

THE SABBATH RECORDER.

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THE SPIRIT'S SIGH.

HEAR the voice of God in whispers holy,
Calling my spirit to its far-off home;
But still pain lingers, and the clouds lift slowly;
Sweet rest of God, O let the chariot come!

Haste, chariot, haste; my heart and flesh grow weary,
Watching and waiting for the "welcome home;"
The way is long, O Lord, and dark and dreary;
Sweet peace of God, O let the chariot come!

I would be patient, thou who art most glorious,
I would be quiet till I reach my home;
But in my patience, Lord of all victorious,
My spirit sighs, O let the chariot come!

I linger still, my pain full oft concealing,
And sigh for thee, my precious heaven, home;
And yet the Lord himself is so revealing,
My soul exclaims, Soon will the chariot come!

Hark! hark! I hear from unseen shores eternal
The rush of wings and wheels to bear me home.
The pain is past, I rise through regions vernal—
Sweet rest is gained, and God's own chariot come.

—E. H. Stokes, D. D.

\$2.00 A YEAR

BABCOCK BUILDING

PLAINFIELD N J

Sabbath Recorder.

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

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LET in the sunlight. Too many houses are enshrouded in darkness. The sun should shine into every room, so far as possible, through windows and open doors. Shade trees are beautiful and useful, but see to it that they do not shut out the sunshine. Light kills bacteria, dries the roof, and keeps the building from gathering dampness, mould, loathsome insects, malaria. And all that sunlight will do for the material environments, the light of knowledge and true wisdom will do for the soul, the spiritual man. "Let there be light."

ONE advance step has been taken in many of our churches as the result of the Thank-offering recommendation. The interests of our Societies and of our denominational movements have been presented in a way that will awaken a desire to aid, even where present financial ability is wanting. Read the interesting letter from Bro. J. T. Davis in this issue of the RECORDER. In other places similar services were held. This is in the right direction. It is by no means necessary that the Tract and Missionary Secretaries shall visit each church in order that an interest may be awakened. Pastors and others in the churches are the natural agencies through whom these interests should be presented and through whose influence the flame should be kept constantly burning. With such a spirit and with such consecrated members as are to be found in the bright young Colony Heights church we venture to predict a prosperous, influential and happy future. The life of a church thus favored will not die out. God bless the Colony Heights church and the devoted boys and girls in its Sabbath-school.

SOME one who has taken pains to find out the average amount that is given by Christians for all benevolent purposes declares that it is only one-tenth of a cent a day. That would be an average of thirty-six and a half cents per year for each Christian. Of course there are a large number of women whose earnings are never realized in money. They are house-keepers, and though they work hard and really earn much, still are not paid, except in their scanty board and clothing. Then there are a large number of children who are Christians, but have no means of earning money. But suppose we make liberal allowance, and call one-half of all nominal Christians children, and leave them out of the estimate. That would raise the average for the other half to seventy-three cents per year. Now divide again, dropping out one-half of the balance, for the women who have no money for their work. That leaves only one-quarter of all nominal Christians, and their average gifts will be raised to only \$1.46 per year! How many of these giving Christians spend ten, twenty, or a hundred times that amount for unnecessary, or even positively injurious, things? Here is material for serious reflection.

THE postal savings bank scheme, which is receiving so much attention from many public and private sources, will undoubtedly come before Congress, at an early day, and

there is little doubt that it will receive favorable legislation. It will be of great importance in encouraging habits of thrift, especially in localities remote from ordinary banking facilities. One of the greatest needs among the working classes is the cultivation of economy in the use of their hard-earned money and a disposition to accumulate a competence. Where there is no good opportunity to save, and place the dollars where they will not only be out of hand, but really earning more, it is an easy matter to spend them for trifles. An excellent plan is already in operation in as many as ten or eleven states, having been introduced into this country from Europe about twelve years ago. This is a saving's bank system in connection with public schools, designed to teach the children habits of economy and thrift. It has long been known that enormous sums of money in the aggregate, are expended by school children for candies, chewing gum, soda water and many foolish and positively injurious things. Parents are often too indulgent in giving spending money, and not sufficiently careful as to its use. Hence to correct the danger of forming ruinous habits these school savings banks have been established with excellent results. Twenty-eight thousand pupils are now depositors, having an average of five dollars each to their credit, or \$140,000 saved from foolish spending, and for future needs. Children should be educated in thrift, honesty, and business habits; then when grown to manhood and womanhood they will be better prepared for the responsibilities they are to assume.

NOT as an alarmist, but as an observer of the signs of the times, we occasionally send out a note of warning against the constantly rising tide of Catholic intention, if not of power to execute. No one who is at all conversant with the history of the Roman Catholic church in countries where it has had greatest power and in countries where it has desired to exercise its sovereignty can doubt that its settled purpose is to rule America. A Roman Catholic priest of high standing in New York City, and who has charge of a wealthy congregation, recently preached a sermon which is the subject of much comment among Protestants. This priest, "Father Ducey," said:

As a priest of the Catholic church, I say to you from this pulpit, that the present condition of the poor in the United States cannot go on. The Catholic church in the United States must lead for the emancipation of the people from the present social and economic slavery; the church must lead as the emancipator of the working classes, and the states, the United States, its Senate and its Congress, must make laws to protect the people's rights, and abrogate the laws that have been made by bribery in the interests of frauds. The great mass of people are in revolt the world over, and unless the church of Christ, directed by the spirit of Jesus, becomes the advocate of the people's cause and rights, and force into public life the truest and best men of the land, who cannot and will not be purchased by trust kings and kings of monopoly—force into public life men who will pass just laws based on the Ten Commandments—the revolt of the people will swing into a most disastrous revolution.

It is not so much the words which the priest uses as what one may easily "read between the lines." It is a direct bid for the votes of the "working classes," so that the Catholic church may have the power "to force into public life the truest and best men of the land." It is coming to be understood that it is the special aim of this church to fill all the

public offices, and halls of legislation, with adherents to the Roman Catholic church. Their schemes are so adroitly laid that many of our best people are unaware of any danger to our free institutions from that source. If Protestants wake up in time, the danger may be averted; but they have slumbered long enough already. They cannot longer safely sleep.

AN ADVERTISEMENT.

The National Temperance Society, 58 Reade St., New York, among other telling things published in the interest of sobriety, has sent abroad "an advertisement of an Honest Rumseller as it should be." This remarkable "confession of faith" ought to be read and adopted by every liquor dealer in the land; and every person who is inclined to favor a liquor license should carefully read the rumseller's declaration of his purposes.

"Friends and neighbors: Having just opened a commodious shop for the sale of 'Liquid Fire,' I embrace this early opportunity of informing you that on Sunday next I will commence the business of making drunkards, paupers and beggars, for the sober, industrious and respectable portion of the community to support.

I shall deal in 'familiar spirits' which will excite men to deeds of riot, robbery and blood; and by so doing diminish the comforts, augment the expenses and endanger the welfare of the community.

I will undertake at short notice, for a small sum, and with great expedition, to prepare victims for the Asylums, the Poor Houses, the Prisons and the Gallows.

I will furnish an article which will increase the amount of fatal accidents, multiply the number of distressing diseases, and render those which are harmless incurable.

I shall deal in drugs which will deprive some of life, many of reason, most of property, and all of peace; which will cause the fathers to become fiends, wives to become widows, children orphans and all, mendicants.

I will cause many of the rising generation to grow up in ignorance, and prove a burden and nuisance to the nation.

I will cause mothers to forget their offspring, and cruelty to take the place of love.

I will sometimes even corrupt the ministers of religion, obstruct the progress of the gospel, defile the purity of the church, and cause temporal, spiritual and eternal death; and if any should be so impertinent as to ask why I have the audacity to bring such accumulated misery upon a comparatively happy people, my honest reply is MONEY.

The Spirit Trade is lucrative, and some professing Christians give it their cheerful countenance.

I have a License; and if I do not bring these evils upon you somebody else will.

I live in the land of liberty. I have purchased the right to demolish the character, destroy the health, shorten the lives and ruin the souls of those who choose to honor me with their custom.

I pledge myself to do all I have herein promised. Those who wish any of the evils above specified brought upon themselves or their dearest friends, are requested to meet me at my Bar, where I will, for a few cents, furnish them with the certain means of doing so."

BREVITIES.

It is said that the only animal that is really dumb is the giraffe, which is unable to utter any sound whatever.

LAPLANDERS may not ride a wheel with as much satisfaction as people do where roads are more favorable; but they think nothing of skating 150 miles in a day.

THE Church Union Company, 18 Wall St., New York, is sending out a handsome illuminated text of the Ian Maclaren Life Creed, with a small calendar for 1898 attached. The whole card is 10x14 inches. Price 10 cents.

THE statement is made that Miss Evangelina Cisneros, the young woman recently rescued from a Cuban prison, has been placed under the guardianship of Mrs. John A. Logan, by a decree of the Court of the District of Columbia.

THE pneumatic tube for conveying mail matter is destined to give an important service yet. A pneumatic tube is now in successful operation between Paris and Berlin, a distance of 750 miles; but mail matter is shot through this distance in thirty-five minutes.

THERE are now 7,670 women in the United States employed as postmasters, and about 80,000 women to whom the oath of office, as assistants in the Post-office Department, has been administered. These women have performed their duties in a way to win favorable mention from government officials.

THE existence of typhoid fever in New York is a matter of anxiety to the Health Board. For the past three weeks the cases reported were twenty-six, thirty-eight and forty-six, showing an increase; and the fourth week started in with an unusually large number. In some cases the cause has been attributed to infected milk.

QUITE a variety of opinions are expressed in regard to the action of the Georgia legislature in passing a bill prohibiting the football game; and it is thought the Governor will veto the bill. Football is a harsh and dangerous game as usually played, but it is a question as to the wisdom of making it a matter of legislation.

JAMES J. BELDEN, Representative from New York, met with a painful accident in Washington, on the day of the opening of Congress, by falling down a flight of marble steps, while descending to the basement of the Capitol. He received a deep cut over the left eye, which bled profusely, but the injury was not as serious as at first appeared.

THE Germans have made short work in the case of Hayti, for the alleged indignity to the German citizen, Lueders. Two war vessels were sent at once to Hayti, and upon their arrival a demand was made for an indemnity of \$30,000 and an apology to the German government. These terms were at once complied with and a bombardment was thus averted.

ALBERT H. SMITH, who was convicted of forgery in the first degree in Dec., 1890, and

sentenced to seventeen years of imprisonment at Sing Sing, was pardoned by Governor Black Dec. 9. Mr. Smith's forgeries had defrauded his partners of \$300,000. It is said that a large number of the most prominent citizens of Brooklyn, N. Y., recommended his pardon.

CONGRESS assembled for its fifty-fifth opening session in Washington, Monday, December 6. The President returned from the bedside of his aged mother, in Canton, Ohio, to take his place in the opening ceremonies and then took the train back to Canton. The sessions in both houses were brief and subdued in general character, in consequence of the condition of the President's mother.

THE Queen of the Netherlands, Wilhelmina Helena Paulina Maria, will be eighteen years of age on the 31st of next August. On the 6th of next September it is expected that she will take the oath of accession to the throne. Since the death of the Queen's father, November 23, 1890, her mother has been Queen Regent. But this relation terminates with the close of the minority of the young Queen.

THE Spaniards are somewhat stirred, after all, over the President's intimation that possible intervention by the United States might result from a failure to settle the Cuban embrolio without a long continuation of the war. The Cabinet Council, presided over by the Queen Regent Dec. 9, listened to speeches urging the government to take steps to meet the possible intervention of the United States, and "defend the rights and honor of Spain."

THE colonization scheme of Commander Booth-Tucker is making progress. At the anniversary meeting of the Salvation Army held recently in Carnegie Hall in New York, plans were stated and appeals for funds were made, resulting in increasing the fund of \$7,500 already in hand to \$30,000. The schemes are on a large scale, seeking to get large numbers of poor people out of the cities and onto farms. Tracts of land varying in size from 1,000 to 400,000 acres have been secured.

THE proposition to construct a ship canal connecting the Atlantic Ocean with the Great Lakes, through the Hudson River, has been under consideration for nearly two years. Major Thomas W. Symons, Chief of Engineers, U. S. A., has been conducting the survey and making estimates. His report has been submitted and he does not think the results will justify the government in undertaking the work at so great a cost. But he thinks the Erie Canal can be used for ship navigation with advantage to commerce.

THE President's Message was presented at the opening session, and was a document of marked dignity and interest. The currency question, as was anticipated, received prominent attention. His treatment of the Cuban war is conciliatory and cautious, and contains nothing to aggravate the Spanish government or provoke retaliation, while, at the same time, it has a tone of firmness and a clear intimation of possible intervention in the interests of humanity and commercial relations, if the unhappy affairs are not terminated in a reasonable time.

FROM WILLIAM C. DALAND.

LUISEN UFER 23, Berlin, S.,
17 November, 1897. }

To the Editor of the SABBATH RECORDER:

To-day is *Busstag*, a kind of national Prussian Ash-Wednesday, it would seem, coming in the winter just before the Advent season, which is a sort of lesser Lent, preceding the joyful festival of Christmas. Next Sunday is *Totenteier*, when they "remember their dead." Everything is closed up to-day and they have solemn services in the churches.

Later. I have been to church. I find that *Busstag* is a day of national prayer and humiliation, appointed for the kingdom of Prussia to take the place of two or three such days before observed at different times in the year. It has no connection with the "church year" so far as that is connected with our Lord's life. *Totenteier* or *Totenfest*, however, is the last Sunday of the church year, the Sunday before Advent, and is the time for meditating on the certainty of death and the coming judgment. The common people, though, call it the day of "remembering the dead," and take garlands, etc., to decorate the graves of their friends.

This, therefore, is a good day to write to tell you a little about religion in Berlin. Here in Prussia, as generally in Germany, but more particularly in the kingdom of Prussia, there is an absolute union of church and state. You in the United States cannot appreciate it, as it is impossible to get the people here to appreciate the conditions in the United States.

Since the Reformation the principal division of Protestants here in Germany is into Lutherans and Reformed. The creed of the former is the Augsburg Confession and of the latter is the Heidelberg Catechism. To put it roughly before the eyes of your readers, a Lutheran is a member of the church representing the Lutheran Reformation and Luther's teaching. The Lutheran is a sort of low-church Episcopalian, with high-church views of the sacraments. His church has no bishops and does not consider its ministers proper priests, but its service is ornate: pictures, candles, crosses and crucifixes are in general use. He is devoted to his Bible and to the memory of Dr. Martin Luther. The German Reformed Christian is a kind of Calvinistic Presbyterian with a tendency toward more ritual in church service than is usual in America. These two denominations have existed for two or three hundred years in more or less strife or harmony.

Since 1817, however, here in Prussia and more or less throughout Germany, these two churches have been united, and there has been formed one church, the official title of which is, I believe, the "*unirte evangelisch-lutherische Landeskirche*," the "United Evangelical-Lutheran State Church." It is "United," because formed out of the two denominations put together; "Evangelical," to suit the Reformed people; "Lutheran," to suit the "Lutherans;" and "State" or "National Church," because that is, in fact, what it is. This union is organic and governmental. It is not supposed to affect doctrine, so that congregations which were Lutheran may remain, such and congregations which were Calvinistic may remain such in belief. But practically, it seems to me, the union has had an effect in modifying a little the beliefs as well as the forms of service. It is hard to tell from the service what any given church

was. The state rules all, has appointed the essential parts of the liturgy, appoints and pays the pastors, and through the councils governs the congregations. The individual pays his "church tax" as he does his other taxes and voices his religious opinions as he does his political preferences, in the elections. He talks of whether he will vote "liberal" or "positive" (orthodox) as he would of any other political shade of opinion. If a congregation gets a liberal pastor when the last incumbent was orthodox, some of the members move and attend the ministrations of some other divine, and *vice versa*. In the long run these things adjust themselves.

The people in Germany, at least here in Berlin, seem to be solid for the state church. In Southern Germany they are often Roman Catholic, and in the north in some parts quite Lutheran, in other parts much split up into denominations. Some Lutheran churches would not unite with the Reformed, and these so-called "Old Lutheran" churches have a service more like the Episcopal church. To illustrate the solidity of the people, one little instance will suffice. The Young Men's Christian Association is a most active body and seeks to benefit all classes of young men. The new members taken in during one year in Berlin may be considered as representing pretty well the young men as a whole. During 1896 this Association received 844 new members. Of these 620 were "Evangelical-Lutherans," 107 strict Lutherans, 100 Catholics, 12 strict Reformed; Armenian, Baptist, Moravian, and Methodist, one each; and one Jew.

You see where the Baptists come in! They are not numerous in Berlin, but have two good working churches and, I think, one mission church.

Sabbath keepers are, of course, few. The Adventists, however, carry on a quite successful propaganda. I find that when I mention my Sabbath-observance, straightway the Adventists are mentioned and I am supposed to be one of them. When an explanation is made, it usually appears that the Seventh-day Baptists are entirely unheard of, while the Adventists are well known, especially for their zeal in spreading their views among other Christians. They have a membership, so I have been told, of about eighty, perhaps more. In Hamburg they have a large congregation of 200 or more. There also the Baptists are more numerous than in Berlin. Several times I have been suspected of being here on a prospecting exhibition, with a view to establishing a Seventh-day Baptist Mission, and one distinguished man, a sort of protector of the State church, said to me: "Now go around among the people and learn all you can about us; but remember, we Germans are a happy, united people, and we don't want you to go to sowing seeds of discord among us. America with its sects is a sad lesson to us. So, mind you don't spread any discontent here in Berlin."

I have not been taken for a Stangnowskian. The Stangnowskians are the followers of one Stangnowsky, who lived some time ago and gave out that he was Christ come again. Many believed on him. There is a congregation here in Berlin. He preached the Sabbath. His followers have, however, sadly fallen away. They now hold that he possessed the full presence of God as we all may. They strive after an ideal divine life and are, I

believe, a sincere but rather ignorant people. They keep the Sabbath theoretically, but not practically; that is, they say it ought to be kept, but they cannot keep it and get along. So they have a service Friday night, and a small one again on the Sabbath, but their main service is on Sunday. I have not yet been able conveniently to meet with them to see what they are and how they do.

A few Sabbaths I have spent in the home of a dear brother and sister who keep the Sabbath, Mr. E. E. Gedalius and his wife. Mrs. Gedalius is a member of the Baptist church in Schmidstrasse here, although her husband is no longer a member there. He is, however, a baptized Christian and a Sabbath-keeper. He is an old correspondent of *The Peculiar People*, and being one of the scattered nation seeks to spread the Gospel among them. It has been a pleasure to know him personally, with whom I have exchanged letters occasionally during the last nine years. Mr. Gedalius still retains his membership in the synagogue, from which on account of the peculiar constitution of the Berlin Jewish congregations one cannot be expelled because of faith in Christ. Since he withdrew from the Baptist church here the Adventists have sought him, but he has no fellowship with their distinctive views.

I have always had great hopes of the German people in regard to the Sabbath, principally for two reasons: First, they are such a Bible-loving and Bible-reading people; and second, they live in a country where Sunday is regarded exactly at its true value, as a day of human invention, to commemorate the resurrection, appointed by the church or state. The Sabbatic idea is not found here except as a figure of speech now and then in a sermon or a prayer. There is only one trouble. The views of "Dr. Martin Luther" still hold such a high place in the minds of the masses that it will be hard to convince them that there is any Sabbath at all for the Christian. But as the truth in regard to baptism is gradually spreading, so the Sabbath truths can also become known. I believe it will. There ought to be a simple Sabbath-keeping congregation here in Berlin, preaching an earnest Gospel, standing for a decided Christianity, a converted church membership, and the Bible as the only rule of faith and practice. What truth mingled with error can do, that truth alone ought to be able to do.

It was my purpose to write of the Jewish community here, but my letter is already over long. It will have to wait till another time.

THE WORLD'S CONVERSION.

Were not the great reformers of every kingdom in Europe natives of the kingdom reformed? Had not Germany its Luthers and Melancthons? Switzerland its Bezas and Calvins? England its Cranmers and Ridleys? Scotland its Knoxes and Melvilles? Suppose, for example, that he whose voice, once raised in the center of Germany, shook the Vatican, dissolved antichristian confederacies, and in its echoing responses has since reverberated round the globe—suppose that even the mighty Luther himself had landed on our Scottish shore, think you that between his comparative ignorance of the minute idioms of our tongue, and comparative inacquaintance with the national and the provincial peculiarities of the people—think you that

even he could have become the reformer of Scotland? No! It pleased that God who never has made a superfluous display of supernatural power, to raise up and qualify one who, from the very dawn of his being, had been steeped into all the peculiarities, domestic and social, civil and religious, which constitute the incommunicable national character of a people; one who, having grown up to manhood saturated with these peculiarities, could instinctively or intuitively, as it were, touch a hundred secret chords in the hearts of his countrymen with a thrilling power which no foreigner could ever emulate. In a word, it pleased him who always most wisely adapts his instruments to their intended operation to raise up and qualify a John Knox to be the reformer of Scotland. So, in like manner, we must conclude, from the analogy of history and providence, that when the set time arrives, the real reformers of Hindustan will be qualified Hindus. As in every other case of national awakening, the first impulse must come from abroad; its onward dynamic force must be of native growth. The glimmering lights that usher in the dawn may sparkle from afar in the western horizon; but it is only in its own firmament that the sun of reformation can burst forth in effulgence over a benighted land.—*Alexander Duff, D. D.*

GROWING OLD GRACEFULLY.

There is no finer test of Christian character than the ability to grow old gracefully. Youth, with its abundant health and natural flow of spirits, bears easily the "slings and arrows of an outrageous fortune;" but it is quite another thing to take a hopeful look of all the horizon when sensible of physical decay. When an armchair has more charm than a bicycle and we are secretly half glad of the shower that postpones our hunt, the crucial hour has come which reveals the saint or unmasks the sinner. Most men are optimists under thirty and pessimists over sixty. It takes a level head and a sound heart to be both watchful and trustful from start to finish. Many a minister past middle life has lost his influence for good because he has lost his power to discriminate between the mere effervescence of youthful spirits and the results of passion's waves, "foaming out their own shame." Old age is by nature as Horace tells us, a *laudator temporis acti*, a eulogist of times past; it is by grace, however, a prophet of the millennium, yet to come, whose purple glories even now begin to tinge the eastern sky.—*Interior.*

HOW TO CLEAN CLOSETS.

In the cleaning of closets and store-rooms, the best thing to wash the walls and shelves with is a strong, hot solution of alum water. A brush should be used for the purpose, as that will reach any crevice. Hot alum water is a good eradicator of all sorts of pests, and will also kill the eggs, while hot water and soap seem to aid in hatching them.

EDITOR'S SON.—"I asked papa when the millennium was comin', an' if Mars was inhabited, an' if it was going to rain next Fourth of July, an' he said he didn't know. I don't see how he ever got to be an editor."

"MAMMA," said an inquisitive little girl, "will rich and poor folks live together when they go to heaven?"

"Yes, my dear; they will all be alike there."

"Then, mamma, why don't rich and poor Christians associate together here?"

The mother did not answer.

Tract Society Work.

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

THE "East Congregational Conference," lately held its annual session at Ormond, Fla. The observance of Sunday was one of the topics which was discussed by the Conference.

THE *Hebrew Standard*, of New York, announces that "The Sabbath-Observance Society" and the movement for a Sunday Sabbath are both peculiarly quiescent." If Judaism seeks rapid decay, let it throw away the Sabbath and adopt the popular notions concerning Sunday. Few steps could do more to destroy conscience toward the whole law of God.

THE *Jewish Messenger* says:

An ordinance in Cleveland permits a Hebrew who observes the Sabbath to keep his billiard saloon open on Sunday, but fines non-Hebrews who may play billiards therein.

Seventh-day Baptists could never come to such an experience, for no man could be a Seventh-day Baptist and keep a billiard saloon. But what shall be said of a "non-religious" Sunday law which permits the Hebrew to continue business on Sunday, because he is religious (?) enough to close his saloon on the Sabbath, and then fines the Gentile who is wicked enough to play billiards on both days. And yet we are gravely told that "Sunday laws are only civil regulations," which have "no religious basis."

"THE NEW STYLE OF SABBATH."

Under the above head that veteran writer, Theo. L. Cuyler, D. D., writes of the decay of Sunday, in the *Independent* of December 2, 1897. Comparing Sunday as it is with Sunday as it was twenty-five years ago, he says:

The life of evangelical religion was held to be indissolubly linked with the life of the Christian churches, and this life to be dependent on the proper observance of God's day, and of his worship in the sanctuary. A steady and most deplorable change has been going on in these later years. A new style of Sabbath is very painfully visible to every careful observer; and the spiritual effects of this lowering of the Sabbath tone are undeniable. To the church it means—"heart-failure!"

Dr. Cuyler then describes at length the Sunday newspaper as a prime agency in the decay of regard for Sunday, descanting upon its effects upon church services, and the consciences of people. He quotes from "a very clear-headed and faithful pastor in a country parish, not very far from one of the largest cities in Massachusetts," who says that the majority of the people in his parish do not come to church, from pure "worldliness."

They want to go elsewhere, and do other things, or lounge at home over the Sunday newspaper. The lower element—the decidedly evil-minded element—I do not take into account. People who belong to the reputable class have come to regard the Sabbath as a day of general convenience for all sorts of things which they cannot well attend to on the six working days.

This correspondent of Dr. Cuyler is further quoted as having lately visited another rural parish in Massachusetts where things are equally as bad, because there is "a widespread disregard of the claims of God's holy day and of his worship. Dr. Cuyler closes his article with the following strong paragraphs.

Such a testimony as this from such a man as my correspondent is a danger-signal of a very alarming character. It reveals the fact—confirmed from other sources—that the good old New England Sabbath is losing its hold on the popular conscience. A new style of Sabbath is coming in—a Sabbath that begins with a huge secular newspaper instead of the Bible, that fills the roads and

parks with bicycles headed away from any church, that prefers a visit to a neighbor to an interview with Christ Jesus—a Sabbath that has no spiritual savor, and which puts the things that are temporal above the things that are eternal. Piety dwindles and dwells in the atmosphere of such a desecrated Lord's-day. Let us take warning from Germany, where Protestantism is fearfully crippled by a false conception of the Sabbath; in its chief cities not over one-fifth of the nominal Protestant population enters God's house on God's own and only day for his worship!

Have Christians no responsibility for the subtle growth of this new style of Sabbath? Do our pulpits emphasize sufficiently the tremendous truth that the Creator owns the Sabbath, and that robbery of him means ruin to ourselves? Do most of our church-members keep the Lord's-day as sacred and as sweet as they ought to do? The very life of the church of Jesus Christ is intertwined with the life of the Sabbath; the decay of the one means slow death to the other! We are talking about revivals; let us pray and work and act for a revival of God's day.

Certainly, Dr. Cuyler, Christians must bear the main responsibility for this state of things. Their error, which is fast approaching the line where *sin* begins, is in discarding the true Sabbath of God. Then they offer God Sunday in its place, in contradiction of the Bible and the example and teachings of Christ, and falsely call that Sunday "Sabbath." This is far more than a "play on words." It involves a deep principal of obedience and of consistent Protestant adherence to the Word. Yes, the days are evil. Sunday is going or gone, as a Sabbath. The Puritan compromise has borne its fruit, and Sunday is swiftly reverting to its ancient, "Continental" type. The only way for Dr. Cuyler and his brethren who are filling all the air with their lamentations over Sunday is to cease disregarding the Sabbath. When they will regard that as the law of God and the example of Christ, "Lord of the Sabbath," demand, they will begin to find solid ground.

LONELY, BUT LOYAL.

The letter from which the following extracts are made was not written for publication, but we venture to publish these for the sake of "Lone Sabbath-keepers" in general, and equally for the sake of the many who have abundant privileges, the value of which they scarcely realize, because of their abundance. If we can also stir your pens to write to those whom you know to be alone, thus strengthening the ties which hold us in a common faith, a double good will be done. With great needs upon us we must draw closer to each other and to Christ!

SUMMERSVILLE, Mo., Nov. 29, 1897.

REV. A. H. LEWIS, D. D., Plainfield, N. J.

My much esteemed Brother:—Your "greeting" is just at hand, and carefully read. Truly, I am much interested in the success of both our Tract and Missionary Boards, and if I were so situated that I could, I would surely help each by the hundreds. Being a "lone Sabbath-keeper," and far advanced in age, and having to live alone, except for my little girl, it requires all my time to care for the small amounts of things in my possession. I perform no labor by which anything comes in to me; therefore I don't know how to price a day's labor. However, I will send you —

Now, dear brother, it appears that I am deprived of all communication, both personal and written, with the "brethren of like precious faith" (I receive weekly the SABBATH RECORDER, which I prize very highly) which makes me feel very lonely. Is it so with other "Lone Sabbath-keepers?" If so I honor and praise them for their steadfastness in the faith and practice.

In my declining days I should rejoice greatly if I could enjoy the preaching and worship of some of our people before my departure. But if I am deprived of that glorious privilege, I want some one to tell to the world that I died at my post, amid a host of enemies of God's Holy Sabbath. God is my refuge; he is my stay and my staff; my life is hid with Christ in God.

Tell the two Boards mentioned that the prayers of this poor, helpless, old "Lone Sabbath-keeper" shall ascend to the throne of Grace for their success. My departure is near at hand, and I shall soon enter that eternal rest which "Remains for the people of God."

Yours Truly,

T. G. HELM.

SUNDAY IN ALABAMA.

Some active efforts are being made by the friends of Sunday in Birmingham, Ala., concerning which we quote from the *American Sentinel* of Dec. 2, 1897.

A mass meeting was called to consider the "better preservation and rightful observance of the Sabbath." This was held on the night of Nov. 8, 1897, at the First Presbyterian church. About twenty people were present and at least six of these were pastors, but the "Jefferson County Sabbath Association" was started on its career, as a branch of the state association.

Several speeches were made in which were many significant statements. The prominent thought was that the religious forces must combine, and make an irresistible attack upon the legislature for more stringent laws in behalf of Sunday-observance. One speaker had learned only recently, by examining the civil code, that Alabama had practically no Sunday law, as the provisions touched only a few of the many ways in which Sunday was being desecrated. One church could not engage successfully in this work. It would require the union of all interested forces. This is a work which Catholics will join with the various Protestant bodies. They did not expect any assistance from the Jews, nor from the Seventh-day Christians, neither did they ask it; but the latter especially were too insignificant in numbers to amount to anything.

Undoubtedly Catholics will lend a hand in the efforts concerning Sunday, whenever and wherever they can gain influence, and then, as in the past, they will "take the lion's share" of the spoils. If Protestants gain any firm ground, or any permanent Sabbath Reform, they must come to the Bible ground now occupied by those "Seventh-day Christians," whose members they count as nothing. Have they heard that numbers, and truth, and hence victory, are not identical? Push your efforts, brethren. You mean well. You must learn wisdom by defeat. When you are weary of "going down to Egypt for help," come to the law of God and his Sabbath, and go on to victory.

SABBATH-KEEPERS AND THE W. C. T. U.

In addition to what we placed before our readers last week is the following, from Mrs. Henry.

I am in receipt of a letter from the general officers of the National Woman's Christian Temperance Union, which they ask me to add to the former letter as a post-script, which is as follows:

The general officers of the National W. C. T. U. take note of the fact that the name of one of their most loved and honored workers heads the petition of thirteen thousand women, many of whom are already allies of the W. C. T. U. It hurts them to refuse any request coming from any portion of their constituency, and especially those whom they have proved to be tried and true. Nevertheless, in view of the fact that a so much larger proportion of their constituency would be grieved if any change were to be made in the Department of Sabbath-observance, they feel constrained to refuse the request, but state emphatically that they are strongly opposed to anything like narrow sectarianism on this subject; that they grant all a right to follow their conscience, and will use their influence in every place where there has been persecution to prevent its repetition, and to bring in a better day of righteousness and peace. We love and honor our sisters who observe the seventh day; and the fact that we cannot see as they do, does not take away from the feeling which we hold to them. We are sure that they will extend to us the same love and sympathy.

Yours very sincerely,

KATHARINE LENFE STEPHENSON.

The gradual growth of a righteous sentiment among the women of the National Union is gratifying. It promises greater good in the future. What Sabbath-keeping women have done, hitherto, has not been in vain. "They also serve who stand and wait."

STUDIES IN SABBATH REFORM.

No. 7.

THE PASSOVER.

Chronologically the Passover stands at the head of the great annual festival seasons of the Hebrews. The name comes from a Hebrew verb, which signifies to "pass by," or "spare." The Passover was instituted at the time of the exodus from Egypt. Gradually it came to be an agricultural thanksgiving festival, as well as an historical anniversary of national deliverance. In 1 Cor. 5:7, the lamb which was sacrificed at the Passover is made a type of Christ. The general laws of the Passover are found in Ex. 12, Lev. 23, Num. 9 and 28. The central religious idea in the Passover was the protecting and saving power and presence of Jehovah. The festival began on the fourteenth day of the month Nisan and continued for eight days. "The first and last days were great holidays, on which no work was done, and people gathered for worship." As compared with the Sabbath the Passover was national and temporal; more a "harvest-home" holiday season, with minor religious features, than a Sabbath.

PENTECOST, OR FEAST OF WEEKS.

Following the Passover, and dependent upon it so far as date was concerned, came another annual festival, known as Pentecost, or the "Feast of Weeks." It was the fiftieth day from the second day of the Passover season. It marked the close of the grain harvest, as the Passover marked the opening of it. Pentecost lasted but a single day, and the ceremonies were mainly of a public character. The chief idea of the day was thanksgiving. The best descriptions of it are found in Lev. 23 and Num. 28. Compare also Ex. 24:22, Josephus *Ant.* III., 10, 6, etc. As a "ceremonial Sabbath" Pentecost was a type of that thanksgiving for the "Bread which cometh down from heaven," which fills the heart of every believer in Christ. The outpouring of the Holy Spirit at Pentecost next following the death of Christ (Acts 2) was wholly in keeping with the character of the day.

THE FEAST OF TABERNACLES.

The Feast of Tabernacles was the third great annual festival of the Hebrews. It was the late autumn festival, sometimes called the "Feast of Ingathering," which marked the completion of the harvest of all agricultural products, corn, wine, oil, etc. It came in the most sacred month of the year, *Tisri* (October), and lasted from the fifteenth to the twenty-second day. It was closed by a day of "holy convocation," which added an eighth day to the period. It was the greatest of all the thanksgiving seasons. Historically it reminded the Israelites of the time when they dwelt in the wilderness. The ceremonies and sacrifices were elaborate and attractive. Rejoicing by day and illumination by night were prominent features of the festival. The words of Christ in John 7:37 and 8:12 were based on the ceremonies of this festival. A Jewish proverb says, "He who has never seen the rejoicing at the pouring out of the water of Siloam has never seen rejoicing in his life." The day of "holy convocation" which closed the festival was one of the most solemn of all the "ceremonial Sabbaths."

FEAST OF TRUMPETS.

The month of *Tisri* was ushered in by the

"Feast of Trumpets," so called because the blowing of trumpets as an expression of rejoicing was continued throughout the day. Extra sacrifices and ceremonies marked the day as more sacred, and in that sense more Sabbatic, than the ordinary "new moon." See Num. 29:1 and Lev. 23:24.

THE DAY OF ATONEMENT.

(Lev. 16, 23:26-32; Num. 29:11.)

This was the greatest of the "ceremonial Sabbaths," and the most sacred and imposing ceremonies and offerings made up its ritual. It was national. Atonement was made for the people and for the holy places, "because of the uncleanness of the children of Israel, and because of their transgressions in all their sins." Lev. 16:16. It was the tenth of the month *Tisri*, which was the great Sabbatical month of the year. The extended ritual of the ceremonies of this day is too great to be rehearsed here. The central idea of the day was that atonement for all the people, for the priests and for the sacred places must be made once in each year by "the shedding of blood." It was a sort of culmination of all the ceremonies of the year which set forth the sinfulness of men and the need for atonement, cleansing and righteousness. It was the great "ceremonial Sabbath" of the Jewish system, and the best representative of the "glorious" method of administering the moral laws of the Decalogue, which Paul declares was superceded by the still "more glorious" method of administering the same laws through faith in Christ. See 2 Cor. 3:6-16.

The examinations made in Studies V., VI. and VII. cannot fail to show the student the wide and fundamental differences and distinctions between "moral" and "ceremonial" law: between the Decalogue as the embodiment of the former and the elaborate ceremonial system. The first forms the foundation of all moral government. It states fundamental truths and universal principles in the fewest words possible, but they are truths all-embracing and of universal application. The ceremonial system presents the methods by which these eternal laws were administered under the Hebrew theocracy, the methods by which the people were led to the knowledge of sin, repentance and forgiveness, and to the knowledge and practice of righteousness. When we reach the New Testament we shall find that it teaches the eternal and unchangeable nature of the Decalogue, including the Sabbath, and the expiration of the typical, "ceremonial" system, which foreshadowed Christ and Christianity. As has been said before, the origin of No-lawism and No-Sabbathism was pagan. Christianity as founded by Christ and taught by his disciples knew nothing of a theory so illogical and destructive; and the confounding of moral and ceremonial laws has come about through the influence of this pagan error. The just and Biblical distinctions presented in these Studies are essential to all true Sabbath Reform.

SAMUEL WELLS.

The name which appears at the head of this sketch is a familiar one to many of our people, and it is with emotions of deep sorrow that the writer records the fact of his death. Not unexpected, indeed, the messenger came, for there had been many months of painful suffering and the limit of fourscore years had fully arrived.

Samuel Wells, son of Joseph Wells, was born, July 27, 1817, in Westerly, R. I. He was one of seven children who grew to maturity and was the last of his family to pass away. In 1826, thus making him about ten years old, he came to Little Genesee, N. Y., where he ever after resided. His home was always thenceforth upon the same farm. He became thoroughly identified with the interests of Little Genesee and will be missed by all our people here. At fourteen years of age he became a subject of saving grace, was baptized and became a member of the First Genesee church. This was in the year 1832. The records show but one other surviving member of our church whose connection dates from that year.

Oct. 1, 1840, Mr. Wells was married to Lucy Clarke, daughter of Samuel B. Clarke, of Independence, N. Y. God gave to them two sons, Winfield S. and Sherman D. Wells, both of whom are now prominent citizens of Little Genesee, and actively engaged in helping to build up the cause of Christ's church. The mother died Dec. 20, 1864, and Mr. Wells was married the second time, Sept. 6, 1866, to Emily Clarke, another daughter of Samuel B. Clarke, of Independence. Mrs. Wells now survives him.

For many years Mr. Wells had been active in the interests of Christ's kingdom and had been a constant supporter of all of the appointments of the church. Punctuality was a conspicuous trait in his character, and he loved to mingle with the people of God in his Father's house. He loved the worship of the Lord's-day and was earnestly devoted to the cause of the Sabbath. The social meetings of the church owed much to him. The appointment of the mid-week prayer-meeting, always a very paradise of heavenly delights, he had for very many years supported, whether attended by few or by many. The covenant meeting was to him a place of heavenly joy, and as these words are written the writer can recall many a time when with broken utterance and deep emotion this loyal servant of God was made to evince the powerful and gracious presence of God's Holy Spirit. The last service of the church which he attended, was a communion service, just nine weeks before he died, a communion service which the writer remembers, because of the felt presence of God, to have been one of the most uplifting at which he was ever present.

Mr. Wells greatly enjoyed religious gatherings when they came to our place. At all times the very soul of hospitality, at such times, he and his most estimable helpmeet delighted to throw open their pleasant home. He will be long remembered as a frequent attendant upon our Conferences. All our denominational interests were dear to him.

He greatly delighted in religious conversation. The Bible to him was the book of all books and he was a diligent student of it. It may be truly said of him that all the springs of his life were in it. Eternity only can reveal the good that will come from a life so ordered. We may be sure that he was a good and faithful servant and that he has entered into his high reward.

"Oh, how sweet it will be in that beautiful land,
So free from all sorrow and pain;
With songs on our lips and with harps in our hands
To meet one another again."

"O happy harbor of God's saints!
O sweet and pleasant soil!
In thee no sorrow can be found,
Nor grief, nor care, nor toil."

Missions.

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

REV. S. H. BABCOCK is now engaged in evangelistic work in Missouri, with our general missionary, Rev. L. F. Skaggs. They are now holding meetings with the Providence church. The attendance is good and an interest is being awakened. They visit the families during the day, conversing with the people on the great question of personal salvation, and pray with them and invite them to come to the evening meetings. These workers are praying and laboring for a great outpouring of the Holy Spirit upon this church and the whole community, that many may find Jesus as a precious Saviour, and also come to the truth of the Sabbath. May we not all join with them in prayer that such a glorious result may crown their efforts. Our cause needs strengthening and our churches in Missouri need enlarging and building up by just such an earnest effort these two brethren are making on that field.

EVANGELIST E. B. SAUNDERS is now engaged in a series of meetings with the Plainfield church, N. J. With Pastor A. E. Main and other good workers there, may we not confidently hope and expect, with the presence and power of the Holy Spirit, a wonderful blessing will be poured out upon this church? The members of the Evangelistic Committee are praying earnestly and devoutly that this church shall be greatly blessed by this effort; that the membership shall be revived and strengthened, and the unsaved shall experience the joys of salvation. Is it asking too much to ask all of our people to join with them in such a prayer?

SABBATH-DAY, November 27, was spent with our old parish, the Walworth church. I served this church as pastor from April 1, 1877, to October 1, 1882. A missionary sermon was preached to a very attentive audience on Sabbath evening, and an open conference was held Sabbath morning upon our missionary and evangelistic interests. The day was pleasant, and a good audience present. The whole field of our missionary operations was brought to view; the work, the prospects, the needs, the results, also the financial condition of the Board, the appropriations and retrenchments for the year 1898. Questions were asked and answered, and a very pleasant interview was enjoyed, which will prove profitable to all concerned. The Walworth church and society is much smaller than it was when I was its pastor. Since my advent there as pastor seventy of our people have passed over to glory-land, and some ninety-five have moved away. Big Foot prairie, on which our people live, is one of the most fertile and lovely spots in our country; but land is high and young people who desire to farm it go where land is cheaper. The Germans are getting possession of the farms. Pastor S. L. Maxson is doing good work in this pastorate, and the people with him are striving to hold the fort and advance the cause of Christ and the truth we represent as a people on this beautiful prairie. Hardly any snow here at present writing, but sharp and cold weather. This morning mercury ran down to 7° below zero, and a good prospect of its going much lower to-morrow morning.

LETTER FROM D. H. DAVIS.

Rev. O. U. Whitford, D. D., Westerly, R. I.:

My dear brother:—We are happy in reporting the baptism and reception of seven converts into the membership of our mission church. All of these had been inquirers for some months, and were anxious to take this advanced step in professing Christ before the world. We greatly rejoice that they have been willing to make this profession of faith in Christ, as their personal Saviour, and pray that they may be kept in the love and fellowship of Christ.

Of these seven, one is an elderly lady who has been stopping for some time in the hospital; four are girls in the Boarding-school, while two are boys in the Boys' Boarding-school. There are others who have been inquirers for some time, but do not seem to be ready yet for baptism. We pray that the Spirit of the Lord may soon move them to take a decided stand on the side of Christianity.

Let intercessory prayer be made for those who have put on Christ, in the face of the powers of heathen darkness, that they may be able to stand steadfast in the liberty wherewith Christ has made them free, and not be again entangled in the yoke of bondage.

You may not have called to mind the fact that this is the jubilee year of the establishment of our China mission. A fact which should arouse in us all something more than a passing thought. It has seemed to me that the year ought not to be allowed to pass without some appropriate effort being made to memorialize the event. Societies generally seize upon all such events to stir up the people to greater interest along special lines of work. Why should not our Missionary Board do the same? It seems to me that it would be most fitting for the Board to memorialize the jubilee year by re-enforcing the mission in sending at once, or as soon as can be, a teacher and family. If necessary let a special memorial fund be solicited, ask all who are willing and can possibly do so, to give \$50; those who can not give this, less amounts. You may put me down for the first \$50. I know there are many people in our denomination, who are far better able to give this amount than I am, and I should hope that such persons would give more. But a few hundred people giving \$50 would accomplish the special end in view.

In thinking this matter over I have thought it was not too much to ask God for, and now I think it is not too much to ask of the people. We ought to support the interests for which we are constantly praying, and that, too, much more heartily than we are wont to do.

It is very important, if a teacher is to come to this field, that he be sent without delay, as it will be two or three years after his arrival in China before he will be able to fully take charge of the work in the Boys' Boarding-school. The school is all the time advancing and the work grows more difficult every year; *i. e.*, it requires a more extended knowledge of the Chinese language.

If a teacher is ready to come to China, I think it is to be lamented that he is not sent. We have been talking the matter over and think we might crowd up so as to accommodate him for a time in our present dwelling, provided he and family are willing to endure

a little inconvenience until better accommodations could be provided.

A few days ago we received a letter from Mrs. Solomon Carpenter, expressing her interest in the work, and accompanied her letter with a money order of five pounds, which amounted to some over fifty Mexican dollars. This was given as a jubilee contribution to the different departments of our Mission work. She has set us all a very worthy example.

Let it be remembered that in asking that a teacher be sent, we are not asking for the establishment of new work, but for workers to fill the place of those who have been withdrawn from the field; work that the people have already pledged themselves to support, just as much as any in which they are engaged. I fear the people have not been made to feel and understand this point. I have sometimes felt that I would never again write another word urging the interests of this work, and I feel now that unless the Spirit of Christ shall move the hearts of the people to sacrifice for him all I have now said will be of no avail. Oh! that we might be willing to sacrifice all our possessions along with our powers, to the cause of Christ, which is most emphatically the evangelizing of the world. May God help us to do all we can to accomplish this great end.

SHANGHAI, CHINA, Oct. 16, 1897.

FROM S. H. BABCOCK.

About fifteen years ago the first Seventh-day Baptist church was organized in Southern Missouri, near Boaz, in Christian county, and was called the Delaware Seventh-day Baptist church. Here is the home of Eld. L. F. Skaggs, who, for about eight years, has labored on this field as general missionary, under the direction of the Seventh-day Baptist Missionary Board. About a year later the Providence church at Tyrone, in Texas county, one hundred miles east of the former place, was organized. Here is the home of Eld. S. W. Ruthledge, who is well known to the readers of the RECORDER. Under the instruction of the Evangelistic Committee the writer left his home the 20th of October for the purpose of laboring awhile with Eld. Skaggs in holding some special meetings on his field. Reached his home on Sixth-day, Oct. 22, and on the following day began meetings at the Delaware church, which continued every night and nearly every day until a week from the following Monday night, when Bro. S. left to attend the South-Western Association, and I, at his request, visited some Sabbath-keepers, members of the Delaware church, who live in Stone county. The attendance at the meetings was not very large. There is a great deal of prejudice and opposition. The Sabbath truth, both by the preaching of the Word and by tract distribution, has been faithfully presented and many have acknowledged its claims but refuse to accept, and as a natural result, have become bitter in their opposition. We should have continued the meetings longer, but the pastor of the Baptist church had given notice sometime before of a series of meetings to begin at their church on Sabbath following the night of our closing.

In Stone county I visited Bro. Samuel Pearce and family, who, with his wife, are members of the Delaware church, and preached twice at the Baptist church near his home, and also preached twice at Union City, near

the home of Sister Ellen Estis, who is a lone Sabbath-keeper and is also a member of the Delaware church. At the second meeting here one young lady arose for prayers. There was also one request for prayers during the series of meetings above referred to.

November 11, I meet Bro. Skaggs at Cabool, the nearest railroad station to Tyrone, as he returned from the Association, and accompanied him to Tyrone, where we held meetings from the 12th to the 29th, every night and on Sabbaths and Sundays. Here we found much prejudice and an organized opposition. Many of the leading Baptists, who are the most prominent denomination, would not attend, and used their influence to keep others away. Among those, however, who did attend there was generally an attentive and respectful hearing of the preached Word. The closing sermons were upon the subjects of "Baptism," "The Perpetuity of the Law," "The Bible and the Sabbath," and "The Bible and the Sunday." The last two were presented on Sunday and Sunday night respectively, to audiences of 50 and 40, and though each sermon occupied over an hour, there was the best of attention throughout. Sabbath tracts were eagerly taken, and quite a number, especially of the young men, remarked to Bro. Rutledge that they were going to investigate the question. Though we were unable to prevail upon any one to take a stand for the Lord, yet there is reason for believing that the prejudice against the Sabbath truth was, in some measure at least, broken down and the prospects more encouraging than before our meetings. Eld. S. W. Rutledge, who was the pioneer Sabbath-keeper at this point, has tried to hold the fort against great odds, has offered such inducements as he could to secure the settlement of Sabbath-keepers in the community and to build up a Sabbath-keeping society. A few moved in and the church increased in membership until there were 23 on the roll; then there came a reaction, some moved away, some apostatized and others were removed by death, until the present resident membership is only 4. Bro. Skaggs has kept up his appointment regularly once a month when possible, and has faithfully preached the Word, visited among the people, endeavoring to strengthen the things that remain and to persuade men to be reconciled to God and his law.

The Missionary Board has doubtless done all that was possible to do for this field, as well as elsewhere, with the means at hand; but if there could have been some special effort made earlier in the history of these churches, the chances for building up would, without doubt, have been much better than now. We are now at the home of Bro. Skaggs where we are to remain for a few days, fill his regular appointment at the Delaware church on the first Sabbath and Sunday of the month, and next week go to Barry county to hold a series of meetings with the Corinth church.

Boaz, Mo., Dec. 2, 1897.

THE true appeal for missions is not that men and women in America or Asia, or Africa, are dying without the Gospel: but that they are living without the Gospel. This will appeal to every one to whom Christianity is more than a scheme to get into heaven with.

MISSIONS are the greatest enterprise in which human beings were ever engaged. The undertaking is no less than the conquest of the whole world, high and low, known and unknown, for Christ; and to establish a new kingdom, the Kingdom of God upon every spot of earth.

TREASURER'S REPORT.

For the Month of November, 1897.

GEO. H. UTTER, Treasurer,

In account with

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Dr.

Balance in Treasury, Nov. 1, 1897.....	\$ 236 96
Quarterly Meeting at Scott, N. Y., collection	2 00
Woman's Executive Board:	
Susie Burdick's salary.....	\$41 80
Helpers' Fund.....	4 50
Boys' School.....	22 52
Home Missions.....	6 00
Sale of pictures—Shanghai Mission School.....	15 05
Sale of pictures—Medical Mission	15 00
Sale of pictures—Susie Burdick....	30 00
General Fund.....	54 29
Unappropriated.....	11 00
Miscellaneous.....	20 00
	220 16
A. C. Burdick, Alfred, N. Y.....	5 00
Mrs. Ezra Crandall, Albion, Wis.....	5 00
E. E. Whitford, Factoryville, Pa.....	10 00
Seventh-day Baptist Memorial Board:	
Income for Missionary Society....	9 89
from Burdick bequest.....	97 14
	107 03
Mrs. Arletta Rogers, Scott, N. Y.....	3 00
Mrs. F. W. Hamilton, Alfred Station, N. Y.,	
bed in Shanghai Mission.....	25 00
South-Western Association, Collection at	
Crowlie Ridge, Ark.....	7 55
Mrs. E. R. Maxson, Syracuse, N. Y., Foreign	
field.....	5 00
Young Peoples' Permanent Committee:	
General Fund.....	\$18 45
Dr. Palmberg's salary.....	24 75
Evangelistic work.....	6 00
Home Missions.....	2 00
Foreign Missions.....	3 50
Boys' School.....	2 00
	56 70
Mr. and Mrs. Clayton Langworthy, Adams	
Centre, N. Y.....	2 00
N. M., Wisconsin.....	50
L. M., ".....	50
A friend, P. S., Wisconsin.....	1 50
New Market, (N. J.) Sabbath-school.....	5 00
Wm. C. Stanton, Westerly, R. I.....	25 00
Geo. H. Greenman, Mystic, Conn., Home	
Missions.....	10 00
Yearly Meeting at Plainfield, N. J., collection	12 83
Mrs. Mary Bowman, Sterling, N. Y.....	1 00
Church, Plainfield, N. J.....	39 45
" Farnum, Neb.....	5 00
" Independence, N. Y.....	15 00
" Adams Centre, N. Y.....	20 00
" Welton, Iowa.....	2 50
" Jackson Centre, Ohio.....	1 83
" Salem, W. Va.....	2 00
" Alfred, N. Y., (First).....	15 29
" New York City.....	12 65
" Brookfield, N. Y., (First).....	3 80
" Shiloh, N. J., General Fund.....	\$12 32
" " " China Mission.....	2 13
	14 45
	\$873 70
Loans in November.....	2,000 00
	\$2,873 70

Cr.

O. U. Whitford, salary, traveling expenses,	
etc., quarter ending Sept. 30, bal. due....	\$ 245 89
W. D. Burdick, salary, quarter ending Sept.	
30.....	12 50
S. I. Lee, salary and traveling expenses,	
quarter ending Sept 30.....	127 76
L. F. Skaggs, salary and traveling expenses,	
quarter ending Sept. 30.....	113 20
E. H. Socwell, salary and traveling ex-	
penses, quarter ending Sept. 30.....	77 89
S. R. Wheeler, salary, quarter ending Sept.	
30.....	100 00
A. P. Ashurst, salary and expenses, to	
Nov. 1.....	82 14
O. S. Mills, salary, quarter ending Sept. 30..	
Churches for quarter ending Sept. 30, 1897:	
Attalla, Ala.....	\$25 00
Cumberland, N. C.....	12 50
Hornellsville, N. Y.....	18 75
Lincklaen, N. Y.....	18 75
New Auburn, Minn.....	18 75
Ritchie, Berea, W. Va.....	18 75
Second Westerly, Niantic, R. I.....	25 00
Woodville, R. I.....	18 75
Salemville, Pa.....	12 50
Carlton, Garwin, Iowa.....	25 00
	193 75
Evangelistic Committee—Orders 75 and 76..	303 13
R. S. Wilson, Attalla, Ala., traveling ex-	
penses to Sept. 30.....	5 65
D. K. Davis, Milton, Wis., labor at Pleasant	
Grove, Jan., Feb. and March, 1896.....	25 00
Interest on loans.....	21 34
Loans paid.....	1,000 00
Balance in treasury, Dec. 1, 1897.....	552 95
	\$2,873 70

E. & O. E.

GEO. H. UTTER, Treas.

NOTE—Thank-offerings for reduction of the debt will be acknowledged later.

IF trouble drive you to prayer, prayer wil, drive away trouble.—Melancthon.

Woman's Work.

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

ASPIRATION.

Oh, let me give
Out of the gifts thou freely givest;
Oh, let me live
With life abundantly because thou livest;
Oh, let me shine
In darkest places, for thy light is mine;
Oh, let me be
A faithful witness for thy truth and thee.

Oh, let me show
The strong reality of gospel story;
Oh, let me go
From strength to strength, from glory unto glory;
Oh, let me sing
For very joy, because thou art my King;
Oh, let me praise
Thy love and faithfulness through all my days.

—Francis Ridley Havergal.

A CHEERING word comes to us from one of our small churches, where Thanksgiving-day was indeed one of great joy to the little band who brought in their offerings for the debt. One writes: "We had *hoped* to raise \$25. To our great surprise and greater joy, \$41.65 was the amount given to-day. Some gave \$1 who we would think were not able to give more than twenty-five cents, and they wished it was more. One of the sisters takes in washing, and she says she never was so happy as she has been in earning this money. We are all very happy." May heaven's richest blessing rest upon them, and may this experience help them to give as freely for the coming year.

EDUCATION OF GIRLS.

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

(Concluded from last week.)

Now since so much is expected of these schools in fostering denominational strength, it seems pertinent to ask whether as a denomination we are doing all which should be expected of us for their support? Men are accused, and we suspect not without justice, of being willing to pay better for every other necessary in life than for educating their children. The fact that teachers are more poorly paid than the members of any other profession seems to give color to the argument. Teachers cannot afford to make their profession a life work, and hence teaching is debased by being made so often a stepping-stone for some more remunerative occupation.

In our schools are to be developed the present hope and strength of our people. Young men and young women for our schools themselves, our pulpits, our mission fields, and our homes, must in them receive an education and a preparation, and without suitable preparation these interests will languish, if not utterly fail. Would it not, then, be the part of wisdom to make education our chief corner-stone, and our schools, with substantial endowments, the solid foundation of all denominational work?

No one of our schools has ever had anything which can properly be called an endowment; two or three chairs only in the theological department of Alfred being partly endowed. While this is well as far as it goes, it appears to us that our good friends commenced at the wrong end of the line. If but two or three chairs are to be endowed, should it not be such as will reach a *large* number of scholars, rather than the very few, such as will help the girls as well as the boys? Our schools have not given the attention to physical culture which seems to us necessary. It is not symmetrical education to require young

people simply to study and recite lessons daily, without giving any regular and scientific drill in muscular exercise. "All work and no play makes Jack a dull boy," and it seems to us a duty which we owe our young people to give them opportunities to play hygienically, as well as to study, and there is no play more healthful or more invigorating than calisthenic or gymnastic drill. Walking to and from classes, or taking care of one's room can never in any sense take its place.

If but one chair in a college were endowed it appears to us that the most important of all—as it should confer its benefits upon every scholar, male or female—is a chair for physical culture, and especially is this necessary for young women, too many of whom are sadly deficient in physical development.

Still without endowment something in this line might be accomplished. We are informed by those who are acquainted with the fact that an outfit of dumb-bells, wands, rings, hoops, clubs and straps does not cost beyond two dollars per pupil, and if this trifle could not be met, one is still not without resources, as the body itself, with its bony frame and muscular cordage can become its own very excellent physical apparatus.

Turning from the schools to the scholars, let us see what are our resources in that line. From Conference Reports we find that Seventh-day Baptists number about ten thousand souls. There must then be two thousand families averaging five members each; a father, mother and three children, or six thousand young people; but since not over half that number would be of school age, we still have three thousand scholars for three schools, or one thousand for each school. Of this number one-half are girls, and it is for this fifteen hundred girls, the pride and hope of our denomination, that we are especially interested at this time. All of these girls must be educated, but what part of that education devolves upon the schools, what upon the homes? We have a right to expect our own schools to do all which any other school could do for our children, but we must not therefore fail in the part of their education which belongs to us.

The fact has been already adverted to that children draw their first impressions of life from their mother, and of material things from the home. Especially is this true of girls, whose first sixteen years of life are almost invariably spent in the closest relations with the mother, during which times the foundations for their education are being laid. While the development of the body is technically classed as a physical function, yet its proper training is most certainly educational, and the difference between a properly trained and cultivated body, and one which has been neglected or improperly trained, is as apparent as is the difference between a cultivated and an uncultivated shrub or tree.

Awkward habits and mannerisms, undue shyness or forwardness, and every form of coarseness are to be corrected during this period of the girl's life, while on the other hand undue attention to the devices of fashion, which rob a girl of her freshness and of much of her loveliness, are with equal earnestness to be avoided.

If, as the Scripture teaches, the body is a fit temple for the indwelling of the Holy Spirit, is it not pitiable when mothers systematically deform the lovely bodies of their

daughters by encasing them in stiff corsets and perching them upon French heels, with other equally senseless follies, before the bodies have even attained their growth, thereby ensuring a warped development which it may be impossible to overcome. A girl should be so clothed as to give absolute freedom of motion in every part of her body; she should be encouraged to engage in athletic sports with her brothers, in order to help ensure to her a well-developed physique, and she should besides be conscientiously instructed in the useful arts of housekeeping.

There are some schools where housework, as a regular part of the curriculum, has proved a great success; still no school can quite take the place of the general instruction which a careful mother should bestow.

It may be urged that some girls prefer to cultivate the fine arts rather than household duties, but our suggestion would be to make housekeeping itself a fine art from the kitchen to the parlor.

Among the labor-saving machines which have been invented, nothing has been found which will do the work in a house except the human hand, and that hand will always be a woman's. This, then, is a sufficient reason why these hands should be educated to do their part well. Banish the false theory that housework is degrading; it is only the doing of work badly which degrades.

In cities where opportunities for teaching girls the culinary art are not so convenient as in the country, cooking schools are becoming patronized by most well-cultivated young women, and we believe that a cooking department in connection with our college instruction in chemistry, would be a most valuable adjunct to a young woman's schooling. This, however, should supplement the home teaching, not take its place.

Our daughters might also engage in employments outside of the house, both to their health and profit, and there are strong reasons why girls should be taught remunerative employments. All the girls will not have husbands and homes, where they can be sheltered and cared for in mature years, neither will all have fortunes left to them, and the outlook is not cheering to a lone woman who is without resources in herself for her own support.

Let the girls be taught flower culture as a practical part of their study in botany. In locations where flowers can be raised for market it becomes at once a delightful and remunerative employment, and remote from market flowers can still be raised for their seeds and bulbs, which always find a ready sale. Poultry and bee-raising can be followed as well by the girls as by men or boys, and a taste and knowledge of natural history go hand in hand with the work. Mrs. M. Louise Thomas, a former president of Sorosis, made herself famous on two continents by her treatises on bee culture, which knowledge she acquired tending bees as an out-of-doors recreation, while nursing a sick husband.

We do not speak of these lines of work as the only ones in which a girl can engage, but simply as some of those which can be taken up in connection with home life.

There is an emotional side to the nature of every girl which should not be overlooked in her home training, and parents are far from blameless if they allow this element in their

daughter's character—naturally enough at the proper time—to assert itself before the body and mind which have been cultivated in harmony are guided past the irresponsible period of early girlhood. No girl will ever do good mental work, such as she ought to do at the age of eighteen or twenty, if she has been allowed—through a precocious emotional nature—to become heart-entangled. We have again and again seen a girl's school-life spoiled through this mistake, not her own, but her parents, whose duty it is to tenderly help their daughters through all the shallows of youth, lest their feet slip before they reach the solid shore of young womanhood.

It is the function of schools to teach the languages, the sciences and the arts, but we charge them with responsibilities far too grave when we expect them to correct false ideas or incorrect habits in our daughters, which have obtained in their characters before we entrusted them to the schools.

Young women carefully trained at home and properly educated at school carry within them possibilities which cannot be overestimated, and it is not too much to assert that the hope of Seventh-day Baptists to-day rests in its fifteen hundred girls.

Let us not, then, be unmindful of the great responsibility which a loving heavenly Father has vouchsafed to entrust to us in the gift of our young women. Beyond all the present possibilities in importance is the fact that these girls are to be the mothers of the next generation, and above every other consideration, then, they ought to be healthy. A trained mind in an unsound body is like a fine picture in a battered frame. German, French, Latin, physics, music and other fine arts, will avail our girls nothing if their bodies be not sound and healthy. And, on the other hand, of what avail are our schools to us, if our daughters carry off some prize or honor at graduation, only to come back to us broken in health, to waste away and then be lost, not only to us, but to the world? What is to be done to prevent so many young women from breaking down under the pressure of study? Simply, we believe, by giving to their bodies proper attention and cultivation, hygienic clothing and plenty of nourishing food, long hours for sleep, and plenty of recreation from the cradle to the college, and then by combining with other studies systematic physical culture daily, while the mind is receiving its college discipline.

We plead, then, for physical culture to be added to the curriculum in each of our schools; we plead for endowments which will make a chair of physical culture possible in each of them. It is never too late to set one's self right, and the present is the only time of which one is sure. Our girls are worth all that this would cost, if the sum were multiplied by infinity.

Another endowed chair of domestic science, to follow next in order the chair in physical culture, ought to make the education of our girls, humanly speaking, almost perfect. We would not take from them anything which they are now receiving, but would simply give them, both for their own and for our sakes, the best which there is to give. When our people awake to the necessity of this improvement sufficiently to put it into effect, they will, in our judgment, have moved in the right direction, and our daughters will come out of the schools qualified, both in mind and body, to undertake any life-work to which their judgment and their heart may lead them.

Young People's Work

By EDWIN SHAW, Milton, Wis.

OBSTACLES AND ENCOURAGEMENTS TO MISSIONARY WORK IN CHINA.

THE OBSTACLES.

Those most often referred to by our missionaries may be briefly stated as follows:

1. Ancestral worship. The Chinese look upon this as one of the requirements of filial piety. According to Rev. John Butler, it is the greatest obstacle. "It has entered into the very bones and marrow of the people. It is remarkably suited to corrupt human nature. Free from gross and vulgar rites, sanctioned by Confucius, it wields a power it is impossible to compute."

2. The lack of suitable words in the language to express religious ideas. Many of the words that must be employed have heathen associations connected with them, and are to a great extent misleading.

3. Society is not adjusted to the observance of the Sabbath. Many possible converts stumble at this requirement, and advance no further. The case is said to be much the same as if a clerk in one of our cities should be absent from his work every Wednesday. He would expect to lose his position.

4. The pride and self-sufficiency of the Chinese. A firm belief in the superiority of their own institutions.

5. The fact that Christianity is a foreign doctrine, and is presented by foreigners.

6. The degrading superstitions of the people.

7. The non-Christian conduct of foreigners residing in China.

8. The treatment of the Chinese by foreign nations: (a) They have been persecuted in the United States; (b) Opium has been forced upon them by England, a professedly Christian nation. "Surely it is impossible," said a Chinaman, "that men who bring in this infatuating poison can either wish me well or do me good."

9. The degrading and demoralizing effects of the use of opium.

10. A national contempt for the education of women.

11. The inhuman custom of foot-binding, which Christianity cannot tolerate. Chinese mothers would rather secure small feet for their daughters than allow them to enjoy the benefits of a Christian education.

ENCOURAGEMENTS.

Among the encouragements may be mentioned the following:

1. The religions of China do not appeal to the affections, although Confucianism makes a great deal of the worship of ancestors. At heart the people care little for their idols. They need Christianity, though few of them seem to desire it.

2. Prejudice is giving way as the Chinese learn more of the doctrines of the Bible and the character of the missionaries. A most favorable impression has been made upon the minds of natives during late famines by self-denying labors of missionaries. A native, writing for a Shanghai paper, said of this: "Let us, then, cherish a grateful admiration for the charity and wide benevolence of the missionary whose sacrifice of self and love toward mankind can be carried out with ear-

nestness like this. Let us applaud, too, the mysterious efficacy and activity of the doctrine of Jesus, of which we have these proofs." Li Hung Chang, whose influence is probably greater than that of any other official in China, gave similar testimony in the following language: "The religion of Jesus must exert a powerful influence on the hearts of its followers when it leads them to give even their lives in endeavoring to save the people of China."

3. The large increase in the number of converts and the fact that they are, in greater proportion, from the higher classes:

4. The character of converts to the gospel. In answer to the question, What kind of Christians are found among the Chinese? the testimony of those who have studied Chinese life and character may be given. Dr. Nevius says: "Their lives are often marked by a beautiful, unquestioning faith. There are few doubting Christians; they have not yet reached the point of skeptical misgivings. Their prayers have often a practical and childlike simplicity." The testimony of another is: "When the religion of Christ really gets hold of some of them they become wonderfully transformed. The stolid apathy is exchanged for an earnestness and enthusiasm that one hardly deemed possible for them; and they do things that one only looked for as the result of long training in Christianity." Dr. Happer says that some of the converts to the Gospel in China have witnessed to the sincerity of their profession by enduring scourgings, stonings, stripes and imprisonments for the gospel, and in some cases have sealed their testimony with their blood. Rev. W. Fleming Stevenson, secretary of the Irish Presbyterian mission, after a tour of observation around the world, reported: "I have found nowhere in Christian lands men and women of a higher type than I met in China—of a finer spiritual experience, of a higher spiritual tone or a nobler spiritual life;" and he adds, "I came away with the conviction that there are in the native churches in China not only the elements of stability, but of that steadfast and irresistible resolution which will carry over the whole empire to the new faith." Dr. Williams says it is not known that any member of the Yesu Kiao has ever been condemned before the courts for any crime.

Chinese Christians exhibit strength and nobility of character. They love Christian work, and are efficient in doing it. They not only aim at self-support, but when that is attained are ready to help send the gospel to others.

Christianity has gained an entrance into China. Neander, in 1850, said this would be "a great step toward the Christianizing of our planet." More than this one step has been taken. Converts are multiplying; prophecy is being fulfilled."—*Historical Sketches of the Missions under the care of the Presbyterian Church, U. S. A.*

SECRETARY BAER recently has said "that the by-laws of the United Society have been re-organized." We have been at work at this re-organization for more than two years. The final draft of the committee has been heartily adopted by the present organization. Here are some of the changes proposed:

1st. Any past or present member of a

Christian Endeavor Society may become a life member of the corporation upon election by a two-thirds vote of the members present at any legal meeting, and the payment of one dollar to the treasurer. Heretofore life members paid twenty dollars, sustaining members five, and others one dollar annually.

2d. The corporation shall hold an annual meeting in the month of June or July in each year, at such place as the executive committee of the board of trustees shall appoint, for the election of officers and trustees and the transaction of other appropriate business. Heretofore the annual business meeting has been held in Massachusetts. It can now be held at the same time and place as the annual Convention. This will ensure a large attendance at the business meetings.

3d. The business affairs of the corporation shall be managed by a board of not less than one hundred nor more than one hundred and fifty trustees, who shall be chosen by ballot at the annual business meeting.

Each evangelical denomination shall be represented on the board by at least one trustee for every thousand societies of Christian Endeavor in such denomination.

To ensure the widest geographical representation on the board of trustees, the nominating committee is instructed to nominate the president of each State, Territorial, and Provincial Christian Endeavor Union in the United States and Canada as candidates for election to the board of trustees. The suggestion is also made that the nominating committee carefully consider any names issuing from an authorized source that may be presented by any evangelical denomination entitled to representation on the board.

MISSIONARY Committees in charge of the Missionary Meeting and other equally important interests should remember that the key to success lies in these four things: time, brains, pains and prayer. Omit any one of these from your program of work and it will surely be a weak one; make much of each element, and you will be surprised at the success attained.—*Sel.*

LET every man sweep the snow from before his own doors, and not trouble himself about the hoarfrost on his neighbors' tiles."—*Chinese Proverb.*

OUR MIRROR.

OUR Milton Junction Y. P. S. C. E. gave a "New England Supper," Nov. 18. It was announced that the proceeds were to be used as a Conference fund, and the people generally showed their appreciation of the effort. All seemed hungry and ate as though the supper was good. To the children the old-fashioned candles and snuffers were a novelty before which our modern electric lights paled to insignificance. Conspicuous among the rest was a beautiful candelabra that attracted more than usual attention. After the supper a literary program was rendered, which all enjoyed. The entire entertainment was thoroughly enjoyed by old and young. Receipts for the evening were \$33.35. Our committees are taking hold of the work in earnest. Our prayer-meetings testify to the efficient work done by the Prayer-meeting and Lookout Committees. Each committee seems to feel the need of work and takes hold with unabated zest.

Children's Page.

SNOW DAYS.

BY MARTHA BURR BANKS.

O, the children love the snow, and they never grumble
over it!

Old Winter snaps, but in their wraps they toss and tumble
over it.

In a laughing, jolly jumble,
Through a snowdrift first they stumble;
Then a snow man, like a dough man
(Though he really looks like no man),
They freeze stiff as any Roman,
Ere he has a chance to crumble.
So, hallo! who loves the snow,
Let him out a-playing go!

On the road it makes a cushion so the wheels can't rattle
over it;

But all the boys in merry whirls they romp and battle
over it;

Then the girls, both high and humble,
Bring their sleds without a grumble,
And a-coasting, cheeks a-roasting,
Every one of speed a-boasting,
Down the hill they all go coasting,
With a jounce and bounce and tumble.
So, hallo! who loves the snow,
Let him out a-playing go!

—St. Nicholas.

WON BY A DOG WITNESS.

Some two years ago H. Burton, of Minneapolis, lost a valuable Gordon setter dog. He was as intelligent as he was handsome, and Mrs. Burton had taught him many entertaining little tricks. One day Mr. Burton ran across Sport on the street and took him home. At this juncture Chris Goehringer, a Bridge Square saloon, keeper appeared on the scene, and claimed the dog as his own, alleging that he had bought him two years previously. A lawsuit was the result. Mr. Burton produced witnesses to prove that he had owned the dog since his puppyhood. Goehringer brought in the person of whom he had purchased Sport, a man of unblemished reputation, who on his part, produced witnesses equally as trustworthy as Mr. Burton's, to prove that he had owned the dog as a puppy; and there appeared to be a case of mistaken identity somewhere.

Judge and jury alike were in a terrible quandary. At this juncture Mr. Burton asked the Court if he might be allowed to introduce the evidence of the dog. No objections were made to this novel motion. Mr. Burton, mindful of the accomplishments which his wife had taught Sport in his youth, turned to the dog and said in a careless tone of voice:

"Come, Sport, go and shut the door."

Without a moment's hesitation the intelligent creature trotted over to the door of the court room, which happened to be ajar, shoved it shut, and then trotted back to his master and looked expectantly up into his face. The latter then took a bone out of his pocket and, laying it on the floor at his feet, said:

"Well, Sport, that was well done; and now would you like your dinner?"

The dog's head nodded an emphatic affirmation, but he seemed to be in no hurry to take the bone.

"Do you," said Mr. Burton, "but you must remember that it is necessary for a good orthodox dog to say grace before eating."

Upon the word the dog dropped down on his stomach, extended his head along the floor, and reverently covered his eyes with his paws. In a moment Mr. Burton called out "Amen," and Sport sprang to his feet like a flash, and seized the bone without any more ceremony, crunching it between his jaws.

Mr. Burton then had the dog do his famous

"gallant" act. In this, Sport sat upon his haunches with a hat upon his head. When asked how he saluted a gentleman when meeting him, he deftly touched the edge of his hat with his right paw; but when asked how he saluted a lady under the same circumstances, he brought up his paw and knocked the hat off his head. All concerned were perfectly satisfied, and the jury in a few moments brought in a verdict for Mr. Burton, and Sport followed his triumphant master out of the court room.—*The Alliance*.

SAVED BY HIS HORSE.

There is a man in St. Louis, F. M. Hawkins, who was saved from a terrible death by the love of his horse. Several years ago, says Mr. Hawkins, I took a long horseback trip through Colorado. My horse was a stallion I raised myself and was much attached to me. The animal's name was Nick. One day I was up in the hills with my pick, prospecting, while Nick grazed a couple of hundred yards away. Suddenly he neighed loudly and started toward me. The country was so rough that it required some tall scrambling on his part. I wondered what was the matter with him, and leaned on my pick watching him. He neighed again, and it was a cry of terror. I heard the gravel rattle behind me and looked around just as a large mountain lion made a spring for me. I dodged, but was not quick enough. The beast bore me down and fastened on my shoulder. As he did so Nick set his teeth in the varmint's back and lifted it clear off the ground. Then began the prettiest battle that I ever witnessed. Nick retained his hold with the tenacity of a bull-dog and tried to trample his enemy, while the lion squirmed, bit and tore at him savagely. I went to Nick's assistance with my pick, but was so badly wounded that I was of no service. The battle royal lasted four or five minutes, and Nick was getting the worst of it, when, by a sudden effort, he threw the lion off. Before it could again attack, Nick turned his heels, and his iron-shod hoofs spattered its brains over me. He literally scalped it. But it was no easy victory. The lion had torn the flesh on his shoulders to ribbons.—*The Alliance*.

EVERY BOY IS A PRINCE.

It is our firm conviction that if we can properly implant in the mind of every boy the fact that he is born a prince, we will make him the possessor of a truth that will be a mighty force in helping him to build, adorn and defend a noble character.

This truth opens the way for high ideals and noble aspirations. The boy may not reason but he will dream. And what beautiful visions this truth will hold before him. All he reads and hears of princely characters will take deep hold upon him, and from each dream awakening he will see his ideal arise in splendor and lead him on in patient endeavor. History reveals the fact that boyhood's dreams are often fulfilled in manhood's realities; and the good dreamers have often become noble rulers.

This truth will also awaken in the boy yearnings for a princely character. The history of all great men is the history of their youthful yearnings. The twelve-year-old John Milton longed to write a poem that the world would not let die. He knew that he who wrote such a princely poem must himself live a princely life. From that day the boy

followed the yearning of his soul; he sought knowledge unceasingly for seven years, never closing his books before midnight. He left college without a stain on his character. Growing old and blind he, out of his heroic life, wrote the immortal poem. The yearning of his princely boyhood has given the world realities of his imperial manhood.—*The Boy's Friend*.

A COW'S MOO.

A very small girl was learning to write. Her teacher ruled the slate and set her "copies," and Lucy took great pains with the pot-hooks and round o's with which she began. One day the teacher set down something new for Lucy to copy: M-o-o—Moo.

"What is it?" asked Lucy, with a puzzled look.

"That is 'Moo,' the noise a cow makes, Lucy. See, it is made up of pot-hooks and round o's, just what you have been learning."

So Lucy sat down and prepared to copy "Moo," but she did it in a queer way. She made an M at the beginning of each line, and followed each M with a whole string of o's all across the slate, like this: Moooooo.

"But that isn't right, Lucy," said the teacher when the little girl showed her the slate. "You must copy the word as I have written it, so: Moo."

Lucy looked at the teacher's copy, and then at her own attempts, and then she shook her head decidedly. "Well, I think mine is right, Miss Jones," she said; "for I never saw a cow that gave such a short 'Moo' as you wrote down."—*Harper's Round Table*.

HOW THE CHINESE DO THINGS.

Everything relating to the Orient is of interest. The Chinese do everything backward. They exactly reverse the usual order of civilization.

Note, first, that the Chinese compass points to the south instead of the north.

The men wear skirts, and the women trousers.

The men wear their hair long, and the women wear it short.

The men carry on dressmaking, and the women carry burdens.

The spoken language of China is not written, and the written language is not spoken.

Books are read backward, and what are called foot-notes are inserted at the top of the page.

The Chinese shake their own hands instead of the hands of those they greet.

The Chinese dress in white at funerals, and in mourning at weddings; while old women always serve as bridesmaids.

The Chinese launch their vessels sideways, and mount their horses from the off side.

The Chinese begin their dinner with dessert, and end with soup and fish.—*Sabbath-school Visitor*.

A CRY of "Mad dog!" was raised in Bloomfield, N. J., as a large St. Bernard, owned by Mrs. Birdsall, of Freemont Street, rushed through the streets snapping and frothing, sent pedestrians scurrying to the shelter of stores. A young woman who tried to spring from her bicycle took a header into a fountain, and another woman just escaped being run over by a trolley car. There was not a man in the vicinity with nerve enough to stop the dog, until Policeman Hummel bravely captured it. He took it to Veterinarian Harrison, who declared that the animal had a fit. As soon as the doctor's opinion became known, men, women and children came from hiding, the young woman crawled out of the fountain, and business went on again.

Home News.

New York.

HARTSVILLE.—The pastor has complied with the wishes of the secretaries of the Tract and Missionary Boards as fully as he was able. On Sabbath, November 27th, the church gave their Thank-offerings. The pastor preached a Thanksgiving sermon, after which there was a thanksgiving conference. It was encouraging to hear so many warm-hearted Christian testimonies acknowledging the goodness of God in temporal as well as in spiritual blessings.

We believe that the debts which we as a denomination are hoping to cancel will be fully accomplished, and a surplus in the treasury, if each one is willing to make sacrifices financially, and give according as the Lord has prospered each person temporally.

October 21, the pastor went to Hebron to assist the Rev. G. P. Kenyon in a series of revival meetings. He found meetings in progress on Fishing Creek, three miles from the church, which were continued until the school-house was shut against the people so that services could not be held only on Sunday. Services were then transferred to the Hebron church and continued until at least the rainy season approached, and Eld. Babcock had to return home on account of some business. During these meetings up to November 1, forty persons were either reclaimed or converted. Eld. Babcock preached fourteen sermons in eleven days.

The pulpit at Hartsville was supplied in the pastor's absence by the Rev. H. P. Burdick, one Sabbath, and the other two by the pastor's substitute, Mrs. U. M. Babcock.

CUYLER HILL.—The people are showing increased zeal in putting a new roof upon the church and getting ready to preserve the house for future meetings. The last Quarterly Meeting was held in the school-house, but we expect the next one to be in the church. May God bless them in their perseverance and increasing zeal.

DERUYTER.—During the past year the Ladies' Benevolent Society under the presidency of Mrs. Marie S. Williams has been very active in helping in the church work and the cause abroad. The church has been put in better order, and in the parsonage many needful improvements have been made, increasing the conveniences of the house and making the pastor and family more comfortable. Many gifts, too, have been received, for which we thank the givers. L. R. S.

MAIN SETTLEMENT.—I am taking a rest and vacation in a series of meetings at this place. A young man from the Y. M. C. A. is staying at the Mizpah while I am away. The work of the Mizpah was never more interesting than now; our only trouble being the funds necessary to carry on such work. Money has come to us from unexpected quarters, or we should have been obliged to close before this. I hope to be home again Christmas time.

The church here at Main Settlement has been much improved since my last visit here, and although without a pastor, yet under the efficient leadership of Prof. Babcock, of Portville, and others, the interest has been well maintained. Improvements in heating the church with a gas furnace, painting, papering, the church presents a neat appearance, and not many country churches are equal to

it. Another much needed improvement was a fence about the city of the dead. A beautiful fence costing nearly \$200 has just been put up.

But best of all we are in the midst of a precious revival season. Extra meetings have now been running for two weeks, and although the roads have not been good we are having a fair attendance and good interest. Backsliders are being reclaimed and five young people have found Christ precious in the forgiveness of their sins. We hope much yet. Will the friends pray for God's blessing upon this work.

Bro. S. S. Powell, of Little Genesee, was here two days, and went with us in personal labor from home to home. We are expecting great things at the Quarterly Meeting. Pres. Booth C. Davis, of Alfred University, will preach Sunday night, closing what we hope will be one of the best and richest spiritual feasts ever held in this church. J. G. B.

DECEMBER 2, 1897.

ADAMS CENTRE.—In view of the notice published in the RECORDER of November 22, of changes of pastors, it is due to our denomination, and also to our pastor, Rev. A. B. Prentice, that an explanation be made, that all may understand the true situation, in regard to his resignation and, later, the call for him to remain as his own successor; hence I send this item for publication in the RECORDER. After the sermon Sabbath-day, October 30, we were greatly surprised when our pastor read his resignation, to take effect January 1, 1898. The many tears of sorrow, as they silently coursed down the cheeks of those whose heads were white with their silver locks, and also the young people of our society, were the evidences of the love which we hold toward our pastor. Truly, it was a time of sorrow for our church. Rev. A. B. Prentice has faithfully served this church as pastor for over twenty-nine years, has baptized and married our young people, and buried our dead, for over a generation. His life and labors have become so interwoven with the church and this community that we felt we could not let him go. Yet at a church meeting held a week later, he urged the matter so earnestly that his resignation was very reluctantly accepted. After two weeks more, the church again assembled in business session, for the purpose of choosing his successor. It was then his turn to be surprised; for when the ballots were counted it was found that out of 62 votes cast, Rev. A. B. Prentice received 55. It was certainly a spontaneous uprising of the church in a last effort to retain him as its pastor. This action of the church, so unexpected to him, compelled him to reconsider the question. He had intended to accept the pastorate of the Hammond church, and had given them some encouragement that he would do so, but believing that he was being guided by the hand of God in this matter, he has decided to stay with us, hoping and praying that the blessings of God may attend his labors here, and this church be strong in the Lord for every good work.

We are glad to report that the blessing of God has been abundantly showered upon this church during the past few weeks, and, as a result, many of its members have been brought to see the great need of more earnest and faithful work for the Master, and are now laboring with increased zeal for the sal-

vation of lost souls in this community. Cottage prayer-meetings are held nearly every evening with a large attendance and very much interest.

The Adams Seventh-day Baptist church will hold a reunion and roll-call at the church, Thursday, December 30. All members and friends of the society are cordially invited to be present to enjoy a social day. Refreshments will be served at noon. All absent members are requested to send a Scripture verse.

J. C. HEATH.

DECEMBER 4, 1897.

Minnesota.

DODGE CENTRE.—For beautiful weather all the past autumn, Minnesota could hardly be surpassed. At this date, snow has appeared. The prosperity the politicians promised us, in a business way, has not yet come to this locality, but we are hopeful. The present hard times is mostly the result of a local hail storm last summer. The attendance upon church services is excellent, but we cannot report the religious activity we could wish. The Ladies' Benevolent Society, Christian Endeavor and Junior Societies are each doing their usual good work as aids to Christian enterprise. The writer is giving free singing-schools to the youth and a request, has been made for a chorus class for those older. Thanksgiving passed off delightfully. The "Y. M. C. A. boys" gave a great dinner, evening entertainment and supper to about two hundred people, and realized quite a profit toward the inside finishing of their new hall. Family reunions were held and a wedding was thrown in for variety. The union Thanksgiving services were held this year in the Congregational church, the writer preaching the annual sermon. Reverends Robinson and Trussell, pastors in this village, and other clergymen from other towns assisted in the services. A union choir led the singing.

Rev. E. B. Jones, of Owatonna Baptist church, recently gave our citizens a fine lecture on "The Literature of the Dust." The recently discovered tablets from Egypt, Babylonia and elsewhere were explained and made to strengthen the Christian's faith in the Bible. Mr. Jones has a strong Scotch accent to his vowels and a forceful way of expressing his thoughts.

A patriotic contest under the supervision of the W. R. C. and W. C. T. U. also furnished our village a pleasant entertainment last week. Of the six contestants, five were selected from our own society of young people. Miss Winnie Crandall was awarded the prize. All did very nicely. A flag drill by young misses was a beautiful thing and was almost perfectly executed.

Our Sabbath-school is now preparing for its annual holiday entertainment, which follows the election of Sabbath-school officers for 1898. This is usually a very pleasant affair and will take place evening after the Sabbath, Dec. 25.

Secretary O. U. Whitford is expected here to preach Sabbath-day, Dec. 11, and hold a Missionary Conference with our people. He is always a welcome visitor in Dodge Centre, and gives us a precious gospel. May the Holy Spirit possess our hearts at his coming, and cause us more and more to embrace a lost world in our affections with desire to save it for the Lord Jesus Christ.

The writer is assisting others in the county in the planning of a religious canvass in this

county to take place Dec. 2. The committee has selected fourteen district overseers who in turn have chosen about fifty canvassers who will endeavor to accomplish the result on the date named. A similar canvass was made of the city of Minneapolis (200,000 inhabitants) all in one day, with magnificent results. This county will be the first to try the experiment in the country.

The recent trip East, of the writer and wife, to attend the First Brookfield Centennial, and participate in the exercises, was one long to be remembered. The Centennial was as good as a General Conference. This journey also afforded us the opportunity of an extended travel over many parts of the state, visiting our first pastorate, the First and Second Verona churches, our second at Independence, and other towns, in all nineteen towns in four weeks. The royal welcome received everywhere was truly an inspiration to a pastor, weary and longing for a "bit of travel." Bro. W. H. Ernst acceptably served the church in our absence. Owing to this absence we missed the Minnesota Semi-Annual Meeting, which was held with the Dodge Centre church, and also of seeing in our meetings, for the last time, perhaps, Bro. A. G. Crofoot, of the New Auburn church. We regret very much that he is to leave the state, for his long pastorate and excellent service and many qualities have endeared him to all the Sabbath-keepers of Minnesota. He has been a faithful pastor, a wise leader and counsellor, and we are sure Jackson Centre will appreciate his services and hold up his hands. We hope the brethren at New Auburn will soon choose another pastor both for their own best good and for the sake of Minnesota, that needs more labor and light from Sabbath-keeping Christians. If the only pastor in the state for any length of time, we shall feel very lonely with the thought. The Lord prosper his cause in the North Star State.

H. D. C.

NOVEMBER 29, 1897.

WHY THEY DO SO LITTLE.

How is it that many who profess and call themselves Christians do so little for the Saviour whose name they bear? How is it that many, whose faith and grace it would be uncharitable to deny, work so little, give so little, say so little, take so little pains to promote Christ's cause and bring glory to Christ in the world? These questions admit of only one answer. It is a low sense of debt and obligation to Christ which is the account of the whole matter. Where sin is not felt at all, nothing is done; and where sin is felt, little is done. The man who is deeply conscious of his own guilt and corruption, and deeply convinced that without the blood and intercession of Christ he would sink deservedly into the lowest hell, this is the man who will spend and be spent for Jesus, and think that he can never do enough to show forth his praises. Let us daily pray that we may see the sinfulness of sin and the amazing grace of Christ more clearly and distinctly. Then, and then only, shall we cease to be cool and luke-warm and slovenly in our work for Jesus. Then, and only then, shall we understand such burning zeal as that of Mary, and comprehend what Paul meant when he said, "The love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead; and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again." 2 Cor. 5: 14, 15.

—The Rev. J. C. Ryle.

WHAT IS DEATH?

BY ARTHUR L. BURDICK.

Oh! what is death, a thing of dread
That steals our joys away?
That chills the heart and stills the brain
And turns the flesh to clay?
Or is it rest—in grewsome form—
A respite from all care?
A messenger to lead the way
To other lands, more fair?

Is death a laying down of life,
A passing into gloom?
A leaving warmth and light of earth
For darkness of the tomb?
Or is it leaving all our ills,
Our worries, cares and strife,
And being led by Death's chill hand
To everlasting life?

Is death a parting from our friends,
A final sad adieu?
And is the grave all that is left
At last, for me, and you?
Or is it merely going forth
To meet those gone before,
A grand reunion, rapturous, sweet,
Upon another shore?

THANKSGIVING AT COLONY HEIGHTS.

Although so far from the homes of our childhood and those we once counted as friends tried and true, that letters grow old and worn in crossing the plains, that comments on our Sabbath-school lessons come a week late, yet we are not so far from God and our denominational interest, that Thanksgiving did not arrive at Colony Heights. True we cannot report a large church, a large congregation, and a large sermon, followed with a large display of Thanksgiving cake and turkey spread upon a large table, largely decorated, yet we believe we can report as large a display of large-heartedness in small bodies as the majority. When the appeal came from our Missionary and Tract representatives, a committee was appointed to consider how best to conduct a Thanksgiving service. That committee decided that instead of the regular Sabbath offering a thanksgiving offering should be taken, each to give freely as they were impressed. At our Sabbath service, Dea. J. G. Babcock, a man of many years observation along denominational lines, gave the early history of the Missionary Society. Bro. E. G. Carpenter gave of its present workings, foreign and home, especially emphasizing the evangelical work, and the undersigned spoke of the Tract Society, its publications, past and present, also the special work of Dr. Lewis.

The small amount of \$18.05 which you may see accredited to the Colony Heights church may look small and insignificant to some, but remember that while it may not represent a day's wages for the entire society, it does represent the entire savings of a majority of the boys and girls in our Sabbath-school. We do not deny having some kindred spirits to the proverbial Christian whose Christianity had not cost him twenty-five cents in twenty-five years, and if any of our churches can boast of none such we might suggest a day of special thanksgiving, that God looking in mercy on that "stingy soul" has taken him away.

With all the discouragements incident to pioneer life, at our regular mid-week prayer-meeting on the eve of Thanksgiving, commencing to look for our blessings, we found we had much to be thankful for. Health was general, sickness the exception, weather and climate unexcelled, and while we are not tearing down our barns to build greater wherein to store our goods, that we may say to our souls, "take thine ease," we have food to eat and an appetite to eat it. Brethren S. F. Randolph, of Valley Centre, and E. S. Beebe,

of Tustin, have already joined us, while we have word from Mr. Houston, of Minnesota, that his goods have been shipped and that we may expect him in a few days.

Another cause of thanksgiving is our present financial standing as a company compared with the past. The refunding of the company's indebtedness with the privilege of each land holder clearing his land has already been noticed in the RECORDER. By another turn we have been enabled to make, our interest has been met so that we are now practically secure for the next eighteen months, and the possibilities of getting our pipe and completing our water system to the necessary requirements for present purposes is within our reach. This will enable us to hold a little longer for those of our people who wish to join us.

With thanksgiving for the past and a prayer for greater consecration in the future, we go to the work of another year. J. T. DAVIS.

LAKEVIEW, Cal.

CONFERENCE.

The Milton Junction (Wis.) church has appointed its Conference Entertainment Committee as follows: Dr. A. S. Maxson, Dea. William B. West, Dr. Charles P. Clarke, Mr. H. E. Miner and Mr. Henry Greenman.

It was voted to invite the adjacent Seventh-day Baptist churches to each appoint one person to act with the committee.

It is seen at once that a strong committee is provided for the local entertainment of Conference.

Dr. A. S. Maxson is the chairman of this committee. Dr. Maxson is the right man in the right place. Besides being a successful practitioner, he is a man of affairs. Dr. Maxson is the President of the Bank of Milton. Under his broadminded generalship it may be confidently expected that complete and ample arrangements will be made for the entertainment of Conference. WARDNER WILLIAMS.

To the churches of the North-Western Association:

By referring to the Conference Minutes of 1896, it will be seen that a special committee recommended that the Conference be held in the respective Associations at points agreed upon by the Associations in body assembled. It was also recommended by Conference that the churches of the Association having the Conference, assist the entertaining church in defraying the expenses of entertainment.

At a session of the North-Western Association, held in New Auburn, Minn., last June, it was voted that the churches of this Association be invited to assist the Milton Junction church in defraying the expense of the Conference to be held with that church next August, and the writer of this article was appointed to correspond with the several churches upon this matter. We take this way of calling the attention of all the churches of the North-Western Association to this matter, that they may be ready to respond promptly when the letters shall be sent.

Professor Wardner Williams, of Chicago, the President of the Conference, is seeking thus early to get all the arrangements for Conference made as quickly as possible, that we may not only be prepared for a large attendance, but may look forward to one of the most truly denominational Conferences we have ever held.

I would like to bespeak from all who may be called upon, a hearty response and co-operation. As the Jew was gathered from every quarter for the Passover, so let us as Seventh-day Baptists, plan for this coming Pentecostal season. E. A. WITTER.

Popular Science.

BY H. H. BAKER.

The Panama Canal.

As early as 1820, a ship canal was projected between the Caribbean Sea and the Pacific Ocean across the isthmus of Darien, a distance of 307-10 miles. As this would require an immense tunnel to be made under the Andes mountains large enough to admit the passage of merchant ships, and then, as the difference in the sea level between the two oceans would cause a strong current between them which would be difficult to overcome, another but longer route was projected, by way of the San Juan river and Lake Nicaragua. This route covered a distance of 169½ miles; of this 117 would be through the lake and river and river basins, so that the excavation part would be reduced to 27 miles.

The United States made a partial survey of this route in 1826, and again in 1837 and 38, in 1872-73, and a more complete survey was made, by Commander E. P. Lull, and an exhaustive one in 1885, by A. G. Menocal.

In 1877, the Columbian government granted a concession for constructing the canal to a man by the name of Wyse, a native of France. Other concessions were made by the Nicaraguan government to the Americans in 1849, and in 1880; and to Frenchmen in 1858, but they all lapsed and came to naught.

In May, 1879, an International Congress was held in Paris, and a decision was reached to build the canal, but the American delegates did not vote.

In 1884, the United States made a treaty with Nicaragua to build the canal, which was signed, but the Senate refused to ratify it; so that fell flat.

A Nicaraguan Construction Company was organized June 10, 1887, and Ferdinand de Lesseps, the builder of the Suez Canal, was chosen chief engineer. The work was actually commenced at San Juan, June 3, 1889; it progressed with varying success, until December, 1892, and on Aug. 30, 1893, the company collapsed.

From that time to the present, all work has been suspended on the canal, and only such performed, by the erection of numerous sheds along the line, necessary to house and protect the costly machinery and tools used in construction, of which it is said there is more than a million dollars worth.

It is estimated that the canal is about one-third done, and is practically completed from Aspinwal to Bajeo, a distance of 14 miles.

The canal is to be 160 feet wide at the top, 72 feet at the bottom, and 28 feet deep, except through a cut of 3 miles, averaging 141 feet in depth, where it will be reduced to 78 feet at the top, and 29 feet at the bottom. Lake Nicaragua, through which the route passes, is 92 miles in length, and has several islands, the largest of which is Ometepe, and has two volcanic peaks. The French engineers are fearful that at some time they may conclude to erupt, and blow the whole scheme into smithereens.

It is now reported that a force will soon be put to work, capable of completing the canal in from seven to ten years. A committee leaves Washington, D. C. to-day, Sunday, Dec. 5, to go over the route, and investigate the condition of affairs, and report.

Would it not be funny if Johny Bull, who

has an itching to finish this canal, by which he could shove his corpulancy, between the Northern and Southern republics, and by so doing, could knock the *Monroe* doctrine into a cocked hat.

HOW PAUL PREACHED JESUS.

BY J. T. HAMILTON.

NO. II.

Continuing this subject, in the second place, Paul preached Jesus as a divine Being, mysteriously united to a human nature, so that divinity was connected in an intimate and close union with humanity, the former possessing all the attributes of Deity, and the latter all the characteristics of humanity, morally, mentally and physically. That he was divine is very clearly shown by such passages as the following: "In the beginning was the word . . . and the word was God." 1 John 1:1. "God was manifest in the flesh." 1 Tim. 3:16. "We are in him that is true, even in his Son, Jesus Christ. This is the true God and eternal life." 1 John 5:20. Isaiah looking forward to his first advent into this world calls him "Mighty God," and "the Everlasting Father." Isa. 9:6. Paul, in writing to the Jews respecting the character of Jesus, very clearly shows that a superior nature was united to an inferior one, in the following words: "As the children are partakers of flesh and blood, he also himself took part of the same; that through death he might destroy him that had the power of death. For verily he took not on him the nature of angels, but he took on him the seed of Abraham, and in all things was made like his brethren." Heb. 2:14, 16, 17.

That Jesus was truly a human being as well as divine we know from the fact that he was born of a woman, just as all children are, took his food just as all infants do, and grew up to manhood as all children do, for Luke made this record concerning him: "And Jesus increased in wisdom and stature and in favor with God and man." Luke 2:52.

I suppose the reason of this mysterious union of the divine and human nature was that an atonement could not be made, of sufficient value to meet the claims of the violated law, without such a union. No merely human being could make such an atonement, however good and holy he might be. The death of Jesus, with all its attendant suffering, required the stamp of divinity to make it efficacious, in meeting the demand of the case. "Without the shedding of blood could be no remission." The divine nature could not shed blood, for God is a Spirit, without body or parts, therefore hath not flesh, bones or blood, but the body of Jesus had all these; and the divine nature being so mysteriously connected with it, that when Jesus poured out his soul unto death, the divinity could stamp that death and shedding of blood with a value of infinite worth, for it was humanity offered on the altar of divinity. And when Jesus uttered that agonizing cry just before he expired, "Eloi, lama sabachthani," there is no doubt but that the divine nature departed from him, and he was left to struggle alone—and that may have been the bitterest ingredient in the cup of his agonizing suffering for sins he had never committed—suffering by substitution for "a world of sinners lost." And therefore, for the time being, it was just the same as if he, himself, was actually the guilty one. And oh! what an

awful feeling it must have given him to have that kind Father, who had always regarded him as his "well-beloved son," now look upon him with a frown. This was the severest pang in all his agony—so intense as to force from him that loud cry, so excruciatingly painful that it was not embodied in words. It was the last drop of the bitter cup—his expiring nature could endure no more; and it was enough, for he commended his spirit to his Father, and with the words, "It is finished"—uttered with his dying lips—he bowed his head and gave up the ghost. The great work which he came to do was now accomplished, and it was all done for the writer and the reader—for all of us—and, oh! I think it will take eternity to reveal to us the immensity of that love which prompted him to endure it all.

WHITEWATER, Wis., Nov. 9, 1897.

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.

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.

MARRIAGES.

TRASK—WARNER.—At Little Genesee, N. Y., Dec. 4, 1897, by Rev. S. S. Powell, Mr. Fred R. Trask, of Coudersport, Pa., and Miss Grace A. Warner, of Shingle House, Pa.

CLARK—DRAINER.—At Blacklick, W. Va., Nov. 26, 1897, by Rev. John Kemper, Mr. Marcellus Clark and Miss Verlonia Drainer, both of Greenbrier district, Doddridge Co., W. Va.

BOWDEN—DAVIS.—At the home of the bride's parents, Mr. and Mrs. D. D. Davis, at Shiloh, N. J., Nov. 24, 1897, by Rev. I. L. Cottrell, Mr. Charles Dare Bowden, and Miss Ernestine Alberti Davis, both of Shiloh.

LEWIS—BURDICK.—At the residence of the bride's parents, in the town of Genesee, Allegany Co., N. Y., Nov. 29, 1897, by Rev. S. S. Powell, Mr. Clayton Leslie Lewis and Miss Elizabeth May Burdick, all of Little Genesee, N. Y.

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.

WELLS.—At his residence in Little Genesee, N. Y., Nov. 27, 1897, Samuel Wells, in the 81st year of his age.

A more extended notice is given elsewhere.

CRANDALL.—In Cranston, R. I., Dec. 3, 1897, Miss Eliza Crandall, aged 95 years.

Sister Crandall was one of the oldest members of the First Hopkinton Seventh-day Baptist church. She was baptized Dec. 21, 1822, so, if she had lived till the 21st of this month, it would have made 75 years of church membership. Her life, so far as I can learn, until within a few years was one of faithful Christian service. For some years past her mind has been so enfeebled with age that she was not able to care for herself. We believe she is now in that home of which she so often spoke, where her father and mother were. "He giveth his beloved sleep." G. J. C.

Literary Notes.

Mrs. McKinley Bestows Favors.

The wife of the President has given special permission to John Phillip Sousa, "The March King," to dedicate to her his new composition, just finished, and which will be called "The Lady of the White House." Mrs. McKinley forwarded her permission last week to the editor of *The Ladies' Home Journal*, which will publish the Sousa composition complete in its next issue. This magazine has also received for the same number a new and large portrait of Mrs. McKinley, taken a few days ago in the White House conservatory. This is the second photograph which the President's wife has allowed to be taken within ten years, the first portrait taken of her since 1887 having also gone to *The Ladies' Home Journal*, which published it in its last October number, causing the entire edition of that issue to be exhausted.

THE *Treasury of Religious Thought*, for December, 1897, closes handsomely a rich calendar year, during which many able and interesting contributors have filled its pages. The frontispiece of this number is an excellent portrait of the Rev. Dr. A. H. Bradford, whose single and singularly happy pastorate of twenty-seven years has seen his church grow from its beginning to a foremost position in his state, while the pastor has become a leading editor and author. His sermon on The Church of the Living God is characteristic and of rare quality. Besides other able sermons and outlines, there is a notable statement of The Faith of the Reformed Church, by Dr. G. S. Bishop, of Orange, N. J. Dr. G. B. F. Hallock contributes a beautiful illustrated article on The Mother and the Christ-Child in Art, as well as his usual suggestive Prayer-Meeting Topics. There is a Christmas Sermon by the Rev. W. T. Parsons, and the editorial treats, the kindred subject of Advent. There are also able articles on Biblical Inspiration,

Royal makes the food pure, wholesome and delicious.



ROYAL BAKING POWDER Absolutely Pure

ROYAL BAKING POWDER CO., NEW YORK.

by Rev. Dr. A. N. Hollifield; The Book of Books, by Rev. J. D. McCaughtry; Earnestness, by Rev. A. B. Taylor; and the Unrecorded Voyages of the Mayflower is at once an article for Forefathers' Day, and a notice of Dr. W. E. Barton's new book, "A Hero in Homespun." The minor departments are filled full with most excellently suggestive and useful matter, and the number closes the old year and looks toward the new with ability and spirit. Annual subscription, \$2.50. Clergymen, \$2. Single copies, 25 cents. E. B. Treat, Publisher, 241-243 West 23d St., New York.

THE HARPERS are to publish on December 14th "Spanish John," a story of adventure, by William McLennan; "The Rock of the Lion," an exciting tale for young people, by Molly Elliott Seawell; "Jinty, and Others," a collection of short stories, by Margaret Sutton Briscoe; "Picturesque Sicily," an interesting record of travel, by William Agnew Paton; and "Secretary to Bayne, M. P.," a romance, by W. Pett Ridge.

SAVED ITS COMPANION'S LIFE.

A gentleman possessed of a span of sprightly little horses, which, whether in the stable, in the field or in harness, were always together, proceeded to Lake Minnetonka on a fishing excursion. Taking them from the carriage, he tied them some rods apart near the lake shore and left them to feed. Repairing to a shanty near by, the gentleman threw himself upon the floor with the intention of dozing away the time which would elapse before the return of the fishing party engaged on the lake. But a short time passed before the sound of a horse's feet aroused his attention, and a moment after, one of the horses appeared at the shanty door. The animal put his head in, gave a loud neigh and then, in a slow gallop, but evidently under great excitement, returned toward the spot where he and his companion a few moments before had appeared safely fastened.

Surprised to find the horse loose, and struck with his singular conduct, the gentleman immediately followed and found the other lying in the water, entangled by the halter, and with great difficulty keeping from being drowned. While efforts were being made to disengage the unfortunate horse, his noble and intelligent benefactor stood by, manifesting the utmost solicitude and sympathy, and when his mate was fairly extricated from his perilous position and once more again safely upon solid ground, the generous creature exhibited the most unequivocal signs of satisfaction and joy.

WHEN GIRLS USE SLANG.

"It is unfortunate that slang phrases are so easily slipping into our every-day conversation, and taking apparently so fixed a place in our talk," writes Edward W. Bok, in the December *Ladies' Home Journal*. And the worst of it is that so many people are using slang entirely unconscious of the fact that they are doing so. If the common usage of slang were confined to a particular order of girls, it would, perhaps, serve as an indicator of character, and pass unnoticed. It would, at least, not touch the sensibilities of gentlefolk. But it is not so confined. Slang is invading the very nicest of circles; it is beginning to influence the talk of our most carefully-reared girls. And this is why the habit should receive closer attention. Girls are forgetting that slang phrases and refinement are absolutely foreign to each other. A slang phrase may be more expressive than a term of polite usage, but it is never impressive, except to impress unfavorably. It is high time that our girls should realize that they should speak the English language in their conversation, and not the dialect of the race-track, nor the lingo of the base-ball field. A girl may cause a smile by the apt use of some slang phrase. But, inwardly, those who applaud her place her, at the same time, in their estimation. No girl ever won an ounce of respect by being slangy. On the contrary, many a girl, unconscious of the cause, has found herself gradually slipping out of people's respect by the fact that her talk was dotted with slang phrases. "Oh, she is clever," said a woman not long ago, of a girl who could keep a company constantly amused by her apt use of slang. "She amuses me greatly. But I should not care to invite her to my home, or have my girls know her." It is a poor popularity for a girl which has as its only basis the cap and bells of the jester. The life of the jester is never long."

WHO GOT THE BABY.

Read over this little story carefully, and see if you can tell who got the baby.

Once upon a time, when all living animals could talk together and understand each other, an ugly old crocodile stole a tiny baby and was about to make a dinner of it; but the frantic mother begged so piteously for her child that the crocodile said: "Tell me one truth and you shall have your baby again."

"You will not give him back to me," she replied.

"Then by our agreement, I keep him," said the crocodile, "for if you have told the truth, I am not going to give him back, and if it is a lie I also win."

But the mother said: "If I told you the truth, you are bound by your promise; and if it is not the truth, it will not be a lie until you have given me my child."—*Chicago Record*.

To-morrow is the birth of today whose tomb is yesterday.

NEW YORK TRIBUNE.

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THE NEW YORK TRIBUNE OFFERS, to Republicans and patriotic men of every party, a newspaper, which, in its editorial expressions, is absolutely representative of the dominating spirit, the aims and ambitions of the Republican party of the United States. Staunch, stable and true, it is fearless in support of measures calculated to promote general prosperity and public morals, and is never swerved from its devotion to the party platform by subservience to improper influences. It was an ardent advocate of the election of McKinley and Hobart, and is unfailingly loyal to the conscience and principle of the party, under all circumstances and on all occasions. The reader will find in its columns a trustworthy exposition of Republican Doctrine. THE DAILY TRIBUNE, \$10 a year.

THE WEEKLY TRIBUNE will be handsomely printed during 1898. This edition is issued every Wednesday, and presents an excellent compendium of the contents of the DAILY, but adds special information for farmers and the home. Its weekly visits bring to the fireside a fund of sound information, which every man needs for himself and an influence for good which he needs for his family. Price \$1 a year. Readers can sometimes obtain THE WEEKLY TRIBUNE at a lower price, in combination with a local weekly paper. Sample copies free. Friends of the party and THE TRIBUNE are invited to make up clubs for the paper in their localities.

THE SEMI-WEEKLY TRIBUNE is issued every Tuesday and Friday. Price \$2 a year. This edition is being enriched by the addition to each Friday's paper of a handsome pictorial supplement of 20 pages, in which are printed a profusion of "half-tone" and other pictures of great beauty and artistic merit. This supplement is dignified and able, and not only most entertaining, but immensely educational upon the minds and tastes of the family. An increasing number of subscribers indicates public approval of this feature of THE TRIBUNE. Sample copies of Friday's paper, free.

THE TRIBUNE ALMANAC FOR 1898, now in preparation, will contain several features of value, not included in previous numbers, among them the new Constitution of the State of New York providing for the non-partisan municipal elections, THE TRIBUNE'S digest having been approved by Joseph H. Choate, a prominent member of the Constitutional Convention; the Constitution of the United States; the Dingley Tariff Bill, rates compared with the Wilson Bill, the Reciprocity clauses in full; a history of the Greco-Turkish war; the principal events of 1897, etc., etc. The regular features will be retained, viz.: Election returns for 1896 and 1897, in detail; platforms of all parties; an extended array of statistics of trade, commerce, finance, money, production of precious metals, manufactures, public debts, pensions, railroads, shipping, etc.; names of the principal officials of the United States and the several States, with their salaries; an abstract of the latest principal laws of Congress and the State Legislature; and a great multiplicity of other valuable matters, to which every intelligent man wishes to refer annually. 25 cents a copy. Copies may be ordered in advance. The ALMANAC will be out early in January.

A LARGE NUMBER OF PAMPHLET EXTRAS, some of them of great interest, have been printed by THE TRIBUNE. A circular describing them will cheerfully be sent to any one inquiring by postal card.

THE TRIBUNE, NEW YORK.

A DOG TO BE PROUD OF.

Here is a true story of a Vermont sheep dog which Scotchmen will find it hard to match: Captain C—, of Bradford, Vt., had a shepherd dog which was accustomed to bring home the cows at night, always separating them from the other cattle, and never allowing any but milk cows to come up. One day Captain C— accompanied the dog in driving the cows to pasture. At one place on the road the captain was surprised to see the dog desert the herd and take to the woods by the side of the road. The captain went on with the cattle, which were walking briskly in advance. Within a quarter of a mile they came to a break in the fence, of which the captain had no knowledge, leading into a field; and here, in the gap of the fence, sat the dog in a matter-of-fact way, guarding it against the entrance of the cattle. What else could his master suppose than that the dog was aware of the gap in the fence, and, knowing that the man would bring up the cattle, made a detour through the woods to the place, to prevent the cattle from going into the field?

