

THE SABBATH RECORDER.

A SEVENTH-DAY BAPTIST WEEKLY, PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY, PLAINFIELD, N. J.

VOLUME 54. No. 3.

JANUARY 17, 1898.

WHOLE No. 2760.

CONTENTS.

EDITORIALS.	
"It Will Always Pay"—Poetry.....	34
Paragraphs.....	34
Life Insurance.....	34
BREVITIES.	
Paragraphs.....	35
CONTRIBUTED EDITORIALS.	
A Convocation Homily.....	35, 36
Topeka, Kansas.....	36
Fun with a Tramp.....	36
Death of 1897.....	36
A Secret of Success.....	36
TRACT SOCIETY WORK.	
Paragraphs.....	37
Shall Jews Discard the Sabbath?.....	37
Tract Society—Executive Board Meeting.....	37
Sunday in Toronto.....	37
Tract Society—Quarterly Report.....	37
Studies in Sabbath Reform.....	38
Married Fifty-five years.....	38
Religion Invaluable.....	38
MISSIONS.	
Paragraphs.....	39
Witnesses for Christ.....	39
The Touchstone of Truth.....	39
Standing Alone.....	39
WOMAN'S WORK.	
Sympathy—Poetry.....	40
Paragraphs.....	40
From Nile, N. Y.....	40, 41
Report of Thank-offerings.....	41
How to Preach.....	41
YOUNG PEOPLE'S WORK.	
Loyalty to the Pledge.....	42
<i>Our Mirror:</i>	
Paragraphs.....	42
CHILDREN'S PAGE.	
Little Gold-Hunters.....	43
Jane and Her Grammar.....	43
Pigs as Life-Savers.....	43
What Children Can Do.....	43
Day by Day.....	43
HOME NEWS.	
Rhode Island, Connecticut, Illinois, Wisconsin.	44
Take Time.....	44
SABBATH-SCHOOL.	
Lesson for Sabbath-day, Jan. 29, 1898.—	
How to Pray.....	45
A Thought or Two.....	45
POPULAR SCIENCE.	
Antarctic Expedition.....	46
Is Steam Heat Dangerous.....	46
Science in Hunting.....	46
SPECIAL NOTICES.....	
MARRIAGES.....	47
DEATHS.....	47

LISTENING FOR GOD.



HEAR it often in the dark, I hear it in the light:
Where is the voice that calls to me with such a
quiet might?

It seems but echo to my thought, and yet be-
yond the stars;

It seems a heart-beat in a hush; and yet the planet jars.

Oh, may it be that far within my inmost soul there lies
A spirit-sky that opens with those voices of surprise?
And can it be, by night and day, that firmament serene
Is just the heaven where God himself, the Father, dwells
unseen?

O God within, so close to me that every thought is plain,
Be Judge, be Friend, be Father still, and in thy heaven
reign!

Thy heaven is mine—my very soul! Thy words are sweet
and strong;

They fill my inward silences with music and with song.

They send me challenges to right, and loud rebuke my ill;
They ring my bells of victory; they breathe my "Peace,
be still!"

They even seem to say, "My child, why seek me so all
day?"

Now journey inward to thyself, and listen by the way."

—William Channing Gannett.

\$2.00 A YEAR

BABCOCK BUILDING

PLAINFIELD N. J.

Sabbath Recorder.

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

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

"IT WILL ALWAYS PAY."

Wouldst thou have sunshine all day long
Within thy social sphere?
Begin the day with joy and song,
Avoiding words severe.

One bitter word off clouds the day
That else had been most bright;
It drives all cheerfulness away,
And leaves it out of sight.

Then guard against ill-natured speech
At every opening day;
Be kind to all within thy reach,
And it will always pay.

—Horatio King.

THACKERY once said, "The world is a looking-glass, and gives back to every man the expression of his own face." This is a good way to express the truth intended. A sour, crabbed man usually thinks all people sour and uncompanionable. To him the weather is seldom pleasant; business is not good, nothing looks cheerful. Try the other plan. Be courteous to all. Look on the bright side and this world will appear like the best world in which you ever lived.

OUR church in Plainfield has been highly favored with gospel privileges this winter. Aside from the regular Sabbath services in which the congregation is accustomed to receive solid boulders of sermons by Pastor Main, we have had other privileges which we earnestly wish many of our churches, and especially those that are pastorless, might also enjoy. Brother Saunders has labored most faithfully to lift the church to a higher plane of Christian living, and to lead souls into the light and liberty of the gospel. This has been attended with good results, whereof all are glad.

On Sabbath, January 8, our Missionary Secretary, Bro. O. U. Whitford, was with us, and preached a very clear, earnest and helpful sermon, covering the general ground of Christian consecration and its outcome in Christian benevolence, as well as other lines of activity. Bro. Whitford labors in his large field as Missionary Secretary with increasing zeal and efficiency. His sermon was highly commended by his hearers, and all wish him continued health and ability to serve the cause in which he works so faithfully and well.

THERE is room enough in this wide world for every man who is willing to do honest work. It may be that certain professions and certain lines of business are overcrowded in certain localities. But a little farther on there is urgent demand. It is well for every person to be able to turn his attention to more than one line of work. If you are a preacher and there is no demand for your services, then try to serve the Lord as a carpenter, farmer, blacksmith, salesman, teacher, day-laborer. Do something and do it well. Any such labor is just as honorable and useful as any sphere of activity which you may greatly desire, and yet which may not be open to you. Many a tramp have we met who had been educated, sometimes able to speak half a dozen languages fluently. Some of them have held good positions, but dissipation, dishonesty or disinclination to work has reduced them to beggary. A man on be-

ing conducted into Sing Sing prison remarked to the officials that he could speak six languages. "Well," said an officer, "you will only need one here, and very little of that." Solomon taught that wisdom is the principal thing. It is not simply knowledge, ability to speak six languages, but *wisdom*. The ability to use aright the knowledge we possess is wisdom. The wisest man is not always the most learned man; and the reverse is equally true. Applied knowledge is most needed. Paul was a practical man. Tent-making brought him a better living than preaching. But he continued to preach and also to make tents. If preaching does not furnish the necessary support, then cheerfully do something that will, and continue to preach and teach the blessed gospel as the way opens. But do not be idle and do not starve when the world needs your honest labor.

It is not easy to recall a time when there was so much stir in college circles on the question of wine drinking, at popular dinners, as within a few months past. The present agitation seems to have been inaugurated at Princeton, N. J. The matter there received prompt attention by the Presbyterian Synod, which is especially responsible for the management of the Princeton University. The history of that unpleasant affair and the final decisive action of the trustees and faculty have been so recently stated in these columns that no additional words on that point are needed here. But closely following that excitement came the notorious Yale-Princeton football game, and Yale's victory, attended by one of the most disgraceful scenes of intoxication and rowdiness that ever stained the reputation of our American colleges. Upon these bacchanalian revels in high life the *Voice* turned its withering search-light, and thousands of unsuspecting people were horrified at the sight. Efforts were made by some of the friends of Yale to deny the facts stated, and the secular press turned its batteries upon the *Voice* because of its courageous exposure of the scenes that never should have existed.

Still more recently a Wesleyan alumni dinner was given in New York, where wine was served for all who desired it. Dr. J. M. Buckley, editor of the *Christian Advocate*, a leading man in the Methodist Episcopal church, was present and entered his earnest protest. He called the attention of other prominent Methodists who were present to this unhappy introduction of an element of discord and danger. They also expressed their regret and indignation.

In the *Christian Advocate*, week before last, Dr. Buckley dealt heavy blows upon this wicked custom and his arraignment has caused something of a breeze among the wine advocates. The *Tribune* has sent reporters to interview different men, some of whom are very indignant over Editor Buckley's strictures. Some declined to express any opinion for publication. Among those declining were Thomas Thacher, Yale '71, President of the Alumni Association; John L. Calwalader, Princeton '56; and Chauncey M. Depew, Yale '56. We are glad that Dr. Buckley has the courage to oppose such a dangerous and mischievous custom. A prominent graduate of Harvard is reported as saying on this question: "I would as soon eat cold buckwheat cakes as to attend a college dinner where

there was no wine." So much the worse for that Harvard graduate. Plenty of men can be found of his stripe, and were found in the drunken revels after the famous Yale-Princeton football games. But who feels proud of their brothers and sons who were known to have been thus abandoned to every sentiment of sobriety and manhood? All honor to the pulpit, the press and the platform that will teach a purer and holier sentiment than that which flows through lips inspired with the accursed spirits of wine.

LIFE INSURANCE.

The time was when the plan of providing for future emergencies by an insurance of the life of the head of the family was regarded by many as a very questionable enterprise. Conscientious and affectionate wives did all they could to discourage their husbands from taking a life insurance policy. It seemed to them that, in case of the death of the person insured, the money coming from the policy could never be used. It would be the price of the life of one they loved. Conscientious ministers objected to such insurance, on the ground of its savoring of distrust of divine Providence. What a change has come over the opinions of men (and women) in this respect! Now the man who does not maintain a life insurance policy, unless he has ample means for the support of his family and dependents, in case of his death, is hardly counted as wise, or reliable in business ventures. The widow has often found, by bitter experiences of poverty, that her view was incorrect; and the minister who objected on the ground of distrust of Providence had his objections quickly swept away by the keen-eyed insurance agent, who quietly pointed to the lightning-rods on the church and the adjoining parsonage, and asked an explanation of their use on some ground that did not imply a distrust of Providence! Now the general commercial and religious sentiment recognizes the wisdom of a judicious investment of a part of one's earnings in some reliable company, with a history, and reputation for honorable dealing. Life insurance is even more important than fire insurance, because usually greater interests are involved; and very few people are reckless enough to live long in their own homes without a fire insurance policy.

These words are written, not at the instigation of any life insurance company, but in the interests of common prudence and thrift; in the interests of wives and children and dependent parents or friends, who would greatly suffer were they to be deprived of the one on whom they depend for the comforts of life. As a religious duty, we recommend that every man give this question careful study. Seek for insurance in some one of the oldest and best companies, on some of the improved, straight-life, endowment, or non-forfeiting policies. It is far better than investments of the same amount in savings banks, or most other honorable methods of providing for future emergencies. For many years some of our best religious journals have devoted much time and space to the advocacy of this line of prudential care; and after having given much study to this method of securing a manly independence, we unhesitatingly recommend it to the careful consideration and practical acceptance of all who can spare enough of their hard-earned wages to lay aside the required annual payments.

BREVITIES.

TWENTY tons of liquors were recently seized in Alaska, where they had been smuggled in contrary to law, packed in boxes and labled as various kinds of groceries. The devil can always be found hovering near the gold mines.

EUCALINE is the name given to a new local anesthetic. This German preparation is used in surgical operations, and is said to be powerful enough to permit the amputation of a limb without pain. It is entirely free from danger.

GENERAL ALGER, Secretary of War, has been very ill for over a month. The cause of his illness was grip, followed by such a complication of troubles as to render his case, for a time, very serious. He is now reported convalescent.

A TERRIBLE storm visited Fort Smith, Ark., at midnight, following Jan. 11. Fifty persons were reported killed, many homes demolished and many persons were injured and left without food or shelter. The property loss was estimated at half a million.

MARCUS A. HANNA, who figured so prominently in the last Presidential campaign, resulting in the election of William McKinley President, has just been elected United States Senator from Ohio. The opposition was strong, and for a time the issue seemed doubtful.

A DESTRUCTIVE earthquake is reported from the Maluccas or Spice Islands, (northwest from Australia) in which the capital of Amboyna, one of these islands, has been completely demolished, and at least fifty persons were killed. These islands are volcanic and subject to such disasters.

DEMANDS have been made by our government through United States Minister Angel, at Constantinople, for indemnity for loss of American mission property, destroyed by the Turks, during the Armenian outbreaks. But thus far no satisfaction has been given. The Turks claim that they cannot be held responsible for such loss in times of riot.

OMAHA, with its population, according to census of 1890, of 140,452, will be the great attraction for the coming summer, on account of its "Trans-Mississippi International Exposition." Vast sums of money are being expended in the preparations for that event, which is expected to be on a grander scale than any similar expositions since the World's Fair at Chicago.

"THE papacy, aided by the Jesuits, is the most horrible plague that my country is afflicted with. Eighteen centuries of falsehood, persecution, and burning at the stake, in complicity with all the tyrants of Italy, rendered the plague incurable. At present, as heretofore, the vampire of the land of the Scipios supports its body, which is corrupted and eaten up by gangrene, by means of discord, reaction, pillage, and civil war."—Gari-baldi.

DR. JOHN HALL, the very able and noted pastor of the Fifth Avenue Presbyterian church, New York, has just resigned his pastorate, after a term of thirty years. This

step he deemed necessary on account of failing health. While his people generally deeply regret his leaving, and have talked of trying to persuade him to withdraw his resignation, yet the general sentiment seems to be in favor of respecting his wishes and giving him the needed rest.

RATHER startling reports were put in circulation on the 13th inst., of rioting and trouble in Havana, the Spaniards, in mob force, driving out all Americans. Gen. Lee cabled to Washington for help and the battleship Maine was soon started for the Cuban waters. A fleet from the Navy Yard was at once ordered to be in readiness to sail on signal for Havana. This action of the Spaniards may force our government to prompt intervention.

DOES any one doubt that our present Congress has a difficult task in the solution of the important problems now demanding consideration and action? The annexation of Hawaii; the disposition of the Cuban question in case of Spanish inability to suppress the war; the dispute concerning sealing rights in the North Pacific; the construction of the Nicaraguan Canal; the revision of our national and international currency; the enactment of wholesome, and restrictive immigration laws; and many other questions possibly of less general interest but nevertheless of great local interest, are waiting their turn and must be settled.

AN analysis of the vote on the license question at the recent municipal election in Boston reveals some curious facts. The majority in favor of license was larger than it has been since 1888. While there was a marked increase of no-license votes in the districts inhabited by the poorer classes, there is a corresponding increase of license votes in the wards inhabited by the wealthy and well-to-do. The circumstance that the districts in which the poor predominate are largely under Roman Catholic influence, while the dwellers in the choicer sections are usually adherents of some Protestant church, affords some material for reflection. If Boston is ever carried for no license, it will probably be because of the influence of the Roman Catholic clergy.—*The Watchman.*

ACCORDING to the *American Citizen*, the new Mayor of the great city of New York has appointed all the leading officials to help him carry on the municipal government from the ranks of adherents to the Roman Catholic church. Thirty-nine names are given of those known to be Catholics, and a score more of foreigners whose religious faith was not known, but who are presumably Catholics. The salaries of these eager officials are sufficient to induce them to be very patriotic and devoted to the interests of their adopted country. Twelve of this number receive \$5,000 per year for their valuable services; four receive \$7,000; ten receive \$7,500; one receives \$8,000; one, \$12,000; one, \$15,000; and the Mayor, not counted in the above, receives \$15,000. An expert accountant has \$25 per day, which will yield him \$7,500 if he is employed 300 days in the year. The lowest salary mentioned is \$2,500, while there are several at \$3,000, \$3,500 and \$4,000. Surely this new Tammany city is a fine grab for the Roman Catholics.

CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Chicago, Ill.

A Convocation Homily.

Coming home from the Convocation, the instructor and I fell into conversation. The Convocation, you understand, is the University of Chicago's quarterly "Commencement." It has been an occasion of no little interest and *eclat*. Ex-comptroller Eckles had given a stirring address on "Public Leadership"; the glee club had sung, and an organist with a difficult name played. President Harper had announced that arrangements were in progress to affiliate Rush Medical College with the University. There was still room, however, he said, for some one to furnish a million or two for the endowment of a University medical school. He declared that the University was short two hundred thousand dollars a year, which sum Mr. Rockefeller had generously agreed to furnish until endowments sufficient were secured from other sources. This two hundred thousand dollars, said the President, impressively, was the income on an investment of four million dollars. Several times occurred the phrase, "the University and Mr. Rockefeller," and was greeted with a smile throughout the audience. Just what that smile meant, deponent sayeth not. Perhaps gratification, good nature, amusement or cynicism according to the individual standpoint. You can mean almost anything by a smile. Several groups of young people came to the front in cap and gown and stood in dignified state while department heads and the President read Latin declarations to them in measured tones. The audience, even though it could not understand Latin, was not without its diversions. It grew particularly cheerful when one couple in the hay-day of life, having preserved grave faces until they supposed they had passed from sight, relaxed into broad grins in full view of the public.

Well, as we were saying, it was a very interesting and successful Convocation, so the instructor agreed, coming down on the elevated. But—and then he began. He, too, had come out from a small college, one of those which was founded in toil and sacrifice, and he believed in them. He believed that that heroic atmosphere was a good place in which to develop manhood and womanhood in the formative days of life. How our affections twined about the Alma Mater, back among the hills! There was a love and loyalty there that he did not find in the great University upon which money had been bestowed with such a lavish hand. We know students holding fellowships here which paid them as much as the salaries of some professors in the small colleges; but about the only expression he had heard from them in regard to the blessing which they enjoyed was a grumble because it was not larger. The thought seemed to be that the University was rich, and they would get all they could out of it. The gratitude and other noble sentiments with which our college days were interwoven was not much in evidence.

The writer has no spleen to vent against the University to which he owes a personal debt of gratitude. It stands in the front rank of schools in this country for post-graduate work; but the wealth to which it has fallen heir has brought with it its own limitations. Prosperity has its own perils for a man, a church, a school. The fact that the institu-

tion is rich and increased with goods, and has need of nothing, loosens the tie of gratitude and loyalty. Rightly or wrongly, Mr. Rockefeller stands before the public for the thing which the public hates, monopoly, and the University is thus surrounded with associations which do not intrench it in universal regard.

We write these things as a student of the times and events among which we move. The small college is still one of our hobbies. We still think that it is the best for building manhood. These are the Bethels where visions come. Here the noble ideals are planted, the unselfish aspirations nourished, the manly habits formed. Here the boy learns how to think, and what kind of things are best worth thinking. In that atmosphere of high endeavor and consecrated living, let him lay his plans of life and forecast his career. The small colleges will continue to be in the future what they have been in the past, springs of mighty religious life. We must look to them for the men of spiritual power, the rugged prophets of the twentieth century. Do not misunderstand. Young men, when it comes to the post-graduate equipment, the technical preparation for life's work, come to the great centers; be close to the throb of the world's life; come in contact with the most eminent men in the specialties which you are to pursue; get the cosmopolitan culture—but all with the end in view that you may be more useful to your day and generation.

TOPEKA, KANSAS.

At their December monthly meeting in Topeka, the Directors of the Santa Fe Railway, following the suggestion of President Ripley, each threw upon the table his \$50 in gold, the fee for attending the meeting, as a donation to the Railroad Y. M. C. A., making a total of \$600, which will go to procure new furnishings, bath-tubs, etc., for the Association. The year also closes with \$245 besides in the treasury. These amounts, together with the improvements the Railway Company is making in the way of new boilers, a hot water heating plant for the building, an addition for more bath facilities, and a probably increased appropriation, will put the Association upon a solid foundation and in a condition of still greater usefulness and blessing to its nearly 700 members.

At the Board of Managers' meeting last week, the retiring Secretary, who has accepted a call to the Hammond (La.) Seventh-day Baptist church, after making his reports and noting the advance made in the work, received a very pleasant, and surely profitable, surprise, in a gift of \$50 from the Board.

As the time of our departure from old Kansas draws nigh, her strength and glory of character impress themselves. Dr. H. D. Fisher, himself a historic figure, at the sacking of Lawrence by Quantrell's band, lately said that he had preached in twenty-two states and seven territories, and that in the intelligence of her people and Christian morality no state or territory equalled Kansas, and we surpass them all in prohibition, and Topeka stands at the head of Kansas.

John Brown, Ingalls, Mary Lease, Peffer and Simpson are familiar names. I will also mention two of our lawyers. Three and a half blocks from our home here is Joe Waters, the eloquent. Upon the occasion of Queen

Victoria's Jubilee the people of English descent had their local celebration. Mr. Waters orated. His speech was sent to the Queen, and among six addresses preserved by her in permanent form Mr. Waters' speech was included. On the corner two doors from us is another lawyer, Eugene Ware, also called the Kansas Poet, whose *nom de plume* is "Ironquill." His poetry often reminds me of the writings of J. G. Saxe. Many of his rhymes flow with the true poetic genius. His theology is not always orthodox. There is pathos in the following:

The Washerwoman's Song.

In a very humble cot,
In a rather quiet spot,
In the suds and in the soap,
Worked a woman full of hope;
Working, singing, all alone,
In a sort of undertone:
"With the Saviour for a friend,
He will keep me to the end."

I have seen her rub and scrub,
On the wash-board in the tub,
While the baby, sopped in suds,
Rolled and tumbled in the duds;
Or was paddling in the pools,
With old scissors stuck in spools,
She still humming of her Friend
Who would keep her to the end.

Human hopes and human creeds
Have their root in human needs;
And I should not wish to strip
From that washerwoman's lip
Any song that she can sing.
Any hope that songs can bring;
For the woman has a Friend
Who will keep her to the end.

From "The Now."

The charm of a love is its telling, the telling that goes with the giving;
The charm of a deed is its doing; the charm of a life is its living;
The soul of the thing is the thought; the charm of the act is the actor;
The soul of the fact is its truth, and the Now is its principal factor.

Away with the flimsy idea that life with a past is attended;
There's Now—only now, and no Past—there's never a past; it has ended.
Away with its obsolete story, and all of its yesterday sorrow;
There's only to-day, almost gone, and in front of to-day stands to-morrow.

The latest aspirant to fame in the book line is Major Inman of this city, whose recent book, "The Old Santa Fe Trail," is said to be the sensation of the season in the East. But enough for this time.

We had hoped to meet our former friend and Alfred University classmate, Vandelia Varnum, who is on this season's lecture course at Washburn College, this city, but shall miss this, as we start for Hammond about the 18th inst.

G. M. COTTRELL,
Secretary R. R. Y. M. C. A.

TOPEKA, Kan., Jan. 9, 1898.

FUN WITH A TRAMP.

"It was growing late. The tide of humanity, that earlier in the evening had ebbed and flowed through the streets of the great city, had swept onward, leaving the strange and almost appalling sense of desolation that comes when the noises of the town are hushed. In front of the saloon whose lights shone out bright across the pavement, stood a tramp, unshorn, ragged, dirty, disgusting. He watched with envious eyes the men who passed in and out through the swinging doors, and then he turned his eyes toward two young fellows in evening dress who were coming down the street toward him. They had been drinking deeply, and they stopped before the saloon door and looked curiously at him.

"Say," said one, "let's give the tramp a

drink." The other hilariously consented, and the tramp slouched into the saloon at the heels of the two giddy youths. The bar-keeper set before them glasses and liquors, and, with a hand that shook, the tramp poured out a brimming glass and raised it to his lips.

"Stop," cried one of the young men drunkenly. "Make us a speech. It is poor liquor that doesn't loosen a man's tongue."

"The tramp hastily swallowed down the drink, and as the liquor coursed through his blood he straightened himself before them with a grace and dignity that all his rags and dirt could not obscure.

"Gentlemen," he said, "I look to-night at you and at myself, and it seems to me I look upon the picture of my lost manhood. This bloated face was once as young and handsome as yours. This shambling figure once walked as proudly as yours, a man in a world of men. I, too, once had a home and friends in position. I had a wife as beautiful as an artist's dream, and I dropped the priceless pearl of her honor and respect in the wine cup and, Cleopatra-like, saw it dissolve, and quaffed it down in the brimming draught. I had children as sweet and lovely as the flowers of spring, and I saw them fade and die under the blighting curse of a drunkard father. I had a home where love lit the flame upon the altar and ministered before it, and I put out the holy fire, and darkness and desolation reigned in its stead. I had aspirations and ambitions that soared as high as the morning star, and I broke and bruised their beautiful wings, and, at last, strangled them that I might be tortured with their cries no more. To-day, I am a husband without a wife, a father without a child, a tramp with no home to call his own, a man in whom every good impulse is dead. All, all swallowed up in the maelstrom of drink."

The tramp ceased speaking. The glass fell from his nerveless fingers and shivered into a thousand fragments on the floor. The swinging doors pushed open and shut again, and when the little group about the bar looked up the tramp was gone.—*New Orleans Picayune.*

DEATH OF 1897.

Said the dying year with its latest breath: "The Old Year, with its countless blessings, pleasures and disappointments, is in the past. The New Year, with its good resolutions, high hopes and bright anticipations, is all in the future. The present moment only is yours; improve it well.

"Wisely is hidden from your view
The joys and sorrows of the New."

MARY W. BARBER.

NORWICH, N. Y.

A SECRET OF SUCCESS.

Doing, not dreaming, is the secret of success. Thinking out plans will not amount to anything unless the thought be followed by a determined will to execute. Not the faithful talker, but the faithful toiler, leaves the broad mark of work accomplished. "Not he that saith, Lord! Lord! but he that doeth My Father's will;" not the son that promised, but he that went, was the one who received the reward. "This one thing I do"—not "This one thing I think"—made a St. Paul. "Whatsoever ye do, do it heartily." Going about continually doing good was the example left by Christ, and the promise is given to them who, by patient continuance in well-doing, seek for glory and honor and immortality—eternal life.—*Parish Visitor.*

Tract Society Work.

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

It is reported that the work of the New York Sabbath Committee is being enlarged, and that Rev. W. S. Hubbell has been made an assistant of Dr. Atterbury, the Secretary. The Committee is fifty years old.

PASTOR HARRY, of West Edmeston, writing concerning the use of the new tract, "Bible Readings," among other things, says:

For obvious reasons we imperatively need to create and rivet the conviction that the Bible nowhere sanctions secularizing the Seventh-day, nor sanctifying the First-day. We lose four-fifths of our evangelistic work simply because the majority, who are converted, know little or nothing about Bible-teaching on the subject. This is a tract we could safely put in the hands of people, even during protracted meetings, without comment, and no one need suppose we are proselyting.

In the *Examiner*, Dec. 23, 1897, Rev. Richard S. Storrs, D. D., discussing the attacks on the Bible, couples the Sunday question with it, in the following paragraph:

Then with this is a disregard, ever widening, of the Lord's-day, which has come to be in multitudes of cases, not in our city streets and parks alone, but all over the land, a mere holiday and time of refreshment, of enjoyment of one sort or another. Now I am not a Mosaic Sabbatarian. I hold fully that the Sabbath was made for man and not man for the Sabbath. And yet the Sabbath was made for man, not with reference to his physical life alone, or the gratification of his senses or animal pleasures, but for the higher welfare of the soul; and unless it ministers to that the worst evils are not far from us.

We are glad to know that Dr. Storrs is not a "Mosaic Sabbatarian," whatever that may be; but we would advise him to give up this decaying Sunday, and become a Sabbatarian according to the example of Christ. That is better than all else. In that case he will keep God's Sabbath, and be saved from the hopeless task of seeking to sustain its rival, the holiday Sunday.

THE discussion concerning a "rest-day" for workmen, in Boston, of which we have spoken, was continued on the 13th of December. Representatives of the Presbyterians, the Baptists, the Unitarians, and the New Jerusalem bodies joined with the Congregationalists in the discussion. The conclusions were embodied in the following resolutions:

WHEREAS, Experience has shown that the honoring of the divine law commanding a seventh day of rest is indispensable to the welfare of society in all its relations; and

WHEREAS, The employees of the great transportation companies, while often ostensibly offered, are practically denied, such a rest; therefore,

Resolved, First, that we favor every wise effort to secure such speedy legislation as shall compel every transportation company to provide one day's rest out of every seven; second, that we ask every organization, both religious and secular, with our committee, to aid in the most thorough discussion and general petition toward this desirable end.

Let the agitation go on. When legislation permitting one day's rest in each week to every employed person who demands it is attained, without regard to any specific day, or any religious idea, it will be far better than the present ineffectual Sunday laws.

SHALL JEWS DISCARD THE SABBATH?

Rabbi Gries, a young man at the head of a synagogue in Cleveland, Ohio, is stirring up the Jew by openly advising that the Sabbath shall be discarded for Sunday. He declares that neither day is of divine origin, and that,

so far as public service is concerned, the easiest way is to be chosen. Dr. Gries is consistent with himself, when he goes farther and discards the Bible as a divine Book, and attributes the Sabbath to Assyrian and Babylonian sources. It is gratifying to note that the Jewish papers meet this proposition to abandon the Sabbath with divine opposition. Dr. Wise, President of the Hebrew Union College, where Gries studied, hastens to free the college from all sympathy with the proposition. Dr. H. P. Mendes, Dr. Gottheil, Dr. Kohler and Dr. Silverman, of New York; Dr. Berkowitz, of Philadelphia,—all men of superior culture and influence—give stern and pointed opposition to the surrender of the Sabbath. They claim that the experiment in Chicago, by Rabbi Hirsch, and a similar one in Berlin, Germany, have failed of good, and have wrought no little evil to Judaism. Here is a representative passage from Rabbi Silverman:

From time to time some radical Jewish preacher, for what reason I cannot well understand, rises up to favor a transfer of the Jewish Sabbath to Sunday. Such efforts deserve to be treated with disdain when put forth by men calling themselves rabbis in Israel. It is high treason to the cause of Judaism to advocate any transfer of Sabbath or holidays. The Sabbath is one of Judaism's fundamental institutions and must be kept intact. To make a transfer would create a division in Israel which must, by all means, be avoided.

I believe the seventh day of the week to be the historical Sabbath of Judaism and of the world. It existed even before Judaism. The Christian Sunday-Sabbath is maintained as the true Sabbath by a popular error. No resolution adopted by individuals, council, congregation or synod could change the facts of history. Whatever the future may bring, the seventh day will remain the historical Jewish Sabbath.

We commend such fealty to the Book of God, and the Law of God. Judaism digs its grave when it cuts loose from the divine Word, and discards God's Sabbath.

TRACT SOCIETY—EXECUTIVE BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, January 9, 1898, at 2.15 P. M., President Charles Potter in the chair.

Members present: C. Potter, J. F. Hubbard, D. E. Titsworth, L. E. Livermore, J. D. Spicer, A. H. Lewis, W. M. Stillman, G. B. Shaw, O. U. Whitford, F. L. Greene, C. C. Chipman, A. W. Vars, C. F. Randolph, J. A. Hubbard, J. M. Titsworth, H. M. Maxson, W. C. Hubbard, A. L. Titsworth.

Visitors: J. E. Mosher, H. H. Baker, T. C. Smith, D. V. St John, J. P. Mosher, R. Dunham, L. T. Rogers.

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

Minutes of last meeting were read.

The Supervisory Committee reported that work at the office was moving along as usual; that four numbers of Dr. Lewis' tracts were exhausted, and an edition of two thousand each had been ordered printed; the edition of the tract, "Why I Am a Seventh-day Baptist," was also reported exhausted. On motion, an edition of five thousand of the latter was ordered printed.

The Corresponding Secretary reported correspondence from W. C. Daland, O. G. Davis, S. S. Powell, D. N. Newton, M. Harry and others. He also reported his attendance upon the annual meeting of the American Sabbath Union, in New York City. An outline was given of the book in preparation by Dr. Lewis, on "Facts Concerning the Decadence of Regard for Sunday."

On motion, the question of three or four public sermons in Plainfield by Dr. Lewis during the winter, on the Sabbath truth, was referred to the Advisory Committee.

On motion, an appropriation of ten dollars each to A. H. Lewis and S. S. Powell for exchanges was made.

A communication was received from Editor L. E. Livermore, which, on motion, was referred to the Advisory Committee, to be reported upon at the next meeting.

The Treasurer presented a report of the receipts and disbursements for the quarter ending December 31, 1897, which, on motion, was adopted.

Minutes read and approved.

ARTHUR L. TITSWORTH, *Rec. Sec.*

SUNDAY IN TORONTO.

The success of the Sunday cars in Toronto, at a popular election last year, has re-opened the contest over the Sunday question, in the legislature now in session. Amendments to the Lord's-day act, instituted at the present session of the Ontario legislature by the Lord's-day Alliance, are creating intense excitement in business and economic circles all over the province. One of the largest and most influential deputations ever organized waited on the government on Jan. 11, to protest against the passing of proposed amendments, which, if incorporated into the law, would put the country under a *regime* more stringent in its operations "than under the Blue Laws of Massachusetts." The effect of the bill would be to stop all railroad and steamboat lines, and all industrial establishments, for twenty-four hours. This renewal of the contest is not unexpected. The Scotch-Irish-Puritan Sunday in Toronto is stronger than at any other place in America. It has fought a losing fight for the last fifteen years, and the defeat of last year was vital. To surrender now would be to surrender forever. Judging by the past, the defeat of Sunday is final, however it may strive to regain lost ground.

TRACT SOCIETY.

Second Quarterly Report, Oct. 1 to Dec. 31, 1897.

J. D. SPICER, *Treasurer*,

In account with

THE AMERICAN SABBATH TRACT SOCIETY.

Dr.

Balance on hand Oct. 1, 1897.....	\$ 259 26
Receipts in October, as published.....	341 55
" November, " 	329 17
" December, " 	573 20
Income, S. D. B. M. F'd, Babcock Bequest.....	825 00
" " " D. C. Burdick " H.P.	97 13
" " " Interest.....	10 36
Loans, \$250.00, \$750.00.....	1,000 00
Office Receipts, J. P. Mosher, Agent.....	917 38
Temporary Loan.....	15 09
Total.....	\$4,368 14

Cr.

A. H. Lewis, salary, \$166.67, \$166.67, \$166.66.....	\$ 500 00
G. Velthuisen, Holland, \$50.55, \$50.55, \$50.55.....	151 65
L. C. Randolph, editorials, \$22.50, \$10.00, \$12.50.....	45 00
S. S. Powell, postage.....	2 99
Clerical assistance.....	25 00
Loans paid, \$250, \$750.....	1,000 00
Interest.....	60 00
J. P. Mosher, Agent, Office expenses, sundry bills and pay-roll, \$375.20, \$324.26, \$272.93, \$367.84, \$294.35, \$669.20, \$279.72.....	2,583 50
Total.....	\$4,368 14

Indebtedness.

Loans, \$1,000.00, \$500.00, \$1,000.00.....	\$2,500 00
E. & O. E.	J. D. SPICER, <i>Treas.</i>

Examined, compared with vouchers and found correct.
H. M. MAXSON, }
D. E. TITSWORTH, } *Auditors.*

STUDIES IN SABBATH REFORM.

No. 12.—Christ and the Law.

Recalling the distinctions between moral and ceremonial law, as given in Studies 5, 6 and 7, the student will see how impossible it would have been for Christ, as the Son of God, to destroy the moral law, by weakening its demands, or abrogating its existence. He "by whom all things were made" knew too well the nature of God's moral government to teach that which would pervert the first and fundamental principle of government, *i. e.*, the recognition of a permanent and authoritative standard of action. One most important part of Christ's work was to teach the higher and broader conceptions of truth and duty, which had been lost or obscured by imperfect knowledge on the part of his brethren, the Jews. As we have shown in Study No. 11, it was the inability of the Jewish leaders to understand these higher truths which led them to charge Christ with Sabbath-breaking, and with the destruction of the law. It is evident that they brought the specific charge, that in refusing to recognize their unwarrantable additions to the law, he was destroying the law. This charge he answered in the following definite and clear-cut words:

Think not that I came to destroy the law or the prophets. I came not to destroy, but to fulfil. For verily I say unto you, till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished. Whosoever, therefore, shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven; but whosoever shall do and teach them, he shall be called great in the kingdom of heaven. Matt. 5: 17-19.

When Christ speaks of the law (*τὸν νόμον*) in these emphatic words, he cannot mean the ceremonial code, for these ceremonies were typical of him, and must pass away with his death. Besides this, the word fulfil (*πληρῶσαι*) means the opposite of destruction (*καταλύσαι*). Christ fulfilled the law by perfect obedience to it. He corrected false interpretations, and intensified its claims. He taught obedience to it in the spirit as well as the letter, and urged obedience from love rather than fear. Such a work could not have been done in connection with the dying ceremonies of the Jewish system. Such a work Christ did do with reference to the Decalogue. In connection with the passage above quoted, Christ immediately refers to two laws from the Decalogue, explains and enforces their meaning in a way far more broad and deep than those who listened to him were wont to conceive of them.

On another occasion (Matt. 22: 35-40) a certain shrewd lawyer sought to entrap the Saviour by asking "which is the greatest commandment in the law." The question has no meaning unless it be applied to the Decalogue. Christ's answer includes all the commandments of the Decalogue, and thus avoids the trap designed by the questioner, who sought to lead him into some distinction between laws known to be equal in their nature and extent.

In the sixteenth chapter of Luke (seventeenth verse), Christ again affirms in the strongest language that "It is easier for heaven and earth to pass, than one tittle of the law to fail." Language could not be plainer than that which is used in these statements.

These sentiments accord fully with the practice of Christ relative to the Sabbath.

He boldly condemned the unjust requirements which the Jews had attached to the observance of it, and taught that works of mercy were to be freely done on that day; that it was made for man's good, and not as a burden. But he never taught that because it was "made for man," therefore it was to be abrogated or unsanctified. Neither did he delegate to his disciples any power to teach the abrogation of the law or of the Sabbath.

No one will have the hardihood to claim that Christ sanctioned the annulment or weakening of the laws of the Decalogue, unless he is blinded by prejudice and self-conceited through ignorance.

PAUL'S TEACHING CONCERNING THE LAW.

There are men calling themselves "Christians," who, compelled to admit that Christ taught the perpetuity of the law as contained in the Decalogue, have the hardihood to assert that Paul taught the annulment of the law, and that we must follow Paul as the greater authority. Such a claim is as astounding as it is un-Christian. If Christ is not the supreme authority on fundamental points in Christian faith and practice, it is more than folly to talk of authority. These statements about Paul's teaching are based on superficial knowledge. In the first seven chapters of Romans, Paul discusses the question of salvation through faith in contrast with salvation without faith, on the ground of *perfect obedience* to the law. The key-note of this discussion is that since all have sinned, and since none can attain perfect obedience, faith must come in as the only way to forgiveness and salvation. The law remains strong to condemn, but faith brings the sinner into the hiding place which infinite love and mercy open in Christ. After an exhaustive discussion concerning the relations between the law and the gospel, Paul concludes the whole matter in these words: "Do we then make the law of none effect through faith? God forbid! Nay, we establish the law." Rom. 3: 31.

Again in the same epistle (Rom. 5: 13, 14) he presents a conclusive argument, starting from the axiom that "where there is no law there is no sin." Showing that since death, which came by sin, reigned from Adam to Moses, therefore the law then existed, and, by the same reasoning that if there be no law under the gospel dispensation, there can be no sin; if no sin, then no Saviour from sin, and Christ died in vain, if by his death he destroyed the law. In another place Paul contrasts the Decalogue with the ceremonial code and declares the worthlessness of the one and the binding character of the other, in these words: "Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God." 1-Cor. 7: 19. Thus, in a plain and unequivocal way, Paul teaches as his Master taught.

Passages quoted from Paul's writings, to prove the abrogation of the law, will be fully examined in a subsequent Study.

MARRIED FIFTY-FIVE YEARS.

On one corner of the "West farm," near State Bridge, (N. Y.) is located the "West church," or better known, however, at large, as the Second Verona church. Bro. Joseph West and wife have long been the "main stays" of this little church, which is located on the corner of their farm.

Loving has been their union, and the same

term will apply well to their relationship with church and neighbors. They are among the faithful ones, who, whether the numbers be few or many, are always to be found in their places.

Concerning a little gathering, which occurred there New Year's night, I will permit the Rome (N. Y.) *Sentinel* to inform you. M. S.

Mr. and Mrs. Joseph West of State Bridge Pleasantly Surprised.

STATE BRIDGE, Jan. 3.—Mr. and Mrs. Joseph West were pleasantly surprised by a number of their friends New Year's night, it being the fifty-fifth anniversary of their marriage. They have always lived, since their marriage, on their present place of residence. They are loved and respected by all who know them. A poem commemorating their marriage and the long union was written and read by their pastor. A beautiful oaken rocker was presented to the aged couple, and refreshments were served. May they live many years to enjoy each others company, as well as the friendship of their numerous acquaintances. The poem is given below:

Into the midst of the season of white,
When the earth was younger than now;
When ice and snow as king and queen
Bade warmth at their feet to bow,
A young man and maiden stood trembling
In presence of years yet unknown,
And gave to each other the treasure of life;
A heart in each breast, fully grown.

Joseph and Mary—the names are well-known
To the people of every clime;
They cause our thoughts to backward fly
To a grand and historic time;
A time when "Glory to God" was sung
By angels in heaven's retrain,
And "peace upon earth and good will to men"
Was chanted again and again.

Joseph and Mary, the chosen of God
To nourish our God's only Son;
Joseph and Mary, the children of earth,
Remembered for what they have done,
Into their home they welcomed the child,
The treasure of heaven above;
And gave to the world this wonderful child,
A light from their altar of love.

These names were united once more, I am told,
Just fifty and five years ago,
As Joseph and Mary were happily wed
In the time of the ice and the snow.
The short years, indeed, have rapidly flown;
The past has gone to its rest,
But still, side by side, they linger the while:
"Uncle Joseph" and "Mary Ann" West.

These lives have been given to service of love,
Their home has its memories sweet,
And their friends, one and all, are gathered to-night
To lay a small gift at their feet.
'Tis naught but a pittance for service so great,
'Tis not a bright gem, rich or rare;
But something far better for old peoples' need,
A restful, and good rocking-chair.

We trust in its depths great comfort you'll take,
And live many years to enjoy
This token of love from a few of your friends,
And that they your thoughts may employ.
At least for awhile in each day or each week,
Will you not remember to think
Of those to whom God has bound you both
With a friendly, invisible link?

And when, in that grand anniversary day
We stand in "the Home over there;"
When robed in the beautiful garments of white
Which are given God's children to wear,
May we stand by the altar of Heaven so bright,
And with God be united in love,
And greet one another in accents divine,
In the beautiful mansions above.

RELIGION INVALUABLE.

Experience shows, that to become useful men and women, and good American citizens, we must be religious; religious in its noblest, broadest, and highest sense; religious, because, if we would go through life and be true to ourselves, to our fellow-men, and command the respect of the outside world, we must first of all be true to our own Christian faith; true to its principles, and true to the Giver of perfect gifts. How pleasant it must be at the close, to look back upon a life that has been faithful and true, stained with no action that can bring remorse, and has constantly emitted the fragrance of love. H. H. B.

Missions.

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

Our first acquaintance with the Southampton church at West Hallock, Ill., was in 1872. Eld. Nathan Wardner was then its pastor. The Conference was held with this church in the fall of that year. The church at that time was one of the strongest our people had in the West in membership and in financial ability. Our people of West Hallock settled in one of the richest and most fertile sections of Illinois. Eld. Anthony Hakes, one of the first settlers there, served the church for a long period, and was really its founder and father. When I was pastor of the Farina church this good man assisted in a revival effort at Farina, with great acceptance. While Eld. Wardner was its pastor we frequently went together to attend and assist in the Annual and Semi-annual meetings of the Southern Illinois churches, of which there were quite a number, organized by Eld. James Bailey and Eld. M. B. Kelly, Sr., and especially cared for like a father by the latter. Father Kelly is still living near Pulaski, Ill., feeble in strength and health, but strong and ripe in the love of Jesus. The Southampton church is not now what it was twenty-five years ago. Its membership has been greatly reduced by removals and death. The same rich, fertile prairie is there, but land became so high in price that the young men who wished to be farmers went where they could get land cheaper; and some of the older ones, who wanted larger farms, moved farther west. Some of these did well, but many of them made a great financial mistake. They would have done a great deal better if they had remained at West Hallock. By these removals some of our other churches west received a gain, but the Southampton church was weakened. Some of its best and strongest members remained there until called to their eternal reward. Yet a good working church remains. There is a good meeting-house and also a parsonage. The people are faithful, loyal, helpful, and earnest. It is a live church. There is an excellent Sabbath-school and Endeavor Society, which, in activity and good works, is second to none. Rev. T. J. Van Horn is the pastor of the church, and is gaining the love and good-will of the people. He is a growing man. This church was the last one visited in our trip. A most cordial welcome was given us by a people deeply interested in all lines of denominational work. They have a deep interest in the China mission, because Dr. Rosa Palmberg went out from them, and keeps in close sympathy with the young people and all by very interesting letters to them. Two missionary sermons were preached here, and one of the most interesting and successful informal conferences was held. May this church, a light for the gospel and the law on that prairie, never go out. May the church be greatly revived and strengthened by the series of meetings which it anticipates holding, and may the pastor be greatly blessed in his labors.

This trip among the churches in the West and Northwest occupied two months. There were twelve churches visited. It is to be regretted that more churches could not have been visited. The October Board meeting prevented our making an earlier trip, and the January Board meeting made a limit to the

visitation. During this trip there were fifteen missionary sermons, ten addresses to the Sabbath-schools and Endeavor Societies, and twelve informal conferences on our missions and evangelistic work. We never made a more successful and satisfactory trip among the churches. The informal conferences were just the thing needed. They brought our missions and the Missionary Board in close relation with the people, and the people with them. The universal testimony and expression of the people were, "we never understood our missions and the work of the Board and the difficulties they have to meet, so well before, and the reason for doing this, or not doing that or the other thing." "Come again." The missionary spirit and interest among the people has been strengthened and enlarged by this visit. Expressions have been taken, approvals given, interest so expressed, and pledges made, that will greatly help the Board in its future action and in solving some problems. The churches that have not been visited in this trip were not passed by because there was no wish to visit them, but because of the limit of the trip. Your turn will come sometime. We are grateful to our heavenly Father for his protecting care, the good degree of health given and the success given to this trip in the interests of our missions.

WITNESSES FOR CHRIST.

BY REV. A. T. PIERSON, D. D.

Two words are conspicuous in the Great Commission—"preach" and "witness." To preach is to proclaim as a herald; to witness is to testify from personal knowledge. The two widely and essentially differ, yet they complement each other. A herald is only the mouth of a message; a witness is the mouth of an experience. The public crier may announce or proclaim, for hire, tidings in which he feels no interest, and of the truth of which he has no knowledge. But a witness can speak only what he knows, and testify only what he has seen, heard, felt. He is a herald, indeed, and a herald of good tidings, but he is more—he is an example and proof of their verity and value. And therefore only a believer can be a witness.

The gospel ministry is not a learned profession into which men can go at their option, or at the beck of avarice or ambition. It is a divine vocation, to which men are called by the voice of an indwelling Spirit, who qualifies them to bear witness for God.

No man, however gifted or learned, is competent to preach, except so far as the truth he proclaims is the girdle which firmly and closely embraces his very vitals and holds in place all his other armor. Eph. 6: 14. In countries where there is an established church, the danger always is that unconverted men will find their way into this sacred office, who, as Norman McLeod used to say, preach the truth—truth which is the world's life and which stirs the angels—but too often as the telegraphic wire transmits the most momentous intelligence; and who grasp that truth only "as a sparrow grasps the wire by which the message is conveyed."

Let this be engraven on our hearts: that no human being is prepared to proclaim the good tidings unless, and except so far as, those tidings have become to him or to her the means of salvation and sanctification.

If a man could combine in himself the intelligence of a cherub and the love of a seraph,

he could not even then be a witness, if grace had not transformed his own soul.

Doubtless the angels would gladly have been the bearers of the good news. We are divinely told how they stand overawed before such a display of grace to sinners and, as from the verge of some unfathomable abyss, gaze down into the depths of a love which they "desire to look into," but cannot explore. And, had they been entrusted with this message, on what joyful wings would their legions have swept round the world, trumpeting forth the blessed news! It would not have been nineteen centuries before even one-third of the race had been practically reached with the gospel.

But there was one fatal deficiency in angelic preaching:

"Never did angels taste above
Redeeming grace, and dying love."

And so God crowds them back, and thrusts forward into the coveted place *saved sinners*. The poorest, humblest, most unlettered believer, who has known penitence and faith, can do a work for God to which Gabriel himself would be unequal.

THE TOUCHSTONE OF TRUTH.

A half-truth is often worse in its effect than a whole lie. For the lie will probably be detected at once, while the half-truth may be admitted to the heart.

The Ephesian wolves are everywhere, and they often wear the garb of a superlative grade of shepherd of the sheep. The enemy of all good first tries to keep us indifferent to truth. Failing in that, he is very apt to try to palm upon unwary ones a lie in place of the truth.

A danger lurks here more serious than most inexperienced Christians suppose. It is characteristic of this "practical age" to affect to despise doctrine. What one thinks, it is claimed, is of minor importance. Few mistakes which we are apt to make are more perilous. Many cases of paralysis of Christian activity begin in error of thought. "As he thinketh in his heart," that kind of a Christian is he.

The one trustworthy test of truth, the safeguard of thought, is the Word of God's grace. By his grace, it is the most common book in the world. Every one of us may have it. How can we expect to be built up to Christian maturity if we neglect it? How can we even hope for the "inheritance among all them who are sanctified," if we do not make earnest study of the truth by which our Lord prayed that we might be sanctified?—*Our Young People*.

STANDING ALONE.

There are, within the range of every one's life, processes of life which must be solitary; passages of duty which throw one absolutely upon his individual moral forces, and admit of no aid whatever from another. Alone we must stand sometimes; and if our better nature is not to shrink into weakness, we must take with us the thought which was the strength of Christ: "Yet I am not alone, because the Father is with me." The sense of right can more readily indurate the tender than melt the rocky soul, and that is the most finished character which begins in beauty and ends in power; that leans on the love of kindred while it may, and when it may not can stand erect in the love of God; that shelters itself amid the domesticities of life while duty wills, and when it forbids can go forth under the expanse of immortality, and face any storm that beats, and traverse any wilderness that lies beneath the canopy.—*James Martineau*.

Woman's Work.

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

SYMPATHY.

BY MARY B. CLARKE.

There is an old, sweet story told,
Of how the robin came
To wear a vest upon its breast,
In hues of ruddy flame.

The gentle bird, as we have heard,
By tender pity led,
Without a fear the cross drew near,
Where Jesus bowed his head.

And strove with care the nails to tear
From out his bleeding hands,
As if on wing relief to bring,
From cruel iron bands.

But all in vain the toil and pain,
That left a mark alone
In crimson stain of bloody rain
Which on its feathers shone.

Yet the kind part, the loving heart
Its balm of pity shed;
A ray of light on sins dark night,
And Christ was comforted.

And thus may we through sympathy,
Another's woe relieve,
Though power we lack, to e'er bring back
The lost to those who grieve.

The loving smile will grief beguile
And soothe the troubled brain;
The tender word in sickness heard,
Will bring relief from pain.

And on the heart which thus bears part
In love's true ministry:
The impress fair of beauty rare
Will thenceforth surely be.

AND still more money is needed to pay the debt. We have done nobly, but let us not stop here. Our Treasurer says "the door is still open." We remember the people in ancient times, in any emergency did not give once and then stop, but gave, and gave and kept on giving.

A sister who has done "what she could," writes of her sadness in learning how much of the debt is still unpaid, and says, "Why shouldn't we try again? I have thought of a silver half-dollar and a ten cent piece I have laid away for keepsakes to commemorate certain events in the long ago. I am going to take these and send them to-day; only 60 cents you say, but it is what I have; though precious to me, they will do more good in the Lord's treasury."

ARE there not many of us who have some treasure which might be laid up where "neither moth nor rust doth corrupt, and where thieves do not break through nor steal?" We remember last year we were told of a daughter who for twenty-one years had been sending a message to the "far off land of the Orient, in the form of a Memorial Dollar," in memory of a "Mother." How many of us might by our dollar more or less, perpetuate the memory of some loved one whose voice is silent, but who in life, loved the cause of the blessed Master, and gave cheerfully to him. "Let us not be weary in well-doing; for in due season we shall reap, if we faint not."

A RECENT letter from Mrs. Davis, Shanghai, dated November 22, speaks of the health of the others in the mission, and says:

Our work is perhaps progressing as well as we could expect; am sure each one is endeavoring to perform the work which devolves upon him or her to the best of their individual ability.

We are all feeling a sore disappointment that the teacher is not to be sent to China this year; for we had great hopes that our people would have the joy this "Jubilee" year of sending out another man to strengthen this mission. We feel indeed that God's preserving care and blessing on this work during the many vicissitudes which have attended it during these fifty years is quite worthy such a thankoffering.

It is true very few of those who bade God-speed to Drs. Carpenter and Wardner now remain to commemorate the event, but would it not be a privilege to their sons and daughters to thus honor the consecration and sacrifice which made it possible for their fathers to fulfil the Great Commission, "Go ye and disciple all nations?"

We realize that our Board is greatly embarrassed with debt, and many who are giving are giving to the limit of their ability. In this we cannot judge, for it is a question between our common Father and the individual heart. However, we do often feel that many fail to be interested in sending the gospel to those who are shrouded in the darkness of heathenism, from the fact that they do not appreciate the wonderful blessings which have come to them through the knowledge of this gospel. This is the true secret of their indifference. O that the power of the Holy Spirit would fill the heart of every believing child, to the extent that they would fully appreciate what this gospel is doing for them. Then there would be no lack of funds in carrying forward the Lord's work; for each would feel it a privilege to do their utmost in carrying this knowledge to those less favored than themselves.

Several missions here in Shanghai are celebrating their fiftieth year, and it is very encouraging to note the progress. Though this is considered a difficult part of the field, yet the progress has been sure, and steadily in advance. The number of Christians in this whole district probably at that time did not exceed ten; since then some four thousand have been connected with the different missions, and at present, not counting those who have gone on before, there are about one thousand, two hundred in Christian fellowship. It certainly is an encouraging sight when we have union meetings, Christian Endeavor Conventions, etc., to see the large, enthusiastic audience of native Christians, with the foreign workers scattered through the company. Last spring at the Y. P. S. C. E. Convention they were obliged to hire the largest hall in the Settlement, and that was crowded at the Sunday afternoon service. What would be the joy to those faithful pioneer workers could they now visit their various missions at their Sabbath services! True, there are many discouragements, but, praise the Lord! there are many encouragements, also. Speaking of the work throughout the Empire, there is very much more to encourage than in this one place. Fifty years ago the work was confined to a few ports, and the Christians then only a few tens; now they number many thousands. At present there are as many Christians in the one province of Fukien as there were in all China in 1877; while the whole number now in the Empire is estimated at eighty thousand.

We are often cheered in our weekly union prayer-meeting by hearing from the lips of workers concerning large in-gatherings in other localities. There is no need to longer call for "open doors"; they are now open and wide open. The great need is consecrated workers to enter them.

There are new government schools being started in various localities, for the study of English and Western science. One of these is to be located at the Arsenal just one mile south of this mission. Rev. Mr. Ferguson, formerly in charge of a mission school in Nanking, has been engaged to become its President and, as they have decided to have a female department, we hear the authorities are negotiating with Miss Howe (an experienced worker in the same mission), to take charge of it.

Their Bishop and others of the mission, though regretting to lose their workers, willingly release them, feeling, or at least hoping, it will extend their influence. The class of pupils who attend these schools are those we cannot reach in our ordinary mission work. We have fifteen such boys in our new day-school in the native city. They pay two dollars a month tuition, and we teach them English five afternoons in a week, and the native teacher instructs those who wish to come in the forenoons in arithmetic and geography.

Of course, we cannot say that any of these boys will become Christians, but they receive a good deal of religious instruction, and we know the Holy Spirit is able to bless any and every effort that is put forth in the name of Christ. Sabbath forenoons Mr. Davis goes into the city to this school and teaches the Sabbath-school lesson; at which time I go to the country day-school, one mile west of us, where we have about twenty little boys. I wish you could go with me some morning. You might think it a pretty bare looking place, for it has only the ground for floor, except a little platform for the teacher's table and two chairs; then the pupils have square tables and benches. Mr. Davis when he rented the place had some small foreign windows placed on two sides which, with the Chinese one-pane glass window in the roof, make a very pleasant room, from a native point of view. As soon as I arrive the benches are

placed in rows, so the little faces are all turned toward the platform. The six larger boys repeat a hymn which has been committed during the week, and then we try and sing it together. The teacher then offers prayer, and at the close of the services generally asks me to close with prayer. Then the lesson is read in turn, and the teacher, who is a Christian, explains it quite at length. He generally has a good understanding of it and is very faithful in his talk, both to the children and others who chance to come in. After this the children come up in turn and repeat the golden text and I give them each a picture card; in this way I am using up many of the smaller picture cards sent in the Christmas box. To be sure many of them are not very interesting, but these poor children are given pleasure by a very little thing. When the children at home are gathering picture cards to send to China, I want to ask them to please send only those which their mammas think are quite proper for little children to see. We cannot give the Chinese children pictures of ladies or children, unless properly clothed; and there are many other undesirable things pictured on cards which we cannot give to the Chinese, which I am sure our kind little friends will be glad to cull out before they are sent on their long journey across the sea. We were sorry to be obliged to burn many of those sent in the last box. Don't be discouraged by what I have said; please send your cards, for the little children are glad to get them; only send the pure ones, and let me urge you not to keep the others yourselves, but give them to mamma; she will quickly dispose of them.

We are so pleased you are to return to Alfred. May our heavenly Father be very gracious and give Prof. Rogers and yourself yet many years to labor for him, is the wish of your sister in the work.

SARA G. DAVIS.

FROM NILE, N. Y.

Thanksgiving-day in Nile, under the auspices of "The Woman's Missionary Society," has for several years been one of the pleasantest events of the season, and this year was no exception; indeed, it was unusually so, from the fact that a new feature was introduced in the literary part of the program. A happy thought took possession of our Program Committee, and, in accordance with its dictation, she wrote a letter to all our former pastors and their wives, now living, inviting them to be present at our Thanksgiving service; but, should this prove impossible, requested that they should represent themselves by letter, which, without an exception, they did. The letters cover a lapse of thirty-two years, when Elder Platts began his pastorate with this church; but which fact, perhaps, we should not mention as he evinces much embarrassment in being called one of the "old pastors;" but, of course, we would not infer that he is old in years, and we know he is as young in heart as he used to be. Then followed Elds. B. F. Rogers, C. A. Burdick, L. C. Rogers, H. B. Lewis, M. B. Kelly, G. B. Shaw and W. D. Burdick, our present pastor, whose message came through the Thanksgiving sermon, which was highly appreciated, as was also the duet entitled, "Friends of Long Ago," which was beautifully rendered by himself and wife, and was in direct harmony with the exercises of the occasion.

Did I say the occasion brought nothing but joy? Ah, no! it was a commingling of joy and sadness; for while these letters brought so vividly before us the scenes of other days, we could but recall such men as Eld. Huffman, Eld. Andrews and Eld. Gillette, who labored here, in years that are past, with many lay members who are now of blessed memory.

The free dinner furnished by the church and society was by no means a secondary matter in completing our Thanksgiving festival, and was equally enjoyed by young and old, by those of our own number, and the stranger

within our gates. In fact, the day, socially and financially, can be counted a success. For the benefit of any who may be wishing for something of the kind we give the collection recitation, written expressly for the occasion, and given by Arthur Mix in a way that helped, we are sure, to swell the amount of the general collection.

Collection Speech.

I've waited for nearly an hour,
For a chance to have my say;
And I really don't think it quite proper
To treat little boys that way.

For now I'm so dreadfully frightened
That I scarcely can catch my breath;
Because all these people before me
Are looking half-starved to death.

But friends, on the tables there's waiting
An excellent dinner, I know;
And I'm sure that you'll all feel much better
If you stay and help eat, ere you go.

Well, there! I came near forgetting
The best thing I had to say;
I 'spect its because I'm so hungry,
It usually serves boys that way.

So lest it should mar the perfection
Of our happy Thanksgiving treat;
We'd better take up the collection,
And I hope you'll all give as you eat.

SECRETARY.

REPORT OF THANK-OFFERINGS.

To January 10, 1898.

GEO. H. UTTER, Treasurer,

In account with

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Received by Thank offerings divided by the donors, for the reduction of the Society's debt:

Churches:	
First Alfred, N. Y.	\$ 119 26
Independence, N. Y.	18 00
Milton, Wis.	107 26
Hornellsville, N. Y.	20 77
New York, N. Y.	73 32
Albion, Wis.	21 00
Milton Junction, Wis.	52 30
Utica, Wis.	17 45
Little Genesee, N. Y.	38 33
Coloma, Wis.	10 00
Westerly, R. I. (Pawcatuck)	361 91
Ashaway, R. I. (First Hopkinton)	114 81
Welton, Iowa.	36 00
Rockville, R. I.	71 40
Nortonville, Kan.	102 81
Brookfield, N. Y., (Second)	56 16
Walworth, Wis.	23 50
Nile, N. Y.	16 89
Alfred Station, N. Y.	26 85
Lost Creek, W. Va.	24 99
Roanoke, W. Va.	6 88
Boulder, Col.	19 00
New Market, N. J.	59 13
West Hallock, Ill.	46 20
Sundry persons at Preston, Homer, West Genesee, and Richburg, N. Y.	21 00
Henry L. Jones, Los Angeles, Cal.	11 00
Mrs. Eliza F. Swinney, Smyrna, Del.	1 00
Dr. C. O. Swinney, Smyrna, Del.	1 00
Woman's Executive Board.	16 60
G. F. Heard, Palmetto, La.	3 50
	\$1,497 82

E. & O. E.

GEO. H. UTTER, Treas.

J. D. SPICER, Treasurer,

In account with

THE AMERICAN SABBATH TRACT SOCIETY.

Received by Thank-offerings divided by the donors, for the reduction of the Society's debt:

Churches:	
First Alfred, Alfred, N. Y.	\$ 59 15
Second Alfred, Alfred Station, N. Y.	26 85
First Hopkinton, Ashaway, R. I.	52 19
Albion, Wis.	12 70
Second Brookfield, Brookfield, N. Y.	27 77
Boulder, Col.	9 50
Coloma, Wis.	8 45
Hornellsville, N. Y.	10 38
Independence, N. Y.	8 80
Lost Creek, W. Va.	10 11
First Genesee, Little Genesee, N. Y.	17 42
Milton, Wis.	48 93
Milton Junction, Wis.	31 13
New York City.	33 33
Piscataway, New Market, N. J.	26 87
Friendship, Nile, N. Y.	8 44
Nortonville, Kan.	70 11
Rockville, R. I.	31 00
Roanoke, W. Va.	3 12
Utica, Wis.	8 35
Pawcatuck, Westerly, R. I.	164 51
Welton, Iowa.	16 40
Walworth, Wis.	11 75
West Hallock, Ill.	21 00
Churches and friends at Preston, Homer, West Genesee and Richburg, N. Y.	9 55
Woman's Board.	16 60
Henry L. Jones, Los Angeles, Cal.	5 00
Mrs. C. T. Hallock and Miss Glénora Hallock, Wells-ville, N. Y.	1 25
H. W. Rood, Washburn, Wis.	5 00
D. G. W. David, Harvard, Neb.	1 00
Mrs. Wm. Allen, Sperrill, N. Y.	1 00
G. F. Heard, Palmetto, La.	3 50
	\$ 761 16

E. & O. E.

J. D. SPICER, Treas.

Joint Report, Not Divided by the Donors.

Churches:	
Adams Centre, N. Y.	\$ 120 25
Andover, N. Y.	16 00
Attalla, Ala.	1 55
Berlin, N. Y.	49 00
Berlin, Wis.	25 30
Big Springs, S. D.	5 00
Chicago, Ill.	100 00
Cumberland, N. C.	24 00
Cartwright, Wis.	9 50
Colony Heights, Cal.	18 05
DeRuyter, N. Y.	24 00
Dodge Center, Minn.	31 00
Dell Rapids, S. D.	5 00
Farnham, Neb.	12 25
Farina, Ill.	90 00
Fouke, Ark.	3 40
Greenmanville, Mystic, Ct.	20 00
Green Briar, W. Va.	13 01
Grand Junction, Iowa.	16 48
Garwin, Iowa.	17 46
Grand Marsh, Wis.	5 00
Hammond, La.	45 00
Hebron Centre, Pa.	6 00
Hebron, Pa.	5 50
Second Hopkinton, Hopkinton City, R. I.	34 00
Jackson Centre, Ohio.	10 00
Marlboro, N. J.	30 09
(Pledges \$10)	
Marquette, Wis. (church and friends)	10 50
North Loup, Neb.	127 93
New Auburn, Minn.	15 31
Plainfield, N. J.	280 55
(Pledges \$25)	
Rock River, Wis.	6 35
Salem, W. Va.	67 00
Salemville, Pa.	7 62
Shiloh, N. J.	76 50
Scott, N. Y. (church and society)	12 25
Stone Fort, Ill.	12 40
Smythe, S. D.	17 50
Talent, Oregon, (church and society)	4 25
Utica, N. Y.	32 25
First Verona, Verona Mills, N. Y.	19 00
Second Verona, State Bridge, N. Y.	24 15
Waterford, Ct.	38 15
Sabbath-schools:	
Berlin, N. Y.	12 00
Bradford, Pa.	5 00
Held at home of F. N. Ayars, Coudersport, Pa.	93
Dell Rapids, S. D.	5 00
Farina, Ill.	10 00
Green Briar, W. Va.	1 00
Salem, W. Va.	8 00
Individuals:	
Fred C. Ainsworth, Monroe, Wis.	1 00
Mrs. J. M. Ainsworth.	1 00
D. S. Allen, Port Lavaca, Texas.	3 00
Mrs. A. E. Allen, Austin, Minn.	1 00
F. N. Ayars, Coudersport, Pa.	1 50
Daniel H. Burdick, Leslie, N. Y.	2 00
Mrs. L. B. Burdick,	2 00
Hugh Burdick, Uniondale, Pa.	2 00
Mr. and Mrs. Sijas G. Burdick, Centralia, Ill.	6 00
Henry D. Burdick and family, New Woodstock, N. Y.	5 00
M. A. Bennett, Vineland, N. J.	2 00
J. A. Baldwin, M. D., Dover, N. J.	2 00
Asa C. Burdick, Hornellsville, N. Y.	3 00
Mrs. Juliette D. Babcock, West Troy, N. Y.	1 00
Mrs. J. N. Belton, Anniston, Ala.	1 00
Agnes F. Barber, Norwich, N. Y.	28
Mrs. Harriet Burdick, Watson, N. Y.	1 00
J. H. Biggs and family, Roslin, N. C.	1 00
L. E. Blackman, Omaha, Neb.	2 00
James C. Bivins and family, Shiloh, N. J.	4 05
L. H., Rocelia and Delos Babcock, Gowrie, Iowa.	3 00
Lottie Baldwin, Glen Beulah, Wis.	1 00
A. J. Burdick, Pikeville, N. Y.	3 00
Mrs. Arminda Saunders Byers, Hamah, Mich.	1 00
Zebulon Bee, Bolair, W. Va.	5 00
Irvin Bumpus and niece, Farmington, Ill.	1 50
Mrs. Emma Bassett, Winnebago City, Mo.	6 00
H. F. Clarke, Berlin, Wis.	1 00
Mrs. C. Champlin, Medford, Oklahoma.	75
John Congdon, Newport, R. I.	6 00
Mr. and Mrs. A. M. Clark, Clayville, N. Y.	5 00
Dr. and Mrs. W. F. Church, Gibsonburg, Ohio.	5 00
Mrs. Emeline M. Clawson, Troy, N. Y.	1 00
Dr. and Mrs. W. W. Crandall, Wellsville, N. Y.	2 00
Miss Georgia Crosby, Mt. Jewett, Pa.	50
W. A. Chaney, Crab Orchard, Ill.	3 00
Wm. Carver, Dulzura, Cal.	7 00
Mrs. Sarah Chapin, Oberlin, Kan.	50
Geo. M. Cottrell, Topeka, Kan.	5 00
Sarah A. Davis, Lyons, Kan.	1 00
Wm. C. Daland and family, London, Eng.	4 57
G. Evans, Princeville, Ore.	3 50
Friends, New Milton, W. Va.	1 85
Two Friends, Philips, Fla.	2 00
I. Green, Richville, N. Y.	1 00
Flora S. Groves, Brockwayville, Pa.	2 00
Mrs. S. A. Gillings, Akron, N. Y.	1 00
Mrs. Luther Green, Independence, N. Y.	5 00
Chas. H. Green, Alfred, N. Y.	1 25
John S. Green, Farmington, Ill.	10 00
Mr. and Mrs. J. J. Hevener, and Ina Hevener, Roanoke, W. Va.	3 00
J. H. Hull and family, Ocala, Fla.	6 00
Mrs. Alice Huff, Cape Porpoise, Me.	25
Mrs. B. M. Holman, Clayville, N. Y.	1 00
Peter Hamel, Hancock, Wis.	2 00
T. J. Helm, Summerville, Mo.	25
Maryette Hall, Lodi, Wis.	1 00
Mrs. S. L. Huntley, Spring Valley, Minn.	1 00
Mrs. Margaret Hunsinger, Forksville, Pa.	1 00
Mrs. L. A. Hutchinson, East Bradford, Pa.	2 00
G. D. Johnson, Cazenovia, N. Y.	1 00
Mrs. Wm. W. Kingsbury, Rushford, N. Y.	5 00
Mrs. Kingsley, Westerly, R. I.	5 00
I. T. Lewis, Obi, N. Y.	3 00
John Larson, Athens, Minn.	2 00
Lydia Larson, Athens, Minn.	1 00
G. H. Lyon, Mt. Jewett, Pa.	5 00
Paul P. Lyon, Mt. Jewett, Pa.	4 00
Geo. C. Lewis, Brookfield, N. Y.	2 00
M. McWhorter, Mansfield, W. Va.	1 00
H. C. Munson, Oswago, Pa.	1 00
B. D. Maxson, Fresno, Cal.	2 00

Mrs. Julia W. Main, Orleans, Neb.	50
Mrs. Geo. W. Monroe, Lake Bluff, Ill.	1 00
Mrs. S. P. Maxson, Charlotte, W. Va.	50
Mrs. T. F. Pierce, Carbondale, Pa.	3 00
Alice Peckham, New Bremen, N. Y.	2 00
William D. Randolph, Sunnyside, N. J.	2 00
Wm. A. Rogers, Waterville, Me.	50 00
Rebecca T. Rogers, Waterville, Me.	5 00
Mrs. J. L. Roberts, Denver, Colo.	67
Mrs. Addie L. Russell, Willard, N. Y.	1 00
Mrs. S. Saunders, Middle Grove, Ill.	2 00
Thos. W. Scott, Tennyson, Canada	1 00
Sue Saunders, Los Angeles, Cal.	5 00
B. E. Stillman, Lowville, N. Y.	5 00
Susie M. C. Sherman, Eau Claire, Wis.	1 00
Christen-Swenson and family, Viborg, S. D.	3 00
Wm. H. Stillman, Manhattan, Kan.	1 00
L. F. Skaggs, Boaz, Mo.	1 00
H. M. Skaggs,	50
Mrs. Rosa Skaggs,	50
Miss Mary Skaggs,	50
Miss Harriet Skaggs,	50
L. E. Skogquist, Metuchen, N. J.	1 25
Mrs. James Stillman and daughters, Webster, Mass.	12 00
H. W. Stillman, Edgerton, Wis.	10 00
Mrs. T. L. Stillman, Edgerton, Wis.	1 00
Charles Saunders, Woody Hill, R. I.	5 00
Mrs. J. A. Saunders, Woody Hill, R. I.	2 25
Dr. Ella F. Swinney, Smyrna, Del.	60
Mr. and Mrs. C. H. Threlkeld, Memphis, Tenn.	2 00
C. H. Thrall, Elkton, Md.	1 00
Arthur Van Horn, Montavilla, Ore.	3 00
B. S. Van-Horn, Republic, Kan.	1 00
Mr. and Mrs. Lorenzo Witter, Wellsville, N. Y.	2 00
S. A. Worden, Obi, N. Y.	1 00
T. F. West, Medford, Ore.	5 00
	\$1,845 91

E. & O. E.

GEO. H. UTTER, Treas.,
Missionary Society.
J. D. SPICER, Treas.,
Tract Society.

SUMMARY—MISSIONARY SOCIETY.

Received, divided by donors	\$1,497 82
Received, divided by Treasurers	1,269 05—\$2,766 89

TRACT SOCIETY.

Received, divided by donors	761 16
Received, divided by Treasurers	576 86—1,338 02
Total Thank-offerings received	4,104 89
Pledges	35 00

Since the above was in type Thank-offerings to the amount of at least sixty or seventy dollars have been received by the two Treasurers. These, with any others that may come to hand,—and it is hoped there will be many—will be published in a later report. J. D. S.

HOW TO PREACH.

Take care of your English. Teach, explain, persuade. Let every sermon have its nails, and drive them in; each class of hearers their share, so that none need go away empty. Nothing is so little to be taken for granted, even in what may be called an educated congregation, as that the people are accurately instructed in the truths of the gospel. While you think they follow you, often you are soaring miles above them. The hard, but the essential, thing is to know how to translate the ideas and the terminology of theology into transparent and dignified English prose. Beware of words without thought, substance without light or color, morals without dogma, your own word cramming out the Word of God. One idea in a sermon, if thoroughly explained, happily illustrated and practically enforced, is quite enough for an ordinary congregation. To be listened to is the first thing; therefore be interesting. To be understood is the second; so be clear. To be useful is the third; be practical. To be obeyed is the fourth; speak "as the oracles of God." We hear a good deal now about "ten-minute" sermons, but really they are the hardest things possible, much harder even than catechising, and not one man in a hundred can do it. If it is true that the world is growing tired of longer sermons, it is the preacher's fault.—Bishop Thorold.

THE minister, with his little son Charles, was calling on an old parishioner, who poured her troubles into his sympathizing ear, ending with the remark, "I've had my nose held to the grindstone for thirty years."

Charlie, who had been looking intently at the old lady, instantly remarked, "Well, it hasn't worn the mole on the end of it off yet."—Harper's Bazar.

Young People's Work

LOYALTY TO THE PLEDGE.

BY RACHEL VANHORN.

In a world-wide movement, such as the Christian Endeavor, it is but natural that there would be some who would not be loyal, but it is appalling to note how many there are who break their pledge and who apparently think so little of carrying it out. There are some (but they are growing fewer) who think the pledge demands too much. The Christian Endeavor pledge not only makes a few specific requirements, but it covers the whole ground of Christian living by inserting this clause: "I will strive to do whatever Christ would like to have me do." But it asks nothing impossible and it demands no more than is necessary for the healthy growth of Christians. Our Christian Endeavorers, as a rule, regard the pledge too slightly. I do not mean to say they are purposely disloyal, for I do think, in a great many cases, disloyalty comes as a result of thoughtlessness. We do not mean to be disloyal to our pledge. We do not mean to displease Christ, and yet we do. Such excuses as these will not exempt us. We must awake and be doing. What we want is more thought, more enthusiasm. The fire of Christian zeal must reach a high temperature among us, and then we will hear of more loyalty, more work—more Christians. And all this may be obtained by intercourse with God. Perhaps some of us do not realize what loyalty fully means. It means nothing less than a hearty service of friendship or love. Christian Endeavorers, do we read our Bible and pray, or take part in meeting, grudgingly—simply because we have promised? Then we have not been fully loyal. "Every man as he purposeth in his heart so let him give; not grudgingly or of necessity; for God loveth a cheerful giver." And in the same way as God loves a cheerful giver does he love those who gladly and heartily obey his will.

Then keeping fully in our minds what loyalty means, let us consider a few reasons why we should be loyal.

First. The times in which we live demand it. On every side we hear of debts that have gone unpaid, of promises that have been broken. What would you expect of a person who promised to pay a certain sum for a purchase which he had made of you? Would you not expect him to pay you, and would you be willing to let it go year in and year out, unpaid, and say nothing? No, you would do nothing of the kind. If it were not paid at the promised time, you would go to him and say, "You promised to pay me that money to-day. I need it, and must have it." Supposing this to be the case, let us answer this question: Are we to make a pledge to God inferior to a pledge to man? Surely the times in which we live demand loyalty.

Second. The church demands it. As the Christian Endeavor Society is a part of the church, and as its active members belong to the church, it must help keep up its good name.

Third. Jesus Christ demands it. When we take upon ourselves the Christian Endeavor pledge we promise Christ we will keep it. And Moses said, "When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it; for the Lord will surely require it of thee." We promised it to one who kept all

his promises. Can we, dare we, bring his name into open shame, and cast reproach upon his cause, by being thus disloyal? The possibilities of glorious results in case of loyalty are so marvelous and the certainty of failure in case of disloyalty so overwhelming that we should seek more than ever to be loyal to our pledge. If it is wrong to make certain promises, let us not make them. And if it is right, let us be loyal to them. Perhaps if we would study Christ's life more, and see its service of love, the pledge would be easier for us to bear. The original purpose of the Christian Endeavor movement, which was to quicken religious living among the young people in all churches, and the present natural outgrowth from that purpose, in the direction of Christian citizenship and missionary service may all be attained fully and gloriously, if we, as a great company of young Christians, will simply be loyal day by day to the first promise which we make, namely, seeking always to do whatever Christ would have us do. And as a company we must work, and the larger the company the more we can do, if we will only prove loyal.

At a consecration meeting in a certain Society of over one hundred members, the number of those who declined to take part in the service was from two to four times as great as those who did take part. It has seemed to me that the greatest trouble with such people lies in the fact that they have forgotten the first part of the pledge. Again let me quote it: "Trusting in the Lord Jesus Christ for strength, I promise him that I will strive to do whatever he would like to have me do." The latter part of the pledge may or may not be forgotten, but separated from the first loses all power over the conscience. Purposely or not purposely, such persons are proving disloyal to the pledge, and not only disloyal to the pledge, but disloyal to the God whom they have sworn to love and obey. If the active members of our Christian Endeavor Societies thus prove disloyal, and set such examples before our associate members, can we ever hope for an increase in the active-member list? Once taking upon ourselves the pledge, the eternal welfare of our souls may depend upon how we keep it. I would not give much for the prospects beyond this life of one who, taking a life-pledge, would not keep it for life. He would surely not be a consistent Christian. We constitute a great and mighty army. If we would be loyal to our pledge nothing could resist us. Intemperance would cease, vanquished by us. We could upset infidelity. We could help to purify social life. Let us then be loyal, and the world will see the ushering in of a brighter and happier day by an army of young people, armed with the gospel of peace, and whose banners bear the inscription: "For Christ and the Church."

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.

THE South American Missionary Society's Mission to the Araucanian Indians is now working at Cholchol, in Chili. There are now six missionaries there.

CHRISTIAN ENDEAVOR effort in the Dodge Centre church continues with usual interest. Our society does not have as large an attendance as it used to, owing to the marriage of so many of its members within two years. These move out of the village and become farmers, and do not find it convenient to come so far to service again, after having attended morning worship and Sabbath-school. Our semi-annual election of officers and committees took place recently, and the following officers were chosen: President, Mabel Clarke; Vice-President, Mabel Crandall; Recording Secretary, G. M. Ellis; Corresponding Secretary, Edna Daggett; Treasurer, Walter Churchward; Chorister, Annie Ayars; Organist, Florence Clarke. Our committees consist of Lookout, Prayer-Meeting, Social, Junior, Literary, Literature. We have topic cards printed with special reference to our own local name and needs. Selecting the usual topics as a rule; we have monthly an extra one, with reference to our denominational work. For the coming six months these extra topics are: The Temple, an illustrated address by the pastor; consecration service, arranged by Prayer-Meeting Committee; God's Promises, service arranged by Lookout Committee; Mission Labors of Solomon Carpenter and Nathan Wardner; Religion and Sociability, arranged by Social Committee; What Good Comes from our Six Associations. On Sabbath, December 25, the Prayer-Meeting Committee arranged a "leaderless meeting," order of service placed nicely on the blackboard. It was one of the most devotional and earnest meetings we have had in a long time. Without giving the extended program, the reader can hardly understand what we mean. May God bless all the Societies in our beloved Zion, and make them spiritual and loyal.

ONE OF A COMMITTEE.

THE Y. P. S. C. E. of Independence has but little of special interest to report at present, though the usual degree of interest in all our meetings is maintained, and we hope that from our existing, a little light may be shed abroad to the world, reflecting that light whose holy presence makes all lives beautiful and grand.

The closing year, as ever, brings with it regrets, that so many duties have been left undone, privileges slighted, opportunities unimproved, that the record of the past is so imperfect, and void of the results of pure and holy living; yet ever before us is the unwritten page of our history, with the possibilities of nobler achievements, of higher thinking and grander purposes, and the accomplishment of greater good that shall be for the Master's glory, and with the dawn of the glad new year may the same kind Providence that has so safely led us during the past still guard and guide all our young people to higher spheres of usefulness and more thorough consecration.

Our Junior Society is well attended, the little folks showing good interest. Mrs. Addie Green, the present superintendent, is doing good work and is worthy of praise for her good success in its management. Thanksgiving day was observed in a very appropriate manner here, the Juniors taking part in exercises.

COR. SEC.

In Chota Nagpore (Bengal) there are still 1,000,000 heathen unreached by the Gospel.

Children's Page.

LITTLE GOLD-HUNTERS.

BY ANNIE H. DONNELL.

"Children!"

Mamma's clear, sweet voice rang out pleasantly.

"Children! Children!"

But only the comical game chickens were scurrying around the yard on their long stilts of legs. No children. Mamma went back into the breakfast-room.

"Where can the children be?" she said.

"Gone to Klondike, I believe," papa said, calmly, without looking up from his paper.

"Oh!"

"Yes, I saw them equipping out in the barn just after breakfast. They were finely provisioned—"

"Oh!" said mamma again. "That's why they all begged to carry their breakfast out-of-doors—why, yes!"

Papa turned his paper, but what mamma heard wasn't the rustle of it. It was papa's little "baby laugh," as Ferris called it.

"They've sailed in the 'Briny' down round Cape Horn. Ferris carried the game rooster 'Stilts,' and Molly Mavourneen had both lop-eared rabbits, and little Toots took—the rubber cow. They said it was well to carry a lot of live stock along with you. They all had shovels and rakes."

Papa smiled over the paper's edge, and mamma smiled back.

"You need't be worried about them, mamma. They took Uncle 'Lish along, and he was a forty-niner."

"Oh, if Uncle 'Lisha went!" mamma said, resignedly. Then she went on, thinking aloud. I suppose, then, that long trench they were digging yesterday across the old potato-patch had something to do with it."

"Certainly, ma'am. That's the Yukon River. They applied the hose this morning. And if you will observe that toilsome path through Mike's rock-pile you will see the famous Chilkoot Pass."

Mamma "observed." She took her sewing to the back window, and prepared to watch proceedings. "What children," she murmured.

By and by the old cast-aside dory on trucks hove in sight around the barn. Uncle 'Lisha was pushing to pay his passage!

"They're round the Horn," said mamma, with a sigh of relief.

"Dawson City! Dawson City! All ashore for Dawson City!" shouted Ferris, and there was a scramble and loading up with shovels and packs. Then mamma watched the little procession move slowly through the "Pass" toward the land of gold. Uncle 'Lisha's tall frame loomed above the rest imposingly. Even his broad, blue-jeans back seemed to be enjoying itself.

It was an hour or two before dinner when the miners came back and appeared before mamma in the kitchen. They were loaded down with big yellow pumpkins.

"Nuggets," said Ferris briefly.

"But why did you come back so soon—what in the world!" exclaimed mamma.

Ferris's eyes shone with fun, but there was a hint in his tone broader than the Yukon River.

"We—we were starved out ma'am," he murmured.—*Outlook.*

JANE AND HER GRAMMAR.

Little Jane had been repeatedly reprovved for doing violence to the moods and tenses of the verb "to be." She would say, "I be," instead of "I am," and for a time it seemed as if no one could prevent it. Finally Aunt Kate made a rule not to answer an incorrect question, but to wait until it was corrected.

One day the two sat together, Aunt Kate busy with embroidery and little Jane over her dolls. Presently doll society became tedious, and the child's attention was attracted to the embroidery frame.

"Aunt Kate," said she, "please tell me what that is going to be?"

But Aunt Kate was counting and did not answer.

Fatal word "be"—it was her old enemy, and to it alone could the child ascribe the silence that followed.

"Aunt Kate," she persisted, with an honest attempt to correct her mistake, "please tell me what this is going to am?"

Aunt Kate sat silently counting, though her lip curled with amusement.

Jane sighed, but made another patient effort. "Will you please tell me what this is going to are?"

Aunt Kate counted on, perhaps by this time actuated by a wicked desire to know what would come next.

The little girl gathered her energies for one last and great effort and said, "Aunt Kate, what am that going to are?"

PIGS AS LIFE-SAVERS.

To think of pigs as life-savers seems impossible, yet some pigs on a vessel wrecked on the coast of Australia have proved that pigs, in an emergency, can rise to the level of the heroes in the animal world. The vessel went ashore on some rocks a hundred and fifty miles from the shore. On board were some soldiers of Australia who were returning from England, where they had been taking part in the Queen's Jubilee. Australia, as you know, is one of the English colonies. There were no rockets on the ship, when it went on the rocks, to be used to attract attention from shore. The sea was calm that night. The pigs were thrown overboard, with ropes or signal lines attached to their hind legs. They swam ashore, and of course attracted the attention of the life-saving station men, who then saw the ship, and at once began saving the passengers by using the traveling basket, a wire cage in which the passengers were brought ashore as rapidly as the basket could go between the ship and the shore. We do not know how the pigs were rewarded. It must have been hard for the pigs to swim ashore, for they do not like water.

WHAT CHILDREN CAN DO?

The Karens in Burmah are represented as an affectionate people who can hardly do enough for their friends, and some of the converts live beautiful lives. Little Karen boys and girls of ten years of age seem to feel that they should spread the good news to others. Sometimes they would go to their teacher and ask: "Mamma, may I teach in vacation?" And when she would inquire what they could teach, they would answer: "Why, tell the people that God loves them."

Two little girls heard of a poor family who

had little or no fuel; they decided to try to get some provisions for the needy ones. They took a basket between them and went to several grocery stores, telling in their earnest way of the needs of the family. They soon had all they could carry, besides several articles which the grocers had promised to deliver. Still no coal or wood had been provided. They knew old Mr. Warren had lots of coal to sell, but he was so stingy and cross that it was some time before they could summon courage enough to ask him for any. Mamie had heard her papa say he never paid much into the church; but perhaps if they told him all about Mrs. Martin he might send her some coal. "I'll stand here by the door, Gertie, and pray just as hard as I can, while you go in and ask him, and if he is very cross I'll help you run."

When Gertie came out, Mamie was surprised to see her smiling, and more surprised to know that he said he would send two loads of coal.

DAY BY DAY.

"Oh, mother," said a little girl, "it is impossible to be a Christian."

"Why?" her mother asked.

"Because there's so much to be done if one wants to be good," was the reply. "One has got to overcome so much, and bear so many burdens and all that. You know how the minister told all about it last Sabbath."

"How did your brother get all that big pile of wood into the shed last spring? Did he do it all at once, or little by little?"

"Little by little, of course," answered the girl.

"Well, that's just the way we live a Christian life. All the trials and burdens won't come at one time. We must overcome those of to-day, and let those of to-morrow alone till we come to them."

A LITTLE boy, the son of a heathen father, one day broke with a stick all his images except the largest; then he put the stick into the hands of the idol that was left.

When his father saw it he exclaimed: "Who has done this?"

"Perhaps," said the little boy, "the big idol has been beating his little brothers."

"Nonsense!" said the father; "you did it! and to pay you I will beat you with the same stick."

"But," said the boy gently, "how can you trust to a god so weak that a child's hand can destroy him? Do you suppose that if he can't take care of himself or his companions, he can of you and of the world?"

The heathen stopped to think. This was a new idea. Then he broke his great idol and knelt down to pray to the true God, and called him "my Father."—*Selected.*

"You are the celebrated Mr. Chumley Jones, I believe?"

"That is my name, sir. What can I do for you?"

"Well, Mr. Jones, I came to ask you for your autograph."

"My autograph? Delighted, I'm sure. Have you any preference as to its form?"

"If it is all the same to you, Mr. Jones, I should prefer it at the bottom of a check for \$50, made to the order of Snip & Cuttum, tailors. You have the bill, I believe."—*Harp-er's Bazar.*

Home News.

Rhode Island.

ASHAWAY.—A happy New Year to all. A new year in which to put away self and enter more fully into close companionship and active service with our Master, even Jesus Christ the Lord. What a blessed opportunity for a happy year!

We have much to be grateful for here, much to inspire us to renewed activity. We have had mild weather for the most of the time so far this winter, and but little snow. On Christmas morning the ground was lightly covered with snow and the air clear and cold, though the mercury was several degrees above zero. It was the time for the regular communion service at the church, and instead of a sermon the time was used by the members in speaking. It was, as an aged brother said, a real spiritual feast—the joy that came to the world with the coming of our Saviour.

In the afternoon we tenderly laid to rest the mortal remains of a dear sister, Miss Mary Saunders, who for nearly fourscore years has been a faithful member of the church, and whose sweet Christian life was a constant example of steady, quiet service.

The Sabbath-school held its Christmas exercises in the evening, each class, under the direction of its teacher, doing well its part in the music and recitations. The exercises were excellent. The large audience of interested listeners could not fail to appreciate the benefits of the Christian faith and life, and that to teach them to our children is a work of the utmost importance. After the exercises, all were invited to the parlors, where cake and ice cream were served. The children were treated to small gifts.

The reports presented at the annual church meeting showed a large amount of good work done during the year. The pastor has kept the interests of the denomination before the people with earnest faithfulness. His sermons have been full of gospel food for the nourishment and growth of the church, and of warm pleadings to the unbelievers to "believe on the Lord Jesus Christ and be saved." The Young People's Society is trying to develop the spiritual life of its members and to bring the light and cheer of Christ's love into the lives of those who do not now know it. In many ways the Society is reaching out a helping hand. We would that more and better work may be done this year by all the workers, and we would ask to be remembered in the prayers of our people, that wisdom and direction may be given to us, that in all things we may do the will of God. We are needed, every one, to be at our post, ready for any service.

We read with much interest of the work being done in other churches, and praise God for the signs of encouragement and advancement. And our scattered Sabbath-keepers—how often we think of them doing duty alone, and a silent prayer goes up for them that they may be true and keep the light burning clear. Let us all double our diligence, and with united prayer and effort seek to accomplish more for our Father's kingdom. Meetings are being held every evening at the church, during this week of prayer.

ASHAWAY.

JANUARY 7, 1898.

Connecticut.

WATERFORD.—Our heart is filled with praise as we inform you that God is visiting this old church again with a shower of blessing. We are in the midst of a blessed revival. We are holding meetings nightly and the interest seems to be on the increase. A number have been converted and we are looking for more. The most blessed part of the work is the spiritual quickening of the church. The evening after last Sabbath presented a scene long to be remembered. The front seats of the church being filled with Christians on their knees waiting for the endowment of power. We are learning the blessed secret that gospel salvation is not merely trying to live a little nearer Jesus, but opening our hearts and letting Jesus live in us.

We have been assisted by Rev. Wm. Newton, and his wife, whose voice in song has been wonderfully blessed of the Spirit. This blessed work immediately followed, and is largely the result of, the death of Bro. Geo. H. Rogers, whose upright life and genial manners had won the hearts of the entire community.—His blessed experience in the last four weeks of his life in sinking into the will of God, and his wonderful patience in suffering, have all had their effect. We feel that in the death of our dear brother God has sown seed that will bear fruit through all eternity. Pray for the work here. A. J. POTTER.

JANUARY 10, 1898.

Wisconsin.

ROCK RIVER.—In the beginning of the year we send this little item from our church and its auxiliaries. Our Sabbath services are fairly attended, and we would be glad to welcome many more, who ought to gather to worship with us and help cheer and encourage our young pastors, Raymond Tolbert and Charlie Sayer, who are doing faithful and efficient work.

The Sabbath-school, under the leadership of Bro. Wade Looftboro, with Mr. Bach, assistant, is trying to be truly a living organization, doing work for the Master.

The Y. P. S. C. E. still meets every evening after the Sabbath, with Miss Lottie Gray President. We have made that our time of meeting since 1888, when organized for work by our much beloved evangelist, E. B. Saunders.

Among the things done for improvement on our church is the recent building of a commodious outside platform and steps, of soft pine. Plans are being matured for re-carpeting the pulpit platform and cushioning some of the seats.

Mr. and Mrs. Chauncy Gray entertained our young people one evening in honor of their son's birth-day; and Mrs. Mary Maxwell gave a very pleasant reception at her home for her Sabbath-school class. On Thursday evening before Christmas we had a tree for the children(?) and a pleasing program of exercises was rendered by the school. Our weather is lovely and roads good. Health prevails in the neighborhood at present.

Illinois.

WEST HALLOCK.—The weather at West Hallock for the last half of the year of 1897 was exceptionally fine. We hope that the two men who represent two of the great branches of our denominational work, will believe the above statement, for what they saw and felt of it while here would naturally leave a

contrary impression. Secretary Lewis came to us in one of the most sweltering seasons this region has ever known, while Secretary Whitford, just six months afterward, found the country rugged with frost and hubs. But both men came with a message, and with an enthusiasm too constant to yield to the contingencies of cold or heat. They found a people anxious to hear their messages.

Secretary Whitford's recent visit to us was both inspiring and helpful. His testimony on Sabbath evening at the prayer-meeting, deepening the conviction that Christ is a real and personal Saviour, we shall all remember. Notwithstanding the roads which were savagely rough, there was the average Sabbath morning audience. They listened with undivided attention to Bro. Whitford as he spoke with befitting earnestness from the text, "Wist ye not that I must be about my Father's business?" He was at his best on Sunday night when he presented to us the clearest exposition of our missionary and evangelistic work that we have yet heard. Mr. Whitford does not seem to be a man who reserves his best speech for our great anniversaries. Many hearty expressions of approval were heard in regard to this interesting delineation of our work. All went away with a better knowledge of our missionary enterprises, and a consequent deeper interest in them. All were made to feel that no part of our missionary work should be allowed to suffer retrenchment. May the Lord graciously inspire us all with a divine zeal for the advancement of this work.

The West Hallock Sabbath-school indulged in "a good time with Santa Claus," on the night following the Sabbath, Dec. 25. It was a bright cantata, beautifully rendered by the children for the most part. The home scene was especially touching and elevating. Many little hearts were made happier by the distribution of presents at the close. The hope of West Hallock is the bright company of young people and children now developing so encouragingly. T. J. V.

TAKE TIME.

Take time to breathe a morning prayer, asking God to keep you from evil and use you for his glory during the day.

Take time to read a few verses from God's Word each day.

Take time to be pleasant. A bright smile or a pleasant word falls like sunbeams upon the heart of those around us. Take time to be polite. A gentle "I thank you," "If you please," "Excuse me," etc., even to an inferior, is no compromise of dignity, and, you know,

True politeness is to say
The kindest things in the kindest way.

Take time to be patient with children. Patience and kindness will open a way for good influence over almost every child.

Take time to be thoughtful about the aged. Respect gray hairs, even if they crown the head of a beggar.—*Christian Observer.*

DURING the last year there were 1,140,769,716 gallons of intoxicating liquors sold in the United States. The retail price was \$962,192,852, or \$13.79 for every man, woman and child in the land. The wretchedness and ruin caused are beyond computation. Why is it the public generally care so little for the fearful havoc intoxication is wreaking among our people every hour of every year?

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 V.—HOW TO PRAY.

For Sabbath day, January 29, 1898.

LESSON TEXT.—Matt. 6: 5-15.

GOLDEN TEXT.—Pray to the Father which is in secret. Matt. 6: 6.

INTRODUCTION.

This lesson is a part of the Sermon on the Mount. For a general introduction see lesson IV. After the beatitudes, which were the subject of our last lesson, the place of the true disciple in the world is defined. vs. 13-16. Jesus declares himself the fulfilment of the law and the prophets, vs. 17, 18; and in the remainder of chapter 5, the true spiritual significance of the law as opposed to the legalism of the Pharisees, is set forth and illustrated by the citation of five different topics upon which the Pharisees laid great stress—murder, v. 21; adultery, 27; perjury, 33; resisting evil, 38; and relations to one's neighbor, 43. In all these cases Jesus shows the superior excellence of the spirit of the law over the mere letter. Thus he not only shows that he is the fulfilment of the law, but he shows the disciples how they may keep it in both its letter and spirit. Having thus disposed of some of the doctrinal points on which the teaching of the Pharisees was sadly deficient, Jesus next speaks, 6: 1-18, of the three observances which the Jews held to be of very great importance,—alms-giving, prayer, and fasting. See Acts 10: 30, 31. These were the principal forms in which the self-righteousness and hypocrisy of the scribes and Pharisees were manifested. They were the chief forms also in which the real piety of the devout Jew found expression. They are still given a prominent place in the Catholic church, as expressing the worshiper's relation to his fellows (*giving alms*), to God (*prayer*) and to himself (*fasting*). In respect to these religious practices, as he had previously done in respect to doctrinal teachings, Jesus exalts their spiritual character and value without discarding the form. Our lesson takes up the second of these religious observances.

EXPLANATORY NOTES.

1. The False and the True Spirit in Prayer. v. 5, 6. *When thou prayest.* This implies that the disciples would pray. *Hypocrites.* Prayer is to God. They who pray to be seen of men, are therefore hypocrites, pretending to worship God while really seeking praise from men. *Standing.* The common attitude in prayer. 1 Kings 8: 22; Luke 18: 11, 13. *Synagogues.* The proper place of worship. *Corners of the streets.* Very unsuitable places for real devotion. The Jews had stated times for prayer, especially the third hour (9 o'clock A. M.), the sixth hour (12 o'clock), and the ninth hour (3 o'clock P. M.). At these times, no doubt, the hypocrites were in conspicuous places in the synagogues and on the broad streets, that others might observe their devotions. *They have their reward,* in what they seek—the praise of men. v. 2. Compare James 4: 6. *Thou . . . enter thy closet.* Meaning any secret or unobserved place. Peter found it on a house top. Acts 10: 9; Cornelius, in his house, *ib.* 30; Jesus, upon a mountain, Mark 6: 46. An old writer quaintly says, "The heart is the closet into which we should retire and shut the door, even in public prayer." *Thy Father.* God only should be worshiped. 4: 10. *In secret.* He is the Invisible One. *Seeth in secret.* Not only in the retired place to which the devout disciple resorts, but in the secret of the heart even though in the most public place. *Shall reward thee openly.* The blessing of God upon the truly devout soul will be manifest to all who see him. Thus does his light shine to the glory of the Father. 5: 16. Though Jesus is here speaking primarily of secret prayer, he does not condemn social or public prayer. It is the vainglorious and hypocritical spirit against which he is speaking, and the spirit of humility which he commends and to which he promises the blessing of the Father.

2. Vain Repetitions in Prayer. v. 7, 8. Another fault, common in his time, which the devout and humble dis-

ciple must avoid in prayer, is *vain repetitions*. High sounding words without any definite meaning, or which do not express a real want or desire of the heart. *As the heathen.* The Gentiles. *For their much speaking.* Phrases oft repeated. 1 Kings 18: 26-29. Compare Eccl. 5: 2. *Not . . . like . . . them.* The emptiness of the Gentile's prayer, as well as the hypocrisy of the Pharisees prayer, must be guarded against. *Your Father knoweth.* v. 32; Luke 12: 30; John 16: 23-27. It does not require a multitude of words, or ostentatious display of piety to inform him of our wants. Why pray at all, then? Because prayer is the attitude of sincere desire, and sincere desire is the condition precedent to receiving the blessing from the heavenly Father who waits to bestow his blessing upon souls ready to appreciate and receive them. 7: 7, 8; John 14: 13, 14.

3. The Model Prayer. v. 9-13. *After this manner.* Indicating the general form and spirit of prayer, not necessarily in these exact words. Even they, unaccompanied by the devout spirit, may become vain repetitions. *Our Father.* Jesus' Father, the disciple's Father. Rom. 8: 15. *Which art in heaven.* Indicating not only his dwelling place, but also the final inheritance of those who are his children. Psal. 115: 3. *Hallowed be thy name.* Ex. 20: 7; Psal. 111: 9. The expression "hallowed be" does not mean to make holy—God is already holy—but to be revered in the hearts and minds of men, of this there is great need. Name in the Scriptures stands for the person. *Thy kingdom come.* Jesus announced it as at hand, his disciples are to pray for it. The kingdom is a grand spirituality; its manifestations are the blessings to the individual, the spread of Christianity in the world, the conquest of righteousness over sin, begun here, completed hereafter. Rev. 11: 15. *Thy will.* The will of a sovereign is law; the will of a loving father is the pleasure of the child. *In earth as in heaven.* See Psal. 103: 19-22. This is the ideal kingdom, to be prayed for and striven for. In proportion as the kingdom of God comes to us; in proportion as we help others into right relations toward God, in that proportion are we helping—praying effectually—to bring the kingdom of God to all the world. The heavenly hosts are in sweet accord with all the will of God. *Daily bread.* The word is not that usually translated bread. It occurs only here and in Luke 11: 3, and means subsistence; it is properly translated bread only so far as the petition relates to temporal supplies. It includes all spiritual help. *This day.* "Day by day"—Luke. This means daily prayer, daily trust, daily supply. See the giving of the manna. Ex. 16: 4-19; Prov. 30: 8, and compare Acts 17: 28; Col. 1: 17, and John 6: 30-34. *Forgive us our debts.* Our sins. We owe to God our affections, our service; failure to render this becomes hopeless debt. Forgiveness is the only possible method by which it may be cancelled. Since the debt is due to God, he only can forgive it. *As we forgive.* In our relations to one another, we are constantly called upon to ask for ourselves charity—forgiveness—at the hands of others, and to exercise the same charity—the same forbearing and forgiving spirit—toward others. Since in human relations this is the only way in which debts can be adjusted, how much more in our relations to the Father in heaven. But if we do not forgive our debtor, how can we offer this prayer? 18: 21-35; Luke 7: 40-48. *Lead us not.* Bring us not, either directly or by providential circumstances. Permit us not to be led into temptations. Trial which may be too great for us, or cause us to sin, and so increase our debt. *But deliver us from evil.* Whatever trial comes to us, keep us from sinning. See 1 Cor. 10: 13. Some translations give "From the evil one." But the text does not require this and the abstract name gives the best sense. The petition looks forward to complete and final deliverance from all sin and its consequence. Rom. 8: 23, 37-39. *For thine is the kingdom,* etc. Some manuscripts do not contain this closing sentence, but it is found in others and is both scriptural and a fitting conclusion to this model prayer. Rev. 5: 12, 13; 2 Tim. 4: 18; 1 Chron. 29: 11. It is *thy kingdom* for whose coming we pray, thine is the power to bring in its reign, and thine will be the glory of its accomplishment forever. *Amen,* a word found in this exact form in the Hebrew and in the Greek, and, indeed, in all languages so far as the writer knows, and expressing the utmost approval. At the beginning of a sentence, it is translated verily, as in the gospels, and lays the strongest possible emphasis upon the truth of what immediately follows. At the end of a sentence, as of a prayer or ascription of praise, it expresses the heart's deepest desire for the realization of all that goes before it. *Amen.*—So let it be.

4. Motive to Forgiveness. v. 14, 15. These verses are an amplification of the petition for forgiveness. v. 12. The spirit of forgiveness is essential to acceptable prayer and is an evidence of sin forgiven. Who can say

that the great mass of unanswered prayer is not due to unforgiving spirit, cherished willfully or ignorantly in the heart of the petitioner. If ye forgive, your Father will forgive. If ye forgive not, neither will your Father forgive. As, therefore, we cherish the Father's forgiveness, so must we cherish and exercise the spirit of forgiveness. And when we realise how much God's forgiveness means, we shall see how strong is the motive to forgiveness when we pray. Psal. 103: 11, 12; Jer. 50: 20, 31: 34.

The Model Prayer, v. 9-13, is a remarkable composition. Its one thought is the kingdom of heaven in its unity and its entirety. Rhetorically it contains three parts, the introduction or invocation, the petitions and the conclusion or doxology. The petitions are seven in number, the first three relate to the divine side of the kingdom, in the honor of the Father's home, the coming of his kingdom and the universal supremacy of his will. The remaining four relate to the human side, or the wants of men as subjects of the kingdom of God. It is thus, in its scope and in its spirit, the prayer of prayers, and well deserves the name by which it is universally known, THE LORD'S PRAYER.

A THOUGHT OR TWO.

Christmas giving is symbolic, no doubt, of the gift of Jesus Christ to the world,—and he is a type of all noble souls who live for humanity. They are gifts, for Jesus had not where to lay his head; John the Baptist dressed and ate in the simplest fashion; Paul supported himself while proclaiming the good news and saving men; Socrates lived and died in poverty—all the long line of heroes and benefactors have not served for hire.

Strange as it seems, the world has always bestowed its richest gifts on its most selfish sons, kings and not apostles, saloon-keepers and not saints.

It is glorious to look over the annals of the Seventh-day Baptists, present as well as past, and see how many of them have been truly gifts of God to men. What priceless gifts! Somewhere there must be a rich fruition of such living.

In one of Hawthorne's stories, a man hunts the world over for his ideal woman and then, returning from his fruitless search, he meets at his very door the long-sought woman, in the person of a playmate and friend of his youth and his whole life.

The Seventh-day Baptists who return to the fold after long wandering—there are many such—no doubt are typified in that story. Their search is sincere and honest, but the boyhood faith was after all the ideal of their souls, though its beauty was long unrecognized, and as a wandering son returns to his early loves, they come back with a sigh of supreme satisfaction.

Oftentimes have we been met with this reproach: "Your Saturday Sabbath has no glory, no place in hymnology, no part in literature, and therefore must have a feeble hold upon your imagination and heart."

If the view of the Bible held by these critics be true, the Sabbath—seventh day—was sanctified in Eden, re-enacted on Sinai with more than mortal pomp and splendor, wrought in the wonderful history and literature of the most interesting nation the world ever saw, completely incorporated in Psalms, by side of which all other hymnbooks pale to insignificance; kept by Jesus, his apostles and his church for more than a century, perhaps for several centuries. If one can read but the fifty-eighth chapter of Isaiah, and say that the Sabbath has no place in literature, he has strange views of literature.

In comparison with the Sabbath, Sunday is an unbreeched stripling, unadorned, inglorious.

X. Y. Z.

Popular Science.

BY H. H. BAKER.

Antarctic Expedition.

There never has been a time in the history of the world when the outermost and innermost parts of the earth were being sought after and explored as they are at the present time. About a year ago I made reference to an expedition then being fitted out for Antarctic exploration, and it is evidently within the Antarctic Circle at this writing.

A Belgian expedition sailed only a few months ago for that part of the globe, and now the Royal Geographical Society, of London, is fitting out a company to reach the southern Pole if possible.

It is known that there is land within the Antarctic Circle, surrounded by water, as the Pole has been circumnavigated. It is also known that there are lofty mountains, and that the peaks of some are volcanoes, and that the surface is covered to a great depth with perpetual snow. No man has yet approached the South Pole nearer than 750 miles, nor has any human being ever been met on the polar continent, nor any land quadrupeds below 68°; all vegetation ceases beyond 58 degrees. So far as discovered, this polar continent appears to be devoid of all animal or vegetable life, and the whole distance to be surrounded by a high wall of ice, making it dangerous of approach and difficult to enter upon its surface.

When these three expeditions return and make their reports we shall look for further valuable astronomical, geological and scientific information.

Is Steam Heat Dangerous.

A short time since in one of our shops I noticed a steam cylinder that had been covered with wood, and that the lagging was badly shrunk, and in many places showed signs of char.

The question arose whether steam in cylinders or pipes coming in contact with wood would cause ignition. Such liability evidently may exist, but it would take a long time to accomplish it. It takes a very high temperature to ignite wood; even when a flame comes in immediate contact. It requires a temperature of from 400 to 600 degrees, Fahrenheit to char wood in any reasonable time, and as water is converted into steam at 212° F., the steam, even if superheated, seldom reaches a temperature that would cause wood to flame. From long exposure, however, wood will become charred at the low temperature of steam in common use.

In a paper read before the Institute of Mining Engineers, by Mr. A. L. Stevenson, authorities were cited showing that the lower the temperature at which wood can be charred, the greater its absorption and the more easily combustion can be produced. To guard against ignition, and consequently flame, no steam chest or pipe should be permitted to come nearer wood than three inches, unless the pipe is covered with asbestos felt.

Science in Hunting.

There are quite a number of animals that dwell in homes made by burrowing in the ground, and others, who, when alarmed, will take refuge in holes, wherever they may be

found, until they think all danger has passed. Many a sportsman has seen the rabbit, woodchuck or fox disappear in a hole that had been dug under a rock or tree, at the very moment he was ready to bang him sure; then the chase is ended and the sport vanished. It is true the charge of powder and lead were saved, but to dislodge the rock, or overturn the tree and dig him out is out of the question. "The game is up."

Science has come to aid in such cases, and a couple of ways have been suggested, either of which would, we think, be very likely to make the refugee leave his subterranean retreat and appear again at the place of entrance. Take a cord made from strands of twisted wires, (usually called a cable) about the size of a lead pencil, and from ten to twelve feet in length, also a common sleigh-bell; attach the bell to that end of the cord that when turned to the right will tighten the twiss so that when the cable rolls the bell will have to roll also. On the other end of the cord place a common bit-stock and you are ready for operation. The cable will follow the windings and turnings of the hole, and the bell will announce your readiness to receive company.

The other plan is to take a rubber tube of required length, and from a half to three-quarters of an inch in diameter, also a small tunnel (funnel) for a mouth-piece, then enter the tube and work it by pushing and twisting it into the hole as far as possible, then introduce the tunnel and telephone down that you are ready and waiting for his return. The conversation down in a hole is said to make such a confounded racket that the animal becomes frightened, and will leave for the entrance, if no other exit has been secured.

There are a few animals we might not wish to meet suddenly, for instance, a skunk (*Mephitis Mephitica*, *Alaska Sable*). We think it would be well to stand away a little, for in his rage on emerging, he might stop to take a look at you. An opossum would very likely telephone back that he was dead and did not hear you; you would then have your labor for your pains as he would not come.

Had Israel Putnam, of Pomfret, Conn., adopted either of these plans he evidently would have caused the wolf to leave the "cavern," and by the light of his torch shot him all the same; his own life would have been screened from danger and the methods here set forth would have been added to "Popular Science" long ago.

FALSE ASSUMPTION.

One of the frequent sources of religious difficulty and doubt is the assumption that life has happiness—that is, as great a freedom from pain and as large a share of outward comfort as possible—for its end and aim. If that were so, then the course of God's providence would be truly perplexing. If men have a right to happiness as they understand it, it is impossible to square the facts of life with the faith that God is good, for it is given to few mortals to be happy. But this assumption is foreign to all Bible teaching. Blessedness is the goal of life according to the gospel, and blessedness can never be gained save by the victory over trial and temptation and the multiform sorrows of life. If we grasp this fact in all its bearings we shall be saved from many heart-breaking fears and uncertainties in the religious life, and face its conflicts with a new strength and confidence.—*The Christian*.

How good it is for those who are bereaved and sorrowful that our Christian festivals point forward and upward as well as backward; that the eternal joy, to which we are drawing ever nearer, is linked to the earthly joy which has passed away.—*Mrs. Charles*.

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.

\$100 Reward, \$100.

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

Address, F. J. CHENEY & CO., Toledo, O.
Sold by Druggists, 75.
Hall's Family Pills are the best.

MARRIAGES.

JEFFERSON—EAGLE.—In Topeka, Kan., Tuesday evening, Dec. 28, 1897, by Rev. G. M. Cottrell, W. S. Jefferson, of Buffalo, Kansas, and Miss Daisy Eagle, of Topeka.

JOHNSON—HORSLEY.—In Topeka, Kan., Dec. 29, 1897, by Rev. G. M. Cottrell, O. S. Johnson and Miss L. I. Horsley, both of Topeka.

GRIGGS—BLEDSOE.—In Independence, N. Y., Jan. 1, 1898, by Eld. J. Kenyon, at his residence, Byger Eugene Griggs and Miss Jessie Bledsoe, both of Independence, N. Y.

NYE—LEWIS.—In Independence, N. Y., Jan. 9, 1898, by Eld. J. Kenyon, at his residence, Bert Nye and Alice L. Lewis, all of Independence, N. Y.

WIGHTMAN—SKINNER.—In the town of Wirt, Allegany Co., N. Y., Jan. 6, 1898, by Rev. W. D. Burdick, Mr. Bennie A. Wightman and Miss Myrtle P. Skinner, both of the town of Wirt.

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.

PIERCE.—At the home of his daughter, Mrs. C. C. Ayars, in Trenton, Minn., of dropsy of the heart, Deacon Lewis Pierce, aged 86 years, 4 months and 27 days.

A more extended obituary will soon appear. H. D. C.

TWO STORIES OF NANSEN.

BY REV. WARREN P. LANDERS.

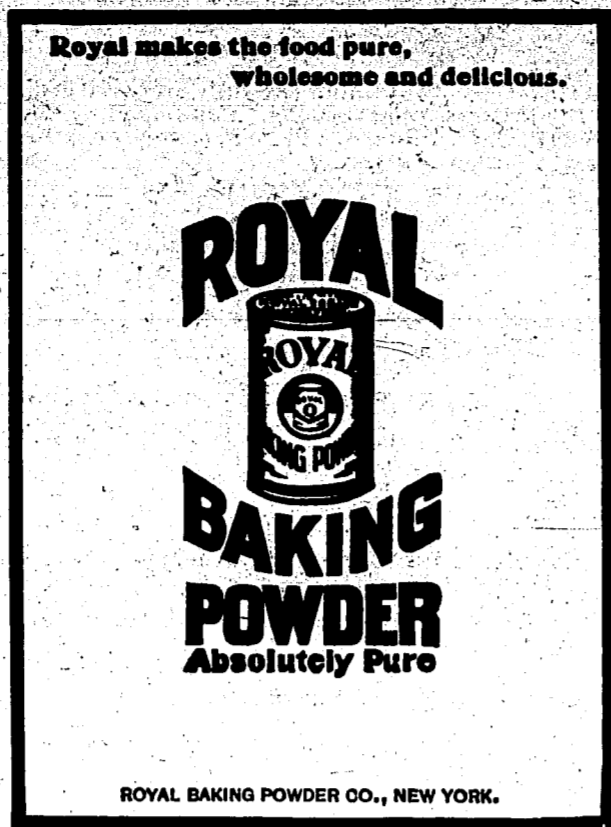
Among the personal effects which Dr. Nansen took with him was a phonograph. Into this his wife had sung her sweetest songs, and his babe lifted up its infant voice. In the loneliness of the far north he could again hear the familiar accents and re-enter the home circle. Fatigued, here was rest. If ever discouraged, here was cheer. If ill, loved voices would bring a balm.

Did you ever think of the Bible as a phonograph, into which God has spoken? When life seemed more dreary than the icy Arctic, have you ever turned to the book for companionship and courage? Into it God has spoken for your hours of sorrow, of weakness and trial. For all the moods of men the Bible has a message. For each condition in life, for every experience, it has direction and wisdom. Let us learn from the explorer the superior value of the Bible as a vehicle of comfort and rest to the soul.

The vessel in which Dr. Nansen sailed on his wonderful voyage was called the Fram. Interpreted, this is "Forward." So they pushed their way into the unknown, through ice-fields, beyond the discovery of man. During this time the intrepid captain wrote in his log-book each night, "Patience," always "Patience."

In your life your motto should be *Fram! Forward!* But the teaching of our Master is also, *Patience*, always *Patience!* Patience will give God a chance to work out in your life his plan. To go forward with patience is to run well the race set before us. May we remember this in our Christian endeavors, and add to the spirit Fram, patience.—*The Christian Endeavor World.*

Wanted—An Idea Who can think of some simple thing to patent? Protect your ideas; they may bring you wealth. Write JOHN WEDDERBURN & CO., Patent Attorneys, Washington, D. C., for their \$1.50 price offer and list of two hundred inventions wanted.



TO PREPARE OATMEAL FOR THE TABLE.

Where hard coal is used for cooking purposes, oatmeal may be put over the fire at six o'clock in the evening, brought to boiling point, and kept at this temperature over night so that it may be ready to serve in the morning. Where soft coal, wood or gas is used for cooking purposes, it will be necessary to put the oatmeal over the fire at noon, when the luncheon or dinner is being prepared. Put four heaping tablespoonfuls of the steel-cut oats into one quart of cold water; add half a teaspoonful of salt, and put it over the fire in a double boiler; cover and cook continuously for one or two hours. Then it may be put aside until the night meal is being prepared, and cooked again as long as the fire is burning, and then put aside to be reheated at breakfast time. The kettle should be covered closely, and the oatmeal must not be stirred from the beginning to the end of cooking, otherwise the grains will be broken. Stirring oatmeal seems to destroy its flavor.—*Ladies' Home Journal.*

ASTUTE INSURANCE AGENT.

"Some time ago," said an insurance man, according to the *Philadelphia Record*, "a man asked me to accompany him home, as he had some things there to be insured. When we arrived at his house he showed me 100 boxes of cigars, which he wanted insured. There were 100 cigars in each box, making 10,000 in all, and were valued at ten cents each, so I insured the lot for \$1,000. A few days ago the man came to me and asked for the insurance money. 'You've had no fire at your house,' I replied. 'No, but I've smoked them,' said he, 'and according to the paper I am entitled to the money, as it says distinctly that if the goods are consumed by fire money is paid on application.' As far as technicalities were concerned he was right, but I knocked him cold about a minute later by saying in a very stern manner: 'All right, sir; you'll get the money; but, according to your own confession, I will proceed to make a charge against you for incendiarism.' 'Well, I'll be hanged!' was all he said, and the room shook violently after he banged the door."

TOBACCO COST.

The cost of tobacco may be stated under two general heads.

1. That which may be proximately estimated in money, the items of which are: Money paid directly for tobacco in its various forms. Time wasted on procuring and using it. Doctors' bills and nurse-hire, chargeable to the poison. Various apparatus—mouth-pieces, smoking-rooms, smoking-cars, cigar-holders, tobacco-boxes, spittoons, pipes from half a cent to \$150 each, and the like. What it costs to dispose of and bring to justice persons led into drunkenness and crime by the use of tobacco. Money paid for extra cleaning, necessitated by tobacco-filth, and for perfumery to disguise the odor arising therefrom. The cost of the vast amount of property annually destroyed by fire from the use of matches, pipes and cigars by smokers. Not a few persons are burned to death in this way.

2. The cost which cannot be estimated, but can be only expressed in the terms poverty, stupidity, ignorance, deformity, filth, pain, bodily disease, idiocy, insanity, death of the bodies and souls of men.

In the United States from thirty to fifty thousand persons commit slow suicide each year by the use of tobacco. At 7 per cent compound interest, if you use one cent's worth of tobacco a day for thirty years, it will cost you \$344; at five cents a day for the same time it will cost you \$1,723; and at fifty cents a day it will cost you \$17,239. At ten per cent compound interest, if you waste one cent on tobacco each day for twenty years, you will lose \$209, and for fifty years you will lose \$4,318. At ten cents a day for ten years, you will lose \$16,140. If you waste one dollar a day for ten years, you will lose \$5,817; and for fifty years you will lose \$43,761. In the same manner if five cents a day were saved for thirty years, it would amount to \$1,495,921. These figures may be applied with more or less force to all expenditures of money for all useless or wicked purposes, such as alcoholic drinks, beers, opium, tea, coffee, costly apparel, gold, etc., expensive furniture, lodge fees, novels, gluttony, fashionable choir hire, great organs, tall steeples, large salaries for preachers, fashionable amusements, the support of dogs, and the like.

Readers, these are the sums which you give, or may give, for tobacco. If the habit be neither injurious nor beneficial, it is so much money snuffed, chewed, burned up—lost. "To him that knoweth to do good, and doeth it not, to him it is sin."—A. Smith.

DEATH-LIST OF 1897.

Among the noted people who died during the year were Professor Henry Drummond; Alphonse Daudet; Sir Isaac Pitman, inventor of the Pitman system of short-hand; Alfred Nobel, the Swedish inventor of dynamite (who bequeathed a sum stated at ten million dollars

to "encourage scientific study and promote international peace"); Mrs. Henry Ward Beecher; Senator Daniel W. Voorhees; Gen. Jo Shelby, the Confederate cavalry leader; Joseph B. McCullagh, editor and war correspondent; Johannes Brahms, the composer; Albert Fink, the noted American railroad expert; W. S. Holman, of Indiana, the "Watch-dog of the Treasury"; Barney Barnato, the South African speculator, who committed suicide at sea; Father Kneipp, originator of the Kneipp cure; Captain Boycott, of County Mayo, Ireland, victim of a most extraordinary case of accidental immortality; Mrs. Olphant the novelist; Jean Ingelow, novelist and poetess; Count Mutsu, the Japanese statesman; Henry George, author and economist; Canovas del Castillo, Spanish Premier; Charles A. Dana, journalist; George M. Pullman, originator of the Pullman palace-car system; Sir John Gilbert, president of the English Royal Society of Water-Color Painters; Francis Turner Palgrave, poet and essayist; the Duchess of Teck; and Professor William Henry Riehl, the German publicist and historian.—*Harper's Weekly.*

THE ONLY ALTERNATIVE.

BY G. H. LYON.

Some Condition of Success in the Prohibition Party is Wanting. What Is It?

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.

41 Pages. 1 Copy 15 Cts. 2 Copies, 25 Cts. 10 Copies \$1.

Address, G. H. LYON, Bradford, Pa.

Or, American Sabbath Tract Society, Plainfield, N. J.

PATENTS PROMPTLY SECURED

Write for our interesting books "Inventor's Help" and "How you are swindled." Send us a rough sketch or model of your invention or improvement and we will tell you free our opinion as to whether it is probably patentable. We make a specialty of applications rejected in other hands. Highest references furnished.

MARION & MARION
PATENT SOLICITORS & EXPERTS
 Civil & Mechanical Engineers, Graduates of the Polytechnic School of Engineering, Bachelors in Applied Sciences, Laval University, Members Patent Law Association, American Water Works Association, New England Water Works Assoc. P. Q. Surveyors Association, Assoc. Member Can. Society of Civil Engineers.

OFFICES: WASHINGTON, D. C. MONTREAL, CAN.

LOCAL AGENTS.

The following Agents are authorized to receive all amounts that are designed for the Publishing House, and pass receipts for the same.

- Westerly, R. I.—J. Perry Clarke. Ashaway, B. I.—Rev. G. J. Crandall. Rockville, R. I.—A. S. Babcock. Hopkinton, R. I.—Rev. L. F. Randolph. Hope Valley, R. I.—A. S. Babcock. Mystic, Conn.—Rev. O. D. Sherman. Noank, Conn.—A. J. Potter. Waterford, Conn.—A. J. Potter. Niantic, R. I.—E. W. Vars. New York City.—C. C. Chipman. Berlin, N. Y.—E. R. Greene. Adams Centre, N. Y.—Rev. A. B. Prentice. Lcwrille, N. Y.—F. F. Stillman. Verona Mills N. Y.—Rev. Martin Sindall. West Edmeston, N. Y.— Brookfield, N. Y.—Dr. H. C. Brown. DeRuyter, N. Y.—B. G. Stillman. Lincklaen Centre, N. Y.— Scott, N. Y.—B. L. Barber. State Bridge, N. Y.—John M. Satterlee. Leonardsville, N. Y.—Edwin Whitford. Alfred, N. Y.—A. A. Shaw. Alfred Station, N. Y.—P. A. Shaw. Hartsville, N. Y.—Rev. H. P. Burdick. Independence, N. Y.—S. G. Crandall. Richburg, N. Y.—Rev. O. S. Mills. Little Genesee, N. Y.—E. R. Crandall. Nile, N. Y.—J. B. Whitford. Shiloh, N. J.—Rev. I. L. Cottrell. Marlboro, N. J.—Rev. J. C. Bowen. New Market, N. J.—C. T. Rogers. Dunellen, N. J.—C. T. Rogers. Plainfield, N. J.—J. D. Spicer. Salemville, Pa.—A. D. Wolfe. Salem, W. Va.—Preston F. Randolph. Lost Creek, W. Va.—L. B. Davis. Berea, W. Va.—H. D. Sutton. New Milton, W. Va.—Franklin F. Randolph. Shingle House, Pa.— Hebron, Pa.—Mrs. Geo. W. Stillman. Lake View, Ohio.—T. A. Taylor. Jackson Centre, Ohio.—J. H. Babcock. West Hallock, Ill.—Niles S. Burdick. Chicago, Ill.—L. C. Randolph. Farina, Ill.—E. F. Randolph. Milton, Wis.—Paul M. Green. Milton Junction, Wis.—L. T. Rogers. Edgerton, Wis.—Dr. H. W. Stillman. Walworth, Wis.—E. R. Maxson. Albion, Wis.—T. B. Collins. Berlin, Wis.—John Gilbert. Cartwright, Wis.—D. W. Cartwright. Utica, Wis.—James H. Coon. Dodge Centre, Minn.—Giles L. Ellis. New Auburn, Minn.—John M. Richey. Welton, Iowa.—O. W. Babcock. Garwin, Iowa.—Thos. S. Hurley. Grand Junction, Iowa.—Rev. E. H. Socwell. Billings, Mo.—Rev. L. F. Skaggs. Boulder, Colo.—Rev. S. R. Wheeler. Hammond, La.—Rev. G. W. Lewis. Nortonville, Kan.—O. W. Babcock. North Loup, Neb.—Rev. Oscar Babcock. Humboldt, Neb.—Joshua G. Babcock. Smyth, Dak.—W. N. Burdick. Fayetteville, N. C.—Rev. D. N. Newton. Attalla, Ala.—Rev. R. S. Willson.

Business Directory.

Westerly, R. I.

THE SEVENTH-DAY BAPTIST MISSION-ARY SOCIETY.

WM. L. CLARKE, PRESIDENT, ASHAWAY, R. I. REV. G. J. CRANDALL, Recording Secretary, Ashaway, R. I. O. U. WHITFORD, Corresponding Secretary, Westerly, R. I. GEORGE H. UTTER, Treasurer, Westerly, R. I. The regular meetings of the Board of managers occur the third Wednesday in January, April, July, and October.

Hope Valley, R. I.

C. E. GREENE, Ph. G., Manufacturing CHEMIST AND PHARMACIST, WITH G. E. GREENE, REGISTERED PHARMACIST, Hope Valley, R. I.

Alfred, N. Y.

ALFRED UNIVERSITY, Equal privileges for Ladies and Gentlemen. COLLEGE, THEOLOGICAL SEMINARY, THE PREPARATORY SCHOOL. Second Semester begins Tuesday, Feb. 1, 1898. REV. BOOTHE COLWELL DAVIS, Ph. D., President.

UNIVERSITY BANK, Incorporated Sept. 1, 1894. Capital.....\$25,000. Surplus and Undivided Profits..... 1,500. W. H. CRANDALL, President. A. B. COTTRELL, Vice President. E. E. HAMILTON, Cashier. MOTTO:—Courtesy, Security, Promptness.

SEVENTH-DAY BAPTIST EDUCATION SOCIETY. E. M. TOMLINSON, President, Alfred, N. Y. W. L. BURDICK, Corresponding Secretary, Independence, N. Y. T. M. DAVIS, Recording Secretary, Alfred, N. Y. A. B. KENYON, Treasurer, Alfred, N. Y. Regular quarterly meetings in February, May, August, and November, at the call of the president.

W. W. COON, D. D. S., DENTIST. Office Hours.—9 A. M. to 12 M.; 1 to 4 P. M.

THE ALFRED SUN, Published at Alfred, Allegany County, N. Y. Devoted to University and local news. Terms, \$1 00 per year. Address SUN PUBLISHING ASSOCIATION.

Utica, N. Y.

D. B. S. C. MAXON, Eye and Ear only. Office 225 Genesee Street.

Brooklyn, N. Y.

SABBATH SCHOOL BOARD. FRANK L. GREENE, President, Brooklyn, N. Y. JOHN B. COTTRELL, Secretary, Brooklyn, N. Y. F. M. DEALING, Treasurer, 1012 E. 169th St., New York, N. Y. Vice Presidents—Geo. B. Shaw, New York; M. H. VanHorn, Salem, W. Va.; Ira Lee Cottrell, Shiloh, N. J.; Martin Sindall, Verona, N. Y.; H. D. Clarke, Dodge Centre, Minn.; Geo. W. Lewis, Hammond, La.

New York City.

HERBERT G. WHIPPLE, COUNSELOR AT LAW. St. Paul Building, 220 Broadway.

C. C. CHIPMAN, ARCHITECT. St. Paul Building, 220 Broadway.

Plainfield, N. J.

AMERICAN SABBATH TRACT SOCIETY. EXECUTIVE BOARD. C. POTTER, Pres., J. D. SPICER, Treas. A. L. TITSWORTH, Sec., Rev. A. H. LEWIS, Cor. Sec., Plainfield, N. J. Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2 P. M.

THE SEVENTH-DAY BAPTIST MEMORIAL BOARD. CHAS. POTTER, President, Plainfield, N. J. JOSEPH A. HUBBARD, Treas., Plainfield, N. J. D. E. TITSWORTH, Secretary, Plainfield, N. J. Gifts for all Denominational Interests solicited. Prompt payment of all obligations requested.

W. M. STILLMAN, ATTORNEY AT LAW. Supreme Court Commissioner, etc.

Milton, Wis.

MILTON COLLEGE, Winter Term opens Dec. 15, 1897. REV. W. C. WHITFORD, D. D., President.

COON & SHAW, FURNITURE AND UNDERTAKING. Milton Junction and Milton.

THE SEVENTH-DAY BAPTIST GENERAL CONFERENCE. Next session to be held at Milton Junction, Wis., Aug. 24-29, 1898. PROF. WARDNER WILLIAMS, 5822 Drexel Ave., Chicago, Ill., President. REV. L. A. PLATTS, D. D., Milton, Wis., Cor. Sec'y. PROF. W. C. WHITFORD, Alfred, N. Y., Treasurer. MR. C. B. HULL, 5742 Jackson Ave., Chicago, Ill., Rec. Sec'y.

YOUNG PEOPLE'S BOARD OF THE GENERAL CONFERENCE. E. B. SAUNDERS, President, Milton, Wis. RETA I. CROUCH, Secretary, Milton, Wis. J. DWIGHT CLARKE, Treasurer, Milton, Wis.

ASSOCIATIONAL SECRETARIES: ROY F. RANDOLPH, New Milton, W. Va., EDWIN G. CARPENTER, Ashaway, R. I., G. W. DAVIS, Adams Centre, N. Y., MISS EOLA HAMILTON, Alfred Station, N. Y., EDWIN SHAW, Milton, Wis., LEONA HUMISTON, Hammond, La.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE.

Hon. Pres., MRS. HARRIET S. CLARKE, Milton, Wis. President, MRS. L. A. PLATTS, Milton, Wis. Treasurer, MRS. GEO. R. BOSS, Milton, Wis. Rec. Sec., MRS. E. D. BLISS, Milton, Wis. Cor. Sec., MRS. ALBERT WHITFORD, Milton, Wis. Editor of Woman's Page, MRS. REBECCA T. ROGERS, Waterville, Me. Secretary, Eastern Association, MRS. ANNA RANDOLPH, Plainfield, N. J. South-Eastern Association, Mrs. M. G. STILLMAN, Lost Creek, W. Va. Central Association, Mrs. Marie S. WILLIAMS, DeRuyter, N. Y. Western Association, Mrs. C. M. LEWIS, Alfred, N. Y. North-Western Association, Mrs. Geo. W. BURDICK, Milton Junction, Wis. South-Western Association, Mrs. A. B. LANDPHERE, Hammond, La.

50 YEARS' EXPERIENCE PATENTS TRADE MARKS DESIGNS COPYRIGHTS & C. Scientific American. A handsomely illustrated weekly. Largest circulation of any scientific journal. Terms, \$3 a year; four months, \$1. Sold by all newsdealers. MUNN & Co., 361 Broadway, New York. Branch Office, 625 F St., Washington, D. C.

HELPING HAND

IN BIBLE SCHOOL WORK.

A quarterly, containing carefully prepared helps on the International Lessons. Conducted by The Sabbath School Board. Price 25 cents a copy per year; 7 cents a quarter.

THE PECULIAR PEOPLE.

A CHRISTIAN MONTHLY DEVOTED TO JEWISH INTERESTS.

Founded by the late Rev. H. Friedlander and Mr. Ch. Th. Lucky. TERMS. Domestic subscriptions (per annum).....35 cents. Foreign.....50 " Single copies (Domestic).....3 " (Foreign).....5 "

EDITORS.

REV. W. C. DALAND, London, Eng. REV. S. S. POWELL, Little Genesee, N. Y.

All business communications should be addressed to the Publishers.

OUR SABBATH VISITOR.

Published weekly under the auspices of the Sabbath-school Board at ALFRED, NEW YORK.

TERMS.

Single copies per year.....\$ 60 Ten copies or upwards, per copy.....50

CORRESPONDENCE.

Communications relating to business should be addressed to E. S. Bliss, Business Manager.

Communications relating to literary matter should be addressed to Laura A. Randolph, Editor.

THE SABBATH OUTPOST.

A family and religious paper, devoted to Bible Studies, Mission Work, and to Sabbath Reform.

PUBLISHED MONTHLY

By the South-Western Seventh-day Baptist Publication Society.

TERMS.

Single Copies per year.....\$ 50 Ten copies to one address.....4 00

THE SABBATH OUTPOST, Fouke, Arkan.

DE BOODSCHAPPER.

A 16 PAGE RELIGIOUS MONTHLY IN THE HOLLAND LANGUAGE.

Subscription price.....75 cents per year.

PUBLISHED BY

G. VELTHUYSEN, Haarlem, Holland.

DE BOODSCHAPPER (The Messenger) is an able exponent of the Bible Sabbath (the Seventh-day), Baptism, Temperance, etc. and is an excellent paper to place in the hands of Hollanders in this country, to call their attention to these important truths.

The Sabbath Recorder.

PUBLISHED WEEKLY BY THE AMERICAN SABBATH TRACT SOCIETY AT PLAINFIELD, NEW JERSEY.

TERMS OF SUBSCRIPTIONS.

Per year, in advance.....\$2 00 Papers to foreign countries will be charged 50 cents additional, on account of postage. No paper discontinued until arrearages are paid, except at the option of the publisher.

ADVERTISING DEPARTMENT.

Transient advertisements will be inserted for 75 cents an inch for the first insertion; subsequent insertions in succession, 30 cents per inch. Special contracts made with parties advertising extensively, or for long terms. Legal advertisements inserted at legal rates. Yearly advertisers may have their advertisements changed quarterly without extra charge. No advertisements of objectionable character will be admitted.

ADDRESS.

All communications, whether on business or for publication, should be addressed to THE SABBATH RECORDER, Babcock Building, Plainfield, N. J.

We ask those of our

Seventh-day Baptist Friends who contemplate a change of residence, to please come and see us, or correspond with the Colony Heights Land and Water Company, Post Office, LAKEVIEW, Riverside Co., California. B. F. TITSWORTH, Sec.

\$21.50 STERLING \$21.50 SEWING MACHINE.

Freight Paid. Warranted 10 Years. 20 DAYS' TRIAL.

If not as represented, you can return at my expense. Send for circular. E. D. BLISS, Milton, Wis.

TRADE MARK REGISTERED DIABETES FLOUR The result of years of study to produce a palatable Bread Flour which can be safely offered to the Diabetic. The testimony to its purity both from this country and abroad is remarkable and convincing. Unavailable in America or Europe. PAMPHLET AND SAMPLE FREE. Write to Farwell & Baines, Watertown, N. Y., U. S. A.

IN THE DINING-ROOM.

Hard-wood floors after laying are usually waxed carefully and polished, or they are coated with shellac, and, after drying, are varnished; either of these methods renders them quite impervious to grease or water. Where, for one reason or another, the hard-wood floor is unattainable, the existing floor is planed smooth, the cracks and joinings filled with putty and wood-filling, and stained to harmonize with the surrounding woodwork. Two or three coats of stain and one of shellac will be found to wonderfully improve an almost hopeless floor.

The furniture of the dining-room includes a buffet or side-board, as large as may be, with a drawer, velvet or chamois lined, for the small table silver, with closets for the week's supply of linen, and shelves or an enclosed space for treasured bits of glass and china; two large arm-chairs, with side chairs to match them—six or more, according to the size of the room and the number in the family; a firm extension table with as many extra leaves as the room will permit; a side-table to hold accessories during meal-time; a screen to shut off draughts and undesirable glimpses into the pantry; closets with glass sides and doors to hold china and glass not in daily use; and, lastly, a safe, built in the wall if possible, or concealed in a corner of the wainscoting, for the protection of the silver.—Harper's Bazar.

THE SECRET OF LONGEVITY.

Sir James Sawyer, a well-known physician of Birmingham, England, has been confiding to an audience in that town the secret of longevity. Keep the following nineteen commandments, and Sir James sees no reason why you should not live to be one hundred:

- 1. Eight hours sleep.
- 2. Sleep on your right side.
- 3. Keep your bedroom window open all night.
- 4. Have a mat to your bedroom door.
- 5. Do not have your bedstead against the wall.
- 6. No cold tub in the morning, but a bath at the temperature of the body.
- 7. Exercise before breakfast.
- 8. Eat little meat and see that it is well cooked.
- 9. (For adults) drink no milk.
- 10. Eat plenty of fat, to feed the cells which destroy diseased germs.
- 11. Avoid intoxicants, which destroy those cells.
- 12. Daily exercise in the open air.
- 13. Allow no pet animals in your living rooms. They are apt to carry about disease germs.
- 14. Live in the country if you can.
- 15. Watch the three D's—drinking water, damp and drains.
- 16. Have change of occupation.
- 17. Take frequent and short holidays.
- 18. Limit your ambition; and
- 19. Keep your temper.—New Orleans Times-Democrat.