley was much displeased on Thanksgiving-day by the sermon of Rev. Dr. Johnson, in the Metropolitan Methodist church, because of his declaration that the chief dangers which now threaten this Nation, are rum, socialism and Jesuitism. He dwelt at length on the latter danger, and said that there is danger that the United States will yet become, in respect to the rule of the Catholic church, as Mexico, Italy and Spain.

GERMANY appears to think she has a case against Hayti. A man named Lueders, born in Hayti, of German parentage, on the father's side, but the mother a native, has been punished for offenses against the Haytian government. Lueders was fined \$500 and one year's imprisonment. The Haytian government regarded Lueders as a citizen, while Germany claims him and demands redress for his punishment. Our officials seem inclined to think Germany a little hasty in her decisions and severe in her exactions. Whereupon the German press is quick to give notice that the German government will not brook any interference in the matter on the part of the United States. Our Ambassador, Andrew D. White, will in a judicious, and probably in a judiciary way, look on and make an earnest protest if necessary, to avert any very harsh or war-provoking measures on the part of Germany. It is not at all likely that Germany will very easily risk an encounter with the United States. She has eagle-eyed enemies nearer home that would gladly seek such an opportunity to get even with that imperial government.

## CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Chicago, Ill.

## A Goodly Sight.

There is no nobler sight in this world than that of a manly young man; one who is genial, respectful, thoughtful of others, strong and fearless, and animated by a high purpose in life. As he goes on his cheery way, the children look up to him with their small hero worship. His comrades confide in him. Gray-haired men and women watch him from their windows with wistful pride, while a tender mist creeps over the eyes out of the hidden memories of the past.

There are other young men who are a weight upon the hearts of father and mother, a disappointment to friends, a burden to themselves in the silent moments when gayety wears out and reflection comes unbidden.

Life is so grand and beautiful, so rich in opportunity, so glorious in its issues, that it seems a sad, sad thing for any one to throw it away.

## The Old-Fashioned Home.

The picture flits before my eyes—not much plate-glass or polished oak—rather a suggestion of brown rafters and knotty floors. I hear the rattle of dishes and kitchen-ware, the ripple of joyous, unrestrained conversation, an occasional snatch of a song. Some of the voices are like the birds. Some are maturing in richness, two have the pathos of sorrow and dwell on the significant words of the familiar hymns.

O, the merry voices of children, the delectable odor of the evening meal, the hum of cheerful industry, the welcome to the belated ones from town and school, the glow of the firelight, while the white snow falls across the window-panes. Happy is the man, whether in town, city or country, whose home is his fortress and strong tower, where the heart takes deep root and where blossoming love comes to full fruition.

## Unconfessed Faith.

One of the most noteworthy faces in the congregation last night was that of a man who has been commonly understood to be an infidel. In times past he has had plenty of sneers for the churches and church-members; but now for several nights he has been at the meeting with all his family, his intelligent face following every turn of the exercises with deep interest.

There are many men who are called infidels who are not. They have become alienated from church influences by the ill-treatment, real or fancied, which they have received from professors of religion; but for genuine religion, for the principles of the Bible, for Jesus Christ as the Saviour of men, they have a deep reverence. Without any open profession they are secretly endeavoring to square their daily lives by the precepts of the gospel. There is much in these men to command our sympathy. Many of them are of noble spirit. So far as their contact with their fellow-men is concerned they seem to be living lives that are more just, more gentle, more humane, than are some who might readily be picked within the churches.

It is eminently just and wise to frankly recognize the good which we find. It does not weaken the force of the gospel appeal, but rather strengthens it. A foundation of

confidence and sympathy is laid for the overwhelming motives which appeal to men to surrender their lives to Christ. My brother man, you who reverence the name of Jesus and are trying to be a neighbor to your fellows, Jesus Christ asks you to surrender to him your whole heart, to confess him before men, to take your stand among those who are working to build the kingdom of God. There is no promise of help and salvation except under the conditions offered. You need the divine power and fulness of blessing. And oh, how the cause of God and humanity needs the strength which you, under the blessing of God, can bring.

## BEYOND.

BY N. PALMER.

Beyond the midnight comes the morning,  
Beyond the starlight is the dawning,  
Beyond the sunrise comes the day,  
Which into twilight fades away.

Days give way to weeks and years,  
And onward roll the mighty spheres;  
And as they roll they pave the way  
For eternity's unending day.

Beyond this span of mortal life,  
Beyond its worry and its strife,  
Beyond its midday and its night,  
There'll be a world of endless light.

Beyond the parting, there'll be a meeting,  
Beyond the farewells, there'll be a greeting,  
For all the pains there'll be a balm;  
For every sigh there'll be a Psalm.

Beyond the blue in that world of light,  
Faith will be exchanged for sight.  
Hope will in-fruit blend,  
And love alone will all transcend.

Beyond the pain, beyond the crying,  
Beyond the life-time and the dying,  
Beyond it all the best remains,  
Heaven will prove eternal gain.

NORTONVILLE, Kas., Nov. 25, 1897.

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

(Concluded.)

Eight years ago I found *this life more abundant*. For eleven years previously I was wandering in the wilderness, having possessed only the life in Christ. The abundant life means *glorious life*. "But the God of all grace, who hath called us here unto his eternal glory by Christ Jesus." 1 Peter 5: 10. *Victorious life*. "Now thanks be unto God, which always causeth us to triumph in Christ." 2 Cor. 2: 14. *Fruitful life*. "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit." John 15: 16. *Strong life*. "I can do all things through Christ, which strengtheneth me." Phil. 4: 13. *Praising life*. "In whom though now ye see him not, yet believing, ye rejoice with joy unspeakable, and full of glory." 1 Peter 1: 8. Many more things I could say of this wonderful life, but I am not going to give full details of the life more abundant now; but I want to tell you, all fulness is in him. Those who have him have all; for everything is in Christ. "Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free, but Christ is all, and in all." Col. 3: 11.

Now the next question is,

WHAT ARE SOME OF THE PRINCIPAL CONDITIONS before you get this life more abundant? Three things are necessary:

1. *Truth in the inward parts*. "Behold, thou desirest truth in the inward parts." Psa. 51: 6.

You are attending many meetings, you hear many truths; you say, "Very good—

nically put—well explained—grand man he is—wonderful preacher." O, dear friends, this will all end in smoke, unless you are honest! Honesty is the best policy. God wants honest people; if you are not honest, you will get no blessing. God points out many things in your life, but you do not like to be honest; you like to have a convenient religion—a goody-goody religion. You do not care about straight forward talk. You do not listen to straight forward talk, because you are not honest. I never found that a single dishonest man was ever blessed. God wants honest people. If you are not willing to be honest it would be better for you to hold your peace and never ask God for this life, for it is simply a mockery.

Have a definite transaction with God; do not play with God, or mock him. When God speaks to you, be honest with him; let him deal with you. Do not be afraid of his touching your heart; do not be afraid of the light.

He is a wonderful Doctor. He is not like the doctors who want to feel you all over before they understand the case. The Lord Jesus Christ can put his finger on the right spot at once to make you smart. O, friends, be honest with God about your condition. God finds comparatively few people who are honest with him, and that is why thousands of people go to conferences and return home as bad as they went. The reason is—not because the Lord did not speak to them, not because the preachers were not plain with them—but because they did not want to be honest with God. They wanted to yield something and keep back something when he told them to yield all.

2. *Expect great things only from God*. "My soul, wait thou only upon God; for my expectation is from him." Psa. 62: 5.

Expectation must be only from God—not from any man. Do not see your preacher, do not praise a man, do not talk much about a man, do not call a man wonderful. You will be sadly disappointed; you are to have your expectations only from Him. My friends, I want you to give very good attention to this point. If you expect anything from a man, you will be disappointed, and it will serve you right. Don't praise man, but expect great things only from God.

3. *Obedience*. This is the most important point if you want to find the life more abundant. "And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him." Acts 5: 32.

O, would you like to obey God? You must come down; pride of life, position, strength, wealth and reputation—all must come down. Obey in all these points. "Obedience is better than sacrifice." If you don't like to obey, it is better for you to blame yourself and not God. No disobedient child will ever get a blessing from God.

Do not think you know much, but know enough to obey. On what twig are you perching? Come down from your twig. You may be a clergyman, you may belong to the laity—you may be a teacher, evangelist, preacher—whoever you may be, listen to God and come down—obey. If you do not obey, you are simply mocking God.

The Lord knows all the nooks and corners of your heart. You cannot keep one thing from him. If you are not obedient, do not blame anybody else afterwards if you do not

get a blessing; you have to blame yourself. God has spoken to thousands and thousands of people before this, but they have not found any blessing, because they did not obey.

Zaccheus was lodging himself upon a twig, and Christ said, "Zaccheus, make haste and come down." He obeyed; he made haste and came down, and found life eternal—and life more abundant, too. "And when Jesus came to the place, he looked up, and saw him, and said unto him, Zaccheus, make haste and come down; for to-day I must abide at thy house. And he made haste, and came down, and received him joyfully." Luke 19: 5, 6.

I know a lady who had been to the conference at Keswick fourteen times, and she was not any better. She came to me and said, "Well, brother, I have not found any blessing in Keswick, though I have been there fourteen times."

I said, "Well! didn't God speak to you?"

"Yes."

"What then? Ah! there must be something in you that you do not obey God."

"O! I think there is."

Why did she waste the fourteen times at Keswick, and go home empty? Because she did not obey.

O, you great people, you educated people, obey God—obey!

I do not wish to dwell much on this subject now. I only want to give the outline, and some of the conditions before this abundant life can be received. Only as you are right on these conditions, according to his Word, will you find a blessing, or, rather, the Blessor, coming into your heart. If not, you will go back home empty as you came, and it will serve you right. O, my friends, it breaks my heart to see thousands of *professing* Christians not *possessing* anything from God; and, moreover, thousands of workers who have "life," but not "the life more abundant." You preach, you do all you can; but not a bit of good is there in all that; for you are like a locomotive without steam, a clock without a spring, a needle without an eye, a pin without a head. You can prick, but cannot sew, because there is no eye.

This is your life. O! humble yourself, confess your sins to God, return to him now for life—not only for life, but for the life more abundant. Take these thoughts into your heart; ask God to deal with you definitely; see whether you are right according to his conditions, and if not, get down on your knees, ask God to show you, and be honest with him; expect great things from him, and be willing and obedient to his voice, and the mighty power of God will fill you up, and Jesus Christ will take possession of your heart. Out of you rivers of living water will flow; thousands of souls will be converted and sanctified and filled through you.

God bless you! Take these words as from God, not from me. I have given you everything from the Word of God, and you will have to answer to God, and not to me. O, do not waste your time; do not pass off this message; do not despise his Word; but come down, receive his truth, and the Lord will bless you.

An editor at a dinner table, being asked if he would take some pudding, replied in a fit of abstraction, "owing to a crowd of other matter, we are unable to find room for it."



## STUDIES IN SABBATH REFORM.

No. 6.

## II. EXTRAORDINARY OR SPECIAL SACRIFICES AND CEREMONIES.

In addition to the ordinary sacrifices and ceremonies of which Study No. 5 treated, there were certain special and occasional offerings and ceremonies which must be considered in connection with the ceremonial system. For example:

(a) When priests were consecrated to their holy office.

(b) When women were to be purified, ceremonially.

(c) When lepers were to be cleansed, ceremonially.

## III. HOLINESS CEREMONIES.

There were elaborate ceremonies which represented the idea of holiness, through harmony, union and communion with God. These included the following:

(a) The holiness of the whole people as the children of Jehovah. Ex. 19: 5, 6; Lev. 11-15, also, 17 and 18; Deut. 14: 1-21. Under this general head came the consecration of the "firstborn." Ex. 13: 2, 12, 13; also, 22: 29, 30. With this was associated the offering of the "firstlings" of the flocks and the "firstfruits" of the harvest. Deut. 26, etc.

The distinction between "clean" and "unclean" foods (Lev. 11 and Deut. 14), the "purification" ceremonies (Lev. 11, 12-14, 15), the laws against unnatural marriages and lustful deeds (Lev. 18, 20) also belong to the group of holiness ceremonies.

The ceremonies by which the priests were consecrated (Lev. 8 and 9; Ex. 29), their qualifications (Lev. 21, etc.), and their rights and prerogatives (Deut. 17: 8-13, 18: 1-6; Num. 18), formed still another factor in the holiness ceremonies.

## IV. HOLY PLACES AND THINGS.

The ideas of holiness and of religious duty were prominently associated with places and things, and the ceremonies by which such sacredness was imparted and preserved formed another and prominent feature of the Hebrew ritual. In this category were the Tabernacle, the Ark, the Vail, the Altars, the Laver, the utensils used in sacrificing and the vestments of the priests. Ex. 25-30, Deut. 11, 14: 22-29.

The ceremonies connected with these inanimate objects were minute and exacting. Back of them all lay the conception of Jehovah, in whom all holiness was embodied, and who sought holiness, purity and devotion in his children and in their worship. These, like the sacrificial ceremonies, were meaningless when separated from the laws of the Decalogue, which were imperative in their demand for holiness through obedience.

## V. HOLY FESTIVAL SEASON.

As was noted in the opening Studies of this series, "time" the measured portion of "eternity" is an attribute of God. Within this attribute men exist. Thus it is that in God they live, move and have being. Thus they come into the closest possible touch with God. This contact means fellowship, worship, communion. The Sabbath sprang from the fitness and the necessities of this relation of men to God and of God to men, through and in time. In this way the Sabbath became God's immediate representative

in man's existence. The Sabbath represented and still represents God in time, as the Bible does among books and records, as Christ does among men.

Subordinate, later in development, and wholly different as to origin and purpose, other times more or less sacred were developed, as factors in the political, social and economic life of the nation. Numerous ceremonies and certain restrictions as to labor were connected with these periods; but they were holidays more than holy days. These periods formed the group of "ceremonial Sabbaths," which Paul speaks of as a "shadow of things to come" (Col. 2: 16, 17), where he declares that they are not important enough to be made a subject of controversy and cause for dissension among Christians. We take space to note the character of these seasons, briefly, that the student may see clearly wherein they differ from the Sabbath; asking that it be remembered that these seasons were gradually developed as features of the national organization, long after the Sabbath was instituted and long after the Decalogue was given.

## THE SABBATICAL YEAR.

(Ex. 13: 10, 11; Lev. 25: 1-7, etc.)

The Sabbatical Year was a national and local institution, which was developed after the Hebrews became agriculturists. Lev. 25: 2. The rabbinic laws concerning this year, found in the *Mishna*, under the head *Shebiith*, apply to Palestine only. This year was more a civil and economic institution than a religious one. The first provision (Ex. 23: 10, 11; Lev. 25: 2-5) enjoins that all cultivated soil shall rest each seventh year. The second provision (Ex. 23: 11; Lev. 25: 5-7) gives the spontaneous products of the fields and woods that year for the free use of the poor, of hirelings, strangers and cattle. The third provision (Deut. 15: 1-3) enjoins the remission of debts at that time.

## THE "YEAR OF JUBILEE."

The Sabbatical years ended with the Year of Jubilee, *i. e.*, the fiftieth year crowning the period of seven successive Sabbatical years. Lev. 25: 8-11. On this year the soil must rest, slaves must be set free and land involved or lost by debt must be restored. Lev. 25: 13-34, 39-54; and 27: 16-24. Dwellings not in walled cities or villages went with the soil.

The larger meaning of the Sabbatical years system was to teach God's ownership of all things, to check greed and injustice, and to correct wrong and abuses. As a time of *redemption and restitution* this group of sacred years taught mercy, and prefigured the redemption and restoration which come through Christ, as well as the restitution of all things in heaven.

## LETTERS TO THE SMITHS.—NO. 19.

To Herbert Smith.

*My Dear Herbert*:—I saw something about the meetings at your church when I visited you last summer that I very much like, and I want to tell you about it. I rather like to speak of the good things I see here and there, especially to those interested in them. What I think of now is the courtesy your people show in various little ways. Your church ushers are so attentive that, as a stranger, I felt pleased to go to meeting. I have now and then gone to church doors where there

was no one to meet me and show me to a seat. I have more than once felt ill at ease when passing up the aisle in a strange meeting-house, fearing that I might take a seat that the owner would soon come to claim—in look, if not by word—and thus give me to understand that I was out of place.

Your ushers are so courteous that it does an old man good to be the subject of their attentions. I feel that their manners are not formal, but that they are truly glad to please and make welcome every one they so pleasantly meet at the church door. I think you fully appreciate their Christian courtesy, and I am glad of it. They must be very helpful to you as their pastor. I have heard more than one person who has gone as a stranger to your meetings speak pleasantly of your ushers.

And then there is something else I like at your church; you have a singing-book or two in every seat. Now I cannot sing very much myself, still I like to have a book so that I can look over the hymn, and sing a little, too, if I happen to know the tune. I am sorry to say that here at our church singing-books are not supplied to the pews. A few of our people own them, but the greater part are without them. Of course, it is not common that a stranger is given a hymnal where there are so few in the congregation, but last week your Cousin Will handed his to a man who came in, and took a seat near him. He looked pleased, and sang with a voice so full and rich that he caused everybody to wonder who he was.

I noticed that at your church every one was on the alert to make strangers feel at home. I saw half a dozen young boys and girls leave their seats and get singing-books so as to supply those who had none. In fact, I saw many little acts of church courtesy from both old and young, and I felt comfortable and at home because of the spirit in your congregation that prompted them.

And then I like the singing of your people. I like congregational singing, anyhow. Your folks sing so heartily that everybody catches the spirit of worship. It seems to me that such an outburst of Christian song must put the preacher into the best kind of spirit for the sermon. I suppose a trained choir leader might find some fault with the time in your congregational singing, yet it seems good to me to hear *all the people* praise God in song. But your people have sung together so much that they really sing well and in good time. I believe you told me that your choir leader had put the spirit of music into your congregation. Well, he is doing more good than he knows by the way he manages the singing in your church. But your people are helping him in his good work by supplying singing-books for all the pews.

I suppose that any church is the better off for a choir of trained singers, and whoever gives his time to lead them well is serving the good cause in a way not possible to many, yet I cannot feel that he does just what he should do if he does not get all the folks to singing in church, and singing heartily, too, as unto the Lord.

Surely, my dear Herbert, you have certain elements of strength in your church, and I can partly see why you are doing so well in your Christian work.

May the Lord bless you is the sincere prayer of your  
UNCLE OLIVER.

## Missions.

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

### A PRAYER.

BY MARY F. WHITFORD.

Keep me, O Lord, from ever doubting Thee,  
Though rough the path in which Thou leadest me.  
Yes, give to me a strong, unfaltering trust,  
E'en when my dearest hopes lie low in dust;  
When all my prayers for aid seem long deferred,  
With not a sign that Thou hast even heard,  
With not a single ray to pierce the gloom,  
While, like a timid child in darkened room,  
I stand in awe, nor turn me here nor there,  
Because I dread the unseen dangers everywhere,  
And long so for my Father's hand to clear the way,  
And steadfast faith to cheer me while I pray.  
This is the boon, O Father, now I crave from Thee,  
Because all other prayers seem to come back to me  
Unanswered, and my wavering faith grows weak  
With waiting for the things I daily seek.  
Dear Father, let me not at this rebel,  
But, trusting still, feel all that comes is well.  
—*Illustrated Missionary News.*

WE have been about Milton, Milton Junction and Albion two Sabbaths and the time intervening. The weather has been fine, some of the time more like September days in sunshine and temperature. Attended chapel in Milton College one morning, conducting the chapel service, and addressed the students upon the advantages of a liberal education. There is a fine class of students in attendance. The seniors, I believe, number nine. The most of the students are from Seventh-day Baptist families, coming from Louisiana, Illinois, Nebraska, Iowa, Minnesota, South Dakota and other portions of the West. Was delighted to see them in the school, having met them and having become acquainted with the most of them in their own homes. Wish we might see twice, even thrice, as many of our young people from the South-west, West, and North-west in Milton College preparing themselves for usefulness in the world, and especially to be efficient and successful workers in Christ's kingdom. The faculty are as devoted, faithful, and self-sacrificing as ever. Some of them, the veterans, are beginning to feel the weight of years and of long, hard service. When they fall out of the ranks may there be from our young people some as well prepared; yea, better prepared, to take their places, and possess the same heroic, devoted and self-sacrificing spirit. President Whitford is now in the East gathering material for his History of the Seventh-day Baptist Denomination. The present chief need of Milton College is a new building, devoted to Science, and a larger income. She is crippled to-day in accomplishing what she might be and do, because of this lack. God bless Milton College, its students and its corps of faithful and devoted teachers.

THE Milton, Milton Junction, and Albion churches are in good working condition. Sabbath services are well attended, and the prayer-meetings, the Christian Endeavor meetings, both Senior and Junior, and the Sabbath-schools are well maintained, full of interest, and are certainly making progress in spiritual activity and power. Dr. Platts is beloved by the people, is building up the church, and is an efficient worker in every good cause. Bro. G. W. Burdick, pastor of the Milton Junction church, has a warm place in the hearts of his people, is as tall as ever, and a more kind and exemplary Christian man it will be hard to find. Pastor Witter of the Albion church is not a whit behind his ministerial brother of Milton Junction; perhaps he is a little taller. Anyway, when I have to stand beside either in the pulpit I feel my

littleness, and certainly the people cannot help seeing the contrast.

The Albion people are feeling bad over the going away of their pastor, who has accepted the call of the North Loup church, and enters upon his new duties there January 1st. His six years of preaching, evangelistic and pastoral labors in Albion and surrounding communities have endeared him to all the people of whatever denominational name. We bespeak for him a successful pastorate at North Loup, if our people there do their part. The Albion church has extended a call to Pastor Martin Sindall of the First and Second Verona churches, N. Y. We miss very much those dear men, Wardner, Dunn and Morton, grand scholars, strong and able preachers, kind, tender and lovable men, who did their work well, made a lasting impress for God and good upon all whom they served, and with whom they came in contact. They have gone to their eternal reward and, indeed, their works do follow them.

SINCE our last communication we have held two informal conferences upon our mission and evangelistic work, one with the Milton Junction people and the other with the Albion people. The attendance was rather small at the Junction, but good at Albion. People are more free at some places, we find, to ask questions and express their views and convictions, than at other places. The Secretary has made them as free, open, and informal as possible and has tried to have the people feel easy and at home in them all. He goes over in these conferences every field, home and foreign, shows where it is, the work being done upon it, its condition, its needs, its prospects; what should be done to save or improve the field, to make the work upon it more efficient, the changes desired to be made, and what the Board has done, is doing, and would like to do on each field, and the reasons with full explanations. At the end of a conference and discussion of a field, the Secretary then asks the people what are their views, convictions, suggestions and criticisms in regard to the course of action of the Missionary Board upon that field. The Secretary has succeeded in most cases thus far in getting full responses and expressions which will be of great value to the Board in their future action in reference to the various fields under their charge. The people are very much pleased with these conferences, saying they understand our missionary operations a great deal better; what is being done and needs to be done, and the reasons why the Board has done and is doing thus and so. In many instances where they were criticising and disapproving the action of the Board in regard to a certain field, when they learn the reasons for said action, find they did not understand them and give a hearty approval of the course pursued. May these conferences prove a blessing to both Board and people.

"ACCORDING TO THE MEASURE OF THE RULE WHICH GOD HATH DISTRIBUTED."

2 COR. 10: 13.

There lived forty years ago, in Berlin, a shoe-maker who had a habit of speaking harshly of all his neighbors who did not think quite as he did about religion. The old pastor of the parish in which the shoe-maker lived heard of this, and felt that he must give him a lesson.

He did it in this way: he sent for the shoe-

maker one morning, and when he came in, said to him:

"Master, take my measure for a pair of boots."

"With pleasure, your reverence," answered the shoemaker, "please take off your boot."

The clergyman did so, and the shoemaker measured his foot from toe to heel, and over the instep, noted all down in his pocket-book, and then prepared to leave the room.

But as he was putting up the measure, the pastor said to him:

"Master, my son also requires a pair of boots."

"I will make them with pleasure, your reverence. Can I take the young man's measure?"

"It is not necessary, said the pastor, "the lad is fourteen, but you can make my boots and his from the same last."

"Your reverence, that will never do," said the shoemaker, with a smile of surprise.

"I tell you, sir, to make my son's on the same last."

"No, your reverence, I cannot do it."

"It must be—on the same last."

"But, your reverence, it is not possible, if the boots are to fit," said the shoemaker, thinking to himself that the old pastor's wits were leaving him.

"Ah, then, master shoemaker," said the clergyman, "every pair of boots must be made on their own last, if they are to fit, and yet you think that God is to form all Christians exactly according to your own last, of the same measure and growth in religion as yourself. That will not do either."

The shoemaker was abashed. Then he said:

"I thank your reverence for this sermon, and I will try to remember it, and to judge my neighbors less harshly in the future."—*The Watchword.*

"THE WEAPONS OF OUR WARFARE ARE NOT CARNAL BUT MIGHTY."—2 COR. 10: 4.

Often, in controversy, persons think that by saying sharp, smart, and insulting things they have gained their point. No mistake can be greater. Christ's victories are not won by witticisms and taunts, but by solid truths and living testimonies. Dr. Scudder, the East Indian missionary, relates the following:

"A Hindoo, on one occasion, said to a missionary, 'Reviling our gods, criticising our Shastras, and ridiculing our ritual will accomplish nothing; but the story which you tell of Him who lived and died and rose again—that story, Sir, will overthrow our temples, destroy our ritual, abolish our Shastras, and extinguish our gods.'"

In this sign conquer. Overcome by the blood of the Lamb and by the word of your testimony. Leave Satan his weapons,—take unto yourselves the whole armor of God. And remember that "the sword of the Spirit" is the only offensive weapon found in the gospel armory. But "there is no sword like that." It has hewn the path of victory before the war-worn church,—and as yet has lost none of its edge of power. Let us use that weapon. Let us tell to the dying that message of eternal life. Let us proclaim the gospel; assured that our labor will not be in vain."—*The Watchword.*

WE do not reject money because a few counterfeiters are in circulation. Why should any one reject salvation because there are a few false-hearted professors in the church.

## Woman's Work.

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

THE faithfulness of God in keeping his word to the children of Israel, all through their journeyings in the wilderness, and after entering the promised land, both in blessing when they obeyed and punishing for disobedience, must have been a constant object lesson to the people. His wisdom was shown in not permitting them to destroy all their enemies at once, but "little by little, lest the beasts of the field increase upon them." So we, as God's children, must not be discouraged because we cannot cast out all the evil from our hearts and lives at one time. Were this possible, it might have a tendency to lead us to trust more in ourselves and forget that it is only through Christ that we are able to overcome. The difficulties that are continually rising up before us can only be met by looking to God for more grace and more power to conquer them.

### DARE TO BE A DANIEL.

I wish I could write something on this subject that would do some one as much good, or give as much encouragement, as a sermon preached in our church a short time ago did me.

As we would lock and bolt our doors against robbers, so we must close our hearts against anything that is evil or unholy. Meet it at the doorway, and by faith send it away, for faith must conquer in all trials and temptations. If faith gives way, then the smallest and most trifling temptation will overcome us. It was through faith that Daniel had strength to face his enemies, and still pray to God, right in their sight, just as he had done before they threatened to take his life. His faith in God was so strong he had no fear of the lion's den; he knew he would be saved if he was in the right. God did protect and deliver him, so he will protect us if our faith is strong and we are as true to our convictions of right and duty as was Daniel.

I wonder how many of us dare to be Daniels, how many of us see or feel the need there is for us to be one. If our eyes could be opened, too, to see the dens of lions that are waiting to devour our young, waiting to take from our girls and boys their pure lives and minds; yes, I say *girls*, for they are in just as much danger in these days as the boys are; and fill them full of evil thoughts and desires that tarnish and finally destroy their good name; could we realize this it seems to me we would pray and fight for the right, as did Daniel.

Will we wait till our boy or girl is ruined before we go to work to try and save some mother's children? God forbid, but help us to begin now and fight the lions through faith and prayer.

Bunyon said, "Christians are like the several flowers in a garden, that have on each of them the dew of heaven, which being shaken by the wind, they let fall at each other's roots, whereby they are jointly nourished and become nourishers of each other."

The more of God we get in our hearts, the less earth means to us. What did Daniel care for earthly laurels, if he could only glorify God? So it is that the world is benefited by God's choosing the place for his individual workers in the world.

May he help each of us to keep our lamps

burning brightly in the niche where he has placed us, so that no lion can enter our home.

J. W. R.

PLAINFIELD, N. J., 1897.

### EDUCATION OF GIRLS.

BY P. J. B. WAIT, M. D.

In speaking of education, one is apt to begin at the cradle, and gradually lead up through infancy and youth to manhood; but the beginning of education dates back, even of the cradle, into the misty veil where only the mother's mind and heart are capable of making impressions upon the tender being not yet ready for its cradle. This assertion may appear to take us into the realm of psychology and physiology, rather than of education, but that psychological, physiological and educational forces are correlative during this formative period seems unquestioned. Here are sown seeds of physical, mental and spiritual weal or woe; seeds which in the tender plant of infancy, the bud of youth, or the full flower of maturity, will redound to the honor and glory of the mother, or to her sorrow and disappointment.

If so much, then, be dependent upon the mothers of the race, if they carry the balance of power—many times unconsciously—in shaping the destinies, not only of their own families, but also of nations, is it not of vital importance that the mothers of the future, who are the girls of to-day, should so far as human judgment is capable, be fitted for the high and sacred responsibilities which lie before them.

In the United States, at least, people have awakened to the importance of educating girls, and at present so many are writing and speaking upon the subject as to incur the possibility of its becoming hackneyed, were it not that the law of physics, "action and reaction will always be equal and in opposite directions," must undoubtedly apply in this as well as in physical things.

For more than fifty years in the history of this country the education of girls, beyond barely reading and writing, was almost totally neglected, and if in the return of the pendulum it falls out that the subject of their education comes to be the one chiefest and apparently most important of all subjects, let us not become either vain or miserable over it, but rather look forward with confidence to the time which undoubtedly is in the near future, when there will be no sex in education; when science and the languages, music, painting and sculpture, together with the learned professions, will be alike open to the girls as well as the boys; when the girl will be as free to select her place in any school as will her brother, and when everybody will regard the province of the girl to be the place for which she is best fitted, and to which her tastes and disposition most incline her. When this time shall have come society will no longer be called upon to discuss as a special topic, "The education or training of girls," for the girls will everywhere take their places naturally, in any school, of whatever sort or kind. Until, however, this time is reached the discussion will go on, for girls have gradually awakened to the fact that they were born for something better than the mere drudge upon the one hand, or the mere butterfly upon the other.

The education of a girl, to be symmetrical, should be threefold in character; first, of the

body; second, of the mind; and third, of the heart; and the omission of either branch of this trinity produces a defect which no amount of effort in later life can ever wholly overcome. The education of the body and mind are brought so prominently to view that the heart might sometime seem in danger of being neglected; but in the Christian home, or the well-regulated school, there are silent but strong influences which constantly impress the young heart; and this culture gradually stamps itself upon the child, growing with its growth, until, like a silver thread entwined in a hempen cord, it everywhere shines out, giving beauty and lustre to the character all through life.

A plant to thrive must have sunshine and fresh air in abundance, and as children are but little plants they need their full share of these two choice gifts of God, in order to secure a proper start in life. Up to the age of eight or ten years, the girls and boys in a family are treated pretty nearly alike, unless it chance that the mother of the family looks upon her little daughters simply as articles of decoration in the household and, seemingly forgetful that they are embryo women with immortal souls to be saved, expend so much energy in decking their bodies with fine clothes as to teach them before they are able to put ideas into words the most shallow, selfish and vain of all the errors which may warp the mind of the innocent little girl. No mother should expect the high school or college to correct the mistakes which she herself has cultivated in the character of her daughter during the period when the child is like soft clay in her hands.

Our purpose is not to minify schools, nor to disparage the influences which they exert upon young women who are entrusted to their charge, but rather to call attention to the fact that neither Milton, Alfred nor Salem should be expected, nor can they if they be expected, do more than help to rear the superstructure of character upon foundations which have been laid before the girl is placed in any school away from her home. If denominational schools be a necessary part of the work entrusted to us, they should be nurtured and kept alive, as in no other way can a denomination be so fruitful of growth and energy as through the cultivation of its youth.

Our people have shown their appreciation of this fact in encouraging schools, than which probably no denomination so small numerically as ours can show a better record. It is moreover creditable both to the society and the schools that no distinction has ever been made in our schools between the girls and the boys, so that the mothers and the grandmothers of our young women of to-day point to DeRuyter and Shiloh, Alfred and Albion, and bless them for the education which they received from them, while they honor them in the culture which gray hair and mature years help only to accentuate.

In order to better acquaint ourselves with what has been done in the past for the education of our girls, we have made a little study of the educational history of our denomination, and have been interested to find that as early as 1834 a spirit of progress was manifested, in the appointment of Rev. Alexander Campbell to collect funds for a school at DeRuyter, and in the fact that he obtained



nearly fourteen thousand dollars (\$13,937) to begin the work. The school was incorporated in 1836, and in the spring of 1837 was opened as a select school under Rev. Solomon Carpenter and a Miss Rolinson, of Troy Female Seminary, while the Institute proper was opened in the autumn of the same year. We regret not having the names of the young women who were the pioneers to enter this school, but are told that it was extensively patronized for many years by Seventh-day Baptist young people of New York, New Jersey and Rhode Island. Eventually the school at Alfred, which was opened the same year with DeRuyter Institute; Shiloh, which was established twelve years later; and Hopkinton, still later, drew away from its patronage until 1874, when it ceased to be a denominational school, and the school-building was sold. DeRuyter catalogues show that more than half the pupils of this school were young women, fully one-half of whom were from our denomination. The records also show that thirty-two thousand dollars were raised by the denomination for this school, most of which was expended in buildings, so that nothing in the way of endowment was ever reached; still the school became a power in the denomination, and many of us recollect to have felt much as a dear friend of mine who wrote his impressions upon visiting DeRuyter a few years since. He says: "I well recollect when I felt that to attend school at DeRuyter Institute was the best preparation a young man or woman could have for this world or the next."

The school at Shiloh, under the name of "Union Academy," had an existence from 1849 to 1876, and while no general effort was made to raise funds for its support, it counted among its founders some of our strongest men, and among its teachers such names as Prof. E. P. Larkin, who was its first principal; Mrs. Susan Crandall Larkin; Prof. Gurdon Evans; Rev. William C. Whitford; second principal, Miss Ruth Hemphill; Prof. William A. Rogers, third principal; Rev. O. U. Whitford, and others whose names are household words among our people. Among its students are the names of Mrs. Rebecca Titsworth Rogers, Dr. Sophronia Tomlinson, Dr. Ella F. Swinney, and scores of other grand women whose names are familiar to us, and whose lives are the best argument for the wisdom of the founding and maintenance of Union Academy.

The opening of schools of a kindred character at Bridgeton, only four miles away, is given as a chief reason for abandoning the Shiloh school, but the influences which it disseminated still live in perennial freshness and will continue to be felt so long as Seventh-day Baptists continue.

Our people in the Northwest made a forward movement educationally, not long after Alfred and DeRuyter, and schools were established at both Albion and Milton. Rev. T. R. Williams was the first principal at Albion, and under his charge the school was greatly prospered, being a fair rival of its sister institution at Milton. Most of the money for both buildings and school apparatus at Albion was raised locally, although we learn that "some help came from the East." About one-half of its students were young women, and some of our representative women in Wisconsin owe their education to Albion.

Hopkinton Academy, founded in 1869, was

probably more local in its patronage than either Shiloh or Albion, but that the want of higher education of the youth at home found expression in establishing this school gives added lustre to the old mother church, First Hopkinton. Many, aye, most of those who gave support to this school speak to us no more, save through the chambers of memory, but their influence will live on forever. Eld. Morton, who was first principal at Hopkinton, with Prof. Henry C. Coon, Mrs. L. Elvira Coon, and Miss Frances E. Stillman as associates, gave character and dignity to the work, and the bevy of fresh girls who, with the boys, gathered daily under their instructions are among our reliable women of to-day. Hopkinton Academy, like DeRuyter Institute, was in 1871 or 1872 succeeded by a graded school, its building, with slight modification, being well adapted to that purpose. We must not, then, count these schools as lost; they did their work well, and to-day they continue, simply in another form.

At present our denominational schools, three in number, are Alfred, established in 1837; Milton, a few years later; and Salem, a lusty youth, which counts its birthday only from 1889.

(Concluded next week.)

#### HOW PAUL PREACHED JESUS.

BY J. T. HAMILTON.

NO. I.

Paul was an itinerant preacher of the gospel, and, like the Master whom he served, "he went about doing good." In one of his extensive journeys he crossed the boundary between Asia and Europe, and soon found himself in the famed capital of a renowned country, that occupies a conspicuous place in ancient history. It was distinguished as a land of art, literature, philosophy and song. It was also distinguished for idolatry, for it is recorded of Paul that after his arrival, as he waited for some of his company, "his spirit was stirred within him, when he saw the city wholly given to idolatry," or "full of idols," as the margin gives it. After spending some time in disputation with the Jews and devout persons, in their synagogue and in the market, he was encountered by certain philosophers of the Epicureans and Stoics. Some of them called him a "babbler," because his talk seemed "foolishness" to them. Others thought he "seemed to be a setter forth of strange gods, because he preached unto them Jesus and the resurrection." It is the object of this article to show from his recorded words how Paul preached Jesus, which may be followed by a paper on the resurrection.

A few words, first, in relation to the two classes of philosophies named in the history. The Epicureans made happiness to consist in the gratification of their sensual appetites, and no doubt could adopt as their motto: "Let us eat, and drink, and be merry, for tomorrow we die." The Stoics were directly the opposite of this, for they cared nothing for sensual pleasures, were cold and austere in their natures and habits—and, perhaps, even knew how to get sweet out of bitter, happiness from misery, and pleasure out of pain. But they had a curiosity to learn something about the strange, new things that were the burden of Paul's discourses. So they brought him to an elevated platform on Mars Hill, and here he delivered a power-

ful discourse on the sin and falsity of idolatry, and the opposite doctrine of the existence and worship of the only true and ever-living God, the omnipotent Being who made all things, and salvation through Jesus' name.

But Paul's usual theme was, "Jesus and the resurrection." He declared Jesus, first, to be the Saviour of the world. In proof of this, I shall quote from his oral declarations and writings.

In a sermon which he delivered at Antioch, on a Sabbath-day, he said as follows: "Of David's seed hath God, according to his promise, raised unto Israel a Saviour, Jesus—and be it known unto you, therefore, that through this man is preached unto you the forgiveness of sins." Acts 13: 23, 38.

In writing to Timothy he uses the following words: "Christ Jesus came into the world to save sinners." 2 Tim. 1: 15. To Titus, in speaking of the Holy Spirit, he says, "Which he shed on us abundantly through Jesus Christ our Saviour." Titus 3: 1. To the Galatians he writes: "Christ hath redeemed us from the curse of the law, being made a curse for us." Gal. 3: 15.

These passages show, very clearly, that Paul preached Jesus as a Saviour of mankind—yes, the Saviour—besides whom there is none else.

That we need a Saviour does not require proof. The Bible is full of declarations that all unsaved persons are sinners, and as such the law of God condemns them; for every sin is a violation of that law, and exposes the sinner to the penalty of that law, unless divine mercy, through the Saviour whom Paul preached, interposes to save the violator when he repents and exercises faith in this Saviour of the world, "especially of those that believe." Repentance implies, not only a real sorrow for sin, but an absolute forsaking of it. We must stop doing what we know is wrong, and do, as far as possible, what we know is right. All are more or less conscious of having sinned, both in "private walks and public ways," and that is why we need a divine Being to save us from our sins, as well as from the punishment of them. Paul preached *this very Saviour*, in the person of the Lord Jesus Christ, and there is power in his most precious blood to wash our sins away.

#### TWO WINGS.

Simplicity and purity are the two wings by which a man is lifted above all earthly things.

Simplicity is in the intention, purity in the affection; simplicity tends to God, purity apprehends and tastes him.

No good action will hinder thee, if thou be inwardly free from inordinate affection.

If thou intend and seek nothing but the will of God and the good of thy neighbor, thou shalt enjoy eternal liberty.

If thy heart were right, then every creature would be a looking-glass of life and a book of holy doctrine.

There is no creature so little and abject that represents not the goodness of God.

A pure heart penetrateth heaven and hell. Such as everyone is inwardly, so he judgeth outwardly.

If there be joy in the world, surely a man of a pure heart possesseth it. And if there be anywhere tribulation and affliction, an evil conscience feels it.

As iron put into the fire loseth its rust, and becometh all bright like fire, so he that wholly turneth himself unto God is purified from all sin and changed into the likeness of God.—*Thomas a Keupis.*

## Young People's Work

By EDWIN SHAW, Milton, Wis.

THE real attractiveness of the face is not that elusive and deceptive thing called beauty, but the expression of the face itself. From the standpoint of the artist some faces are deficient in outline, in regularity, in harmony of feature, and yet there is so much play of light and feeling that such faces are singularly winsome, and awaken the most ardent affection and regard. Who has not seen faces fairly transfigured with a smile until the whole countenance was lit up and glowed as in heavenly light? Just as some rugged mountain side, seamed and broken, catches the glory of the sunset and becomes even more beautiful than the picturesque valley, so faces, when illumined with holy impulses and divine desires, lose their commonness and possess for the time being a singular fascination and charm.—*Christian Advocate.*

THE following reflections from the San Francisco *Wine and Spirit Review*, suggested by the Convention, furnish interesting reading:

The invasion of Christian Endeavorers which has come on San Francisco and the state, in consequence of the National Convention, should set the liquor trade thinking. If so many people crossed the continent to go to such a Convention, how many would attend a great Convention in a central city such as Chicago or St. Louis? And every one of them are persistent opponents of the liquor trade, though all of them are not "young," in spite of the name of the organization.

THE California Christian Endeavorers have distributed much Sabbath-defence literature, in some cases maintaining a column in the local papers. The following is one of the pledges and petitions they use:

### BICYCLE PLEDGE.

I promise that I will not use the bicycle on the Sabbath to attend meets, runs or races; nor for mere pleasure riding, or in such a way as to interfere with public quiet, personal rest, and divine worship.

Name. Address.

### RESOLUTIONS OF RESPECT.

WHEREAS, The all-wise Father has called to the higher life our much loved sister and co-laborer, Nina A. Clarke; therefore,

*Resolved*, That while we deeply feel our loss we lift our hearts to God in thankfulness for the nobility of her life, for the uplifting influence of her rare cheerfulness and submission, and for the blessed assurance of her readiness for the change from the earthly to the heavenly life.

*Resolved*, That we, as Christian Endeavorers, tender our heartfelt sympathy to the sorrowing family in this our mutual loss.

*Resolved*, That a copy of these resolutions be presented to the sorrowing family and sent to the SABBATH RECORDER and the Westerly *Daily Sun* for publication.

ANNIE M. BELLAMY, }  
FLORETTA M. STILLMAN, } Com.  
L. GERTRUDE STILLMAN, }

## OUR MIRROR.

### PRESIDENT'S LETTER.

Dear Young People:

I am very much gratified at the interest I see taken in the Thank-offering plan to relieve the indebtedness of our two Boards. The collection for this purpose was taken at my home church on the Sabbath before Thanksgiving day, as our Quarterly Meeting comes on the following Sabbath. The amount received was nearly one hundred and fifty dollars, but has since been increased to more than this amount.

Later I met a man not a member of our people, but belonging to a denomination who

has the name of being quite given to the taking up of collections. He said, "You Seventh-day Baptists beat all the people I ever saw to raise money." I am very thankful that such a state of things exists to call out such a remark. I hope such a thing can be truthfully said of us as a people. We as a people are not constantly begging, but when appealed to for a worthy cause, are liberal. I hope every young person of our denomination will contribute something for this object. Then let us follow it with our prayers and systematic contributions, until it becomes a fixed habit with us.

Again, I am glad we have already received an order from the Walworth, Wis., Christian Endeavor Society for fifty of our topic cards and daily Bible readings. Who will be the next in line? We hope to have them out very soon. Write to the RECORDER office for them.

E. B. SAUNDERS.

THE following description of his first Sunday in Berlin was written by the Rev. W. C. Daland, under date of Oct. 9, to the Christian Endeavor Society at Westerly, R. I., of which he is a member. As it was thought by them that the other young people of our denomination would like to read the interesting account, these extracts are given:

I arrived here on the last day of September, and it has been my privilege to speak already four times in a Mission hall very much like the dear old "People's Mission" in Westerly, and I have received an invitation to speak in another, which I have not yet attended. Prof. H. L. Stack, the well known Hebraist of the University of Berlin, has also invited me to deliver an address in German before a society of students called the Institutum Judaicum, which has for its object to interest all theological students in the Hebrew language and literature, so that the future generation of ministers may not be so sadly deficient in this branch of knowledge as the most of present pastors are. This will be an efficient means of forwarding mission work among the Jews in years to come.

I meet frequently socialists. Almost every man I have talked to has been a bitter enemy of religion and the church. The state church, the church tax, the ministry paid by the state, and the whole management here make the lower classes hate religion. I talked yesterday an hour with such a man, and he was much interested in our ideas on religion. I am a different kind of a minister from those they know here. I have spent this past week in getting familiar with the ordinary evangelistic mission work here. Next week I intend to visit some of the Jewish Missions. Two came forward for prayers last Sunday night and two on Tuesday night, in the Mission.

Maybe you would like to hear of my first Sunday in Berlin. It was my privilege to attend four services that day. In the morning I went to the Jesus church, a free Lutheran church, not the state church, and heard a sermon that to my mind was just the perfection of preaching. The pastor is an old man, and he seemed just like a father with his children. The sermon was the story of Joseph told in a simple way, and just how or when he passed over from Joseph to Jesus I never knew, though I understood every word, his language was so simple. The large church was packed, and as he told the story every ear was attentive, and before he finished his sermon and was appealing to them to come to Jesus everyone, nearly, was in tears. Great, big German men, too. When he prayed it seemed as though the Saviour was right there and he was talking to him, and yet there was nothing sentimental about his style. It was dignified, but absolutely natural and sincere.

In the afternoon I went to a Baptist church and had the privilege of witnessing a German baptism. The sermon was a regular modern one. The minister told three stories about Mr. Moody in the course of it. It was on Love, but he didn't look or talk as though he ever loved anybody. Still I suppose he does. There were four to be baptized and they were all dressed in white: an old man, a young man, and two nice looking girls about 17 or 18 years old. These latter wore white caps, like Quaker bonnets made with a frill around the face. They looked quaint, but very sweet. After the sermon the congregation sang a hymn. Then the choir sang an

anthem, during which these four came out and stood in a line in front of the baptistry with their backs to the people. Then the minister came out and stood by them and explained the whole subject of baptism, almost a sermon. Then he asked them questions about their belief, etc., and pledged them all to the Christian faith as they thus stood. It must have been 15 or 20 minutes from the time they came out till he was ready for the baptism, which was in the usual manner with us.

In the evening at 6 o'clock I went again to the Jesus church, where two young students conducted the service; one preached. The old pastor sat by, beaming with delight as they did so. Then, it appeared, was to follow the communion, so I stayed and saw a sight the like I never had seen and never expect to see anywhere else. The communion was administered exactly as in the Episcopal church, except that the prayers were extemporary. The old pastor of course celebrated the communion. The remarkable feature was that as he went along the chancel rail after serving them he had almost a personal word for each one. He seemed to know who was in trouble, who had been sick, who bereaved, who had had recent blessings. He spoke loud in the ears of those who were deaf, encouraged one who had been troubled with doubts. He noticed strangers and gave them the blessing of the God of the stranger. About half of the great audience went to the communion—several hundred, and he seemed to know each one and kept talking all the time, almost all words of Scripture, yet meeting their needs. He blessed one newly married couple right there, and prayed for the organist who was sick. It was wonderful. I do not think one man in a thousand could do such a thing and preserve the dignity and beauty of the service as he did. I never saw a congregation leave a building with more evident presence of God's spirit than they did.

From that service I went directly to the Mission. So ended my first Sunday in Berlin, with the tender prayers for the two seekers who knelt by us in front.

ON Sabbath afternoon, Oct. 23, an informal meeting of all committees of the Welton Y. P. S. C. was held at the church. The object of this meeting was to discuss plans for doing more and better work, and to increase the interest of our prayer-meetings. Every committee was represented by one or more of its members. The work of the committees was discussed in their order for an hour and a half, and we felt that a much longer time might have been profitably spent. The meetings for the past month have been steadily increasing in interest; some whose voices have long been silent have been heard once more, telling of their desires to live a better life. The church and society expect to have a Thanksgiving service, at which time we will bring in our thank-offerings, according to the suggestion of the Tract and Missionary Boards, which will be followed by a dinner in the basement.

NOT a day passes, in the commonest experiences of life, in which other people do not stand before us with their needs, appealing to us for some service which we may render to them. It may be only ordinary courtesy, the gentle kindness of the home circle, the patient treatment of neighbors or customers in business relations, the thoughtful showing of interest in old people or in children. On all sides the lives of others touch ours, and we cannot do just as we please, thinking only of ourselves, and our own comfort and good, unless we choose to be false to all the instincts of humanity, and all the requirements of Christian love. We must think continually of other people.—*Rev. J. K. Miller.*

WE note the following fact: If China had the same number of ordained Christian ministers in proportion to population as there are in the United States, there would be 540,000. The actual number is 850, or less than one to every 600 in this country.

## Children's Page.

IF! IF!

If every boy and every girl,  
Arising with the sun,  
Should plan this day to do alone  
The good deeds to be done—

Should scatter smiles and kindly words,  
Strong, helpful hands should lend,  
To catch each other's wants and cries  
Attentive ears should bend—

How many homes would sunny be  
Which now are filled with care!  
And joyous, smiling faces, too,  
Would greet us everywhere.

I do believe the very sun  
Would shine more clear and bright,  
And every little, twinkling star  
Would shed a softer light.

—Golden Days.

### A "LITTLE MAN."

This was what I heard his mother call him one hot day in June. He was a little fellow, not quite four years old, and could not talk "straight" yet. He was playing on the front porch, having a good time with his building blocks, and much interested in the store he was erecting. Presently a stray dog came along, stopped, and looked at the little boy longingly. The dog was hot and tired.

"I dess he's firsty," said the boy; "I'll dit him somefin to dwink."

A tiny saucepan was on the porch. The little fellow poured some water into it, and set it before the dog, who lapped it eagerly.

"It's all don," said the boy, "I'll det some more."

Five times the boy filled the saucepan; then the dog bobbed his head, wagged his tail, and went off.

"The little fellow laughed gleefully." "He said, 'Fank you,' didn't he, mamma? I dess he was glad to det some cold water, wasn't he?"

"Indeed he was," mamma answered.

That same day, a little later, two little children came along. Stopping outside the fence, they peered into the yard. They wore ragged clothes, and were bare-footed. They looked at the little boy within the gate with an expression similar to that with which the dog had regarded him.

"Dey want somefin, mamma," he said; "maybe they is firsty, too. Shall I ask 'em?"

"You may if you wish," mamma answered smilingly.

"Is you firsty?" he began, getting nearer to the fence.

"Can we have just one flower?" questioned one waif longingly.

"One for each of us?" put in the other.

"You tan have your hands full," was the smiling answer. "I'se dot a whole bed full of flowers."

He hurried around, picking the flowers—violets, and pinks, and June roses—which his fair little hands held out to the "unwashed," who thanked him with grateful voices, and passed on with radiant faces.

"Bless my little man!" said his mother in a low, fervent voice. He did not hear her; but I am sure God will bless him.—*Christian Observer.*

### WHY THEY DIDN'T LIKE HIM.

"Well, my little boy, did you have a nice time this afternoon?"

"No, mother," answered Mrs. Price's little boy, "not very."

"Why not?" she asked in surprise.

"Why, mother, the boys won't play with me; they don't treat me right."

"Do you treat them right, Harry?"

"I—I don't treat them at all," he said, hesitatingly."

The mother did not say any more about the matter then, but she felt troubled at Harry's account of his place among his playmates. The next time he took his ball and went to the park, she put on her bonnet and followed.

There were a good many people in the park, and Mrs. Price stood back. Presently she saw her little boy go off alone.

"Who is that little boy?" she asked some children near her.

"That? Oh, that is Harry Price," they answered, but they had no idea they were talking to his mother.

"Why doesn't he play with the rest of you, instead of going off by himself?" asked the lady.

"Oh, I don't know; he doesn't play nice, somehow."

"What's the matter?"

"Why, he always wants to have his own way."

"Don't you all want to have your own way?"

"Yes'm," answered the little girl, buttoning up her coat and getting ready to start off; "yes'm, but you see we all give up sometimes; one day I give up to Susie, and the next day Susie gives up to me, and so we get along; but Harry never wants to give up at all—never; and that won't do."

"No," said Harry's mother, "I see that wouldn't do at all."

That evening Mrs. Price told her little boy about her visit to the park.

"I wanted to let you look at yourself with their eyes, Harry," she said; "and now that you know what is the matter with Harry Price, and why the boys and girls don't like him, I am sure you can mend matters."

Harry looked very solemn and downcast, and the mother said gently:

"When my little boy remembers that that must have been the way it looked to the heavenly Father, too, I am sure he will try to do differently."

And he did, with successful and happy results.—*Great Thoughts.*

### ONE BOY'S BREAKFAST.

It is common enough to see boys buy things in the street, apples, candy, and so on. In a maritime city like New York, where street oysters are found, you will sometimes see a boy buy a single oyster for a cent. He gets a cracker or two with it, and so gets a generous and toothsome mouthful; but all these things the boy buys just because he likes them. I saw a boy the other day buying what appeared to be his breakfast for a cent.

It was early in the morning at a bakery where I go myself for bread. He bought a single roll. The clerk dropped the roll into a bag and crumpled the bag over nicely and handed it to the boy with a check for the cash register, which he was to pay at the desk. He was treated in precisely the same manner as every other customer—as though he had bought a dollar's worth instead of a cent's worth.

He was just ahead of me at the desk—I saw the check for one cent still lying with the money beside it, on the ledge of the cashier's window when I went up to pay my own

check. He walked out and up the street, carrying the bag at his side, and I walked along behind him, because my road lay in that direction. Evidently that roll was to be his breakfast, and he was going home, or wherever he lived, to eat it. I would have liked to speak to him, but of course I did not. As I looked at him walking on ahead in a sturdy, straightforward fashion, like a boy with a purpose, I did wonder who he was and where he came from, and how it had come about that he was providing for himself in this way. But he didn't need any help, that was plain. Quiet as he was, he was a self-reliant, capable youngster, quite well able to take care of himself, and that is what he was doing. And he will see the day, I have no doubt, when he will be able to buy something more than a single roll for his breakfast, if he wants it.—*Alliance.*

### KEEP A-CLEAN MOUTH.

A distinguished author says: "I resolved, when I was a child, never to use a word which I could not pronounce before my mother." He kept his resolution and became a pure-minded, noble, honored gentleman. His rule and example are worthy of imitation.

Boys readily learn a class of low, vulgar words and expressions which are never heard in respectable circles. Of course, we cannot think of girls as being so much exposed to this peril. We cannot imagine a decent girl using words she would not utter before her father or mother.

Such vulgarity is thought by some boys to be "smart," the "next thing to swearing," and yet "not so wicked"; but it is a habit which leads to profanity, and fills the mind with evil thoughts. It vulgarizes and degrades the soul, and prepares the way for many of the gross and fearful sins which now corrupt society.

Young readers, keep your mouths free from all impurity, and your "tongue from evil"; but in order to do this, ask God to cleanse your heart and keep it clean, for "out of the abundance of the heart the mouth speaketh."—*Exchange.*

### TREES THAT WHISTLE.

In the great forests of Nubia grows a tree from which, when swayed by the wind, come strange sounds like the notes of a flute, a fife, or a penny whistle. This vocal tree is regarded with superstitious terror by the natives, and it was indeed a puzzle to everyone who had heard the mysterious sounds, until some scientific traveler investigated the matter. He found that at certain seasons of the year hordes of insects deposited their eggs on the young shoots and extremities of the branches. These produced gall-like excrescences about an inch in diameter. When the young insects emerged small holes were left in the galls. The wind blowing through these little apertures caused the strange noises. It is probably the only instance of a tree which bears ready-made whistles.—*Evening Post.*

"My dear child," said a preacher to a charming child of four years, "how did God make the world?"

"He said make, and it maked," was the answer.

"But," said the preacher, "of what did he make it?"

"He made it of speak," was the ready reply; "just speak."

## Home News.

New York.

**NILE.**—On June 1, 1893, we began labors on the Ohio field, continuing there till Nov. 1, 1897. We are truly thankful that the Lord led us to spend this time with this dear people, and permitted us to see the church blessed temporally and spiritually, and to see the interest that is now manifested among our young people to secure a higher education in our denominational schools. Returning from visiting one night, shortly before we left Jackson Centre, we found a large company of friends in and around the parsonage. After we had greeted the people, a bountiful supper was served to the hungry guests,—they had waited long for our return—and then Eld. Hathaway of the Methodist church, in behalf of the company, presented us with a nice sum of money and many useful articles. The surprise will long be remembered by us.

The last Sabbath services we attended at Jackson Centre was a tender meeting and many declared their intention to meet us in the heavenly home. We trust that they can meet us again in their earthly homes.

In the evening I preached in the church at Stokes, and regretfully said good-bye to that needy field. Few people realize the anxiety we feel for the cause in Ohio. The people are secluded, and are contending with many discouragements, but the Lord is working among them, and I believe under the pastoral care of Bro. Crofoot the church will be built up, wanderers reclaimed, and sinners converted.

The good-will shown us, both by valuable presents and kindly words from Sabbath-keepers and Sunday people, is greatly appreciated and we trust that the Lord will spare us to visit our many friends in Ohio.

Arriving at Nile, we learned by demonstration that the members of the Friendship church are hospitable and spiritually minded. We found their homes open to us, and many willing hands ready to assist us in getting settled in the parsonage, which has recently been made more convenient by the re-build of the kitchen. Although the weather has been stormy since our arrival, the church appointments have been well attended.

On Thanksgiving-day, after a short sermon by the pastor, an excellent musical and literary program was enjoyed,—especially touching and helpful were the letters that were read from former pastors and their wives. Neither did we forget the thank-offering gifts for the raising of the debts from our Boards.

We note with pleasure the unity and good-will among the membership of the church, and the good work of former pastors as is evidenced by the spiritual condition of the church and the expressions of good-will universally accorded them.

We ask the prayers of God's people that the relation now formed between pastor and people may result in the building up of this branch of Zion and the salvation of many precious souls.

W. D. B.

New Jersey.

**SHILOH.**—At our Sabbath eve prayer-meeting, the 12th inst., an aged brother, whom the pastor had recently baptized, was received into church membership by laying on of hands and prayer. He was not formerly a Sabbath-observer.

The Sabbath morning following another

brother was received into the church, who accepted baptism last winter, but had just received a letter of dismissal from the Friends Society of which he was a member. Another sister who recently came from Vine-land for baptism has commenced observing the Sabbath, and hopes to unite with this church.

A very sad accident happened to one of our young men, Mulford Dalbow, the 24th inst. He, with Joseph Tomlinson, of this place, went to a cousin's of the former, who lives three or four miles from here on the road to Canton, and the three went hunting. It seems that Mulford was loading his gun, and had his left hand, at least partially, over the muzzle of the gun, when it exploded, tearing off almost entirely his thumb and passing through his hat, and into his face and eyes. He was taken to the office of Dr. Edd Fogg, at Roadstown, where with the assistance of Dr. Joseph Tomlinson, of Bridgeton, the thumb, still hanging to the hand, was taken off, the hand dressed, the left eye removed, as several shots had passed through or into it, the shot-wounds in the face and head dressed, and the right eye treated. It was hoped that he would be able to see, but now it is thought that he will be totally blind, as it is said that a later examination revealed the fact that the right eye received one or two shots.

Bro. Dalbow came to Shiloh two years ago. One year ago last winter he was baptized, and united with the church. A few weeks ago he was married to a fine Christian young lady of Quinton, and they had just commenced keeping house in Shiloh; and now appears the terrible probability that he will always be blind. This morning he was taken to Philadelphia to enter a hospital for further treatment. As Mrs. Dalbow requested us, while trying to comfort her after the accident, before she had seen him, and while it was yet uncertain whether he would live, to pray for him, so we would ask all who read this to pray for these afflicted ones, that He who is able will make even this affliction work together for their good.

Thanksgiving was observed in Shiloh by church services, commencing in the morning at 10.30. We had the privilege of listening to an address by President W. C. Whitford, of Milton College, Wis.

"Elder" Whitford is not a stranger in Shiloh. More than forty years ago he was teaching in Shiloh Academy, and here married Miss Ruth Hemphill, another teacher, who has since been a companion of his many labors. In his address he dwelt not only on reminiscences of Shiloh, but also in regard to the denominational work in education, and in the line of Missionary and Tract work. The Thank-offerings were then taken, and, with some others added later, amounted to \$76.50, besides that which is sent directly to the Boards by individuals.

Two hundred sat down to a Thanksgiving dinner in the church dining-rooms, which had been furnished by the ladies of the society. The receipts were about \$50. Supper was served to those wishing it for 10 cents.

A church rally was held in the afternoon, when a very good program was presented by local talent. Among other things of interest was a brief history of the church, by two ladies, and various articles on church work, etc., by men, women and children.

In the evening a good audience was enter-

tained by a graphophone, recitations and music, under the auspices of the Ladies' Benevolent Society.

Thanksgiving was a busy day at the Shiloh church, and a success financially, socially, and, we trust, religiously. I. L. C.

SHILOH, November 30, 1897.

West Virginia.

**SALEM.**—As nothing of late has appeared on this page from Salem, and thinking that our many friends in various parts of the denomination might desire to know of our condition in our new home mostly among strangers, I take this opportunity to say that we arrived in Salem Thursday morning, Oct. 28, 1897, having made the trip from Hammond, of some 1,100 miles, in about 47 hours, including an all-night's stop at Parkersburg, some 60 miles west of Salem. This was an exceedingly fast run, caused by close connection at the four changing points and unusually long runs through Louisiana, Mississippi and Kentucky, occasioned by the yellow fever scare.

As Bro. Gardiner, with whom we have done most of our corresponding, was busy in college work, his good wife met us at the train and conducted us safely to their home to await the arrival of our household goods, which also made an unusually quick trip. After about four weeks of visiting and settling we find ourselves comfortably located in a parsonage that would be an honor to a much larger church, built mostly by our own people, and is, we understand, free from debt. May not other churches take the hint and "go thou and do likewise."

Salem is a quiet little village of about 700 souls, situated in a deep valley, on the B. & O. R. R. Just recently several new industries have been introduced in and about the place, greatly to the life and wealth of our community. The oil and gas industry, with Salem as the main shipping point, is assuming large proportions. Many teams go out each day to the oil district, some ten to fifteen miles away. Gas has just been introduced into many of the homes and public buildings of Salem, both for heating and lighting purposes. This comes from a well only seven miles distant. Within a few weeks a company formed mostly of Salem citizens has purchased a tract of land near by and are now selling off lots, looking to an addition to the village. We are told that most of the lots are already sold. But the central interest in it all, is the locating by the state, of an Industrial School, or Orphans' Home for Girls. Many buildings no doubt will be erected the coming season, including one or more by state. Prior to these new enterprises, business has been rather dull for the season, caused in part by short crops and general depression in business circles.

The school work is in a flourishing condition. The College, under the direction of Pres. Gardiner, and Graded School, under the supervision of our young brother Moses Van Horn, formerly of Lost Creek, W. Va.

We have found many old Alfred acquaintances here, which has added much to our comfort and has kept us entirely from being homesick or even lonesome.

We are very favorably impressed with both the society and country, in this our first visit to the South-Eastern Association. West Virginia is yet to be heard from in many ways, notwithstanding all that she has done and is

now doing. The health of the country seems to be excellent, notwithstanding the pastor and wife have been nearly sick with hard colds, contracted by a sudden change of weather immediately following our arrival, (nearly well now). The cause of education in general is marching upward. Church work also is receiving a good share of attention. Salem has a First-day Baptist and a M. E. church, both of which have good buildings—the M. E. just finished. Our own church will need a new building soon, as the old one is rather small and somewhat ancient in its structure.

Spiritually, the church seems to be in good condition, especially the young people's department. The Sabbath-school was recently reorganized with Bro. Moses Van Horn at its head.

But our report would indeed be incomplete did we not mention our surprise or donation party. On Thanksgiving eve, some 75 to 100 souls ascended the parsonage hill, each bearing a package of some dimension, and marched directly to our dining-room, depositing the same greatly to our surprise as well as our comfort. It was not a "pound party" either, as indicated by the weight of many articles, *e. g.*, potatoes, apples, and flour, etc. The items are too numerous to mention here. Some brought cash, some eatables, and some dry-goods, all of which will be of great service to us in a financial way, as well as in drawing us closer together, and causing us to be more thoughtful and thankful for the blessings of life, and to more earnestly engage in each other's welfare, both physically and spiritually.

GEO. W. LEWIS.

DECEMBER 1, 1897.

Louisiana.

HAMMOND.—The regular annual Thanksgiving dinner of the society was this year held in the church annex, as usual. The several long tables were loaded with good things for the inner man, beautifully decorated with a profusion of flowers which yet carry their most beautiful hues of all the year. The brilliancy and variety of our autumn flowering roses is something wonderful, and never seen in the North, and the weather—it was perfect—something like the early Indian Summer days in the old Empire state when the "frost was on the pumpkin," or had been, of which it afterwards repented and made amends by showing what could be done in the way of beautiful weather making. Such was our Louisiana Thanksgiving-day, and hearts were as joyous as the weather, for hadn't every man, woman and child the spirit of giving, and everyone an envelope with a present for our Societies in it, mayhap not so large as given by more wealthy donors, but with just as big a desire to give and help. Then there were some letters with offerings received from isolated Sabbath-keepers to whom the cause in this great South-west is very dear, brethren and sisters in Florida and south-west Louisiana who are non-resident members with us. Then there was another reason for joyousness; isn't Eld. Prentice with his good wife coming to us soon, to be our help and inspiration? All these considerations combined to add zest and good cheer to our annual gathering.

In the absence of a pastor, sermons are read by some of the membership who lead in the usual order of Sabbath service. Our Friday evening prayer-meeting is led largely by mem-

bers of the Y. P. S. C. E., whose training in this line in their society has especially fitted them for it. All our meetings for both adults and young people are well attended and profitable.

Our contribution to the Societies was general, and will be forwarded at once.

Nov. 28, Later.—A pall of disappointment hangs over us to-day. A letter from Eld. Prentice announces that he has reconsidered the resignation of his pastorate at Adams Centre, and must disappoint us. W. R. P.

FRIDAY, NOV. 26, 1897.

Wisconsin.

MILTON.—The Ministerial Conference and Quarterly Meeting of the Southern Wisconsin and Chicago churches closed here last evening. An unusually large attendance and a deep spiritual interest have been features of these meetings. The next sessions are to be held at Albion in February. Our Thanksgiving offerings, for local reasons, were taken on the Sabbath before Thanksgiving-day, and without any canvassing or "special pleading," amounted to a little more than \$150. The religious interest in the church and society is steadily rising. We have had baptism twice since our last report to the General Conference—six at one time and two at another. Plans are made for special work following the Quarterly Meeting. There are to be cottage prayer-meetings to-night at six different places, besides a separate meeting for young men and one for young ladies. Meetings at the church are to be held one or two nights this week, and then the appointments will follow as the interest seems to require. In this work the pastor is strongly supported by the young people of the church and society. Pray for this work.

The death of Uncle Alvit Clarke removes the oldest member of our church, and one who has been for more than forty years a devoted and loyal supporter of it. Having united with the First Brookfield church in his youth, he had been a humble disciple of Jesus for at least seventy-five years. His messages to the young people, sent from his room by the pastor, were words of good cheer and wise counsel, backed by a long and blessed experience. A Saviour who never fails is our Jesus. L. A. P.

NOVEMBER 29, 1897.

Kansas and Nebraska.

The Annual Meeting of the Seventh-day Baptist churches of Kansas and Nebraska was held with the Long Branch church, Oct. 1-3, 1897. Rev. Geo. W. Hills was chosen Chairman; A. A. Babcock, Secretary. Letters were read from some of the churches. The program for each day was faithfully carried out, and the services were very interesting and inspiring. The next meeting is to be held with the church at Nortonville, Kansas, commencing on the Sixth-day before the first Sabbath in October, 1898.

MY HEALER.

I cannot raise this wearied heart to thee—  
So low am I to-day;  
"Thou dear Physician, come thou close to me,"  
Is all that I can say.

I cannot seek thee on thy lifted throne,  
Nor light nor speech command;  
Yet would I claim thee as my very own,  
Through stillness feel thy hand.

Yea, let the hand that bears the cruel mark—  
Of deathless Love the sign—  
Reach forth and find me even through the dark,  
Be folded over mine!

And let those fingers, skilled in tenderness,  
Search out the hidden need;  
More wilt thou help, Lord, more, and not the less,  
Because I cannot plead!

Because I cannot rise and go to thee,  
Because I scarce can pray,  
Dear, dear Physician, closer still to me  
Thou art, I know, to-day!

—Faith and Works.

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 Malta 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 XII.—JOHN'S MESSAGE ABOUT SIN AND SALVATION.

For Sabbath-day, December 18, 1897.

LESSON TEXT.—1 John. 1: 5-10, 2: 1-6.

GOLDEN TEXT.—If we confess our sins, he is faithful and just to forgive us our sins. 1 John 1: 9.

INTRODUCTION.

As "by their fruits ye shall know them" is true, so in some instances it is true that by their writings ye may know who is the author. John's writings are so marked that it is not at all difficult to know them when we come in contact with his written thought. A lovable character he must have been! Peter says what shall I do. John, "What will he (Christ) do? John always thought about Jesus. What is he? Whence is he? etc. Therefore we catch a finer view of Jesus through the writings of John than through those of any of the other apostles. The life then which is associated with the Christ life must be "beautiful within" and also without.

LIGHT ON THE TEXT.

5. *Message.* Facts about to be declared.
6. *Fellowship.* A peculiar union because of a common belief in God and his revealed truth. Claiming to have this union is one thing; having it is another.
7. *The blood, etc.* Here is the great fact of the atonement set plainly before us in a few words. Life by death, salvation by sacrifice. "Except a corn of wheat fall into the ground and die it abideth alone, but if it die, it bringeth forth much fruit." Christian souls are the fruit of a sacrificed Jesus.
8. "All have sinned and come short of the glory of God."
9. *Confess.* To "own up." To lay open before. *Sins.* "Sin is the transgression of the law."
10. "Let God be true, and every man a liar," rather than that one should dare to say, "I have not committed a sin in a certain number of years."
1. *My little children.* An endearing expression. *That ye sin not.* Have a high ideal. Try not to sin. "Be ye perfect even as your father which is in heaven is perfect." *Advocate.* One who intercedes, in our behalf.
2. *Propitiation.* The necessary "price of the deed," the one who suffers in our stead. One who pays the penalty for us. "He bare our sins in his own body on the tree."
3. "He that is of God heareth God's word." Those who are not of him will not hear him and hence do not keep his commandments. Do we keep his commandments? We may keep the fourth; do we keep the others?
4. There are many "vain boasters" in the world.
5. "God is love." God is truth. If truth is in us, love will beam forth in word and deed.
6. We cannot be the Christ, but we can be "Christ-like." "They took knowledge of them (Peter and John) that they had been with Jesus and learned of him."

RESOLUTIONS OF RESPECT.

To the memory of Sister Ruth Schlagenhan, as passed by the members of the Ladies' Aid Society of the Seventh-day Baptist church of Farina, Ill.

WHEREAS, Our Heavenly Father has in his all-wise providence called from our Society our friend and sister, to come up higher; therefore,

*Resolved,* That in the death of Sister Ruth, our Society has lost a valued member, beloved and honored, who will be greatly missed.

*Resolved,* That we will cherish the memory of her good deeds, and emulate her virtues, and try to crowd all the good we can into this short life, that we may be as ready to meet the summons as was our sister.

*Resolved,* That although "her sun has gone down while yet it is day," she hath done what she could and left to us a blessed memory.

*Resolved,* That we hereby tender our sympathies to her bereaved family and friends, and that a copy of these resolutions be presented to her husband, and also be spread on our records.

*Resolved,* That a copy of these resolutions be furnished the *Farina News* and the *SABBATH RECORDER* for publication.

MRS. S. A. CARLISLE,  
MRS. ELLEN GREENMAN,  
MRS. M. B. YORK, } Cor.

## Popular Science.

BY H. H. BAKER.

### Colors in Light.

If you will look at an arc light when you are near, you will see that the light has a bluish color, but if you look at the same light from a distance you will observe that it appears yellow. This is caused by the water vapor in the air acting as a prism, having taken up certain of the rays of color on its way to the eye.

By adopting this phenomenon, may we not claim that the sun, if it could be seen from a point beyond our atmosphere, would appear as a blue star, with a white light rich in blue rays?

You may take red glass and reduce it to powder and it will look white, because the powder consists of particles arranged at all angles, so that the light falling upon it meets various angular surfaces, and is mostly reflected; therefore, the white is not deprived of its constituents by absorption. That would make it appear red.

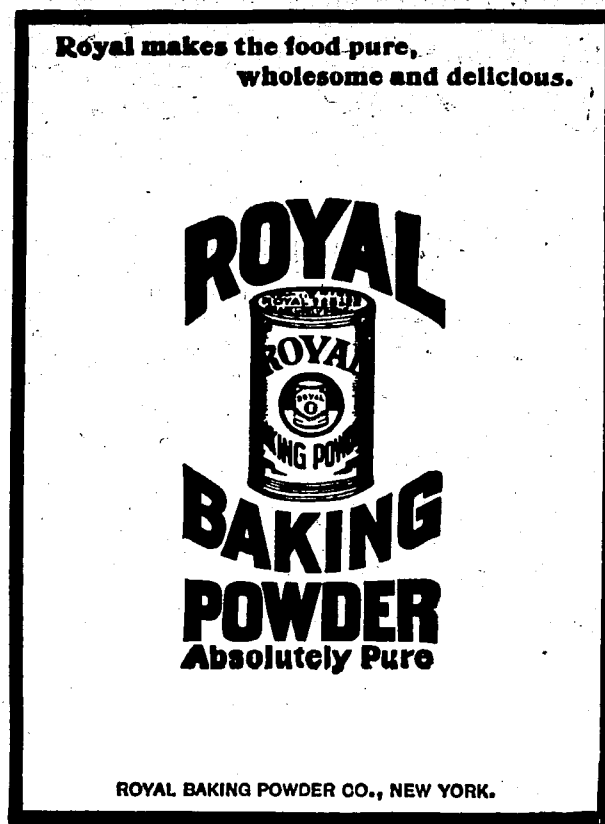
I have upon my chandelier one of the Weisbach mantles, which produces a remarkably white light. This mantle woven from cotton thread, is dipped in a solution of zirconium, and when dry is covered with a coat of the finest white crystals imaginable, and as the rays of light are not absorbed they are reflected as nearer a pure white than any light for general use that I have ever seen.

The division of the colors in light, brought together and shaded into each other, is illustrated in nature beautifully by sunlight passing through innumerable drops of falling water, each drop acting as a prism and concentrating the various colors. These colors when grouped together constitute what we call a rainbow. As the rays of light fall upon the drops until they reach the ground, so the ends of the rainbow arch appear to touch the earth, having our eye exactly in the center of the semi-circle. Every drop in the whole sheet of falling water, however large, upon which the sun shines, constitutes one prism; of course it forms one solid rainbow, and, therefore, no two persons ever see the same arch, but each person a single rainbow of most magnificent splendor, created for his own particular view.

Josef von Fraunhofer, a noted German optician, who died at Munich June 7, 1826, made the discovery that the sun's rays were composed of the following colors: Red, orange, yellow, green, blue, indigo and violet. By the use of the spectrum, he divided these colors so that they show red, red orange, orange, orange yellow, yellow, green yellow, and yellow green, green and blue green, blue, blue and blue violet, violet. He also made a grating and numbered them A. B. C. D., etc., which are now known and referred to as Fraunhofer lines.

Please read the account of the first rainbow recorded in Gen. 9: 11-17. Previous to this, evidently every drop produced its own prismatic effect, and was confined to the single sphere or drops, but at this time, by the divine direction, the multitude of refractions were gathered to one zone, and the colors arranged in speculum order on a large and magnificent scale.

This bow composed of these varied colors, scientifically arranged with respect to our vision, and its prismatic effect, shows us a di-



vine promise, and is, therefore, not in the line of Natural Science.

On any afternoon (the sun shining) I can produce a rainbow of an hour's duration in my front or rear yard, or in both at the same time, and demonstrate what I say.

### Cassava.

The wonderful qualities and productiveness of cassava are but very little known in this country. It is one of the family of stout herbs, and is propagated from tuberous roots, which are sometimes a yard in length. It is extensively cultivated for food in tropical America and on the coast of Africa.

The roots are first grated and the pulp freed by pressing out its milky juice, then dried and ground into flour or meal. The flour is often used for making various kinds of cake.

Starch is obtained by washing the meal in water, and letting the meal settle. The starch is then dried on heated pans, and is made into tapioca. The refuse, after the starch has been extracted, is molded into thin, flat cakes, and are dried in the sun. These cakes are browned on a griddle, and buttered for the table. They are most delicious.

The sweet cassava is the one cultivated, as the juice of the bitter is somewhat poisonous. Cassava will grow freely on poor soil, and will furnish more food for man and beast, with less labor and care, than the same acres planted with any other crop.

I verily believe it would grow well in Florida, and that within five years there could be grown enough bulbs, or roots, to keep every starch factory at work in the United States.

Why will not some of our Florida merchants or public spirited citizens join and send to Central America, and obtain bulbs, or roots, enough to give it a fair trial? We feel quite sure that one of the finest and most profitable industries in the state could soon be made to flourish, and as a novelty, the introduction of those cakes into this country, with the refuse for beasts, would prove financially a decided success.

### How's This.

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

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

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligation made by their firm.

WEST & TRUAX, Wholesale Druggists, Toledo, O.  
WALDING, KINNAN & MARVIN, Wholesale Druggists, Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price 75c per bottle. Sold by all Druggists. Testimonials free.

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.

**MARRIAGES.**

**WALTER-KAGARISE.**—At the parsonage, near Salemville, Pa., on the 12th day of August, 1897, by Rev. Darwin C. Lippincott, Mr. Fred W. Walters and Mrs. Jennie Kagarise, of Salemville.

**BONHAM-WEST.**—At the Seventh-day Baptist parsonage, Marlboro, N. J., November 24, 1897, by Rev. G. H. FitzRandolph, Mr. L. Irving Bonham and Miss Ida B. West, both of Shiloh, N. J.

**WELLS-McCLAFFERTY.**—At the home of Joseph Vincent, at Rock River, Wis., Nov. 17, 1897, by Rev. E. A. Witter, Dea. Frank J. Wells, of Milton, and Mrs. Anna B. McClafferty, of Milton Junction.

**CLARKE-DRAINER.**—By the Rev. John Kemper, at the home of the bride's parents, Augustus Drainer, on Black Lick Run, Doddridge County, W. Va., Marcellus Clark, of Greenbrier Run, and Verlonie Drainer.

**MOSTOLLER-BLOUGH.**—At the home of the bride's mother, on the 23d day of November, 1897, by Rev. Darwin C. Lippincott, Mr. James H. Mostoller, of Somerset County, Pa., and Miss Clara Blough, of Salemville.

**TRIPONEL-HARRISON.**—At the home of the bride's brother-in-law, Andrew North, Jr., Dodge Centre, Minn., Nov. 25, 1897, by Eld. H. D. Clarke, Mr. Francois Triponel, of Dodge Centre, and Miss Jennie E. Harrison, of Trenton, Minn.

**LEHMAN-HOUGHTALING.**—At the home of the bride's father, A. J. Houghtaling, Dodge Centre, Minn., November 30, 1897, by Eld. H. D. Clarke, Mr. Emile Lehman and Miss Hattie I. Houghtaling, both of Dodge Centre.

**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.

**CLARKE.**—In the town of Westerly, R. I., Nov. 22, 1897, Nina A., daughter of D. W. Clarke, aged 26 years.

Sister Nina made a public profession of faith in Christ in the ordinance of baptism Feb. 9, 1889, and since that time she has been a growing, earnest Christian. During her sickness her faith was strong, her patience great, her cheerfulness very marked. She went down into the valley in peace. "Blessed are the dead who die in the Lord." G. J. C.

**CLARKE.**—In Milton, Wis., Nov. 25, 1897, Mr. Alvit Clarke, aged 93 years, 10 months and 14 days.

Bro. Clarke was born in Brookfield, N. Y., but came to Wisconsin in 1856, and has lived upon the farm where he died since the autumn of that year. He was an earnest Christian and faithful member of the Seventh-day Baptist church. He leaves a large family and a wide circle of other relatives and friends. A fuller sketch will be furnished later. L. A. P.

**BARBER.**—In Rockville, R. I., Nov. 23, 1897, John Nelson Barber, aged 64 years, 2 months and 12 days.

Brother Barber was born in Hopkinton, Sept. 11, 1833. He was united in marriage to Clarinda P. Burdick, Dec. 11, 1853. Five children were given them, two sons and three daughters, four of whom are living. Mrs. Barber died June 8, 1895, and Jan. 11, 1896, he was united in marriage to Mrs. Mary E. Noton, who survives him. When 21 years of age he gave his heart to Christ and united with the Seventh-day Baptist church in Rockville, continuing his membership till his death. He died calmly trusting in Jesus. A. M. L.

**DINGMAN.**—In Hebron, Pa., Aug. 19, 1897, Henry Dingman, aged 72 years, 4 months and 18 days.

He gave his heart to God in 1849 and joined the Methodist church on probation, but at the end of six months he was not satisfied. He was married to Amy E. Brock, April 21, 1850; the winter fol-

lowing he was baptized and joined the Seventh-day Baptist church of Hebron. He enlisted in Company G, 53 P. V., under Capt. A. T. Jones, and served to the end of the war. His health was almost destroyed while in the service, and for a number of years has been a constant sufferer. He leave a wife, one son and five grandchildren, and three sisters. A brother died Aug. 30, 1897. G. P. K.

**PALMITER.**—At Albion, Wis., October 26, 1897, Wilna Irene, daughter of Fred H. and Vinnie R. Palmiter, aged 10 months and 11 days.

Funeral services were held at the home October 27, by the pastor.

"Suffer the children," said Jesus, To "come unto me" and be blest, Around the throne of my Father They shall be forever at rest.

"Asleep in the arms of Jesus," Our darling one is at rest; Free from the world's temptations, Asleep, on the Saviour's breast.

**For Principle, First and Last.**

There are undoubtedly times and seasons, in New York City, when the Republican voter and the Republican newspaper is sadly puzzled as to duty. The issues of local politics in that city are intricate and baffling; and every campaign in recent years has manufactured a fresh crop of independent voters, out of the raw material of previously thick-and-thin supporters of party machines. It is interesting to note that in the late campaign for the Mayoralty of New York, The New York Tribune remained staunchly Republican in principle, by adhering to the expressed will of the party of the state, as announced in the new State Constitution and in various party platforms. The Tribune is a stalwart Republican paper, and one of the best exponents of Republican doctrine in the country. Its annual Prospectus, in our next issue, is commended to the attention of our readers. Within the past year The Tribune has changed (and for the better) the pictorial supplement, which is issued with the Friday edition of its Semi-Weekly. The present supplement is much more dignified, and is thoroughly worthy of The Tribune, and a wonderfully valuable addition to the attractions of the paper. The Tribune, albeit a thoroughly complete newspaper, always commands respect, because of its refusal to yield any part of its space to vulgar scandal and sensation.

**The Whole Value of Bread.**

The best loaf of bread, either for health-giving or for pleasure in eating, is not the pure white, delicate loaf made of flour from which a great deal of nutritive value has been taken in the process of milling. The growing appreciation of the strengthening virtues of whole wheat, and the valuable action that the coarser parts of the grain have upon the digestive organs, is leading more and more to the use of whole wheat flour in the household. In this connection the picture of a cat standing over a kitten has become familiar all over the country and also abroad, as a part of the trade mark of the "K C" brand of whole wheat flour, made by Messrs. Farwell & Rhines, of Watertown, New York. The use of this flour gives all the benefits that the wheat grain can bestow, for besides its greater food value it prevents and relieves constipation and liver troubles. Its use for making bread, gems or griddle cakes puts the "staff of life" on the dinner table made of the substance most suitable for nourishing the body and most pleasant to the palate. The high character of all the special cereal products of the mills of Messrs. Farwell & Rhines has been established for nearly twenty years. They are unlike any others.

**HOW TO GO TO SLEEP.**

At a recent meeting in Montreal of the British Medical Association, in the section of therapeutics, Dr. J. B. Learned, of Northampton, Mass., gave his experience with the many methods of inviting sleep without taking drugs. He detailed the positions of the body after retiring which he employed. He said

the cause of delay in sleep coming is generally the brain running automatically without our consent, after we go to bed. He sets the brain to work at once on retiring. It is to direct the respirations, to see that they are fewer in number, regular, deep and somewhat protracted. In addition, certain groups of muscles are employed in routine order in silent contraction. By constant changes, other groups are brought into use. He has completed a systematized routine of contractions and relaxations. A slight elevation of the head from the pillow for a definite time by count of respirations. All this is without any commotion, and need not be recognized by a sleeping companion. Brain and muscle and all parts of the body soon come into the normal state that precedes and invites sleep. A sense of fatigue soon overtakes one while thus employed, and, before he is aware, the brain has forgotten its duty to regulate the breathing process, the muscles have ceased to expand to the call made upon them in the beginning, and sleep is in control of all the forces and all the organs. The details of this method of inviting sleep will not be the same for the strong and the weak. The principle, however, is one and the same, viz., the proper direction of vital energy to brain and muscle, according to the condition of the individual. The effect of brain and muscle combined, under direction of will, counteracts the one-sided, automatic whirl of a little portion of gray matter, that has come to antagonize normal sleep and to make night a source of gloom and unrest.—*The Alliance.*

**IN PRAISE OF THE OX.**

I hope to live to see the day when the big oxen of olden times will again adorn the farms of Kennebec. On almost every farm now you may find a pair of big Western or Canadian horses, and in a few years they will wear out and the money for another pair must come from somewhere besides their earnings. When you sell a pair of oxen for which Kennebec was once noted you get money enough to buy another pair and have some left to pay your taxes with. Then again you yoke up your oxen and put them astride a cart-tongue or sled handle and go to work; while with horses you must have a full accompaniment of rigging to go with them and then you need a harness maker and a blacksmith to follow up.—*D. H. Thing, in New England Farmer.*

**DESTROYING ROSE SLUGS.**

It is not so well known as it should be that the force pump throwing a stream of as cold water as can be had against rose slugs will destroy them, and leave the bushes fresh and vigorous. It is a much better method than drenching the vines with ill-smelling compounds that may kill the slugs, but will also at the same time destroy the pleasure to be had from the flowers.

**FREE! Until Jan. 15.**

We direct special attention to the following remarkable statements:



The late Rev. W. E. Penn, the noted Evangelist, to Mrs. W. H. Watson, New Albion, N. Y.:

Dear Madame: I recommend the Moore treatment, have tried it, and know it to be just what he says it is; was cured by it and have remained so eight years; have known of many others being cured of the very worst cases. By all means get

it. Yours truly, W. E. PENN, Eureka Springs, Ark., May 24, '94.

Am 72 years old, suffered from Catarrh over 25 years, was almost entirely deaf. Four years ago used Aerial Medication, which I regard one of the most useful discoveries of this age. Since have suffered but little from Catarrh. My hearing was and is still restored, can hear ordinary conversation and preaching. Rev. Dr. Potte, of this city, has been signally blessed by this treatment in the cure of throat affection.—**REV. C. R. PATTISON, Eustis, Fla.**



**"Whereas I Was Deaf, Now I Can Hear."**

At the age of sixty-nine, after having suffered from Catarrh of Deafness 20 years, am truly thankful to state that I am entirely cured by Aerial Medication; my hearing which had become so bad that I could not hear a watch tick, or conversation, is fully restored. I will verify this statement.—**WILLIAM RITCHIE, Derby Centre, Vt.**

See Special Free Offer Below.

When a child I met with an accident which caused a profuse offensive discharge from right ear, for 23 years had not heard a sound in that ear; was treated at two hospitals and by several physicians, was told I would never hear again as the drum was destroyed. Since using Aerial Medication can hear a watch tick distinctly in that ear, it is still improving, and the discharge has stopped entirely.—**MRS. DAWES, 37 Ivory Place, Brighton, Eng.**



**Deaf Forty Years.**

Had Catarrh in a very bad form forty years, which greatly affected my eyes, almost entirely destroyed my hearing, was confined to the house much of the time, and coughed almost continually. Used Aerial Medication in '94, which fully restored my hearing; my eyes are well and I am entirely cured of Catarrh; can work and feel better than for forty years.—**JOHN GARRIS, Flatbrookville, N. J.**

After being deaf 30 years have used Aerial Medication with very beneficial results, the improvement was felt from the start, and I now hear ordinary conversation first-class. My left ear had been useless many years, but gradually coming right. I am well known in Sheffield, and the restoration of my hearing has caused quite a talk, and I feel in duty bound to very gratefully do all I can for this wonderful treatment.—**J. MALLABAND, Clark Grove Rd., Sheffield, Eng.**



We have reliable assurance that the above statements are genuine and that Dr. Moore is a reputable physician.—

**MEDICINES**

**For Three Months' Treatment FREE.**

This very liberal offer having proved remarkably successful last year, I have decided to renew it, and will, until **January 15, 1898**, send medicines for three months' treatment free. For question form and particulars, address, **J. H. Moore, M. D., Dept. D4 Cincinnati, O.**

AN eastern fruit-grower estimates the value of a bearing apple-tree at \$50.

