

THE SABBATH RECORDER.

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PEACE ON EARTH.

BY ARTHUR J. BURDICK.

CHRISTMAS-TIME again is here;
 Let the heart rejoice;
 Scatter smiles, and in sweet hymns,
 Raise the thankful voice.
 Scatter broadcast love and cheer—
 Gladdest time of all the year.
 Ah! that happy Christmas-day,
 Ages long ago,
 When the gentle Christ-child lay
 In the manger low.
 Earth's first Christmas-gift, and best;
 Heaven's own tender, sweet behest.
 Let the spirit of the day
 Prompt some noble deed;
 Make some humble brother glad;
 Help the one in need.
 Love gave birth unto the day,
 Let love speed it on its way.
 If naught else is in your power,
 This much you can do:
 Scatter smiles along the way,
 Words of comfort, too.
 You can cheer the fainting heart,
 Bring it hope, and ease its smart.
 Christmas, festival of cheer,
 Give it welcome then.
 "Peace on earth," oh, let it bring,
 And "good-will to men"!
 In sweet carols raise the voice;
 Let the heart and soul rejoice.

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PLAINFIELD N. J.

Sabbath Recorder.

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

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THOSE who have known of the serious illness of Rev. S. H. Davis, pastor of the Seventh-day Baptist church, Westerly, R. I., will be glad to learn that after a month of great anxiety and uncertainty of the issue in the struggle with typhoid fever, he is now convalescent, and all are hopeful of complete recovery. So critical was his condition that for four Sabbaths the church bell was not rung, and for three Sabbaths no hymns were sung, the church being so near the parsonage. During the most critical period of his illness his brother, President B. C. Davis, was at his bedside assisting in caring for him.

SPECIAL attention is called to the eminently practical paper in this issue, on "A Plea for Temperance," by A Schoolmaster. We believe that too many articles that have several columns of length are passed by without a reading. Do not serve this one that way. Every parent should read it; every boy should read it; in short, everybody should read it. The modest schoolmaster withholds his name, and so we are not at liberty to give it; but it is said that he is not only a superior schoolmaster, but that he made a splendid President of the last General Conference. At all events read what he says, and if you think he has not said just about what ought to be said, say it yourself, and give your reasons for disagreeing with him.

THE education of children in temperance principles forms one of the most hopeful signs of our times. The movement to have temperance taught in public schools is very important. To know and recognize the fact, that alcohol is an insidious and dangerous poison, will be a long step toward avoiding its use as a beverage. Bands of Hope now embrace many millions of children. There are over 3,000,000 children in these Bands in the United Kingdom of Great Britain alone, where this movement first started in 1847. These children sing temperance songs, listen to simple but valuable instruction, and pledge themselves to abstain from intoxicating liquors. Thousands of young men and young women, as well as those now in middle life and passing toward old age have come up from these Bands of Hope with a strong aversion to all intoxicants. There is far more hope in the work of preventing the formation of drinking habits, than in the work of rescuing those who have already fallen victims to this and its attendant evils.

WONDERFUL changes have taken place, since the days of Cromwell, in the interests of Christian union. In 1655 the Quakers, who were hunted and persecuted by all other sects of professing Christians, found a staunch friend in Cromwell. In Knight's History of England it is said that George Fox, who had been seized while preaching and carried away to London, managed to see the Protector, and exhorted him to keep in the fear of God. Cromwell, having patiently listened to his lecture, parted with him, saying, "Come again to my house. If thou and I were but an hour of the day together, we should be nearer one to the other. I wish no more

harm to thee than I do to my own soul." Now, that broader spirit of toleration and charity prevails, while a spirit of Christian union and peaceful intention is found with most religious people.

GREAT men are often tortured with great weaknesses. This seems almost like a contradiction. It is not very unlike the expression common in some sections of our country, when, speaking of a person who is very weak, he is said to be "powerful weak." So we find some men of remarkable mental or physical strength exhibiting certain weaknesses that show them altogether human. It is said of Demosthenes, who was certainly a great orator, and who could arouse his hearers to deeds of courage and bravery, that he was far from being a courageous warrior himself. At the battle of Cheronaea he threw down his arms and fled precipitately, with many others. In his flight his robe being caught by a bramble, he thought an enemy had seized him, and cried out, "O, spare my life!" But it can hardly be expected that all good points and no imperfections can be found in any human being.

ENGINEERS, on the Central Railroad of New Jersey, are hereafter to be removed from that responsible position at the age of fifty years. This order goes into effect the first of January, 1898. After that date no engineer who has arrived at the age of fifty will be allowed to handle the throttle of any of its engines. It is alleged that the risk is too great to allow men of that age to hold such a responsible position. But most men, who have not been broken down by sickness, or accident, are in the vigor of their manhood at that age. Even the sight, which is one of the first of the senses to fail, is usually as good for long or short distances, such as engineers most need, at the age of fifty as it was at thirty or forty. Most people who use glasses as helps in reading can see beyond that point, perfectly, until sixty or seventy years old. This decision of the Railroad company is on a par with many churches who want to set aside *old* pastors (at the age of fifty or sixty) and place young men in their stead. Still the Railroad company is ahead of the churches in one particular. These engineers are not to be thrown out of employment, but will be transferred to other positions involving less responsibility.

But most passengers would prefer to trust an engineer at fifty years of age, who has an experience of twenty-five years rather than a young and untried man. The same principle holds in the learned professions. A physician, lawyer, clergyman, a specialist in any department, should be, and is generally, far more capable at fifty or sixty, and often at seventy, than at any previous time in his life. Some good engineers fail long before they reach the age of fifty. Others continue in full mental and physical vigor years later. Hence it seems unwise to set any definite limit, as the "Dead line at fifty." It is better to use those who are most competent, irrespective of age, so long as they are available.

No word is more frequently and joyfully spoken in these days, and in all Christian lands, than "Christmas." To some it directs the mind and affections reverently to the advent of Christ, whose nativity has long been

celebrated on the 25th of December; while to others, of a less devotional frame of mind, it signifies festivities, gifts, social enjoyments and gayeties that are far removed from any just recognition of Christ as the Saviour of men.

Other Christian people have no special interest in Christmas, because they regard its origin as so interwoven with both heathen and Roman Catholic appointments as to render it inconsistent for Protestant Christians to recognize the day. Besides, there is no good reason to believe that the day on which the Saviour was born is known, or, if known, that it was the intention of the Scriptures to make it an occasion of special notice. Much has been written and spoken both for and against the usual Christmas celebrations. Personally we have no intense convictions against the customary, innocent services and enjoyments incident to that holiday. They were connected with our earliest impressions, and are among the pleasantest recollections of our childhood. With the most careful analysis of these recollections, as well as the gradual formation of character and the labors of a somewhat busy life, we cannot see that we have been in the least inclined toward the idolatry of the heathen, or the superstitions and errors of the church of Rome through Christmas influences. As an observer of the progress of Christianity for many years, there does not appear, to us, to be such harmful effects upon the religious life of others of our people or of Christians in general as some who have more positive convictions in this direction seem to fear. But if anyone has such convictions, and cannot engage in a pleasant recognition of Christmas-day without a sense of guilt and of moral degeneracy, such an one should certainly refrain from participation in the customary services of the occasion. But all such people should be careful that any aversion to the recognition of Christmas-day shall not be carried so far as to cause them to forget to rejoice continually that Jesus Christ came into this world, at some date, not now known, to save perishing men; and that his mission is not a failure, but the grandest fact, and the grandest success of all conceivable events. Of all this we are glad, and can rejoice and praise God for the coming of the Babe of Bethlehem, on the 25th of December as well as though it were known to be at any other date.

A similar objection is sometimes urged against the use of the names by which the days of the week are commonly known, as Sunday, Monday, Tuesday etc.; also the names of the months, as January, February, March, because these names are of heathen origin. But if we attempt to sift our English vocabulary of all words that smack of an origin not distinctly Christian, we will not stop with dropping the names of the days and months. Our lexicons would look much like some Western towns after the sweep of a cyclone.

Christianity rests upon a broad basis of righteous purposes and Christ-like living. It requires faith in God through the mercy of the Lord Jesus Christ, obedience to the commands of God, a prayerful and a charitable life. There will be little time left for a live, active, worker in the vineyard of the Lord to carp about the origin of words that are wholly rescued from their heathen significance.

BREVITIES.

THERE has been fierce fighting in India. The tribesmen have made a desperate effort to defeat the British troops. More soldiers will be sent forward to subdue and punish the hostile natives.

KANSAS has just been experiencing one of the worst blizzards it has ever known. Thousands of cattle out on the prairies have had their feed buried under the snow, and are perishing with hunger and cold.

GREECE has surprised the Turkish government by asking for a delay of one month before ratifying the treaty of peace with Turkey. Turkey does not seem inclined to grant this delay, but demands prompt compliance with the terms of the treaty.

A STRIKING article entitled "The Real Crucifixion" appears in the January issue of *The Church Union*. Rev. Wm. T. Brown, the author, emphasizes the essential practical nature of the Gospel of the Cross as of far more importance than philosophical interpretation of that Gospel.

MRS. MCKINLEY, the mother of President McKinley, was buried in Canton, Ohio, Dec. 14, after about ten days of illness from paralysis. The President and wife and others from Washington returned that night, to the Capital to resume the duties which this sorrowful mission had interrupted.

THE Wells-Fargo Company are not sleeping while robbers are at work holding up trains and robbing express cars in the South-West. Their officers, aided by several United States Marshals, captured five train robbers last week, in Eastern Arizona. They will be tried in New Mexico where the penalty, on conviction, is death.

AN Episcopal clergyman, David T. Howell, of Monticello, N. Y., was sent to jail last week on conviction of brutally beating his wife because she tried to drive his pet cat out of the house. He was fined \$5 or imprisonment for five days. He preferred the jail. His friends tried to pay his fine and keep him out of jail, but he would not accept the kindness.

THE Christian Scientists, of Chicago, have erected a new church costing \$108,000 with a seating capacity of nearly 2,000 people. The membership of this church is reported as 1,600, and it has been organized only about eleven years. The total number of churches of this comparatively new denomination is set down as 319, but rapidly growing.

BYRON GILBERT, the seven-year-old son of Judge W. D. Gilbert, of Atchison, Kansas, is said to be a prodigy among lawyers. His wonderful knowledge and comprehension of legal matters has led the Supreme Court of Kansas to license him to practice law, this license to take effect as soon as he is 21 years of age. He is called the "Boy Wonder."

THE revival services in the Seventh-day Baptist church of Plainfield, conducted by Evangelist E. B. Saunders, are still in progress. The attendance and the interest are occasionally interrupted by storms or other circumstances; but there seems to be a rising tide of interest, and a deep sense of the importance of holier living on the part of those who are able to attend.

THE Southern Baptists have pitted themselves sharply against Dr. Whitsitt, President of the Southern Baptist Theological Seminary at Louisville, Ky., because they believe him unsound on some Baptist doctrines. The recent Texas Baptist State Convention passed resolutions declaring that Dr. Whitsitt ought to resign; and if he does not resign the Trustees ought to remove him.

SPAIN'S Governor-General, Blanco, has made another effort to appease the insurgents by tossing them a choice bit of promised amnesty. All exiles and their families are promised protection and pardon if they will ground arms and return to loyalty. This, as well as the entire policy of the new administration, is in beautiful contrast with the harsh and cruel measures of Gen. Weyler.

THE *Church Union* has contained through a series of numbers an account of a scientific expedition into the "hinterland" of Liberia. Professor O. F. Cook, of the Smithsonian Institute, and agent of the Liberian Colonization Society, tells of that country, which, though it has been intimately connected with our own government, has been very largely an unknown land to the American people.

A STRONG presentation of the results achieved by the "New Theology" appears in the January issue of *The Church Union*. Rev. Benjamin W. Bacon, D. D., of Yale Seminary, is the author of the article in question. He calls especial attention to the place which the development of the evolutionary theory has necessarily taken in the alteration and illumination of theological thought.

THE Woman's Christian Temperance Union is encumbered with a debt of \$300,000 on their fine structure in Chicago, the Temple. They have decided to make a strong effort to wipe out the debt. Miss Willard has pledged \$3,000 toward the enterprise. This amount was given to her by the women of that organization as a memorial present on her fiftieth birthday. She has carefully kept it in the bank, and now proposes to give it back in this way.

A ROMAN CATHOLIC Bishop in Kansas City, Mo., has excommunicated a Catholic bride, Miss Katherin Moriarty, because she was married by a Protestant clergyman. This enraged bishop further states in his letter of excommunication that "all her relatives and all Catholics who participated in her marriage ceremonies are placed under the ban of the church." Such outrages must greatly endear this arrogant bishop and the Catholics in general to their persecuted subjects.

PRESIDENT W. C. WHITFORD, of Milton College, has recently been in New England and other Eastern states, making valuable historical collections which are designed for the history of Seventh-day Baptists in America, which he is preparing. This work when completed will be of great value, and at least one copy should be found in the private library of every English-speaking Seventh-day Baptist. Probably the volume will not be ready much short of two years yet.

POUGHKEEPSIE, N. Y., is having quite an interesting controversy just now over the religious garb question for teachers in public schools. The Catholic "sisters" insist on

wearing their distinctive dress as an emblem of their religion, thus saying to the children constantly, in effect, "I am a Catholic, and you ought to be." Superintendent Skinner has positively forbidden their use in the school-room. If these persistent "sisters" keep on persisting, and Mr. Skinner continues to forbid, there will probably be an interesting struggle in that old historic town.

CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Chicago, Ill.

Grandmother's Prayers.

There are sacred influences which guard our lives. All too little we are mindful of them, and then in after years, when the sod in the graveyard has become thick and matted, the heart goes back with a gratitude which touches the fountain of tears.

Grandma sits alone, looking out on the December landscape, familiar to her through a long and active life. The husband is gone, the children left the home nest long ago to fight their battles out in the great world. Even the grandchildren are fast coming to the estate of manhood and womanhood, and are making homes of their own. Through the serene light of eighty years of faithful living, the aged saint watches their youthful enthusiasms, the blunders of immaturity, the contact with a faithless and a cynical world, the shattering of the theories of life, to be rebuilt, God grant, on broader and deeper foundations.

The peaceful face was good to look upon. If the feverish unrest and petty ambition of the world had ever been printed there, they were gone now, and the countenance was clear as sunlight. Intelligence, unselfishness, and spiritual insight shone there. There was a sweet grace of manner as she asked about John and George and Bessie and Mary. Ah, they were good children. They had always been so kind to her. Did they have happy homes, and were they living up to the wonderful possibilities which God had set before them? Even if they should wander for a time from the safe paths, she had faith that their purposes were honest—they would come out right. In one heart, at least, they are all kept in loving remembrance at the throne of grace.

Hundreds of miles away, a business man locked his office and walked thoughtfully homeward. The wagons rattled past. The newsboys cried the evening papers. A withered old woman at the corner played a gospel hymn on the hand organ. He neither heard nor saw, but something passed into the stream of consciousness, and a look of tender earnestness came to his face. He wanted to be a better man. He often felt that way—he hardly knew why.

The shortest route to a man's heart is by way of the throne of God.

The Privilege of Preaching.

To feel the throb of the common heart, to appeal to what is best in men, to note the glistening eyes, the yearning faces, to see the Spirit of God melt away the hardness and selfishness from hearts, homes and communities, is to stand knee-deep in the wonderful tide of a new life. O, boys, if the Holy Spirit has called you to be a channel of his message, bow your heads in gratitude for the high calling of your apostleship.

IN CHRISTMAS TIMES.

BY REV. ENOCH DAVID.

In Christmas times when snow was deep
And furr'd with icy dew,
As I was going along the street,
I heard a noisy crew.
Some danced like drunkards with their cups,
And some like mad-men swore.
Some challenged Satan to come up,
(But he was there before.)

I asked them the reason why
They danced about their crimes.
They said that sin had leave to fly
Around in Christmas times.
"Is this your Christmas times?" said I.
The name whereof declares
The grand invention is a lie;
And one of Babel's wares.

You join the sacred name of God
With Mass, that idle vain,
And then while serving Christ, you nod
To bring the Pope again.
As for the time when Christ was born,
It is a hidden thing,
Some say it was in capricorn
And some say in the spring.

Some bring September to the quest,
And hence it doth appear,
That in my judgment they think best
Who think on't all the year.
Yet if I should be called to feast
Where I am pleased to go,
I would partake what I liked best
And let old Christmas go.

JATMORE, Kan., Dec. 5, 1897.

To the Editor of the SABBATH RECORDER:

Dear Sir:—The above poem, composed by Rev. Enoch David, was handed me by Mrs. Eunice Petty, of Nortonville, Kan., whose father, Jedediah Hall, of Shiloh, N. J., was a warm friend of Eld. David, and who often repeated to his family these lines which he had learned from him.

Also the following incident in the life of Eld. David, as related by Jedediah Hall to his family, illustrates his fearlessness and earnest convictions:

Once when traveling in Pennsylvania, Mr. David stopped at a farm-house for the night, and he, together with a stranger, who had also stopped for the night, were to occupy the same bed. On retiring, the two men engaged in conversation. It soon transpired that the stranger did not believe in the immortality of the soul, but believed that the soul laid unconscious in the grave. "Well," said Eld. David, "you are a heretic and a soul sleeper." Whereupon the stranger arose, dressed himself and sat up all night.

SAMUEL DAVID.

(Great grand-son of Enoch David.)

LYDIA COON SAUNDERS.

Among the early settlers in the town of Milton, and in the neighborhood known as Rock River, was the family of Christopher Saunders. Mr. Saunders died nearly thirty years ago, and his wife, the subject of this sketch, died November 30, 1897, in the ninety-sixth year of her age.

She was the daughter of Stephen and Sally Coon, and was born in Petersburg, Rensselaer County, N. Y., July 10, 1802. When a mere child, her parents moved to Allegany County, and settled upon what is now the Thomas Ellis farm, about one-half mile south of the present village of Alfred. It was her father, Stephen Coon, Sr., who first proposed some form of organization among the Sabbath-keeping settlers of that new country, by which meetings for worship should be maintained upon the Sabbath. These meetings were held in the little school-house, soon erected in the neighborhood, then known as "Coontown." This school-house stood near the forks of the road, just south of the house so long occupied, in the later years, by Dea. B. F. Langworthy. The covenant thus en-

tered into by these settlers resulted in the formal organization of the First Seventh-day Baptist church of Alfred, in 1816. Mr. Coon was chosen to lead its services. A son of his, also Stephen Coon, was, a little later, chosen to lead the singing; and another son, George Coon, was one of the first deacons of the church. This George Coon was the father of the Rev. Amos W. Coon, so widely known among Seventh-day Baptists, and of G. N. Coon, one of the early settlers in the Rock River neighborhood. The services by which the little church in the Allegany wilderness was recognized as a church in the fellowship of the Seventh-day Baptist faith, were participated in by Eld. Wm. Satterlee, of Berlin, N. Y., and by Eld. Henry Clarke, of Brookfield, the first pastor of the church in that place, which has but recently celebrated its centennial.

In the same year in which this organization took place, 1816, the subject of this sketch, then fourteen years of age, was baptized and became a member of the church. Seven years later, she was married to Christopher Saunders, Eld. William Satterlee performing the ceremony. Mr. Saunders was the son of Christopher Saunders, and grandson of Tobias Saunders, of Rhode Island. To this same ancestry the families of David Vincent and Jesse Tefft, of Almond, on the maternal side, are traced, and also that of Dr. H. S. Crandall, of Leonardsville, who died the day before "Aunt Lydia." In 1844, Mr. and Mrs. Saunders, with their family, moved to Milton, and united with the church here, which had then been organized but four years. In this fellowship they remained until in 1856, when the church at Rock River was organized, principally of members of the Milton church living in that vicinity, they took letters and became constituent members at the River. In this connection Mrs. Saunders remained until removed by death. Thus she had been a member of three churches, two of which she joined at the time of their organization, and the third within four years of its organization, practically in each case a pioneer work, and covering a period of more than 81 years. Truly, a most remarkable record!

Other members of her father's family, not already mentioned in this sketch, were three sisters, one of whom was the wife of Jesse Saunders, another was the wife of Duty Green, both early settlers in Albion, Wis., and the third was the wife of Henry Green, of Milton, and mother of P. M. Green, now cashier of the Bank of Milton. Mrs. Saunders was the last of the family to answer the summons to come up higher. Of the six daughters born to her, one died about twelve years ago, one married Mr. Stephen Boss, another Mr. Abel Bond, and another Mr. Lewis Bond, and two are unmarried. These two, together with Mrs. Boss and her son, have for some years constituted the family in which Aunt Lydia has lived, and in which she has received every care and comfort that affection could devise and skillful hands bestow. In her death the last living tie was broken which had bound two or three generations of a large circle to the pioneer days of Alfred and Milton. Few persons have served better than she her day and generation, by kindly ministries to kindred and neighbors, or by loyal attachment to, and service in, the church of Christ; and few have departed this life more

widely known or deeply mourned. The funeral services were largely attended at the Rock River church, on Sabbath-day, December 4, conducted by the pastor of the Milton church.

L. A. PLATTS.

MILTON, Wis., Dec. 6, 1897.

WHY THEY DO SO LITTLE.

In the RECORDER of Dec. 13, an article is published under the above heading. The writer goes on to say: "How is it that many who 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 his name in this world?" The writer seems to think he has solved the question, but we think much more might be said. Most observers know that the church and the world have come to be closely joined together by many secret or other organizations for profit or popularity. Church membership is often made up, more or less, of those who are members in these organizations. These societies are much stricter in discipline than most churches, especially in relation to keeping up their dues and attending regular appointments. If people attend the appointments of the church once a week or once a month, there is nothing said in particular; they pass as pretty good Christians, in good standing in the church, whether they pay anything into the church treasury for the support of the gospel or not. These outside organizations seem to be more benevolent toward their members when sick or in case of death than many of the churches, by paying certain amounts toward funeral expenses, and turn out *en mass* to the funeral of a brother of the lodge. They may call on the pastor of some church to preach, and give a good character to the person as having been a faithful member of the church for so many years. Is it any wonder that church-members pay and do so little for the church? The church and the world unite in the lodge-room, and if either is neglected it is the church. The dues must be kept paid up or loose their standing, and how can a common laboring man pay to all these societies, and pay also to the church? And if he attends the meetings of a half dozen of these organizations during the week, what time can he get to attend the church prayer-meeting? If all the money that is paid to these worldly organizations by church-members, annually, were paid to the church, there would not be a heavy debt hanging over the churches, and the missionary societies; and the church could then live without so many festivals and suppers, and other ways of raising money, that educate the children and young people, as well as older ones, to be greater lovers of pleasure than lovers of God. I see no better way for a change than for the church to separate herself from these worldly organizations. It would doubtless reduce the church-membership for a time, but, like Gideon's army, it would do much better service in the cause of Christ and reform in the world. Ye cannot serve God and mammon, or gather grapes from thorns.

AN OBSERVER.

NOTHING comes to us in this life by chance. Whatever of good we experience is the result of obedience to God's order; and whatever ill is our portion is the natural sequence of the law's violation.—Sel.

Tract Society Work.

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

HAVE WE AN AMERICAN SABBATH?

BY THE REV. J. W. HATHEWAY, D. D.

There can be no denial of the statement that there has been and is a very marked and rapid popular change of attitude toward the question of Sabbath-observance in this country and in the church, during the last twenty-five years, and especially the last decade, so that the question is now pertinent, have we, at this time an American Sabbath, as distinguished from the European or Continental?

The change that has taken place is to be deplored by every citizen who loves his God, his country and his home. A change that is enervating to the moral and spiritual life of the nation. A change, the nature of which is toward the destruction of the very foundations upon which this republic is reared. Our fathers brought to these shores four specific foundation stones: The Bible, the church, the Sabbath-day and the home. Upon these they began to build this republic. Our strength, glory and perpetuity as a nation depend upon the maintenance of these four. Destroy the Sabbath-day as a day of religious exercise, education and spiritual quickening, a day to be remembered to keep it holy, and you have destroyed all the others, and with them the life of this nation.

When the Sabbath-day of America becomes wholly or chiefly a holiday, that day will mark the beginning of the end of the power and glory of this republic. Then the torch of the Statue of Liberty enlightening the world might as well be extinguished, for it would be but a mockery. A godless socialism and the red hand of anarchy will be the fruitage of such a Sabbath.—*Christian Intelligencer, December 8, 1897.*

Dr. Hatheway goes on to note the causes which have wrought the destruction of Sunday, as follows:

First, there are many who cloak their Sabbath-desecration under the assumed notion that the Christian Sunday is not the Sabbath of the Decalogue. They say that whatever may be the authority and binding force of the Fourth Commandment, it does not apply to the first day of the week.

There is a very widespread, silent, but deep, current of unbelief in the Fourth Commandment, as covering the first day of the week. How else can we account for the fact that while the majority of men in Christian lands admit, without a question, the law of the Decalogue as related to idolatry, murder, theft and adultery, [they] question the authority of the Fourth Commandment, and appear to think themselves at liberty to use or abuse the Sabbath-day, disobey this law, as their feelings or inclination may prompt, without realizing that they are doing violence to their moral and spiritual being?

That is well and fairly stated, and the more thoughtful Christians are led to study the Bible and the facts of history, the more faith in Sunday-observance, as based on the Fourth Commandment and the Bible, will fail and die. Continuing to enumerate causes, Dr. Hatheway writes:

There is, in addition to these, a body of Christians calling themselves Seventh-day Baptists and Seventh-day Adventists, who proclaim their belief in the Jewish Sabbath, and who are endeavoring to convert the whole Christian world to their faith, of whom we have not room here further to speak. Add to this the fourth class of the open and avowed unbelievers, who care for no Sabbath and recognize no written law of God, and we have a mighty host arrayed, either positively or negatively, against the validity of the Christian Sunday as the Sabbath of the Decalogue.

These "Seventh-day" people have undoubtedly done much to weaken faith in Sunday, because they have held up the Bible as the only rule of faith and practice, and in so far as men accept that fundamental principle of Protestantism they accept the Sabbath. As for the "open and avowed unbelievers," their number is increased by the unscriptural and illogical claims which men like Dr. Hatheway make concerning Sunday. They know that the statement that "Christ changed the Sabbath," and all similar statements, are his-

torically false, and they are turned away from faith in the popular Christianity by these claims.

Mr. Hatheway closes with this sentence:

No one with the New Testament in his hand and the example of Christ before him need be in doubt of the true meaning and purpose of the Sabbath-day.

Very true. Very true. But that is not Sunday. The example of Christ and every word he spoke concerning the Sabbath or Sabbath-observance refer to the Sabbath, the seventh day, which Mr. Hatheway calls the "Jewish Sabbath." We plead guilty, very guilty, of the charge of trying to "convert the whole Christian world" to the faith and practice of Jesus Christ in regard to the Sabbath. We are foolish enough to believe that Christians ought to follow Christ's example. Believing, we speak. When Mr. Hatheway and the *Intelligencer* will obey Christ they will have less reason to bewail the death of Sunday.

THE WOMAN'S NATIONAL SABBATH ALLIANCE.

Through the kindness of Mrs. Henrietta V. P. Babcock, of New York, we are enabled to place before our readers the following information of the late annual meeting of the "Woman's National Sabbath Alliance," which was held in New York on the 6th of December, 1897. This Alliance was organized in Feb., 1895, as an auxiliary to "The American Sabbath Union." About one hundred ladies were present at the late meeting, together with two or three men, including Dr. McArthur, who made an address. The work of the Alliance is distributing literature, holding public and parlor meetings, and organizing auxiliary societies. Five auxiliaries have been organized during the past year. A Field Secretary represents the Alliance. She reported 57 public meetings held during the year. Churches generally welcomed her work. These ladies represent the earnest and cultivated society of New York, and we judge that they are doing more to agitate the Sunday question within a limited circle than the "Sabbath Union" is in the larger field. The headquarters of the Alliance are at "Presbyterian Building, 5th Avenue and 20th Street, Room 711." The following "Pledge" indicates the conception and purpose for which the Alliance exists:

We, women of America, recognizing the American Christian Sabbath as our rightful inheritance bequeathed to us by our forefathers, as the foundation of our national prosperity, as the safeguard of our social, civil and religious blessings, as the conservator of the rights of the wage-earner, do hereby pledge ourselves to resist, by precept and example, whatever tends to undermine Sunday as a day of rest and worship; such as the Sunday secular newspaper, Sunday social entertainments, and Sunday driving or traveling for gain or pleasure; and we further pledge ourselves to use our influence to create a right sentiment on all aspects of the Sunday question, especially in reference to traffic of every kind on that day.

In common with other friends of Sunday, these women announce its perils in the "second reason" given for their organization;

Because there are real perils threatening the American Sabbath as a day of rest and worship. It will be lost, with its attendant blessings, to the home, the church, the nation, and the working classes, if, through ignorance or indifference, we fail to be fully awake to the situation.

Their literature is mainly small leaflets which deal with a few practical phases of the question, rather than with fundamental and theological reasons, *pro and con*. Theirs is a part of the hopeless struggle against Sunday already dead "as a day of rest and worship."

LETTER FROM BALTIMORE.

The arrest of several persons for fishing on Sunday has brought up the validity of old laws passed more than a century ago; and the arrest of workmen in the employ of the Chesapeake and Ohio Railroad Company, and the Chesapeake and Ohio Elevator Company; in Virginia, raises the question, whether a corporation has any more right to break the Sabbath law than the individual. That was an important question fifty or more years ago, when the running of mail trains was first discussed.

Fifty-three years ago there was held in this city a Sabbath convention, that was notable both for its size and for the eminent men in attendance. There were 1,200 delegates, and among them were John Quincy Adams, ex-President of the United States; Rev. Dr. Nott, President of Union College; Rev. Dr. Stockton, of Philadelphia; Judge Willard Hall, of Delaware; General Cameron, of Harrisburg; Rev. Dr. Bond, of New York City, and other notable men from all parts of the country.

The resolutions adopted by this Convention emphasized the duty of men in office to set an example of Sabbath-keeping, and that corporations should no more break the Sabbath than the individual. Much of the trouble in securing Sabbath-observance rises at this point. Football teams demand liberty to play on Sunday, and we are told that the pressure is becoming so great that it can hardly be resisted. Only a few Sabbaths ago one of these games was played not many miles from this city. And they defend their right by saying, if companies can run their trains on the Sabbath, why cannot we play our games on Sunday?—*Evangelist, Dec. 9, 1897.*

The reference of the *Evangelist* to the convention of fifty years ago, emphasizes the changes which have come within the half century. Then little inroads had begun to suggest that some day the sacredness of Sunday would be seriously questioned. Now the only prospect before the country is Sunday wholly lost in the sea of non-religious holidayism. The decline and decay have been both rapid and sure.

TRACT SOCIETY—EXECUTIVE BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, December 12, 1897, at 2.15 P. M., Charles Potter, President, in the chair.

Members present: C. Potter, J. F. Hubbard, L. E. Livermore, E. B. Saunders, J. D. Spicer, A. H. Lewis, W. M. Stillman, S. Babcock, G. B. Shaw, A. E. Main, J. M. Titsworth, H. M. Maxson, C. C. Chipman, A. W. Vars, H. V. Dunham, W. C. Hubbard, J. A. Hubbard, A. L. Titsworth.

Visitors: J. P. Mosher, R. Dunham, E. B. Titsworth, H. H. Baker.

Prayer was offered by Rev. G. B. Shaw.

Minutes of last meeting were read.

The Supervisory Committee reported that it was deemed advisable by the Committee to have plates of Dr. Lewis' Studies, and they had been ordered made.

The Corresponding Secretary reported that about six thousand slips in reference to the thank-offering had been distributed, and personal letters written to all the churches.

He also reported correspondence from Revs. T. J. Helm, J. G. Mahoney, A. B. Prentice, M. Sindall, A. McLearn, W. C. Daland, J. T. VanHorn, J. L. Gamble, S. S. Powell, J. F. Shaw, R. G. Davis, W. L. Burdick, Stephen Burdick. Also a list of between forty and fifty names of lone Sabbath-keepers who have reported their contributions to the thank-offering fund through him.

The Treasurer presented his usual financial statement.

The Board consumed much time in an informal and general discussion of the work in many of its phases, which, though helpful and suggestive, demanded no special action.

Minutes read and approved.

ARTHUR L. TITSWORTH, Rec. Sec.

STUDIES IN SABBATH REFORM.

No. 8.—The Two Covenants.

Confusion as to meaning and want of logical distinctions, similar to those which appear in the discussion of moral and ceremonial laws, appear also in the discussions concerning what are loosely called the old and new covenants. It is a prominent part of the stock in trade of modern No-Sabbathists to claim that God made one covenant with the Jews, which was annulled when Christ came, and that thus the Decalogue, and so the Sabbath law, were annulled. The confusion which exists in the popular theories on this point arises from a superficial understanding of the nature of God's government, and the meaning of the term covenant. To clear up this confusion, it is necessary to inquire what the meaning of covenant is, as used in the Scriptures.

Worcester gives the following excellent definition of the theological use of the term, viz.: "The promise of God to man that he shall receive certain temporal or spiritual blessings upon certain conditions, or upon the performance of the duties pointed out in the Old and New Testaments." The Century Dictionary defines "covenant" thus:

"In Biblical uses, the free promise of God, generally, though not always expressly, accompanied by the requirement of the fulfilment of certain conditions on the part of man."

With these definitions before us we proceed to inquire what was the "old covenant." The term covenant occurs first in Gen. 6: 18, in connection with the building of the ark; that covenant was essentially this: Noah, believing God's word, and obeying by building the ark as God directed, should be saved from destruction. This is the model of all "covenants." Men are to do a given thing, whereupon God does or grants certain things, as results. The covenant with Abraham, Gen. 15, is of the same nature; in this God promises to give "this land," etc. (18 v.), to Abraham's seed, if they obey him. In the 17th chapter the promise of a great posterity is added. In all the covenants between individuals, the same features appear. Each covenant is an agreement wherein each party has a part to perform. When the children of Israel groaned under the bondage in Egypt, God assured them that he remembered his promise to give them the land of Canaan. Ex. 2: 24; 6: 4, 5.

In the organizing of the Hebrew theocracy, after the exodus, the deeper meaning of covenant comes out, in what is properly termed the "Law covenant." Man is not an independent contracting party, but a subject who is under obligation to obey whatever God may command. Hence, obedience to God's law is the only way in which man can keep a covenant with God. In Ex. 19: 5, 6, obedience is the ground on which it is promised that Israel shall become a "kingdom of priests and an holy nation." Since the law of God contains the essential terms of the covenant, by indicating what obedience consists in, the law is often spoken of as the covenant, by a common figure, metonymy. This metonymical use of law and covenant is common in Exodus and in Deuteronomy. The failure to recognize this use has led to no little confusion and error, as has also the fact that the reasons assigned in Deuteronomy why the Israelites should obey the law of

God are specific, national and narrow, when compared with the general and eternal reasons on which the laws of the Decalogue rest. This covenant concerning the keeping of the Decalogue also included the method by which men might find forgiveness when they had broken the law, viz., by sacrifices. This was the method of "administering" the law. In the broadest sense, therefore, the "old covenant" included (a) the Decalogue, which was the basis of all else; (b) the ceremonial system through which forgiveness of sin might be found in case of the transgression of the Decalogue.

THE NEW COVENANT.

The new covenant retained the fundamental elements of the old, but simplified and made more spiritual. It involved (a) the same law of God, written in men's hearts as well as on tables of stone; that is, changed from an outward restraint to an inward control; thus its power was intensified; (b) forgiveness of sin—the transgression of God's law—through faith in Christ, and not through ceremonies and sacrifices.

A common and most hurtful error of our time is the essential destruction of this new covenant, by teaching the abrogation of the Decalogue, and hence the removal of all obligation from men; which, being done, there can be no covenant, since obedience is man's part of the covenant. The Epistle to the Hebrews is referred to by many as teaching such abrogation of the Decalogue and of the Sabbath. Hebrews is not a general Epistle. It is addressed to a single church, or to a small group, probably at Alexandria. Those addressed had accepted Christ as the Messiah, but still clung to the ceremonial code as the ground of forgiveness and justification. Thus they were sure to sink back into Judaism, unless they could be brought to a higher view of faith in Christ, as both Messiah and Saviour. The first ten chapters of Hebrews aim to bring about this broader view, and this deeper conviction. The argument culminates in the sixteenth verse of the tenth chapter, wherein the new covenant shows the law written in men's hearts, and forgiveness granted through the blood of Christ. The argument is not that the law is done away, but that, under the gospel covenant, men are made free from sin through Christ, and not through the offerings whereby forgiveness had been sought under Judaism.

FROM THE NEW SABBATH-SCHOOL BOARD.

The recently elected Sabbath-school Board takes up the work with a deep sense of its importance to the denomination and the thousands of scholars that are in our Sabbath-schools, who may be materially affected by the manner in which the work of the Board is conducted.

We wish to express our appreciation of the untiring efforts and efficiency of President L. R. Swinney and Secretary J. A. Platts and others of the retiring Board, and those who contributed by writing the lessons of the *Helping Hand* or otherwise, all without remuneration, except the satisfaction of having done what they could, and having done it so well.

We were surprised to learn that one brother from the West had written in all two and a half years of lesson helps for our lesson quarterly without compensation. For the past three years Bro. Swinney, assisted by

Bro. Platts has been responsible for all this work without one penny to pay for editing; and often when one volunteer editor failed at the last moment, rushed into the breach himself; and only when these brethren deemed it impossible for them to continue as they had, was a change made. The former Board had agitated and advocated that one man be employed on a salary to edit the *Helping Hand*. After much study, planning, and conference with interested ones throughout the denomination, the Board found itself without pecuniary means to pay such an editor, and equally unsettled as to who was an available man in every respect.

It has seemed wise under these conditions to ask three or four good men, each to edit the *Helping Hand*, one or two quarters at a time, with the hope that some way may be devised to remunerate them in a moderate way for such services, some assurance in this line having already been given.

We hope to introduce some changes and improvements in the *Helping Hand* as we shall be able. We hope also that the advantage of one editor for a longer period than usual heretofore, and the assurance of some pay for his work, that will enable him to procure more help and spend more time in the preparation of the lessons, will result in enriching the *Helping Hand* and making it more helpful. In undertaking this work we solicit the patronage of all those who have supported the work in the past, and hope for new subscribers, from those that have depended on the Sabbath-school helps of other denominations.

By your increased patronage we shall be able to make the helps still more valuable. It will be our aim, so far as we are able, to make our helps second to none.

Another thing we wish to urge upon every Sabbath-school, that it prepare itself to report next Summer for our General Conference. We may reasonably expect a report from every school. Will you help us in this?

Another thing we would be pleased to see is more of the "old time" zeal and enthusiasm in the Sabbath-school work, as it was expressed not only in attending the Sabbath-schools, but Sabbath-school associations, conventions, and normal classes. Why not have the "new movement" at least in the Sabbath-schools of Seventh-day Baptists?

Plans for helping the *Sabbath Visitor* are solicited. Let us sustain our own paper. It is a great work to start such a paper and get it into the schools and homes of our people, and now let us rally to its support, while we have it.

We believe many scholars could be added to our Bible-schools by organizing a home department. The New Jersey Sunday-school Association now employs a secretary of the home department at a salary of \$1,000 a year. Is it not worth our while to have a home department connected with every one of our Sabbath-schools? We want to see the attendance of our schools larger than ever before. Why not, if we are to live and grow? Will you, dear fathers, mothers, sisters, brothers, and all the boys and girls, try to realize this hope? We believe our people will receive a blessing if they are in this work and do their duty, while otherwise they will suffer loss by neglecting opportunity.

For the Sabbath-school Board,

I. L. C.

Missions.

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

THE Missionary Secretary has spent the last eight days in Iowa. Preached a missionary sermon on Sabbath morning to a fair-sized and very attentive congregation at Welton. In the evening after the Sabbath he held an informal conference. This conference was different from the others we have held, in this respect: the audience was composed mostly of young people. We have in all these conferences especially invited the young people to come, for the fathers and mothers who are bearing the burdens and supporting the different lines of denominational work are passing away, and all of our interests must fall sooner or later upon the shoulders of our young people. They should be interested in, and well-informed upon these lines of our work, and begin to bear some of its labors and burdens, and enjoy some of its fruits and joys. We rejoice in having many young people among us who are active in church and denominational work. It was a source of great satisfaction to have so many young people at the conference held in Welton. Pastor E. H. Socwell had lately been to Grand Junction on a missionary trip. He is now preaching to the Welton church a strong and interesting series of sermons on the Sabbath question. Mr. Socwell is earning a wide and high reputation as a preacher and teacher of Sabbath truth and as a Sabbath Reform worker in Iowa. The Welton church is growing in numbers and in spiritual power. With a resident membership of 74, it raised \$52.40 for the thank-offering, which was a good sum, for our Iowa people have not found the good times yet. Iowa is a corn-producing and hog-raising state. It raises hardly any wheat, hence does not reap the benefits from the wheat boom. With corn at 18 cents per bushel, oats about the same, and hogs at \$3 per hundred pounds, and hog cholera sometimes taking away whole herds of porkers, the Iowa people say the good times have not reached them. Grand Junction church raised over \$16 for thank-offering. Some of the sisters of that church husked corn in the fields for this day's wages. In view of numbers, effort and enthusiasm, we think the Grand Junction church will take the banner.

THE Missionary Secretary could not spend a Sabbath with the Garwin church, but held the conference there on Tuesday evening, with a fair attendance of old, middle-aged and young people. The people voted that they better understood from that meeting our missionary interests, their needs, and what the Missionary Board has to contend with in carrying on mission work on the home and foreign fields. They thought the Board had acted prudently and discreetly in their action upon all the fields. Pastor Leon D. Burdick is a growing man. He is a student, has a fine library, and is gathering together some rare books. What is better, he is using his library. The Garwin church is fortunate in having for its pastor this growing young man, and his wife, who is an able and eloquent preacher. If the church does its part in church work, there will and must be commendable growth. This church is much interested in the thank-offering, doing finely, and some of its members are advocating a thank-offering every year. We

would not be at all surprised if this thank-offering business should result in a precious revival in some of the churches. Snow was eighteen inches deep in Garwin, but a thaw being in operation, the snow was fast going away, and the fine sleighing nearly spoiled. People generally well. One or two serious accidents from horses running away. Probably the horses felt the extra ozone in the air, or the Iowa oats and the good sleighing. Broken sleighs and broken bones are not very pleasant experiences. Better feed less oats and drive more carefully. May the love of Jesus-Christ, the love of souls out of Christ, and active effort to save the lost, possess the Garwin church.

THE DEVIL'S TEXTS.

Texts are good or bad, according to the use they are put to. Properly used, they are a savor of life unto life; improperly used, they are a savor of death unto death. The Devil is a famous preacher, and he can quote texts as glibly as any evangelist. It was Satan who took our Lord to the pinnacle of the temple, and bade him cast himself down, saying: "It is written, For he shall give his angels charge concerning thee;" and it was thus to a good text, perverted to the Devil's use, that our Lord replied with another text: "Thou shalt not tempt the Lord thy God."

The Devil sometimes uses texts to attack the Bible. He tells all about the slaughter of the Canaanites, the hewing of Agag, and all the cruelties of a barbarous age, and ends with the text about dashing thy little ones against the stones; or he reports Jacob's duplicity and Solomon's polygamy, and declares that the Bible which tells their story cannot come from God.

But more often the Devil quotes the words of the Bible to mislead people into disobeying its spirit. It was done in the time of the Apostles, and is done now. Peter said that in his day men would wrest to their own destruction Paul's doctrine of faith, just as they did the other Scriptures. And Paul had to meet the same wicked perversion of his teachings. If we are no more under the Law, but under grace, why should we not sin all we please? was their question; and they sinned accordingly. That very antinomianism is preached and practiced to-day among the vicious and ignorant.

There is scarce a text that cannot thus be made a Devil's text, by being applied where it does not belong. The command, "Be ye therefore perfect," is made the excuse for a querulous sanctimoniousness which is righteous over-much; and the command, "Be not righteous over-much" is made the excuse for not being righteous at all. The text, "Whoso loveth father or mother more than me," has been made an excuse for neglecting filial duties and retiring from the world into monkish solitude; while the opposite instruction, "If a man care not for his own and especially for them of his own household, he has denied the faith and is worse than an infidel," has been abused to the service of utter selfishness. It has been put into a compact proverb, "Charity begins at home," which is very true, but which has been so adopted as a Devil's proverb that its good sense is almost lost. In a similar way our Lord's command to his disciples about their missionary work "beginning at Jerusalem," has been quoted

hundreds of times by the Devil's advocates to prevent missionary work abroad.

The story of the widow's mite is another text that has done abundant service in the Devil's preaching. Did not our Blessed Lord give praise to the widow who put into the treasury her "two mites, which make a farthing?" Ever since then men have put farthings into the Lord's treasury and expected the same praise, even altho they gave out of their abundance and not their whole living. There is many a mite-box which is an excuse for niggardliness. Miss Leitch once told a company of women to give "a cent a day," and a year later a lady, all rich with velvet and sparkling with diamonds, came and told her gratefully that she had done as she was instructed. "God forgive me," said Miss Leitch, for ever having told that woman to give a cent a day!"

Paul's advice to Timothy: "Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities," is another favorite Devil's text. Those who thus use it forget that Timothy was a total abstainer, that his health was impaired; and it does not occur to them that before giving this prescription Paul may very likely have consulted the missionary physician, who was his traveling companion. In the same way the fact that our Lord was not an ascetic like John the Baptist, is made an excuse by those who have no stomach for Paul's principle, "If meat make my brother to offend, I will eat no meat while the world standeth."

Any text can be abused to the service of indulgence and selfishness. It is the Christian's part to use the Bible for instruction in righteousness, and not as an excuse for sin.—*The Independent.*

PURIFIERS OF LIFE.

There are some men and some women in whose company we are always at our best. While with them we cannot think mean thoughts or speak ungenerous words. Their mere presence is elevation, purification, sanctity. All the best stops in our nature are drawn out by their intercourse, and we find a music in our soul that was never there before. Suppose that influence prolonged a month, a year, a lifetime, and what could not life become. Here, even on the common plane of life, talking our language, walking our streets, working side by side, are sanctifiers of souls; here, breathing through common clay, is heaven; here energies charged, even through a temporal medium, with the virtue of regeneration. If to live with men diluted to the millionth degree with the virtue of the highest can exalt and purify the nature, what bounds can be set to the influence of Christ?—*Prof. Drummond.*

BELIEVING AND TRUSTING.

Faith accepts as true everything which God has said. Trust puts all to practical and personal use. The need of trusting is so great that the Bible is full of exhortations concerning it: "Trust in the Lord and do good;" "Trust ye in the Lord forever;" "O Lord of hosts, blessed is the man that trusteth in thee;" "Thou wilt keep him in perfect peace whose mind is stayed on thee." The comfort of every promise is ours if we trust. We may believe it all—what rational person would doubt what God has said?—but the blessedness of the promises is ours only when we trust God to carry them out in our life and being.—*Selected.*

Woman's Work.

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

IT is hard for us to relinquish the desire that our people shall in some way become better acquainted with the work that is being done by other denominations.

THE President of our Woman's Board informs us that they cannot at present take any steps in this direction. We take the liberty to inquire through our page if there is any possibility of our Corresponding Secretaries taking steps to furnish at least *one* good missionary magazine for their own Association, to be circulated among their pastors during the coming New Year, 1898.

"CHRIST for the world we sing,
The world to Christ we bring."

DOES Christ love only *our* beautiful country? His own words are, "Go ye into all the world and preach the gospel to every creature." Again we wish to emphasize *our* need of a better knowledge of the condition of our "neighbors" in China, Africa and the islands of the sea, and all the other countries of the world. We so often hear it said that "Missionary literature is invaluable in giving information; and information is sure to create interest."

THERE are but few, if any, of the Missionary Societies, both Home and Foreign, in any land, that do not carry the burden and anxiety of "a debt;" and, without doubt, all of these Societies are fully conscious that this condition of the treasuries means *sacrifice*—not for a few officers and leading committees, but for each member of each church and society. Our own Societies have been making earnest efforts in this line, and we have reason to hope that every individual has nobly done what he and she could.

WE are anxiously waiting to know the results of the efforts which have been, made and if there is still a deficiency when our reports are all received, let us renew our efforts—feel our individual responsibility—and ask ourselves *again*, "How much owest thou unto my Lord." This thought comes more forcibly to us at this season of the year, when the custom of giving to our friends at Christmas time is so largely practiced. Not that we would love our own dear ones less, but that we would love our Master and his service more, and be as ready to *give* to him as we are to give to our own.

A WRITER in the *Advance* says: "The other day I asked a lady who is exceptional for her literary culture and tastes, what she had been reading during the summer. 'Really nothing,' she said, 'but the missionary papers. I cannot find time for anything else.' And yet this 'nothing but missionary papers' had kept her in contact with the world, had made her an interesting person to talk with, although she was a housekeeper with a large family, and very little kitchen help."—*Friend's Missionary Advocate*.

CHRIST came for living men and women, to do them good while they are here on the earth. It is doubtful if those Christians, to whom Christianity means nothing before death, will find anything in it after death. If it does *one* good, its nature is such that one will be impelled to share his boon with every creature of God.—*Sel.*

MERRY CHRISTMAS OR "LITTLE MARY."

BY E. C. WILLIAMS LIVERMORE.

"Somewhat back from the village street
Stands the old fashioned country seat.
Across its antique portico
Tall poplar trees their shadows throw."

The village of Linwood was built on an elevated site, interspersed with trees, so that a distant view reminded one, in summer-time, of a large bouquet, as the several white spires pointed up through the trees like white flower-spikes tipped with gold, and the red chimney tops resembled large, rosy blossoms amid the green.

Pretty as the little village was, there was a spot more attractive.

From the main street there branched a road, narrow and grass-grown, curving around and down the hill, until, at length, an old, weather-beaten gate was reached, which opened to a continuation of the descent.

There, in spring-time, lambs skipped from rock to rock. In summer, the long grass waved and rolled like the incoming tide, and in winter it would have been bleak, frozen and uninviting, had it not been for the inmates of the old-time house, with sloping roof and large, stone chimney, that had stood there, on the hillside, for more than a century.

The trees were aged and knotty, with here and there a poplar interspersed, and all whispered of other days.

Obediah Grant had purchased this tract of the Oweneco tribe of Indians and built the dear, old homestead. He had long since been gathered to his fathers, and his mantle of piety had seemingly fallen on his great-grandson, Hezekiah. As a child he had but few toys. His bread was ample and plain, and his clothing comfortable, but by no means the finest. His parents felt that it was the inner man that required the best bread,—the Bread of Life—and his soul that needed to be well clad, even with the robe of Righteousness. When Christmas came, one, little, home-spun, indigo-blue stocking always hung by the chimney, and "Hezzie," as he was called, always arose early the following morning, expecting to find it filled to the seaming. Once a year his parents indulged him in those things so dear to a boy's heart. But the general aim of his life was to be an intelligent, industrious Christian man. Step by step he climbed the ladder of learning, and, as riper years closed in, he was assigned responsible positions, and took high rank with the most esteemed. These attainments were reached before his loved and own passed to their reward. But when Hezekiah felt his beautiful mother's hand relaxing its affectionate grasp, and chilling as it took that of the boatman, grim, he realized, as never before, what she had been to him; and when he heard the pitiless snow fall on her narrow house, he resolved, that dreary Christmas day, to be a more earnest laborer for his Master.

The following Christmas, another sat by the open fire, in the dear, old home, to whom he recounted his boy-hood days, and pointed out to his bride, the bent, wrought nail where his little, indigo-blue stocking used to hang, near the chimney-corner, on Christmas Eve, for the now folded, resting hands to fill. "Sweet memory bells" chimed in his heart.

"Christmas again! How the days glide by," remarked Mr. Grant to his wife. "The twenty-fifth is — next week — Thursday!"

"Yes," replied Mrs. Grant.

"What would you say to making ourselves a mutual Christmas present? The days of the little, blue stocking are in 'the beautiful long ago,' and would it not be well for us to buy a pretty pair of modern ones and fill them with a pair of bare, cold feet—in short adopt a little girl to care for and educate, and make the old rafters echo once more with innocent childish glee?"

For a moment the sweet face of Mrs. Grant was suffused with surprise, but with her generous, Christian spirit, she quickly replied:

"Mr. Grant, I am glad you desire to do what you suggest. Only last week, at our Ladies' Sewing Society, I heard Mrs. Selleck say, 'We never really give, unless we give so we feel it,' and certainly God has blessed us liberally, and it seems only right for us to share our bounty with those less fortunate."

Mr. Grant glanced all around the apartment, that was now filled with an interesting combination of ancient and modern furnishings, and said:

"Yes, there is room in our hearts and home for another."

Accordingly they left for New York and visited three orphan homes without being attracted toward any child in particular.

Weary and disappointed they turned to retrace their steps homeward, when the matron said:

"Perhaps you would like Little Mary, I had forgotten her."

A tiny, flaxen-haired, blue-eyed, little girl was called in. "This is our Little Mary," said the matron.

Both Mr. and Mrs. Grant were intently looking at her, as she stared bashfully out from under her long lashes.

Suddenly she darted forward with a cry of joy, and seized the hand of Mr. Grant, saying: "I know you, Sir, I know you!"

He looked down in her blue eyes, which were dancing with delight, as she continued to exclaim, "I know you! I am Little Mary! I used to sell papers to you, on the corner."

True enough! He recognized the same half-starved "Little Mary," of whom he had bought papers, near the *Tribune* office.

"Don't you want me?" she asked pleadingly.

"Want you!" said Mr. Grant, "Of course we do! Don't we Mrs. Grant?"

Mrs. Grant assented through smiles and tears, and even the stout-hearted matron was greatly moved.

It does not awaken any astonishment to know that "Little Mary" had found her home.

Before leaving the metropolis she was prettily clad in blue, to match her sky-tinted eyes, and it is no marvel that her foster parents felt a degree of pride as well as gratitude as they viewed their new-found treasure.

* * * * *

Another Christmas at Linwood.

Another stocking by the old home chimney. Not the blue one of "Hezzie's," but "Little Mary's."

That eve before she went to sleep, Mr. Grant took her on his knee and told her about Santa Claus, and that he was only an imaginary character, and concluded by telling her of One who does exist, and that he gave his only Son, Jesus, to die for us—God's Christmas gift to sinners.

When Mrs. Grant kissed the rose-bud lips "good-night," "Little Mary" gave a sweet

return, saying, as she crept down to the foot of her bed and looked out of the window, toward the heavens, "Please, mamma, show me the star that stood over where baby Jesus was, before you go down stairs."

Did not Mrs. Grant feel paid, in advance, for all that might come to her, by the way of doing and anxiety, for the little darling?

As she descended to the quiet sitting-room, she whispered a prayer for guidance to him who said, "Suffer little children to come unto me," and seemed to hear, as encouragement, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."

* * * * *

"Little Mary" grew to be a student and a Christian, and anxious to contribute her effort to teach humanity the way to heaven. As a school-teacher, she made a success and an impression for her Master. Later, in her native city, she sought to let her light shine in the dark corners, and thus gladdened many a heart and home.

* * * * *

Christmas again.

"Hark! What is that?"

"It's the sleet against the window-pane."

"How deep the snow is, and how the wind howls, like a maddened wolf."

Two armed chairs stood occupied, side by side, before the dying embers of a hickory fire. It was late.

"Not any little red stocking on the old wrought nail, to-night, dear."

"No," responded Mrs. Grant. "I wonder how our Little Mary is? Laboring in China, I suppose, and she told me she should tell the children there about Christmas, as you told her."

"God gave her to us," said Mr. Grant, "and for all we miss her, I am glad we can give her back to him."

A long pause. The old family clock was on the stroke of twelve.

A strange stillness fell over all—he slowly continued, "We are gathering home—to the mansion that he has prepared for us, and the door will be open wide for Little Mary, when she comes. There will not be any sleet on the window-pane—nor—howling winds,—and the snow—will melt," he said, as he passed his wrinkled hand over his whitened locks—"and we will have a—Merry Christmas." Mrs. Grant saw his mind was wandering.

Circles from the boat-man's oar were lapping the shores of time.

Tenderly the aged wife bent over her husband.

"Mer—ry Christ—mas," he murmured, and he was waiting for "Little Mary" in the Heavenly Mansion.

THE BOYS AND GIRLS.

Says President Eliot, of Harvard College: "It is always with the children that the best work is to be done for the uplifting of any community." That is a self-evident truth, and yet it is not so recognized that the state is acting upon it. It allows the boys and girls to be educated into hoodlumism, and then spends its money and its energies in arresting, convicting, and supporting the men and women who are the inevitable result. It is the costliest possible method to deal with them. A child can be prevented at slight cost from going to the bad; it takes hundreds and even thousands of dollars to deal with a confirmed adult criminal. An ounce of prevention here is worth many pounds of ineffective cure.—*Bible Study.*

A PLEA FOR TEMPERANCE.*

BY A SCHOOLMASTER.

"No, Willie dear," said mamma, "no more cakes to-night. Don't you know you cannot sleep on a full stomach?" "Well," replied Willie, "I can sleep on my back." "Stuff yourself and send for the doctor," is, in one line, the puerile and frivolous attitude of a large portion of the public toward the temperance question. Too many grown people differ from children only in size. To a thoughtful Christian people it is one of the most vital questions confronting home and society. It will not down.

"Temperance? What do you mean by temperance?" Well, I mean "the spirit and practice of rational self-control," as shown chiefly in the temper and tongue and appetite. Under this definition the temperance cause becomes a personal question to every one of us; for who of us has perfect control over his tongue and temper, even if he has a fair mastery of his appetite? When I go a-hunting, I seek to find where the game is; and I have loaded my first barrel for this phase of intemperance, with the thought that I could start more game in a Seventh-day Baptist audience by discussing temper than tittle.

Human nature is much the same now as it was when the Proverbs were indited, and when the apostles wrote their caustic strictures upon the "unruly member." "Death and life are in the power of the tongue," says Solomon. "Let every man be swift to hear, slow to speak, slow to wrath. If any man among you seem to be religious, and bridleth not his tongue—this man's religion is vain," says James. I am almost ready to assert that more heart-burnings and woes come to mankind from the uncontrolled passions finding vent in an unbridled tongue, than by any other means, unless it be by that mother of curses, strong drink. Since writing these last words, while coming down upon the elevated train, this sentence looked down on me in the car: "Socrates said that half the trouble of mankind is due to the reckless use of language." So there must have been some sharp tongues in Socrates' time as well as in our own. Intemperate words are like the encaverned winds of Æolus let loose. The most trying duty that comes to me day by day is the necessity of undoing and correcting, in so far as I can, the mischief for which uncontrolled tempers and hasty tongues are responsible. Given an irritable and quick-tempered teacher (for unfortunately there are some such) and a restless, headstrong boy, who is partly in the wrong, and always in evidence, and you have the *dramatis personæ* for a case in school judicature wherein another must step in as arbiter and judge.

I have often asked myself why the children of the wealthy are more inclined to be irascible and impertinent, and hence harder to deal with, than those of the mechanic, the shopkeeper and the clerk. The answer is undoubtedly this. They are more indulged, and their immediate care is committed to servants whom they rule, instead of being themselves properly controlled. Self-control is the result of discipline, and discipline is not a sudden acquirement, but a growth. Happy is he who learns it—is made to learn it—from childhood to manhood. Happy is he "that ruleth his spirit," for he will have less need

of the rough and unsympathetic pruning of the world. We are told that such an one is "better than he that taketh a city," but it is generally the man who rules his spirit that takes a city, or anything else in this life worth the taking. Discipline, to the individual not less than to schools and armies, means success.

But there is another phase of the temperance question which every father and mother of boys needs to be wide awake to. I refer to the deadly cigarette. I have had exceptional opportunities to observe, and I have long watched its effects upon growing boys. The listless air and shambling gait, disinclination for muscular or mental effort, the unsteady hand, weak and discolored lips, and the inane expression reveal the victim bound. I once had a high school pupil, the son of a Judge of the Supreme Court, who had all the advantages of a refined and cultured home, but he had stunted his growth by the cigarette, and rendered himself incapable of writing a readable hand, or holding his mind to three minutes of continuous mathematical reasoning. A physical and mental wreck. In a somewhat similar case during the last year, a rich man's son, I was forced to expel the boy for the good of the school. I had to give him up. Pardon the introduction of so much personal experience here, but I know of no better way to make you feel as I feel. I love the boy, but I hate the cigarette. Do not think that I will tolerate the presence of the cigarette for a minute in any place where I have authority. I simply will not have it. But the cigarette smoker cannot conceal the fact from me, even if he does deceive his parents, who are generally informed of the situation at once. Only last week a manly lad of sixteen gave me his hand in pledge of honor that the cigarette should not again touch his lips. He is the youngest of six sons, the father and the other five all smokers. But the father was honest enough to tell the lad that he considered his own life shortened fully ten years by his tobacco habit. It needs no comment.

In every class-room instruction is given every week in physiology and hygiene, with especial reference to the effects of stimulants and narcotics on the human system, particularly on the heart and brain. But this does not reach all. Almost every day my heart aches to see boys on the street, lads who probably can scarcely write their own names, and couldn't raise the price of a meal, puffing penny poison. Isn't there a law against this? Certainly. Few police officers, however, have any sense of duty in the matter. An arrest would require the officer's presence in court the next morning and interfere with his repose. So the law is not enforced and the officer takes it easy. I have never known an arrest, yet the law has helped to form and strengthen public sentiment. An employer of boys told me the other day that when a boy was found to be a cigarette smoker he was discharged at once, his presence being considered a source of danger, and his future usefulness simply nothing. Members of the medical profession are pronounced on the subject. They know too well the effect of narcotics on youth. Again and again items appear in the newspapers like this: "Boy taken to the Asylum," or "Boy Dropped Dead," and as you read down to the last line it will add, "He was a victim of the cigarette." Yet the manufacturers keep the market flooded,

*A paper read before the recent Yearly Meeting, in Plainfield, N. J., of the New York City and New Jersey Seventh-day Baptist churches.

and advertise pictures, flags, buttons, and what not, to entice the little fellows to buy the vile stuff. They ought rather to feel the strong arm of the law.

Why must sensitive and sensible people be compelled to run the gauntlet of second-hand tobacco smoke wherever they go? If you walk the street you will find smokers to the right of you, smokers to the left of you, smokers in front of you, puffing and blowing. If you enter a car, the chances are, in Brooklyn at least, that you will get a blast in the face on the rear platform. If you attend a primary or political meeting, which some of us regard as a Christian duty, you will hate yourself for three days, or until you can rid your clothing of the contamination. I give half the smokers the credit of not knowing how much distress they give to others. The other half have become so thick-skinned and dulled in sensibilities that they don't care a copper for the rights and comfort of a suffering brother, or sister, either, for that matter.

I have not spoken of the pecuniary cost, for that is a small matter compared with a priceless life; yet if the youth would invest his dime each day and leave it to multiply and accumulate, at the end of twenty years he would have nearly, or quite, two thousand dollars; certainly something more substantial than smoke.

But there is another damnable feature about the pestiferous cigarette, besides the immediate effect upon the body and mind of the youth. The habit when fixed is often only the vestibule of the saloon, the very name of which calls to mind the long fight between the church and its chiefest enemy, and all the attendant woes for which the saloon stands. The evil is almost as old as the history of man himself, for every generation has had those who were foolish enough "to put an enemy in their mouths to steal away their brains." The earliest restrictions upon the liquor traffic seem to have been for the purpose of revenue, rather than for suppressing it. The national debt of Great Britain was begun by borrowing money for war purposes, and the loan was secured by rates of excise upon ale, beer, and other liquors. Organized efforts to stem the torrent of intemperance in this country are of quite recent date. So good an authority as Appleton's Encyclopedia says that the first temperance society was formed in Saratoga County, N. Y., in 1808.

We see some sure advances in the last twenty-five years. Go back fifty years, and we note a marked improvement in the temperance sentiment since then. Compare one hundred years ago with our day and we can hardly realize how the world has grown in sobriety and social purity. Knight, in his history of England, says that "no Englishman, up to the end of the eighteenth century, thought it a disgrace to a gentleman to be led reeling home by the watchman, or to fall under the table, whilst roaring out the bacchanalian songs which were the most precious gifts of the English muse. The President, who is concocting a fresh bowl of punch, is a rubicund divine, whose calling, according to the theory of that age, is as much devoted to the corkscrew hanging from his finger as to the band and cassock which he wears." The first Congress of the United States levied a tariff on imported glassware, but "with one significant reservation, in deference to the

popular habits, that 'black quart bottles' should be admitted free." No doubt the Congressmen then carried their "cold tea" around with them instead of patronizing the Congressional restaurant as in our day. The chances that such lights as Robby Burns and Edgar Allen Poe will go out in rum and ruin are growing fewer and fewer year by year, thank God; yet alcohol is true to its record now, as always. "If applied to the thirsty farmer's stomach, it will remove the boards from his fence, kill his fruit trees, mortgage his farm, and sow his fields with wild oats and thistles. It is no respecter of persons. It will take the gloss from any man's clothes and polish from his manners, subdue his reason, arouse his passions, bring sorrow and disgrace upon his family, and topple him into a drunkard's grave."

The *National Baptist* tritely says:

It is folly for abstinent Christian people to say that it is a matter that does not concern them. It is the height of impudence for the rumsellers to say that they are simply pursuing a legitimate calling, and ought to be let alone. It does not mitigate the evil in the least to say that men have a perfect right to use intoxicating liquors if they so desire, and are willing to abide the consequences. For the rumsellers' saloons levy contributions on respectable men by the assessment of taxes to support poor-houses, jails, hospitals and houses of refuge. Every saloon is a distillery of crime. We may keep the cup out of our families and churches, but every family, every church, is more or less affected by it. Every pocket in the land is placed under tribute for this universal tax-gatherer, the saloon-keeper.

Every Christian household ought to be pervaded by correct ideas respecting the use of intoxicating beverages. The home atmosphere should be freighted with temperance influences. We believe there is nothing which so effectually guards men from the death-dealing cup as to have their youth strongly impregnated with the idea that wine, beer or rum-drinking is wicked and unchristian. The home with its saving influence is the real citadel of temperance. We must remember that with the boys, as with the clothes they wear, "a stitch in time saves nine." We can not stop the leak in the reservoir by patching on the outside. The proper remedy must be applied from within. To repeat, temperance is the *spirit* and practice of rational self-control. May it be said of our boys as of the divine Youth of old, "And the child grew, and waxed strong in spirit, filled with wisdom."

We believe that the Christianity of the churches, the religious press, and the pulpits should be distinctly arrayed against the monster evil. Every church should be a temperance society, every religious journal a temperance advocate, every Sabbath-school—yes, every public school—a place of right instruction respecting this evil. I am reminded of a circumstance that occurred a few months ago. I became aware that, under the guise of candy, brandy drops were being widely sold by a neighboring shop-keeper to the school-children, many of whom have spending money, and many others are regularly given a dime by their parents to buy their lunch. I secured samples and found the matter worse than I anticipated. They were capacious and well filled. A personal letter to the Superintendent of Police put a quietus to that.

Last week I found it necessary to send a lad back to a lower class for continued poor work. A grown-up sister came in to plead excuse for him, saying that her father kept a

hotel and needed John's help after school to take care of the cemetery trade. "Cemetery trade," said I, "what's that?" And then my eyes were opened. It meant that the father had a saloon hard by the entrance to the cemetery, wherein, on their return from the burial, the prostrated mourners might wet their whistles and assuage their griefs with liquid damnation, and the boy was the bar-tender. Heaven help him!

As Christians we pass no compliments with rumsellers and drunkard-makers. Is it right to build churches and chapels and schools to help to save people, and at the same time to license men and women to open shops to ruin and destroy them? Is it right to license a man to sell drink which makes people drunk, and then fine men and women for getting drunk? Is it right to license men to make paupers and criminals, and then tax sober and virtuous people to pay rates to keep them? Is it right to profess to be sorry for the evils which spring from intemperance, and at the same time to take no steps to bring them to an end? Is it right to do wrong and expect wrong to produce right?

I do not mean to sound a despairing note, quite the contrary. We have reason for great encouragement. The temperance cause is steadily and surely strengthening. Drunkenness is no longer considered a pardonable weakness, but a disgrace. It is no longer tolerated in decent society.

We note the steady rise of public opinion on this subject, not only in this country, but also in Great Britain, where the spread of temperance views, especially in the younger generation, has already resulted in a noticeable increase in the length of life. Only three states in all our broad Union have no temperance education law, and that means much for the rising generation.

I suppose we all want to be beautiful; but if we can't possibly have our claim allowed in that direction, we imagine we are good, good enough to offset the lack of beauty. There is one phase of this question, not usually touched upon, which I wish to call to the attention of the young people especially—how to retain a good face, how temperance, plain living and high thinking contribute to personal beauty.

A handsome man or woman who does nothing but eat and drink, grows flabby, and the fine lines of the features are lost; but the busy thinker has an admirable sculptor at work, keeping the fine lines in repair.

Uncontrolled temper, self-indulgence, idleness, and dissipation—oh, how they mar the "human face divine!" Many a man becomes gross and repugnant who was once a type of manly beauty. It can be explained in a line. He never did anything. He never worked, or thought, or sacrificed, or suffered. You must have the mind chiseling away at the features if you want handsome middle-aged men and women. How true the ancient Scripture: "A man's wisdom maketh his face to shine, and the boldness of his face shall be changed."

Oh, boys and girls, keep your faces turned heavenward, that the sunlight of God's own wisdom may fall upon them!

If we love Christ at all, we will love to do his will. If we love Christ at all, we will love those whom he loves. Thus we are doubly moved as well as doubly bound to missions. Christianity balances *can* and *ought*; opportunity with responsibility; power with duty. Missions are therefore a test of religion.

Young People's Work

By EDWIN SHAW, Milton, Wis.

SECRETARY BAER waxes enthusiastic when questioned about the enrollment of the Tenth Legion of proportionate givers to God. On December 1 there were nearly 4,500 members.

DR. CLARK'S suggestion, that individuals adopt the Quiet Hour, is being heartily approved everywhere. He is busy enrolling hundreds. A covenant card can be had upon application to him at the Boston office.

THE official organ of the Ohio Liquor League commends the zeal of Christian Endeavorers, and urges liquor-dealers to emulate them in their zeal. That editor does not understand how woefully the liquor-dealer lacks the only source of conquering enthusiasm.

THE Christian Endeavor Society in the Ashville Farm School, N. C., does not believe in lowering the excellent standard set by the leaders of the Christian Endeavor movement. Before a young person is admitted to the society he is requested to fill out a blank containing the following questions:

1. Do you wish to be united with the Christian Endeavor Society? As an active or an associate member?
2. What are your reasons for becoming a Christian Endeavorer?
3. Are you willing to keep the Christian Endeavor pledge?
4. Do you understand that the "whatever" of the pledge includes all things, throughout your whole life?
5. Do you know that the pledge is made to God and not to man?
6. Are you willing to try hard things for Christ?
7. Will you ask Christ daily to help you keep the pledge?

THE *Christian Endeavor World* recently published a most interesting and instructive symposium upon the topic, "What kind of a sermon do you like best?" The answer that was considered by the committee the best was as follows. Ministers everywhere will be particularly interested:

- The kind of a sermon that I like best is:
1. *Simple*: because the plan is clear, not involved; because the language is popular, not scholastic; because the delivery is conversational, not oratorical.
 2. *Suggestive*: because the subject is fresh, not hackneyed; because the illustrations are effective touches; not elaborate pictures; because the sermon presents practical truths, not philosophical theories.
 3. *Stimulating*: because it provokes genuine thinking; because it impels to worthy consecration; because it sends one forth to do some definite thing.
 4. *Spiritual*: because it is elevated in tone; because its use of sacred themes is always reverent; because it exalts Jesus Christ as Saviour and Lord.

DON'T OVERURGE.

It is possible to excite our loved ones to determined opposition by overurging the claims of the gospel at inopportune times. Christ bids us "be wise as serpent and harmless as doves." An exchange tells an incident to the point:

"A lady who had long been a sincere follower of Christ, but whose husband was still unconverted, was much affected on his account. She told her clergyman that she had done all in her power to persuade and beseech him to leave off his evil practices, but all to no effect. 'Madam,' said he, 'talk more to God about your husband, and less to your husband about God.' A few weeks after the lady came to him full of joy, telling him that her prayers to God had been heard, and that a change had been wrought in her husband."

OUR MIRROR.

PRICE LIST for C. E. Topics and Daily Reading Cards for 1898:

100 copies	\$1 50
75 "	1 15
50 "	1 00
25 "	50
Single copy	03

Postage prepaid.

ANSWERS TO CORRESPONDENTS.

JACKSON CENTRE, Ohio.—See price list above.

ROANOKE, W. Va.—Received fifty cents; order will be filled.

HORNELLSVILLE, N. Y.—Inquiry answered by letter.

PRESIDENT'S LETTER.

Dear Young People:

The Prayer-meeting *Topics and Daily Bible Readings* are very nearly ready. Samples with prices will be sent to all of the C. E. Secretaries at once; any Secretary not receiving such sample folder please write the RECORDER for one.

This topic card is a sixteen-page folder containing the weekly prayer-meeting topics, also daily Bible readings, convenient for personal or family daily Bible reading and worship. The RECORDER Office prints them for the Young People's Board at little less than one dollar per hundred, but in order to pay postage, meet any losses from their not all (3,000) being sold, we have made to the Societies the following prices. The profit, if there is any, will go to the Young People's treasury:

100 Copies.....	\$1 50
75 "	1 15
50 "	75
25 "	50
1 "	03

Postage prepaid. Send orders to the RECORDER office.

The interest and attendance is growing in the revival meeting at Plainfield, N. J., now in progress for a little more than two weeks.

How many of our Societies will hold Sunrise prayer-meetings on New Year's day? But, before we go, let us settle in our minds what we will ask God for.

Let us keep praying and paying to get out of debt. Let us keep praying and working for the salvation of souls and to be led of God all this year. It will be the last year of life to some of our members. Please report all sunrise meetings to the Mirror.

E. B. SAUNDERS.

WALWORTH, Wis., C. E. has sent in an order for fifty Topic cards.

S. R. LANPHERE, Secretary of the Smyth Seventh-day Y. P. S. C. E. has written for prices on the cards or folders.

THE Y. P. S. C. E. of the New Market (N. J.) church has recently introduced a new feature in its committee work, with a view to bringing the efforts of the Society more nearly in line with those of the denomination at large. The nine standing committees of the Society have been divided into three joint committees, called the Missionary, Tract and Young People's Committees. It is the duty of each one of these joint committees to keep prominently before the Society and the church at large that department of denominational work which its name indicates. This plan has been on trial for three months and promises well. The Tract Committee has under-

taken to carry on a class in the Studies in Sabbath Reform which Dr. Lewis is presenting weekly in the RECORDER; the Missionary Committee has been engaged in assisting in a substantial manner some of our home missionaries and in securing pledges for the support of the Societies on the five-cent a week plan.

The pastor has just been chosen superintendent of the Junior Society, and we believe that the work begun by Mrs. W. L. Larrabee, who has been the efficient superintendent for a long time, will be ably continued under his leadership. The Junior department is one of the most hopeful features of our work.

Our Society does not increase in numbers as fast as we wish it would, but we trust that it is not lacking in what is far more important, growth in grace and in the knowledge of the truth.

THE meeting of the local union of the Seventh-day Baptist churches of Southern Wisconsin and Chicago was held in connection with the Quarterly Meeting, at Milton, November 28, 1897.

At half-past two the meeting was called to order by M. J. Babcock, of Albion, Vice-President, and the exercises were opened with a song by the Milton Junction quartet. Then followed Scripture reading and prayer, and another selection by the quartet, after which the Secretary read the reports from the Albion, Rock River, Milton Junction, Milton, Walworth and Chicago Y. P. S. C. E. Societies. These reports were very interesting, and show a membership of 489—289 of which are active members, 37 associate, 49 affiliated, and 114 Juniors. Since last February there have been in these Societies 21 baptisms. Amount of money raised by the Seniors: For missions, \$109.83; for tract work, \$41.75; and for other purposes, \$128.22; by the Juniors: for missions, \$26, and for other purposes \$19.26; making a total of \$325.06 since last February.

This being the time for election of officers, the Nominating Committee reported as follows: President, M. J. Babcock, Albion; Vice-President, Dr. C. P. Clarke, Milton Junction; Secretary and Treasurer, Miss Nelly Maxson, Milton.

After another song by the quartet, the Milton Juniors, led by the Superintendent, H. C. VanHorn, gave a very interesting exercise, which was followed by a paper by Lawrence Burdick, of Albion, on "The Meaning of Consecration," and a short talk by Rev. L. A. Platts, of Milton, on "The Need of Consecration." Then followed a consecration service, led by W. K. Davis, of Chicago, Ill., and Chas. Sayre, of Welton, Ia. The church was well filled, and this part of the service was very interesting and enjoyed by all, as manifested by the many earnest testimonies given.

SEC.

MILTON JUNCTION, Wis., Dec. 14, 1897.

WHATEVER else may be said about religion, true or false, Mohammedan or Christian, one thing says itself in large letters and a crying voice, and that, that religion is the masterful influence of the ages. Peoples are to-day not what their laws have made them, but what their religions have made them. A false religion is a harder thing to contend with than conscious sin.

God's visits, if gratefully received, will be graciously repeated.—*Matthew Henry*.

Home News.

West Virginia.

LOST CREEK.—We are just looking with much interest to our quarterly meeting time next Sabbath, Dec. 11, when we hope also to carry out an interesting Christian Endeavor program by help of non-resident and other young people of other churches. According to what reports we have noticed about the "Thank-offering" plan, our people are doing as well as the people in our largest churches. We generally expect to do better in proportion in the smaller churches, and it may prove so this time if it shall be remembered that the day's work of an ordinary day laborer here will not average quite as good as in Wisconsin or New York, and that young people who do not get wages at all are rather more plenty in proportion to the number of real estate holders in the church. We are very thankful for the manifest interest in paying off our denominational debts. May the Lord increase our faith and love for the good work and give wisdom to all our workers.

Our "Ladies Aid" women have their monthly programs and dinners, but when it came to a more public program for the church they seemed so scattered for practice, and so fearful that the products of their brains would not fill the bill, that they went into restaurant business, for Thanksgiving service. A number of them were very thankful that they could bring the acceptable products of the kitchen (they know that men will join with them in appreciating such products), and the service of their hands. This little enterprise proved a success, and we have no doubt that a little more faith in the ability to offer a mental and spiritual feast at the church would prove very successful and encouraging as an exercise of Christian grace. May the Lord increase their faith in this direction, for in our day it is even declared with some apparent evidence of truth that the woman's brains have been a little better enlightened than the man's. M. G. S.

ROANOKE.—We are thankful for the many blessings and privileges enjoyed here the past year. Some have been very much afflicted by the loss of dear friends, yet seem to have come through it with strong faith and increased love for the blessed work of the Lord and the church. Our people held a Thanksgiving service in the morning of November 25, and very successfully carried out the suggestions of our denominational boards in regard to what we owe. There is quite a wholesome vigor in church work. There has been some modification of the inside of the church, and some furnishings obtained to harmonize a little more with the tastes of the present generation, and it is quite confidently talked that the church is to have an organ. These changes do not seem very essential to every one, yet we generally believe them very worthy helps and signs of good interest in our church work. M. G. S.

Illinois.

FARINA.—It may be of interest to some to hear a few words from Farina once more. We have nothing special to report. People are conducting business and religion with ordinary interest. The Presbyterians, Methodists and our people held union Thanksgiving services in our church Thanksgiving-day, the Rev. M. B. Baker, pastor of the M. E. church, preaching the sermon.

The corn crop was not as good here this season as usual. Great quantities of hay, grain, and fruit have been shipped from here during the summer. A fair price was received. Our people recently expressed their gratitude for recognized blessings by making a special thank-offering of \$101 to the Missionary and Tract Societies toward liquidating their debts. Ten dollars of this money was from the Sabbath-school, which had this amount to spare besides having a snug sum left toward paying for the *Helping Hands* and *Sabbath Visitors* for the coming year. This is a good example of what small weekly contributions will accomplish. The Sabbath-school is ably superintended by Dea. A. A. Whitford.

The Junior C. E. Society gave three dollars from their treasury for the special thank-offering. They are also planning to make a poor family a present of a quilt for Christmas.

The weekly prayer-meetings of the Christian Endeavor Society are interesting and hold the attention of the young people, as is shown by an average attendance of about sixty. Some of the members of this society are conducting mid-week prayer-meetings in the neighborhood just north of town with a good degree of interest.

We all deeply regret our loss of Dea. N. W. Crosley and family, they having thought best to spend the winter in Milton Junction. We look forward with pleasure to their return in the spring.

During a recent absence of the pastor, while he was taking a much-needed rest of three weeks, the pulpit was filled in an acceptable manner by the old and highly respected pastor, the Rev. Charles A. Burdick.

As a church we are interested in the cause of God in all lands, and desire to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." D. BURDETT COON.

Wisconsin.

MILTON.—A series of cottage prayer-meetings is being held throughout the church and society, which is quickening the spiritual life of many in the church and enlisting the attention and interest of some who have not yet wholly given themselves to Christ. We are praying for a gracious work this winter. Our annual church meeting was held on Sunday, Dec. 5, at which time reports of officers and committees were made, and officers for the ensuing year were elected. The report of the Assistant Treasurer showed that, including the contributions of the Young People's and the Ladies' Societies, the church has raised a little more than \$700 during the year for benevolent purposes, chiefly Missionary and Tract work. We are having delightful winter weather. The mercury has gone as low as 5° to 8° below zero, but for the greater part ranging from 15° to 30° above. A few inches of snow have given us nearly a week of pretty good sleighing which is thoroughly enjoyed. The present indications are that it will not long continue. The death of Uncle Alvit Clarke on Thanksgiving morning, in his 93d year, and of Aunt Lydia Saunders, six days later, in her 96th year, remove two of the oldest people from the town of Milton, and make vacant places in two large circles of relations and friends in our church and society. The winter term at the college opens on the 15th. The prospects for a full term are encouraging. L. A. P.

DECEMBER 8, 1897.

Oregon.

TALENT.—Although our Sabbath-school has not reported this year, and many may not know that we have a Sabbath-school, nevertheless we have been and are still having a very interesting and, we trust, very instructive one.

Our Sabbath-school, with Mrs. Maud C. Hendricks as superintendent, now numbers forty-one, the society having been enlarged by the addition of several Sabbath-keeping families since we were last heard from. November 25 the Sabbath-school met at the home of Mr. D. F. Baker, and had a basket Thanksgiving dinner, after which a very interesting programme, consisting of recitations, songs, and a short address by Eld. K. D. Jones, was rendered. In the evening the different members wended their homeward way, with happy thought of Thanksgiving-day, 1897. ETHELYN HURLEY, Sec.

DECEMBER 6, 1897.

IN MEMORIAM.

Mrs. Anna Green, wife of Mr. Gustavus L. Green, fell asleep in Jesus on Sept. 3, 1897. They were united in holy matrimony about twenty-five years ago and lived a life of unalloyed happiness, their honeymoon not going down until it set upon her grave. Sister Green was a member of the Dutch Reform church, until after her marriage, when she united with the M. E. church at Noank, Conn. She was a careful Bible student, and under the light of the Holy Spirit discovered her error in regard to the Sabbath, and not conferring with flesh and blood, she immediately stepped into obedience, and became a lone Sabbath-keeper, not knowing of the existence of a denomination who kept the Seventh-day. After this the Holy Spirit, ever true to his mission, gave her more light in regard to baptism; and with a heart bounding with delight to obey her blessed Lord she asked for baptism at the hands of Bro. O. D. Sherman, who buried her with Christ in the baptismal waters of the old Mystic river, which has been the baptismal grave to hundreds of happy converts. Her life was one of great sacrifice for the good of others. She had a class in both of the Sunday-schools of the village, where she faithfully taught the Word, and was held in the highest respect and love by her pupils. She was composed of the materials of which martyrs are made, ever willing to go with God at any cost. Her last sickness presented a scene of the greatest patience under the most acute suffering. She was followed to the grave by a host of loving friends, among whom were the heart-stricken pupils of her classes. She leaves behind a heart-broken husband and other relatives who mourn their great loss. A. J. POTTER

WESTERN CORRESPONDENCE.

To the Editor of the SABBATH RECORDER:

The following preamble and resolutions were read and adopted at the annual church meeting of the Albion, Wis., Seventh-day Baptist church, and a copy ordered sent to the SABBATH RECORDER for publication as Western correspondence:

WHEREAS, our pastor, Rev. E. A. Witter, who has faithfully and efficiently labored with us for six years, has seen fit to accept a call to a new field, believing that duty and the best interests of the Master's cause pointed in that direction; therefore,

Resolved, That it is with feelings of deep regret that we give him the parting hand; and

Resolved, That we hereby express to him our appreciation of and gratitude for the deep interest which he has always manifested in both the spiritual and temporal welfare of the church and community, and we hope and pray that the good seed sown may in the years to come, under the blessing of God, yield abundant fruit to the honor and glory of his cause.

Resolved, That we bid him God-speed as he goes to his new field of labor, the while earnestly praying that the Master, in whose work he is engaged, will abundantly bless him, and that the people to whom he goes may, through his efforts and the blessing of the divine One, be built up and strengthened in their Christian life.

B. I. JEFFREY, Church Clerk.

ALBION, Wis., Dec. 12, 1897.

Sabbath School.

INTERNATIONAL LESSONS, 1898.

FIRST QUARTER.

Jan. 1.	Jesus and John.....	Matt. 3: 7-17
Jan. 8.	Jesus Tempted.....	Matt. 4: 1-11
Jan. 15.	The beginning of the Ministry of Jesus.....	Matt. 4: 17-25
Jan. 22.	The Beatitudes.....	Matt. 5: 1-12
Jan. 29.	How to Pray.....	Matt. 6: 5-15
Feb. 5.	Our Father's Care.....	Matt. 6: 24-34
Feb. 12.	The Call of Matthew.....	Matt. 9: 9-17
Feb. 19.	The Twelve Sent Forth.....	Matt. 10: 1-15
Feb. 26.	Warning and Invitation.....	Matt. 11: 20-30
Mar. 5.	Jesus and the Sabbath.....	Matt. 12: 1-13
Mar. 12.	The Wheat and the Tares.....	Matt. 13: 24-30, 36-43
Mar. 19.	John the Baptist Beheaded.....	Matt. 14: 1-12
Mar. 26.	Review.....	

LESSON I.—JESUS AND JOHN.

For Sabbath-day, January 1, 1898.

LESSON TEXT.—Matt. 3: 7-17.

GOLDEN TEXT.—This is my beloved Son in whom I am well pleased. Matt. 3: 17.

INTRODUCTION.

The Gospel by Matthew is, of all the books of the New Testament, the connecting link between the Jewish and the Christian dispensations. The genealogy of the first chapter derives Christ from Abraham, through David, and spans the chasm in the revelation of God to his people between the utterances of the latest prophets and the clearer voice of God in the New Testament. In the second chapter Jesus is sought and found as he that was born king of the Jews, heralded by the pious utterances of Jewish prophets and recognized by his literal conformity to the details of those prophetic deliverances. In the human aspects of his life Jesus was a Jew; but he was more than this,—he was the fulfilment of the hopes and promises of the whole Jewish life and teaching and worship. In him the Theocracy of the Old Testament becomes the Kingdom of Heaven of the New; Sinai is glorified in the Mount of the Beatitudes; the prophet is merged into the teacher; the priesthood passes into redemption through suffering, and the kingship of the old dispensation is transformed into the triumphs of redeeming grace. The two dispensations meet in perfect harmony in Jesus Christ, the Incarnate Son of God. And the Gospel by Matthew gives us the meeting-place of the two dispensations as no other book does. For this reason it has very appropriately been given the first place in the order of the books of the New Testament.

EXPLANATORY NOTES.

I. John: Warning Pharisees and Sadducees. v. 7-9. *Generation of vipers.* Brood of serpents. Throughout the Scriptures the serpent stands for evil. Gen. 3:1; 2 Cor. 11:3; Isa. 59:5; Matt. 12:35; 24:33. The use of the term here implies that the Pharisees and Sadducees came to John for baptism, not in the spirit of penitence seeking amendment of life, but because it seemed just then the popular thing to do; hence the surprise in the question, *Who hath warned you to flee?* etc. You who boast that you are children of Abraham, what has moved you to come to the baptism which implies repentance, and humility? *The wrath to come.* The Jews expected troublous times at the coming of the Messiah. See Isa. 60:12; 63:1; Mal. 3:1-3; 4:5, etc. As John speaks as a prophet, he doubtless refers to the destruction of Jerusalem. Some commentators see in the words a look to the final judgment at the end of the world. A solemn warning. But the faithful teacher does not stop with a warning, he adds the exhortation, *Bring forth fruit,* etc. If, indeed, you have come to the baptism of repentance let the better lives which you live prove the sincerity of your repentance; and do not longer rest in the assurance that *Abraham was your father.* That will do you no good apart from your own personal characters. Many men now are building their hopes on the reputation of their fathers, or their connection with good society. *God is able* out of the stoniest, hardest characters to raise up children unto Abraham, to create characters far more worthy of that honored name than are you. We are not born to the inheritance of the kingdom of God, save as we are born again by the Spirit of God through repentance and faith in Jesus. Then it will not matter whether our natural birth was in a hut or in a palace, whether of illustrious or unknown parentage.

John pointing to Jesus. v. 10-12. The reformation to be wrought by him whom John announces is to be a thorough work, and in this connection it is presented in a three-fold picture. The first picture is of the tree yielding unsatisfactory fruit; it is to be cut down. *The axe at the root* gives of itself a vivid picture of certain and complete destruction. The picture is intensified when, after the tree is cut down, it is cast into the fire. The second picture is made by the contrast of the baptism

administered by John, and that by Jesus. John baptized with (in) water, which was an outward sign and might be accompanied by a change in character, and it might not. John could do no more. Jesus should baptize with the Holy Ghost and with fire. This touches the life and renews character. Baptism in water is submersion in water; baptism in the Spirit is complete subjection to the Spirit's power. Commentators are divided on the meaning of *and fire.* One class thinks it refers to the complete destruction of the finally impenitent as implied in the burning of the fruitless tree of verse 10, and the burning of the chaff in verse 12. Others think it symbolic of the cleansing power and work of the Holy Spirit in regeneration, and refer to the tongues of fire with the outpouring of the Spirit on the day of Pentecost (Acts 2:3, 4) as a fulfilment of this prophecy. The latter seems the more natural interpretation. On the baptism of the Spirit see Acts 10:44-47; 11:16; 1 Cor. 12:13, and compare John 16:7-14. Such are some of the points of difference between the baptism of John and that which Jesus should give. The picture receives additional touches from the attitude of John toward Jesus. *Whose shoes I am not worthy to bear.* John felt that he was not worthy to do the humblest service to Jesus. The third picture is drawn from Oriental husbandry. As the husbandman with winnowing fan blew the chaff from among the wheat and burned it, while he carefully stored the pure grain in the granary, so he, the Mighty One, would sometimes separate the true from the false among men, those who have received the baptism of the Holy Spirit in regeneration, and those who have only the form or pretense of godliness without its power. From that penetrating and discriminating judgment there can be no escape and no appeal.

II. Jesus: Fulfilling all Righteousness. v. 13-15. While John was thus indicating the person and work of Jesus, still baptizing at "Bethabara beyond Jordan" (John 1:28), Jesus suddenly appeared in their midst (John 1:29) having come from Galilee . . . unto John a distance of not less than 70 miles. *To be baptized of (by) him.* With his keen sense of his own unworthiness and of Jesus' unapproachable character, John felt that this could not be; he drew back from the proposition with the words (v. 14), *I have need to be baptized of thee, and comest thou to me?* His refusal could hardly have been made more delicately or with finer courtesy. See the difference between this reply and his rebuke of the Pharisees and Sadducees. They were not fit to receive the baptism of John, he was not fit to baptize the Lord Jesus. The plea of Jesus gives the key to the significance of the rite of baptism. *Thus it becometh us to fulfil all righteousness.* Jesus's life was about to be devoted entirely to the work of the heavenly Father. Hitherto he had been subject to his parents. Luke 2:51. Henceforth he is to know no will but that of the Father in heaven. The waters of baptism formed the dividing line between the two conditions and the two forms of life. Jesus had no sins of his own to cast off in repentance and faith, but he came to bear the sins of the world (John 1:29, margin), and at the beginning of his work, as well as at its close, he stood in the place of those whom he came to save. See Luke 12:50. To bear the sins of the world Jesus died and rose again from the dead. This was prefigured in his baptism. The believer in Jesus dies to sin, and lives a new and better life, after the pattern of his Lord's death and resurrection. He professed this in baptism. Read Col 2:12, 13; Eph. 2:5-7; Rom. 6:3-6. When John saw the reasons for the act, *then he suffered him.* He consented to the request. Jesus, in his teaching, authorized the baptism of his followers though he himself baptized not (John 4:1, 2), and finally put it into the great commission. Matt. 28:19; Mark 16:16.

Jesus Witnessed by the Holy Spirit. v. 16. *When he was baptized.* The witness came not before, but in the act of obedience to the divine requirements. In the fulfilling of all righteousness. *The Spirit of God descending like a dove . . . upon him.* This was the convincing sign by which John was assured of the divine nature of Jesus. See John 1:32-34. It is also the Christian's privilege to enjoy the witness of the Spirit of God. Rom. 8:15-17. But it comes to them only as it came to their Lord and Master, in the act of entire submission to the divine will, in doing the things which he requires. See James 1:25.

Jesus Approved by the Father. v. 17. *Voice from heaven,* and therefore the voice of the Father. *My beloved Son.* The Sonship of Jesus is here clearly announced, and the Father's love for him is declared. *Am well pleased.* This phrase appears to relate to Jesus' official relation and work, while the declaration of love is personal. The Father loves the Son, and is well-pleased with him as his anointed agent for accomplishing the divine purpose of redemption. Compare Matt. 17:5. Thus we have at Jesus' baptism the Father, Son and Holy Spirit, and are prepared for the baptismal formula of Matt. 28:19. How much greater is Jesus than John! John was indeed a prophet. "Yea, I say unto you, and more than a prophet," (Matt. 11:9) and yet Jesus was incomparably greater than he. "Hear ye him."

THE WEEK OF PRAYER.

The *Evangelical Alliance* for the United States suggests the following topics for the Week of Prayer, January 2-9, 1898. The sub-topics are given only by way of suggestion. It is expected that each leader will make selections. The *Alliance* will send as many programs as may be desired to churches making an offering to the *Alliance* during the Week of Prayer.

SERMONS.

Sunday, January 2.

God's people approach the Lord and walk in his light: "Say unto all the congregation of the children of Israel, Come near before the Lord."—Exod. 16:9.

CONFESSION AND THANKSGIVING.

Monday, January 3.

Confession of Sin: For want of conformity to the mind of Christ: for disloyalty to the truth; for misuse and neglect of precious privileges; for lack of courage in witnessing for Christ.—Rom. 6:1-14; Matt. 25:14-30.

Thanksgiving: For the blessings of the year.—Psa. 145:1-13; 1 Cor. 2:7-16.

THE CHURCH UNIVERSAL.

Tuesday, January 4.

Prayer: That clearer and truer views of the spiritual nature of the Church, as revealed in the New Testament, may prevail; that believers may yield themselves wholly to the Lord, and through the influence of the Holy Ghost grow in the spiritual life; that all ministers of the Gospel may be filled with the spirit of Christ, and that true unity and fellowship may be deepened and manifested.—Eph. 4:1-16; Rev. 1:12-20.

NATIONS AND THEIR RULERS.

Wednesday, January 5.

Prayer: That all in authority may recognize their responsibility to God the King, and may have wisdom and courage for righteousness in council and government; that the Lord's-day may be revered; that injustice, intemperance and persecution may cease, and that forbearance, peace and brotherhood may be cultivated by all peoples.—Dan. 12:1-4; 1 Tim. 2:1-16.

FAMILIES AND SCHOOLS.

Thursday, January 6.

Prayer: That in Christian households family prayer may be maintained; that the sacredness of the marriage tie may be universally recognized; that home life may be pure and loving; that the training in the family, in schools, colleges and universities may be in the knowledge of Holy Scriptures, and with a view to the consecrated Christian life.—Josh. 24:13-22; Psa. 133; Col. 3:14-4:1.

FOREIGN MISSIONS.

Friday, January 7.

Praise: For the growth and development of the missionary spirit during this century, and for great revivals amid persecutions in China and other parts of the mission field.

Prayer: For the consecration of wealth to the Kingdom of Christ; that faithful missionaries may be raised up in all Christian communities; that converts may be established in the faith; that the number of native agents may be multiplied and their efficiency increased; that the obstacles in all lands, arising from ignorance, prejudice and error, may disappear before the Gospel as the one true faith for mankind.—Psa. 2; Rom. 10:6-21.

HOME MISSIONS.

Saturday, January 8.

Prayer: That Christian people may be led to greater personal effort on behalf of the spiritual welfare of their neighbors and fellow-countrymen; that blessings may accompany the work of Home Missionary Societies, of city missions, and of laborers among special classes; that God's ancient people may be brought into the fold of Christ.—Acts 1:1-8; Rev. 7:4-12.

SERMONS.

Sunday, January 9.

God's people—his witnesses to the world: "Ye are my witnesses, saith the Lord."—Isa. 43:10.

Popular Science.

BY H. H. BAKER.

A Spanish Dry-Dock.

The Spanish government has had an immense floating dock made, to be used at Havana, Cuba, for floating their large ships for repairs, rather than to take them back to Spain.

This dock is 450 feet in length, and the sides are 42 feet in height. For strength, it is built entirely of steel, and has movable caissons when required, for increasing the lifting power.

There are five pontoons, also made of steel, and made water-tight, twelve feet deep, and are divided into four separate water-tight compartments.

The side-walls of the upper part are divided by a lock that is water-tight, at a height of thirty-two feet. The deck above serves for engine, boiler, dynamo and motor-rooms. In these apartments water is never admitted.

This dock is operated the same as other pontoon docks, and is lowered into the water to admit the ship, by pumping water into these several pontoons, thus keeping the dock on a level position by regulating an equal flow of water into each pontoon.

When there is a sufficient depth of water over the central keel-block, the pumps are stopped and the ship is floated in and placed over the center row of blocks, and thoroughly braced, or shored, on all sides, to prevent being strained while out of water.

The water in the pontoons is allowed then to flow out evenly, when the dock rises, and, with it, the ship, until it is out of the water, and in a condition for repairs by the workmen in every part.

This immense floating dock was made at Wallsend, on the Tyne, in the north of England. Whether it is to be towed to Havana, or to be shipped in sections and then put together, I am not advised. I should think the latter, however, considering its enormous bulk, the great height of the inclosure, and the weight of the pontoons.

In case of the independence of Cuba, which is much to be desired, this monster dock will be of little value, either to Spain or Cuba, at Havana.

Platinum.

Platinum is a very important and rare metal, and was first discovered in South America. It is not an ore, but an alloy, and is found with rhodium, osmium, iridium and palladium. Its specific gravity is higher than any known substance except osmium and iridium. It cannot be melted in a blast furnace, and is only fused by the oxyhydrogen blowpipe, or the electric current.

It is used chiefly in the laboratory of the chemist, where the resistance to heat and acids is of special value.

It was introduced into Europe about fifty years ago. About that time I had occasion to use some, and I had to furnish its weight in gold. But little is found in South America, and in the island of Borneo. The main bulk of commerce comes from the Ural Mountains, in Siberia.

A late report made by the Russian government on the production of platinum in that country shows that Russia stands first in the world; that she produces forty times more than all the rest of the world put together. In the year 1880 Russia produced about

3,000 kilos (about three tons); in 1895, 4,400 kilos. Last year, on the account of much wet weather, the amount was somewhat reduced.

Strange as it may seem, although the Russians mine this metal, yet they ship it in its crude state, but how to work it is entirely to them unknown. In Germany they know how, and if the Russians want any platinum articles they have to buy them from Germany.

Platinum was used as money in Russia from 1828 to 1845. The price now of a kilo of platinum in its crude state in Russia is about \$225.

Small quantities of a still more rare and costly metal, called iridium, is obtained in mining platinum. This metal is exceeding hard, almost equal to the diamond. It is used on the points of first-class gold pens. I have a gold pen, and have used it constantly for thirty-six years, yet the points of iridium write as nice and smooth to-day as on the day it was purchased.

In this world are found some remarkable metals. Iridium is far more costly than gold. I would not take a dollar a piece for the points on my pen, and they are so small as hardly to be seen by the naked eye.

Science very well understands how to manipulate these mysterious and rare metals, and cause them to yield us pleasure and comfort.

"POPULAR SCIENCE."

To the Editor of THE SABBATH RECORDER:

Ever since I have been a reader of your excellent paper I have been impressed with the great value of the articles on "Popular Science." They have been learned, accurate, easily understood and worth the subscription price of the paper. But in your issue of Dec. 6, there is an article on "Cassava" that contains some inaccuracies. Having had some experience in the cultivation of that plant in West Africa, I desire to make a few observations on its characteristics.

1st. It is not an "herb," but a shrub, with a wooded stalk resembling the elder or sumach, which grow in this climate. It is a perennial plant.

2d. It is not propagated from the "roots or bulbs," but from the stalks. A joint cut off and partly buried in the ground is quite sure to grow, especially in the rainy season. Under favorable circumstances the roots will do to use in six months, but generally it must grow longer. The roots are sometimes over three feet long, and twelve inches in circumference. It keeps well in the ground but soon spoils after being dug.

3d. Much starch is made from cassava in West Africa. It is of good quality, but does not keep well. Perhaps this is the reason why more is not made.

4th. It has been cultivated in Florida for many years, and is highly valued. I brought some specimens North in the spring of 1881.

There are perhaps some Northern people in Florida who have never seen it, and it is quite probable that its extended cultivation would be profitable.

H. H. HINMAN.

BELOIT, Ala., Dec. 12, 1897.

THE GREAT COMMISSION.

It is something to be a missionary. The morning stars sang together and all the sons of God shouted for joy when they first saw the field which the first missionary was to fill. The great and terrible God, before whom

angels veil their faces, had an only Son, and he was sent to the earth as a missionary Physician. It is something to be a follower, however feeble, in the wake of the great Teacher and only model Missionary that ever appeared among men; and now that he is head over all things, King of kings and Lord of lords, what commission is equal to that which the missionary holds from him? May we venture to invite young men of education, when laying down the plan of their lives, to take a glance at that of the missionary?—*David Livingstone.*

How's This.

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

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

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

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

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

Hall's family Pills are the best.

Special Notices.

North-Western Tract Depository.

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

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

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

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 next covenant meeting of the Plainfield church is to occur on December 31, 1897, and the Lord's Supper on the following day. The pastor would be glad to hear from all non-resident members, and from any who cannot come to the meeting; and be authorized to say to the brethren here that the absent ones desire to renew their Christian covenant.

ARTHUR E. MAIN, Pastor.

PLAINFIELD, N. J.

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.

MAXSON—GRINNELL.—In Scott, N. Y., Dec. 8, 1897, by the Rev. B. F. Rogers, at the home of the bride's parents, Mr. Francis M. Maxson and Miss Ida May Grinnell, all of Scott.

NILES—CORNISH.—On the evening of Thanksgiving-day, Nov. 25, 1897, at the home of the bride's grandparents, Mr. and Mrs. George J. Palmiter, of Alfred Station, N. Y., by Pastor M. B. Kelly, Mr. William J. Niles, of Alfred, N. Y., and Miss Nellie Cornish, of Alfred Station, 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.

SAUNDERS.—In the town of Milton, Wis., near Rock River, Nov. 30, 1897, Mrs. Lydia Coon Saunders, widow of Christopher Saunders, aged 95 years, 4 months and 20 days.

A fuller notice appears elsewhere in this issue.

BROWN.—Nancy Melvina Wheeler Brown was born in Hancock, Mass., Nov. 1, 1836, and died at her home in Farina, Ill., Dec. 6, 1897.

She was married to Russell Albertis Brown in 1855. They made their home in Massachusetts for about twelve years, when they moved to Farina, which has been their home ever since. Her husband departed this life Jan. 14, 1895. To them were born three children; one a daughter, who died in infancy, and two sons, Frankie and Harvey. Frankie was called from this life about twelve years ago, thus leaving her only son, who survives her. She was baptized and united with the Farina Seventh-day Baptist church in 1872. During the past year, while her health was failing, she enjoyed in a special way the presence of her Saviour. D. B. C.

DAVIS.—At the home of his father, Mr. Wheeler A. Davis, Nov. 29, 1897, of hemorrhage of the lungs, Herbert Joseph Davis, aged 32 years, 4 months and 16 days.

The deceased had been twice married. The first on Dec. 24, 1883, to Nellie May Witter, who died July 7, 1885; the second, to Mrs. Alice E. Sherman, Feb. 22, 1889, who with three of the four children born to them, survives her husband. Mr. Davis has been in declining health for several years past, but for a few weeks he, as well as his friends, had felt that he was really improving; and were beginning to entertain a hope that perhaps after all he might recover, only to have such hope sadly terminated by his sudden death, just after his having arisen from his bed early on Monday morning, Nov. 29. He leaves a large circle of friends who deeply mourn his loss.

M. B. K., JR.

BEATEN AT HIS OWN GAME.

A barrister of the City Court is very much chagrined on account of a trick played on him by one of his clients, thereby causing him to lose a fee of \$25. Several days ago a man was arrested on the charge of "shooting at without wounding." This picturesque figure of the City Court, who brags that the rich coloring on his nose has cost him a small-sized fortune, was consulted and consented to defend the man.

Before the trial came up the barrister called his client from the court room and said: "Now, the only way you can get out of this scrape is to play insane. Whenever a question is put to you, instead of giving an intelligent answer, just wave your hand in front of your face and

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whistle. The judge will at once adjudge you insane, and, of course, you will be all right."

The man consented to play insane and took his seat on the stand.

"What is your name?" asked one of the attorneys.

The defendant looked idiotic, waved his hand and then whistled.

Everybody in the court room began to laugh. Question after question was asked the man, but he answered all of them by waving his hand and whistling immediately afterward.

"I adjudge you insane," said the judge.

"Ah, what did I tell you?" said the barrister, walking over to his client and congratulating him. "That was a magnificent play. I will charge \$25 for defending you and would like to have my money now."

The alleged insane man looked worried and scratched his head. He never said a word, but waved his hand through the air, gave a short, shrill whistle and bade the attorney a fond adieu.—*Louisville Courier-Journal*.

X-RAYS APPLIED TO MINING.

Dr. F. E. Yoakum, of Los Angeles, Cal., has applied the X-rays to the determination of gold in quartz. The physician was photographing a tumor. There was a vacant space on the plate, and he placed a piece of gold-bearing quartz on it. When the plate was developed the outlines of the rock came out on it, with specks here and there, which showed the presence of gold. Since then he has taken a number of pictures of gold in valuable ore. The fluoroscope has been used for this purpose. It believe that the discovery will be of use to geologists and mineralogists in prospecting.

HOT MILK AN EXCELLENT STIMULANT.

When overcome by bodily fatigue or exhausted by brain labor no stimulant, so-called, serves so well the purpose of refreshment and rest, both bodily and mentally, as milk. When heated as hot as one can readily take it, it may be sipped slowly from a tumbler, and as it is easily digested one feels very soon its beneficial effects. Few persons realize the stimulating qualities of this simple beverage.—*December Ladies' Home Journal*.

WATER OUR TRUE BEVERAGE.

"Water is really our only true beverage," Mrs. S. T. Rorer writes in her cooking lesson in the *December Ladies' Home Journal*. "Forming, as it does, three-quarters of the weight of the human body, it is of the next importance to the air we breathe. Milk is a typical food, not a beverage, and should never be used as such. It is true that it contains a large amount of water, but only sufficient for its digestion.

"In a very short time the non-water-drinker becomes sallow, constipated and uncomfortable. The poison matter that should be dissolved by the free use of water, and carried of in the circulation and through the excretory organs, is held in the system; the body loses weight, the skin becomes dry and rough, losing its life and brilliancy. Three-quarters of the weight of the living body should be water. A large quantity of this water is taken in the form of green vegetables and fruits. A healthy person should drink at least a quart and a half of cool (not iced) water in each twenty-four hours—a glass the first thing in the morning and the last thing at night, and the remaining quantity after or between meals. Infants frequently suffer more from the lack of cool water than from the lack of food."

MEDICINAL PLANTS.

Many medicinal plants can be grown with profit, as the demand for some kinds is increasing. Absinthe (wormwood) can be raised as far north as New England, and this country imports it from Europe. Saffron, which sells for \$8 per pound, may be grown in nearly all sections. Peppermint and spearmint find ready sale, and sage, which is well-known to every farmer, is imported, frequently selling at \$150 per ton. Then there are hoarhound, bone-set, mandrake, blood-root, pennyroyal, etc., which are regarded as weeds in some localities, all of which are largely used and have a value in market.

VALUE OF HORSE-CHESTNUTS.

The popular idea that horse-chestnuts are unfit to feed to stock on account of poisonous qualities appears to lack foundation. A French author, M. Paul Gray, shows that their nutritive value is three times that of the richest forage beetroot, and that they are eaten by cattle without injury to milk or calves, although pigs show a dislike for them.

SLOW GROWTH BEST.—Pear-trees should not be encouraged to make a rapid growth. Ten to twelve inches of new wood a year is as much as should be added to them. Slow growth means vigorous health for the pear-trees.

NEWSPAPER ADVERTISING IN THE UNITED STATES. A book of two hundred pages, containing a catalogue of about six thousand newspapers, being all that are credited by the American Newspaper Directory (December edition for 1897) with having regular issues of 1,000 copies or more. Also State maps of every State of the American Union, naming those towns only in which there are issued newspapers having more than 1,000 circulation. This book (issued December 15, 1897) will be sent, postage paid, to any address, on receipt of one dollar. Address The Geo. P. Rowell Advertising Co., 10 Spruce St., New York.

By the Blaze of The Fireside.

The long winter evenings are at hand, and, with improving times, there are few families, if any, which cannot provide themselves with an abundance of good reading matter, for instruction and entertainment during the coming long hours after sunset. The *New York Tribune* is one of the newspapers which deserves to find its way to every fireside. Full of sound, well-digested information and editorial discussion, and with accurate market reports and other features, which every man desires, the paper is nevertheless admirably adapted for home reading. It is of incalculable value to the young, to begin life, accustomed to reading a sound and sterling newspaper. For women, *The Tribune* now provides a large amount of special matter, relating to recipes, fashions, women's ways, and the sentiments which should rule the home. While *The Weekly Tribune* remains, as for two generations past, one of the best general newspapers of its class in the United States, *The Semi-Weekly Tribune* has lately been almost idealized by the addition of a pictorial supplement, larger than the main sheet itself, full of pictures and special articles, with a sprinkling of wit and humor. The pictorial supplement to the *Semi-Weekly* is printed on handsome paper, and is well worth keeping in permanent form, and its influence in cultivating the taste cannot fail to be considerable. It is attractive to old and young. No other *Semi-Weekly* or *Tri-Weekly* in the United States supplies so interesting a pictorial paper as a part of its regular issue.

THE ONLY DIVING DOG.

The only diving dog in the world, so far as known, is dead. He was Dash, or "Dash the Diver," as all Detroit, where he lived, knew him. His master was S. H. Ives, who taught the dog to dive by coaxing him gradually to go after stones flung in the water at increasing depths. It is recorded of Dash that he once fetched up a stone that had been thrown in eighteen feet of water, which is pretty good work for any diver, two or four-legged. Dash was seven years old, a Cocker spaniel, and his death was due to diving, the pressure of the water proving too much for him. He had two doctors in his last illness.—*Detroit Journal*.

CLEANSING A WHITE VEIL.

To cleanse a white face veil, dip it up and down in lukewarm water, to which a little ammonia has been added. Then rinse in clear tepid water and spread it upon a mirror or window pane. Patience and care must be exercised if the edges are scalloped so that each point will keep its original form. The best method is to hold the scalloped edge of the veil in the hands during the washing; then the scallops will not get so badly out of shape.

HOW TO REMOVE A TIGHT RING.

Take a long thread of silk and put one end under the ring and draw it through several inches, holding it with the thumb in the palm of the hand. Then wind the long end of the silk tightly around the finger down to the nail. Take hold of the short end of the silk, and, holding it toward the finger end, unwind it, and the silk pressing against it will withdraw it.

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In behalf of prohibition, in behalf of a better Sabbath-observance, in view of the exigency of our great need, let us repeal the Sunday laws. See pages 22 and 25 calling for such repeal.

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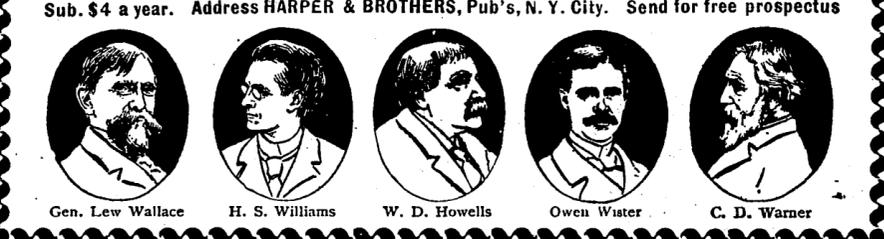
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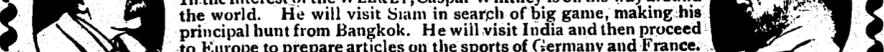
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