

THE SABBATH RECORDER.

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KINGDOM COME.

DO not believe the sad story
Of ages of sleep in the tomb;
I shall pass far away to the glory
And grandeur of "Kingdom Come."

The paleness of death, and its stillness,
May rest on my brow for awhile;
And my spirit may lose in its chillness
The splendor of Hope's happy smile.

But the gloom of the grave will be transient,
And light as the slumbers of worth;
And then I shall blend with the ancient
And beautiful forms of the earth.

Through the climes of the sky and the bowers
Of bliss evermore I shall roam,
Wearing crowns of the stars and the flowers
That glitter in "Kingdom Come."

The friends who have parted before me
From life's shadowy passion and pain,
When the shadow of death passes o'er me
Will smile on me fondly again.

Their voices were lost in the soundless
Retreats of their endless home;
But we soon shall meet in the boundless
Effulgence of "Kingdom Come."

—Otway Curry.

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BABCOCK BUILDING

PLAINFIELD N J

Sabbath Recorder.

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

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THE voice of ones thoughts is loud enough to be heard in heaven. Words are for the ears of men, thoughts are for God's ear.

THE greatest punishment to a sensitive soul is the consciousness of its own guilt. It is not the fact of imprisonment or the payment of a fine that is so hard to bear. But to be incarcerated for a crime which you cannot deny, the guilt of which cannot be shaken off, that is hard to bear. Only the innocent or the forgiven can be happy.

ALL people admire that quality in men called courage, bravery. Such a possession is indeed valuable. There may come times in our experiences where it will be greatly needed. But there are other qualities that are always needed. Every day we have use for kindness, politeness, words of encouragement and good cheer. These traits of character should not be laid upon the shelf to wait the time when they may be needed, but should always be in hand, ready to be dispensed to all with whom we come in contact.

THE good opinion of our fellow-men is desirable; but it should not be made the end for which we labor. The possession and utterance of truth is better far than golden opinions, if both cannot be retained. Tennyson very truly said: "I think it wisest in a man to do his work in the world as quietly and as well as he can, without much heeding the praise or dispraise." The public teacher, whether speaking from pulpit, platform, or press, if anything true and valuable is said, will be sure to run against some one's cherished opinions. But for this he need not be disturbed.

AS PARADOXICAL as it may seem, it is nevertheless true that, often, our greatest losses are our greatest gains. The greatest grief that comes to a child is the firm parental denial of certain coveted things, the possession of which to the child's mind would be the greatest possible blessing. But the superior wisdom of the parent readily sees that to gratify the wish of the child would be a great misfortune. To deny the child's wish is the only sure way to promote its safety and happiness. We are only grown-up children, and the difference between our judgment of what is best for us and God's unerring knowledge of our real needs is far greater and more to our certain advantage than the difference between the wisdom of the child and its parent. This reflection should greatly increase our faith and our patience.

WHEN Christian teachers affirm that the world and Christianity cannot go hand in hand; that Christ and the world cannot occupy the heart at the same time, they do not intend to say that religion and worldly business are necessarily opposed to each other. Simply this: whatever there is in business, or in pleasure-seeking, or in social intercourse that tends to evil, that alienates the affections from Christ, that interferes with wholesome influence, or is inconsistent with true, Christian character, should be excluded. If amusements or any form of recrea-

tion tend to dissipation, or any frame of mind opposed to devotion, such amusements or recreations should certainly be discarded.

As to business, that is indispensable. All kinds of necessary labor and worldly business are, in themselves, innocent of harm. Men can be so absorbed in business as to be entirely oblivious to other thoughts. At such times religious thoughts may be wholly excluded; still, in their nature, not inconsistent with the business problems. Christianity requires that we be "Diligent in business, fervent in spirit, serving the Lord." The farmer, the mechanic, the merchant, the physician, the lawyer, the teacher, the house-keeper, the artist, the student, the contractor, the day-laborer, the capitalist, may all be, and should all be, true and faithful Christian men and women. They should consider themselves as stewards, to whom sacred interests have been entrusted, and from whom strict accounts must be rendered. "Blessed is that servant, whom his Lord when he cometh shall find so doing."

CONFUCIUS.

Confucius was a Chinese philosopher, who was born about 550 years B. C., and died about 480 B. C. He was therefore a cotemporary of the Hebrew prophets, Daniel, Zechariah and Haggai; also of the Persians, Cyrus, Darius and Xerxes; and of the Grecians, Pythagoras, Miltiades and Leonidas. The name Confucius is the Latinized form of Kong-Fu-Tse, signifying, "Kong the Master." In early life he displayed great love of learning and great veneration for the ancient institutions of his country. When he was only seventeen years of age he was appointed inspector of the corn-markets, and afterwards inspector-general of pastures and flocks. When he was twenty-three years old his mother died (his father died when he was but three years of age), and upon her death Confucius withdrew from public life and duties, and devoted himself to the study of philosophy. After this he traveled through much of the Empire, and became known as a teacher of morals. When he returned his fame had become great, and in a little time he had a discipleship of five hundred Mandarins, or Chinese noblemen. His pupils were all full-grown men and were divided into four classes; the first class receiving instructions in morals, the second in rhetoric, the third in politics, and the fourth in writing their language. Becoming desirous of extending his influence, especially as a reformer of the morals of his countrymen, he again set out to travel and teach. But the tide of immorality was so strong as nearly to discourage him. He devised various measures to reform men, mostly without avail. Influences were awakened to oppose him, and once he was imprisoned and nearly starved to death. At length he returned to his native district in a destitute condition, and, at the age of seventy years, died. Very soon after his death his numerous pupils began to rally and to show great veneration for his memory, and this veneration increases as the centuries go by. His family has continued through some seventy generations, in the same district where he lived and died, and constitute the only hereditary aristocracy of the empire. They are regarded much as the descendants of Mohammed are in the country of the Moslem.

Confucius was a very modest writer, his known writings being only two small tracts; one of these bearing the title, "The Great Learning," and the other, "The Doctrine of the Mean." The first of these writings is designed "to illustrate virtue; to renovate the people."

As a sample of his reasoning in his first tract we quote: "The Ancients who wished to illustrate illustrious virtue throughout the empire first ordered well their own States. Wishing to order well their States, they first regulated their families. Wishing to regulate their families, they first cultivated their persons. Wishing to cultivate their persons, they first rectified their hearts. Wishing to rectify their hearts, they first sought to be sincere in their thoughts. Wishing to be sincere in their thoughts, they first extended, to the utmost, their knowledge. Such extension of knowledge lay in the investigation of things. Things being investigated, knowledge became complete. Their knowledge being complete, their thoughts were sincere. Their thoughts being sincere, their hearts were then rectified. Their hearts being rectified, their persons were cultivated. Their persons being cultivated, their families were regulated. Their families being regulated, their States were rightly governed. Their States being rightly governed, the whole empire was made tranquil and happy."

That which is considered the most important, as well as, by far, the most extensive of the teachings of Confucius, is called *The Analects*. These, comprising many volumes, are of the nature of *Table Talks*, and were evidently written down by his disciples.

They consist of aphorisms mainly, condensed chunks of wise and practical sayings, enjoining honesty and morality. His golden rule is in substance the same as that of the New Testament. Being asked, "Is there not one word that will stand as a rule of practice for all one's life?" he said: "Is not Reciprocity such a word? *What you do not want done to yourself, do not do to others.*"

One of his biographers says, that, "Confucius, like Socrates, who was nearly his cotemporary, did not dive into abstruse notions, but confined himself to speak with the deepest regard of the great Author of all beings, whom he represents as the most pure and perfect essence of all things; to inspire men with greater fear, veneration, gratitude and love of him; to assert his divine providence over all his creatures; and to represent him as a Being of such infinite knowledge that even our most secret thoughts are not hidden from him; and of such boundless goodness and justice that he can let no virtue go unrewarded, or vice unpunished."

Such were the conclusions of a mind without a revelation, except such as his wrestling reason could force from the deep mysteries of the unseen world. In his dying moments he encouraged his disciples by predicting that "In the West the Holy One will appear."

What a privilege and duty to carry the light of Revelation to such hungering souls! There are multitudes of men and women in heathen lands, not as famous as Socrates, and Plato, and Confucius, and yet whose souls are as precious in the sight of God, who long for the light of revealed truth.

"Can we whose souls are lighted
With wisdom from on high,
Can we to men be lighted
The lamp of life deny?"

BREVITIES.

THERE are 52,022 Young People's Societies of Christian Endeavor in the world; of these 40,198 are in the United States, and 11,824 in the rest of the world. The total membership is 3,121,320.

CHICAGO is reported to have 583 orthodox Protestant churches with an aggregate membership of 153,326, and an average of 263 members to each church. This is exclusive of Unitarian, Universalist, Jewish and Roman Catholic churches.

HON. SAMUEL CLARK, for a good many years Treasurer for the state of Rhode Island, died suddenly at his home in Lincoln, Dec. 27, at the age of 72 years. He is spoken of as "a conservative adviser, a faithful executive, a noble man."

THE remarkable founder of the orphanages in Bristol, England, Mr. George Muller, is now ninety-two years old. During the past year there have been 1,889 orphans cared for. In all, Mr. Muller has taken care of 9,744 orphans, as a work of charity, since 1834.

THERE is much said about the movement to colonize the Mormons in Mexico. If reports are true, the Mormon church of Utah has purchased 3,000,000 acres of land in Degallado district, and intend to locate 40,000 Mormon colonists there within two years.

RUSSIA has long discriminated against one class of its population in a spirit of bitter persecution. The United States Senate has a bill pending in which it is proposed to demand of Russia that American citizens, of Hebrew faith, shall be accorded the same rights as other American citizens. This is a righteous movement, and should receive the hearty support of both houses of Congress.

MORMONISM is having a hard struggle for an existence in Utah. The discouragements are so great that it is said the Mormons are preparing to remove to Mexico, a locality, it is thought, where they will find a more congenial climate, soil, and social surroundings. In that event we can hardly say "Our loss will be Mexico's gain;" but the reverse of this may be true. Our gain will be their loss.

THERE is another Eastern war cloud gathering. An imposing fleet of seventeen British war ships, supported by twenty Japanese warships are off the coast of Korea to oppose certain movements of the king of Korea and the Russian government which are deemed to be contrary to the interests of both Great Britain and Japan. The Russian Minister of Foreign Affairs, M. Alexieff, is to take the place of the English Minister, now in charge. It is regarded as virtually annexing Korea to Russia. The demonstration of the two powers mentioned looks like war, unless Russia shall back down; and that is an event not very probable. It is greatly to be hoped that the long expected clash of arms among the mighty powers in Europe may still be averted.

According to careful comparison of official records it is shown that the rate of mortality in our large cities is decreasing. Owing to

improved sanitary measures, and increased skill and knowledge in the treatment of certain diseases it is estimated that from 35,000 to 40,000 lives are now saved in our country more than would have been under the conditions a few years ago. There is great decrease in the death rate in diphtheria, consumption and typhoid fever.

THE British government claimed damages against the United States, for the seizure of British sealing vessels in 1886, of \$1,500,000. After eleven years of controversy over the claim, the commission appointed to settle the dispute have finally awarded to the British the sum of \$294,181, 91, with interest, which increases the amount to \$464,000. This award will be promptly paid. It is \$36,000 less than one-third of the original demand.

DURING the last ten years, the Methodist church has established about fifty industrial missions in Africa. But the expenses of these missions have been greater than was anticipated. Eighty-eight missionaries have been sent out, but of these only thirteen remain; and only twenty-nine missionary stations are kept up. It was expected that these operations would be self-supporting. But in this there has been disappointment. Coffee-raising was relied upon as the chief industry, but that enterprise has not prospered.

ONE of the latest devices of Satan for bringing the church and the world on a common level is that of an Episcopal clergyman in Newark, N. J., who has organized a dancing class which he offers to instruct for fifty cents a pupil. This it is claimed is in the interests of the church and morality; for he will admit none but worthy church members. It prevents them from learning to dance with questionable companions! It will be interesting to watch the progress of the young people of this parish a few years and see how much higher toned will be the religious lives of such as are favored with having their rector for their dancing master.

THE REV. O. U. WHITFORD, of Westerly, R. I., Corresponding Secretary of the Seventh-day Baptist Missionary Society, spoke in Elder Hills' pulpit last Sabbath morning. He gave a very interesting analysis of the work of the Society, its condition, needs, the widening field of labor, and open doors of opportunity at home and in foreign lands. He showed in a vivid way and forcible language the Bible foundation for the work of missions, and the responsibility of each individual Christian in supporting the work of evangelizing the world by prayers, sympathy and means. Mr. Whitford is a very logical and clear thinker and a vigorous speaker. In the evening a reception was given Mr. Whitford at the Seventh-day Baptist church, under the management of the Missionary Committee of the Y. P. S. C. E. of the church. On account of the rough condition of roads the attendance was not large, but a very enjoyable evening was spent. Miss Eva Maris gave the address of welcome and her words were well chosen and her manner pleasing. Miss Geneva Griffin gave a recitation in a very creditable manner indeed. Other music and recitations were given and a very instructive and inspiring talk by Mr. Whitford added much to the value and enjoyment of the evening.—*Atchison County News.*

CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Chicago, Ill.

"Enforced Idleness" in the Ministry.

A recent number of the *Church Economist* gives some "rather grim statistics" regarding the supply and demand in the Presbyterian ministry. The writer figures it that there are too many men entering the ministry (another case of overproduction). He bases his conclusion on the estimate that there are 596 ordained men who want pastorates and 477 licentiates, 1,073 unsettled men in all. The statistics show 1,011 "vacant" churches, of which he says that only about 250 can support a pastor. In the light of these facts he protests against the appeals to young men to enter the ministry, and closes with the following: "No denomination can, without culpability, go on urging and assisting young men into her ministry only to leave them struggling with one another for fields and support, with the certainty that after a few years of self-denying service an increasingly large proportion of them must be crowded to the wall. The pressure is already painfully felt. Many ministers are enduring hardships in enforced idleness; while every vacant church that offers a living salary is in a veritable state of siege by candidates. To do away with the existing evils of candidating the church must begin at the other end."

Too many preachers, and over a thousand Presbyterian churches without pastors. Too many preachers, and the great world lying in wickedness, the fields whitening for the harvest. To the shame of a denomination that such a statement should ever be made. There is money enough in the storehouses to send every consecrated man out to preach the Gospel. And, if he is consecrated, he will not wait till the salary is assured before he begins preaching. "Enforced idleness"? What would Paul say to that?

The Coming Theology.

"Everything human is open to revision." It is not often that a man of seventy makes such a sweeping admission, for old age is conservative. "I taught theology for twenty-five years," said Doctor Northrup, "without a change. It was against my will to modify my views." Having once opened up his system of thought to reconstruction, generations of students will testify that he has been growing broader and richer in his range of thought ever since.

They were brave and inspiring words with which he closed his recent course of lectures on Redemption.

There has been a constant change—not in the Bible or truth—but in men's creeds and interpretations. Bishop Lightfoot figured it out that the world was created 4,004 years before Christ, on the 23d of November at 9 o'clock A. M. It was once held that the world must be flat, otherwise not all would be able to see the Saviour at the same time when he comes again. There is not one word of love in the Westminster Confession. Formulas have ever been changing and will change, but there is one guiding spirit through it all leading humanity upward.

There have been sweeping changes in every department of knowledge in the past fifty years. We have a new biology, a new psychology, a new sociology, a new chemistry, a new geology. Thought has been revolutionized. Is Christianity gone? No, no. It nev-

er had such a hold upon the world as it has to-day, it never had such a work to do. But there is a great gulf between the best activities of the church to-day and the creeds. We are in a transition period. The gulf stream of a warmer theology must be put in new forms. God will raise up some man, or body of men working together, who shall give to the world a new theology, one which shall be far in advance of all that have been presented before—closer to nature and the heart of God.

Splitting the Saloon Vote.

This is what the Chicago Commons did for the ward for which it was planted. The story of how it was done was intensely interesting reading to us. You may not be inclined to favor the plan which was followed, but read it and think it over. We will let Mr. Hegner, one of the members of the commons, tell the story without any comment from our pen.

Miss Jane Adams, in an address at the opening reception of Chicago Commons, warned us not to be alarmed if we found our ethical standards broadening as we became better acquainted with the real facts of the lives of our neighbors. This warning was true prophecy. When we remember what we thought about things then, and what we know about them now, we realize that our ethical standards and methods have indeed broadened. A good illustration of this is our attitude toward the saloon. We looked upon the saloon-keeper as the agent of immorality and crime in the neighborhood, and would have nothing to do with him. But many facts came to our attention that gave us a great deal of thinking to do. We found two types of saloons, the neighborhood and concert type. Most of the keepers of these neighborhood saloons were foreigners who respected their families and business, and looked upon themselves as good citizens. They allowed no immorality or disorder in their saloons. Many of these men were loud in denouncing corrupt politics, and wanted honest aldermen elected.

The concert saloons were centers of immorality and crime. Lewdness, profanity and drunkenness were here opened up to the public. Women who passed these places were insulted. Corrupt politicians made these dens their headquarters, and things were generally bad.

When the residents of Chicago Commons took steps to organize a council of the Civic Federation, some of the better class of saloon-keepers asked to be admitted as members, and an ethical question arose. Should we reject them because they kept saloons when otherwise they were the type of men we wanted in our federation? Accepting them might mean joining hands with the liquor element. We all feel now that the broader ethics was good common-sense. It split the saloon vote, closed up every concert saloon in the ward, and finally sent an independent alderman to the city council.

ABOUT CONFERENCE PROGRAMS.

The Executive Committee of the General Conference has begun the work of making the program for the session of 1898. Isn't it a little early? Perhaps, but none too early. They desire to have all programs made so as to avoid the appointment of the same persons to prominent places upon different programs throughout the sessions, and to secure as large a number of different persons upon the various programs as possible. This will require an early appointment of program committees by the different societies and boards which present exercises in the interest of their lines of work, and much correspondence between these committees and the Executive Committee of Conference will be necessarily involved.

At the Y. P. S. C. E. Convention at San Francisco, last July, there were doubtless a thousand people, men and women, who could have delivered addresses which would have been both interesting and instructive, and who could have led conferences or parlia-

ments upon various topics as well as some of those who did lead; and yet all this work was limited to a very few persons who appeared over and over again, both at the great auditorium, and at the overflow meetings. Thus there was a lack of freshness in the exercises, both as to the matter presented and the manner of presenting it. At the same time there was, practically, a loss to the convention of good material in the unused talent that was present. In smaller bodies, meeting from year to year, and discussing essentially the same questions at every meeting, the dangers in this direction are greatly increased. Anticipating our own Conference last year, the writer heard one, who knew nothing about what the programs were to be, give an outline of the sessions, naming the persons who would take the principal parts, and with a single exception as to participants and a very slight modification as to the order of exercises, the outline was correct. In some cases what would be said might have been outlined, almost as definitely. Of course there are some things that need to be said every time we come together, and there are some people, too, who can say them better than others; it is also true that in some sense there are new audiences at each successive Conference, and those who go from year to year are too loyal to our cause and work to make complaint on account of these repetitions; and yet if the Executive Committee's plan of making programs for the entire sessions next year can be carried out, several things will have been gained.

1. A much larger number of persons, representing a much larger constituency of our people will be directly interested in the work of the sessions.
2. In this larger representation the different phases of our work as it appears from all the different points of view will be brought out.
3. Much valuable talent which has been practically latent will be brought into use, and some new thoughts may be suggested, and old things will be said in new ways from lips unaccustomed to speaking in these gatherings.
4. Some whose talents are thus recognized will go home to engage in denominational work with new energy and zeal, and the churches or portions of the country which they represent may, in some instances, pass from passive spectators of our work to active participants in it.

For these reasons, and others that might be mentioned, the Executive Committee desires the co-operation of all who in any way have to do with the making of programs for next Conference. Communications may be addressed to the President, Prof. Wardner Williams, Chicago University, or to the undersigned.

L. A. PLATTS, *Cor. Sec.*

MILTON, Wis.

DOOR STILL OPEN.

Thank-offerings—now mostly small—continue to come in, and it seems best to keep the accounts open a little longer. From present indications more than one-third, but less than half of the indebtedness will be cancelled. Some have lifted nobly; and this number includes those of scanty means, whose offerings, although small in amount, are made with a sacrifice and with earnest, prayerful hearts. Possibly some have felt unable to

give and perhaps others have neglected the matter altogether. If so it is still not too late to lend a hand in this good work. How many of us have made *real sacrifices* in order to help lift this burden?

The following extracts from a few of the letters received indicate how some of our people look upon this matter:

I herewith send my mite as a thank-offering. May God bless it and the noble workers all over the field, who are so faithfully battling for God. Oh that God may give Seventh-day Baptists, and especially the isolated ones, a double portion of his spirit, that they may stand firm for him and his truth.

I enclose my little mite, which if wishes and prayers could effect, would be multiplied an hundred fold: I have been crippled for nearly fifteen months and able to get about the house but little. I take great pleasure in my RECORDER,—not one sentence escaping unread—and feel a profound interest in every line of work conducted by our people, and long so much to be able to help in the good cause.

Enclosed you will find my mite, which I send with a heart-full of thanksgiving, and only wish it was more.

We willingly send our thank-offering, though small, to help liquidate the indebtedness of the Societies. Our earnest prayers go with it, that the burden of debt may be lifted, and that the Lord will abundantly bless the Boards and all the workers.

A mother with four children, and whose husband earns only eighty-five cents a day, sends one dollar, and says:

If prayers will help it will do much good. May God bless the noble efforts you are putting forth for the spread of his truth.

The door is still open. Have we all given according to our ability? J. D. SPICER.

PLAINFIELD, N. J.

BIRTH-DAY ANNIVERSARY.

"She'll always be mother, and what a world of memories come trooping up at that bare word. . . . There's a color in the woof of my life that was radiated from the character and virtues of my mother, as well as my father. It is a fact clear as day to me, and often I have the courage to say as well as feel that we children were well-born. By that I mean in the best sense, not as children of title, estates, nor aristocracy, but infinitely better, they stood for loyalty to God and their kind, and no higher purpose can animate any person." This was the loving tribute sent in a letter by one of the absent children to be read on the 81st anniversary of Aunt Rebecca Potter's birthday, which was one of the recent pleasing events of West Hallock society. Four loyal sons with their wives and children met to honor the aged mother, at her home on Nov. 28. W. Riley Potter, of Hammond, La., the oldest son, 58 years of age, and the only daughter, Mrs. Arvilla Crosley, of Milton, Wis., were the children who could not be present at this family reunion. A. D. and D. Elverton, of Peoria, and J. Adelford and George F., of West Hallock, were the "boys" who spent the day in pleasant reminiscences, music and feasting. D. Elverton and Geo. F., with violin and guitar, entertained the company with pleasant music; A. D. and J. Adelford, the older brothers, engaged in reminiscences of boyhood days; while the writer with the rest could only show his appreciation by participating in the last exercise.

Mrs. Potter is still very vigorous and active for a woman of four-score years. It was pleasant to see the efforts of these stalwart boys to make pleasant these declining days of "mother." Their regard found expression in a number of substantial presents.

Tract Society Work.

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

A REPORT from Lincoln, Ill., states that Dr. Edward Thomson, of Chicago, General Superintendent of the Sunday League of America, has been there organizing a local league and moving for the enforcement of the Sunday laws. The movement is under the "Good Citizenship" work of the National Reform Association, so far as we can judge by the notice at hand.

THE *Watchman*, Dec. 23, 1897, expresses the opinion that the middle class, the fairly well-to-do and intelligent artisans and laborers, are most neglected by the churches. It declares that these are seldom seen at church; that "These are the people who patronize the Sunday excursions, and are rapidly revolutionizing the New England Sabbath. The problem of American Christianity is to keep these people in contact with vital religious influences. It is a more serious problem than the city slums."

THE *Christian Work*, for Dec. 23, 1897, criticises the late meeting of the National Reform Association in Philadelphia, as follows:

A conference held in Philadelphia the other day whose object was the application of Christian principles to civil government passed resolutions condemning "Sunday desecration," as seen in the operation of railways, steamboats, electric cars on Sunday, the publication of Sunday newspapers, the transportation of the mails on Sunday, the use of the bicycle, horse, or carriage "for pleasure" on Sunday, and so on. Without entering upon the discussion of resolutions so sweeping, it may be permissible to point out that the propriety of the use of street railways on Sunday is an interesting study in casuistry even from the point of view of the extreme Sabbatarian. It is just as well not to be too exacting in these matters, nor to devote time and energy to the securing of an ideal condition of affairs which is no more possible of achievement than the extirpation of original sin in this nineteenth century.

It is clear that *Christian Work* does not expect any return of a sacred Sunday. We recommend, in place of the decayed Sunday, God's Sabbath, observed after Christ's example.

DENOMINATIONAL WORK AT SALEM, W. VA.

It is a valuable attainment when pastors know what their co-workers are doing. Such knowledge aids by suggestions and by stimulation. We have already reported some special work lately by Pastor Socwell, of Iowa. Last autumn Pastor Kelly did similar work at Second Alfred. Now comes the following from Pastor Geo. W. Lewis:

SALEM, W. Va., Dec. 23, 1897.

DEAR BROTHER LEWIS:

Your letter concerning Sabbath Reform and expressions of regret that you cannot be with us, was received in due time, and, after a week's notice, was presented and enlarged upon by the writer, in lieu of the regular sermon last Sabbath morning. As all our people seemed very much interested, and as I know it will encourage you, and, I hope, help the cause, I will give you the outline of the discourse:

I. Regrets that Dr. Lewis could not be present and set forth the subject, for which his nature and long study have so eminently qualified him.

II. Its our question—

Not Dr. Lewis' alone. Ours as pastors, ours as laymen. This part must be faithfully done, else the cause will suffer, despite the noble work of Dr. Lewis.

III. It is not, nor should it be made, our "hobby."

It is not even the first question with us. It is not first in the Decalogue, nor in our work. Evangelism naturally precedes it, and paves the way for it.

IV. It is a very important question.

1. In its relation to vital piety. "Sabbathless people are Godless people." The *Christian Endeavorer*, of Chicago, recently contained the following: "Religion goes

if the Sabbath goes. The church is lost if the Sabbath is lost. You cannot retain your Bibles if you do not hold on to the Sabbath." Of course the *Endeavorer* meant Sunday.

2. It separates us from other Christians; it separates us sometimes as families.

3. Because of the Sabbath we sometimes lose bright young men and women along business and matrimonial lines. For this reason their instruction (in denominational matters) should be of a much higher grade. In this respect we can afford to follow the example of the Catholics, "Once a Catholic, always a Catholic."

4. If the Sabbath goes the Decalogue goes, since the Fourth Command is the seal of the law, which is worthless without its seal.

V. Why mention the decay of Sunday?

Why not "preach the Word" and leave Sunday to its own destruction? Is our course a case of "rising to eminence on the ashes of another," or an "exalting of self by abasing another"? Nay, verily, it is a statement of facts, and it is an encouragement and help to any weak

soul about to change his Sabbath basis, to know that Sunday-keeping is not a success, historically or experimentally.

VI. Why is Sunday decaying?

1. Worldliness in the church. Science speaks much of "The Ages." But our age is surely omitted, viz., "Worldliness Age" of the Christian church. (I am not a pessimist.) This is affecting us also as a people.

2. Lack of conviction, and lack of conscience as to the sacredness of Sunday. Its own advocates so state it. Hence the "one-day-in-seven" theory, or "Wednesday is as good a day as any, if the church will agree to it." This is practically no-Sabbath, and hence it *must* decay.

3. Lack of any basis in the Scriptures. It has not even one plain "Thus saith the Lord."

4. Little has been taught concerning it, and the general practice of those who profess to keep it has promoted its decay. With most of them, "Silence seems golden," when Sunday is the theme. This is natural and consistent, but it helps on the decay.

VII. Evidence of Decay.

1. Recklessness of Christians; wide-spread, non-church-going; attention to business by men who stand high in the churches.

2. Resort to civil law, and reliance on political influence. This is a confession of weakness. It also fosters prejudice and persecution. It is a misuse of law.

3. Confession of great men, like Dr. Bacon, that "Sunday is already lost;" what further evidence is needed?

VIII. In view of these conditions, what holds the world to Sunday?

1. Ignorance on the part of many. Not only of the Scriptures, but also of the existence of a people who keep the Sabbath.

2. False education, which is as bad or worse than ignorance, because of its power, being accepted as true. (Catholics furnish a striking example). Examples of false education. Men are falsely educated to believe: (a) "The Decalogue is abrogated." (b) "Christ rose from the tomb on First-day morning: therefore Sunday is now the Bible Sabbath."

3. Prejudice. Manysay, e. g., "I would not keep the Seventh-day Sabbath if I knew it was right."

4. Inconvenience and popular opinion. Must go with the multitude even "to do evil."

IX. What all these conditions mean to us as a people.

They mean, as Dr. Lewis wisely suggests, "Open doors," "new opportunities," "hindrance or help," "success or short ruin."

X. Our duty as a people.

1. We must be alive to the situation. We "must inform ourselves," read our publications, especially the *RECORDER*, and Doctor Lewis' works, particularly the new book on "The Decay of Sunday," now in preparation. We must study the work from all sources of information. We cannot become interested and enthused concerning that of which we know but little.

2. "Go, teach, . . . all things." Love to God. Love to man. Law-keeping as an expression of love.

3. Better living, a more Godly walk, even as Christ walked. Keeping the Sabbath does not save us, joining the church does not save us. Following Jesus will save us, and this includes the keeping of the Sabbath.

4. Stand until the end, even if we are small and unpopular. The crown and the victory are promised to no others.

XI. Why we have stood so long.

1. Because we stand on the Bible.

2. God has a mission for us, viz.: The restoration of his neglected and down-trodden Sabbath. He is watching and waiting to see us arise and gather the waiting harvest. Many are waiting to come to the truth. May God strengthen and help them and us.

SUNDAY LAWS.

Sunday laws, as it seems, appear to our Christian neighbors a safeguard against prevailing indifference and spreading atheism, and the enforcement or introduction of such laws is being urged all over the country. With the success of this movement the separation between church and state would be practically removed. Give the church the assistance of the official power of the state in one thing, and it will soon be required for all other religious functions, and it will no longer be the people but the church which will create and enforce laws. The corruption of the political parties now extant will be exchanged for the "merciful and charitable" regime of ecclesiastical authority, and a bright future (akin to the golden age of the mediæval past) will be unveiled. The church is not satisfied with the respect which the state pays it by grants of property without taxation, by inviting chaplains for so-called religious exercises at the opening of the sessions of legislative bodies, even by advertising its creed on the circulating coins—it wants more; it wants legislative power.

But there is no cause of apprehension as to the success of the scheme. The common sense of the people in general is sufficiently reliable to baffle the attempts which are made *ad majoram Dei gloriam* by ecclesiastical schemers. The stirring of such questions may only result in rousing all liberal-minded citizens to a sense of their duties toward the state for the protection of the constitution which grants liberty of conscience. They will come to the polls and wrest the management of our political affairs from the hands of the blind and deluded crowds who sell their rights of citizenship for a glass of whisky, and whom the dignitaries of the dominant cliques delight to use as their tools. The church, moreover, will succeed in rousing the dormant antagonistic forces which it still keeps in its own bosom. There are a great many church-goers and creed-professors who will not sever their connections with the "established and time-honored institution" only because they have no sufficient cause yet to rouse them. Let Sunday laws and similar ecclesiastical measures be pressed and the church will find itself deserted by a large majority of her professed adherents.

The foregoing from the *Jewish Spectator* for Dec. 17, 1897, is its own commendation. Its prophecy that the complete failure of Sunday laws will follow their rigid enforcement, is in full accord with history. The *Spectator* sees, with a clear vision, as to "Sunday Laws."

GERMAN SUNDAY LAWS.

Merchants Made to Cover Their Wares During Church Hours.

The German police regulations for the outward sanctification of Sunday require that all articles offered for sale, if not removed from their customary places, shall be covered during the "church hour." Photographers who exhibit specimens of their art in frames outside their rooms provide the frame with a blind, which is drawn down during the time in which exposure to the public gaze is unlawful.

The Berlin police authorities have lately given notice that the prohibition extends to the newspapers in the various trinkhalls. As a trinkhalle rarely contains any article which can be used as a veil or curtain, the women who sell the newspapers make use of old newspapers to conceal the copies of the latest editions. Hence the newspapers which are for sale lie hidden for awhile underneath the unsaleable newspapers. The police regulations for the sanctification of the Sunday are thus sufficiently complied with, as the police authorities have graciously conceded that yesterday's or last week's journal is not considered by them to be an "article for sale." —*London News*.

The statement of the *London News*, given in the paragraph above, shows how the State-Church idea of a "Civil Sabbath," after which American Sunday reformers so much long, degenerates to the most superficial formality. It shows also how a police regulation may be enforced in the letter without any corresponding spirit. What a triumph (?) of law it would be if in New York newspaper stands, in the open saloons, were to regard Sunday during "Church hour," by being covered—with an old shawl—or by a newspaper of the day before! The farce of a "Civil Sabbath" could not well go lower.

STUDIES IN SABBATH REFORM.

No. 10.—Distinctions Shown in the Old Testament.

The distinctions between the Sabbath and the "Ceremonial Sabbaths" are plainly marked in the Old Testament records. That they are not well understood is due to want of study rather than to any obscurity in the record. We give the passages below in such a way that the detailed study will become easy and brief. Although the instituting of the Sabbath and the existence of the week appear in the Book of Genesis, the history of the Sabbath, as an institution begins in Exodus.

EXODUS.

The Book of Exodus contains the primal and universal moral laws of all government. The Sabbath is mentioned in this book *fourteen* times, and the record leaves no doubt that it is the specific seventh day of the week, which the Bible everywhere calls "The Sabbath." These are the passages: 16: 23, 25, 26, 29; 20: 8, 10, 11; 31: 13, 14, 15, 16; 35: 2, 3.

LEVITICUS.

The Book of Leviticus deals mainly with matters ceremonial and, with slight exceptions, it contains all the references in which the word Sabbath is applied to any days or periods except the weekly Sabbath. It also refers to the Sabbath *seven* times in the following texts: 19: 3, 30; 23: 3, 38; 24: 8; 26: 2, 35.

NUMBERS.

The Sabbath is mentioned in the Book of Numbers *three* times: 15: 32; 28: 9, 10.

DEUTERONOMY.

The Book of Deuteronomy, which is a sort of second giving of laws, has *three* references to the Sabbath, as follows: 5: 12, 14, 15. The fifteenth verse is sometimes quoted to support the claim that the Sabbath was instituted to commemorate the deliverance of Israel from Egypt. A more careful consideration shows that the point in that verse is this: The Israelites are appealed to to observe the Sabbath and to permit their slaves and animals to do so, because of God's mercy in delivering them from bondage. The appeal is local and national, rather than a statement of the reasons for instituting the Sabbath. Those reasons are found in Gen. 2: 2 and Ex. 20: 8, 10, 11.

SECOND KINGS.

The Book of Second Kings mentions the Sabbath *six* times: 4: 23; 11: 5, 7, 9; 16: 18.

FIRST CHRONICLES.

The Book of First Chronicles contains *two* references to the Sabbath: 9: 32 and 23: 31.

SECOND CHRONICLES.

The Book of Second Chronicles speaks of the Sabbath *six* times: 2: 4; 8: 13; 23: 4, 8; 31: 3.

NEHEMIAH.

The references to the Sabbath are administrative and sharply practical. There are *fourteen* of these: 9: 14; 10: 31, 33; 13: 15, 16, 17, 18, 19, 21, 22.

PSALMS.

The Sabbath is referred to but once in Psalms. See title to 90th.

ISAIAH.

The Sabbath is mentioned in Isaiah *six* times: 1: 13; 56: 2, 4; 58: 13; 66: 23.

JEREMIAH.

The "Weeping Prophet" mentions the Sabbath *six* times: 17: 21, 22, 24, 27. In Lamentations it is mentioned *once*: 2: 6. The passage in Lamentations 1: 7 translated "Sabbaths" should be "Desolations."

EZRA.

The Sabbath is named in Ezra *fifteen* times: 20: 12, 13, 16, 20, 21, 24; 22: 8, 26; 23: 38; 44: 24; 45: 17; 46: 1, 3, 4, 12.

HOSEA.

The Sabbath is mentioned in Hosea *once*: 2: 11.

AMOS.

Once only does Amos refer to the Sabbath: 8: 5.

CEREMONIAL SABBATHS.

The word Sabbath—singular or plural—is used with reference to ceremonial days and seasons in the Old Testament as follows: Lev. 16: 31; 23: 11, 15, 16, 24, 32, 39; 25: 2, 4, 6, 8; 26: 34, 43. The word Sabbath is not used elsewhere in this ceremonial sense except in Second Chronicles 36: 21. Out of more than one hundred times that the word Sabbath occurs in the Old Testament, less than one-fifth of the references are to ceremonial days. The Sabbath, as *God's Day*, stands in Old Testament history as Sinai stands in the surrounding plains—grand and alone. This definite testimony from the Divine Record ought to put to rest, forever, the confusion which ignorance and prejudice have created as to the Sabbath—Jehovah's representative day, and the "rest-days" of the ceremonial system; and all the more so since we shall find the same preponderance of references, and the same clear distinctions in the New Testament.

"O THAT mine eyes might closed be
To what concerns me not to see,
That deafness might possess mine ear
To what concerns me not to hear,
That truth my tongue might always tie
From ever speaking foolishly,
That no vain thoughts might ever rest
Or be conceived in my breast,
That by each deed and word and thought
Glory may to my God be brought!
But what are wishes? Lord, mine eye
On thee is fixed, on thee I cry:
Wash, Lord, and purify my heart,
And make it clean in every part;
And when 't is clean, Lord, keep it, too;
For that is more than I can do."—Selected.

WEDDED SIXTY YEARS.

For a small society the Verona field is to be remembered as a place where not only the members live in harmony, but where people who are united in marriage seem to desire to grow old in each other's presence.

There are a half dozen aged couples who have passed their fiftieth anniversary, and one has even passed the sixtieth mark. This is Brother and Sister William Davis, parents of our Missionary, Rev. D. H. Davis, of China.

They have, ever since joining the First Verona church, been faithful members, and are held in esteem by their many friends all through this community.

The following was clipped from the *Rome, (N. Y.) Citizen*, and will, I believe, be of interest to the brethren "of like faith and practice."

Sixtieth Anniversary.

VERONA MILLS, Dec. 16.—One of the most pleasant occasions that our little village has experienced in a long time was the 60th wedding anniversary of Mr. and Mrs. William Davis. The evening was a very rainy one and the roads were exceedingly bad, but about twenty-five faced the discouraging elements and surprised the old couple by letting them know their wedding anniversary was not forgotten by them, although there is only one other surviving person at the wedding of 1837, and

she is a blind sister of Mrs. Davis, living in the West. There were four of the Davis generations present Tuesday evening. Mr. and Mrs. Davis were made the recipients of some very nice presents. A small program was rendered, one of the most pleasing portions of it being a fine poem written and read by their pastor, Mr. Sindall.

It's sixty years to-night, Susan,
Since you and I were wed,
And I recall just how we looked,
And what the preacher said,
He tied the knot which made us one,
(He tied it tight, I vow!)
For we have walked in harmony
From then e'en until now.

And when the solemn words were said,
Which made us two both one;
I said "Praise God" within my heart
Because the deed was done,
The candle which was lighted then,
Is burning low, I see;
For sixty years it flickered on
To light both you and me.

It's oft been "snuffed," as well you know;
Sometimes 't was rather dim;
But then new life has come again,—
Encouragement from Him
Who, in the trials and toils of life,
Has always been our stay;
A Friend divine to help us on
In life's oft changing way.

I watch the flame this evening, dear,
And in its form so bright
I see the incidents of life
As pictured there to-night.
I see our first abiding place,
Which memory holds dear—
(Excuse me wife, if while I gaze
I wipe away a tear.)

Our home was not as great as some,
But it was "Home, Sweet Home;"
We didn't care to trade it off,
Much less from it to roam.
I see the first bright jewel
God added to our crown;
He lived just twenty years and four,
And then we laid him down.

Down deep in yonder grave-yard
Beneath the grassy sod;
His soul, we trust, in garments white,
Is dwelling up with God.
And then (it seems like 'rithmetic)
One, two, three, four, I see;
And now in far off China land,
Verona, and in L'ce.

Missouri too, they're living now
With children of their own;
Among them tiny little trots,
And others that are grown.
I know in thought they are here to-night,—
In flesh they cannot be,
For Robert W. is far away
And David's cross the sea.

The flame has flickered just a bit,
The snuffers are applied;
And now another scene appears
Which stretches far and wide.
I stand upon the hill of time
And view the landscape o'er;
I see reverses now and then,—
Successes number more.

I see so many blessings great
In yonder bright'ning flame;
They are, oh, far too numerous
For mortal tongue to name!
And so I stand and contemplate
The goodness of the Giver;
We'll praise Him here in life, my dear,
And when we've crossed the river.

While the following verse was being read a fine new banquet lamp was brought in and placed on the table, a gift from the friends to Mr. and Mrs. Davis:

The light grows dim. Why, what is that?
For sure the room grows lighter!
The thing is solved, there is something here
Which gives a light much brighter.
Our friends have come, and in their hands,
They bear love's token bright,
They've come to show their love for us,
On this our wedding night.

From far and near I hear them say,
"Let there be light and love
In both your lives through all your days
Until you meet above."
'Tis well to be remembered, wife,
By friends, both kind and true,
And I both prize the love and gift
As well I know, do you!

And now I hope our latter days
In gladness may be spent,
And in the great eternal home
Our voices may be blent
In praise to God, our greatest friend,
The giver of all life.
I hope I'll have a home up there
With you, my precious wife.

Refreshments were served and all went away at an early hour, feeling that this had been a great event in their lives.

Missions.

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

ON leaving Dodge Centre, Minn., for Nortonville, Kan., on Wednesday evening, Dec. 15, it was snowing and a cold west wind was blowing in fierce gusts. A cold wave was on from Nebraska and Dakota. The night was spent very comfortably and pleasantly in a fine chair car, going through to St. Joseph, Mo. The elegant free chair cars on Western trains are almost as good as a Pullman sleeper. They seem to be a Western institution, for they are not seen on Eastern trains. We awoke from a refreshing sleep before reaching Des Moines, capital of Iowa, found it clear and cold. Either the storm belt had been passed or it had stopped and cleared up during the night. The day was sunny and pleasant, and the fields and trees and shrubbery covered with snow, and ice glistened like acres upon acres of diamonds in the sun. It was zero weather. The trip to St. Joseph was through a very fertile portion of Iowa and northwestern Missouri. The large cornfields, the herds of cattle and hogs fattening in pens and fields, showed what the farmers were doing and the sources of their income. In Missouri large apple and peach orchards were seen, and we were told there were fine crops of apples and peaches. After waiting from 1 P. M. till 8 P. M. in the fine new Union depot at St. Joseph (what close connection!) we took the train for Nortonville, Kan., arriving there at 10 o'clock at night. Friends were at the station and ready to give a warm reception and comfortable quarters for the night in the pleasant home of Bro. Oliver Davis. Being domiciled for several days at the parsonage with Pastor Hills and wife, I had a tussle with a hard cold and cough, and am now happy in reporting a decided victory. Found some snow and ice in Nortonville, the roads icy and rough, hence not much traveling. Sabbath-day our missionary interests were presented to a fair congregation, not as large as usual because of the traveling. The evening after the Sabbath the Christian Endeavorers gave a very pleasant reception to the Missionary Secretary at the church. Because of the rough roads the attendance was not large, but the evening was spent in a very pleasant and profitable way. Miss Eva Maris gave an address of welcome, warm and earnest in choice words and in a very pleasing manner. Miss Geneva Griffin and others gave appropriate recitations which, in delivery, showed that they had had some training. The exercises were interspersed with music. The Secretary gave an address upon world-wide evangelization, and he can say that he was very much gratified and honored by this reception of the young people and hope it will result in greater interest on their part in our missions. The Nortonville church is one of the largest and strongest we have in the West. There are some ninety or more Seventh-day Baptist families here, in one of the richest and best portions of Kansas. Bro. J. M. Todd, who left this pastorate a year or more ago because of bodily infirmities, has a very warm place in the hearts of this people. Pastor Geo. W. Hills is considered to be the right man in the right place, and is with his excellent wife doing good and acceptable work and winning the good opinion and will of all. The meeting-house and parsonage are in the country

nearly two miles from the village. The farmers here are doing as elsewhere, either renting or selling their farms and are going into town. Full one-half of the congregation now come from the village to attend church. Many of our people in the village, not having ways of conveyance, seldom or never get out to the Sabbath services. A Sabbath-school is held in the village Sabbath afternoon to accommodate the children and young people who cannot attend the Sabbath-school at the church Sabbath morning. There is considerable inconvenience and disadvantage, loss of unity and strength in all this. We predict that the time is not far off when meeting-house and parsonage will be moved into town. An outsider can now see that when that is done there will be fuller and large congregations, our church there will come a great deal more in touch with people outside of themselves, be more widely known, have a wider influence, and in a very much broader, stronger way will represent our cause as a denomination and make it felt in the state of Kansas. We are glad to see our people in Nortonville and community growing in numbers and financial strength, and devoutly hope and trust that pastor and people will so work together that by the blessing of God, they shall greatly grow in spiritual life and power, and bring many souls into a saving knowledge of Christ and to continually enjoy the blessings and wonderful unfoldings of salvation.

THE following extract from a private letter written to a friend by Mrs. D. H. Davis, of Shanghai, China, will be of deep interest to the readers of this page:

Since the war between China and Japan, this land has come to feel her need of Western science, and is establishing schools all over the Empire for the study of English and Western books. This is giving the missionary, as never before, an opportunity, through their schools, to reach the higher classes. Of course it is not the Gospel they want, for how can they desire that for which they have not felt the need; at the same time how can they feel the need until they hear, and we hope this is the way God is taking to bring many more where they will hear of the *only true* God, and the *one* Saviour of mankind. Among others, the government has made arrangements to start a new school at the arsenal, just a mile south of us, and have engaged a missionary formerly of the Methodist Mission at Nankin, to act as principal, and they are planning to have a department for girls, and are making negotiations with an experienced lady of the same mission to have charge of it. The Methodist Bishop Joyce, who has just been visiting their work in Japan, Corea and China, I understand, quite approves of these workers leaving the mission to engage in this work, feeling that it is an opportunity of extending their influence. We are trying to enter the new door according to our ability by opening a new day-school in the native city, where we have fifteen boys, who come from the better class and pay two dollars a month tuition. We hire a native teacher who is able to teach them arithmetic and geography in Chinese in the forenoon, then five afternoons in a week we go in and teach English. It adds a good deal to our work, and I don't know how long we shall be able to continue it. As you may know, it is a sore disappointment to us that a teacher cannot be sent out to us this year. We have been thinking much about this being our Jubilee Year of the mission. It is true that very few are left who were most instrumental in sending out our first missionaries, fifty years ago, but I wish it were possible to send out a new man *this* year in commemoration of that event. The present Mrs. Carpenter did not forget it, but sent five pounds to the work as a memorial. When we think of all of the vicissitudes of this mission since its beginning, I am sure there is a great cause for thanksgiving, and strong indications that God's blessing has continually followed it. I wish there were ten people in our denomination who would unite in sending a teacher out and in supporting him on this field. There is so much of that kind of work done in other missions, and I am sure it is a great blessing to the individuals to feel that

they have such an interest in sending the blessed gospel into regions beyond. I know the most of our people are of small means, but do you not think that a little less spent for dress, a little less for personal pleasure, a little less adornment in the house, would enable many to give something for foreign missions, who now feel that they cannot do anything? Of course we must not judge. Each one must answer these questions for himself or herself.

IN THE WORLD AND ABOVE THE WORLD.

The Church is not wrong in making Paul its great hero, and in accepting his way as its human model. Our Lord's teachings may be more purely ethical than Paul's, or may have more to tell us of our duties to the Father, and less of our relations to the crucifixion and the resurrection than Paul's, because uttered before the crowning events of his earthly career; but Paul's life was like his Master's life in its combined vision of the unseen, with its tireless mission to the men whom it would save from death.

Jesus was ever "going about doing good;" his first recorded words were, "I must be about my Father's business"; he was straitened till it should be accomplished. Paul's life was equally a commentary upon his declaration, "Woe is me if I preach not the gospel." On the other hand, Jesus was also a man apart from the world, who saw the Holy Dove hovering over him, whose spirit lived in a mount of transfiguration, and who could therefore say he was not of this world. Paul was equally a man that saw visions unspeakable, who looked not on the things seen, but the things eternal, who fought with the Prince of the powers of the air, rather than with Jewish opposers, and whose risen Saviour and whose crown of righteousness to be received in the last day were ever a present motive and almost a visible reality.

To a man like Paul—and why not to us? There were thus two sides of life. The inner life was spent in communion with God and spiritual vision of the unseen things. These were the joys of his life and the springs of his conduct. What cared he that his travel from town to town was from one scourging to another? Toil and stripes and shipwreck were incidents not to be considered in view of the far more exceeding and eternal weight of glory. All his letters glow with the brightness of the unseen.

Yet, to one who could not see what Paul saw, he was a very different kind of a man. His visions made him no recluse dreamer. He was ever seeking men, preaching to them the revealed mystery of the resurrection, and of salvation through the blood of Jesus Christ. Where shall we find such tireless activity, such practical going out, as his Master bade, into city streets, into highways and hedges, to seize men and compel them to come into the kingdom, where such earnest zeal to become all things to all men, if by any means he might save some?

This is the combination of high faith living above the world, and yet active work in the world, which we want now in our churches, that we may achieve the purpose of our Week of Prayer. We have talked together of spiritual things, the things of the kingdom; let us labor for it also, by making our teaching take hold of men. Once the elder James Gordon Bennett took one of his editors to the window, and bade him look across the way, where the crowd of men was passing along Broadway, before St. Paul's church, and said to him: "Those are the men I want you to write for." Those are the men that the church wants to reach; not merely those already in it, sitting in its pews, and their children in the Sabbath-school, but those that throng the street, all of them; and its pulpit utterances, and still more its personal efforts must be directed to find these individual, concrete men, and no abstract humanity.

Can we not learn that those who live highest above the world can yet live widest and closest in the world?—*The Independent*.

Woman's Work.

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

NEW YEAR REFLECTIONS.*

BY MRS. S. C. STEVENS.

Silently over the threshold of time,
Out of the old year into the new,
Deeds, aspirations, e'en motives sublime,
From past to present succeed in review.

Yes, past glad some childhood, innocent, bright,
Past joyous youth, eager, restless, sincere,
Past mystic day-dreams, a transient delight,
All but the present; the future not here.

The fleeting, faded, by-gone years, crowded
With sacred memories, a three-fold life
That is strangely wrought, and filled, shrouded
Fantasies, with sorrow, and care and strife.

So fraught with human desire, and earthly
Love, while ambition, pride and fame allure;
Can it be we would strive unworthily,
Wealth, pleasure, and honors of earth to secure?

Yes; yet over our lives through all the years,
Radiant, fatherly, bountiful love
Has shone like a beacon all bright and clear,
To win us from earth to heaven above.

And heeding Love's message we gladly give
With intense longing—withholding no part—
Mind, body, and spirit striving to live
True, obedient lives, with contrite hearts.

Succeeding, failing, then striving again,
With penitent tears we fall at His feet,
Give grace, oh, Father, that we may attain
Submission and love and service complete.

ALFRED, N. Y.

FROM NEW MARKET, N. J.

We held our annual mite-box opening on Wednesday afternoon and evening, November 23, having the business meeting and supper at the parsonage, and adjourning to the church for the Literary program and mite-box opening. There was a very good attendance, supper being served for about seventy-five.

For two years the Juniors have joined with our Aid Society in these exercises, and their offering amounted to nearly five dollars. Our own offering was nearly fourteen dollars—not so much as it would have been if all our members were using the mite-boxes.

I find the mite-box a great help to me as it stands in my room, saying, "Truly, ye have received. Give God thanks for his mercies." And many times the penny or nickle is dropped in with a prayer, that would have passed but for its mite reminder, with simply a thought of the gladness for some pleasure that came to me without remembering it came from the Father's hand; a little thought of the needs of our work, a stopping at the time to drop in our mites as the expression of our thankfulness to God.

Did you ever think what blessings church and Sabbath privileges are? Try being a lone Sabbath-keeper for a while, and how grateful you will be for the privileges you now look upon so lightly. Think of those who "have never heard of Christ." Who can measure by mites the gratitude we should feel that God is our portion, and that "we are joint-heirs with Christ" to an inheritance of "exceeding glory."

There is the Christ-spirit—loving and giving; following the divine example till we know the meaning of "sacrifice," remembering what he gave to us in that Gift of all gifts. Let us give then in the spirit of the Master, not selfishly to those who will give to us again; "do not even the Pharisees the same?" We are often tempted to spend more than we can afford in order to bring pleasure to those we love, but if the cause for

which we are a separate people is to be crippled for lack of funds, if our missionary work is to be lessened for the same reason, we ought to think well before spending for trifles that would bring courage to the hearts of those brave ones who have given up home, friends, all one holds most dear, to carry the glad message of a Saviour to the heathen. If we do not increase our contributions our Societies must retrench in their work. Sisters, let the retrenchment begin with us, not with our dues to God's work. To the majority of us, it is a necessity "to look well to the ways of our household." There is an old adage. "Plain living makes high thinking." We might try it a while, perhaps to the benefit of our digestion.

If the Lord has given us the privilege of earning, or if we have an income of our own, or if we have some talent that others might be willing to pay us for using, let us use our talents, let us work for the Master, let us cast in our mites as the Lord has prospered us, remembering his words as "he sat over against the treasury and beheld how the people cast money into the treasury; many who were rich cast in much, and there came a poor widow who cast in two mites, which make a farthing."

Two copper mites on a heap of gold,
All that she had, and her story is told
Adown the long ages our hearts to cheer,
As our prayers and mites are gathered here.

Oh, Father, we pray that the "spirit of love,"
That dwelt in her heart may be poured from above,
And rest upon us, till we give as she gave,
From the dark depths of sin a lost soul to save.

And, Father, we pray, though our mites be small,
Thy blessing will rest upon each and all;
Till every mite some blessing shall see
Born to the heathen over the sea,
Or help to turn to the Father above
Some sinning soul in the land we love.

S. T. R.

CIRCULAR LETTER.

The following letter has been sent by the Associational Secretaries of the Woman's Board to all our ladies' societies, and, as far as practicable, to our ladies not organized in societies, including isolated Sabbath-keepers. It is reproduced in the RECORDER in the hope that any who have failed to read it in the ways above stated may find it here, and we ask that they carefully consider the plans of the Board.

It will be observed that the appropriation of funds—the naming of the object to which they shall be applied—is left with each society or individual; and we earnestly urge that, in the present extremity of our denominational Boards, an extra effort be made, during the entire year, to raise more money than formerly, and that remittances be made to our Treasurer, Mrs. Boss, in quarterly payments, that our share in our denominational work may be done generously, promptly and cheerfully, as "unto the Lord."

MILTON, Wis., October, 1897.

To the Women of our beloved Seventh-day Baptist Denomination.

Dear Sisters:—We enter upon a new Conference year with full hearts of gratitude and thankfulness for all that has been ours to hold and enjoy—for the corresponding obligation to be and to do, and for the earnest, loving purpose that has held us steadily to the fulfillment of obligation. A recognized place among the active, efficient, aggressive forces that are moving forward Christian work is ours. Possibilities for the extension of that work are constantly opening up to us. With how much of added spiritual power and financial strength shall all these be met during the coming year?

Careful study of the Reports given at our late Conference cannot fail to inspire us with renewed zeal for the prosecution of our Missionary, Sabbath Reform and Educational work. Shall not our attitude toward all

these lines of work be that of increased helpfulness, looking toward continual growth and enlargement? Holding these in thoughtful consideration, and earnestly soliciting your cordial co-operation, the Woman's Board submits its plans for the coming year.

1. We seek to raise the sum of twenty-five hundred dollars, to be appropriated as follows:

Tract Society and Sabbath Reform.....	\$1,000 00
Miss Burdick's Salary.....	600 00
Boys' School and Home Missions.....	500 00
Native Helpers, Shanghai Mission.....	150 00
Education of Young Women.....	150 00
Board Expenses.....	100 00

Believing that in thoroughly educating Christian young men and women we are providing for the future of all our denominational enterprises, and funds already existing for assisting young men, we ask that the sum named for educational work be given for the tuition of worthy young women, who could not otherwise attend school; the amount to be equally divided between our three schools, Alfred, Milton and Salem.

2. The sources from which we may expect these funds to come are: Organized women's societies, women in churches where there are no societies, Seventh-day Baptist women living in isolation, and, we may add, individual gifts from any or all of these. During the thirteen years' service of the Woman's Board our ladies' societies have given it a generous financial response and much of sympathy and encouragement. We hope this year, through the Associational Secretaries, to appoint some one in each church where there is no society, who shall represent and act for the Board in making collections and in conducting correspondence with non-resident and isolated members.

3. We would kindly urge that all contributions, large or small, from whatever source, be made in quarterly payments, that our funds may be as regular and continuous as are the demands of the work we seek to sustain. All moneys should be sent to the Treasurer of the Woman's Board, Mrs. Geo. R. Boss, Milton, Wis., who will promptly receipt for the same.

4. We wish to give the largest liberty to individual preference in the disposition of funds, that every one of our women may find the Woman's Board a satisfactory channel through which to bestow her gifts, both for that which is nearest and most interesting to her, and for that which appeals to her enlightened Christian judgment. Thank-offering boxes can be had gratis, upon application to the Corresponding Secretary of the Board, Mrs. Albert Whitford, Milton, Wis.

5. With the prospect of better times, and in view of the immediate need of our denominational Boards for increased contributions, will we not, each one, make such an appeal, so intense and earnest, to our own heart and conscience—what we love to do, what we ought to do—that this shall be the best year of all in our working and giving for the truth of the Lord our God, and for the pushing forward of the interests of his cause "all along the lines."

In behalf of the Board,

Mrs. L. A. PLATTS, *President.*

Mrs. ALBERT WHITFORD, *Cor. Sec.*

REFLECTIONS.

As the old year closes and the new one opens with all of its possibilities, it will be well to look over the events of the past and take note of what has been done.

While there has been a depression, owing to the uncertainty in financial matters, there has been growing an increased interest in the various lines of denominational work, and a greater feeling of unity. Never was there a time when greater responsibility rested upon the women of the church than now. As Sabbath-keepers we need, as never before, to stand firmly, but lovingly, for the truth we profess. The question of the Sabbath is certainly one of vital interest at the present time; is it not what God has preserved us as a denomination for, to be loyal, fearless standard-bearers? Home missions, evangelical work, and the interests of our schools, are making demands upon us as a people, not thought of in the years gone by.

It is a great encouragement to witness the activity and earnestness of the young people. With such a wide-awake band of Christian Endeavorers there must be push and vigor.

President Eliot, of Harvard College, says,

* Presented at the second quarterly session of the Alfred Ladies' Evangelical Society, and requested for publication.

"It is always with the children that the best work is to be done for the uplifting of any community." Our missionaries in the foreign field have learned the same, their strong hope is in their schools. We are taught in God's Word that "He can make the wrath of man to praise him."

In a letter received from Mrs. Davis, she says, "Since the war with Japan, China is very anxious to learn English and Western science. She is not anxious for Christianity, for how could she desire anything for which she did not feel the need; but we who know so well wherein her poverty lies must work and pray the more earnestly that the scales may be removed from her eyes and that she may cry unto the Lord for mercy."

Mrs. Davis states that they have started a day school in the native city; they have fifteen boys from the better class. She teaches English three half days in the week; they pay two dollars a month for their tuition. "Of course all the influence we can have over them is just while they are with us during the day. They sing and read the Bible every day at the close of school." God works mysteriously; the war, and this anxiety for schools on the part of China may be the very way to bring her into the light.

A Methodist bishop, after visiting their missions in China, said that the schools were the hope of the missionary movement.

"It is fifty years since Drs. Carpenter and Wardner, with their companions, arrived in this, then much more than now, far-away land; as we think of China as it was then, compared with its present condition, we find cause for thanksgiving. While at that time there was only a handful of Christians in all China, now there are many thousands. Then a few ports were open to foreigners, now nearly every port is accessible to the gospel."

Though the hearts of our workers are burdened with trials and disappointment, they can still look backward and see that there are causes of encouragement. We of the home land, who have always lived in the light, cannot realize the darkness that rests upon those foreign lands. We must remember that God is all-powerful, his promises are faithfully kept; we must obey and go forward and occupy the land.

Does the New Year find us with new courage striving to be true to the trust that the Father has given to our care? Let the children of God become as earnest and united as the followers of the "Prince of Darkness;" then the world will feel the power as it never has been felt. Render unto the Master such gifts as you have. There is one thing that all can do, throw all the influence you have on the side of God's cause; do not, by cold words or unkind criticisms, hinder those who are doing what they can to upbuild the Father's kingdom. If we cannot push, do not let us be a drag. Pray always, as Paul prayed, for the open door, the work, and the workers.

ANNA C. RANDOLPH.

THE motive and the motive power of missions, state or home, city or foreign, in Paul's day, or Carey's day, or our day, is the love of God; the love which, implanted in us, loves humanity for God's sake, and loves God for his own and humanity's sake. So, therefore, those who know nothing of the love of God reasonably are indifferent or opposed to missions.

SERMON.

BY REV. HAMILTON HULL.

Subject:—The Necessity for a Future State of Existence.

Text:—If in this life only we have hope in Christ, we are of all men most miserable. 1 Cor. 15: 19.

Seventh-day Baptists must be reformers, or they will die out. They started as reformers, by putting forth the doctrine that the moral law was irrevocable and unchangeable. God understood from the beginning what the effect of his law would be on the human heart; hence its unchangeableness. No person of intelligence will claim that the moral law has changed or can change. This was the basal doctrine of the Seventh-day Baptists, and it is our claim to-day, for which we labor and suffer, if need be.

The future state is needed:

1. To vindicate the justice of God. God must be just toward all his creatures. To believe him to be unjust would be to lose all respect for God. Justice among men is and has been a cardinal principle, with either Christian, heathen, or barbarian. All religions have a standard of justice, and by this standard all men are justified or condemned. They are rewarded for good, or punished for evil, according to their ideas of right or wrong. Hence the necessity for a formulated law. Law is the standard by which men are judged; for where there is no law there can be no judgment. The person is neither justified nor condemned.

Men have formulated law in all ages of the world, many of them just, bearing evenly upon all men, just in their application. No people can be happy where the law does not bear evenly upon all. Hence the necessity of a law emanating from a perfect source; and that source must be one in which men have perfect confidence. All men who have had the governing power, or in other words, who have made statutes and laws, have failed in a greater or less degree, to meet the real wants and necessities of the governed. The wisest men that ever lived, after doing the best they could, have found that they have failed, however good their intentions may have been. Hence, in order to secure perfect equality and entire confidence in the law, it must come from a perfect source.

Man has done his best and failed; then where shall we look for perfection? Where can we look for a law that all men can revere? It is said, "A stream cannot rise higher than its fountain;" so the law cannot be better than the law-giver. If we cannot trust man, is there a being we can trust? There certainly is. He who made us; he who made the world on which we live; he who made all the worlds above and around us, and keeps them in their places does all this by law, by the word of his mouth. "He spake and it was done. He commanded and it stood fast." The Being who has made and maintains all of these incomprehensible worlds we call God. Has he the right to govern us? He certainly has. Is he capable of making laws for our good; laws that will be just, bearing evenly upon all men? It would be an insult to say he has not the right or the ability to govern.

This leads us to inquire what is the difference in the law that governs inert matter, and rational beings. The law that governs inert matter is a law that controls without the knowledge or consent of the governed. The planets have no voice of their own, as to

where they shall go, or how they may exist. They obey the law that brought them into being. This is the law of fate. The law that governs man is a law adapted to rational beings, a law where we can choose, or refuse, to obey, with a penalty if we disobey, and a blessing if we obey. This law is equally as inexorable as the law of fate. "The soul that sinneth it shall die." See Gen. 2: 17. This death is experienced by every one who breaks or disobeys the law. The disobedient is now separated from the smiles of God. Notice the change: "Where art thou, Adam? I was afraid, and hid among the trees of the garden." Adam was like very many now hiding among trees. The spiritual communion is broken; only fear and dread are before him; darkness surrounds him. The connection between him and God is broken, and this is death spiritual, death eternal, unless this severed connection can be restored; and this can only be done through a new life, through bringing the dead one back to life. Can this be done? The Life-Giver, Jesus Christ the Redeemer, can do this through the resurrection. Adam transgressed and died, and if he ever sees life again it must be by one who can take this death and restore it to life, or spiritual communion with God. So it is written, "As in Adam all die, even so in Christ shall all be made alive." This brings man back and places him as he was before he died in Adam.

The question may be raised, How about the infant that dies a physical death? It is simply this: All that was lost in the first Adam was restored in the second. "As in Adam all die, even so in Christ shall all be made alive." This brings man back and places him where he was before he died in Adam. This places the infant, as well as the adult, upon probation, the same as Adam was before he transgressed the law. "Thou shalt not." Now as the infant has never personally sinned, it stands justified before the law. All the infant lost in Adam is gained in Christ, and stands before the law just the same as it would if sin had never entered the world, so far as its responsibility is concerned.

We have said the resurrection is absolutely necessary to vindicate the justice of God. Are all men equally happy in this world? Are not some of the very best seriously afflicted with bodily ailments? We will present two pictures as representative cases. Take the German saloon-keeper for one. He has been raised to believe that the business of saloon-keeping is an honorable business, a business protected by law, a business sanctioned by the church. The names of church-members, and even ministers of the gospel, are sometimes found on his bonds. Why should he not feel at ease in his business, when sustained by public sentiment in his favor? He now applies himself to business. He commences his work poor, but in a few years he owns and drives one of the finest teams and carriages in the city. Seated by his wife, dressed in the finest fabric, fitted in the latest style, he is happy, with not a thought to ruffle his mind. With him is a family of healthy, robust, beautiful children. As he passes his neighbor, he smiles and bows a happy good-morning. In this way he spends a part of the day. When he returns home he feels invigorated and ready to apply himself to business or pleasure. The years roll along, and as they go by he is constantly

increasing in wealth and influence. He has now added city lot to city lot until he hardly knows their number. His bank account has been constantly increasing until he is a partner, or he owns the bank himself. He knows nothing of hard times, nothing of want. He is described by David in the 73d Psalm, which opens thus: "Truly God is good to Israel, even to such as are of a clean heart. But as for me, my feet were almost gone, my steps had well nigh slipped; for I was envious of the foolish, when I saw the prosperity of the wicked, for there are no bands in their death, but their strength is firm. They are not in trouble as other men, neither are they plagued like other men. Therefore pride compasseth them about as a chain, violence covereth them as a garment. Their eyes stand out with fatness. They have more than heart could wish. They are corrupt and speak wickedly concerning oppression. They speak loftily. They set their mouth against the heavens, and their tongue walketh through the earth."

No wonder David said, "My feet were almost gone." In this world this man was not in trouble like other men. Now let us look at the business of this saloon-keeper, see something of the result of his work. There is a young man, we have known him from childhood. He was raised by kind and loving parents. He was not only the pride of the family, the joy of the parents, but he was loved by all who knew him; a man of refinement; no pains had been spared in his education; a young man of wealth, enjoying all that wealth, education and society can bestow. We visit him again in a few years, and what a change! Who could have believed it possible? He has changed from being loved of all, to one despised and shunned by all. He has wooed and wedded a lady of refinement, a Christian in the highest sense. To them have been added two cherub children, the pride of that once happy family. But, oh, how changed! The saloon has wrought all this. The wily saloon-keeper, ever on the watch, thought if he could only get this young man to drink he would get his coveted gold, and gain others of the same class. And now he lays a plot. First he says, I must silence the church. Public sentiment *must* be on my side; and as the church is the greatest factor in forming public sentiment, I must secure the church as an ally. If I cannot get the church to speak well of my business, I must close its mouth. I know what to do. I will rent a pew in the most aristocratic part of the church. My wife and children must occupy it, and in this way I will show myself a friend to good morals, a friend to the church. In this way I will place my wife and children among the best of society people.

This is a fine scheme and now he chuckles over it. "I must in some way get the preacher, also," he soliloquises. "If I sign liberally for the preacher's salary, and make a fine present or two, I will be entitled to some consideration."

So he sends a fine present to the pastor's wife, with the compliments of his house. The pastor is troubled, but society and the church say, "The house of God is no place to preach politics. Politics and religion have nothing in common with each other."

So he reasons, "If I should preach against the saloon, when the church wants money and must have it, I will lose all of my saloon-

keepers and their families and friends, also their patronage. I see what I will do. I will simply let them alone."

Now the saloon has attained its purpose. It has closed the parson's mouth, also that of the church, except a few cranks, and no one cares for them; they are always stirring up a fuss somewhere; and so he dismisses the subject.

Now let us return to the ill-fated young man and his family. Years have made their changes. The once happy wife has died broken-hearted. She had done all in her power to save her husband and her little, helpless children. She had gone time and again to plead with the saloon-keeper to save her husband, but it was of no use. What did he care for her or her children? Simply nothing at all. Being wearied with her importunities and prayers, with curses he drove her from his doors, out into the darkness of the night.

She says, There is one thing I can do; the church professes to be the representative of the loving Christ; I will go to the church and plead for my children. But to her utter astonishment she finds them, Jonah-like, down in the church ship, fast asleep; or like Judas, selling out their Lord. Her husband, made crazy with strong drink, dies of delirium tremens—a mad man. Her children become objects of charity, with the stain of a drunken father upon their young lives.

"If in this life only we have hope in Christ, we are of all men most miserable." Some people, in this life, have little but suffering. Contrast this life with that man or class of men, described by the psalmist already quoted in the 73d Psalm who had more than heart could wish. Contrast such a life with the Apostle Paul from the time of his conversion until his death by the executioner, Nero. He says of himself, "Bonds and imprisonments abide me." God says, "I will show thee how much thou shalt suffer for my name sake." See 2 Cor. 11: 24. "Of the Jews five times received I forty stripes, save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep. In journeyings often, in perils of waters, in perils of robbers, in perils by my own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren. In weariness, and painfulness, in watchings often, in hunger and thirst, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches."

I have presented the two sides in contrast to prove that there must be a future state, to vindicate and show the justice of God, in the vindication of his law. The one knew nothing of want, as David said. "He was not in trouble like other men." While the others knew nothing but want and suffering. "I will show thee how much thou shalt suffer for my name's sake." God must be just to all. Hence the necessity for a future state. We know they are not rewarded equally in this life.

Our Saviour has shown up the two classes in the 16th chapter of Luke, in the parable of the rich man and Lazarus. Angels came and took the spirit of the poor sufferer to Abraham's bosom, the place of the blessed. While the other lifts up his eyes being in torment. He cries for water to cool his parched tongue.

He cries for deliverance. But he is pointed to his life in this world. Here he had his good things. He preferred to take his chances. The same as many thousands to-day, are caring nothing for suffering humanity. The rich man, it is true, would let the poor beggar have a few crumbs that fell from his table, and thought that a charity, and he was a church member too, a lineal son of Abraham. How was it with the beggar? He lays dying at the rich man's door. Hark, I hear something in the air. What is it? It sounds like wings. The poor beggar breathes shorter and shorter. O, these winged beings hover around him. Pretty soon they rise with the spirit of the poor man, and I hear shouts of victory. Earth's sorrows are left behind. No more dogs to care for him, but he is in the presence of the Lamb forever. There is no more pain, no more parting, no more heart aches, no more death. "If in this life only we have hope in Christ, we are of all men most miserable." I have presented the saloon on one side with its work of death, death eternal; and on the other side, the work of the Christian in the person of the apostle Paul. The saloon cares nothing for God or humanity. Its business is only to spread death in its work, as in the case of the young man, his wife and children. He lived in ease and pleasure in this world, while the work of the Apostle Paul knew nothing but want, hunger and persecution, and when he comes to leave this world, hear him exultingly say, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me at that day, and not to me only, but unto them also that love his righteous appearing." To-day we are choosing whether the work of the apostle Paul and his reward shall be ours, or whether the work and the reward of the saloon, standing as a representative of sin, shall be ours. God grant that we may choose the crown of life.

BOUNDS OF RIGHT MOURNING.

Sorrowing is fitting and proper in its place. When in God's providence we are bereaved and distressed, it is right for us to grieve. God would not have us refrain from weeping or mourning when he takes from us that which we have learned to value and rejoice in as a gift from him. But mourning or sorrowing is no excuse for a neglect of our duty to others or to God. If we cannot do our pressing daily duty while we mourn, then we should refrain from mourning. A mother must not neglect her living child because of her sorrow over one who has died. A soldier must not fall out from his place in the ranks, while the battle goes on, to show his grief for a fallen comrade. No person ought to be faithless to duty in any sphere because of his longing for one whom God has called away from his side. Under the Levitical law a high priest, who had daily duties for all the people, was not permitted to go into mourning, even for his father or mother, however his heart might be stricken. His own sorrow must not stand in the way of his ministry of love to others. In a sense, every one of us is a high priest to others in our sphere of influence or example. No one of us has a right to be neglectful of his priestly duties of sympathy and love because of his grief in bereavement or trial.—S. S. Times.

Young People's Work

By EDWIN SHAW, Milton, Wis.

PRIMARY SABBATH-SCHOOL WORK.*

BY MISS E. A. FISHER.

"I shall pass through the world but once. Any good thing therefore that I can do, or any kindness that I can show to any human being, let me do it now. Let me not defer it or neglect it, for I shall not pass this way again."

* This quotation given in a sermon I heard a few weeks ago, appealed to me with peculiar force, and in connection with the subject of Primary Sabbath-school work, upon which I have been asked to write, it again suggests itself. We, the Christian workers in the church, shall pass this way but once. The children to whom we must look later on for the stay and support of our churches have one childhood only. Childhood! Precious but fleeting opportunity! Precious for use, for the heart of a child, pure from the hands of its Creator, unhardened by contact with evil, is like wax to receive, marble to retain impressions. Because of its susceptibility the training and forming of the religious nature of the child becomes a matter of grave importance.

Gladstone says, "To reform is a great work, but to form is greater." The heart sown with good seeds in childhood needs not, as a rule, to be replanted in later life.

The Catholics assert that if a child is given to them for the first seven years of his life they care not, after that, under whose influence he comes.

To what kind of teachers may the noble but responsible work of training the children be entrusted? Socrates once made this memorable remark to a friend: "Callias, if your sons were fowls or calves, there would be no difficulty in finding some one to put over them; we should hire a trainer of horses or a farmer, probably, who would improve and perfect in them their proper virtue and excellence; but as they are human beings, whom are you thinking of placing over them?" Even so the children are human beings with all the possibilities for good, all the capabilities for evil and with immortal souls whose destiny is yet to be determined; and only the teacher who walks hand in hand with God and who at times is standing upon his promises, is sufficient for these things.

The Primary teacher, especially, whose duty it is to lay the solid foundations of Christian character, must be herself a woman of strong, womanly and Christ-like character, and she who is to lead them to love the Saviour should have quaffed so deeply from the fountain of divine love that her heart is overflowing with love and care for the lambs of the flock. And Emerson's words will be ever true, "What you are speaks so loud, I cannot hear what you say."

Primary teacher, what you make of your pupils will be in direct proportion to what you have allowed God to make of you. Granted, however, that the teacher is a thoroughly consecrated Christian, it is still necessary if she is to be successful that she have the genius which comes from hard work, such as that to which Alexander Hamilton referred when he wrote, "The effect I produce

people call the fruit of genius, it is however, the fruit of labor and thought."

Nothing will take the place of thorough preparation of the lesson; a part of every day should be given to its careful and prayerful study. One of the best teachers I ever knew said that after having read the entire lesson for the week, with its connecting links to the previous lesson, she took each morning one or more of the verses of the lesson, as food for thought during the day, and tried to get at the heart of each verse and its application to her pupils. Small wonder that when the Sabbath came she taught the lesson well; for its truths had become a part of her innermost life. We need more of that kind of teaching and less of the teaching, if teaching it can be called, which gives to the pupils, hastily gathered and undigested bits of the *Helping Hand* and *Cook's Quarterly*.

The attention of the whole world has been directed during the last few years to the Kindergarten movement in the Public Schools, and in consequence the Primary Department of the Sabbath-schools have received an impulse in the right direction. Doubtless many here are familiar with the work for Primary Departments as it has been taken up by the "School of Methods," held at Ocean Grove during the summer season.

The time which I could devote to the preparation of this paper has been so limited that I shall not attempt to give any detailed account of methods and shall only mention a few points, which seem to be practicable, and may be helpful to some one. Would it not be wise, as probably many of us do, to have the pupils of the Primary Department assemble in their own room at the beginning of the Sabbath-school hour? Then the teachers would have a longer time and consequently a better opportunity to teach the lesson thoroughly and to introduce more singing and blackboard illustrations, and in this way render the exercises more attractive.

A word in regard to the Primary room. It should be clean and neat and as attractive as kind hearts and modest expenditures can make it. Illuminated texts, the Lord's Prayer and Beatitudes, good pictures, photogravures showing scenes in the life of Christ, will add to the attractiveness of the room, and be useful to the teacher. In one Primary Sabbath-school room I have in mind there is hung in a conspicuous place a large white sheet of card board on which the names of the class are written. Each Sabbath if the pupil is present and recites his memory verse correctly, a gilt star is put opposite his name.

There are many methods of increasing the regularity of attendance and interest in the lessons; perhaps one of the best is giving report cards. These should bear the pupil's name and record in attendance, punctuality, recitation, conduct, contribution, and should have also printed upon it a number of the many Bible verse gems. A heartier co-operation of the parents with the teacher is often secured by this means. One thought: do not give black marks. You know how we all dreaded them in school. Let failure be denoted by a blank space. What could represent it better?

A number of Primary teachers think it a good plan to give certificates of merit also, as a recognition of a pupil's excellent report for a specified time. These certificates should

have no intrinsic value and should, like a college diploma be of value only to its possessor.

A Hektograph or Mimeograph on which can be printed the report cards, certificates of merit, hymns, maps, illustrations, programs, would be a paying investment for many of our Sabbath-schools. The awarding of these certificates of merit may be made a very pleasant occasion by having special exercises of singing and recitation to which the other departments of the Sabbath-school and the teachers should be invited.

Cultivate the missionary spirit in the children. Let them know to what object their contributions are devoted. Read them your letter when you forward money, and the reply you receive.

Encourage some of the older pupils to act as the representative of their class, and correspond with the children of the Primary department of other schools in regard to certain phases of their work. With the right kind of supervision from the teacher this can be made very helpful and interesting to all concerned.

Many devices and plans will suggest themselves to the thoroughly in earnest and alive teacher, and they will all be better for her work than any that others can suggest to her, for they will be her own.

In conclusion, let me give to the Primary teacher (in the words of another) this message:

Have a realizing sense of the importance of your work, of the great Master for whom you work, and of the precious hearts in which you are planting valuable seeds. Be filled with the Word of God and with his Spirit. Know everything that can be known about your work. Know also the scholars whom you teach, and thoroughly realize that your time is limited. If the one hour at your command has been a failure, it can never be recalled. If it has been a success, in that you have faithfully sown the seed, eternity alone will reveal the harvest which may be gathered from even one session of your class.

God's little ones his living temples are,
Help us to guard with never-failing care
These sense-doors open wide on every hand,
That truth alone may find an entrance there.

God's little ones his living temples are,
Oh, Jesus, give us grace to build aright,
That thou shalt find for them thy purpose meet,
Our part in them be blessed in thy sight.

OUR MIRROR.

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

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

Postage prepaid.

At the suggestion of C. C. VanHorn, the Welton Christian Endeavor Society made arrangements with the Epworth League of the M. E. Church to hold a rally, or convention, which was held the nights of the 11th, and 12th of December. The first night, at the M. E. church, the meeting was opened by praise service, followed by papers and essays, with discussion, and songs by a male quartet. The second night, at the Seventh-day Baptist church, the opening praise service was followed by question-box and answers, song by male quartet, and a speech by Eld. E. H. Socwell. The subjects treated were almost entirely on the work of the young people's societies. A good interest was manifested and we hope good will result. Cor. Sec.

* A paper read at the Yearly Meeting in Plainfield, N. J., Nov. 20, 1897.

Home News.

New York.

MAINE SETTLEMENT.—The meetings closed last night after being in progress six weeks. The weather has been against us nearly all the time,—mud, rain, frozen roads, etc.,—yet, notwithstanding the adverse conditions, a good interest and attendance has been manifested from the very first, and continued to the end. The membership of the church has been greatly blessed, ten backsliders have again taken their place in the church; about thirty have professed Christ; twelve have gone forward in Baptism, eight or ten are waiting for baptism in the spring. They are the younger people from the Sabbath-school. One family has turned to keep the Sabbath, and we confidently expect two, and possibly three, more. This is encouraging. Eight have united with the church. Bro. O. B. Langworthy and wife, who have lived here fifty years, were among the number. It was a touching scene to witness. Their neighbors extended the fraternal hand of fellowship to the dear friends. A mid-week prayer-meeting will be held, led by some one appointed by the Prayer-meeting Committee.

The Rev. Mr. Mahoney, who has recently embraced the Sabbath, will supply the church Sabbath-days. He is now pastor of the West Clarksville Baptist church. He was a schoolmate of Bro. Powell in Rochester, and was brought up a Roman Catholic, but twenty years ago he left the Catholics and became a Baptist. He listened to Dr. Lewis, and was convinced of the Bible Sabbath.

The church has also bought a new organ, which adds much to its musical interest. The church did not forget the thank-offering, which amounted to \$24. At the next church-meeting we expect to arrange for the election and ordination of two new deacons. This is a hopeful field, and we need a resident pastor, and we are hopeful, ere long, some good, earnest man of God will become our under-shepherd.

B. L. M.

RICHBURG.—Rev. and Mrs. O. S. Mills had a surprise Thursday evening, the 16th. The weather was not very favorable, but it was said there were some seventy or seventy-five young and old in the company. The surprise was complete, and they had a good time. They were a Peter and John kind of folks, but they gave liberally of such as they had. It was not designed for a donation, as they are to have that later, it is said. It was a very pleasant occasion.

SPECTATOR.

PORTVILLE.—Believing that the readers of the RECORDER, both East and West, will gladly read of our visit to Maine Settlement, or the Portville church, I will give a short mention of it. We went there one week ago last Sixth-day to attend the Quarterly Meeting, and found that Bro. Judson Burdick, of New York, had been there four weeks conducting a revival. The first day of the Quarterly Meeting Bro. Burdick baptized nine happy converts, and there were many more who intend to be baptized soon. It is remarkable that so many aged people, and those of riper years, should take the lead in a revival. In one instance the father and mother and two of their children, a son and a daughter, were among those baptized, also another man and wife, passed the meridian of life, and two other men who were the least expected, are

now in the front rank, working for the Master. There are many young people that have made a good profession, and some children. We staid there ten days, and almost every night new ones were coming forward; the last night there were three more, the interest not abating. Bro. Burdick thought last First-day night he would rest a few days, as he was to go to Little Genesee next Sabbath to commence meetings, but the people were so anxious for him to stay he has concluded to close his meetings Fifth-day night. I never saw so little excitement in a revival. Bro. Burdick seems to have good success as an evangelist. I cannot say how many have been converted and reclaimed, but think there must be from thirty to forty at least, and the church is greatly encouraged.

J. P. DYE.

New Jersey.

PLAINFIELD.—Evangelist E. B. Saunders has been with us about five weeks, preaching, and laboring in other ways, with great faithfulness and earnestness. Among the manifest results of this and other good work we gratefully mention the following: The church as such has advanced to a much better condition for going forward with greater zeal and efficiency in the work of the Lord; individual Christians have grown into a warmer and stronger Christian life; wanderers have come back to ways of greater consecration and peace; and the unconverted have turned to God by faith in Jesus Christ, and are ready to openly confess him by baptism into the heavenly Name. Of course we could wish and are praying for more and larger blessings; but we have been greatly blessed, and would thank God and take courage, and desire thus publicly to express our gratitude, also, for the coming among us of Bro. Saunders. And believing that he possesses in a large degree the New Testament evangelistic gift for gospel service, with wisdom and devotion, we warmly commend him for work in large and small churches, and in communities without churches, and as a valued helper of pastors in our common work of publishing salvation. Our prayers, confidence, and sympathy shall follow him as he goes to other fields.

ARTHUR E. MAIN, Pastor.

PLAINFIELD, N. J., Dec. 31, 1897.

Wisconsin.

MILTON JUNCTION.—The pastor and his family were made to rejoice by a pounding they received on the evening of December 14. The affair was wholly a surprise to the persons pounded. About 120 of their friends assembled at the parsonage, and although the house now occupied as a parsonage is considerably larger than the one recently vacated, yet it seemed pretty well filled by the company, and the many useful articles brought by them. Many who were unable to be present sent regrets and messages of confidence and friendship.

In addition to the useful articles brought, Dea. Wm. B. West, in behalf of the donors, in a pleasant presentation speech, handed to the pastor sixteen silver dollars, remarking that it was 16 to 1; that is, sixteen silver dollars to one respected and loved. He also remarked that, notwithstanding the pastor had moved into a larger house, he still lacked room for all his friends in this community, not all of whom were present.

While we value and appreciate the gifts donated, we value and appreciate much more the expressions of regard and confidence

so heartily given. Such expressions cheer the heart of a pastor and encourage him in his work.

We are having about our usual winter weather, with fairly good sleighing, though the snow is not deep. We are also, as a community, enjoying a fair degree of health. There are a few chronic cases of sickness, also a few cases of influenza.

The appointments of the church are well maintained, and the religious condition as indicated by the attendance at church and Y. P. S. C. E. prayer-meetings is good, though we could wish it were still better.

Some preliminaries for the coming General Conference are being considered. We sincerely hope and pray that the coming of the Conference to us may prove a blessing to the Master's cause as represented in the different departments of our denominational work, and that it may also work good to this church. We hope that those who come to Conference may come in the fullness of the blessing of the gospel of Christ.

G. W. BURDICK.

GLEN BEULAH.—Find enclosed, order for \$1.00, for the special fund to remove the debts. Should the debt all be canceled, apply it to the general fund of the two Societies. Whenever I have read anything in the RECORDER about the thank offerings I felt a strong desire to do something; but it seemed impossible to send anything before, my time being occupied in caring for an invalid mother and brother and not having any income I could call my own.

Though we cannot enjoy meeting often with those of like faith, (our membership being in a church a hundred miles away), yet we enjoy Christ's presence at our home. His Sabbaths are a delight. We read the RECORDER, keep up the family altar, and are much interested in every good work our people are trying to do.

We have distributed a good deal of literature in this vicinity, and sent many names for the *Light of Home*, *Outlook*, *Evangel* and *Sabbath Outlook*, etc.

My mother has lived on this same farm, it will be fifty years next summer. For the past eighteen years we have received occasional visits from some of our ministers, who have preached at our house and sometimes at the M. E. church in Glen Beulah. Five have embraced the Sabbath in our neighborhood, though all but one have moved away. All, as far as I know, still keep the Sabbath. One of the families went to southern Wisconsin, where three more of the children have joined the church.

It is over two years since any of our ministers have visited us. But I hope it may not be long before some of them can come again. I wish there might be some such effort put forth in this vicinity as we have read of in other places by the student evangelists and others.

A merchant in Glen Beulah inquired about the little paper that was sent to him gratis, for a while, and said he would subscribe for it as he liked it very much. But I had to tell him that the *Evangel* was not printed now.

LOTTIE BALDWIN.

ALL the possible charities of life ought to be cultivated, and when we can neither be brethren nor friends, let us be kind neighbors and pleasant acquaintances.—*Edmund Burke.*

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 III.—THE BEGINNING OF THE MINISTRY OF JESUS.

For Sabbath-day, January 15, 1898.

LESSON TEXT.—Matt. 4: 17-25.

GOLDEN TEXT.—The people which sat in the darkness saw great light. Matt. 4: 16.

INTRODUCTION.

The Gospels were written with a view to giving the doctrinal and ethical teachings of Jesus rather than a connected history of events in chronological order. Hence the variety in the order of statement by the different writers, and hence also the difficulty of tracing the chronological order of events. To the beginning of the present lesson the following is the generally accepted course of events in the life of Jesus after arriving at the legal age for public work: 1. The baptism. 2. The forty days' fasting. 3. The temptation of Jesus. 4. The witness of John to Jesus in response to the deputation from Jerusalem. John 1: 19-28. 5. The return of Jesus to the Jordan, and the further witness of John. John 1: 29, 35. 6. The meeting of Jesus with Andrew and Peter. John 1: 37-42. 7. Jesus, return to Galilee. John 1: 43. While in Galilee he dwelt first at Nazareth, the home of his childhood and youth; and later took up his abode at Capernaum, on the southwest coast of the sea of Galilee. It was early in this residence in Galilee that the miracle in Cana was performed. John 2: 1-11. From the home in Capernaum, Jesus went up to Jerusalem to the first passover of his public ministry, and cleansed the temple, etc. John 2: 12-25. He appears to have remained in the vicinity of Jerusalem some time teaching, an account of which is given in John 3. During his stay in Judea he hears of the imprisonment of John the Baptist, when he returns to Galilee. Compare John 3: 24, and 4: 3 with Matt. 4: 12-16. Somewhere near this point the events of our present lesson are located.

EXPLANATORY NOTES.

1. The Kingdom Preached. v. 17. *From that time.* From the news of the imprisonment of John the Baptist, v. 12, and John 3: 24, and 4: 3. *To preach.* To publish, to make public proclamation. *Repent.* The word means to change one's opinion, particularly the mode of feeling and action. In the religious sense, in which it is almost universally used, it means to quit sinning and to begin righteous living. *For the kingdom of heaven is at hand.* This is the motive to repentance. Men cannot take their sins into the kingdom of heaven. Neither can they enter that kingdom with hearts that still love sin. Hence the change of thought, feeling, and action conveyed by "repent." It will be noticed that Jesus began to preach using the same warning that John used. 3: 1. Both refer to the blessedness of the reign of Christ in the hearts of men. John's "at hand" means that Jesus is very soon to come and begin his gracious work; Jesus' "at hand" means that he has already come and his work is begun. See Matt. 10: 7.

2. Disciples Chosen. v. 18-22. Verse 17 is a general statement; the remaining portion of the lesson is a detailed account of some of the things comprehended in the general statement of verse 17. *Two brethren.* Jesus had met these brothers before under circumstances which indicated their willingness and fitness to become Jesus' disciples, and at this time Jesus gave to Simon the name by which he is more generally known. See John 1: 35-42. *Casting a net . . . fishers.* They were about their usual labors. *Follow me . . . fishers of men.* Jesus wants these honest, earnest men for the work of winning men to his kingdom and service. It is the busy, industrious men who are wanted for great achievements in the kingdom of Christ as well as in the world. The men who "have nothing else to do" are not the men who are wanted as fishers of men, but men who are full of business. What are our business men doing in the church, the Sabbath-school, the Endeavor Society? Some of them are doing blessed work for Jesus. *Straight-*

way . . . left nets . . . followed him. This prompt obedience to the heavenly call is worthy of imitation by us all. In John 1: 35-42, these men became believers in Jesus amid the ordinary duties of Christian men in the world; in this lesson, they were called to special discipleship,—learners of Jesus—forsaking their worldly vocation; in Matt. 10: 1-7, etc., they, with ten others, were commissioned with special power, and sent forth as preachers of the kingdom. Thus there were three distinct stages in their "call." On the call of this lesson compare Luke 5: 1-11. *Other two brothers.* It is generally thought that these brothers, with their father, were partners with Andrew and Peter in the fishing business. If so the business must have been pretty nearly broken up, for they immediately left the ship and their father and followed him. This call and following corresponds to the second stage in the call of Andrew and Peter. They became, henceforth, personal attendants and learners of Jesus. This was their theological school—their training for their public ministry. Three of these four disciples were admitted to special intimacy with Jesus on several important occasions. Luke 8: 51; Matt. 17: 1; Mark 9: 2; Luke 9: 28 and Matt. 26: 37. On the prominence which was given to Peter, see Matt. 16: 16-19.

3. The Ministry of Teaching and Healing. *Jesus went about.* After the manner of a traveling Rabbi. *All Galilee.* The northern province of Palestine. The first distinctively missionary tour of Jesus. *In their synagogues.* See Matt. 9: 35; Luke 4: 15-27, 44. These synagogue services were regular Sabbath services, and consisted of prayers, reading of the law and the prophets, and explanations and applications of the same. The reading was done in the standing position, after which the "minister," or servant, took the book to the place where it was kept, and the reader sat down and gave his instruction in a sitting posture. The "ruler" of the synagogue, or the person in charge of its services, often called upon any visiting Rabbi or distinguished person who might be present, to explain the Scriptures and instruct or exhort the people. Both Jesus and his apostles attended these Sabbath services and availed themselves of these opportunities. Compare Acts 13: 15, 16 and 17: 1-3 with passages just quoted. *Teaching.* Explaining the passages read. *Preaching the gospel of the kingdom.* Proclaiming the fulfilment of the prophecies in his own person and mission. Gospel means good news. The truth of the kingdom in Jesus Christ was good news not only to the Jews, but to all mankind. Luke 4: 22. *Healing all manner of sickness.* This was an expression of Jesus' sympathy with the sufferings of men; it was an evidence of his divine power, and he made it the means for reaching the hearts of men that he might win them from their sins and bring them into the kingdom. It is the divine authority and model for medical missions. *His fame.* Reports of his wondrous sayings and doings. *All Syria.* Region to the north and east of Palestine. As the caravan route from Damascus to the sea, and to Egypt, lay through some of the regions mentioned in this connection, this fame would easily reach the multitudes. They were especially attracted by the report that he was healing all manner of sickness. So they brought . . . sick people . . . diseases and torments. What these diseases and torments were is specified in the words that follow. *Possessed with devils.* Demons, evil spirits, which were sometimes permitted to have power over people. Jesus spoke to them as persons. Mark 1: 25; 5: 8. They had knowledge of Jesus. Matt. 8: 29. They made requests. *ib.* 31, 32, etc. *Lunatics.* Probably persons afflicted with epilepsy, a disease popularly believed to be more aggravated with the increase in the apparent size of the moon. *Palsy.* A form of paralysis depriving the sufferer of the power of motion or sensation in one or more of his bodily members. *And he healed them.* The condition precedent to healing is indicated in Mark 2: 5; Matt. 9: 22, 29. This faith was indicated by the eagerness with which the afflicted came or were brought to Jesus.

4. Followers Multiplied. v. 25. *There followed him.* Doubtless this following was in part due to the curiosity of the multitude and to their desire to get some temporal blessing. But it was at least the first stage of the process by which men must be brought to Jesus for spiritual healing. Their ears were opened, their attention was gained. Spiritual instruction follows close upon this stage. Luke 6: 17-19. Some of the followers, no doubt, were already learning the deeper meaning of Jesus' mission. This following came from the entire country round about, including countries in Palestine and regions beyond—indicating thus early the universality of Christ's kingdom. By these ministries Jesus showed his infinite compassion, the spiritual nature of his kingdom, and his power over sin and the devil, and the work of gathering disciples was well begun.

CHRISTMAS AT SHILOH.

As Seen by the Eyes of a Stranger.

I had always heard sung the praises of Shiloh, and it was with pleasant anticipations that I journeyed for the first time to this beautifully-located town of Southern Jersey, noted for its healthful climate, fertile lands, and hospitable people.

Christmas morning dawned clear and cold. The pastor, Rev. I. L. Cottrell, preached an excellent and very appropriate Christmas sermon at the regular morning service to a large and attentive congregation. A very noticeable feature of the service was the music, led by a well-trained choir and participated in by nearly the whole congregation. I am reminded that this is one of the oldest churches in the denomination, with a membership of about four hundred.

The Sabbath-school convened in the afternoon, at which about one hundred and sixty were in attendance. Mr. Auley C. Davis was elected Superintendent of the Sabbath-school for the coming year, and Miss Carrie Davis, Secretary. In the evening were held the regular Christmas exercises of the Sabbath-school. The church was elaborately decorated with beautiful holly and other evergreens, and at the time appointed for the entertainment to commence was filled to its greatest capacity.

The program consisting of carefully-prepared music and well-rendered recitations was highly entertaining. A very unique feature of the exercises was the snow balls "from the Klondike." The Superintendent announced that by special arrangement the Christmas gifts would soon arrive from the northwest, whereupon large snowballs, apparently 2 or 3 feet in diameter, came shooting from the northwest part of the house in the gallery by means of a wire. These were intercepted by the proper persons, who opened them and distributed their contents, much to the joy of all. The pastor and the organist were the recipients of especially thoughtful expressions of appreciation.

CORRECTION.

In the RECORDER of Dec. 20 there appeared a sketch of Aunt Lydia Saunders, in which it was said she had three sisters who settled in Wisconsin at an early day, etc. There were four of these sisters. The one not mentioned was the wife of Solomon Head, who lived for some years at Almond, N. Y., and finally settled at Albion, Wis., about the time that others of the family came to this state. Dr. C. R. Head, so long and so well known in the history of Albion Academy, was a son of this sister. Another son and two or three daughters are well known in Wisconsin. The writer regrets the omission of this item from its proper place in the original sketch, and hastens to make this correction. L. A. P.

OUR obligation to those without Christ is two-fold: First, that Christ bequeathed his Gospel to them through us, and that he has a claim upon us for them which we cannot nor can desire to void, having died for them when he died for us. Second, that those without the Gospel, in every clime, are our brethren and need the Gospel as greatly as we need it.

"THERE are many who do not seem to be sensible that all violence in religion is irreligious, and that, whoever is wrong, the persecutor cannot be right."—Thomas Clarke.

Popular Science.

BY H. H. BAKER.

The United States Flag.

This beautiful flag, is now honored and respected by all nations of the earth, because it represents *all* the people of the United States, individually and collectively; therefore it floats over the army and navy, over every fort and battle-ship, over the national capitol, and the capitol of every state when the law-makers are in session. In some states it floats from the flag-staff of every public school-house in the state during school hours, and on national holidays thousands upon thousands may be seen everywhere, gently waving their folds from palace and hamlet alike, throughout the whole country.

My reason for admitting the flag to a place in the "Poplar Science" department in the RECORDER, is not on account of its popularity, but simply to show the "Scientific" care exercised by the government in maintaining its superiority as an American article of manufacture, and preventing so far as the government is concerned any deterioration.

The regulations are that the fabric or bunting must be made entirely of the best quality of wool, and weigh five pounds and four ounces, in a piece 40 yards in length, and 10 inches in width. The warp and filling must be evenly spun, and when woven contain not less than 34 threads to the inch, the warp must be two-ply and the filling one, all properly twisted and even. A piece two inches wide of the two-ply is required to sustain a tensile strain of 65 pounds, and the one-ply of 45 pounds. The colors must be what is known as fast colors, and stand a soaking for twenty-four hours in fresh water, and then thoroughly washed in strong soap-suds. Every stripe is measured with accuracy as to length and width, and must be joined together evenly. The stars are cut from bleached muslin, laid thirty thicknesses together, with a die composed of chisels arranged for that purpose. Each star represents a state, and from thirteen at the first the nation's galaxy now numbers forty-four. These must be put on both sides, one over the other, so perfectly that when held to the light they shall appear to be a part of the fabric.

"Oh, yes, the star spangled banner still waves
O'er the land of the free, and the home of the brave."

Aluminum, a Water Purifier.

It has been practically demonstrated that aluminum is as good, if not a better, purifier of water than has yet been discovered.

This is accomplished by means of a trough say 10 or 12 feet in length, from 6 to 8 inches in width, and from 10 to 12 inches in depth. The plates used consist of aluminum and zinc of equal numbers, and are set in the trough on edge interchangeable, about 6 inches apart. They are set so that the water entering at one end will pass over the first one and under the second, and thus over and under the length of the trough, the rapidity of purification to be governed by the inclination of the trough. Connected with the water in this trough at the upper end is a medium size battery or electrical generator.

Although aluminum will not form a negative pole, yet the zinc will. Now when an electrical current comes in contact with water it always decomposes a certain part of the fluid, the result of such decomposition is, that oxygen is freed, and ozone is formed, by

which means the extinction of all life in microbes, or in organic matter, is produced. Then let the water pass through a quantity of the salts of this wonderful aluminum metal sufficient to gather out the microbes and impurities, and you have as pure water as that which falls on the shed-roof of the Rocky Mountains, and finds its way to the surface in a "boiling" spring near the Atlantic coast.

THE DISCIPLE WHOM JESUS LOVED.

BY REV. HENRY L. JONES.

In all the paintings and engravings we have seen representing the twelve apostles, John has appeared with feminine features and a diminutive stature. Presumably the artists have studied the character of these men as revealed in the New Testament, and have sought to express their characters upon the canvas; and they seem to have shared the very common assumption that John was more amiable in character than any other of the apostles, and that therefore Jesus loved him more than he loved the others. Is that assumption justifiable?

Jesus called John and his brother "sons of thunder." We do not forget that John was once called "the disciple whom Jesus loved." But it was John himself who wrote that. He also wrote that memorable and most precious text, "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Doubtless John had a clearer perception of the divine attributes than any of his brethren, and a higher appreciation of the love of God to men and of the love of Jesus to his disciples. He had well learned a lesson that men are usually so slow to learn, that "Jesus loves me."

Dear reader, would you know the depth of Jesus' love to you? Then go, like John, and lean upon the bosom of Jesus, and open your heart to him, and feel the warmth of his love to you, a sinner, indeed, but a sinner forgiven. We may not affirm that Jesus loves one disciple more than another. His love to each of them is an infinite love, and, therefore, unfathomable. We can compare finite objects and say that one is larger than another, but we cannot thus compare infinities. It was not that Jesus loved John more than he loved the other disciples; but that John felt that love and confessed it.

In our mental portrait of John, he is a stalwart, with a brave face and a great loving heart, and as we look upon him, we do not wonder that Jesus said, "Son of thunder," nor that John, alone, of all the disciples, followed Jesus into the palace of the High Priest, nor that John confessed himself "the disciple whom Jesus loved."

HATH DONE WHAT HE COULD.

Ever since the appeal for a thank-offering of the proceeds of one day's work, for the liquidation of the Missionary and Tract Societies' debts, I have felt it my duty to write and tell you that my heart's desire to do for the cause far exceeds my ability. If I had it, or any way of getting it, how glad I would be to send it; but it seems that Providence has ordered otherwise, having been a cripple for the last four years, and of late afflicted with rheumatism so that I have nearly lost the use of my arms, but my prayers I offer—it is all I have to give.

A WELL-WISHER.

TYRONE, Mo., Dec. 14, 1897.

"I KNOW," said the African chief, bitterly, "that your people will sooner or later grab my territory." "Don't use such harsh expressions," said the European diplomat, soothingly. "We may some time find it necessary to rectify our frontier; but don't talk about grabbing territory."—*Exchange.*

\$100 Reward, \$100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of Testimonials.

Address, F. J. CHENEY & CO., Toledo, O.
Sold by Druggists, 75.
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.

REV. A. W. COON, having removed from Lincklaen, N. Y., to Richburg, Allegany Co., N. Y., desires his correspondents to address him at the latter place.

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

THE Seventh-day Baptist Church of Hornellsville, N. Y., holds regular services in the lecture room of the Baptist church, corner of Church and Genesee streets, at 2.30 P. M. Sabbath-school following preaching service. A general invitation is extended to all, and especially to Sabbath-keepers remaining in the city over the Sabbath. M. B. KELLY, Pastor.

THE 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.

HAVING been appointed a member of the Historical Committee, I am prepared to receive and place in the University Archives all books, documents, church records, old letters, pictures, etc., that may in any way relate to the Seventh-day Baptists, individually or collectively, especially all records that pertain to the Seventh-day Baptists east of the Mississippi River.

C. H. GREENE, Alfred, N. Y.

MARRIAGES.

CLARKE—FULMER.—In Fulmer Valley, N. Y., Dec. 22, 1897, by Eld. J. Kenyon, at the home of the bride's parents, Mr. and Mrs. William H. Fulmer, William D. Clarke, of Independence, N. Y., and Miss Ethel Z. Fulmer.

WARD—LEONARD.—At Springville, N. Y., Nov. 17, 1897, by Eld. J. Kenyon, at the home of the bride's father, Walter Leonard, Willet S. Ward, of Wellsville, N. Y., and Miss Myra Leonard.

COOPER—SLOCUM.—In Little Genesee, N. Y., Dec. 15, 1897, by Rev. S. S. Powell, Mr. Gilbert C. Cooper, of Wellsville, N. Y., and Miss Myrtle M. Slocum, of Little Genesee, N. Y.

CRANDALL—CANNON.—In Hammond, La., at the M. E. parsonage, by the Rev. C. H. Harris, Dec. 22, 1897, Mr. J. K. Crandall, of Hammond, La., and Mrs. K. H. Cannon, of Gilliam, Mo.

WEBSTER—ARNOLDS.—In Independence, N. Y., Dec. 29, 1897, by Eld. J. Kenyon, at his residence, Willice C. Webster, of Wellsville, N. Y., and Miss Ella May Arnolds, of Hornellville, N. Y.

DEATHS.

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

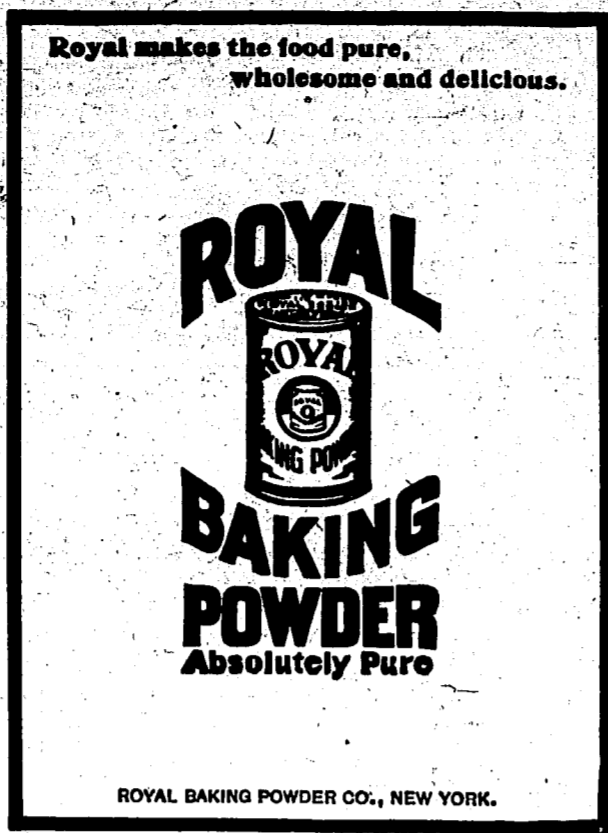
ROGERS.—In the town of Waterford, Conn., Dec. 23, 1897, Mr. George H. Rogers, son of Mr. and Mrs. Thomas S. Rogers, aged 30 years and 4 months.

Literary Notes.

EVERYONE loves flowers, nature's sweetest gift to man, but not everyone can grow plants that will thrive and bloom. It is the mission of the magazine, *How To Grow Flowers*, to publish, in practical form, such information as will enable even amateurs to have success with flowers. The January number of this publication is an unusually valuable one. Eben E. Rexford, perhaps the highest floral authority in the country, writes clearly and interestingly on "The A. B. C. of Successful Floriculture." In this article Mr. Rexford discusses the first principles of flower growing. Other articles and departments are of timely value. Sweet Peas, Carnations, Roses, Spider Lilies and Flowers at The Nashville Exposition are some of the leading subjects. Five cents a copy at news-dealers or fifty cents a year, with elegant plant premium, of the publisher, Springfield, Ohio.

LIFE IN FROZEN ANIMALS.

If the animal is slowly frozen and as slowly thawed out life may be restored. If the freezing takes place at 5 degrees C., the temperature then remaining at 2 degrees C., there cannot be an aggravation of the condition. The temperature must be gradually raised, otherwise a fatal result will follow. The old plan, so prevalent in cold regions, of thawing out a frozen member of the body by rubbing with snow before coming into a warm room is based on scientific principles. Death follows at once if all the water contained in the body be crystallized. Complete congelation of the water of the body tissues signifies complete drying, separation of all the soluble and loosely chemically united gases, as well as crystallization of the salts. As a result of this, the structure of the protoplasm, as well as its chemical and physical characters, is necessarily destroyed. Death follows as the result of this separation of the living substance, and not as a consequence of great reduction of temperature. Animals whose tissues are rich in water may be frozen to stony hardness, but, as shown by microscopic and microscopic examinations, a sluggish, movable fluid may be seen coursing among the ice needles,



Too long a time must not follow freezing before the efforts to restore life commence.—*The Alliance.*

FRUITS FOR THE TABLE IN WINTER.

Fruits are more appetizing, and, perhaps, more easily digested, if taken in the early part of the day—whether or not before the breakfast must be determined by the eater.

Grapes, oranges and shaddock may be served before the cereal. Baked apples, peaches, baked bananas, figs, dates, prunes or stewed fruits should be served at the close of the breakfast.

Raisins, sultanas, dried figs and prunes should be soaked thoroughly, so that they may take up the same amount of water with which they have parted in the process of drying, and should then be heated just enough to soften the skins.

The sub-acid fruits, such as apples, figs, dates, peaches, persimmons, pears, prunes and apricots, are, perhaps, the best of the winter fruits, and may be used to good advantage with animal foods.

Acid fruits must at all times be used most sparingly, especially by persons inclined to rheumatic troubles. The continued use of an orange or shaddock before breakfast will diminish the power of stomach digestion, for which reason they should be served with cereals, or such foods as require only intestinal digestion.

The papaw and pineapple belong to a class alone. They contain a vegetable pepsin which assists in the digestion of the nitrogenous principles. These fruits, then, may be served with meats, and will aid in their digestion; when served with bread and butter they do not form so good a diet. They are more digestible raw than cooked, as the heat destroys the activity of the ferments.

Apples, as a rule, are more easily digested cooked than raw, although raw apples are more palatable.

The fashion of adding sugar to fruits should be avoided, as they

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have already been endowed with a sufficient amount of sugar, and as all the starch and cereals are converted into sugar, any further amount would be stored in the system, to its detriment. If our bilious friends would throw aside their liver pills, and, with them, sugar, they might be free from much discomfort.—*Ladies' Home Journal.*

THE DISADVANTAGES OF A CROWN.

Young people that have fancied that kings and queens were persons who did as they liked, will have a chance to feel some new ideas, and will gain much sympathy for the young queen of Holland, who is denied one of their pleasures just because she is a queen. Queen Wilhelmina became very fond of bicycling while in Vienna, and took back to her home a fine bicycle. Her mother questioned whether it was in accordance with the dignity of a queen to ride, and the grave Privy Council was asked to settle the question. The decision was against the bicycle, and the Council further begged the queen to consider the risk of injury to herself, and not to put her life thus in danger. Even kings and queens now-a-days are reminded that they do not live unto themselves, and that their lives are valued for the services that they may give to others. So Queen Wilhelmina has to content herself with a pony, and leave to common people what some would style "a royal pastime." — *Christian Endeavor World.*

RURAL FREE DELIVERY.—A subject that would stand more discussion than it gets is free delivery by the Post-office Department in rural districts. It is not impracticable, and the chief questions about it are whether the farmers want it and whether it would be worth what it would cost. There would be some economies in it resulting from the diminution of fourth-class post-offices, and some gains in revenue from an increased postal business. In thousands of districts it would pay very well. The \$10,000,000 or so that might be saved by some wholesome amendments to the law which governs second-class mail matter would pay the deficit on a good deal of rural free delivery.—*Harper's Weekly.*

A FEW weeks ago—a colony of English sparrows established itself in the trees on Fourth Avenue, the principal business thoroughfare in Mount Vernon, N. Y. There were so many of the birds that they interfered seriously with the business of the merchants along the streets, and it was decided finally to drive them away. One night the merchants clubbed together and bought a quantity of Roman candles and skyrockets which they discharged in the trees. The birds were frightened out and flew away in a bunch. Some of them, blinded by the light, flew against the walls of the brick buildings and were killed. The birds have not returned, and the merchants are congratulating themselves on the success of their campaign.

POTATOES IN THE PULPIT.

A clergyman who enjoyed the substantial benefits of a fine farm was slightly taken down on one occasion by his Irish plowman, who was sitting on his plow in the wheatfield. The reverend gentleman, being an economist, said, with great seriousness:

"John, wouldn't it be a good plan for you to have a pair of pruning shears here and be cutting a few bushes along the fence while the horses are resting a short time?"

John, with quite as serious a countenance as the divine himself, said:

"Look here, wouldn't it be well, sir, for you to have a tub of potatoes in the pulpit, and, while they were singing, to peel 'em awhile to be ready for the pot?"

The reverend gentleman laughed heartily and left.—*Pearson's Weekly.*

A CURIOUS MARRIAGE CUSTOM.

—A curious marriage custom obtains in the island of Himla, just opposite the island of Rhodes. The Greeks, by whom it is peopled, earn their living by the sponge fishery. No girl in this island is allowed to marry until she has brought up a certain number of sponges, which must be taken from a certain depth. In some of the other Greek islands this demonstration of ability is required of the men, and if there are several suitors for the hand of a maiden, her father bestows her on the man who can dive best and bring up the largest number of sponges.

SHE WILL RUN A CAULIFLOWER FARM.

—A bright New Orleans girl, noting recently that the cauliflower crop at Grand Isle has failed completely, and that this delicious vegetable can be grown to perfection in the pine woods, has purchased a large tract of ground near Slidell and planted it with cauliflower. She intends to put her crop on the market when it is ripe, and expects to realize a good profit. Should she succeed as she expects she says that she will make still larger investments next year and thus start a new industry for women in the far South.

DELICIOUS BROILED OYSTERS.

—Drain large, fat oysters, lay them out on a board, and dry with a soft cheesecloth. Dust lightly with salt and cayenne. Toast squares of bread, arrange them neatly on the platter. Put the oysters in an oyster-broiler, and broil quickly over a clear fire, broiling first on one side about three minutes, and then turning them on the other. Pour just a little warm water around the edges of the toast, arrange three oysters neatly on each piece, put over a little melted butter, and serve at once.—*Ladies' Home Journal.*

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