

# THE SABBATH RECORDER.

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### GIVE US BUT YESTERDAY.

**P**RINCES! and you most valorous,  
Nobles and Barons of all degrees!  
Hearken awhile to the prayer of us,  
Prodigals driven by the destinies!

Nothing we ask or of gold or fees;  
Harry us not with the hounds, we pray;  
Lo—for the surcoat's hem we seize;  
"Give us—ah! give us—but Yesterday!"

Damosels most delicate, virtuous!  
Damosels blithe as the belted bees!  
Beggars are we that pray you thus;  
Beggars outworn of miseries!  
Nothing we ask of the things that please;  
Weary are we, and old, and gray;  
Lo—for we clutch and clasp your knees;  
"Give us—ah! give us but Yesterday!"

Damosels, Dames, be piteous!  
(But the Dames rode fast by the roadway trees.)  
Hear us, O Knights magnanimous!  
(But the Knights pricked on in their panoplies.)  
Nothing they gat of hope or ease,  
But only to beat on the breast and say:  
Life we drank to the dregs and lees;  
"Give us—ah! give us but Yesterday!"

Youth, take heed to the prayer of these!  
Many there be by the dusty way,  
Many that cry to the rocks and seas,  
"Give us—ah! give us but Yesterday!"

—Henry Austin Dobson.

\$2.00 A YEAR

BABCOCK BUILDING

PLAINFIELD N J



## Sabbath Recorder.

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

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YET still there whispers the small voice within,  
Heard through Gain's silence, and o'er Glory's din;  
Whatever creed be taught or land be trod,  
Man's conscience is the oracle of God.

THE *Sabbath Outpost*, edited by Revs. J. F. Shaw and S. I. Lee of Fouke, Ark., makes its appearance again, Jan. 5, after a rest since last August. It greets us with a smile, like a familiar friend, whose face we are glad to behold once more. The *Sabbath Outpost* is needed, and ought to be liberally patronized. We heartily wish it success.

CONTRIBUTIONS toward liquidating the debts of the Tract and Missionary Societies have continued to come into the hands of the Treasurers so much later than was at first anticipated, that it has occasioned some delay in making their report. It is now expected that the next issue of the RECORDER, January 17, will contain at least an approximately correct statement from the Treasurers. This report will probably give credit mainly to churches, omitting individual names of donors, except in cases where funds have been received directly from persons instead of through the churches.

PEOPLE sometimes wonder at the zeal and readiness with which saloon men will pay large sums of money to promote their interests while temperance people find it so difficult to raise even much smaller sums of money to carry on a campaign in opposition to the saloons. But let it be remembered that the saloon men carry on their wicked business solely because there is so much money in it. In a recent lawsuit a saloon-keeper swore that his sales averaged \$30 per day, and that his profits were \$20 on the sales. That would make his profits \$6,260 a year exclusive of Sunday sales. Is it any wonder that he would contribute liberally to keep his traffic?

MANY people who have been distressed over the revelations made concerning intemperance in some of our old and influential schools, and particularly over the unenviable notoriety which the Princeton Inn affair has given to the Princeton University, will be especially interested in the following letter, addressed by the President and Dean of the University to all who have sons and wards in that institution. This action will help to restore confidence in the University, which otherwise would suffer much in its patronage:

PRINCETON UNIVERSITY, Dec. 27, 1897.

Dear Sir:—At a recent meeting of the Board of Trustees, the following action was taken. The faculty was instructed to enforce literally and strictly, as well as impartially, this law chapter, Section 8:

"No student shall bring, or cause to be brought, into college, or keep in his room, any spiritous or fermented liquors, nor shall he frequent any place where intoxicating liquors are sold as a beverage."

We take the liberty of informing you of this important action of the trustees, and also of earnestly soliciting your kind co-operation in carrying out their action by such counsel to your son as will secure the end in view.

FRANCIS L. PATTON, President.

JAMES O. MURRAY, Dean of Faculty.

REPENTANCE is not simply a change of purpose, or opinion. It does not mean, primarily, a change of practice, though that will

naturally follow. Repentance, in the Biblical sense, signifies sorrow for sin. It is a state of mind which precedes the change of life in the sinner. He feels his shame, and loathes himself because of his sinful life. In this state of mind he resolves to reform, but that reformation comes in its natural order as the result of his apprehension of his degraded and lost condition. The steps are natural and successive, as shown in the parable of the prodigal. First he "came to himself." That is, he had a correct view of his dreadful situation as brought on by his sinful life. He was deeply penitent. In that frame of mind he began to look about for some way of escape. Then came the second step which was a resolution to abandon his wanderings and return. This was indicated, in "I will arise and go to my father." The third step was taken when he actually executed his purpose. This order is preserved in every Christian life; penitence, decision, doing.

WE are sometimes troubled over the fact of our debts, and wonder why contributions from the people do not come in more freely to aid in carrying forward our benevolent operations. Our Tract and Missionary Societies are compelled to lessen expenses by dropping out missionaries and laborers for the sake of bringing the expenditures within the means provided. But it is comforting to know that it is not a case of exceptional indifference, or want of ability with our people and our undertakings. Other and stronger denominations and societies, are having similar experiences, as we have previously mentioned. We notice, in the last number of the *Independent*, that "The General Assembly of the Presbyterian church last spring, instructed the Board of Home Missions to cut down its secretarial force. As there were but two secretaries, Drs. W. C. Roberts and D. I. McMillan, it became a question between the two. The matter has been settled by the resignation of Dr. McMillan, leaving Dr. Roberts in sole possession. The financial situation of the Board is growing steadily worse, the debt having increased heavily since last spring."

We are far from rejoicing that others are also under the necessity of reducing their expenditures and cutting down their forces employed in Christian labor. The world needs every possible influence for good that can be used. But there is a feeling of encouragement, since we are only under the cloud of a common business depression, to hope for better times, and then to look for corresponding increase of facilities and efforts for doing Christian work. So, while our debts are not yet cancelled, and we must continue for a time to retrench, let us be thankful for the noble and generous contributions already made, and eagerly watch for every opening opportunity to increase our efforts to advance Christ's kingdom among men.

AT a meeting of the Federation of Educational Associations, held in Chicago, Ill., Dec. 28, 1897, Alexander H. Revell, a prominent merchant of that city, gave an address on "Practical Training and the College." He was attentively listened to by the members of this Federation, as he discussed the relative merits of small colleges and larger ones, and their respective influences on young men who look forward to a struggle for livelihood. The following is what the *Times-Herald* reports he said on this point:

Our great colleges seem to have advanced wonderfully in filling students with a marvelous mixture of knowledge, but they have gone backward in the matter of a proper estimate of a thorough discipline of individual thought, by which this knowledge is brought out and comes to some useful, if not some original, end. The study of one thing in a thorough way, even though it takes years, is better for a young man than a smattering of twenty studies which begin and end with thought, perhaps, but always the thought of the other fellow, who may be either the author of a book, the professor or the lecturer. Is it not possible, too, that many of the most famous and particularly the oldest colleges in our land are unfitting young men for business affairs and the practical application of life? The conviction is growing that the smaller and less pretentious colleges and schools, where the students come in direct contact with the leading minds of the institution, have been, and are to-day, turning out the great men of the country. These colleges are heard of when only one is reading about our most successful men, and finds that so humble have been the sources of their education that one would have some trouble in finding the colleges and schools which were attended.

W.

JUST what is meant by the somewhat common statement that a "new theology" is needed, we are at a loss to know. For several years there has been a call from certain quarters for a "new theology." Several attempts have been made by different persons to define the "new theology," but we cannot learn that any definition or statement has been accepted as a general, or more satisfying theology than that which has long been accepted as the most natural and simple interpretation of the Scriptures. We speak now of the doctrines of the Bible which form the cardinal tenets of the Protestant church. Of course there are many so-called *theologies*, as the Arminian theology, the Augustinian theology, the Calvinistic, Lutheran, Galican, New England, Oxford, natural, revealed, evangelical, Catholic, Biblical, pastoral, dogmatic, exegetical, rational, systematic, and other theologies. Most of the above list of theologies, might, at the times of their respective appearance, as the teachings of some man or body of men, have been called a "new theology." And now it is thought by some writers to be high time that another theology should be added to the already somewhat crowded list.

We are well aware that the term "new theology" has been freely used in recent years to indicate a desired restatement of creeds based on the results of the so-called "higher criticism." If this is to be the chief aim of the new theology we gravely question its promise of being a "warmer theology" than that which nearly two thousand years ago found beautiful expression in the plain, simple, yet wonderful Sermon on the Mount and the subsequent teachings from those immaculate lips, the thrilling sermons and writings of the great Apostle Missionary, and the tenderly eloquent words of the beloved disciple. These sweet and beautiful teachings cannot be exceeded in warmth, or divine power by any new theology. This theology is old and cannot be improved by any restatement. All of this will doubtless appear to some very *unscholarly*, and very conservative; not abreast with the times. But let us hear more about the *old theology*,—that of the New Testament. It will be difficult to get a restatement that will excel this in securing reverence for the Word, and its divine Author; in bringing stubborn hearts to a state of penitent submission to the Sovereign Will; in bringing peace, comfort and salvation to poor benighted souls.



## BREVITIES.

Two MEN were killed on December 24, in Jersey City, N. J., by an explosion of acetylene gas, at the United States Liquefied Acetylene Company's works.

EARTHQUAKE shocks were reported January 3, from New Hampshire, and also from California. Houses were shaken, and distinct vibrations from west to east were noted.

A BULLETIN issued from the Presbyterian Hospital, New York, by the surgeon and physician attending Mrs. Ballington Booth, gives assurance of improvement, though her condition has been, and still is, serious.

ANOTHER killing frost in Florida is reported. A dispatch from Palmetto, on Tampa Bay, west coast, says the mercury ran down to 25° above zero, two degrees lower than any previous record. It is thought that much damage will result to fruit and vegetation.

THE revolt of the Philippine Islands against Spanish rule is said to be ended by the unconditional surrender of the chiefs and a promise never again to take up arms against Spain. That gives Spain a little better standing and her officials a little more hope of success elsewhere.

IN Brooklyn (now New York), a babe recently tipped over a kerosene lamp, setting the house on fire. The mother removed all three of her children to a safe place before giving attention to herself; but her own clothes were on fire and she was burned to death.

FRANCES E. WILLARD, the eminent Christian temperance worker, and President of the National W. C. T. U., fainted after her lecture January 2, in the Congregational church, in Janesville, Wis. It was some time before she recovered, under the care of a physician, sufficiently to be removed.

IN Kansas City, Mo., a train was robbed by two men January 3, before it had passed out of the city limits. They overpowered the messenger in the express car, bound and gagged him, and stole the money before the train could be stopped. Then the robbers escaped. This was done about 6.40 P. M.

GENERAL WEYLER is still reported as raving over what he deems the hostile attitude of President McKinley toward Spain. Weyler has quite a following among the soldiery, and is creating some uneasiness in his own government, because of his insubordinate and defiant spirit toward the Spanish authorities.

MR. MOODY commences a week's work in Carnegie Hall, New York City, on January 9. His main object in these meetings is stated to be for the training of Christian workers more than the conversion of sinners. Still undoubtedly the latter will have a chance to hear him and be reached by his power as an evangelist.

FEW people realize the size of portions of North America outside of the United States. For example, Mexico is long enough to reach from Texas to Maine. It would make sixteen states the size of New York. The population of Mexico is put down at 12,500,000. The people generally are poor, and the land is held by about 6,000 proprietors.

At the close of an election in London, Canada, January 3, a large crowd of people were gathered on the second floor of the City Hall, when without warning the floor gave way, precipitating the crowd to the floor below. One hundred and fifty people were thus hurled about twenty feet, and about twenty were reported killed and many more injured.

THE Brooklyn Bridge annual report for the past year shows receipts from tolls, \$1,240,861.24; the number of passengers carried on the cars was 45,542,627. There were 370 persons arrested on the bridge; 192 of these were intoxicated. Four persons jumped from the bridge into the river; two of these were killed, and one injured; the fourth was not harmed.

THE Dingley Tariff has now been in operation little more than five months. The gradual increase in revenue receipts are shown by the monthly reports. In August, \$7,000,000; in September, \$8,000,000; October, \$9,750,000; November, \$9,750,000; December, 11,660,000. This is gratifying to those who favored the new tariff law; and still better showings are predicted.

WHILE it is not the intention of our government to give aid and comfort to the Cuban insurgents, as such, still it is disposed to move in the direction of aid in the common interests of humanity. There is now starvation and suffering in Cuba by reason of the prolonged war, and a call for aid. The Spanish authorities make no objection to this kind of aid from the United States.

THE autonomy, or newly proposed system of government for Cuba does not meet the approbation of the insurgents. The change proposed is said to be radically different from the old government. But all the new officials have sworn "fidelity to Spain, the Queen and Spanish institutions." And that is just what the liberalists do not want, and probably will not accept. So the struggle goes on.

THE enlarged city of New York is now moving on with sails all set to the breeze. With its four districts, Manhattan, Brooklyn, Queens, Bronx and Richmond, covering an area of 359 square miles, and with a population of 3,388,000, there will be business enough for its Mayor and the Municipal Assembly to maintain a good city government. New York now equals in population, Chicago, Philadelphia, St. Louis and Boston combined.

HAINAN, a large island in the China Sea, 180 miles long, and about 100 miles wide, has recently been occupied by French troops. This island is about 1,000 miles south west of Shanghai. Its population is about 1,500,000. The interior of the island is mountainous. The principal productions are rice, sweet potatoes, sugar, tobacco, fruits, timber and wax. Its latitude is about the same as that of Cuba, while Shanghai is about that of the northern part of Florida.

SAMUEL SLOAN, the President of the Delaware, Lackawana and Western Railroad has just passed his eightieth birthday. In recognition of his remarkably active and successful life as the head of that railroad corporation, the officials and employees presented Mr. Sloan with a solid gold service. The comple-

tion of his eighty years of life was also the completion of thirty years of service as President, so that the dates on the tray were 1817—1867—1897. Mr. Sloan is a Christian gentleman, a member of the Reformed Church of New York and a highly respected and liberal trustee of Rutgers College.

THE *Christian Advocate* enters upon the new year, and its 73d volume, in its promised change of form. It is now reduced in size to the more popular form for religious weeklies, having two wide columns on each of the first twenty-five pages, and three narrow columns on the remaining twenty-one pages of this first number. To say that the *Christian Advocate* is a very ably conducted journal under the editorial management of Dr. J. M. Buckley, would be saying nothing new to those who have been familiar with his paper for years past. Methodists have no reason to be ashamed of the *Christian Advocate*.

## CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Chicago, Ill.

## Aesthetics and Religion.

It is easy to get the moral and aesthetic sensibilities mixed so as to mistake the latter for the former. If some people whom I have seen had been in charge of church history, Jesus would never have been born in a barn, and the cross upon which he was crucified would have been made of something more choice than rough wood. The life of Jesus in its material aspects was hard and bare. It is well to make the forms of our religion and the associations of our worship beautiful and artistic. But let us remember that the art is not an integral part of the religion. I have seen people of superfine sensibilities expressing scorn and indignation at the rough and uncouth expressions of religious life on the part of others. But it was only the aesthetic sensibilities that were shocked. These seem to be susceptible of such refinements of cultivation that an offense against them is harder to forgive than a transgression of the moral law. Thank God, pure and undefiled religion is just as indigenous to a sod house as to a marble cathedral. Some of the most devout worshipers have sat on pine slabs. Thousands of God's sweetest saints have gone down into the living waters of baptism robed in Kentucky jeans or calico, with no plush curtains to conceal their exit and no softened lights to shine upon them, except such as came from the great blue dome of heaven.

## A Word in Due Season.

There is a fundamental yearning in the human heart for affection and appreciation. You may think of a certain man that he is an exception. I do not believe that there are any exceptions in God's universe. Many a pastor lives a toiling life from which the sweet spontaneousness and joyousness are crushed out by the apprehension that those he loves are not pleased with his efforts. The loving loyalty of a united church would transform the man. There is no inspiration in any criticism that does not have appreciation for its background. How many a wife has grown weary—O, so weary—the dull ache never leaving her heart as she thinks over the barrenness of her life. What a relief to lay it down—perhaps no one will miss her. But when she lies still in the silent house a mighty hand clutches the throat of the hard-faced man



who has been her life-long companion. What are his houses and lands to him, now that she is gone? If she could only have known! If that look of love and longing could only have been bestowed upon living eyes which longed for it, instead of the cold clay that needs it not!

I am going to be kinder and gentler this coming year. I will watch for the weary ones along life's pathway. So many people I know who are doing brave and generous things. I will tell them so. There are boys who are growing more thoughtful and manly. There are girls who are becoming more helpful and womanly. There are men and women who are reaching out each day for a higher life. There are bent forms that stoop to pick up heavy burdens with a smile upon the wrinkled faces. I will thank them. Even to the man who is selling his birthright for a mess of pottage there is something better to offer than a reckless chiding. I will hold out to him a noble picture of the man he might be.

And Let the Bass Drum Say Amen.

I love the Salvation Army and I love the Volunteers; but I wish they would tell the papers to stop publishing unkind insinuations, representing them in each case as originating in the rival organization. The public is tired of hearing these things, and the cause which both organizations love cannot be advanced by charges of cruelty on one side, or hypocrisy on the other. Christians have something better to do.

#### AN ODD MOMENT WITH WHITTIER.

BY A. H. LEWIS, D. D.

The day had been stormy. I had scarcely left my desk. Revising book MS. is hard work. I was weary, brain and body. I tried to doze in my chair. Could not for weariness. I searched a dozen shelves of books for "something restful," and selected "The Tent on the Beach." Looked over the preface. I like a good preface. Even in a familiar book it is like a re-introduction to an old friend. It is dated, "1st Month, 1867." Thirty years? Yes. I was then pastor in a large city, and was writing my first book. Much has happened since that time. Has it all been worth the happening?

I read a few pages. Whittier's descriptions, whether of men or of places, approach close to perfection. My weary brain lingered, languidly, on this:

"The white tents showed their canvas walls,  
Where brief sojourners, in the cool, soft air,  
Forgot their inland heats, hard toil, and year-long care."

Ah, that is as restful as a mother's cradle song. Put the book down. Stretch out on the soft warm sand. Relax muscles, and mind. Weave a picture of the sky above your upturned face through the lashes of half-closed eye lids. Doze, dream, lazily, sleep.

"Sometimes along the wheel-deep sand  
A one-horse wagon slowly crawled,  
Deep-laden with a youthful band,  
Whose look some homestead old, recalled."

The wagon waked me, not as the voice of my father did when I, an over-tired farmer boy, had to be called the third time, in the morning; forty-five years ago. My father's voice had been trained to give military commands. On occasion it could sound "The Reveille," and I always respected that. This is desultory? Why should it not be when one is awakened suddenly? The New England

"One-horse wagon" belongs to a distinct species. The horse which draws it, "Deep-laden," when young people take a day at the shore, is the finest representative of solid, fretless, persevering patience. All his movements are restful, to himself—not always to the driver. It would be difficult to induce him to hurry, even to catch the "eighty-four express." Have you been running to catch that train, metaphorically, or actually, for forty years? I doubt whether it pays. The train does not care for the man who runs. It laughs when he "Gets left."

"Sometimes a cloud, with thunder black,  
Stoops low upon the darkening main,  
Piercing the waves along its track  
With the slant javelins of rain."

That is beautiful for description, but we had better get in to the tent. Wet sand, and wet clothes are not restful. Some one must drive the tent pegs lower, or we shall feel the javelin points which play to the music of the thunder; not a pleasant tune, when the rush of the harmony blows your house down.

"And when along the line of shore  
The mists crept upward, chill and damp,  
Stretched, careless, on their sandy floor  
Beneath the flaming lantern lamp,  
They talked of all things old and new,  
Read, slept, and dreamed as idlers do."

If Whittier were here—Whittier, sweet-souled, clear-eyed, tender as the kiss of a zephyr, on occasion; but brave and fierce as an avenging prophet of God, if need be,—if he were only here it would be restful to talk with him, face to face. No, not to talk with him, but to lie on the sand and hear him talk. Great souls are always restful when you know how to sit quietly, in their shadow. What do you say? "Whittier has been in heaven these many years?" Well, yes; but he lives here in this "Tent on the Beach" which I have laid down that I might write these musings. I doubt not he now has a tent on the golden sands of the shore of the River of Life. Mists never creep up that beach. Rain javelins never make war on the mirror surface which is forever throwing back the smiles of the Redeemed. There Whittier rests in tireless and immortal activity. Thither may we come, called by divine love, "some sweet day, by and by."

DECEMBER 22, 1897.

#### THE SURE RELIANCE.

Duty carries, and must carry, its own reward; and therefore Scripture couples always promise with command, even as blessing and condition are always united in nature. Thus our Lord yoked the two when he said to his disciples: "Abide in me and I in you." The figure is of the branch abiding in the vine, and thus having life and bearing fruit, but withering and dying if it is separated from its parent stock.

There is here no contradiction of reasonable independence. But there is no complete independence in this world. We may thin out the plants we sow in the garden, so that each plant may be alone; or we may want an oak tree to grow apart that it may have room to grow broad and high, and be strong to resist every blast of heaven; but plant nor tree does not grow alone. It rests on the ground, its roots grasp the rocky foundations of the earth; it draws its food from fertile showers and rich soil, and is nourished by sun-warmth and air. The oak, as well as the climbing vine, is dependent, and is supported by all the forces of Nature, and it abides in Nature's strength.

If we tell a child to be self-reliant, we yet never imagine that it must be cast off from all shelter and protection and support. We do not think the child too crowded when it nestles in its mother's arms. The father leads it by the hand and cares for it. He sends it to teachers who must direct and develop its powers. The child grows because it is not independent, but abides in the strength of its parents and of a fostering society. The Russian Minister in Constantinople does not stand and urge and threaten in his own strength; he abides in the strength of the great Empire which sent him. The President of the United States is not strong in himself, not independently, but only as long as he abides in the power of the Constitution of his country.

The branch must abide in the vine, the oak in the soil, the child in its parents, the President in the laws of his nation, the believer in Christ. To abide in Christ is to rest one's hope in infinite strength, and to draw one's life out of infinite goodness, and love. Christ is the perfection, the teacher and the example of all goodness, the source and giver of eternal life, the power of God unto salvation.

One who abides in Christ obeys him. "He that keepeth my commandment shall abide in me," and that commandment is that we love one another, as he says in the immediate connection. Thus abiding in Christ will secure a character, a beauty and a graciousness like Christ's. The branch abiding in the vine will bear fruit like the vine.

Not only will such abiding give a beautiful character; it will give such peace as nothing else can give. To abide in Christ is to abide in infinite strength; it is to abide under the shadow of the Almighty. It is to fear no change, no trial, no sorrow, because one enters every dark way led by a strong hand that will not let one go. Sorrow, loss, death, cannot destroy the lasting peace of one whose heart is thus stayed on God.

Nature says to the seed, Abide in me. It does so, and it does not die, but lives and grows. It sends out root and leaf. On it are expended all the forces of the sun and air and earth and sea. It grows after its own kind—rose, or maize, or wheat, or oak. The ocean endows its leaves with its own green; the blue of the sky drops down into its blossoms; the earth fills its veins from her own exhaustless currents; the sun swells and sweetens its fruits. Its abiding has been repaid with all the wealth it can receive. "All things are yours," says the Word of God, to the soul that abides in Christ, whether this world or the next, whether life or death, whether things present or things to come. All that is in the vine goes out into the branches. It is a sweet command which John gives to the believer—for abiding and believing are the same—"And now, little children, abide in him; that when he shall appear, we may have confidence, and not be ashamed of his coming." What David said to Abiathar, Jesus says to the soul that comes to him for shelter: "Abide with me, fear not; for he that seeketh my life seeketh thy life; but with me thou shalt be in safeguard."—*The Independent*.

DECLARING HIMSELF.—"Do you like the hat?" as she turned it slowly on the pink tips of her fingers. "More than I can tell; but I love its darling little owner." "How sweet! It belongs to my sister. I'll call her."—*Detroit Free Press*.



# Tract Society Work.

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

## NEED OF A DEFINITE PURPOSE IN DENOMINATIONAL LIFE.

No individual life succeeds without a definite purpose. The same is true of organized lives. It is eminently true of religious denominations. All great religious movements have centered around some distinct and definite purpose; often around an individual or two who have embodied that purpose. The Seventh-day Baptists, in their early history in England, were cheered and stimulated by the possibility of leading the whole Puritan movement into Sabbath-keeping. There was much in the signs of the times then to inspire them. The crisis which had given birth to Protestantism was yet vigorous in various forms of action and reaction, toward better things. When the Puritans accepted the change-of-day-theory, compromise though it was, a long step was taken toward the position for which the Seventh-day Baptists contended. When the compromise prevailed, and the Seventh-day Baptists were pushed back because the majority of English reformers were satisfied with the new position, the purpose around which the Seventh-day Baptists had rallied was removed. It seemed as though they had believed and labored in vain. A truth less vital than the Sabbath would have died then and there, and the Seventh-day Baptists would have been covered in the grave with it.

More than three hundred years of weary waiting have intervened. We have not died; we could not die. But we have been endangered as to life and zeal for want of a definite purpose. One of the sad things which I found in my first pastorate was a pleasant home, a mother and two or three sweet little girls, shadowed by the continued absence of the husband and father. He was a sea captain. Years before he had sailed from Glasgow. Beyond that all was blank and silence. The ever-voiceful sea was voiceless as to when and where it had swallowed him up. But love was true, and faith, with tearful eyes, often set a plate and chair for him at the table, draped with sorrow for him, long absent. He never came.

Many Seventh-day Baptists have ceased to lay plate, or place chair for the home-coming of Sabbath Reform. They have grown weary with waiting, or blind with watching. They have said, "All is useless. The tides are against us. The world has forgotten the Sabbath. The sea of Sunday and no-Sabbathism have swallowed it up. It is useless to expect its recognition or its restoration. We cannot help it. Let things drift."

Nothing can save from such a state except a new and definite purpose. God offers that new purpose now, in the call to work for sake of the church outside ourselves. The best friends of Sunday are confessing its "loss." The Sabbath calls them back to it, and to God, in this their hour of peril. It must call through us. There is no reason for our being alive to-day but this. To hold out in keeping "Saturday for Sunday," without a great reason and a special purpose, is as foolish as it is futile. If we are to have a future worthy of the past, or commensurate with the demands, such a new and higher purpose must take possession of us. Mark the words. It must take possession of us as the palpitating steam takes possession of the waiting

engine; as the throbbing life-juices take possession of the trees in spring time. Such a purpose will lead to victory. A lesser purpose, which does not rise above mediocrity in religion, or the desire to be as good as the average in ordinary Christian life, will do little more than hasten decline and emphasize failure. Purposeless life is failure. *Purposeless life is failure.*

### WANTED! MORE CONSCIENCE.

A pastor writes:

I wish that sometime you might write a tract on "How to Cultivate, or Arouse a Dead Conscience." I think such a tract would do much good. I find many here, as I did in —, who seem to have little or no conscience on the Sabbath question. They would "as soon keep one day as another," and that not very well. They would even become Seventh-day Baptists, under favorable circumstances. But I fear they would not do the cause much good. What do you think about such a tract? Let me hear from you.

The trouble of which this pastor writes comes from a widely prevalent poison in the popular atmosphere. A tract, well written, would reach a case here and there, but the permanent cure must come by clearing the air from the malaria of indefiniteness and indifference concerning the whole Sabbath question. The non-religious and irreligious care nothing for any day. But the trouble lies with religious teachers. With comparatively few exceptions, these teach the any-day-you-choose theory, or the no-day-in-particular theory, as the best defense against the claims of the definite Sabbath-day. In this way, through years and generations, the whole question has been brought down to the low level of a non-important affair. Many religious teachers say, directly or indirectly, "It makes no difference what day you keep if you only keep one in seven." Trained thus, the results of which our correspondent speaks are inevitable, in the life of the average Christian. To him it is much like the question of what style of hat he shall wear. Some hat he needs; it may be soft or stiff, higher or lower. To be in the prevailing fashion is well, to suit ones self to circumstances is better.

The primary and fundamental point to be gained in such cases is to secure a definite regard for the Bible as God's Book, and the Sabbath as God's day. The average definition of Sabbath is, "One day in the week for rest and worship;" if you are so inclined. There is no just conception of the Sabbath as God's representative in time, as coming to us with the messages of his love, care, upholding and spiritual communion.

Possibly we may sometimes find opportunity for writing such a tract. But no great advance can be made while public opinion and the teaching of religious leaders are tuned to so low a key on the Sabbath question. We have no doubt but that the pastor who wrote of this need—having an audience made up of these men of good intentions and semi-developed consciences, could convince them, so far as argument is concerned, in a single sermon, that they ought to keep the Sabbath. But his words would be like seed on stony ground, or in a non-responsive soil. We have seen persons stricken with a great sorrow, pouring tender words into the ears of their dead, in vain, because the ear gave no response to cry of anguish or shout of awakening. So much of our effort to bring men to the Sabbath fails because the conscienceless hearer gives no response. Often this is not from his wickedness, but because

he has always been taught that what day he should keep is not of moment enough to be made a matter of conscience.

Is not this a bad state of things? Certainly it is. The general attitude of the masses toward the Sabbath, even in the churches, is bad, almost indescribably bad; and indifference is one of the worst elements in the situation. Our correspondent feels, as every one will who tries to do any effective work, how great a work genuine Sabbath Reform is. He who does not feel this, is of little value in the work.

### HOW WILL REACTION COME?

To-day a man said to me: "Twenty-five years ago I heard you say that in fifty years you expected to see a reaction in favor of the Sabbath. Is it coming as you expected?" No, it is not. It then seemed that the earnest religious leaders, being shown the truth, would accept it. Since that time the Protestant clergymen of the United States have had the truth placed before them in sharpness of detail, and in fulness. A few have accepted the Sabbath. Many have been greatly disturbed. Some are keeping it quietly, but without expression which promotes agitation. But the masses of them have thus far pushed it aside or have openly rejected it. Not a few have said, "I want no more of this. There is nothing in Saturday, or in any specific day." As a result, it now seems that things must go on from bad to worse, until reaction is forced upon the Protestant churches, until they are compelled to cut loose from a sinking Sunday, and return to the granite of God's Sabbath. That is the outlook to-day. Reaction by compulsion, and not by choice.

### TRACT SOCIETY.

Receipts in December, 1897.

(Exclusive of Thank-Offerings.)

Churches:	
Milton, Wis.....	\$ 14 23
Albion, Wis., Dr. Lewis' work.....	6 00
Milton Junction, Wis., \$20.76; Dr. Lewis' work, \$17.50.....	38 26
Hatsville, N. Y.....	6 83
Plainfield, N. J.....	29 86
Dodge Centre, Minn.....	5 44
Nortonville, Kan.....	70 11
Pawcatuck, Westerly, R. I.....	67 30
Walworth, Wis.....	7 05
Second Alfred, Alfred Station, N. Y.....	6 45
Second Brookfield, Brookfield, N. Y.....	7 56
First Alfred, Alfred, N. Y.....	2 48
First Hopkinton, Ashaway, R. I.....	32 81
Friendship, Nile, N. Y.....	8 65
Independence, N. Y.....	10 00
First Genesee, Little Genesee, N. Y.....	19 00
Andover, N. Y.....	3 00
Chicago, Ill., \$15.99; Peculiar People, \$4.20...	20 19
New York City.....	4 75
Sabbath-schools:	
Albion, Wis.....	8 34
Plainfield, N. J., \$8.20; Boodschapper, \$7.39	15 59
North Loup, Neb.....	1 50
R. R. Surveyors, Mt. Jewett, Pa.....	6 00
Y. P. S. C. E., New Market, N. J.....	5 00
Woman's Board.....	3 12
Collection, Semi-Annual Meeting, Dodge Centre, Minn.....	1 88
Mrs. Ezra Crandall, Albion, Wis.....	5 00
D. C. Waldo, Blystone, Pa.....	1 00
M. E. Maltby, Adams Centre, N. Y., to complete Life Membership of Norris L. Maltby.....	10 00
Geo. Bonham, Sulloh, N. J.....	5 00
E. J. Potter, Portland, Ore., Dr. Lewis' work...	10 00
Mrs. Lucy A. Davis, Westfield, Pa.....	50
G. H. Lyon, Mt. Jewett, Pa.....	10 00
F. L. Hall, Potter Hill, R. I.....	4 00
Little Genesee, N. Y., Dr. Lewis' work:	
D. M. Burdick.....	30
Miss Sarah Worden.....	2 00
Miss Ida B. Coon.....	1 00
Miss Arlie Prosser.....	5 00
Mrs. C. A. Prosser.....	3 00
E. R. Crandall.....	5 00
Mrs. E. R. Crandall.....	5 00
"H.," Bridgeville, Del.....	5 00
Sale of Joel Greene property, Mosiertown, Pa.,	100 00

\$573 20

E. & O. E.

J. D. SPICER, Treas.

PLAINFIELD, N. J., Jan. 3, 1898.



## STUDIES IN SABBATH REFORM.

No. 11.—New Testament.

No one is prepared to study the Sabbath-question as it appears in the New Testament without a knowledge of the theories and practices of the Jews in the time of Christ. The prevailing ignorance on this point has led to many grave errors, much incorrect interpretation, and many false conclusions. To guard the student against such results we preface our examination of the New Testament by a general pre-survey of the field.

The law of the Sabbath interpreted by the words and the example of Christ forms the only basis for the "Christian Sabbath." It should be remembered that the expression "Christian Sabbath," as applied to Sunday, is wholly unscriptural, and "Jewish" as applied to the Sabbath is equally so. "Christian Sabbath" was coined to add strength to the "Change-of-day theory," at the time of the English Reformation. Christ Christianized the Sabbath; and he who has due regard for Christ will not disregard his example by throwing the Sabbath away, and putting Sunday in its place. The space which can be granted to details as to the almost endless rules which the Pharisees had imposed upon Sabbath-observance is so meagre that we commend the student to a treatise, "Pharisaic Sabbath Rules in the Time of Christ," which was published in *The Outlook and Sabbath Quarterly*, for January and April, 1889, pp. 592-626; from the pen of that accomplished scholar, Rev. Bernhard Pick, Ph. D., author also of "the Talmud," the "Apocryphal life of Christ," etc. The formalisms there detailed, with which the Sabbath was burdened, number many hundreds, if not thousands. Dr. Pick opens his treatise with the following paragraph:

Of those matters of form and outward observance on which Christ and the Pharisees clashed, the Sabbath came into question oftenest, and it was on this point that Christ, with his lofty conceptions, wounded most deeply the prejudices of the Pharisees. "By their system," as Geikie has well said, "man was subordinated to the Sabbath, not the Sabbath to man. This harshness was not the design or will of God. The Sabbath had been given by him for the good of man, and was to be a day of refreshment, peace and joy, not of pain, sorrow and terror. Jesus, therefore, proclaimed expressly that man is greater than the Sabbath, in direct contradiction to the Pharisees' teaching, which made the Sabbath of immeasurably greater worth than man. Man, and still more himself, as the representative of humanity, in its abiding dignity and right—the Son of man—is the Lord of the Sabbath. It was a proclamation of spiritual freedom." Different, however, it was with the Pharisees. The simple Sabbath law as expressed in the Bible (Exod. 20: 8-11; 23: 12; 31: 12-17; 34: 21; 35: 1-3; Deut. 5: 12-15), was not sufficient for the zeal of the rabbis. The general principle, it is true, is frequently inculcated in the law, but not its special application and specific enactments as to what constitutes a violation of the Sabbath. To supply this want, the rabbis betook themselves to the task of laying down minute rules and regulations which were to guide the pious in Israel. A whole Mishnaic treatise bearing the name of *Sabbath or Shabbath* (from its contents) is occupied with the Sabbath question, to which 24 chapters or 156 double pages folio, in the Babylonian Talmud, are devoted.

Note.—This Talmudic treatise on "Sabbath" has been put into English, lately, and published by the New Talmud Publishing Co., 54, E. 106th St., New York.

The summaries given in this study will aid those to whom the articles of Dr. Pick and the Talmud are not available.

There were two "Schools" of Talmudists, and they differed on many of the subordinate regulations; but the general principles on which restrictions were based were the same. They laid down one great rule for the Sab-

bath: namely, "He who forgets the principle of the Sabbath, and does many works on many Sabbaths, is only responsible for one sin-offering. Everyone who knows the principle of Sabbath, and does many works on many Sabbaths, is responsible for every Sabbath. Everyone who knows that there is Sabbath, and does many works on many Sabbaths, is responsible for every "principal work." He who has done many works arising from one principal work, is only responsible for one sin-offering. Works are divided into *principal* or *fathers*, and *secondary* or *children*. If a man did one principal work and twenty secondary works, they regarded them as *one* sin, and consequently deserving *one* punishment. The principal works are forty, less one: sowing, ploughing, reaping, binding sheaves, threshing, winnowing, sifting, grinding, riddling, kneading, baking, shearing wool, whitening, carding, dyeing, spinning, warping, making two spools, weaving two threads, taking out two threads, hoisting, loosing, sewing two stitches, tearing thread for two sewings, hunting the gazelle, slaughtering, skinning, salting, curing its skin, tanning, cutting up, writing two letters, erasing to write two letters, building, demolishing, quenching, kindling, hammering, carrying from private to public property.

Under these came endless subordinate divisions, and many combinations,—"*Erubh*,"—through which the violation of rules was avoided. In the matter of "going out" on the Sabbath they divided all space into "Public places," "Private places." Places neither public nor private (*Carmelith*) and "Free Places." By ingenious and sophistical combinations, based on these distinctions as to place, almost any amount of "going" could be attained. They started with Exodus 16: 29, "Abide ye every man in his place, let no man go out of his place on the seventh day." From this it was taught that a man's place was understood to be the city where he lived, together with a belt of country around the city two thousand cubits, or about six furlongs, broad; so that a man could, on the Sabbath, start from his house, go to the boundary of the city, and proceed farther any distance not greater than two thousand cubits. This distance is known as the "Sabbath-day's journey," mentioned in Acts 1: 12.

The last of the thirty-nine principal works which are forbidden, on the Sabbath, according to Jer. 17: 21-24, is the carrying or removing of anything from one house or set of premises to another. These restrictions would often be very inconvenient. How to be relieved from the stringency of these rules was a task to which the Jewish lawyers addressed themselves, and by sophistical ingenuity they untied the Gordian knot by *Erubin* or mixtures. By this method one house was "mixed" or combined with another, so as to form one, and then anything might be carried from house to house; also one Sabbath-day's journey was combined with another, and a man was enabled to go four thousand cubits on the Sabbath. Thus: "If a man, while on the road (on Friday) be overtaken by dusk, should he distinguish a tree or hedge, and say, under it be my Sabbath residence, it is as if he had said nothing. Should he say, 'I will rest at its basis,' he may go from the spot on which he stands to the base two thousand ells, and from the

base to his house two thousand ells; thus it is found that after dusk he may go four thousand ells."

The specifications and evasions relative to "going out" had their counterpart in the matter of "Bearing burdens," and performing actions. If a beggar reached into a house and gave or took something from the hand of the master of the house, the beggar was guilty; if the master reached out he was guilty. A tailor might not go out carrying a needle, nor a scribe his pen. Flesh, onions and eggs might not be fried on Friday afternoon, unless "They be sufficiently fried" before Sabbath began. Bread must be "fully crusted," if in the oven when Sabbath began. Elaborate prohibitions surrounded the "lighting of lamps" on or near the Sabbath. In caring for animals, minute distinctions were made between "necessary" and "unnecessary" things. For example: "A camel is led forth with a head-stall; a she-camel with a nose-ring; an ass with a bridle, and a horse with a halter." If a halter needed cleansing it must be done without removal.

Persons were prohibited from carrying burdens in endless ways. A woman must not wear lace made of wool or flax, nor straps on her head, nor a nose ring, nor a seal ring; she must not carry a needle nor wear plaits of hair, unless they were sewn to her cap. A grain of salt might be put in the mouth to cure toothache, but if it fell out one could not put it back without guilt. A mantle must not be "carefully" folded, and false teeth could not be worn. But evasions were many, and one was not guilty if things were carried in some "unusual" manner. If one carried out anything either with his right-hand or with his left, in his lap, or on his shoulders, he was guilty; but if he carried on the back of his hand, or his foot, or in his mouth, or with his elbow, or in his ear, or tied to his hair, or in the purse of his girdle, with the opening downwards, or between the girdle and his shirt, or in the skirt of his shirt, or in his shoe, or in his sandal, he was not guilty, because he "carried not in the usual manner."

In matters pertaining to health we find the following:

He who has the toothache must not rinse his teeth with vinegar, but he may wash them as usual, and if he does get cured, it is well. He who has pains in his loins must not rub them with wine or vinegar, but he may anoint them with oil, except rose oil. Princes may anoint their wounds with rose oil, as they are in the habit of doing so on week days. Rabbi Simon says, all Israelites are princes.

As to household duties, these are examples: Straw on the bed must not be shaken with the hand, but it may be done with the body; if, however, intended for fodder, or if there be a pillow or cloth on it, it may be shaken with the hand. A mangle of housholder's may be (opened), but one must not mangle, whereas that of the laundress must not be touched at all. Rabbi Judah says, "If it was partly opened on Sabbath eve, it may be opened altogether and (clothes) taken out."

We have given the student a few out of many hundreds of restrictions, all of which were foreign in the last degree to the real purpose and intent of the Sabbath. Christ ignored this mass of formalism and, by example and precept, restored the Sabbath to its rightful place. But the formalists could not understand the higher views, and hence they condemned him as a "Sabbath-breaker." A similar misunderstanding, or non-understanding, of the higher and more spiritual side of Christ's teachings touching other fundamental truths, prevailed, especially among the Pharisees. Many of these imperfect conceptions became embodied in the "Creeds" of succeeding centuries, and since error grows more erroneous with age, the imperfect conception of the early centuries is now the radical error of modern theology. This is pre-eminently true in regard to the Sabbath.



# Missions.

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

THE Farina church was my first pastorate. In September, 1872, I was ordained here to the gospel ministry, and served the church as pastor until April, 1877. The church and society were made up of Eastern people who came to Farina to make a Seventh-day Baptist settlement, and themselves homes. Quite a number of them were younger people, graduates of Alfred University, and had been teachers. The congregation was composed of people who had come from fourteen states of our country, yet there was a wonderful unity in spirit and work. This congregation was one of the most intelligent and interesting ones in the denomination. It owed its organization and established success largely to Eld. Chas. M. Lewis, who was its missionary pastor under the direction of the Missionary Board, and as an evangelist and a pastor was among our foremost men at the time. It was my lot, a young man fresh from the Theological Seminary, to succeed this grand good man, and the contrast in the labors and preaching of a boy and those of a mature, warm and consecrated servant of God like Eld. Lewis must have been greatly felt by the people. Eld. Lewis was my spiritual father, who baptized me and made the consecrating prayer at my ordination, and greatly encouraged me in this pastorate and beginning of my ministerial life. Thank God for the devoted and loving fathers in Israel, who did their work grandly, have gone to their heavenly reward, and whose influence and lives still continue in those who follow them.

Well do I remember the struggles of the Farina church and society in its formative state, with a new soil and a new climate, with droughts, floods, bugs, insects and malaria; but by the faithfulness and perseverance of the people and the blessing of God victory came, and a strong and successful church and society now stand on that prairie for the gospel and the law in Southern Illinois. Twenty years, by migration and death, have made great changes in the *personnel* of this church and people. But few of the old people are left, and those of the workers of our day who still remain there are becoming aged and feeble, and will soon join those who have gone to their eternal home. The children have grown up, have made homes, have children of their own, and these, with the new-comers who have moved in, make a people almost new to me. It was here Eld. J. L. Huffman, one of our ablest preachers and most successful evangelists, closed his earthly career and went to glory-land. The life, labors and blessed influence of that man are still going on in the hearts and lives of the people. The Farina church is one of the strongest supporters of our missionary interests we have, and, indeed, in all lines of denominational work. Its contributions are liberal and some of its members who are now in heaven left behind them *substantial* evidences of their interest in Seventh-day Baptist missions. The present pastor, Eld. D. Burdette Coon, and his excellent wife are well liked, and by the good preaching and faithful pastoral labor which he is doing, under the blessing of the great Head of the church, growth and spiritual power must come to the Farina church. May the bless-

ing of God be upon the pastor and people, souls be gathered in, and this church never die out, but be a perpetual light in that section of Illinois for Calvary and Sinai.

It may be that strong and "well officered churches" should not take the time and efforts of our evangelists, when the small churches and outside places need so much their labors. It seems to us that the field of labor for our evangelists should not be limited, but that they should be free to go any where among our people, or outside of our people, where the Lord calls them. The large and well-pastored churches may need them as well and as much at times as the small churches and isolated places. It is a good and very important work to enlarge and strengthen the large churches in numbers and in spiritual life. They are our denominational centers and sources of spiritual and material strength. As are our large and strong churches so largely are our denominational resources, life, growth, and strength. If we keep the heart of our denomination in good healthy condition, the extremities will receive good, warm, healthy and life-giving blood. If our evangelists can be the means of making the centers of our people strong and healthy, they will be doing a grand work for us as a people.

THE Christian school is the child of the Christian church. The Christian college or university should be an essential element in the accomplishment of the work and mission of the church of Christ. It should never be a hindrance to the advancement of the Christian religion or a reproach to the cause of Christ in the world. If there is a place in the world where should be seen and exemplified the spirit and love of Christ, the refinement of Christian culture, the traits and characteristics of Christian manliness, the principles of righteousness, kindness, sobriety and true manhood, it is in the Christian college and university. They should stand all the time for just that and nothing less. The President and faculty of the college or university should valiantly stand and labor with might and main for just that standard. The rowdism and drunken revelry which followed the football contest between Princeton and Yale, if the report be true, was a disgrace to a college or a university, and to a Christian civilization. When a university on the Pacific coast, not long since, suspended or expelled some forty of its students for rowdism and disgraceful conduct, it did the right thing for which it will be respected, and has taken just the right step to make a college, or a university, a safe place for Christian parents to educate their boys and girls, and to make them Christian ladies and gentlemen.

HE that hath so many causes for joy, and so great, is much in love with sorrow and peevishness who loses all these pleasures, and chooses to sit down upon his little handful of thorns. Enjoy the blessings of this day, if God sends them; and the evil of it bear patiently and sweetly, for this day only is ours, we are dead to yesterday and we are not yet born to the morrow. But if we look abroad and bring into one day's thoughts the evil of many, certain and uncertain—what will be and what will never be—our load will be as unbearable as it is unreasonable.—*Jeremy Taylor.*

## TREASURER'S REPORT.

For the Month of December, 1897.

GEO. H. UTTER, Treasurer,

In account with

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Dr.

Balance in Treasury, Dec. 1, 1897.....	\$ 552 95
Churches:	
Milton, Wis.....	5 88
Milton Junction, Wis.....	20 88
Hartsville, N. Y.....	8 67
Dodge Center, Minn.....	5 43
Plainfield, N. J.....	29 86
Second Alfred, N. Y.....	6 45
Second Brookfield, N. Y.....	7 56
Pawcatuck, Westerly, R. I.....	67 28
Asaa, Denmark, China Mission.....	2 60
First Alfred, N. Y.....	2 73
First Hopkinton, Ashaway, R. I.....	35 19
Nile, N. Y.....	8 65
Walworth, Wis.....	7 91
Little Genesee, N. Y.....	19 24
New Auburn, Minn.....	6 05
Garwin, Carlton, Iowa.....	13 72
New York, N. Y.....	4 75
Andover, N. Y.....	3 64
Chicago, Ill., China Mission.....	\$ 3 80
General Fund.....	15 99—
	19 79

Sabbath-schools:

Westerly, R. I., Birthday Offering, 1897,	8 25	
General Fund.....	10 00—	18 25
North Loup, Neb.....		1 50
Plainfield, N. J., China Mission.....	13 88	
General Fund.....	7 39—	21 27
Albion, Wis.....		8 34

Collected on field, by O. U. Whitford:

E. H. Lewis, Chicago, Ill.....	\$ 5 00
Mrs. L. Butterfield, Chicago, Ill.....	50
A. G. Crofoot, Jackson Center, Ohio.....	10 00
Mrs. A. G. Crofoot, ".....	5 00
Church at Milton, Wis.....	8 40
Church at Albion, Wis.....	3 85
Amos W. Davis, Walworth, Wis.....	2 00
Mrs. E. B. Coon, ".....	1 50
Eugene Crumb, ".....	2 00
Eugene Walters, ".....	1 00—
Woman's Executive Board.....	3 13
Pledge at Eastern Association.....	50
In Memory of Mrs. A. R. Saunders.....	10 00
Collection at Semi-Annual Meeting Minnesota Churches.....	1 88
J. B. Van Horn, Welton, Iowa.....	50
Sarah Hurley, ".....	2 60
L. A. Rogers, ".....	25
George Bonham, Shiloh, N. J.....	5 00
E. J. Potter, Portland, Oregon.....	10 00
F. L. Hall, Potter Hill, R. I.....	4 00
Mrs. R. A. Parker, Chicago, Ill.....	5 00
"A Friend, of Independence,".....	5 00
"H.," Bridgeville, Del.....	5 00
Loans.....	1,000 00

Total.....	\$ 1,970 66
Thank offerings (in part) to be acknowledged by items later.....	1,497 64
Total.....	\$ 3,468 30

Cr.

O. U. Whitford, advance on traveling expenses.....	\$ 50 00
A. P. Ashurst, salary for November.....	\$41 66
advance on trav. ex.....	25 00—
Wm. C. Daland, salary, Jan. 1, to March 31, 1898.....	250 00
Evangelistic Committee, Order No. 77.....	25 00
Interest on Loans.....	5 50
Loans paid.....	2,500 00
Cash in Treasury, Dec. 31, 1897.....	571 14
Total.....	\$ 3,468 30

E. & O. E.

GEO. H. UTTER, Treas.

WE do not realize the importance of the unconscious part of our life-ministry. It goes on continually. In every greeting we give to another on the street, in every moment's conversation, in every letter we write, in every contact with other lives, there is a subtle influence that goes from us that often reaches farther, and leaves a deeper impression than the things themselves that we are doing at the time. It is not so much what we do in this world as what we are, that tells in spiritual results and impressions.—*J. R. Miller, D. D.*

"SECULAR power has proved a satanic gift to the church, and ecclesiastical power has proved an engine of destruction in the hands of the state."—*Philip Schaff.*



## Woman's Work.

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

### THE NEW YEAR.

With mingled hope and trust and fear,  
I bid thee welcome untried year;  
The paths before me pause to view;  
Which shall I shun and which pursue?

I read my faith with serious eye;  
I see dear hopes and treasures fly,  
Behold thee on thy opening wing,  
Now grief, now joy, now sorrow bring.  
God grant me grace my course to run,  
With one blest prayer, his will be done.

—Mrs. Prentiss.

JAN. 1, 1898. What does this new date mean to the women of the Seventh-day Baptist denomination? Are we "looking back" with regrets on the wasted moments and failures of the past year? Our mistakes cannot be rectified, but the promises of God are for us to-day just as much as they were ours one year ago. Each day will bring new opportunities, new moments to use in the Master's service. Then let us "do to-day's duties and fight to-day's temptations," and make earnest efforts to make a better record for our lives in the days which are before us, and while we cannot read God's plan for us in the future, we do know,

"We have the smiling of his face  
And all the refuge of his grace  
While here below."

### CHILDHOOD AND POETRY.

The man or woman who does not enjoy poetry misses much. The reading of poetry develops observation, imagination, sentiment, love for the beautiful, and all feelings of refinement and tenderness. A love for poetry should be cultivated in childhood.

Many of our great poets have written poems pleasing to the ear and fancy of children. Descriptions of nature, bits of sky and woods and field; revelations of the secrets of bird and insect and flower; fascinating legends—all these delights a cultivated mother, one familiar with the poets and possessing tact and enthusiasm, will reveal to her child, and thus guide his mind to an early knowledge of the good and the beautiful.

"Childlife," a little volume of poems edited by Whittier and Lucy Larcom, should be in every household where there are children.

Robert Browning, whose poetry is read only by thinkers, has written one delightful child-poem. I knew a six-year-old boy who danced on his toes and held his breath with delight and excitement when the following lines were reeled off in quick utterance:

"And out of the house the rats came tumbling,  
Great rats, small rats, lean rats, brawny rats,  
Brown rats, black rats, gray rats, tawny rats,  
Grave old plodders, gay young friskers,  
Fathers, mothers, uncles, cousins,  
Cocking tails and pricking whiskers,  
Families by tens and dozens,  
Brothers, sisters, husbands, wives,  
Followed the piper for their lives."

The same boy when a mere baby of three years delighted in—

"'Twas the night before Christmas, when all through the house  
Not a creature was stirring, not even a mouse."

A mother, whose habit it is to commit lines of poetry while dressing, was one morning repeating Browning's little poem beginning:

"All the breath and the bloom of the year in the bag of one bee;  
All the wonder and wealth of the mine in the heart of one gem;  
In the core of one pearl all the shade and the shine of the sea."

When the recitation was done, a little eight-year-old daughter said: "Mamma, I want to learn that!" The mother repeated the

lines again, and the child had them. These lines, telling of the bee, of the sparkling gem, of the shade and the shine of the sea, pleased the little girl, who is a child of quick memory and inherited elocutionary powers. The poet's thought she could not comprehend, but some day the full meaning of the poem will be clear to her, and then her delight will be greater because of her childhood knowledge of the words.

The rippling music of Tennyson's "Brook" will catch the ear of any child. Children may even know something of the English classics.

Spenser, in his poem, "Muiopotmos," tells us in his charming way the fate of the Butterfly, Clarion, who, arrayed in armor, shield and helmet, and "shinie wings, as silver bright," goes forth to take his pleasure. Flying over woods and river and meadow green, he comes to a beautiful garden.

"There he arriving round about doth fie,  
From bed to bed, from one to other border;  
And takes survey, with curious, busy eye,  
Of every flower and herb there set in order;  
Now this, now that, he tasteth tenderly,  
Yet none of them he rudely doth disorder,  
Ne with his feete their silken leaves deface,  
But pastures on the pleasure of each place."

The poem is an exquisite word-picture, brilliant in coloring. The description of a garden is the most beautiful ever written. The story of the poem will delight every child, and there are lines to which many children would listen with understanding and appreciation. The poet weaves into the story a pretty legend, telling how there came to be so many colors in the butterfly's wings. The rainbow has not so many colors, nor do the twinkling stars shine so bright, nor are there so many colors in the peacock's "eye-spotted train." They are "painted with a thousand colors, passing farre all painter's skill." But in this garden there lurks an ugly, black spider. The luckless Clarion flies into the cursed cobweb, and struggles in vain to free himself.

"Which, when the grisly tyrant did espie,  
Like a grimme lion, rushing with fierce might  
Out of his den, he siezed griedilie  
On the resistless prey, and with fell spight  
Under the left wing stroke his weapon sliie  
Into his heart, that his deep-groaning spight,  
In bloody streams forth fled into the aire,  
His body left the spectacle of care."

Every fitting butterfly will be of new interest to the child who has been told the story of Spenser's "Muiopotmos," or "The Fate of a Butterfly."

Any boy will listen eagerly to the reading of "Hiawatha," for boys always delight in Indian tales.

In the volume already referred to there is a poem beginning:

"Jack in the pulpit  
Preaches to-day  
Under the green trees  
Just over the way."

In your walk with the children through the woods pull a Jack-in-the-pulpit, and then read to the little ones this description:

"This is the canopy  
Over him seen,  
Black, brown and green.  
Green is his surplice,  
Green are his bands.  
In his queer little pulpit  
The little priest stands."

Then follows a description of the choir and congregation: "The violets are deacons, I know by the sign that cups which they carry are red with wine; meek-faced anemones; great yellow violets; buttercup's faces, beaming and bright; clovers with bonnets, some

red and some white; daisies, their white fingers half clasped in prayer; dandelions, proud of the gold of their hair."

Then there are the poems of our gentle Eugene Field, and many more which will give a child pleasure, and at the same time teach him to open his soul to all that is beautiful about him; poems which will turn his thoughts to the Creator, the kind heavenly Father who loves us and cares for us.

M. T.

### "WOMAN'S WORK."

BY EUPHEMIA L. GREEN.

Do we fully realize the great responsibility resting upon us, as the home-makers of our denomination? A work with possible results, so important and far-reaching.

We doubt whether Miriam had the least conception of the importance of her mission, as she watched the little boat of bulrushes on which slept the future leader of a great nation. But through her loyalty to simple duty, he was kept from perils; and for more than thirty centuries have the praises of Moses been sung. Yet as Dr. Talmage aptly says, "If there had been no Miriam there would have been no Moses. What a garland for faithful sisterhood!"

Let no mother, daughter, wife or sister feel that she has no share in our denominational work because kept from public service by the environment of home, for in these homes lie the hope of our future. Truly has it been said that the home is the world's nursery; then how truly are our homes the nursery of our denomination. But no fountain can rise higher than its source; so let us make the standard of home so high that those going from it may never be brought low by its early influence, but that all may be elevated who come within its limits; for it is a living fountain sending out waters either sweet or bitter. "Do men gather grapes of thorns or figs of thistles?" "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit."

There is a spring on the highest plateau of the Rocky Mountains from which the waters flow toward the Atlantic or toward the Pacific as a pebble may determine, and from one of whose streamlets the traveler may transfer a cup of water to the other, thus changing its entire course. So in our home life, what may seem a trifling act on our part, may change the whole life course of some loved one whose influence shall go on and on to eternity. Only once do we journey through this world, and many after passing middle age have found themselves on the wrong path and had to retrace their steps and begin "as a little child." How important that each should be started aright, with minds pure and active, with bodies unhampered by weakness or disease, to be presented a "living sacrifice, holy acceptable unto God." The homes that produce such laborers for the vineyard of the Lord are yielding "an hundred fold." And what a power would be the united lights of many! The rays would soon be felt in distant China, in Holland and in regions yet unexplored. Then let us inculcate a denominational zeal in our homes by talking of our interests along the different lines of work. Tell the children about the boys' school now struggling for existence in China. Help them to realize that they are *real* boys; with boys' tastes and feelings; then will our boys be interested and soon desire to help, for "One



touch of nature makes us all akin." Let us interest the young in the noble lives of Susie Burdick and Rosa Palmborg; one going from a home of affluence, held by many tender ties, the other from the humbler walks of life, diffident, and scarcely out of her girlhood, but with a "courage strong in the Lord." "But all have not," one says, "such gifts." Truly, yet all could emulate them, by doing "heartily as unto the Lord whatsoever they do." Many are called of God to other vocations, as truly as ever minister was called to the pulpit. Miriam to defend her helpless brother, and bring him and his mother together, so that he was reared to be the deliverer of his people; Dorcas, to clothe the poor; Mary, to "Go quickly and tell that he is risen." "Now ye are the body of Christ and members in particular." "The eye cannot say unto the hand I have no need of thee, nor again the head to the feet I have no need of you." Nay, "Those members of the body which seem feeble are necessary."

We might all gather inspiration from that mother in Israel whose prayer from early motherhood had been that she might rear a child for some foreign mission, and when enfeebled by age, her daughter was called from that consecrated home to a heathen land she bade her God speed, thereby sending "the glad tidings of great joy" to a darkened nation. How immeasurably great will that influence grow as time rolls on and the light of God's love is carried by her into other homes, making each one a new power for good.

The brighter and more cheerful we make our home-light, the farther will its rays extend. Many a young man or woman going from the home-roof to make his or her way in the world has been saved from dark chasms of sin, by the bright rays from the home-light where religion was made so beautiful, so practical that it was sufficient for every emergency. What a rich legacy is this!

But, alas for those who go from homes where there is no God but self, with no memory of a mother's prayer or a father's blessing, no missives from a loving sister, to cheer and help. God pity old or young, to whom the dearest spot on earth is not home.

And help each of us to think more deeply and pray more earnestly, that she may recognize her legitimate work and "do it, heartily as unto the Lord."

THE SIGNIFICANCE OF SNEEZING.

After sneezing, a Hindu never fails to exclaim, "Rama! Rama!" and no doubt there is some superstition attached to this pious ejaculation. One knows that among the old heathen nations a sneeze was supposed to contain a great mystery. Old writers mention many facts which prove what superstitious deductions credulous persons drew from it. The custom of uttering a prayer or good wish on behalf of a person who has sneezed has existed from time immemorial. The Greeks said to such a person, *ζηθι*; the Romans, "Salve." Though with us the fashion of saying, "May your wishes be granted!" or "God bless you!" has rather gone out, politeness demands that at least you should make a bow. It may be remembered that Mahommed said if a man sneeze and say *Alhamdolillah*, he averts diseases of which leprosy is not the least.—*The Periodical*.

DREAMS AND DREAMERS.

When Joseph's brethren saw him coming and said one to another, "Lo, this dreamer cometh, come now, therefore, and let us slay him," they doubtless expressed the common feeling of practical men toward dreamers. Even the men who have dreamed the noblest dreams for their race, the religious leaders, the reformers, the inventors, the discoverers of the laws of nature have been met with the rack, the dungeon and the stake, have been welcomed with the scourge, the crown of thorns and the agony of the cross. When there is no longer power to torture and to slay, the taunt, the sneer, the scorn and ostracism inflict all the pain that is lawful to inflict.

Yet, with all its pains and trials, how delightful it is to dream! So long as the world endures there will be dreamers, bearing the scorn of their fellows on account of the beatific visions that come to them.

While my own dreams are not different from those of innumerable men, there are one or two hints in them that may be worth the attention of the young. I was a dreamer from my earliest remembrance, and I delight, now and then, even yet to traverse the halls of those castles in Spain which I reared so long ago. Nature, my reading, and my dreams combined in one web, in which the real and the imaginary were all equally vivid; then I was a part of all that I read, fighting the Crimean war, traveling the Arctic ice-fields with Kane, wandering with the Highlanders through the Scotch glens and over the mountains, aiding Negroes to escape from slavery. The past and the present were all one, and God dwelt in the very midst of all that I saw.

The first abiding dream was for an education. It took so complete possession of me that it swallowed up all other dreams whenever they came in conflict with it. The work and the growth in realizing the vision were so full of joy and inspiration, the teachers, fellow-students, the world of literature and science were all so beyond the ordinary life, their results are so abiding that I am firmly convinced that he who leaves an education out of his dreams, leaves out the grandest possible element of life, save a genuine religious faith.

In connection with this dream for an education came one equally intense to become a lawyer and politician, and to "make money." After a time I became convinced that this dream was opposed to my duty as a Seventh-day Baptist, and I gave it up, but with inexpressible pain as one who follows to the grave the one woman of all the world to him, with all his hopes of mutual love and happiness unrealized. In these later years I have met quite a number who have made the same sacrifice, with the same anguish, and in more than one case life-long pain. I trust that the spirit that prompts such sacrifices may never cease to work in the hearts of young men, (and women, too, for that matter, for they have always borne more than their share of sacrifice) for nothing nobler is within their power. In due time the dead and buried dream was replaced by one of special and earnest service for the Seventh-day Baptist cause; a service in which Dr. Lewis' line of work was also my ideal. This purpose, if less enthusiastic than the first, took deep hold upon my life and prompted careful prepa-

ration, but, like him who grinds the tool until the edge is destroyed, that dream also largely failed.

For a mist of doubt unexpectedly arose, shutting out all the beautiful landscape that had entranced my vision, chilling all noble and generous enthusiasm, benumbing all activities. Such doubt may be of value when it compels us to climb to a greater height and a purer air, to escape its deadly chill, and so enlarges the realm of our knowledge, broadens our sympathies and gives a nobler vision of truth; but, as a rule, let me urge upon the young the duty of concentrating all the warmth and light in our power upon every chilling fog-bank of doubt that may arise in our atmosphere, mental, moral or spiritual.

After such disaster to my dreams, these and others, dare I, can I still dream? Yes, thank God, and better dreams, for, in general, I am not in them. I dream of the time when religion shall enter one's entire life, his politics, his trade or business, his amusements; of a closer union of all followers of the Master, where the strife, jealousy, hatred and the thousand unlovely ways in which our animal nature still dominates our religious life shall cease; of a time when the laws of health shall be known and obeyed, and the blighting of disease reduced to the smallest possible limits; of a coming brotherhood of man when no one shall rob and crush his neighbor in his selfish greed. I thank my God that this dream belongs to many and an ever increasing number, that its beauty is not on account of its growing clearness and power.

The dream of the future life, its possibilities and comforts, is too magnificent, too entrancing to more than mention. May none of us ever lose faith in the reality of that dream.

ANON.

WHICH IS MOST NEEDED, A WILL OR A WAY?

One of our devoted sisters, who has not been able to stand or walk for years, was so anxious to help our Missionary and Tract Boards out of debt, that she sat in her chair and spun the yarn on a large spinning-wheel for a pair of mittens. She then made the necessary preparations and knit a pair of streaked-mittens that she hoped to sell for fifty cents.

Will some one tell us how many persons with such an anxiety to help, and the average ways and means of raising money, it will take to relieve our Boards and their sympathizers, of these discouraging, crushing burdens and under the leadership of the great Head of missions carry on the work of holding up the light, in dark places, and saving lost souls?

H. P. B.

DUMB REPORTEES.

Among certain sects of the Vishnavite Brahmins a peculiar custom exists. A daughter-in-law is never allowed to speak to her mother-in-law. When she wishes to communicate anything to her, she does it by signs; and when the mother-in-law gives orders to the daughter-in-law the latter answers by an inclination of the head, thereby indicating that she has understood the orders given her. She, however, at times manages to make up for this enforced silence by having recourse to spirited and expressive gestures; so much so, that her dumb repartees often cause her mother-in-law to boil with rage.—*The Periodical*.



# Young People's Work

By EDWIN SHAW, Milton, Wis.

## THE NEW-YEAR.

BY MRS. J. A. LYON.

The New Year lies before us,  
A book with pages fair;  
The record of our daily life  
Is to be written there.  
The first page is a golden one;  
We turn the leaves and, lo!  
Each seventh page is like the first;  
We wonder why 'tis so.

Then we recall, the Sabbath  
Is the first day of the year;  
Now all is plain, and this is why  
The golden leaves appear.  
For God has so arranged it,  
That we should not forget  
To keep the Sabbath holy,  
Revere and honor it.

Then shall we delight ourselves  
In God, and all his ways,  
And the heritage of Jacob  
Shall forever crown our days.  
So let us try and not bedim  
These golden pages bright,  
Remembering the seventh day,  
And in His law delight.

Each morning a fresh leaf is turned,  
So spotless, pure and white;  
O, may our record be the same,  
As we review, at night,  
Each act and impulse of the day,  
And may we seek to fill  
Each hour with loving service,  
To do our Master's will.

Then how each page will shine and glow  
In characters of gold,  
If we oft repeat the story  
That's been so often told.  
If only one is led in faith  
To love and trust the Lord,  
There'll be joy among the angels,  
As written in his Word.

An unkind word, or wicked thought,  
Leaves an unsightly stain;  
A blot upon the spotless page  
We may not cleanse again.  
Grace for each day is given,  
We must live them one by one,  
Looking always to the Lord—  
His strength can overcome.

Each trial that o'ertakes us,  
Each sin that doth beset,  
He'll guard us, He will guide us,  
We know; He's promised it.  
If every day we live just right,  
As time goes swiftly on,  
The record will be pure and clean,  
And the year will soon be gone.

## MONEY TO BURN.

This term is frequently used to call attention to people who have plenty of money. We are all sorry that our denominational Boards are not in a condition to be thus classed. Just how sorry each one is can best be told when the year's report is read; if we are truly sorry, that report will show a large increase in the amount of money received over previous years.

Some people have money to burn for some purposes which appeal to them, and not enough even to kindle a fire with for other purposes. If our denominational fires are kept bright, and the steam up to a strong working pressure, we must furnish plenty of fuel. If the fuel (money) is not furnished in sufficient quantities, the steam will get low and the train will stop on the hill. I say hill, for the Lord's work is a constant climb to the higher life. I believe it is largely a matter of system whether we furnish our share of the fuel for the work which we as a denomination have to do.

Let me illustrate what I mean by system, by telling you the experience of my friend Burdick. Before the hard times came he had a good business and gave in quantities, and was considered liberal by those who knew him best, and he felt so himself. Since then his income has been very limited. He and his wife (for he always consulted her about such matters) often discussed the matter of how

much they should give; or, in other words, how much fuel they should furnish. They thought it was too slow and of little consequence to give in small amounts. They tried the hit and miss plan (which was mostly miss), tried giving when they had a quantity of money on hand, etc., but all these plans failed to give satisfaction, or accomplish the end sought.

One day his wife said to him: "My dear, I have been studying on this matter of our obligations and duties. As you know, we have failed in all our efforts to pay even our church subscription, to say nothing about the Missionary and Tract Societies, or giving one-tenth of our income, as we know we should. Now, I have a plan. Get a small pasteboard box, cut a slit in the top, and when you earn or make any money, no matter how small the amount, you give me one-tenth of it to put in the box. As soon as we get a few dollars we will pay it to the church treasurer for the church or Societies, for as you well know our income is small and irregular, and it is almost impossible to raise a few dollars, and sometimes even a dollar, at one time; but these small amounts we will never miss, at the same time we will be doing our duty."

Burdick agreed. Every time he earned any money his wife reminded him of his promise and of the box, and he gave her one-tenth of it. To the surprise of both they had money to give to the two Societies every week, had their church subscription all paid within seven or eight months, and had money for other purposes, while in previous years under the old plans they were three to six months behind all the time, just on the church subscription, and they gave very little, or none, for other purposes.

After one year's trial they agreed that it had been a success, and further agreed to make that plan permanent. They taught their children to lay aside one-tenth of all the money they earned. It would do your heart good to see those little folk put in envelopes each week as the contribution basket passed.

If all parents would teach their children this one thing, to give one-tenth of their earnings, while they are young, I care not whether the older ones give or not; there would be a fire kindled and kept burning that no power of Satan could ever dim.

The Burdicks were greatly blessed themselves, and wished that every Seventh-day Baptist, and especially every Endeavorer, would bring just such a blessing upon themselves. They further agreed that if all our young people would follow their example, that there would be plenty of money to burn in creating power or steam to carry on the Lord's work, and the word *retrench* would become obsolete denominationally.

ONE-TENTH KLONDIKE.

## 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.

OUR Y. P. S. C. E. held a sunrise prayer-meeting on New-Year's morning. Although but few attended, a good interest was manifested, verifying the promise, "For where two or three are gathered together in my name, there am I in the midst of them."

MILTON JUNCTION, Wis., Jan. 3, 1898.

## PRESIDENT'S LETTER.

Dear Young People:

We are in the closing day of the special meetings at Plainfield. Ten were baptized Sabbath evening last, and some more will be ready we expect by next. Though a very stormy night, quite a congregation gathered for baptism. Two others united by letter, last Sabbath, making twelve in all. The Lord has poured us out a great blessing here during the last five weeks. Many who have not been active are joining in praise to God for salvation. This has been an especially trying time of the year to hold meetings in the city, and yet the response has been very good. We hope the blessing will prove to be lasting to the church and cause as well as to those who have found Christ.

Orders are still coming to the office for topic cards. I hope they may meet the approval of the societies and be very generally used. Unless such a topic can get into very general use, of course it cannot be continued after this year.

E. B. SAUNDERS.

PLAINFIELD, N. J.

THE Dodge Centre Juniors averaged an attendance of thirty-two and one-half each service during December. If it did not savor of egotism (call it pardonable pride), we would say that for long-continued, excellent average attendance, reverent conduct in and to and from service, attention and interest, it is a model society. Its teachers (four) are constant and devoted in attention to their laborious duties. The pastor has been the superintendent for nearly five years. Every Sabbath we have visitors from outside the society, who unite, enthusiastically, in the services. It may interest the readers of this item to know of the extra service on Dec. 25. The Superintendent drew four pictures appropriate on a large blank newspaper sheet, (3x4 feet) illustrating the subject for service, and amid these the following order: I. Highest Praise, p. 37; II. In concert, Luke 2: 8-14; III. Introductory Reading; IV. Doxology; V. Prayer; VI. Gospel Hymn, No. 4; VII. The True Christmas; VIII. A Reading; IX. Highest Praise, p. 62; X. Five Star Beams; XI. Song, "'Tis Love"; XII. In concert, John 3: 14-17; XIII. "One Holy Night," a poem; XIV. The World's Light; XV. Bible verses; XVI. Gospel Hymn, No. 160; XVII. Offerings, Invocation; XVIII. Scripture Reading; XIX. Solo; XX. Class Work; XXI. Closing Words; XXII. Hymn. The readings were brief but excellent, each one stepping to the front and reading as the number indicated, for there was no leader save the chart. The true Christmas was an explanation of the common observance of the festival, errors connected with it and how we, on any date, can reverently regard the advent of Jesus into the world. The society makes monthly offerings for religious purposes, thus trying to educate Juniors in systematic benevolence. During December, Missionary Secretary Whitford visited the society, and gave an interesting talk during the "general exercises." We were glad to welcome our Missionary Secretary, and hope that some of our Juniors may be called of God to some great mission work, and all in home missions in every day life.

"MANY thus imagined that the doctrine of the gospel requires the support of the civil power. They know not that it advances without this power, and is often trammelled and enfeebled by it."—D'Aubigne.



# Children's Page.

## "FARTHER" TO "FURTHER," AN ADVERBIAL PROTEST.

BY GEORGE LANSING TAYLOR, L. H. D.

Says "Farther" to "Further," My peace you disturb,  
For you are an active and transitive verb,  
And always you're striving to "further" your cause,  
Ignoring my rights, and King Grammar's good laws.

I'm only an adverb of distance, 'tis true,  
But still I've my place, and my duty to do;  
And I'll thank you, how'er at my protest you scoff,  
To mind your own business, and keep farther off.

You've a work of your own, to push all things along,  
And you're able to do it, because you are strong;  
And I'll run before you to mark out your way,  
And help you to further things farther each day.

Your work is to boost things, and mine is to lead;  
We each need the other for making good speed;  
So please on my province no longer intrude:  
"Thus far, and no farther!" nor deem I am rude.

'Tis rumored that "Further" "acknowledged the corn,"  
And said, "I'm a sinner, as sure as I'm born;  
But now if you'll pardon my fault, in your grace,  
I'll trespass no farther, but keep my own place."

So each his aggressions has promised to curb,—  
The adverb, the active and transitive verb;—  
And now will all mortals this treaty regard,  
That King Grammar's reign may no longer be marred?  
GEORGETOWN, Conn.

## OUR TRIP TO CONEVILLE, PA.

[The following letter written by two little sisters is welcome to our Children's Department. A good beginning for the New Year. Will not others write also. It is well to begin young, and keep it up. Many, in that way, become accomplished writers.—Ed.]

Friday morning, Nov. 5, being pleasant, our family decided to start for Coneville, Pa., to explore the country and visit a relative and his family living there. Nothing of note happened until we stopped at Stone Dam, seven miles beyond Wellsville, for dinner. A threshing maching was trying to pull up the hill into an Irish settlement. It had four balky horses, and they were there when we left, after an hour's rest, but were gone when we came back four days later. There is a large rock at Stone Dam, and we crossed Eleven Mile Creek to look at it. The creek is not very wide. The next thing of note is Laurel Hill, about four miles this side of Oswayo. Laurel is a shrub with a long oval leaf; it grows from eighteen inches to six or seven feet high; we expected to see the laurel covered with red, glossy berries, but, to our disappointment, we found that the birds had eaten all the berries, and only a few stems remained. Then we went down the mile hill, which is so named because it is a mile in length.

Here we find the head waters of the Oswayo creek. We passed through Oswayo, a thriving little village, about three P. M., and reached Coneville, the end of our journey, about four P. M.

The next day being the Sabbath, we went up to Hebron to church, which is about four miles beyond Coneville. The road being heavy, through-frequent rains, we arrived there in time to hear the Rev. George Kenyon pronounce the benediction. However, we stayed to Sabbath-school. They have a fine little church at Hebron. After Sabbath-school we went home with Roswell Emerson's folks to dinner; after which we returned to our stopping place about five o'clock.

Sunday evening, being pleasant, we decided to go to evening meeting at the school-house in Coneville. A hard working and zealous minister, Rev. Mr. Pratt, of the United Brethren denomination, is striving to establish a church there. He and his wife are working night and day, through sleet and storm, for the salvation of souls. About twenty-two

have been converted or re-claimed, and a church of eighteen or nineteen members established when we came away.

Wintergreens grow in places there as thick as grass does here, and the ground is red with berries. We succeeded in getting only about a quart on account of poor weather. Wednesday morning being pleasant, we started for home about nine o'clock, arriving here about five P. M.

And so ended our trip to Coneville, Pa.

MAUDE BARBER,  
(Aged eleven years.)  
MINNIE BARBER,  
(Aged nine and a half years.)

## THE "ELEPHANT IN THE MOON."

In the early days of the telescope many absurd mistakes were made in the use of the new instrument, and many "discoveries" announced which have not been confirmed by the studies of astronomers who have lived since.

In the sixteenth century, an English observer, Sir Peter Neal, who possessed a telescope and was very conceited about it, gave out that he had discovered "an elephant in the moon." The discovery made quite a sensation, and Sir Peter had the satisfaction of hearing his elephant in the moon talked about on every side.

One day, a gentleman who had some knowledge of the use of telescopes, and was incredulous about the elephant, obtained the favor of looking through Sir Peter's telescope, and seized the opportunity to search the instrument. Presently he came to Sir Peter, holding a fly between his finger and thumb.

"Well, what is it?" said Sir Peter.

"Nothing, sir, but your elephant in the moon!"

The fly had crept into the telescope in such a way as to suggest an elephant to the amateur astronomer, who kept his instrument trained on the moon. The incident soon became as widely known as the discovery, and the "elephant in the moon" became a by-word, signifying the same as the "mare's nest." Samuel Butler wrote a poem on the subject.

The term "a mare's nest," by the way, probably has no other history than is contained in a story current among the country people throughout the United States.

In the days when negro slaves were first imported into America, a young slave, who had in his short residence here never seen a pumpkin, but had picked up something of the language of the country, happened to see a mare lying down in the edge of a field by the side of a little heap of ripe yellow pumpkins.

It occurred to him that the pumpkins must be eggs that the animal had laid.

He looked in amazement for a moment, and then ran to his master as fast as his legs could carry him.

"Comee quick!" he explained; "me find mare's nest—comee quick!"

The story of the comical "find" spread rapidly enough, and since that time any discovery which some person regards as very strange or important, but which other people are disposed to make light of, has been called a "mare's nest."—*Congregationalist*.

"How is your father coming on?" asked Colonel Yerger of a darkey he used to own before the war. "He am dead." "He must have reached an advanced age." "He did dat, for a fac'. He was libin' up to de berry day ob his deff."

## I WOULD RATHER SING.

An eight year-old child with a cut in her hand was brought to a physician. It was necessary for the best results to take a few stitches with a surgeon's needle. While the physician was making preparations the girl swung her foot nervously against the chair, and was gently admonished by her mother.

"That will do no harm," said the doctor, kindly, "as long as you hold your hand still," adding, with a glance at the strained anxious face of the child, "You may cry as much as you like."

"I would rather sing," replied the child.

"All right, that would be better. What can you sing?"

"I can sing 'Give; give, said the little child.' Do you know that?"

"I am not sure," responded the doctor. "How does it begin?"

The little patient proceeded to illustrate.

"That's beautiful," said the doctor. "I want to hear the whole of it."

All the while the skillful fingers were sewing up the wound the sweet, childish voice sounded bravely through the room, and the only tears shed on the occasion came from the eyes of the mother.

It is, I believe, a physiological fact that some expression of one's feelings tends to lessen pain. Since weeping and groaning are distressing to one's friends, how would it do for us all to try singing instead?—*Biblical Recorder*.

## HIS LIFE SAVED BY A DOG.

Henry Clay Turner, City Solicitor of Wilmington, Del., a Democratic politician, once had a narrow escape from drowning, and was only saved by the intelligence of a dog. Turner was troubled with defective vision and insomnia, and frequently walked the streets late at night. One morning about 4 o'clock he started, as he supposed, for his home, but instead went in an opposite direction and stepped off the wharf into the Christiana River. The water was about ten feet deep, and he fell between the wharf and a schooner riding at anchor.

His noise aroused a small dog on the deck of the schooner, and the animal set up a barking that aroused the captain, who came on deck. He peered through the early daylight, but could see nothing. The dog went to the gunwale, and, peering over the edge, pointed as well as it could to the spot where Turner was still struggling. A rope was obtained, and in a few minutes the unhappy City Solicitor was hauled on deck.—*The Alliance*.

## A GENUINE LETTER TO SANTA CLAUS.

Dear Santa Claus:—I wish you would please bring me a Foot ball, a little Train of cars that will run itself, a story Book and two or three other Books, a Drum and two sticks, a box of paints, and a brush and if you know of any Games that I would like to have I wish you would please bring them to me. And Johnie would like a Trumpet, some little Soldiers and some on horses and some with guns and swords, and a little Pony and cart, not a truly one, a little Fire engine and Hook and ladder. I forgot to tell you that Johnie would like a man to sit on the seat of his wagon and he would like some books; he don't know just what kind because he has had a hard time thinking what he should have.

ROBERT.



## Home News.

New York.

PRESTON.—There are about twenty-five who have observed the Sabbath around Oxford. Some are six miles north and others four miles south of the town. A few were members of the Preston church, and Lincklaen and Verona are also here represented. I did not visit all of the Sabbath-keeping families in this section. There are a few more in Oxford whom I should have been pleased to see.

Our meeting on Sabbath was postponed because our members are much scattered, and Friday and Sabbath were severely cold. Sunday morning I preached for the Free-Will Baptists at East McDonough. About thirty present. Sunday evening a meeting was held at Bro. Henry Whitmore's, two miles from the McDonough church. A load came up from the little village, which added much interest to the service. Tuesday evening they gathered at the house of Bro. Butler, nearer the village. Thursday evening the meeting was held at the church. There were about twenty-five present. In these meetings there was a cheerful activity. The Spirit of the Lord seemed to be present to make these services a blessing to the people.

Several thought that the appointments ought to continue, but on account of the severe storms and the duties in other directions, I returned to Otselic, where I held service on Sabbath with a few members, at the house of Delos Adams. Pray for the cause on this field.

L. M. C.

LINCKLAEN.—Since the removal of Eld. O. S. Mills to Richburg, they have not had regular meetings, but they are often called together at funerals, and are maintaining their Christian life at home without a pastor.

OTSELIC.—Eld. L. M. Cottrell has been very faithful in visiting among, and preaching to, this dear people. They are but few in numbers, but there is a wide field about them for pastoral work, and he is zealously engaged in looking after it. How I wish that there were others of our ministers who could do the work in these needy and important fields.

SHERMAN PARK—SYRACUSE.—Since the summer and fall work was finished, several new ones have begun to attend regularly, increasing the interest and enlarging the work of our meetings. Some new Sabbath-keepers in the city have been found, and to all of these the appeal has been made to help in increasing the Thanksgiving offering, to pay off the debts of the Missionary and Tract Societies.

L. R. S.

New Jersey.

PLAINFIELD.—On New Year's Eve we had the privilege of baptizing ten persons, children and young people. On New Year's day they were received into the church by the laying on of hands and prayer and the hand of fellowship; and two others joined by letter. The deacons, Sabbath-school superintendents, and teachers, Junior C. E. superintendent, Evangelist Saunders, and others, joined in giving the hand of fellowship. This was followed by the Lord's Supper, thus adding to the joys of the day. The last of this special series of meetings was held on the evening of January 4, when two more rose for prayers. Several others are, we have reason to believe, ready for baptism. Steps have

been taken toward the permanent organization of a men's meeting; and we expect the good work to go forward unto the salvation of other souls. Brother Saunders goes from us with many an assurance of gratitude, appreciation, and warm good-will.

AUTHUR E. MAIN, *Pastor.*

Kansas.

NORTONVILLE.—One year has passed very pleasantly since we began pastoral labors with this church. This is a beautiful country, a veritable "land of plenty," a land of corn and swine, beef cattle, horses, and very kind, hospitable people. The fact that our highly esteemed Bro. Todd lived and labored here so faithfully adds much to the enjoyment of the work. Although so many hundreds of miles from us, his noble Christian influence still linger in the memories and lives of this people, to make us better. We are thankful he has been a laborer here.

At this season of year it is natural for us to review our lives in some degree. Many mistakes confront us as we are "Looking Backward," yet many pleasant memories greet us. We hope to gain lessons from the past, from its mistakes and regrets, as well as from its joys, to better fit us for the new and untried. We hope the mistakes will not be repeated, but that the joys may be deepened and multiplied.

Many willing hearts and helping hands assisted us in getting household goods from the train, and in rescuing order from chaos in our new home at the parsonage, about one year ago, and many helping hands and prayerful hearts have stood by, and aided the pastor in all his work and responsibilities since.

It is a great pleasure for a pastor to watch the Christian growth and development of his faithful helpers, as we have done during the past year, and we are thankful that we as a people and as individuals are privileged to be "laborers together with God."

Bro. O. U. Whitford's being with us a few days the latter part of December added much to our interest and knowledge of the work he represents. We are at so great a distance from our denominational centers that the coming among us of our leading workers are very enjoyable events. They do not occur as frequently as we wish.

Yes, December was a wintry month in Kansas; 2° below was registered at one time, but good health generally prevails.

Thus we hurriedly scan the past, realizing we "cannot pass again this way;" and we are constrained to say, "Praise God from whom all blessings flow;" for we have been richly blest.

Looking forward, we see much hard work confronting us, and we feel very far from equal to the task, yet with a faithful band of consecrated helpers, both young and old, some even in childhood's years, to stand about us and hold up our hands by love, sympathy, prayers, and earnest endeavors, we are encouraged and hopeful, both for the work and workers; and our prayer is that the Lord's name may be glorified and souls won from "death unto life." But above all we are strengthened by the promise of our divine Leader: "Lo, I am with you alway."

GEO. W. HILLS.

JANUARY 2, 1898.

A kind word can be made to strike harder than a cannon ball.—*Ram's Horn.*

## THE NATURE OF GOD'S SACRIFICE.

BY W. H. WALLICK.

HUMAN OR DIVINE?

"Behold the *Lamb* of God which taketh away the sin of the world." Thus was Jesus announced to the world by John the Baptist in Judea.

All the blood of lambs shed, from Abel down, was typical of this Lamb. This Lamb was the "*only begotten* Son of God." John 3:16. He was *divine* because God was his Father, and he partook of his Father's nature. "God was manifest *in flesh.*" "*God was in Christ* reconciling the world unto himself." He was the "exact impress of his (God's) substance," (Emph. Dia.) "the very image of his substance." (R. V.) Heb. 1:3. He was so nearly like God that he said to Phillip, "he that hath seen me, hath seen the Father." John 14:9. "Who, being in the form of God, thought it not robbery to be equal with God." Phil. 2:6. Equal in authority—"and being found in *fashion as a man*, he humbled himself and became *obedient*, even unto death." He was an exact duplicate of his Father. He was equal with his Father in power and authority as his representative. He had authority to forgive sin, which power or authority the Jews claimed belonged to God alone. He was also the impress of God's character.

His power to perform miracles also attest his divinity. He turned water into wine, healed the sick, lame, deaf, dumb, restored sight to the blind, cured leprosy, and raised the dead. He "cast out devils" and "stilled the tempest." Satan is "prince of the power of the air." But Jesus said, "Peace be still," and the winds obeyed, thus showing power superior to Satan. It is claimed by some that Jesus' power to perform miracles was due to an extraordinary effusion of the Holy Spirit at his baptism, as the power of the Apostles to perform miracles was due to the same at Pentecost. But, says Jesus, "The Father (Divinity) that dwelleth in me, he doeth the works"—"believe me for the very works sake." John 14:10, 11; 3:2; Acts 10:38.

But was his divinity made a sacrifice for sin? Impossible, divinity cannot *die*; nor is it necessary. It was only *human* life that was forfeited, and hence only required a *human* sacrifice.

Was Jesus also human? Mary, his mother, was human, and Jesus partook also of his mother's nature. He was "made of woman." He took not on him the nature of angels, but took on the *seed* of Abraham. "For as much as the children are partakers of flesh and blood, he *also*, likewise, took part of the same, that *through death*, he might destroy him that had the *power of death*, that is the devil." It is the "*seed of the woman* that shall bruise the serpent's head."

There is an idea prevalent that this belittles God's sacrifice to make it only human, but it seems to be God's way. "He gave himself a *ransom*"—equivalent, or corresponding *price*. A *human soul* for a *human soul*. "He poured out his *soul* unto death."

It was not the amount of *suffering* he underwent; suffering was not the penalty for sin, but *death*. "Thou shalt *die*." "The *soul* that sinneth it shall *die*." "The wages of sin is *death*." By one man came *sin* into the world and *death* by sin." Death of the soul is the penalty for sin and required an exact offset, or equivalent as a sacrifice. Acts 2:



31. He suffered no more than the two who were crucified on either side of him. "He gave his life for the world." "And the bread that I will give is my flesh—human life—which I will give for the life of the world." John 6: 51. He did not die in our "stead," else we would go free and not have to die, but he gave his life as a price, to buy back out of death, through a resurrection, or restoration, to life. "God sending his own Son in the likeness of sinful flesh and for sin (a sacrifice for sin), condemned sin in the flesh." Rom. 8: 3. "Forasmuch as ye know that ye were not redeemed with corruptible things . . . but with the precious blood of Christ as of a lamb without blemish and without spot." 1 Pet. 1: 18, 19, 20. "Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession." For we have not an High Priest who cannot be touched with our infirmities; but was in all points tempted like as we are, yet without sin." Heb. 4: 15. That is, he committed no sin. "Who did no sin, neither was guile found in his mouth." 1 Pet. 2: 22. As to original sin inherited from his mother, if he had any, it was atoned for, with the sin of the world by his death.

(To be continued.)

DECEMBER 22, 1897.

IMPORTANCE OF BEING A CHRISTIAN IN YOUTH.

Being a Christian is the most important obligation at any time in life.

Youth is the natural time to decide upon what we are to do and be in life.

Christ sets us the example in his own life.

It is easier to become a Christian in youth, because there are fewer habits of thinking and acting to overcome.

God has revealed it as his will that we should remember him in our youth. Many of the greatest Christian workers and preachers became Christians in early youth.

Being a Christian in youth enables a person to spend a longer time in God's service.

Greater skill and power for work can be acquired by beginning the training in early life.

Youth is the best time for training for any effort.

Being a Christian in youth saves one from innumerable sins which mar the character.

The pleasures and hopes and ambitions of youth are sanctified and ennobled by being a Christian.

A BUILDER in a small town was walking down a street in which he was having some buildings erected; when he observed one of the men standing on the scaffolding, with his hands in his pocket, smoking a pipe. He went gently up the ladder and, stepping in front of him, said: "Now, I've caught you. We'll have no more of this. Here's your four days' pay (it being Friday), and you can consider yourself discharged." The man pocketed the money, and went away rather quickly. Just then the foreman came up, and the builder told him what he had done. "Why," said the foreman, "that man wasn't working for us; he was only asking for a job."—*Tit-bits.*

THAT is a valuable admission from the other party to the dispute, when the *Wine and Spirit Gazette* allows that there "is everywhere a growing prejudice against the liquor traffic." We suspected as much, but are glad to have our impressions confirmed. As for this "prejudice," we say, Let it grow! Cultivate it in the minds of the rising generation.—*New York Observer.*

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 IV.—THE BEATITUDES.

For Sabbath-day, January 22, 1898.

LESSON TEXT.—Matt. 5: 1-12.

GOLDEN TEXT.—Ye are the light of the world. Matt. 5: 14.

INTRODUCTION.

We come in this lesson to the longest continuous discourse of our Lord—so far as we have any record of his teachings,—the Sermon on the Mount. It is an incomparable statement of the Nature, Subjects and Principles of the kingdom of God. It embraces chapters 5, 6 and 7, to verse 27 inclusive. The similarity of the teaching with that recorded by Luke, 6: 30-49, together with the many differences which are found in the two accounts and their surroundings, has caused commentators no little trouble and confusion. Some think Matthew's account the original one, from which Luke gathered the material for his statement of the principal points without much reference to the details. Others, that Matthew's account is the less authentic, while critics of the Strauss school would regard both accounts as unauthentic, each writer compiling, from the fragmentary utterances of Jesus, his own account. Lange, Schaff, Clark, and others of the late commentators regard both accounts as authentic, but accounts of different discourses. This seems to the writer the better view for the following reasons: 1. The discourse in Matthew was delivered upon a mountain in a sitting posture (Matt. 5: 1); that in Luke, while standing in the plain. Luke 6: 17. 2. In Matthew Jesus withdrew from the crowds and addressed the disciples alone in a conversational way; in Luke he did not begin the discourse until great crowds were about him, and then in a manner which seems to indicate the public address. 3. In Matthew the subject matter is comprised in 109 verses; that in Luke, in 30, and yet with more of detail in the placing a woe over against each beatitude. 4. In Matthew, Jesus, with the disciples, freely places the character of his teachings in contrast with that of the scribes and Pharisees, and the righteousness required in his followers vastly above that of the scribes and Pharisees, which he does not do in Luke, and which he could not do in a public discourse, without needlessly arousing the antagonism of those teachers, which in the early part of his ministry he consistently avoided. That Christ should have publicly repeated and adapted to the multitude certain of the principles which he had in a fuller manner given his disciples, is quite consistent with the methods employed by him throughout his ministry. The parables of Jesus are a fuller elaboration of certain phases of the kingdom of heaven, the fundamental principles of which are set forth in the Sermon on the Mount. Our course gives us three lessons from this sermon, of which the beatitudes is the first.

EXPLANATORY NOTES.

1. Private Conference. v. 1. 2. Seeing the multitudes. The fame of Jesus attracted great crowds of people, not only from the regions which he had visited, but from the countries to which the reports of his sayings and doings had gone. 4: 24, 25. *Up into a mountain.* See introduction. *Opened his mouth.* Implying a deliberate purpose, meaning more than that he began to teach. Jesus had withdrawn from the multitude for the express purpose of instructing the disciples upon the principles of the kingdom. *Taught them.* Was teaching them—the verb implies a continued action, and refers to the entire discourse.

2. Blessed Teachings. v. 3-11. *Blessed.* v. 3. More than happy. The verb from which this adjective is derived means to declare happy—to congratulate. Its meaning is shown in the first Psalm. *Poor in spirit.* The humble, the lowly in heart. Matt. 11: 29. *For.* Jesus gives reasons for these strange declarations, these congratulations. *Theirs is the kingdom of heaven.* The kingdom is made up of, and exists for, such as they. The striking point in the beatitudes is that the classes to whom they belong are just those which the world call

miserable. The conditions on which the blessedness is predicted are just those conditions which the world would shun. Note also that the benediction in each case is the exact counterpart to the condition on which it is based. *That mourn.* v. 4. See Isa. 61: 1-3. Spiritual sorrow, growing out of the spiritual poverty of preceding verse. 2 Cor. 7: 10. *Shall be comforted.* In the same sense as that in which they mourn. John 14: 3; Rom. 8: 18; John 16: 20, 24. *Meek.* v. 5. They who suffer in love and patience; they who in the strength of love bear injustice. *Inherit the earth.* See Psa. 37: 11. The land. To the Jew the prospect of again owning the land of his fathers was the brightest vision he could entertain. Here it is the figure of the kingdom of heaven. *Hunger and thirst.* v. 6. The most intense longing which a human being can know. *After righteousness.* Not the legalism of the Pharisees (see verse 20) but the righteousness of the kingdom of heaven, the experience of the inner life begotten from above, the fountain of all right living. *Shall be filled.* To sincerely desire the righteousness of the kingdom of heaven is to possess the right state of heart to receive it. *The merciful.* v. 7. Mercy is an attribute of God. His children will show mercy, not only to those over whom they may have gained the victory, but mercy to those who are cruel and unkind to them. *Shall obtain mercy.* God would deny himself were he to withhold mercy from those who exercise this most divine characteristic. *Pure in heart.* v. 8. Righteousness as the ruling desire—the inmost tendency of the soul. When the heart is thus pure its outward manifestation will also be pure. *Shall see God.* Not simply as the reward of purity, but as the necessary result. God is purity. Only purity can see purity, just as only a mind trained to scientific apprehensions can see, or know, science. John 3: 2; 1 Cor. 13: 12. *Peacemakers.* v. 9. Heralds of peace. Jesus was the Prince of Peace. His coming was heralded by the song of peace on earth and good-will to men. They who win men to the kingdom of Christ must go as the heralds of peace. Eph. 2: 14-17; Col. 1: 20. *Children of God.* Sons. The word means full grown. Jesus as the Son of God brought peace. All who in the true spirit of the gospel strive to bring men to the kingdom, so making peace, are sons of God. *Persecuted.* v. 10. Here the thought passes from the fundamental spiritual conditions of the ideal kingdom of heaven to the outward and actual conditions of suffering which the children of God should endure at the hands of wicked men. *For righteousness sake.* 2 Tim. 3: 12. On account of righteousness by faith, in contrast to the legalism of the Pharisees and in still sharper contrast to the sins of the world. See 2 Peter 3: 14. *Theirs is the kingdom of heaven.* The same thought as in verse 3. The blessings of Messiah's kingdom in this life, and that which is to come. Righteousness by faith is the condition of this full and blessed inheritance. 2 Tim. 2: 12; Rev. 20: 4. *Blessed are ye.* Jesus here changes the form of discourse from a general to a personal statement. The true disciple of Jesus fulfills in himself the conditions of the kingdom, hence Jesus turns his discourse to the disciples who sat at his feet. *Revere . . . persecute.* Insult with words and evil entreat. *All manner of evil falsely.* Such were the experiences of the early Christians in great measure. Nero falsely charged the Christians with the burning of Rome. The Christians of Armenia are falsely accused and cruelly persecuted in our own time, etc. *For my sake.* On my account; because you believe on me.

3. A Goodly Company. v. 12. *Rejoice.* The ground of this rejoicing is the fact that they belong to Christ, and not primarily that they are slandered and persecuted. *Exceeding glad.* The present relation of the disciple to Christ is the sure foretoken of future bliss, and this is reason for exceeding great joy even though fiery trials await him in this life. *For great is your reward in heaven.* 2 Cor. 4: 17. *So persecuted they the prophets . . . before you.* The things which should happen to these disciples were no new or strange things. So Elijah, 1 Kings 19: 1-3, so Elisha, 2 Kings 2: 23, and Jeremiah 38: 4-13, and Zachariah, 2 Chron. 24: 20, 21, and Daniel, Dan. 6: 11-17. But their reward was great in the honors which God gave them for their fidelity to him. Read Heb. 11: 24-40. To this goodly company of ancient worthies Jesus assured his disciples they belonged. How has the list been increased through the Christian centuries!

"HENRY," she said, thoughtfully.

"What is it?" responded the worried business man, rather shortly.

"I wish you could rearrange your business a little bit."

"How?"

"So as to be a bear on the Stock Exchange instead of at home."—*Truth.*



## Popular Science.

BY H. H. BAKER.

### A Monster Gun.

The United States is to have the longest and largest cannon in the world, and will be made by the government at Watervleit Arsenal, near Troy, N. Y. Special machinery has already been made for it and placed in the gun department of the works. It is expected that it will occupy about a year and a half to complete it.

The principal forgings are to be done at Bethlehem, Pa., and they are made from fluid compressed steel, and are estimated to weigh, in the rough, about 340,000 pounds. They will commence to arrive at Watervleit soon. The gun when completed will weigh 126 tons, which is 5½ tons heavier than any gun yet made. This gun will throw a shot weighing a hundred pounds more than any other, and will have a longer range.

We examined the Krupp gun from Germany while on exhibition at the World's Fair at Chicago. This was supposed to be the largest gun in the world at that time, but our new gun will exceed that in weight by five and a half tons. This five and a half tons, in our opinion, would make a decent show for a cannon of itself. This monster gun is to be made under the personal supervision of Mr. Alfred Christiansen, who is considered an authority on gun-making, and is made for our coast defense.

It is not to be supposed for a moment that these great guns are made to kill folks, but simply to scare them. With the sky-reflector, the new range-finder, and with a gun that will throw a shot, weighing over half a ton, a distance of thirty miles, and hit a ship, what vessel in the world would dare venture near enough to our coast to have a half ton of mixture, composed of steel, dynamite, and other terrible things, come tumbling on board unexpectedly, and apparently from out of a clear sky? Success to the science that will give to fear the victory.

### A New Gas Power.

Experiments made by M. Ravel show that 6.35 cubic feet of acetylene, a colorless gas, (the elements of which are carbon and hydrogen) will generate one horse power per hour, which will give about the same amount of power as can be produced by three times the amount of petroleum gas.

The experiment demonstrated that 1.35 parts of acetylene gas, mixed with one part of air began to explode, and the explosion force increased rapidly as the amount of atmospheric air was increased, until it reached its maximum force, at 12 parts of air and one of acetylene gas. When a greater proportion of air was used, the force diminished until 20 parts of air to one of acetylene was reached, when the explosive force ceased altogether.

The flashing point of this gas is nearly, if not quite, 900° F. while most other gases used to generate power require at least a temperature of 1,100° F. The combustion power of this gas is much more than that of other gases. The special characteristics of this gas over others is the smaller quantity in storage required, the low temperature of ignition, the rapidity of transmission of flame and the greater energy, compared with its cost.

We would think this to be rather a dangerous, but a cheap, power, one that could readi-

ly be applied to bicycles and other light carriages. By making the cylinder of platinum, which might be small, and covering it with asbestos, or surrounding it with water, that can circulate, then with care it might be used to advantage.

### SEED SOWING.

Sow the seed of soothing kindness,  
To dispel the gloom and pain;  
Sow bright words of warmth and welcome,  
That o'er earth good will may reign;  
Sow upon a soil prolific,  
That shall bear an hundredfold,  
Choking out the thorns and briars,  
Turning weeds to stalks of gold.

Scorn thou not to sow, moreover,  
On the fields less rich in loam;  
Should it bear not many measures  
It will have its harvest home.  
If the sower will but harken,  
He will hear what God will keep—  
Whether good or whether evil—  
What ye sow that ye shall reap.

Though the soil be scant and sandy,  
And the rocks be thick and keen,  
With the hand of faith sow broadly—  
Some stray soil may lie unseen;  
This may nourish seed sufficient  
To bring harvest time around;  
And the hand of thrift may garner  
From the uninviting ground.

What though wayside fowls fly over,  
You can cover well the seed;  
What though tares by Satan scattered  
Should arise in evil greed,  
Wait, if must be, till the harvest  
Ripens grain and tares in turn;  
Then the grain thou mayest gather,  
And the tares may'st bind and burn.

Sow the seeds of love and mercy,  
Worthy work for angel hands!  
Sympathy and truth and justice—  
Fitting theme for heavenly bands!  
Sow good will among thy neighbors,  
Reap reward for thee in store;  
On the sower that is faithful  
Blessings be forevermore.

—Virgil A. Pinkley.

### UNION SERVICES.

At no time are union services so common as in these days of the Week of Prayer. Then it is that the historic notice once posted in a western town becomes more or less true in every city and village: "When the Baptist bell rings, the Methodist minister preaches in the Presbyterian church." This is one of the wonderfully good things about the Week of Prayer. Because of it, power and the grace of God have abounded at these times. When Christians meet their brethren, they find that they meet God.

Wise evangelists coming to a place at this or any season, say: "We want to be assured that all the churches will co-operate in our services." Ah, if they have secured that they have laid the foundation for a most genuine revival, a revival which would be likely to come off whether that revivalist comes on or not. The secret of a new power is revealed when the churches begin to meet together.

Woe then be unto the church or the minister, whose first thought is a selfish one at such a season. One rises up and says: "I'm so afraid somebody will be converted who

### \$100 Reward, \$100.

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won't go to my church." Can one imagine St. Paul dropping a series of Corinth meetings because one of his converts was becoming attached to the methods of Barnabas or Peter? Can one imagine true power of the Holy Spirit descending on those who hesitate to work with others in the winning of souls because afraid that a disproportionate share of the souls won will turn out Methodist instead of Congregationalist? The very laying open of such thoughts to the light exposes their unchristian and unmanly character. Yet how often are they with us, unspoken, but manifesting their presence in evil fruits.

Let us thank God for a season which does bring us together; let us pray God to deliver us from the devil of selfishness, who strives to creep in at the back door and to profane the holy place of our yearly united service.—  
*The Church Union.*

## 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.**

**YOUNG—PERSELS.**—At the home of the bride's parents, Farina, Ill., Dec. 27, 1897, by Rev. D. Burdett Coon, John Young, of Salem, Ill., and Miss Myrtle Persels, of Farina, Ill.

**BABCOCK—KETCHUM.**—At the parsonage in White Creek, Wis., Dec. 22, 1897, by the Rev. A. C. Marden, Mr. Ethan A. Babcock, of Adams Centre, Wis., and Miss Myrtle Ketchum, of Grand Marsh, Wis.

**OATMAN—WHITFORD.**—At the Seventh-day Baptist church, Adams Centre, N. Y., Dec. 22, 1897, by Rev. A. B. Prentice, William F. Oatman and Bertha E. Whitford, daughter of A. O. H. Whitford, all of Adams Centre.

**DEATHS.**

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

**SAUNDERS.**—In the town of Westerly, R. I., Dec. 22, 1897, Miss Mary Saunders, in the 95th year of her age.

Sister Saunders was baptized into the First Hopkinton Seventh-day Baptist church, Oct. 28, 1820, and therefore had been a member over 77 years. She was a devout and earnest Christian and made an earnest effort to walk with God. For several years, because of the infirmities of age, she had not attended the church services, but her heart was in sympathy with the work of the church and she earnestly desired and prayed for its welfare. We believe she sleeps in Jesus.  
G. J. C.

**CRANDALL.**—In North Barton, Tioga County, N. Y., Sep. 29, 1897, at the home of his son, Alphonso Crandall, Mr. Henry Crandall.

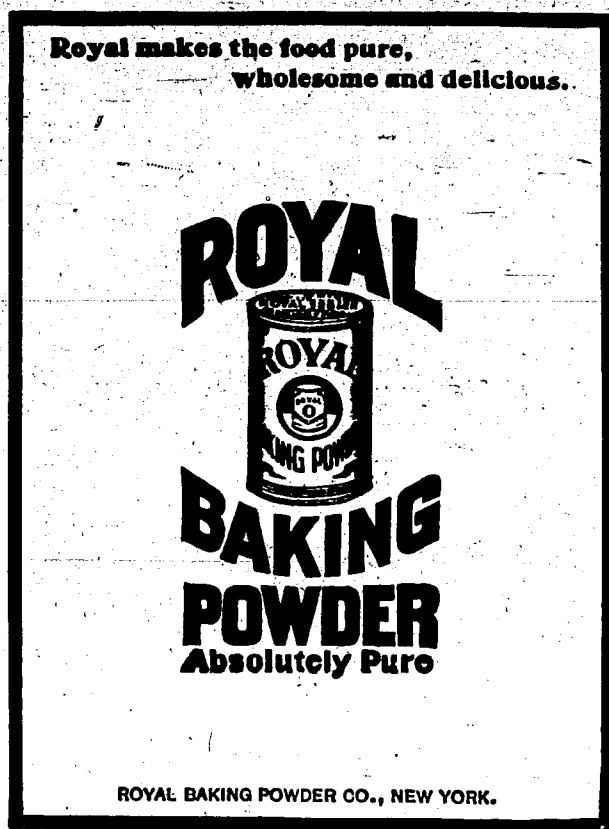
For several years he had been very feeble, and finally death came to his great relief and at the ripe old age of fourscore years. He resided for many years in Independence, N. Y., and was a member of the Seventh-day Baptist church at that place.

**DANA.**—In Little Genesee, N. Y., Dec. 22, 1897, Mrs. Abbey Augusta Dana, in the 57th year of her age.

She was born Oct. 1, 1841, in Little Genesee, where with the exception of a year or more she always resided. She was a daughter of Daniel B. Wells. At sixteen years of age she gave her heart to Jesus, was baptized and united with the First Genesee church. Oct. 14, 1865, she was united in marriage to Orville P. Dana. Two children were given as a blessing to their home, Judson S. Dana, of Little Genesee, and Ward A. Dana, now of Meadville, Pa. Besides these and her husband, two sisters survive her, Mrs. D. L. Corbin, of Friendship, N. Y., and Mrs. L. H. Winship, Annin Creek, Pa. She passed peacefully away trusting in Jesus, after an illness of many years. A great sorrow has come into another home, but a bright light shines beyond.  
S. S. P.

**The Calendar for Busy Men.**

The end and the beginning of the year makes the old calendar useless and brings necessity for the new one. The time has come to select the daily companion for 1898. There are numerous styles and sizes from which to choose. Our choice, as usual, is the business-like calendar which is issued each year by the well-known advertising agency N. W. Ayer & Son, Philadelphia, Pa. This is handsome enough for the modern, well-furnished office or library and equally desirable among more modest surroundings. The large, clear figures are distinctly visible across the room, which together with its other attractive features make it a general favorite. As usual the firm's familiar motto, "Keeping Everlastingly At It Brings Success" is constantly in sight, encouraging daily endeavor. Each of the flaps contains terse, thoughtful and helpful suggestions for business men. It is not surprising that the popularity of this calendar has led in recent years to doubling the former edition. Its price (25 cents) includes delivery to any address.



**Literary Notes.**

**Harper's Magazine.**

Harper's Magazine for February will contain the first of two notable papers by the late George du Maurier, on "Social Pictorial Satire," in which the writer will discuss the celebrated caricaturists, John Leech and Charles Keene, as well as his own experience as illustrator. Other articles of special interest will be on "Projects for an Isthmian Canal," by the Hon. David Turpie, and on the "Musical Development of Chicago," by George H. Upton.

**Harper's Weekly.**

During January Harper's Weekly will contain a series of articles on amateur athletics in the West, by Caspar Whitney, who is now making a tour of the world in the interest of the Weekly, as well as a paper by Mr. Whitney on "The Industrial Movement in Japan." Other features of particular interest will be articles entitled, "The Status of Europe in China," by William Elliot Griffis; on "Across Korea on Horseback," by W. H. Jackson; and a two-page illustration of the new Grand Central railway station, now in process of construction in New York City.

**Harper's Bazar.**

The numbers of Harper's Bazar during January will contain an article by Mme. Emma Calve on "Voice Culture for Girls"; the first of a series of papers by the editor, Mrs. Margaret E. Sangster, designed to be helpful to mothers with young children; "The Reduced Lady," by Mrs. John Sherwood; and the opening article in a series on "Colonial Homes and Life," by Helen Evertson Smith.

**DELICIOUS WALNUT SANDWICHES.**—Shell half a pound of English walnuts. Put the kernels into a pint of boiling water; boil for a minute. Drain and cover with stock, add a bay leaf, a few celery tops and a slice of onion; cook gently for twenty minutes; drain and skim; chop fine; add half a teaspoonful of salt and a dash of cayenne. Spread between thin slices of buttered bread and cut in any shape preferred. Serve these with tar-rapin, lobster a la Newburg, duck salad or mock terrapin, which, by the way, makes a very satisfactory and inexpensive hot dish for an evening party supper.  
—Ladies' Home Journal.

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**POISONS AND ANTIDOTES.**

Even in the city cases of poisoning sometimes prove fatal because a physician cannot be procured in time to administer the necessary remedies, and it would be a wise precaution for every household to have some general directions at hand for an emergency. The New-York Society for Instruction in First Aid to the Injured, teaches its classes the symptoms and remedies for various poisons as follows:

Among the poisons known as "irritant," are arsenic in its numerous forms, corrosive sublimate, sugar of lead, white lead, the strong acids, such as sulphuric or vitriol, muriatic, nitric, oxalic and carbolic; the strong alkalies, such as soda, potash, lime and ammonia water. The symptoms of poisoning by an irritant are severe pains in the stomach and abdomen, nausea, vomiting, purging, faintness, and often feeble pulse and breathing. The treatment is first to cause vomiting by giving a tumblerful of warm (not hot) water with a tablespoonful of ground dry mustard stirred in it; or by pushing the forefinger as far as possible down the throat. The forefinger is the best possible emetic. After causing the patient to vomit freely, give large draughts of milk, or the whites of a couple of eggs, not beaten. If the poison were an acid, give also magnesia or cooking soda to neutralize. If an alkali, give lemon juice or a tablespoonful of vinegar.

The "systemic" poisons are opium, morphia, laudanum, paregoric, belladonna, atropia, aconite, henbane or hyoscyamus, stramonium, prussic acid, cyanide of potassium, nux vomica, strychnia, alcohol, chloroform and ether. The symptoms differ with the different poisons, but as a rule there is gradually increasing sleepiness, stupor, insensibility or perhaps delirium, and stertorous or "puffy" breathing. In opium poisoning (which includes morphia, laudanum and paregoric) the pupils of the eyes are contracted to the size of small pinheads, breathing is very slow, and the face often extremely pale. In strychnia poisoning there are convulsions, almost like epilepsy, and the jaws are set firmly together. In belladonna, atropia, hyoscyamus and stramonium the pupils of the eye are dilated, the pulse rapid, and the appearance is that of fever. In aconite, chloral and tobacco poisoning there is great prostration, pulse feeble and pale face.

The first thing to be done, as in other poisons, is to cause repeated vomiting, using the same means. After the emetic has acted freely, give strong black coffee in frequent doses. If a case of opium poisoning, on no account allow the patient to go to sleep. Keep him walking up and down, slapping him on the back and chest with a wet towel, but be careful not to exhaust him. If symptoms of collapse appear, put hot applications on the abdomen and legs. The symptoms are feeble breathing, pale face, pinched about the nose and anxious, eyelids drooping,

eyes dull, pulse feeble and skin cold.

If the respiration becomes slower than five or six breaths in a minute, begin artificial respiration, and continue until no longer necessary. Artificial respiration is produced by laying the patient on his back, with a roll of cloth under the shoulders. Draw the tongue well out and tie it against the lower teeth by laying the centre of a dry strip of cloth on it, crossing the cloth under the chin, carrying ends around the neck and tying at side of neck. Then kneel behind his head, grasp his arms half way between elbows and wrists, and draw them up and over his head until his hands touch the floor behind. Hold them there for fully two seconds, then carry them back until they rest against the sides of the chest, and press them firmly against the chest for two seconds. Repeat until natural respiration takes place. The method is the same as in cases of drowning.

Permanganate of potassium is an antidote to morphia, but coffee is valuable in all systemic poisons.—The Tribune.

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**THE DEVICE OF OUR OWN MISCHIEF.**

The disobedience by substituting Sunday in place of the Sabbath has wrought out a device of mischief which heretofore has been little considered. Having no divine law making Sunday the Sabbath, a civil law requirement must be provided else there would be no law for it. Hence we hear about the civil Sabbath.

**MORE THAN HAS BEEN SUSPECTED.**

The Sunday issue has become involved with the Prohibition issue by reason of the compulsory holiday making an idle day, and by reason of diverting work from prohibition to prohibition for one day in seven. We have little suspected how much the civil Sabbath, intervening in place of the divine Sabbath has fostered and entrenched the liquor traffic in this country.

**THE DIFFERENCE.**

The hallowed Sabbath does not make an idle day. The civil Sabbath does this. The one lifts up. The other drags down. The one is the divine way. The other is not. See page 16, The Difference.

**REPEAL THE SUNDAY LAWS.**

In behalf of prohibition, in behalf of a better Sabbath-observance, in view of the exigency of our great need, let us repeal the Sunday laws. See pages 22 and 35 calling for such repeal.

As much higher as God's ways and thoughts are above man's, so much more potent is his law than man's to give us the Sabbath.

As much as true Sabbath-observance is preferable to the Continental Sunday, so much is the divine institution preferable to any simulation of it by civil law.

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A CITY BRICK HOUSE FOR \$1,800.—How cheaply, and yet how artistically, one can build a house nowadays is shown in an excellent city brick house of eight rooms, including a bathroom, given in the January Ladie's Home Journal. The magazine guarantees it can be built anywhere in America for \$2,400, but in most places for \$1,800, and gives plans and offers to supply specifications to prove the statement.

CRUELTY TO ANIMALS.

The cruellest animal is not the tiger, it is man; the most thoughtless of living things is not the moth, it is the boy. A woman ran into the street, because her heart made her, and cried out a protest against the punishment three men, whom it were to compliment to call brutal, were inflicting upon a team of mules that were straining every sinew to pull a wagon out of a hole into which their foolish driver had guided them. They had each taken a stick of wood from the heavily-loaded wagon and were goading the mules with them. And when the woman cried out, the boys on the street thought it was funny, and laughed and jeered. Pity for the mules, indignation for the boys and contempt for the parents who had taught them no better. Cruelty to animals is all too common. Poor, ill-fed, never-rested horses and mules, plodding painfully along with heavy loads, driven by sodden, unfeeling and unthinking men, with scoldings and beatings, are not strange sights. We have a law, but public sentiment does not enforce it. Parents have duties, but they are not teaching their children the beauty of gentleness, or training them to revolt at cruelty. Some day men are going to realize that they have no more right before God to starve an animal than to starve a man, to beat a horse than to beat a workman, to work their stock to death than to work themselves to death. A man worthy of the name will not be cruel, will not be unkind to anything on earth. If animals think—and we know some that make a better show at it than some people—they must in many cases have a far better opinion of the brute creation than they have of their masters. Let us have a change. If you see a man treating dumb animals cruelly, talk to him in God's name. If he insults you or persists in his course, report him to the civil authorities. There is no measuring the good that may be done in this way. He who serves God's creatures is a noble man of God. To love God and forget his creatures; that is a falsehood, no matter who says it.—Biblical Recorder. STEWING OYSTERS.—Drain fifty oysters; put the liquor over the fire, boil and skim it. Strain it through two thicknesses of cheese-cloth into a sauce-pan. Add the oysters, bring to a boil and skim again; add one pint of milk, six whole pepper corns, half a teaspoonful of whole allspice and a blade of mace. Watch this carefully until it just reaches the boiling point; add a tablespoonful of butter, a teaspoonful of salt, a dash of pepper, and serve at once with squares of toast, or oyster-crackers. —Ladie's Home Journal. THERE are things that look much better, from heaven, than a milk-wagon at a preacher's door on Sabbath morning. —Ram's Horn.