

# THE SABBATH RECORDER.

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## LOOKING FORWARD.

**N**O COWARD soul is mine;  
No trembler in the world's storm-troub-  
led sphere  
I see heaven's glories shine;  
And faith shines equal, arming me from fear.

O God within my breast!  
Almighty, ever-present Deity!  
Life, that in me has rest,  
As I—undying Life—have power in thee!

Vain are the thousand creeds  
That move men's hearts; unutterably vain;  
Worthless as withered weeds,  
Or idlest frost amid the boundless main—

To waken doubt in one  
Holding so fast by thine Infinity;  
So surely anchored on  
The steadfast rock of Immortality.

With wide-embracing love  
Thy Spirit animates eternal years;  
Pervades and broods above,  
Changes, sustains, dissolves, creates and rears.

Though earth and man were gone,  
And Sons and Universes ceased to be,  
And Thou wert left alone,  
Every Existence would exist in Thee.

There is not room for Death,  
Nor atom that his might could render void;  
Thou—Thou art Being and Breath:—  
And what Thou art may never be destroyed.

—Emily Bronte.

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PLAINFIELD N J

## Sabbath Recorder.

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

Entered as Second-Class mail matter at the Plainfield, (N. J.) Post-Office, March 12, 1895.

LAST week we published the programme of the Evangelical Alliance for the "Week of Prayer." Pastors and others interested will be able to use it, or as much of it as may be helpful, by referring to that paper. Many of our churches have found it profitable to observe this recommendation of the Alliance, either alone or in union with neighboring churches.

WE are not able to give our readers this week the full report of the Treasurers of the two Societies concerning the success of the effort to pay the debts. Contributions keep coming in, and the Treasurers are waiting, hoping to give a more definite report soon. From all that has yet been reported to them it seems evident that only about one-third of the debt will be paid by the thank-offerings.

THAT evangelists are greatly needed in Christian work, and that they have the authority of Scripture for their appointment and work, cannot be doubted. They are mentioned as a class of gospel laborers in the same connection as apostles, prophets, pastors and teachers. Eph. 4: 11. The work of the evangelist is not clearly defined in Scripture language; and yet it seems evident that he was an itinerant preacher, a traveling missionary. To our mind the important work of the evangelist is that of a pioneer. He is to carry the gospel especially where it is not known, or, at least, where there are no settled pastors. Men are hungry for the bread of life, many times when they themselves are not aware of it. The settled pastor cannot well leave his flock and go where the gospel is not preached. The evangelist is just the man for that work. He arouses an interest, gains converts, opens the way for the establishment of a Christian church; and when his work is done, the church is organized and a pastor chosen to perpetuate the work thus begun; while the evangelist, no longer needed where the pastor is, goes on to other fields. Is it not possible that large and well-officered churches make a mistake in absorbing the time and energies of evangelists, when there is so great need of their services a little farther on?

THERE is a distinct line between the Christian and the person who has never "passed from death unto life." This line is as real as that between light and darkness. It is not imaginary, a distinction without a difference; but it marks all the difference between spiritual life and death. This line is not always visible to every beholder. Only the divine eye can see with unerring accuracy just what constitutes the Christian. But all men, whether Christian or otherwise, should bear in mind the fact that Christian character is a growth. The church of Christ is like some kinds of fruit trees on which may be found fruit in all of its stages of development, from the bud to the well-ripened fruit. The beautiful rose-bush in June will show the most delicate buds, the opening blossoms, with their freshest and rarest tints; the full, rich and fragrant damask, as well as those whose earthly glory has passed and the fading pet-

els form a velvet covering for the soil beneath. Christian character is thus found in its earliest budding and in every condition of development until it fully ripens and passes on to its changeless glory, its everlasting joy. With its imperfections, failures, struggles with temptations, and lapses into careless living, it is nevertheless on the way to maturity. It is in training for the kingdom, and infinitely better off than if it were not even trying to overcome. Back of all failures there is a desire, a purpose to do right; and God judges more by the motives of the spirit than by the failures of the flesh.

THIS number of the SABBATH RECORDER completes the 53d volume. The next issue will be Volume 54, No. 1, bearing date January 3, 1898. Two years more and the figures will change to 1900. How many of our readers will see that change? While it may be profitable to raise the question, we are aware that no definite answer can be given. God alone knows. So far as we can see, the probability is that many eyes that now see will be closed to earthly things before the end of even one more year. In glancing over the obituary list, in the volume now closing, we find a record of 190 deaths. This is about two per cent of our membership and probably about an average of the years as they pass. It is well for us to frequently raise the question, in view of the fact that probably two hundred of our numbers will pass from these earthly scenes during the year 1898, "Will I be one of that number?" This should be followed by another question, "Am I prepared for that change?" And then let these questions be followed by the prayer of David: "So teach us to number our days that we may apply our hearts unto wisdom." If this is our sincere prayer, we need not be greatly disturbed over the possible, or even probable change that may come. To those who are ready it will be like the coming home to a weary traveler; rest to a laborer; the return of health to one in sickness; the lifting of one in poverty to a position of wealth and comfort. It is an introduction to the joys and glories of eternity. It will be a glad reunion of friends long parted, a bright New Year which will never grow old, will never come to a close. "Let us not be weary in well doing; for in due time we shall reap, if we faint not."

LIBERAL giving is not always wise giving. Sometimes it may be worse to give liberally than not to give at all. A person in charge of the Lord's money should use it as he directs; or, if left to one's own judgment, it should be used in a way that will not do harm, but will harmonize with God's plan of righteous living and doing.

The tramp problem is not yet entirely disposed of, though in many states of our Union much progress has been made. By many writers on charity and economics it has been maintained that it is no true charity, and hence no wise use of food, money or clothing, to bestow these things on the ordinary tramp beggars. These men are too indolent to work, many are positively vicious and depraved, with appetites for strong drink and narcotics. They prefer to lead a life of vagrancy and sensual gratification, and all gifts to such people instead of being a benefit and encouraging industry, good habits and independence, have directly the opposite tendency.

It may seem hard to turn a hungry man away from your door on a cold morning, but if you feed him you encourage him in his indolent and probably criminal life. They will never change their manner of living so long as they find people willing to contribute toward it.

The New York Charity Organization Society recently made a report of their doings and made some valuable suggestions. They have carefully examined a large number of those asking for charity, and find the majority are professional beggars, criminals, and chronic paupers. They affirm that gifts bestowed in these cases are no benefit to the recipients; but on the contrary they confirm them in begging. Only in rare instances will it be a real favor to such men to give them anything. Those states are doing the best work in charity in which tramps are arrested as vagrants and set to doing some work for the public good. The more they are fed at private homes, the more numerous, insolent and dangerous they become.

MANY devout Christian people are troubled over the evident decrease of confidence in, and reverence for, the Bible. A few scholars have been engaged in the work of dissecting the Scriptures, and have raised so many questions concerning the authenticity and origin of certain portions of the Bible, that large numbers of those who are less learned appear to be bewildered, and freely express their own shaken confidence in the integrity of the Word. Lyman Abbott, Mr. Beecher's successor as pastor of the Plymouth church, Brooklyn, and editor of *The Outlook*, has long been classed among the "higher critics;" not, perhaps, so much as a leader, an original investigator, as a believer and advocate of the theories of others. It is quite refreshing, therefore to find in one number of the September *Outlook* an article headed "A Plea for Reverence," in which he makes the following rather significant remarks:

The spirit of criticism—the scientific spirit—has tended against reverence. Many things which, of olden time, men superstitiously feared, they fear no longer. We have analyzed until all great things have been picked to pieces in our laboratory. We will not allow any mysteries. And this spirit of criticism is absolutely incongruous with the spirit of reverence. You cannot revere what you are criticising. The two processes never can go on simultaneously in the same mind.

This very frank admission, coming from such a source, seems quite like a confession, for we have many times feared that Dr. Abbott's own words would aid in weakening confidence in the Scriptures. We cannot well forget his sermons on the book of Jonah a few months ago. He frankly admits now that "A man cannot revere what he is criticising." This craze for "Higher criticism," which has had almost unlimited sway for a few years past, has produced just the fruits Dr. Abbott now laments. It is much easier to plant a doubt than it is to destroy it when it becomes rooted and begins to propagate. It is an easy thing to pick a beautiful rose to pieces while searching for some hidden, life principle. But no human power can restore it to its original perfection and beauty, as a rose, after such dissection. A sweet confidence in the Bible and consequent reverence for it are elements of great importance in character building. But when these elements are destroyed, men will become like a vessel without an anchor, or a building without a firm foundation. We are glad to welcome and quote the sound words of Dr. Abbott.



## BREVITIES.

THE oldest living graduate of Harvard College, William Gordon Prince, died the 19th inst., in River Place Dedham, Mass. He was ninety-four years of age.

PNEUMATIC tubes for mail service are now in use in Boston, New York and Philadelphia, and soon will be in Chicago. It is pronounced a great success where it is in use.

REPORTS from Western New York, on the morning of December 23, showed heavy snow storms, and blockades of trains. Dunkirk, Buffalo, Rochester and Watertown were in the midst of the wintry blizzard.

IN Elmira, N. Y., a man was tried recently on a charge of murder, the victim having been shot by the defendant. The jury returned a verdict of not guilty, holding that the victim died from the effects of the X-ray used in searching for the bullet.

It has been said that China asked Russia to be her ally and defend her against German encroachments. Russia promptly moves forward and appropriates ten times the Chinese territory that Germany did. China looks on and wonders what it all means.

THERE is more trouble in Crete. The Mussulmans attacked a body of Christians and, according to report, killed twelve. The Greeks, however, are powerless, *i. e.*, without the aid of the so-called "Powers," that seem to prefer to see the Turks victorious.

THE Rev. Joseph Cook, Boston's great theologian and lecturer, is still living in enforced retirement on account of shattered health. His complete prostration from overwork does not yet permit him to appear in public. He and Mrs. Cook are living quietly at Newton Centre, Mass.

BITTER cold weather in Toronto, and continued heavy snowfalls in Nebraska were reported last week. Thus far the state in which the RECORDER is printed has experienced very mild weather. Only about two inches of snow have fallen and that soon disappeared. But our turn may come later on.

CONGRESS has adjourned for the holidays. The business is fairly under way. On Jan. 3 it will reassemble for its winter's work. The people will look for important legislation this winter on several questions, among which are Currency, Banking, the Sandwich Islands, Postal Savings Banks, Pension Reforms, etc.

A NEW motor street-car has been tested at Cedar Falls, Iowa. It is regarded as superior to any other method of propelling street-cars and likely to come into general use. The motive power is generated by gasoline, which operates a dynamo. This new method is rapid, cheap, and is called the "Patton system."

THE crabbed ex-slaughterer of Cuban insurgents, General Weyler, is greatly incensed over the message of President McKinley, and proposes to devote his life to resenting such insults. If he is no more successful in that mission than he was in Cuba, the American continent will not need to fear being turned upside down.

THE plans for autonomy in the island of

Cuba are met with serious objections and unwise deeds of violence. The Spanish officer, Col. Ruiz, who was sent to negotiate with the insurgents, was treacherously killed. That and any similar acts of bad faith will greatly harm the insurgents' cause and turn the tide of American sympathy against them.

CONGRESS has made an appropriation of \$200,000 to relieve starving miners in the gold regions of Alaska. The Klondyke fever has led many thousands of eager gold-seekers to imperil their lives. The whole gold region is overcrowded with men and women who cannot live without prompt help from the government. This aid will be hurried forward with all possible dispatch.

ANOTHER young man of twenty years goes down under the influence of the "deadly cigarette." Crazed by cigarette-smoking, he leaves this warning note and then killed himself in Syracuse, N. Y.: "Brother Dan:—Please quit smoking for my sake; you don't know what I suffer. Cigarette-smoking is the cause of this. I have been crazy about a week. Good-by." And still the boys smoke and take the fearful risk.

THE former secretary of the American Protective Association, T. Charles Beatty, has been sentenced to fifteen months in the Eastern Penitentiary of Pennsylvania, for forgery. While in jail and awaiting sentence, he wrote an account of his life, headed, "Life Experience of a Smart Fool." He is a well-known lawyer; and doubtless his experiences are common to nearly all criminals of that stripe. The world is full of "smart fools."

BOSTON has just re-elected a Democratic Mayor, Josiah Quincy, notwithstanding the fact that in the state election, last month, the city went by a good majority Republican in the vote for Governor. Two years ago Mr. Quincy was elected Mayor, against the Republican candidate, Edwin Upton Curtis, and the same contest was re-enacted this year with similar results. Boston seems to go for the man it wants regardless of party. It would be better if that were the case in all elections.

ONE of the latest trusts is a heavy Milk Trust formed at Trenton, N. J., with an authorized capital of \$15,000,000. It is called the "Farm and Dairy Product Company," and is authorized to deal in "butter, cheese, eggs, milk, vegetables, poultry and other foods." This company will have \$4,000,000 of preferred stock and \$11,000,000 of common stock. The projectors promise to lower the price of milk to consumers, and at the same time pay the farmers more than they now receive. We will wait and see.

THE serious illness of Mrs. Ballington Booth, of the Volunteers, is the occasion of much anxiety on the part of her many friends. It is said that she is not likely to live. Her disease is diagnosed as heart trouble caused by excessive grief. In fact she is said to be dying of a broken heart, the result of continued opposition and persecutions from the Salvation Army. The whole responsibility of Commander Booth's alienation from the Salvation Army is very unjustly attributed to Mrs. Booth. She has been made the object of public interruption and private attack. Letters anonymous, and signed, have annoyed her until her sweet, pure life is nearly worried out.

## CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Chicago, Ill.

Seventh-Day Baptist Young People and the Y. P. S. C. E.

"Instead of staying in and letting your influence be felt, you took your light and went out." So said Mrs. Henry to the Sabbath-keeping women who left the W. C. T. U. because of its Sunday-observance department. The question confronting our young people in relation to the Christian Endeavor Society involves the same principles. The United Society stands committed to Sunday-observance and is in sympathy with Sunday laws. It is said that there has even been manifested a disposition to snub Seventh-day Baptists because of their peculiar views. Shall our young people, in view of these facts, withdraw from such affiliations? There are conscientious people who answer unhesitatingly, Yes; no self-respecting, loyal, Sabbath-keeping young man or woman can have anything to do with such a society.

Now it is not our purpose to combat this proposition directly, but to state two instances which have come under our observation, and let them plead their own case. So far as snubs are concerned little need be said, for, as a friend said the other day, "You can't hurt a Christian." We can stand snubs cheerfully, if they come in the line of duty.

John Smith and Jennie Jones are two loyal Seventh-day Baptist young people, who, while living in First-day communities, are near enough to the churches of which they are members to be in loving connection with them. They are both successful in their work and have gained many friends. They are eager to be a blessing to their corner of the world, and to promote the religious life of these with whom they are thrown in contact. With this thought in mind they have entered local Christian Endeavor Societies, where they hold important positions. Their Sabbath principles are well known and are treated with respect. It is a noteworthy fact that each society voluntarily altered its constitution in deference to the sturdy young Seventh-day Baptist who was willing to work with them.

Now it seems to us that this was an example of letting your light shine. Instead of wrapping their cloaks of exclusiveness about them, these young people have become centers of good influences. John Smith has infused a new life into the society of which he is president. He has introduced new methods and a new spirit. The attendance at the prayer-meetings has been doubled, wanderers have been brought back, and the way is opening for a revival of religion in the community. In a town of four thousand people in one case, and a village of some hundreds in the other, the Seventh-day Baptist name and faith are becoming well-known. Not only this, but the name has come to be recognized as a high and honorable one. It stands in those communities for well-rounded and powerful Christianity. "Seventh-day Baptists, did you say? O, yes, I know one of them. They must be a very intelligent and consecrated people. I should like to know more about their doctrine." Through such work as this the knowledge of the Sabbath is being spread and increasing numbers of people are saying, "I believe that the Seventh-day Baptists are right." Just what is to be the future development of the Sabbath cause I do not know;



but surely it means something for the truth to be widely disseminated and intellectually accepted. We can but sow the seed, trusting in the Spirit to quicken it.

Think of it for a moment. Suppose that every one of our ten thousand Seventh-day Baptists should follow the same course that these two have followed, what would it mean to the Sabbath cause and what would it mean to the kingdom of God?

#### A Woman With a Mission.

"I believe more than I know," said Frances Willard, and the words were reflected back from the eye of four hundred college students. Among these most responsive people to brave and generous impulses, the woman with a mission felt at home. "We are all one family," she said, "and I am talking of things just as they come into my heart." She gave illustrations from Edison up, to show that the achievements of progress had been wrought by people who believed more than they knew, and who were nerved thereby to transform their faith into fact. She had faith that the coming home would be nobler than the home of this generation, that mercenary considerations would enter less into its composition, and that the two parties to it would join on a higher plane of living. When the man should speak to the woman that sweetest word that ever comes to her ears, she would answer—only putting it in a woman's tactful way—"You cannot have me and drink. You cannot have me and tobacco. Your soul must not be keyed a whole octave below mine, if our life is to be one." Tenderly, with the tears in her voice, she threw on the canvass a flash picture of the family circle which was dear to her memory, and spoke of a President at the bedside of his dying mother. She was not pleading, she said, in behalf of one sex more than the other. She had never known a man who was not the son of a woman, nor a woman who was not the daughter of a man. The destiny of the two sexes was intertwined. It was the common home which they should share in which her interest centered.

Soon or late, humanity rises to honor the man or woman whose soul is filled with a great and unselfish purpose. The fulfilment of the purpose may be long deferred, the plan may be an ideal which shall never meet its exact duplicate in solid reality. Great ideas are seeds whose future development we may not always prophesy. Frances Willard grows grey, while the saloon still flourishes. I cannot be as confident as she that the boys and girls of to-day will see it swept out from ocean to ocean. I cannot regard woman suffrage as the specific for our political ills that she thinks it to be. It will be nothing strange if her girlish admirers shall find the reforms of the future working out their own salvation without the entire assistance of her "stable full of hobbies." Yet her work will live. She has made her impress on her generation. She has given us much of truth, and that truth will last. The sweet and inspiring personality will be treasured up in the lives of ten thousand who shall come after her. The cause of God and humanity will be stronger because her voice has been raised in its behalf. The world will be more homelike because she has lived.

TRULY has it been said: "A selfish parent cannot rear an unselfish child."

#### SAMUEL NEWBERRY STILLMAN.

Samuel Newberry Stillman was born in Newport, Herkimer County, N. Y., June 27, 1812; and died at his home in Alfred, N. Y., Sabbath-day, Dec. 18, 1897, aged 85 years, 5 months, and 21 days. He was the son of Ezra and Polly Stillman, and the second of ten children, of whom two survive him—a brother living in Brookfield, and a sister (Mrs. Nancy Frank) living at Alfred Station. In 1835 he married Miss Chloë Sherman, and to them were born two sons and five daughters. A son and daughter having died some years ago, he is survived by his son Alonzo and his daughters, Madelia; Clotilda, Mrs. John F. Langworthy, and Mrs. Ophelia Clarke of Nile. In February, 1837, he removed to Alfred, bringing his family and household goods on a sleigh; here he bought a farm, cleared it up, and continued in the business of farming until his death. He enjoyed a happy married life until July 1, 1882, when his beloved companion was taken from him by death. As a father he was wise in the government of his household and in the training of his children, bringing up his whole family to become industrious, thrifty and highly respected members of society. As a citizen and neighbor he was highly esteemed and beloved. His example and influence have always been healthful. His life was in strict accord with the Golden Rule. He was a man of public spirit, always ready to help on any good work for the benefit of the village and the welfare of those around him. He was deeply interested in Alfred University, for many years an active member of its Board of Trustees, and contributed several thousand dollars to its financial support.

As a Christian he was exemplary; brought up a Seventh-day Baptist; at the age of 21 years he experienced a change of heart and joined the Newport church—being baptized by Elder Eli S. Bailey. On removal to Alfred he joined the church here by letter and remained to the day of his death a consistent and worthy member. He was an industrious man, never eating the bread of idleness; and, as God prospered him, he was a cheerful and most liberal giver, and brought up his family to the same spirit of liberal beneficence. In character he was transparent, genuine, without guile. He loved his fellow-men, and sought in all his life to glorify his God and Saviour whom he also loved with a true and whole heart. The secret of his life is found in his devotion to secret prayer and the daily reading of God's Word, and his custom of daily family worship in his home. He loved the covenant meetings of the church and would often manifest deep emotion while telling of God's goodness to him and the joy he experienced in the Christian life. Although he could hear scarcely one word of the sermon, he was generally in his place in the sanctuary. When he remained at home on Sabbath morning he spent the time reading the Bible or one of Dr. Talmage's sermons. When the family left him last Sabbath morning he was seated near the stove with paper in hand containing Dr. Talmage's last sermon. He was well as usual. When they returned, the paper had fallen to the floor, and he sat in the chair as though asleep. He was asleep, "Asleep in Jesus." His spirit had taken its flight without a struggle as it left the tenement of clay. He will be missed in the home, the community, the church; but he

has left a memory which is as ointment poured forth. "Mark the perfect man, and behold the upright; for the end of that man is peace." Funeral services were held at the church on Tuesday, Dec. 21, conducted by Pastor Gamble assisted by Pres. Davis, and the remains were laid to rest in Alfred Rural Cemetery, to await the resurrection of the just.

J. L. G.

#### ANATOMY OF THE TWO-HORNED BEAST.

REV. 13: 11.

Rome had seven heads, successively, not all at once. One of its heads was slain—the seventh; and Rome is without a head. The head stands for the beast.

Horns stand for Powers, either civil or religious. Rome had one religious horn, the Papacy, and ten civil horns.

The two-horned beast has no civil horn, but two religious horns. That they are religious is shown by being represented as lamb's horns, type of Christ, or Christianity.

In a civil horn (or Power) the power resides in the *horn* (Ruler), and not in the body or head. In the two-horned power, the power resides in the body, exerted, asserted or manifested through the head. The power resides in the people and is made effective through a representative head. It is the *head* that makes the horns effective, whether civil or religious.

The two-horned beast must be a Republic, or power, in which the power is vested in the *people*, or body; and not a monarchy, or power in which the power is vested in the ruler, or *horn*. It must be a power with two religious horns and no civil horn.

It cannot be Rome, for Rome has only one religious horn, which is powerless, because it has no *head* back of it. It cannot be any of the so-called "Christian" powers in which the power resides in the one, ruler, instead of in the body, the people.

It must be a power in which the horns are con-jointly connected with the head, and are made effective by the head together, *unitedly*, in asserting or declaring a religious dogma even though "one horn is higher than the other," has the greater prominence in the transaction. Dan. 8: 3.

Who can, or rather cannot, point out such a Power? W. H. WALLICK.

CONIFER, Col., Dec. 17, 1897.

#### BOOK NOTICE.

THE WARS OF THE HUGUENOTS, by William Hanna, D. D., Republished by E. B. Treat & Co., 241-243 West 23d Street, New York. Price, \$1.00.

This volume of 344 pages illustrated and substantially bound is, as Doctor David Gregg well says, "the product of a master pen." It covers that important period of about one hundred years, from 1515 to 1610. The first chapter begins with the early history of the Reformation and ends with the death of Henry II., in 1559, covering a period of forty-four years and embracing many important and thrilling events. The remaining seven chapters give graphic pictures of the leading civil and religious events of those times. These thrilling events of three or four centuries ago ought to be carefully read, that the spirit and progress of our own times may be better understood and appreciated when seen in contrast with the past. These French Protestants, the Huguenots, of the 16th and 17th centuries suffered heavily from bloody persecutions, but civil and religious freedom was finally granted them in 1598. They constituted the most moral, industrious and intelligent part of the French population.

"THE whole history of the Christian religion shows that she is in far greater danger of being corrupted by the alliance of power, than of being crushed by its opposition."—*Macaulay*.



## Tract Society Work.

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

EVERY phase of the Sunday observance which comes up shows how seriously the popular ideas concerning the Sabbath-question are wanting in spiritual vitality. The true conception of Sabbath-keeping as the source of actual soul communion with God, as the means of cultivating spiritual life and promoting communion with God—is lost in the low "Civil Sabbath," "Rest-day" idea.

### "REST-DAY" AGITATION IN BOSTON.

The *Congregationalist*, Dec. 9, 1897, reports a general discussion of "The Churches and the Labor Problem," at the "Monday Minister's Meeting" in Boston. The interest was such that the discussion was to be continued on Dec. 20. "The principal phase of the question presented was that of the weekly rest-day. One member, who had been prominent in the work, said, that "In his opinion a day will never be obtained until public sentiment requires legislation upon the matter." Another said, "It was certain that much needed legislation in behalf of a rest-day for employees on street railways, was balked by the corporation through unjust means." Rev. J. G. Jones said that "So far as the Sunday work problem was concerned, society is a ravenous machine, which is destroying men by piece-meal."

The discussion is a sharp commentary on the weakness of present Sunday laws, and the faint probability of securing anything better. It also shows that the religious idea—the "Sabbath-observance" idea—is practically eliminated from the "rest-day" question in Boston.

### REV. DR. D. J. BURRELL ON "SUNDAY AS A PLAGUE SPOT."

In March, 1895, Rev. Doctor Burrell preached a sermon before the "Woman's Sabbath Alliance," in which he spoke at length of the evils of "Social functions" on Sunday. The sermon was printed, and yet forms a prominent feature of the literature circulated by the Alliance. What he said about Sunday as a "Plague spot" is quite as applicable now as it was when uttered. It is another striking evidence of the decay of Sunday. Among other things the Doctor said:

Just now we hear much of social functions on the Sabbath, of literary conversations and receptions and musicales. And the habit of Sabbath visitation seems to be growing more and more prevalent, even in Christian homes. If this is a true report, then it is because our Christian women have permitted it.

Let us at this point lay down the proposition that there is lawfully no such thing as social life, in the general acceptance of that phrase, on the Lord's day. Any attempt to create such an order of things is sure to be followed by social corruption. The Germans have found it so. In their country, the Sabbath is the great day for music and literary converse and dramatic presentations. And what is the result? The Sabbath, which was intended for the moral and spiritual betterment of men, is a very plague spot in the German civilization.

It is wise to ask what causes produce such plague spots. In this case the answer is close at hand. The Continental Sunday originated after this wise. Semi-pagan leaders, after the second century, taught that the Sabbath was an obsolete and "Jewish" institution. Out of that soil grew a host of other days, with a combination of Pagan and Christian elements, Sunday leading as the sun had led the hosts of the Pagan Pantheon. All these days found their highest authority in the decrees of the

church—after it became Roman Catholic—and in the civil law. On such a soil, holidayism, either non-religious or semi-religious, was inevitable. Sunday led the way, being chief. The friends of Sunday now mourn that this same plague spot, Sunday, is being reproduced in America. Why? Because Dr. Burrell and his compeers are busy preaching the same falsehood about the "Jewish Sabbath." They sow the same seed, and then wonder and mourn that God compels them to reap according to their sowing!! How much farther could blindness go?

In testimony that the plague spot is here in the same sermon, Dr. Burrell startles us by this paragraph:

It is an old proverb, "Like priests, like people"; but this will read equally well the other way. Ministers are but human and their people must needs influence them. The Mayor of New York City, in defending his advocacy of the Sunday saloon, has declared that more than fifty ministers have written to signify their agreement with him. Of course we may not presume to question the truth of this statement. We are left then to believe, that there are more than fifty men in the pulpits of New York City in solemn covenant with God to observe his law and advocate its inviolability, who have declared themselves in favor of the opening of dram-shops on the Lord's-day. The thing seems incredible, but we are bound to accept it.

If Dr. Burrell's description of the case be correct,—there is no reason for doubting it—the women had better organize an alliance for defense against the pulpit, as the first important point in the work of Sabbath Reform.

### "THE AMERICAN SABBATH UNION."

(No. 203 Broadway, New York.)

This society was organized in 1888, with the late E. F. Shepherd as President. It was prompted by certain action on the part of the Methodist General Conference in April of that year. The president was its main financial supporter. After his death it declined in operations and in influence. Then came the death of its general secretary, J. H. Knowles, and for a time the Union had little more than a nominal existence. In May, 1897, an effort was made to revive the society, and the Rev. I. W. Hathaway became its "General Secretary." The Ninth Annual Meeting of the Union was held on the 19th of December, 1897, at the Central Presbyterian church, New York. The attendance was the usual Sunday evening congregation. Dr. T. L. Cuyler made the address; theme, "The New Sabbath." It was an expansion of an article from his pen in the *Independent* of December 2, 1897, from which we published extracts in the RECORDER for December 13. Dr. Cuyler is a stalwart Presbyterian. Theoretically, he and the Union stand on the Puritan platform, unmodified. The whole service, from the Scripture lesson—Nehemiah's contest with Sabbath-breakers at Jerusalem—to the close, assumed that Sunday is the "Bible Sabbath," and finds its warrant and authority in the fourth commandment. It was repeatedly said, and with double emphasis, that the Union stands for the restoration of Sunday as God's day; as sacred to him and to His worship. The hearers were urged to study the Sabbath question from the Bible, and to settle all matters relative to it by the Word of God. Dr. Cuyler declared that the Bible, the Sunday and the Republic must stand or fall together. The address was earnest, eloquent, and in marked contrast with the apathy of Christians in general.

The enemies of Sunday were portrayed and

denounced in strong terms. "The tremendous power of the Sunday press" was dwelt upon with unsparing rhetoric, and unmistakable English. "The tremendous evil influence of the Sunday bicycle" was pictured as an army of young people wheeling away from the house of God, "with the devil leading the run, and an imp on every wheel." "The tremendous wickedness of social visiting on Sunday" was sharply arraigned, and Christians were warned and condemned for their part in it. There was not a hopeful note in the address, so far as the tide of influences is concerned, which is rushing Sunday "down, down, DOWN!" Leonard Bacon and other thoughtful men say, "Sunday is lost." Dr. Cuyler did not put it in those words; but the facts which he set forth and bewailed were positive proof that Leonard Bacon is right. We have been a listener at almost every annual meeting of the Union since its first convention in Washington in 1888, when its avowed purpose was to push the interests of the "Blair" Sunday bill, which was then before the Senate of the United States. In no meeting has so much been said which indicates the hopeless loss of the "Sunday Sabbath" as in the meeting on the 19th. Secretary Knowles, at the close of a meeting in Ocean Grove a few years since, said to the writer: "If we cannot stop this downward drift I had much rather the Christian church should adopt the position you occupy, and become Seventh-day Baptists." Every fact brought out in the meeting we are describing emphasized the truth that the downward drift increases year by year, in spite of all the pleading and protesting of the good people who are trying in vain to escape the truth of God's Book, and of all experience, *i. e.*, "Whatsoever a man soweth that shall he also reap." These religious leaders, with men like Dr. Cuyler at the head, without designing it, persist in trampling on the true Bible Sabbath, God's day, and then moaning over the ruin of conscience which their own error has wrought. They assume that Sunday is the "Bible Sabbath." This is non-fact; and no amount of goodness or of devotion, or of offering God Sunday in the dress of his disregarded Sabbath, can avail to check the decay which is gnawing at the life of Sunday. The law of God, crowned with the lightning-carved sanctions of Sinai, the example of Christ and of the New Testament church, and the bitter fruitage of error persisted in, or compromised with, unite to call the "Earnest Friends of Sunday" back to the true Sabbath of Jehovah. If they will heed and obey, well. If they will not, all Sabbathism will soon have gone down and out in the drift which is resistless because Sunday was born with the germs of decay from which nothing can free it. Come back to the Bible, brethren, accept the Sabbath of God and of his Son, and build on the Sinai of law and the Calvary of love, without resorting to the corruptions of No-Sabbathism on the one hand, or the assumptions and evasions of the Puritan theory of a "change of day," on the other. When you tell thoughtful men to decide the Sabbath question according to the Bible, if they obey you, they will become Seventh-day Baptists. If they study far enough to see your false assumptions, they will be likely to fling it all away, and join in the outward and downward drift.



## STUDIES IN SABBATH REFORM.

No. 9.

## THE TWO COVENANTS.—CONCLUDED.

Paul makes the same clear and definite distinctions between the covenants, or, more accurately, between the old and the new forms of the one covenant—which we have found in Study No. 8. The distinction is clearly brought out in his second letter to the Corinthians (3: 2-11), and it seems passing strange that any one can adduce his argument made to the Corinthians to show the abrogation of the Decalogue, when the apostle states with such distinctness that his purpose is to compare the "glory" of the two methods of administering the law, and finding forgiveness for its transgression. In the sixth verse, Paul defines the new covenant as based upon the deeper, spiritual meaning of the law. In the seventh verse he shows that the law of the Decalogue, even when written on stones, was glorious, but when it is written in the heart and its deeper meaning is understood it is far more glorious. The eleventh verse shows that what is specifically spoken of as being "done away" is the glory which shone on the face of Moses when the law was given on Sinai. This represents the glory of the former method of administering the law, which glory passed away before the surpassing glory of the gospel method of administering the same law. It is the same thought which is set forth in Hebrews, by the law as written on tables of stone, as less powerful than when written in men's hearts by the Holy Spirit.

Paul to the Romans teaches the same truth in the most intense manner. The first seven chapters of that letter are terrible in the severity with which they set forth the power of the law of God, the Decalogue, whereby comes the knowledge of sin and its condemnation. At the same time they set forth faith in Christ as the means of relief from this condemnation, through forgiveness. The argument opens in the sixteenth verse of the first chapter. It reaches its climax in the seventh chapter. But lest any should misapprehend his meaning, Paul draws several clear-cut conclusions in the course of the argument. He places the main question at rest, and beyond controversy, in the third chapter, thirty-first verse. "Do we then make void the law through faith? God forbid. Yea, we establish the law." The logic of this proposition is unmistakable. Faith is demanded under the gospel as the means of salvation from sin; hence faith establishes the law which convicts of sin. This is the burden of Paul's argument throughout. "For by the law is the knowledge of sin;" "For where no law is, there is no transgression;" "But sin is not imputed where there is no law;" "What then? shall we sin because we are not under the law but under grace? God forbid;" "What shall we say then? Is the law sin? God forbid. Nay, I had not known sin but by the law;" "Wherefore the law is holy, and the commandment holy, and just, and good." Rom. 3: 20; 4: 15; 5: 13; 6: 15; 7: 7, 12. Such are the conclusions which Paul scatters through his argument, before he reaches the climax in the seventh chapter. Please study those chapters, and see that the whole economy of grace in the gospel is a farce, if we interpret Paul's argument in any other way. If the Decalogue, the only law which can convict of sin, be

abrogated by the death of Christ, or destroyed as a part of the old covenant, then Christ made it impossible for men to sin, or to have a knowledge of sin, after that time. Thus he died to redeem men from that which cannot be. To such contradiction does the confusion of the covenants come. Paul taught that the law of God which convicts of sin, the Decalogue, was in full authority as a condemning power. We have already seen that the author of Hebrews teaches that the law is intensified as to its authority and power to condemn, by being written in men's hearts.

The Decalogue, instead of being done away as a part of the old covenant, is the foundation of both covenants, being the rule whereby man is guided in keeping his part of the covenant with God. Upon the ground of obedience God promised Israel certain blessings. But in his mercy he also added a method whereby forgiveness might be attained in case of failure to obey. Under the Jewish economy this method was the ceremonial system; under the gospel it is through faith in Christ; under both systems confession must precede forgiveness, which must also be followed by a forsaking of sin. When Christ came the better method of finding forgiveness and salvation from sin superceded that which was more burdensome and less glorious. The foundation of both covenants is God's law in the Decalogue. The difference between the two is in the method by which men find forgiveness in case of transgression.

These conclusions agree with Christ's statement (Matt. 5) that he came not "to destroy the law;" and with Paul's conclusion that "where there is no law there is no sin."

## JEWS IN BERLIN.

The Jewish community in Berlin is perhaps through and through the most well-to-do, the most cultured and most influential in Europe. Though but half the size of London, Berlin has a Jewish population of 100,000, as against the 80,000 Jews in the English capital. If newspaper reports can be trusted, Greater New York, which stands between Berlin and London in its total population, has 300,000 Jews, a remarkably large proportion. The Jewish community in Berlin differs from that in New York, inasmuch as it is more homogeneous, more united, and more evenly distributed throughout the city.

There is in Berlin no proper "Jewish quarter." The Jews are found everywhere. There is no "East End" in Berlin. Nowhere can be found any such district. In the northern part of Berlin, northeast of the public buildings near the *Koenigliches Schloss*, are many streets where almost all the stores bear Jewish names, and in that neighborhood are some handsome synagogues; for example, the so-called "New Synagogue," in Oranienburgerstrasse. But that cannot be called a Jewish district. The most that can be said is that many Jews are there to be found.

In years past, however, there must have been, as in most old European cities, a veritable *Ghetto*, or a quarter in which Jews only lived, and where they were compelled to live. This must have been east of the Imperial Palace, near what is called the *Neuer Markt*; for there is a street which now bears the name of *Juedenstrasse*, so to say, "Jews' Street." There is also a square there called the "Grosser Juedenhof," or the "Great Jews' Court." This is more like a bit of "Old

Berlin" than any I have seen. Apparently some Jews still live there. There are some quaint old buildings in the court, but the houses are, for the most part, very nice ones. I saw no two alike, though, so that the whole square is picturesque looking and quite old-fashioned. At the "Neuer Markt" is the *Marienkirche*, one of the oldest churches in Berlin. Near the spot where this church stands many Jews are said to have been burned three or four hundred years ago.

There are very many synagogues in Berlin, four or five large, handsome ones, and a dozen or more less pretentious buildings. Four of the largest seat from 1,800 to 3,000 persons each. The largest and handsomest is the so-called "New Synagogue," already mentioned, which contains 3,000 seats. It is one of the handsomest places of worship in Berlin. There is also a large and handsome "Temple" for the Reformed Congregation, which holds its services on Sunday, in Johannisstrasse, not far from the "New Synagogue."

The congregations in Berlin are all united in a "Great Congregation," which is governed by a Board, or Committee, of the various congregations. The constitution of the "Great Congregation" is planned to maintain unity and an organic life amid the diversity of preferences and of beliefs in the Judaism of this capital. For instance, it is provided that the religious needs of any considerable number of the Jewish community shall be duly considered, so that they may, with the consent and the assistance of the "Great Congregation," have a synagogue of their own, where they may worship according to their preference or their conscience. So they make a very happy family. But the thought occurs to me that, with all the range of differences, from a strictly orthodox, Talmudic Judaism to a modern, rationalistic Judaism, there might not also exist in Berlin a Christian Judaism. There is nothing in the constitution of the "Great Congregation" to forbid such a thing as a Jewish-Christian Synagogue among the others. The members only are lacking. Berlin is the place for this ideal to find a realization, if anywhere.

WILLIAM C. DALAND.

## CORRESPONDENCE.

Bro. S. H. Babcock, in connection with Bro. L. F. Skaggs, spent nineteen days with us in the month of November, performing a good work among the young people. But some of the elderly and more influential members of the Missionary Baptists set themselves to work also. We remember that our Saviour said of a religious class of people, common in his day, "Ye be they that shut up the kingdom of heaven against men; ye will not enter yourselves, and others that would go in ye hinder." We are sorry that some of the same class are here. Their excuse, as given in their own words, is, "Babcock is a slicker, and makes everything so plain we cannot deny it." To go and hear him is to be convinced, so the other plan was adopted, which was to stay away and keep everybody else away that they could. The congregations during the meetings was from ten to eighty.

We are having a hard time every way, but we are trying to be cheerful and reconciled to the will of God in all things; but we do pray God to send us help to "strengthen the things that remain."

S. W. RUTLEDGE.

TYRONE, Mo., Dec. 14, 1897.



## Missions.

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

THERE are in Minnesota three Seventh-day Baptist churches, New Auburn, Dodge Centre and Trenton. The Dodge Centre is the largest, having a membership of 146 members.

There was a church at Alden, but by migration and death it has gone out. There are left of it a few Seventh-day Baptist families living near Alden, in fact there is quite a number of such families scattered and isolated throughout the state. Three years ago the Dodge Centre church enlarged their meeting house at the expense of \$800, and they now have an ample and fine audience room. They have a pleasant parsonage, which is paid for, as well as the enlargement of their church edifice. In these respects the church is in a snug condition. There is a good audience at Sabbath services; the prayer and conference meetings are well attended, and the Sabbath-school is one of the largest and best among our people. There is here also one of the most flourishing Junior Endeavor Societies in the denomination. Pastor H. D. Clarke is a fine black-boardist and chartist, really an artist in this line, probably not surpassed by any one of our people. This gift makes him a rare worker in the Sabbath-school and Junior Endeavor work. It is almost a marvel that the Junior Society has maintained such a growing interest for the last five years of steady study and labor. The Senior Society is keeping up a good interest and is doing commendable work. The Dodge Centre church is a strong one, composed mainly of substantial farmers, who have farms in one of the best farming sections of the state of Minnesota. Grain, hog, and cattle raising, and dairying are the chief lines of farm enterprise. A hail storm of about twenty miles in length and five in width, passed through the township the past summer, entirely destroying the crops in its way, and our people who suffered by it are feeling rather poor this winter. However in the past three years they have had good crops, fair prices and have not felt the hard times as people have in other sections. We believe this church does not yet realize its strength and is not lifting for the Master's cause what it can and will do, when it shall come up to a broader and higher activity in the work of Christ and his kingdom in the world, and a fuller realization of its strength. For this the earnest pastor is working. The Missionary Secretary conducted here a missionary prayer and conference meeting on Sabbath evening, preached two missionary sermons, and held an open conference on our missions and evangelistic interests as a people. The people gave a good hearing and responded quite heartily to the points and questions brought before them for consideration. The Secretary regrets that he could not visit every church and interest of ours in Minnesota in this trip, and meet other appointments and get home in time for next Board Meeting.

It is our observation thus far in our trip, that our churches in the West and Northwest are not adopting and carrying out the systematic method of giving and of raising funds for the salaries of pastors, church expenses, and denominational lines of work as are the Eastern churches. They are losing

much thereby. They get behind in their pastor's salary, in payment of church expenses, and are not raising as much money for the Missionary and Tract Societies as they could if they would generally adopt and faithfully carry out the pledge card and envelope method of systematic raising of funds.

This method would give them a steady income sufficient to meet the expenses and benevolent plans of each month, and at the end of the year find themselves square with all concerned. I do not see why a pastor in the West cannot have a check at the end of each month for his month's wages as a pastor does in the East, also the other expenses paid in the same way. This method does it East, why not in the West? Again, it is an excellent training for the children of a family in giving. It trains them in the habit of giving for the support of the gospel and of church work. The stock excuse on the part of many, and on the part of those who are able to give and do give, that it is too much bother. Is it not worth a bother to have good results? Will it not pay for all bother for a church to have its books balanced at the close of each year? Then when one comes to look at it with a candid view, how little bother there is in it. Suppose our Saviour had said it is too much bother for me to go to earth, to atone for sin and provide salvation for lost and ruined men, where would we be to-day? Is it too much bother for us to put ourselves to any extra effort for the good of our children? It should not be a bother but a great pleasure to do anything that will bring success to our church and to our denominational lines of work, and Christ's cause in the world.

### COLONEL INGERSOLL ON THANKSGIVING.

If there were very many people in Chicago who took Mr. Ingersoll seriously it might be said that his alleged "Thanksgiving sermon" was the only discord in the harmony of thankfulness that went out from the hearts of happy Chicagoans on Thanksgiving-day.

But Colonel Ingersoll's musty and stereotyped tirades against the churches and Christianity have ceased to have force enough to constitute a discord even though disguised under the new title of "A Thanksgiving Sermon." The brilliant epigrams and witty metaphors that thrilled his auditors ten years ago have been hurled against the impregnable battlements of the church so often that they are mangled, battered and maimed, and have lost all their potency and power to move the masses.

During the years of his most active assaults upon Christianity he has seen the churches make wonderful strides in membership, wealth and influence in the civic and social life. He has seen hundreds of new churches built and dedicated to the dissemination of a gospel which first taught the principles of a true democracy and laid the foundations of law and order. Under the stimulus of his assaults Colonel Ingersoll has seen the churches, Protestant and Catholic, get closer together until the lines of denominational differentiation are almost obliterated. Indeed the spirit of religious tolerance was never so widespread as it is to-day. The churches have not only increased in the number of active communicants, but Christianity has grown in the popular respect and esteem. The fact that the essential principles of Christianity, as

they were taught by Christ, are the foundations of all right living and the corner-stone of society and social order was never so generally recognized by all sorts and conditions of men as at present. There has been a marked obscuration of creed and dogma and a notable advance toward the essentials of right conduct that were proclaimed by the Master.

In the light of these wonderful advances on the part of the institutional church, as well as the singular growth of Christianity in popular favor, Mr. Ingersoll, who is now approaching the horizon of his life, cannot fail to recognize the utter futility and fruitlessness of twenty years of vigorous and brilliant warfare upon the teachings of the lowly Nazarene.

Mr. Ingersoll insists that the people shall not thank God or the churches for any of the blessings we enjoy. As the churches have built hundreds of colleges and hospitals, orphanages, homes for the destitute and the abandoned, and numberless other institutions of mercy, while the gospel of despair and destruction which Mr. Ingersoll preaches has done absolutely nothing for humanity, the people will probably continue to thank an All-wise Creator at least once a year for the blessings conferred upon them.—*Chicago Times Herald.*

### PA'S PRAYERS.

Church members should give the following a careful perusal.

Once upon a time sickness came to the family of the poorly paid pastor of a country church, says the *Omaha World-Herald*. It was winter and the pastor was in financial straits. A number of his flock decided to meet at his house and offer prayers for the speedy recovery of the sick ones and for material blessings upon the family. While one of the deacons was offering a fervent prayer for blessings upon the pastor's household, there was a loud knock at the door. When the door was opened a stout farmer boy was seen, wrapped up comfortably.

"What do you want, boy?" asked one of the elders.

"I've brought pa's prayers," replied the boy.

"Brought pa's prayers? What do you mean?"

"Yes, brought his prayers an' they're out in the wagon. Just help me, and we'll get 'em in."

Investigation disclosed the fact that "pa's prayers" consisted of potatoes, flour, bacon, corn-meal, turnips, apples, warm clothing, and a lot of jellies for the sick ones. The prayer-meeting adjourned in short order.

### HOW TO BE MISERABLE.

If you really desire to be happy and to make others around you happy, think of others more than of self. Canon Kingsley well describes the selfish person who, to our mind, must be of all others most miserable. He says: "Think about yourself; about what you want, what you like, what respect people ought to pay you, what people think of you, and then to you nothing will be pure. You will spoil everything you touch; you will make sin and misery for yourself out of everything which God sends you; you will be as wretched as you choose on earth, or in heaven, either."



## Woman's Work.

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

### ISAIAH'S VISION.

BY MARY B. CLARKE.

In vision Israel's prophets saw  
The King, the Lord of hosts,  
Upon the throne whose splendor vast  
No other throne might boast.

Dazzled and blinded, prone he fell,  
And "woe is me!" his words,  
"For I, a man of unclean lips,  
Have seen the Lord of lords!"

Then swiftly, with a glowing coal  
From off the altars, came  
A radiant Seraphim of light,  
And touched his lips with flame.

That he God's message might declare,  
And that his words might be  
The words of truth and soberness,  
From stain of sin set free.

Oh! vision, which the prophet saw,  
Thou high and holy One!  
Shine on these darkened hearts of ours,  
Till we, too, are undone.

Reveal to us our sinfulness,  
Till we shall own our shame,  
Then let thy cleansing angel come  
And touch our lips with flame.

So shall our souls, from sordid stains  
Of selfishness be free,  
So shall we answer at thy call,  
"Here Lord, am I, send me."

"Look forward and not back."  
The traveled track

Bears many a footstep thou would'st fain retrace.

Press onward to the goal,  
The homeland of the soul,

And leave the wayward past for God's hand to efface.

—Mrs. H. R. Brown.

1898. A NEW YEAR. A new opportunity. A new lease of life. What shall it bring to us? With "new mercies every morning," shall we not make new efforts for holier living, and lead a closer walk with God?"

"Out of the abundance of the heart the mouth speaketh."

God has given us, as women, a great work to do. If with the beginning of the New Year we would each try to influence one other to lead a better life, these, in turn, would influence others, and so the increase in power for all that is uplifting and enobling in our lives would be ever widening, and God's name and work would be glorified. May the blessing of the year just ending fill our hearts and our voices with the praise and thanksgiving, and inspire us to a greater faith and trust in him who is our Protector, our Saviour, our King.

At a missionary meeting in Paris, a blind woman put twenty-seven francs into the plate. "You cannot afford so much," said one. "Yes, sir, I can," she answered. On being pressed to explain, she said, "I am blind, and I said to my fellow straw-workers, 'How much money do you spend in the year for oil in your lamps, when it is too dark to work nights?' They replied 'twenty-seven francs.' 'So,' said the poor woman, 'I found that I have so much in the year because I am blind and do not need a lamp, and I give it to send light to the dark heathen lands.'"—*Missionary Review*.

FROM a sister who has been confined to her chair nearly five years comes this message:

Dear Shut-Ins:—I have been thinking for a long time, "Is there nothing for us 'Shut-Ins' to do to help the cause of missions," and my heart fails me, when I remember how many of us are hampered financially, as well as bodily; but, dear sisters, there is *one* thing we can all do, that may perhaps help more than we think. My plan is this: Let us set apart a certain hour for prayer, and then all of us at that time join in fervent supplication that God will bless the efforts of those who can work and give. Where there is unity there is

strength, and who knows what the prayers sent up from couches of pain and suffering may accomplish.

"The prayer of faith availeth much."

If some of my "Shut-In" sisters will only respond, and through our corner in the RECORDER suggest a plan that we all can follow, I feel that we, too, may help along in this good cause. Helpless, but anxious to help though.

A SHUT-IN.

### OUR HEAVENLY FATHER.

Our Saviour teaches us to say "Our Father," "My Father and your Father, my God and your God."

Paul writes: "For as many as are led by the Spirit of God, they are the sons of God. . . . Ye have received the Spirit of adoption, whereby we cry Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God."

And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together."

"Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God."

"What man is there of you, whom if his son ask bread, will he give him a stone?"

If ye then, being evil, know how to give good gifts unto your children how much more shall your Father which is in heaven give good things to them that ask him?"

Believing these promises, as loving, trustful children, we may come to our Father with our wants, our trials, our joys, our sorrows, for "Like as a father pitieth his children so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust."

"As one whom his mother comforteth so will I comfort you."

Perhaps we are tired and burdened with the cares of the day. We have the invitations: "Come unto me all ye that labor, and are heavy laden, and I will give you rest." "Casting all your care upon him, for he careth for you."

Have we sinned? "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

"For we have not an high priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin."

Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

If we fear the dangers and trials which may come to us, our Father promises, "I am with thee to deliver thee." "Be strong and of a good courage, fear not, nor be afraid of them; for the Lord thy God he it is that doth go with thee; he will not fail thee nor forsake thee."

"As thy days, so shall thy strength be."

Possibly we are discouraged because our gifts seem small, and we can do so little in our Father's service; then let us remember that he delights to use our little deeds of kindness, our faltering words, our "cups of cold water" given in His name, that we may become "Laborers together with God," knowing it is "God that giveth the increase." Let us say with Paul, "I can do all things through Christ which strengtheneth me."

Solomon writes: "Trust in the Lord with all thine heart, and lean not unto thine own understanding."

In all thy ways acknowledge him, and he shall direct thy paths."

As the child gladly acknowledges, "Father taught me how to do this," or "Mother helped me make that," so let us recognize our heavenly Father's guidance and help in our daily lives, realizing that "Our sufficiency is of God," and not of ourselves.

Let us remember, too, to thank him for the countless blessings he gives us each day, and sing with the psalmist David, "I will praise thee, O Lord, my God, will all my heart; and I will glorify thy name for evermore. For great is thy mercy toward me."

We earnestly desire for ourselves a richer, deeper, spiritual life, and a greater influence for good over the lives of others. We may attain to these great blessings only by accepting the precious promises of God with the loving trust of a little child, and by constant, sweet communion with our heavenly Father.

I. L. S.

PLAINFIELD, N. J.

### WORK FOR THE LADIES' AID SOCIETIES.

Through the columns of the "Woman's Page" I have thought to call attention to a line of work which seems to me eminently suitable for our Ladies' Societies to take up. I think none of the contributors to this page have touched on it.

It is well known, no doubt, to our readers that our own University, at Alfred, N. Y., never before offered such facilities to a thorough education. In the near future these facilities are to be greatly increased. With the opening of the Babcock Hall of Physics, students wishing to make a specialty of the mechanical arts will have ample opportunity.

That loyal Seventh-day Baptists ought, as far as possible, to place their children in our own college, should go without saying. But all who would cannot, for lack of means. Doubtless there are many of our young men and women who would gladly enter our schools if sufficient funds were to be had. Unfortunately they are not. Now it is for such as these that I make my plea.

There has been arranged by the Trustees of Alfred University a plan for free scholarships, which any society might, with a little effort, secure. The method proposed is a very simple one, but I will not take space here to explain it. The Presidents of the various societies can learn about it by applying to President B. C. Davis or to the Trustees of the University.

A few scholarships have already been taken by two or three Ladies' Aid Societies, and the object of this paper is to urge others to do so. I think all who give thought to the matter cannot fail to perceive the advantage such a scholarship would be to many of our young people. And it would not end with one student, but would continue to be a perpetual source of good.

What better work can the women of our denomination do than to aid in the higher education of those, who, but for this assistance, must fail of the intellectual culture for which they are longing.

While I would not in any way council the lessening of help in other lines of work, I would insist that this should be added. Call it home mission work if you like, for it will be, if each Society sends to school one of its own young people. The interest felt in his or her success would be to all a continued inspiration. Sisters, let us begin this work now. I am sure we will never regret it.

M. N. R.



WOMAN'S BOARD.

Receipts in November, 1897.

Sunbeam Society, First Verona church, N. Y., Tithe Gleaners, Sabbath Reform, \$2.50; Boys' School, \$2.50.....	\$ 5 00
Primary Department of Leonardsville Sabbath-school, Tithe Gleaners, Sabbath Reform, \$4.95; Boys' School, \$4.95.....	9 90
Ladies' Benevolent Society, Milton, Wis., Susie Burdick, \$5.00; Home Missions, \$5.00.....	10 00
Sabbath-school, Shiloh, N. J., Tithe Gleaners, Sabbath Reform, \$3.60; Boys' school, \$5.70.	9 30
Woman's Missionary Society, Nortonville, Kansas, on apportionment.....	25 00
Mrs. D. C. Burdick, Nortonville, Kansas, Boys' School.....	30 00
Woman's Missionary Society, Boulder, Colo., Board Fund, .25; Susie Burdick, \$2.00.....	2 25
Mrs. H. W. Stillman, Edgerton, Wis., Thank-offering, Missionary Society, \$1.00; Tract Society, \$1.00.....	2 00
Ladies' Benevolent Society, Milton, Wis., Thank-offering, Missionary Society, \$3.13; Tract Society, \$3.12.....	6 25
Ladies' Aid Society, Richburg, N. Y., Missionary Society, \$5.00; Tract Society, \$5.00....	10 00
Mrs. F. M. Dealing, New York City, Boys' School.....	20
Photos sold of Mr. and Mrs. Davis.....	50
Miss Burdick.....	1 00
Collection taken at South-Western Association, on their apportionment.....	2 60
Total.....	\$114 00

MRS. GEO. R. BOSS, Treas.

MILTON, Wis., Dec. 15, 1897.

THE POSITIVE PRECEPTS.

There seems to be a serious dilemma on the part of some Sabbath-reformers between conscience and creed respecting the abrogation of the Decalogue. They appear to be unprepared to admit that the ten commandments have been abolished, but contend that Sunday is the Sabbath; attempting to justify their position by pretending to see a difference between what they are pleased to term the "positive" and "moral" precepts of this sacred code; declaring that while in the nature of things the *moral* precepts are unchangeable, the *positive* precepts like all other positive laws, are susceptible of modification according to the changes in human society and the demands of the times. Like a great many similar assertions, we consider this "a distinction without a difference." Few persons, we think, will have the temerity to deny that all the precepts of the Decalogue are mandatory; that is, they come from God himself, not merely as directory instruction, but as authoritative commands, equally essential, equally sacred, and equally unchangeable. It is difficult to see how a precept commanding to *do* anything can be less sacred than a precept from the same authority commanding *not* to do something else. How the one can be *moral* and the other *positive* in the sense understood by such persons, is for them to explain. Let us now inquire what is meant by the terms "moral" and "positive," and see what grounds there are for thus discriminating between the precepts of the law of God.

The adjective "moral" relates to man's conduct in relation to God, to himself and to his fellow-men, measured by the Word of God. The term "positive" signifies "absolutely fixed," "dogmatical," from the Latin verb *pono*, to place. It also stands in the character of an affirmative as distinguished from a negative proposition. Then as this term relates to opinions or beliefs it means that a man is firmly settled in his convictions; he feels absolutely certain of his standing, etc; and it matters not whether it relates to doctrine or business; to things sacred or things secular; the adjective means the same thing. And so far as the moral character of a precept is concerned it makes no difference

whether the command is positive or negative; whether it commands to do or not to do, it is God's Word, and is the criterion of human conduct, and consequently the precept is moral in its character. The fourth precept of the Decalogue relates to man's duty in obeying God as much as any of the other nine. The duty involved is no less sacred and important. Indeed, if we are allowed to compare divine things, it seems to be the most essential precept in the whole law, so far as significance is concerned. But putting it on a par with the other nine precepts, there is neither sense nor reason, learning nor logic, displayed in such a distinction in respect to the fourth commandment.

But the fourth commandment is not the only positive precept of the Decalogue. The fifth is equally so. And if the fourth commandment is susceptible of change because it is positive, so likewise is the fifth. Is any one prepared to assert that the duty of children to honor their parents has ceased, or ever can cease to be obligatory? Why should such duty cease? No one can furnish a reason. And no improvement can be made upon the precept that already enforces it. If this be so, why should the duty enjoined by the fourth commandment cease to be binding? Where is the difference in point of authority, sacredness, or importance?

But the matter does not end here. If commandments given by Jehovah himself are susceptible of modification or abrogation because they are positive, what about the ordinances of baptism and the Lord's Supper? Are they not enjoined by commandments no less positive than the fourth and fifth precepts of the Decalogue? Are these precepts of our Lord and Saviour Jesus Christ to be set aside or lightly esteemed because they do not imply or involve a negative? And what is to become of the positive command to go into the whole world and preach the gospel to every creature? What about the precept that enjoins love to each other, the feeding of the hungry, the clothing of the naked, the visiting of the sick and imprisoned, and watching for the coming of the Lord? Can anything be more unwise than such teaching? Can anything be fraught with more harm to the one who teaches such fatal error, or more damaging in its effects to those who accept such teaching? Is it any wonder that the minds of people are confused and their consciences calloused by such bewildering confusion of the sacred oracles of God? What folly will not men practice in order to justify a false creed and rehabilitate a dying system? "Nevertheless the foundation of God standeth sure." "So shall my Word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

A. McLEARN.

PRACTICAL THANKSGIVING.

Give unto the Lord the glory due unto his name: bring an offering and come into his courts. Psa. 96: 8.

"It is a good thing to give thanks unto the Lord." It is the simple statement of a great truth. Christian people are too apt to accept it with the same credulity that many another great Bible truth is accepted, without putting it to actual proof. It is a very common thing for us to give thanks to God in our prayers, and this is good if it ex-

presses the real sentiment of the heart. But we shall never know that "it is a good thing to give thanks unto the Lord" until the thanks we give can be measured by something more definite than the words we use.

It has been too much the custom to let the amount we could consume of the Lord's bounties on Thanksgiving-day be the only measure of our gratitude to God for his manifold kindnesses. Some remarks of the nature of the above were what the West Hallock pastor had thought to make in response to his part of the program arranged for Thanksgiving-day. But the hour was late and the pastor, hungering for the approval of his people, and (as was facetiously observed by some one) for other good things provided for the occasion, concluded to leave these remarks unsaid. And the sequel of the meeting proved that they were quite unnecessary to effect the main purpose of the meeting. The recommendations of the report of our Tract Secretary in regard to a thank-offering had been read weeks before, and had made a deep impression upon the minds of the people as a very practical and common-sense way of giving thanks and of relieving our Societies of the burdensome debt. A call for action was heartily responded to. The earnest co-operation extended even to the children, who seemed anxious to earn a day's wages for this special occasion. The remarks of Dea. Hakes recounting privations experienced in the early settlement of this section of Illinois, and in the founding of the church, helped us to be more thankful for what we now enjoy. The anthems rendered by the choir, and the music discoursed by the orchestra during the dinner were especially fine. It would be out of harmony with the spirit of this thanksgiving service not to speak a hearty word of praise for the dinner itself. All, however, who were present at this public feast, by their actions spoke volumes in its praise. The offering averaged considerable more than one dollar per resident member of the church.

The joy which seemed to be in each heart on this occasion was of itself an eloquent sermon in favor of this method of giving thanks. The reflection comes, if such satisfaction and joy comes as the result of giving the wages of one day out of three hundred and sixty-five, how much more there would be in giving regularly the wages of one day out of ten, which seems to be the Scriptural requirement. "Bring ye all the tithes into the storehouse that there may be meat in mine house and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

A friend has just written of the success of this enterprise in another section, and speaks of the self-satisfaction of the people in having done so well. There may be needed a word of caution lest our thank-offering be vitiated by taking to ourselves credit for having done what was simply our duty to do. It may be well for us to reflect whether the debt, which we hope has been lifted, and the serious retrenchments in our work found necessary by our Boards have not been the result of offerings kept back in the years gone by. Great blessings of joy and power are in store for God's people as they shall rise to the privilege of liberal giving. "And when the burnt-offering began, the song of the Lord also began with trumpets." 2 Chron. 29: 27. T. J. V.



## Young People's Work

By EDWIN SHAW, Milton, Wis.

You may be bright and energetic and zealous, but—*there are others.*

BECAUSE you are young and vigorous, is no reason why you should dictate methods of Christian work to your elders.

BECAUSE you have heard some brilliant sermon by a talented young preacher, is no reason why you should call your devout and able pastor an "old foggy," and seek to arouse discontent in the parish that will cause him to resign.

You may have good ideas of how things should be done, but if you have recently moved into a community, do not set your views up against the views of those people who have borne the brunt and toil of a score of years, and who have secured whatever of success has been accomplished,—unless you are asked.

WHEN you become a member of a church, you have equal church privileges with the other members; but it shows very poor taste to vote for a change in pastor against those who have been in the church from ten to fifty years. You had better wait at least five or ten years before you try to assume management of affairs,—unless you are asked; and be not too ready to accept even then.

THE three following items are clipped from the December number of the *Wisconsin Christian Endeavorer*:

READ the letters from our Baptist vice-presidents. It is a pleasure for us to receive and publish them. I wonder if each of the other denominational vice-presidents is as familiar with the work of his denomination along Christian Endeavor lines as these who report in this issue. We thank you for your loyalty to the Christian Endeavor cause.

### SEVENTH-DAY BAPTISTS.

I have been asked by the editor to furnish a few facts regarding the Christian Endeavor work in the Seventh-day Baptist denomination. From our reports for the year 1896 I find the following: There are in the United States fifty-six societies, but only fifty reported. We have a total membership of 2,334; or 1,865 active, 253 associate and 206 affiliated. Money was raised to the sum of \$1,841.17, or a little over ninety-eight cents per member for the active membership. Almost one-half of this amount was for denominational missionary work. There are twenty-eight Junior societies, with a membership of 703, reporting \$245.86. These societies are scattered over the country, from Rhode Island on the east to California on the west, and from Louisiana on the south to Minnesota on the north. Some of the societies are thousands of miles from any other society of the same denomination. There are small groups of societies in Southern Wisconsin, in Western New York, in Central New York, in Rhode Island and in West Virginia.

We believe that the truest loyalty to our own church and denomination is by no means incompatible with interdenominational fellowship. And so you will find here and there

all over the United States, societies and individuals showing the firmest and most persistent loyalty to the Seventh-day Baptist denomination, at the same time joining in state, and district, and local unions, for the one great, common cause of the evangelizing of men and women. We are Seventh-day Baptist Christian Endeavors. We believe in missions—home and foreign—and so we support a medical missionary—a woman—one of our own number, in China, near Shanghai. We make our local societies centers of missionary influence by sending out loads of young people to school-houses and places where religious services are not maintained. We believe in the Sabbath of the Bible, unchanged in the New Testament. We labor in the first place for the conversion of the sinful soul, believing that the soul that is truly converted will do every known will and command of God, will follow truth, led by divine power, will follow cheerfully and gladly, even though it call for sacrifice of position and property. Believing that the seventh day is the Sabbath of Moses and Jesus and Paul, we feel obliged to stand loyal to it, even though it makes us a "peculiar people."

### FREE BAPTISTS.

The Free Baptist Christian Endeavor Societies are loyal, and progressing along the lines of work adopted; doing as much, perhaps, as any other denomination in proportion to the number of members. That the church favors the work is shown by the fact that at the last general convention, held at Fairport, N. Y., the name of the United Society was changed to that of the Free Baptist Young People's Society, thus making it broad enough to include all our young people's societies, of whatever name.

The young people's organization is without doubt the most vigorous part of the church. We are not asleep, but thoroughly awake.

Our one great failing has been and still is, to a certain extent, the lack of knowledge concerning our own denominational work; but that barrier is being removed, for now our eyes are wide open, and with the hosts of young people of all sister denominations we are ready to march forward against the ranks of sin, while we "look up and lift up" for Christ and the church.

### THOUGHTS FROM THE OAK.

The oak has lost its leaf. The plant has deadened with the frost. The reddened foliage seeks again the earth. From earth and light it came, let earth reclaim its own. Each spring sees the verdure appear, each autumn sees its fall. Why all this wearisome routine for the oak? Shall we say monotonous when beneath the crimsoned leaves lies its well earned fruit, the acorns. Within the acorn is wrapped the forest. Within it the oak has left its record which shall survive and bear its name as long as trees shall grow. When the oak shall have fallen and nature shall reclaim its elements from the wood, atom for atom, every spark of borrowed energy returned to its source the sun, yet the oak shall demand its living fruit and the living acorn in time shall reclaim the forest.

Shall man then pass through this orb of months for naught? Nature is but a picture for man. In it is reflected the past, the present and the future. As Tennyson has written:

"Little flower—but if I could understand  
What you are, root and all in all,  
I should know what God and man is."

The oak is but a living allegory of man's life. Good is the living fruit that survives his fall; increasing with the years shall reclaim this world. He borrows his light from a higher source than the sun. Dust returns to dust but light springs up to light. Let good preserve man's name on earth, Christ his identity in God.

SAM'L B. CRANDALL.

APULIA, N. Y.

## OUR MIRROR.

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### PRESIDENT'S LETTER.

Dear Young People:

The meetings at Plainfield have been in progress now for little more than three weeks. Quite a number have made a start. We have had two noon-day meetings at the Potter Printing Press Shops, where over two hundred men are employed. It is thought that a hundred and fifty men and boys were in attendance at the meetings. The shops only close down forty minutes, for dinner, so the meetings can only last about twenty minutes. The men are a good class, bright thinking men and many of them are active Christians. Some attend the evening meetings. On Sunday morning a men's and boys' meeting was held with an attendance of about forty. D. H. Rogers was appointed chairman. The meeting was one of unusual interest, lasting for two and a half hours. Geo. B. Carpenter, of Ashaway, R. I., was present and gave an account of the movement in Rhode Island and their Ashaway meeting, which has been sustained for nearly four years.

The meeting adjourned for one week. On Sunday afternoon Brother Carpenter went with me to New Market, where a union meeting was appointed at 3 P. M. in the First Baptist church. A large congregation were singing when we arrived. After preaching, an after-meeting was held, in which five asked prayers to become Christians. In the evening the meetings were continued at Plainfield with a good congregation and interest. Some new ones arose for prayers. Pray for the work here.

E. B. SAUNDERS.

PLAINFIELD, N. J.

A FEW weeks ago, at the call of the Look-out Committee, an informal meeting of all the committees was held, at Welton, Iowa, with the object in view of encouraging each other in the work and devising ways of making the work more successful. Committees told of their trials, discouragements and perplexities, and asked for advice. Questions were asked and answered; advice in love was given, and helpful suggestions were made. An hour or more was very agreeably spent in talking over the work. The spirit of the Master was plainly manifested in all the discussions. Every committee was represented, or present in full. The Christian Endeavor meetings have shown an increased interest as a result of this effort. The prevailing sentiment was, Let more of such meetings be held; it pays.

PROXY.



## Children's Page.

### PUSSY'S MISTAKE.

Absent-minded was Pussy, yet cozy withal,  
As she lay on the mat in the wide, gloomy hall;  
Half awake, half asleep, purring softly, she thought  
Of the sleek, glossy mice which she often had caught.

A sudden she listens: Did not something stir  
In the rug, by her side, as she gave that last purr?  
Half raising her head, and half opening her eye,  
She waits till she may the intruder espy.

She muses: "Who is it? A saucy young mouse,  
Who thinks I'll be napping in this quiet house?  
I'll show him his place!" says this wary old cat.  
"I hope he'll be juicy and plump and all that!"

"There he is," thinks she now, as she sees something stir  
Down close by her side. "I'll not give one purr,  
But just at the instant he raises his head  
I'll open my mouth, and that mouse will be dead!"

So, slowly and softly she looks all around,  
Then quickly she jumps to her feet with a bound;  
Her jaws open wide—there's a terrible wail—  
Alas! our sly pussy has bitten her tail!

—Mary Gilbert May.

### NED'S DAY OF LIBERTY.

BY S. JENNIE SMITH.

Ned Townsend was a little boy who was particularly fond of having his own way. His mother's commands he always received with such a sullen look that he made her feel very sad. One morning he had been left to button his shoes, and he was pouting over them as usual when Mrs. Townsend returned to dress him for school. Taking a button-hook from his hand, she said pleasantly: "There has been a new law passed, my boy. Children are to have their own way for a whole day, no one is to interfere with them, and when the time is up they will know whether it is better to do as their parents say, or go according to their own wishes."

"Hurrah!" cried Ned, "won't I have a good time! Shall I go to school to-day? Yes, I'll lose all the fun with the boys, if I don't. Besides, I won't have to mind the teacher when I get there. How fine!"

So without another thought for his unbuttoned shoes, he threw on his hat and overcoat and started. The boys were having rare fun when he reached the play-ground, and he joined them heartily. Soon the bell rang for them to go into school, but they went on playing just the same. They all understood that they were having their own way now, and they meant to play as long as they wished. However, they at last grew tired of this sport, and concluded to go inside and search for different fun. The teacher invited them to take seats, but they scorned her invitation. They laughed, and played, and talked, and ran around just as if they were outside.

"How grand it is not to have to mind!" thought Ned. But at that moment a rough little boy ran past Ned's desk, and knocked over the basket containing his lunch. Of course it fell on the dirty floor, and was spoiled. "I wish he had been made to mind," said Ned to himself. But he tried to look happy, and to join in the general fun.

Somehow, toward noon the privilege of playing grew less and less satisfactory to the scholars, and without any apparent reason they began to feel cross, after that they took to quarrelling, and actually ended in fighting. The poor teacher looked very sorrowful, but she had no power to stop them that day. Lunch settled them for a while, but when they had taken their last bite they became more boisterous than before.

In the meantime Ned had grown very hungry, and his feet were wet and cold. His head

was aching, and the noise of the other children made it worse. He sat down and wished the teacher could get them quiet; but instead, the usually pleasant room was beginning to somewhat resemble a miniature battle-field. Ned longed to get out into the still air. "But what hinders me?" he suddenly thought. And, leaving his seat, he hurried out of the noisy room. Then his feet grew colder and wetter than ever; his throat began to feel sore, too, and he came to the wise conclusion that he had better go directly home to his kind mother.

It was a very tired, very cold and very sick little boy that crept into Mrs. Townsend's house that afternoon.

When he saw his mother he cried out in a hoarse voice, "O, mamma! I don't want boys to have their own way any more."

"You are sick, my son," was all she replied.

And, taking him in her arms, she laid him in his bed. Then the little fellow had a peculiar feeling all through his body, and he believed he was dying.

"Mamma," he cried in alarm, "don't let me die, and I'll always mind what you say!"

After that the feeling passed away, and he saw that his mother was smiling.

"Why, Ned, you must have been dreaming!" she said.

And Ned looked down on his night-clothes, and realized that all his trouble had come to him in a dream.

"At any rate," he said to himself with a sigh of relief, "it isn't best for children to have their own way, anyhow."—*Congregationalist*.

### HOW TOM HURT HIS EYES.

Tom Benton was just getting well from an attack of the measles. He wanted to get up and play with the other boys, and the doctor had said that he must lie still in a dark room for another day or two.

"Much he knows about how a fellow feels!" grumbled Tom to himself. "A little light won't hurt anybody, and I'm going to read my new book if I can't do anything else."

Tom pushed open the blinds and read until Nora came in with his supper. "To-morrow I shall get up and have a good time," he thought, "I'm not going to lie here forever."

That night Tom-woke up with a sharp pain in his eyes. They had never ached so before, and he screamed for his mother.

She bathed them in cold water, but they still hurt so much that the doctor had to be sent for.

"You'll know enough to obey orders next time, won't you, young man?" he asked, when he heard what Tom had been doing. "You'll have to keep those eyes of yours bandaged for several days yet, if you want to get rid of that pain. It's lucky for you, you don't use tobacco, or your eyes would be a great deal worse than they are now. Have you heard about Burt Carter, down at the Mills?"

"No; what is the matter with him?" asked Tom.

"I'm afraid he's going to lose his eyesight entirely," said the doctor. "He's been smoking cigarettes pretty steadily and drinking beer every day, and now his eyes are paying the penalty. They are going to take him to the city oculist to-morrow, but I'm afraid no one can help him."

"Why, his eyes used to be as strong as anything," said Tom. "He could look right

up at the sun, when all the rest of us had to use smoked glass, and he says he always reads on the cars; I can't, because it makes me dizzy."

"Well, I'm thinking he never will again," said the doctor. "He has abused his eyes once too often, and now it looks as if he were going to be blind for the rest of his life."

Tom looked pretty sober. "Miss Gray told us all these things in the physiology class," he said, presently, "but we boys thought she was just trying to scare us; maybe she wasn't, though."

"No, indeed," said the doctor, "she was telling you the truth, and you'd better be thankful you've found it out in time. If I'd known as much at your age about the care of my eyes, I shouldn't be wearing spectacles, I can tell you. You just tell the boys that."

When Tom went back to school the physiology class was having a review lesson on the eyes, and his hand was the first to come up when Miss Gray asked who could tell some of the ways in which the eyes may be hurt:

1. It hurts the eyes to look at the sun or at any very bright light, or to try to see in a poor light.
2. It strains the eyes to read when one is lying down, or riding in the cars or a wagon.
3. It is bad for the eyes to use them much when one is sick or not feeling well.
4. Tobacco hurts the eyes, and sometimes makes people lose their eyesight.
5. Any liquor which contains alcohol may make the eyes red and hurt them in other ways.—*School Physiology Journal*.

### THE WEED'S WINGS.

"Mamma, I never knew weeds were so pretty. Just look here!" And Gracie held before her mother a downy white globe of the daintiest texture, clinging to a stiff, brown little stem.

"Isn't it beautiful?" said mamma. "See, the globe is made up of white wings."

"Wings!" said Gracie, wonderingly. "They look like little white stars."

"Yes, answered mamma, "they do, but they are really wings. Do you see the cluster of little brown seeds at the center?"

"Yes," said Gracie, looking at it carefully.

"Now," said mamma, "pull one of them out. No; wait. Blow the globe instead."

So Gracie blew upon it gently, and lo! away floated the little white stars, each carrying with it a tiny brown seed.

"Now do you see," asked mamma, "why I called them wings? Each little seed has a wing, and when the wind blows upon it, it flies away, carrying its seed with it, and then it drops down, sometimes a long ways from the spot where the little weed which bore it grew, and there the little seed lies until it sinks into the earth, ripens, and sends forth another weed of the same kind."

"Isn't it wonderful, mamma? And see, too, how beautiful each little wing is. I don't think I shall ever say 'old weeds' again. Their seed wings are as pretty as the flowers."—*The Sunbeam*.

A LITTLE boy was asked the other day what was meant by the "sins of omission," and he responded, without any pause of hesitation: "The sins we have forgotten to commit."

LITTLE GIRL (at school).—"What did the teacher send you here for?"

LITTLE BOY.—"She said I was bad and must come over and set with the girls."



## Home News.

Rhode Island.

WESTERLY.—This section of New England has been enjoying an unusual immunity from cold weather. While every one praises the mild, clear days and complains of the misty, drizzly ones, they are ready to admit that the healthfulness of such weather is more than questionable. How much that has had in inducing typhoid fever cannot be determined. There are several causes pointed out as favorable to the spread of the germs,—one the torn-up condition of the streets in relaying a water system. As there were miles of pipe already in the place and the change from Shunoc to White Rock water, the former system owned by a corporation and the latter by the town, seemed, in the opinion of the authorities to necessitate a new set of piping throughout the whole district. Tax-payers are groaning over the prospects. Could one set of piping be utilized as the much-needed system of sewerage, the outcome would have a much more favorable aspect for all residents. The streets through which run the electric car line are now in the hands of contractors who are relaying the rails and paving the streets. As these are in the business part of the town the interruption, or turning aside, of traffic has been considerable. It will seem pleasant to again traverse these portions of the place unhindered by heaps of dirt and stones and lengths of huge iron pipes. All these changes and the weather combined have certainly not been promotive of healthful conditions during their progress. Better conditions are hoped for now that the work is nearly completed. There have been several deaths from the fever, and those of young men. The death of Hon. Nathan F. Dixon was felt as a loss to the state and nation as well as to his native town. The Rev. S. H. Davis, our own pastor, has been very low with the fever. We are now rejoicing over the continued improvement announced daily from his bedside. For four Sabbaths, owing to the close proximity of the church and parsonage, no bell for services has been rung, and for three Sabbaths no hymns sung. Last Sabbath the presence of the choir and organist in their usual places are hailed with joy as an indication of the convalescence of the pastor. His brother, the Rev. Boothe C. Davis, was with him for a week or two during the most critical time. Our pulpit has been supplied by the pastors of the other churches and by Rev. W. C. Whitford, of Milton, Wis., who administered at the communion service of Dec. 4. On Dec. 11. Mrs. E. M. Whittemore, founder of the Door of Hope, New York City, occupied the pulpit and gave a most impressive sermon from Rom. 1:1. "Separated unto the gospel of God." Mrs. Whittemore came here in the interest of the People's Mission, and gave three addresses, one on the afternoon of Friday in the First Baptist church, in the evening at the congregational church. Collections and pledges to the support of the mission were called for at each service, which met with a generous response. The mission is doing inestimable good. With nine active evangelical churches; two Roman Catholic, each with a large communion; the mission; a wideawake post of the Salvation Army; two flourishing Woman's Christian Temperance Unions; other temperance organizations; and the churches sus-

taining benevolent societies, Young People's Societies, it seems as if such a thing as sin and crime could not pass unrebuked; nor distress unrelieved. The local "Ministers' Meetings" discussed, at its last meeting, the question of better enforcement of the laws to prevent intemperance and illegal liquor selling. The laws of the town are all that could be desired, and in order to secure a better enforcement of them the meeting adopted a resolution and appointed a committee to further that aim.

A meeting of Bible-teachers and students was held on the evening of Dec. 15, in the interests of more efficient preparation for work. W. B. Wilson, of Providence, Field Secretary of the Rhode Island Sunday-school Association, was in attendance and detailed a plan of study from text-books. The meeting voted to organize a Union Normal Class, and a committee, composed of one member from each church, was appointed to complete the organization. The State Association propose to give certificates of graduation, at its annual convention, to all persons completing, and who obtain in the examination a rate above seventy per cent, in the prescribed course of study.

The churches, schools, merchants and almost all lines of business are making the usual holiday preparations. Our own Bible-school are donating articles to fill a box, or boxes, to be sent to those less favored than themselves, and are rehearsing music and recitations for an evening entertainment, which, by vote of the school, is not to be held in the church, but in some place where the festivities will not be likely to detract from the sacredness of its influence. The spirit of the season with its obligation to sacrifice and consecration as well as to rejoice and make merry, will be impressed upon the young.

DECEMBER 16, 1897.

Ohio.

JACKSON CENTRE.—For 12 years we had our home with the little church at New Auburn, Minn. We tried to do what we could to build up the cause of our Lord and Master on that needy field. We feel very grateful for the kindness, sympathy, forbearance and helpfulness of that dear people to us during all those years. We regret that we could not have done more; but are glad that a goodly number of young people put on Christ and are striving to live for him. My daily prayer is that God will bless that church abundantly and that they may very soon get an under-shepherd to break the bread of life to them.

The evening after the last Sabbath that we were in Minnesota the friends and neighbors assembled at the church to hold a reception for us. After a social time with supper, Eld. Hollensted, the First-day Baptist minister, in behalf of the company, presented us with a nice sum of money. We were glad and thankful for this, also for all the tokens of love which we, as servants of Jesus, have received on that field.

We left Minnesota, November 9, and commenced work in Jackson Centre, Ohio, Nov. 18, 1897. We find a good many faithful workers here, for which we are glad. We find that Bro. Burdick and wife have done good work here and were much loved by the people. We rejoice in this and hope that we shall be as true to our Lord as they were. We ask the prayers of all our people that God will bless us in our work and that his cause as represented by the Seventh-day Baptists may be built up in Ohio.

A. G. C.

## THE STOMACH.

A weakness of the stomach, giving me more or less misery all my life and culminating in an illness entirely preventing all work for nearly a year, reducing me almost to a skeleton, and weakening me so that for weeks I could not turn over in bed without faintness, has given me a strong interest in the stomach, its diseases and their remedies. My experience causes me to look with great concern upon the numerous maladies affecting that organ which are so prevalent in this nation and are bringing such paralyzing weaknesses, both physical and mental, upon the people.

Keeping my eyes open for some work cheap enough for general use and yet scientific, sensible and safe, it seems to me that I have found it in "The Stomach"\* by Dr. Kellogg. The author's position at the head of one of the greatest sanitariums in the country and the fact that he has treated more than five thousand cases of stomach diseases gives his opinions unusual authority.

The book describes the organs and processes of digestion, considers carefully the entire food question, discusses fully the various maladies of the modern stomach, gives the latest discoveries relating to digestion, and prescribes a full and wise course of treatment, especially for home treatment and deals the quacks and patent nostrums a deserved blow. My experience in the Massachusetts General Hospital gives me a basis for judging Dr. Kellogg's opinions, and I am glad to find so full accord among such high authorities.

Dr. Kellogg's views as to the use of meat seemed to have changed since the publication of his former book in 1879, but the fuller knowledge of tapeworm, trichinæ, pleuropneumonia, the methods of raising, feeding, slaughtering and transporting the animals, and the results wrought by bacteria, justify the change and prompt thoughtful people to follow his lead.

The repeated recommendations of the Battle Creek foods seem at first glance as unworthy a scientific treatise, making it simply an advertising medium, but it must be remembered that the Sanitarium has led in the preparation of health foods, and that nowhere else in this land can so full a range of wholesome and valuable foods be found.

A full study of foods and health really demands the use of Mrs. Kellogg's books also: "Science in the Kitchen" and "Every-day Dishes." The first was published a number of years ago and has been well received, but the latter is a new work. These books are valuable for preserving the stomach and preventing its diseases, as well as curing; and prevention is worth far more than cure. Study to guard against these troubles and nowhere do I know anything for your purpose better than these books. The need of reform is urgent. A proper digestive condition is the exception rather than the rule in this country, and the national vigor both of body and mind are being gradually destroyed.

Immense sums of money are wasted in unsanitary modes of eating, and then other immense sums are worse than wasted on patent medicines to cure the ills engendered by the first mistake.

The reform is one that concerns every teacher of religion, every patriot, every reformer as well as the doctor and the invalid.

W. F. PLACE.

\*The Stomach; Its Disorders and How to Cure Them, by J. H. Kellogg, M. D.; Modern Medicine Publishing Co., Battle Creek, Mich. 365 pp., 44 illustrations, \$1.50 and \$2.00.



## 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 II.—JESUS TEMPTED.

For Sabbath-day, January 8, 1898.

## LESSON TEXT.—Matt. 4: 1-11.

GOLDEN TEXT.—For in that he himself has suffered being tempted, he is able to succor them that are tempted. Heb. 2: 18.

## INTRODUCTION.

The temptation of Jesus is one of the mysteries of the incarnation. In proportion as we come to a proper conception of the dwelling together of the divine and the human in the person of Jesus, in that proportion do we possess the key to the interpretation of all his acts. His humiliation, his disappointments, his temptation, his sufferings and his death on the one hand, and on the other, his exaltation, his victories, his mighty acts, his resurrection from the dead and his power of eternal life, are all alike explainable at the central mystery, but *central fact*, of the incarnation. Taking our stand at this central point of observation we may discover, with Dr. Lange, at least three reasons for this wilderness experience. First, Jesus had just received the divine attestation and approval of his person and mission in the descent of the Holy Spirit and in the voice of the Father at his baptism; and he appears to have needed time and seclusion for meditation to fit himself for his new and great work. He wanted time, let us say it reverently, to get used to the wonder, and glory and blessedness of the new relation. Something of the same thought was in his mind for the apostles, whom he had chosen to carry forward his great work, when he instructed them to tarry at Jerusalem until they should be endued with power. Luke 24: 48, 49. Compare Acts 1: 4, 5. See, also, Paul's course, Gal. 1: 15-18. Second, all Jewish thought was intensely astir with positive, but false, notions of the Messiah and his work. What should be his attitude toward these notions? He could not accommodate himself to them and assume the position and work of a temporal ruler. Should he disappoint their hopes by disclaiming the office? Or should he claim the position but seek to change their conception of it from an outward, temporal kingdom to an inward, spiritual kingdom? These are some of the questions which must have disturbed his mind, and which must have taken time and quietude to settle. But third, Jesus had come into the world to save men from sin,—to give them the victory over the lust and passion and all their attendant evils. The dominion of Satan over the minds and hearts of men was the direct cause of these evils. To meet and vanquish him would be a fundamental victory—a sure promise of final and complete triumph. This would make him mighty and able to save, to the utmost, all that come to God by him. Compare Heb. 7: 25, 26, with Heb. 2: 16-18. Hence the temptation at the end of the forty days of solitude, and the divine victory. Other points will appear as the lesson progresses.

## EXPLANATORY NOTES.

1. Days of Solitude. v. 1, 2. See introduction. *Then*, directly after Jesus had received the divine approval. Great trials are often close neighbors to blessed experiences. We need the one to support us in the other. *Led of (by) the Spirit*. Rom. 8: 14; Gal. 5: 18. It was the divine purpose that Jesus should have this experience. *To be tempted of (by) the devil*. The word translated tempt means to test or try, as when one tries his strength with another in any sort of contest, in struggle for the mastery. The Greek word for devil means an accuser, a calumniator, and then an enemy, an adversary. It is not necessary to discuss here the question of the form in which this enemy appeared to and opposed Jesus. It is enough that the forces of good and evil met in this contest, in this trial of strength, this temptation, and that the good was complete victor.

2. Temptation Through Natural Appetite. v. 3, 4. *The tempter . . . said*. The adversary, the enemy. *Stones . . . bread*. The forty days' fast was past, and Jesus was hungry. What could be the harm in providing for this want by his own power? *If thou be the*

*Son of God*. Such a miraculous provision would be in evidence of his divine origin and mission. This might naturally seem an additional reason for performing the miracle. But to have done this would have been to distrust God whose will he came into the world to do, and also to use his mighty power for personal ends which, throughout his ministry, he refused to do. He came to suffer hunger, want, self-denial, and even death. Whether he would do this had to be settled at the outset; and it was settled right. *Not by bread alone . . . but by every word . . . of God*. The scripture referred to is Deut. 8: 3. Compare Psa. 104: 27-29. God taught Moses and the children of Israel that they were not necessarily dependent upon their usual or natural supplies for food, but that when he chose, food from heaven could come to them, and this by his command, that is, by the word of his mouth. Jesus falls back upon this scripture and by it is saved from the two-fold temptation to make a display of his power, at the suggestion of the devil, in order to satisfy a want which God had promised to provide for, which would have shown distrust of his Father.

3. Temptation to Presumptuous Trust. v. 5-7. The first temptation was resisted by an appeal to the Scriptures and by an act of unqualified trust in God. The tempter makes use of both of these points in the second temptation. *The devil taketh him*. Discussion of the method of this taking is useless. In some way, by some power possessed by him or granted him for the occasion, he took him to *the holy city*. Jerusalem. *Pinnacle of the temple*. Some high point. The word temple here means the entire temple enclosure. The point may then have been some elevation of Solomon's porch eastward looking down into the valley of Jehoshaphat or Kedron, or it may have been the central elevation of the southern portico looking down into the valley of Hinnom, a distance of six hundred feet. The argument of the tempter is, since you are in God's care, and since you trust him, make proof of both by casting yourself down; you take him at his word, has he not said *he shall give his angels charge . . . lest . . . thou dash thy foot against a stone*? The argument was ingenious, but the scripture was falsely quoted and missapplied. See Psa. 91: 11, 12. "In all thy ways," which with the rest of the passage implies that God's servant is in the way of his appointments, is omitted in the quotation; the remainder, containing the promise to an obedient servant, is, by the devil, applied to what would be a vain, presumptuous tempting of God's care. To cast himself down at *God's* bidding would be to trust God, and the promise of divine care might be claimed; to cast himself down at *Satan's* bidding would be a forsaking of God, and no claim could be made upon the divine promise; it would be tempting God. Jesus was ready with an answer from Scripture: *Thou shalt not tempt the Lord thy God*. Deut. 6: 16. This both justified Jesus' act of refusing to do Satan's bidding, and rebuked Satan for making the temptation. If obedience to God's commandments leads us into difficult places, we may trust him for care and help. If we willfully, or selfishly, or ignorantly put ourselves into the way of disobedience, we cannot claim his promises or plead our environment as an excuse for further disobedience.

4. Temptation Through Worldly Power and Policy. v. 8-10. The limits of these notes will not admit of a discussion of all points arising here. The third temptation lies in the thought of using the world-powers for the promotion of God's kingdom on earth. This was according to the Jewish expectations of the Messianic reign. It would please them, and would have been good worldly policy. Satan offers the kingdoms of this world as his contribution to Christ's work. As the sins of the individual heart were due to Satan's dominion, so the sins and corruptions of idolatry among the nations were due to the same satanic dominion. But this dominion was not his by right but by rebellion and usurpation. It was not only the parent of sin among men, it was sin on his part. See 1 John 3: 8, and John 8: 44. To accept this proposition, to use the kingdoms of this world in any manner for the purpose proposed, would be a compromise with Satan, an acknowledgement of his right to these kingdoms, and in this sense would be offering him reverence and worship. The thought is revoltingly sacrilegious. Jesus put it from him with a master hand. *Get thee hence, Satan*. Then the Scriptures came for the third time to his support. *Thou shalt worship the Lord thy God, and him only shalt thou serve*. See Deut. 6: 13; 10: 12-20. Once more we see how the same text is a comfort and support to him who does God's will and a rebuke to him who opposes it. *Then the devil leaveth him*. v. 11. Compare James 4: 7, 8.

5. Angel Ministries. v. 11. *Angels came and minis-*

*tered unto him*. Compare Heb. 1: 6, 7, 14. Thus the trust which Jesus had in the provident care of God, in the first temptation, is given its abundant reward. It is not sin to be tempted, but yielding to temptation is sin. God does not leave his children in time of temptation, though his presence is sometimes veiled; but when the battle is fought and victory is won, God's messengers of love hasten to bring their palms and wreaths of triumph. In the temptations and trials of life, the sure weapon of defense as well as of aggressive warfare is the Word of God. Satan cannot stand before, "It is written."

## JUST A THOUGHT.

The night was intensely dark; as hundreds of miles from home, a stranger in a strange land, we drove across the Minnesota prairies, from a temperance-meeting just held in a school-house. All about the horizon immense straw-stacks were burning, sending up long tongues of flame against the blackness of the sky.

My hostess told me that the nearest church being twelve miles away, this little school-house, standing out on the wide prairie, was church as well as school-house, for all the families within many miles. They seldom had preaching, but every Sunday afternoon met for a Sunday-school, and a band of loyal W. C. T. U. women kept up regular temperance-meetings.

It was not, however, to write of the struggles of these people for a broader life that I took up my pen. During the drive I remarked that I "was a Seventh-day Baptist." You can perhaps imagine my surprise when my host turning about exclaimed, "A Seventh-day Baptist? Why, my father and mother were brought up in that faith," and his wife added, "So was my father, and if he is anything in the world to-day, he is a Seventh-day Baptist." Further inquiry revealed the fact that their parents were brought up in one of our churches. Why they had left the Sabbath, the young people did not seem able to explain. I was anxious to meet these people, but as I was obliged to leave early the next day, was unable to do so. An incident like this is food for anxious thought. Two families going out from among us, settling in a new country, living their lives, and rearing their children away from our people, becoming lost to us, and why?

Sitting at dinner in a hotel in that western country, a gray-haired gentleman, across the table, who was evidently listening to a conversation between a lady near and myself, said, "Excuse me madam, may I ask if you are an Adventist?" Upon my replying, "No, I am a Seventh-day Baptist," he exclaimed, "A Seventh-day Baptist, why, I know all about them, I was brought up among them, do you know Dr. —?" giving the name of one of our clergymen. When I replied that I did, he added, "We were boys together." Only two of many such incidents, but these are enough to make us ask very solemnly the question: How are we to keep our own? To believe the Sabbath truth, or any truth, is not enough.

Said a lady as we came out of a church, "Yes, this is my church home, but I don't believe in it. I honestly believe the Seventh-day is the Sabbath, but I cannot keep it, living among Sunday-keepers." Evidently something more than belief is required. We must love a truth or a principle before we are willing to give up ease, comfort, even life itself for it. If all those who have gone out from among us in the last fifty years, had loved God's Sabbath as truly as they believed in it, we should have fewer losses to regret to-day.

LAEL CLARKE.



## Popular Science.

BY H. H. BAKER.

### An Experimental Tank.

It has been scientifically demonstrated that the performance of a model in water bears the mathematical ratio of a full-sized ship on the seas, therefore by multiplying the known qualities of a model by its ratio to the vessel to be made, its possibilities may be predetermined beyond question.

Acting upon the above scientific principles, the United States are now building a tank, and attaching machinery to determine the rate of speed and the amount of power required to maintain it, for vessels yet to be constructed.

The tank proper is 370 feet long and 43 feet wide, having a uniform depth of 14 feet. At one end is a shoal extension 70 feet long, and six feet wide, from which the model is to be started, and at the other end an extension 34 feet long, and 6 feet wide, into which the model will enter at the end of the run. The building to cover this tank is 500 feet in length, and 50 feet in width, with two extensions to accommodate the power plant, and for pumping, heating, ventilating, etc. The extension for starting will contain a pit for measuring the models, and a tank to show how they float, and also a weighing machine to determine the resistance, and the power required to drive them at different speeds.

On the inside wall of the main tank will rest two tracks, on which the carriage will run in towing models. The tracks are constructed of the heaviest rails that are made for railroad use, and are as firmly secured as possible, that the jar may not affect the instruments, and prevent them from recording accurately the various speeds, motions, and resistance.

The towing carriage is to be driven by four electric motors, on the trolley system, showing the speed and the requisite power for propelling vessels to be made from two to twenty or even thirty miles per hour.

It is calculated that during the run of 70 feet at the start, that the model and towing carriage will have attained full speed when they enter the main basin, and will continue it throughout the run overcoming all inertia.

The dynamometer for determining and recording the resistance, and the necessary electrical fixtures required, are placed on an adjustable platform on the carriage. The model is connected with the dynamometer by a towing rod, and a spring, in such a way as to record every varying speed, or amount of resistance. Every precaution is to be taken to insure absolute accuracy of detail, and record the same, of every model tried, whether of war ships or merchant vessels.

All models to be tested must be scaled, so as to bear a due proportion to the vessel to be built, and conform as near as possible to the load that it will be required to carry.

It is well known that our government has offered, and paid, several millions of dollars in premiums for naval vessels that on trial would reach an advance of even a knot or two an hour over former vessels. By the use of the tank for experimenting, very much of theory and guess work can be verified as to its value, at a very trifling expense. At the last session of Congress an appropriation of \$100,000 was made for constructing a plant for these experiments.

Since the ocean greyhounds have scented the track, there has been sharp rivalry between marine architects in Europe and in this country. It has been first the one, and then the other, that reduced the time of the 3,000 miles by a few hours, or even the fraction of an hour. One month it was the St. Paul that took the palm over all others, but the next month comes flying the Kaiser William de Grosse, and catches the palm and bears it away.

By the use of trial tanks for models, we predict that the crossing of the ferry between Sandy hook and the needles will be shortened a full day in less than five years.

### Pneumatic Horse Collars.

There are now in the market pneumatic horse collars, inflated the same as bicycle tires, and are more generally used on draught and carriage horses. They are made with a rubber air holder which is covered with canvas, and the collar is then covered with ticking, or kersey, or leather, in the usual manner. They certainly must be far more comfortable for the horse, especially in all such labor as plowing, harrowing, or hauling, where the draught is continuous.

There ought to be a statute enacted compelling every boatman on canals to use them on their horses or mules. It is shameful that men will allow those hard collars to bruise and crush the skin and flesh of the poor animals, causing them to suffer, while they cannot speak nor make a word of complaint. They can only scringe, and for that feel the lash.

Did men but know that for a bruise, or even a raw sore, on the flesh of a horse, caused by a saddle or collar, the application of dry white lead (in flour, no oil) would soon dry the sore, and harden the flesh and cause it to heal over, they would keep the lead on hand and make the application at once. No need of galls or sores if the lead is plentifully used when first discovered. I speak now by the card and from my own experience for the last fifty years.

### "POPULAR SCIENCE."

To the Editor of THE SABBATH RECORDER:

In your issue of December 20, I find an article calling attention to "inaccuracies" in my article of the 6th inst, on "cassava."

It gives me great pleasure to have errors of mine of any and every sort corrected, and more especially by those having practical knowledge.

As to its being an "herb," I consulted Adanson (1763) who says, speaking of Casava, "they are tall herbs or shrubs," also the new "Century Dictionary" (1895), which says, "It is a genus of stout herbs" and is "cultivated for food from the tuberous roots." The article was no sooner published in the RECORDER than the Rev. Dr. Main informed me that it had been grown by him in Florida, from the stalk, and was soon confirmed by the Rev. Mr. Hinman, as to its propagation and cultivation in Florida, of which I was not aware.

Both of these gentlemen will please accept my thanks for the information they have given me, and further, I hope some scientific chemist will impart the secret for preserving the starch.

H. H. BAKER.

BELIEVE nothing against another but on good authority; nor report what may hurt another, unless it be a greater hurt to others to conceal it.—*The American.*

### 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. WALKING, 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 L. T. Rogers, or 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 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.

THE next Ministerial Conference of the Southern Wisconsin churches will be held in connection with the Quarterly Meeting at Albion, on Friday, Feb. 25, 1898. The following program has been arranged for that occasion:

1. What is the scope and purpose of the Epistles of Paul to the Thessalonians? S. L. Maxson.
2. Hymns in the life and worship of the Christian church. L. A. Platts.
3. What, in the light of Scripture teaching and of history, is to be the outcome of the present Sabbath agitation? D. K. Davis.
4. How can the sessions of the General Conference, the Associations, etc., be made of most benefit to our churches? G. W. Burdick.
5. What dangers lie in the work of the Young People's Society of Christian Endeavor, and how may we overcome them? E. B. Shaw.
6. What is the best Sabbath-school Teachers' meeting, and how can we get it? W. B. West.
7. Is there a general decline in attendance upon public worship? If so, what is the cause, and what the remedy? O. P. Freeborn.



**MARRIAGES.**

**HYRE-WATSON.**—At Roanoke, W. Va., Dec. 13, 1897, by Rev. M. G. Stillman, Mr. John T. Hyre, of Rock Cave, W. Va., and Miss Sallie Watson, of Roanoke, W. Va.

**LAMPHIER-CALKINS.**—On the 2d of November, 1897, at the Parsonage, by Rev. George Seeley, pastor of the Seventh-day Baptist church, Berlin, N. Y., Rowland D. Lamphier and Rosa Calkins, all of Berlin.

**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.

**HYDORN.**—In Coudersport, Pa., Dec. 4, 1897. Dea. Wm. H. Hydorn, who was born in Grafton, N. Y., April 17, 1808.

Jan. 1, 1832, he was married to Ellenor Burdick. On May 17, 1833, he arrived in Hebron, Pa., with his wife and one child. Not a tree was cut on the farm on which he settled until he cut it. As nearly as can be ascertained he united with the Hebron Seventh-day Baptist church in 1834. His wife died Aug. 11, 1886. The funeral was held at the Hebron church Dec. 6. A large audience came to pay their respects to this worthy man. Sermon by the writer. Text, Job 5: 26, "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in in his season." G. P. K.

**PALMER.**—In Rockville, R. I., Dec. 13, 1897. Josiah P. Palmer, in his 70th year.

Bro. Palmer was born in Hopkinton, March 9, 1828. He married Angelina C. Geer, Dec. 29, 1852. They had six children three sons and three daughters, three of whom died in infancy and one at adult age, leaving two sons with the afflicted mother to mourn their loss. He united in 1842 with the Seventh-day Baptist church in Rockville, and retained his membership with that body till his death. He was the clerk of the church for 33 years, clerk of the district for 21 years, a member of the town council for 5 years, superintendent of the Sabbath-school for a number of years, and represented the town of Hopkinton in the State Legislature in 1883-4. His handy-work as contractor and builder may be seen all over Southern Rhode Island. His end was peace. A. MCL.

**STRAIGHTENING CROOKED STREAMS.**

It does not matter much how crooked a little stream may be that meanders through pasture lands. But if it is to be cut for hay, or especially if it is desired to use the land for plowing, it is important to have the brook straightened, so as to take as little room as possible. In many places a straight, deep ditch, cut to lead off a stream that only runs in the spring, may be profitably turned into an underdrain. A space a foot square each way with an even fall will carry off an immense amount of water. If large flat stone can be got for covering and heavy stone for siding, such a drain is not expensive. The convenience of plowing over it and the land saved will make it pay.

**SALT THE WORMS.**—A pinch of common salt upon cabbage heads, after the worms begin to work, will often destroy them. Another good remedy is the free use of coal ashes in the same way two or three times a week. It is equally effective when applied to other plants, also.



**Literary Notes.**

*Harper's Magazine* for January will contain the first installment of "Roden's Corner," a new novel by Henry Seton Merriman, author of "The Sower"; an article on "Stuttgart," by Elise J. Allen, profusely illustrated by Joseph Pennell; an account of one of the most savage of the Apache warriors, "Massal's Crooked Trail" by Frederick Remington, with illustrations by the author; and a paper on the achievements of "The New Northwest," by J. A. Wheelock, editor of the *St. Paul Pioneer Press*.

The numbers of *Harper's Bazar* during December contain a discussion of "The Village Maid," her past, present, and future, by Mrs. John Sherwood; a description of the birthplace of the poet Burns, by Marion Harland; Christmas stories by Mary E. Wilkins and Gertrude Smith; "The Peak Sisters," a farce, by Ruth McEnery Stuart; an article on "Window-gardening in December"; and suggestions with regard to novelties for Christmas gifts.

**FOR WORKING PEOPLE.**

The Rev. John Adams, New Milford, Ill., says: "Postal savings banks, in my opinion, would be a particularly good thing for the country places. Take my own town, for instance—New Milford. We are six miles from Rockford, where there are savings banks, but our working people cannot afford to take the time to go there and consequently have no other place than an old stocking or the chimney in which to put their savings. When these people are saving any money it is particularly necessary that they should have a perfectly safe depository, and this would be afforded by the government postal savings banks."—*Chicago Record*.

**A Stalwart American Newspaper.**

The Americanism of The New York Tribune, which is broad enough to desire the welfare and labor for the advancement of every American citizen, whether born in the new world or not, is one of the marked characteristics of that newspaper. Its dignity, ability and patriotic devotion to what is American has won for The Tribune the respect of men of all parties; and, to the honor of that paper be it said, that no man is any less useful and influential in his town or county, because he reads The New York Tribune. On the contrary, it may safely be said that the family which takes it is sure to produce patriotic and public-spirited men and women. The Weekly Tribune is made up of a selection of the latest news, best editorials, and most useful general articles of The Daily Tribune, to which are added a page or two for women and the household, another page for farmers, and one for mechanics. It is a sound, clean, excellent newspaper, and we commend to the attention of our readers its Prospectus in another column. It is desired that especial attention be called to the pictorial supplement to The Semi-Weekly Tribune.

**WHERE IS HEAVEN?**

"Perhaps the first question that presents itself regarding heaven is its location," writes Evangelist Dwight L. Moody in the November *Ladies' Home Journal*. "For my part, I am not satisfied with the vagueness that describes my future home as everywhere and nowhere. I read that the Master promised his disciples an abode in his Father's mansions, whither he was going to prepare them a place, and in the Revelation the Apostle John described the wondrous beauties of the city of God. The evangelist Luke tells us that Christ ascended from the little group of his disciples as they followed him out toward Bethany, and that while they stood gazing up into heaven there appeared unto them two messengers to cheer them with the promise of his coming again. And so it is with the child of God when the earthly pilgrimage is over, the soul ascends to those mansions which Christ has gone on before to prepare for those who love him. The location of heaven is not an important matter. Christ said very little about its situation, but a great deal about its being with God. To be sure God is everywhere, but heaven is his home, it is the 'Father's house.' It is not the homestead that makes home the most attractive place on earth, but it is those who live there. And so it will be with heaven."

**A Companion For All Ages.**

A gentleman who used to read *The Youth's Companion* when a boy, and reads it with the same interest now that he is a middle-aged man, was asked the other day if he had not outgrown *The Companion*. "I don't believe," said he, "that I can ever outgrow it. I find in it not only the cheery, hopeful spirit of youth, but the wisdom and experience of age. I like it just as much as when I was a boy, though perhaps in a different way. But I know that it is the same *Youth's Companion* with which I grew up, for my boys and girls like it as well as ever I did. It is a good paper to grow up with."

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**A HORSE'S AMUSING HABIT.**—A farmer living near Mapleton, Me., declares that his horse always stops at a certain point in the road for him to get a switch, after which the beast starts off for town at a rapid gait.

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**Columbia Calendar for 1898.**

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The 1898 Columbia Pad Calendar contains a convenient arrangement of dates that will prove useful to busy men, and as plenty of space is reserved for memoranda, the pad may be used as a diary and as a reminder for business appointments and obligations. It is neat in appearance, takes up but little room and is both ornamental and useful for the desk, while its stand is of such character that it may be used either upon the desk or hung upon the wall.

The moon's phases are indicated in the Calendar for the benefit of those who wish to have this information. The calendar is ready for distribution and all orders for it will be filled upon the day of receipt. It can be obtained by mail prepaid for five two-cent stamps by addressing the Calendar Department of the Pope Manufacturing Company, Hartford, Conn.

**THE NAVY AND THE FILIBUSTERS.**

Apropos of a statement made in this paper a few weeks since, touching the manner in which this country has performed its duty toward Spain in the matter of preventing filibustering, we have made inquiry for the exact details from the Navy Department. The government has maintained a patrol fleet on the coast of Florida for the last two years, consisting of the following vessels: Raleigh, Cincinnati, Amphitrite, Maine, Montgomery, Newark, Dolphin, Marblehead, Vesuvius, Wilmington, Helena, Nashville, Annapolis and Detroit. Most of the time three vessels have been on duty, and the cost of the service has ranged from \$15,000 to \$60,000 a month. If Spanish troops and war-ships had been as efficient against the insurgents as our navy has been against filibusters, the insurrection would have been conquered long ago.—*Harper's Weekly*.

**A HUNGRY HORSE.**

In a Wisconsin town there is a handsome bay horse, owned by a lady who usually feeds the animal herself. One morning, recently, she went to the stable and found the horse not in his stall. After a search of some moments he was found in the hay-loft. He undoubtedly had been siezed with the pangs of hunger during the night, and, breaking his halter, had ascended a flight of narrow barn stairs to the floor above, where he was able to feast to his heart's content. But how was the horse to get down again? The woman was unequal to the emergency, and sent for a veterinary surgeon, who proved to be a man of resource. He threw the horse on its side, chloroformed it and then slid it down-stairs on a plank.

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