

THE SABBATH RECORDER.

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

VOLUME 54. No. 4.

JANUARY 24, 1898.

WHOLE No. 2761.

CONTENTS.

EDITORIALS.	
Paragraphs.....	50
Dies Irae.....	50
BREVITIES.	
Paragraphs.....	51
CONTRIBUTED EDITORIALS.	
Re-enforcements for Evangelism.....	51
The Christian in Business.....	51, 52
Denying the Faith.....	52
THE BROTHERHOOD.	
Love the Brotherhood.....	52
Do we Gain or Lose?.....	52
TRACT SOCIETY WORK.	
Paragraphs.....	53
The Loss of Sunday.....	53
Studies in Sabbath Reform.....	54
Dr. Hiram Saunders Crandall.....	54
Still Thankful.....	54
MISSIONS.	
Paragraph.....	55
The Measure of Duty.....	55, 56
Some of the Weaker Points in Congregationalism.	56
WOMAN'S WORK.	
Paragraphs.....	57
Miss Bishop in London.....	57
What Christ Said—Poetry.....	57
Woman's Board—Receipts.....	57
YOUNG PEOPLE'S WORK.	
Fourth Annual Report.....	58
<i>Our Mirror:</i>	
President's Letter.....	58
Paragraphs.....	58
CHILDREN'S PAGE.	
Daily Work—Poetry.....	59
Ralph's Lesson.....	59
HOME NEWS.	
Pennsylvania, Minnesota.....	60
Letter from London.....	60
SABBATH-SCHOOL.	
Lesson for Sabbath-day, Feb. 5, 1898.—	
Our Father's Care.....	61
The Nature of God's Sacrifice.....	61
POPULAR SCIENCE.	
Comets for 1898.....	62
Cholera Among Swine.....	62
Alfred University.....	62
SPECIAL NOTICES.....	
DEATHS.....	63

THE LYRIC OF ACTION.

TIS the part of a coward to brood
O'er a past that is withered and dead:
What though the heart's roses are as the sand
dust?

What though the heart's music has fled?
Still shine the grand heavens o'erhead,
Whence the voice of an angel thrills clear on the soul,
Gird about thee thine armor, press on to the goal.

If the faults or the crimes of thy youth
Are a burden too heavy to bear,
What hope can re-bloom on the desolate waste
Of a jealous and craven despair?
Down, down with the fetters of fear!

In the strength of thy valor and manhood arise,
With the faith that illumines and the will that defies.

"Too late!" through God's infinite world,
From his throne to life's nethermost fires,
"Too late!" is a phantom that flies at the dawn
Of the soul that repents and aspires.

If pure thou hast made thy desires,
There's no height the strong wings of immortals may gain,
Which in striving to reach thou shalt strive for in vain.

Then up to the contest with fate,
Unbound by the past which is dead!
What though the heart's roses are ashes and dust?

What though the heart's music be fled?
Still shines the fair heavens o'erhead;
And sublime as the seraph who rules in the sun
Beams the promise of joy when the conflict is won.

—Paul Hamilton Hayne.

\$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.

GERMANY, with all of its reputation for beer drinking, takes the lead among the nations in its astringent measures to prevent pauperism and crime through drunkenness. It has made provisions for a new Civil Code to go into effect two years hence, in which the ordinary rights and privileges of citizenship will be denied all persons who, through inebriety, are unable to provide for themselves and their families; or who, through drunkenness, imperil the safety of others. Such a provision in the statutes of the states of our own country would be of inestimable value. It would take away much of the power of the brewers and saloonists who depend upon the votes of their degraded patrons for the perpetuation of their existence and power. Let the sot be disfranchised, as an unsafe person to be entrusted with the sacred privileges of the ballot, and we will have taken a long step toward the election of trustworthy citizens to office, and the suppression of this greatest of all our curses. As it now stands, the worst sot in our country, he who is a terror to his neighbors and a curse to his own family, has just as much power, at the poles, as the noblest citizen, whose influence is wholesome, whose opinions are respected and whose property is taxed to pay the costs of litigation, damage, and pauper wretchedness occasioned by his drinking neighbor.

A SYMPOSIUM in the *Christian Endeavor World* of Jan. 20, contains many significant and profitable suggestions concerning the kind of hearers that pastors want. Both pastors and people can be instructed and helped by these sixty testimonies. The right kind of hearers have much to do in making the right kind of pastors. The reverse is also true. Unless there can be a feeling of confidence and sympathy between the pastor and his people there is but little use in continuing that relation. The sooner it is dissolved the better for both parties and the cause that must suffer by the continuance of such unhappy relations. We cannot for want of space give many of the terse answers given in the symposium, neither can we afford to let the opportunity go by without giving our readers, who do not have the *Christian Endeavor World*, a chance to read a few of the answers given:

I like a hearer who looks me square in the face.
CATAWBA, W. Va. REV. U. W. MORRISON.

The best listener for the preacher is one who listens with eyes and heart as well as ears.
REV. J. B. FELT.
CARTHAGE, N. Y.

The kind I like best is the one who comes to every regular meeting of the church.
REV. ALDEN ALLEN.
MORAGANVILLE, N. Y.

I want the hearer who comes to the Lord's house, as the Greeks to Philip, saying, "Sir, we would see Jesus."
FAIRVILLE, N. Y. REV. S. G. PARENT.

The hearer I love to preach to is he who says to himself all the week long, "I will hear what God the Lord will speak." Psa. 35: 8.
REV. E. A. CLARKE.
WILBERFORCE UNIVERSITY, Ohio.

The best listener is the one who makes best use of what he hears. "I have no greater joy than to know that my children walk in the truth."
NEWARK, N. J. REV. JAMES A. CHAMBERLIN.

The kind of hearer I like is one that keeps his eyes open and on the speaker. When he is benefited, to indicate the same, by expression of eye, or word, or action.
DECATUR, Ill. REV. F. M. JOHNSON.

One who takes a front seat.
One who prays for the pastor and his message.
One who brings an offering.
One who listens, seeking the wheat and not the chaff.
WYANWEGA, Wis. REV. C. H. TECKNOR.

The kind of hearer I like best is one who

1. Is rain-proof, sun-proof, food-proof, and visitor-proof.
2. Comes at the beginning and stays to the end.
3. Is not apathetic, but sympathetic.
4. Prefers edification to entertainment.
5. Has heart and brain in due counterpoise.
6. Is rich in prayer and poor in prejudice.
7. Keeps his ears busy and his tongue idle.
8. Brings his thinking-cap to church, but leaves his night-cap at home.

A few such hearers make a poor sermon good, and a good one better, for the rest of the congregation.
CANTON, Ill. REV. EDWIN HOBBS.

1. One who has prayed for the preacher, and the Holy Spirit's influence on all the congregation, in the closet, and, if head of a household, at the family altar.
2. One who is punctually in his fixed place in the church so as to be recognized by me from the pulpit, and with his family beside him.
3. One who has a good Bible in his pew, and who devoutly follows the reading of Scripture, as hearing God speaking to him.
4. One who has his hymn-book, and joins in the singing as earnestly as does the leader of the music.
5. One who follows and in heart joins in the thanksgiving, confession of sin, and in the prayer and intercession.
6. One who bears himself with reverence of manner, suggesting devoutness to those round about him.
7. One who looks for the divine impress in the sermon, and not for rhetoric, elocution, or startling statements.
8. One who keeps his eye on the preacher, except when called upon to look up a text quoted and being explained.
9. One who takes the impress to himself, and in his heart looks for God's blessing with it.
10. One who has a look and a word of Christian courtesy for those near him in the church, after the solemn close of the service.
REV. JOHN HALL, D. D.
NEW YORK, N. Y.

DIES IRÆ.

The author of the following medieval Latin hymn is generally believed to have been Thomas of Celano, an Italian monk of the Franciscan order, who died in 1255, six hundred and forty three years ago. It is oftener named from the two opening words, signifying "Day of Wrath," though the proper title is *De Novissimo Judicio*, "On the Last Judgment." Among the readers of the RECORDER are many who are sufficiently familiar with the Latin language to be interested in this famous hymn, hence we publish it as originally written, with the excellent translation, also in rhyme, by Alfred H. Guernsey, a prominent American editor and author. It is no easy task to render Latin rhymes into corresponding English rhymes; hence Latin scholars will be especially interested in noticing the faithful and skillful rendering of the Latin rhymes:

I.
*Dies iræ, dies illa,
Solvat sæclum in favilla,
Teste David cum Sibylla.*

Day of wrath! ah me that day,
Earth to ashes melts away,
David and the Sibyl say.

II.
*Quantus tremor est futurus
Quando Judex est venturus,
Cuncta strictè discussurus.*

Ah, what trembling and affright
When the Judge shall come in sight.
All to search in strictest right.

III.
*Tuba, mirum spargens sonum
Per sepulchra regionum,
Coget omnes ante thronum.*

Sends the trump its wondrous tone
Through the graves of every zone,
Bidding all before the throne.

IV.
*Mors stupebit et natura,
Quum resurget creatura,
Judicanti responsura.*

Nature, with death, astounded lies
When all created things arise,
Before the Judge to make replies.

V.
*Liber scriptus proferetur,
In quo totum continetur,
De quo mundus judicetur.*

Forth is brought the written scroll,
Whereby if for bliss or dole,
Judged shall be every soul.

VI.
*Judex ergo, quum sedebit,
Quid quid latet, apparebit,
Nil inultum remanebit.*

See the Judge his seat assume;
Hidden things emerge from gloom;
Nothing shall escape its doom.

VII.
*Quod sum miser tunc dicturus,
Quem patronum rogaturus,
Quum vix justus est securus?*

Wretched me, what shall I say,
Unto what protector pray,
When the just shall scarce find stay?

VIII.
*Rex tremendæ majestatis,
Qui salvandos salvas gratis,
Salve me, fons pietatis!*

O King of awful majesty,
Who to the saved giv'st safety free,
Save me, fount of lenity!

IX.
*Recordare, Jesu pie,
Quod sum causa tuæ viæ:
Ne me perdas illa die.*

Gentle Jesus, think, I pray,
I am cause of thy hard way:
Let me not perish in that day.

X.
*Querens me sediste lassus,
Redemisti crucem passus:
Tantus labor non sit cassus.*

Me seeking hast thou wearied lain,
Redeemed me with thy mortal pain:
Let not such labor be in vain.

XI.
*Juste Judex ultionis,
Donum fac remissionis
Ante diem rationis!*

Righteous Judge of retribution,
Unto me grant absolution
Ere the day of execution!

XII.
*Ingemisco tanquam reus,
Culpa rubet vultus meus;
Supplicanti parce Deus!*

Here, culprit-like, I groaning bow,
The flush of guilt is on my brow;
Spare O God, thy suppliant now!

XIII.
*Qui Mariam absolvisti,
Et latronum exaudisti;
Mihi quoque spem dedisti.*

Thou didst from guilt set Mary free,
Didst hear the thief on Calvary;
Hope hast thou also given me.

XIV.
*Præces meæ non sunt dignæ,
Sed tu bonus fac benigne,
Ne perreni cremer igne!*

Of nothing worth are prayers of mine,
But unto me be thou benign,
Nor to eternal fire consign!

XV.
*Inter oves locum præsta,
Et ab hædis me sequestra,
Statuens in parta dextra.*

Among thy sheep, O let me stand,
Sequestered from the goatish band,
Stationed secure at thy right hand.

XVI.
*Confutatis maledictis,
Flamus acribus addictis,
Voca me cum benedictis.*

When the cursed are confounded,
And by fiercest flames surrounded,
Unto me be mercy sounded.

XVII.
*Cor contritum quasi cinis,
Oro supplex et acclinis,
Gere curam mei finis.*

Heart crushed to ashes, I am bending,
Unto thee petition sending,
Give to me care at my ending.

XVIII.
*Lachrymosa dies illa
Qua resurget ex favilla,
Judicantis homo reus;
Huic ergo parce, Deus.*

Full of tears will be that day
When man to judgment springs from clay,
Guilty man for sentence there—
Spare him, O God, in mercy spare!

BREVITIES.

WINNECKE'S comet has been discovered at the Lick Observatory this month. It was looked for about this time. But whence it cometh or whither it goeth reports do not yet say.

THE *Independent* says, "Do not take off your hat at a funeral in winter when standing by the grave. At the funeral of Sir Frank Lockwood, M. P., a few weeks ago, another influential member of the Liberal Party, Mr. Charles Harrison, took cold and died in two days."

SOMETHING of the remarkable progress made in Japan can be seen in the fact that nineteen years ago there was not a newspaper published in Japan. Now there are 575 daily and weekly papers, 35 law magazines, 111 scientific periodicals, 35 medical journals and 35 religious. Tokio, the capital, has a population of about 1,500,000.

THE new Mayor of New York seems very cranky and in many instances uncivil to those who call upon him. He snubs senators and other men of note and appears to feel his exaltation to a "little brief authority," as much as some young soldiers did in war times, when through favoritism they were suddenly lifted to the position of a commissioned officer.

It is held that the elevated road in New York carries more passenger, runs more cars and trains and makes more mileage than any street-car road in the world. It is stated upon good authority that in a single year these cars run 44,000,000 miles. In every twenty-four hours 3,500 trains are despatched, and 380 locomotives employed for accomplishing the work.

ROBBERY is carried on in the United States with increasing boldness and frequency. During the past year there were thirty railroad trains at the mercy of highwaymen. But few persons were killed, three robbers and two passengers and trainmen. Several others were wounded. Since 1890, 218 trains have been "held up, 78 passengers and trainmen killed, and 67 injured.

THE usual Annual Session of the Tuskegee Negro Conference will take place in Tuskegee, Ala., Wednesday, Feb. 23. The Workers' Conference, composed of officers and teachers of the various Colored Schools in the South, takes place Feb. 24, at Tuskegee. These conferences present an opportunity to study the condition and progress of the negro, that is afforded nowhere else. Further information can be had from Booker T. Wahington, Tuskegee, Ala.

PLANS are reported as having been arranged in France among the Roman Catholics for a concert of prayer for the conversion of the Anglo Saxon race to the faith of the church of Rome. Possibly this plan will work. We have great faith in the efficacy of prayer, under proper conditions. "The effectual fervent prayer of the righteous availeth much." But, "If I regard iniquity in my heart the Lord will not hear me." We will wait and see.

AMERICA'S renowned inventor, Edison, has made another discovery which, it is promised, will revolutionize the iron business, and un-

like many of his other inventions, which have been produced by diligent research, has been made by pure accident. The metal when mixed with iron renders cast-iron as tough and strong as wrought iron, thereby rendering it possible to cast many tools and articles which have heretofore been forged or turned out on lathes.

A LETTER has been received from an elderly lady who is an observer of the Sabbath but is not at present living where she can have Sabbath privileges among our people. She desires to find a home in some family that would be glad to have her companionship and help in household duties. If this should meet the eye of any one who would be glad to make further inquiries with a view to arranging for mutual aid as above indicated, by writing to this office, we can furnish name and address of the party here mentioned.

THE New York State Legislature will be asked to consider a bill proposing biennial sessions of the Legislature instead of annual sessions, as hitherto. Governor Black is thoroughly committed to this plan as a measure to relieve the people of too much legislation and as a matter of economy. This is no new thing among the states, for of the forty-five states now constituting the Union, thirty-nine now hold their sessions only every other year. The states now holding annual sessions are New York, Massachusetts, New Jersey, Rhode Island, South Carolina and Georgia.

THE meeting of General Booth and his son, Commander Ballington Booth, in New York last week, was a matter in which many thousands of people took great interest. The son refused to have a private interview and so it was agreed that two witnesses should be present, Rev. Josiah Strong representing the Volunteers, and Rev. Dr. Cuthbert Hall, representing the Salvation Army. It was deemed best to have witnesses to guard against harmful and untrue reports that might be put in circulation. The effort of the General to effect a reconciliation and induce his son to return to the service of the Salvation Army was a failure. They simply agreed to work along their separate lines, but to drop all unfavorable mention of each other and do what good they can.

AN Ocean steamer was on the rampage in the waters and among the piers of New York on Sunday, Jan. 16. The steamship, "Werkendam," of the Holland-America line, was to leave North River for Amsterdam on the morning of the 15th. But she was detained a day over time, and when starting on Sunday morning she became unmanageable and crashed into Pavonia Ferry pier, in Jersey City, tearing away the pier and demolishing the office of the Wells-Fargo Express Company. The office with its safe fell mostly on the prow of the steamer, which continued its voyage, being hauled back and into the water by the tug. On clearing away the debris from the prow of the steamer it was found that the safe from the office of the Express Company had also fallen upon the steamer which was being carried away. This was finally transferred to the tug and taken back to the place of the wreck. It was supposed by those who had missed the safe that it had gone into the river and was buried in the mud. The damage was estimated at \$6,000.

CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Chicago, Ill.

Re-enforcements for Evangelism.

The revivals at Grand Marsh, Stone Fort, and other places have filled our hearts with joy and gratitude. They have proved another confirmation of the Saviour's promise that God will do more than we can ask or think for those who commit themselves to him. We have reason to be thankful for the young men whom God is raising up to use mightily for the salvation of men. Huffman is gone, but his dying prayer is being answered. Brothers and sisters, let us pray for a tidal wave of power over our people and especially on our young men.

Let us not despise our frontier communities. Our Missionary Society sent Van Horn to the Southern Illinois field and it sent the Milton quartet. One young man who was converted there dedicated himself to the gospel ministry. Last Summer he went back to his home to tell the good tidings to others, and when he returned to school in the fall he took ten others with him. Now the word comes that Southern Illinois is ablaze with the glory of God. The most sweeping revival that has been known for many years is in progress at Stone Fort.

In these days of crisis of opportunity let the church of Christ be on her knees asking God to sanctify each one of us, personality and pocket-book, all that we are and all that we have, to his glorious service. God will lay bare his mighty arm, and out of these spirit-filled homes and communities will flock young men and women who shall carry the gospel standard still further onward.

The Christian in Business.

A friend writes:

"The modern business world is too far removed from the principles and practice of Christianity. A business man needs to be panoplied with the whole armor of God. The temptations to which he is subjected are well illustrated by the following statement volunteered by a salesman of a wholesale drug house. The salesman was homeward-bound for his Christmas vacation, and in a friendly chat on the train gave us a glimpse of business life that Christians would do well to consider. He said: 'There is a man who has been in the employ of our house for several years—a Christian and a gentleman in every respect—but I am afraid that he will be dismissed the first of January. He is so conscientious that he will not smoke or drink with the boys, and, as a consequence, cannot sell goods. I am an inveterate smoker except when at home where my boys will see me, and, although I have no liking for liquor, there are some men to whom I cannot sell goods unless I drink with them. I used to be a pretty good church man, but I found that I would have to give it up if I did business. I told my wife that she would have to look after the religious affairs of the family while I got out and hustled for bread.'

"It is not Christ-like to sacrifice conscience for the sake of a living, but rather to seek first the kingdom of God; but would it not be well for us who profess to be citizens of a heavenly kingdom to ask ourselves to what extent we are responsible for a state of society in which a man must choose between religion and bread-winning?"

Somewhere we have read of a man who had a dialogue with himself somewhat after this fashion: "I cannot serve God and make a living, and of course a man must live." But after thinking it over a while he came to the conclusion that the last statement was not true—he did not have to live, but he did have to obey God. Are the statements above really so? You business men, you who "hustle while you wait," Christian traveling men, can a man be a Christian and sell goods? Or will he have to modify David's statement,

"I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread?"

Ye cannot serve God and mammon. There is many a man who complains that he *must* do as he does in order to earn his bread, who has never touched the first note of self-sacrifice. He is self-indulgent. The bread means lobsters and champagne, and his creed is, Seek these first and last and all the time. What he means is that he cannot be a Christian and live as he has made up his mind to live, which is doubtless, quite true.

I cannot get any other directions out of the Bible but to do right at all hazards. I do not pretend to say that it may not mean sacrifice. I am not so absolutely certain that honesty is the straight road to wealth. If we do not care any more for riches than Christ did we shall not regard them as an essential element in human life.

Business men in this day do have hard problems and fierce temptations to grapple with. They need our profoundest sympathy. We have each a part in bringing on a day of higher business standards. But, in the meanwhile, is there anything else to be done but for each man to stand in his place, true and staunch? Religion does not mean "flowery beds of ease." It means facing the howling mob which cries, "Great is Diana of the Ephesians." Sit on the tent-maker's bench with Paul and look at these things from his standpoint. Some one asked a Y. M. C. A. member one day what his business was. "My business is the Lord's business," he answered with dignity, "but I'm selling shoes to pay expenses."

Denying the Faith.

A drunkard and gambler who had been redeemed through the cleansing blood of Christ and made powerful in the salvation of others, told the story of his degraded life before his conversion and added, "This is not to boast how great a sinner I was, but to show what a great Saviour Christ is."

The sad, dark sins of the past are not to be dwelt on lightly. God forbid that any one should make his boast in his record of wickedness. You see this, sometimes, perhaps, but you and I are more likely to go to the other extreme and distrust God's power to save the vilest and lowest. More than once or twice have I heard the sneer from Christian lips, "I wonder when he got so good"; "Greatly improved? Well, there was room for improvement." We do not mean to be harsh or censorious; but oftentimes we come to the weary, fainting soul struggling up, up, on the highway of holiness, and give him a push backward along the path which he has come. "Once bad, always bad," seems to be our pessimistic theory, and in it we deny our Saviour before the world. He promised to save even to the uttermost. That woman followed by a mob of tiger-clawed detractors found refuge at Christ's feet. He saw the tear-stained face, the repentant, longing gaze. All he said was, "Neither do I condemn thee. Go and sin no more."

HARD times show us what people can do without, and what is really necessary. One by one the luxuries are lopped off. Then, too, when we are unusually busy we find ourselves leaving undone what we do not regard as essential. The test of a thing's value in our eyes, or its lack of value, is the ease with which it can be spared.—*Young People's Weekly.*

THE BROTHERHOOD.

LOVE THE BROTHERHOOD.

1 Peter 2:17.

Peter must be talking about Christians. It had not been very long since believers in Christ had just been called Christians at Antioch, in Syria. The brotherhood in Christ was yet few in numbers, but was made up of very much the same human material as in our day. As the Master had indicated in the parable of the sower, good seed had been scattered by the wayside, on stony ground, among thorns and in good ground, on the latter bringing forth the good sound "Fruit of the Spirit."

Just as in our day, some would stand the test of sacrifice and persecution and become very fruitful, but very many would be plucked up or choked out by the enemy of all souls. In that day, just as in our day, a lack of love for the brotherhood would be fatal to spiritual life. "For he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen." The same principle applies in our day.

We sometimes think that it must have been much more for one to love and serve the Master in that day, when so nearly all the world was against them, but when we remember that we are yet few in the world and that citizens of this great nation do, from time to time, mourn the loss of the dearest Christian friends that have gone to risk life to proclaim salvation in pagan lands, we may believe that love for the brotherhood, in the broadest or narrowest sense, means just the same to-day.

As time went on it *did* seem to be much easier for any subject of the great Roman Empire to believe on Christ, when the Emperor himself acknowledged the power and good influence of that faith. There was, at least, one less great hindering influence—persecution—yet, as at present, the *world* was against Christ and this love to men. There would be a kind of popularity for this form of faith after the extreme malignant stage of persecution, such as we have in the countries of Europe and America in our day.

The enemy was yet to sow tares and for a deadlier crop of thorns. After a few centuries of the Christian era, the same old bloody, red devil of the world got Roman power as well as the Mohammedan false prophet up in arms to make formal converts to some form of faith. It makes no difference to the enemy what men pretend to believe if hatred supplants love. Rome and Islam agreed in taking the devil at his word, when up in the mountain he said in respect to all the kingdoms and glory of the world, "All these things I will give thee if thou wilt fall down and worship me," but Jesus said, "Get thee hence, Satan." So should ancient and modern powers have always said, yet we have in that modern mixture of Pharaoh and Herod, the Sultan, practicing the same revival methods with most improved modern implements of war; yes and even in our best American Christian communities, men under the name of Christian, have fallen down to the enemy and become only the sharpest thorns, wounding to death some tender shoot from the good seed—the word of God. In the dark Middle Ages Roman and Turkish powers thought they might take the world as the Jewish nation in Canaan took cities, but Christ came to establish the heavenly kingdom by an ex-

pression of divine love, such as Christ and his own true servants ever manifest to the lost world. Not by false promises which may appeal even to selfishness; not by physical terrors should men be lead to our form of faith, but by that spirit of love to the brotherhood that ever seeks a closer union in Christ for more definite labor of love. It is only the fulfilment of the words of Christ that so many have not this love. His apostles taught, "Whosoever hateth his brother is a murderer." Is that much better than the Turk? "We know that we have passed from death unto life, because we love the brethren." Since this is the richest fruit of the divine spirit, "Let brotherly love continue."

M. G. S.

DO WE GAIN OR LOSE?

It is a good thing to let one's light shine; *i. e.*, reflect the light of Jesus and his truth. Seventh-day Baptist young people have grand opportunities to do this, and many do (and some do not). Happy are such if they are near enough to the churches to which they belong, or should belong, and are "in loving connection with them." Ah! that "loving connection." Loving connection means loyalty to God and the church which stands for a perfect law and pure gospel. But now we have a problem for many who are not near their church, or, if near, are nearer a First-day church or First-day Y. P. S. C. E. or Sunday-school. Of course, they must not wrap any cloak of exclusiveness about them; they must be an honorable type of Seventh-day Baptists, so that people who know their faith shall speak highly of their character and loyalty. This is a gain to our cause. Some future effort of ours may better succeed because of these good opinions. But there is another side to this question. Young Sabbath-keepers living away from our society and direct personal influences, the preaching of the Word by our pastors, the personal contact with our Sabbath-school teachers, the warm, inspiring influence of our own Christian Endeavorers and Juniors, these form warm attachments among First-day associates and come to love and adopt their methods. They know but little or nothing of our people and full as little of our mission. They are not in touch with us enough to develop loyalty to and affection for us. Their attendance in the Sunday-school, the Epworth League or Y. P. S. C. E. of other denominations, especially on Sunday, makes the day seem less and less one of God's work-days, and more and more as somehow more or less sacred. Hearing a wideawake sermon, and enjoying the Sunday-school music, and delighted with the Christian Endeavor meeting, a Sabbath *feeling* creeps over them in spite of their knowledge of the fact that it is not the Bible Sabbath. This constant attendance, association and religious Sunday-work decidedly weakens Sabbath principles. Suppose, now, ten thousand or ten hundred Seventh-day Baptists follow this course, what will it mean to the Sabbath cause and the kingdom of God? Will we gain or lose by it?

H. D. CLARKE.

THE preacher who preaches merely for pay gravely wrongs himself, but the preacher who refuses to accept pay for preaching almost as gravely wrongs the congregation he serves.—*Cumberland Presbyterian.*

Tract Society Work.

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

THE *Hebrew Standard* rejoices in the "healthy sentiment" among the Jews which opposes the acceptance of Sunday in place of the Sabbath to which we say, Amen.

A CONVOCATION of Episcopalian clergymen, in Somerville, N. J., Jan. 18, 1898, condemned Sunday bicycling, but also averred that it was not desirable to go back to the Puritan Sunday. The remedy offered was the suggestion that parents teach their children a proper respect for Sunday. By what standard shall a "proper respect" be determined?

THE readers of the RECORDER cannot afford to pass the quotations given below, from Dr. McConnell's paper on "The Church in Modern Society." The facts he sets forth mean more to Seventh-day Baptists, if possible, than to any others. They are to us a "Call to Arms." They are the promise of agitation such as the Christian church has not seen for three centuries, or of swifter decline and more deathful stagnation. Much rests with the readers of the RECORDER in deciding which result will come.

AT Hackensac, N. J., the postmaster lately announced that a Sunday mail would be sent out at 6 P. M., thereafter, in order to secure an early delivery of letters written on Sunday. The Christian Endeavor Union of Hackensac Valley sent a protest to Washington against this Sunday mail. On the 28th of December, 1897, the Postmaster-General replied that "the running of the mails is for the benefit of the majority of the people," and that the Sunday mail from Hackensac, being an improvement on former service, "will stand."

CARDINAL GIBBONS, in the *Catholic Mirror*, Jan. 8, 1898, reports 1,500,000 as being educated in the Catholic schools of the United States at the present time; that "Missionary Bands" are carrying on work among non-Catholics in seventeen different dioceses, and that "30,000 persons are annually received into the Catholic church in the United States" through conversion; 1,105 conversions have taken place in the archdiocese of Baltimore within the year. Surely that is a good showing for the future of Catholicism in the United States. And yet there are people who say, "There is no Catholic question in this country; Catholicism is dying out." A system which has fifteen hundred years of successful history back of it, and a million and a half of children under tutelage, in this country alone, is not yet ready to order its funeral appliances.

THE *Sunday School Times*, Jan. 8, 1898, prints a series of questions from a correspondent which are summed up in this: "Is it right to do business of a worldly nature in Sunday-school or Christian Endeavor Society" on Sunday. The *Times* opens its reply in these words:

The Editor is entirely unable to answer these questions. He does not think they can properly be answered in one way for all persons, or with one answer for all cases. Even when the Jewish idea on the subject of Sabbath-observance were strictest, there were wide differences of opinion as to this subject among godly Jews. Jesus offended many Jews by his practices, varying, as they did, from those of the rigid Sabbatharians, and seemed to "invite criticism of the outside world" by his course; yet no Christian would claim that in this he was unwise.

As a whole, the answer of the *Times* will be classed with the more liberal views. We are interested in the last sentence in the above, wherein the *Times* says of Christ's example in the matter of the Sabbath, that it was not "Unwise." Does the *Times* realize that all that example, and all that Christ said, forbids such treatment of the Sabbath as it gives it every week? It was not Sunday, but the Sabbath, the definite seventh day of the week which Christ hallowed. Why does the *Times* count that day an unholy thing?

THE LOSS OF SUNDAY.

The year 1897 was marked by the large amount of testimony from the friends of Sunday, indicating the rapid and irresistible growth of holidayism and the consequent loss of Sabbathism in connection with Sunday. 1898 continues this testimony. In the *Outlook* (*Christian Union* formerly) for Jan. 15, Rev. S. D. McConnell writes upon "The Church in Modern Society." Although he represents a church—Episcopalian—which he says, "Has never given her assent to the Puritan or Hebrew tradition of the Sabbath-day," he still confesses that the decay of regard for Sunday forbodes many and great evils. Heavers that Sunday-observance and public worship on that day are characteristics of Christianity, and especially of Christianity in the United States. He declares that the results which have come within ten years, the decline in public worship, the loss of conscience in the matter of Sunday-observance, and similar evils, portend greater evil and weakness to all forms of Christianity, Protestant, Anglican and Roman. Much that he says is too valuable to be lost to our readers, and too important to be summarized. Please double your attention while you read:

Furthermore, we are at the point where "the Sabbath tradition" is passing out of sight. While it is true that our own church has never given her assent to the Puritan or Hebrew tradition of the Sabbath-day, we have, nevertheless, lived in a country where we have sucked from that tradition no small advantage. It may fairly be said to have been an American tradition. Even when it has not affected belief it has controlled the conduct. Our church-bells have during a century rung out upon the still air of succeeding Sundays, and have caught the ear of multitudes who would not have heard or heeded except for the Puritan tradition. Business has been suspended and amusement tabooed because it was "the Sabbath-day," and people have been taught that to work or to play on that day was blasphemy. But the passing of time, the immigration of populations which had no Sabbath tradition, the discovery that the Puritan Sabbath did not actually rest upon either Holy Scripture or good history—all these things have resulted in bringing a profound change in the way of regarding Sunday. A change in social custom has followed. It followed slowly, and for a long while attracted little attention. But barriers of social habit give way as do those which dam waters. At first a tiny stream escapes, and looks innocent enough, then another and another, and at last all goes with a rush. We are near the time when the social sanctity which has for so long hedged in Sunday will be swept away. Indeed, a revolution has already occurred, but it has occurred so silently that it has transformed society without our notice. Contrast the Sunday situation of New York or Philadelphia of even ten years ago with that of to-day. Even then on Sunday it seemed as though active secular life had stopped within the city and a wall had been built around it. Few could escape the city limits even if they had wished. In summer a few excursion trains ran to the sea-shore, and that was about all. Places of amusement within the city were closed, and the recreations which now engage tens of thousands were not invented. People went to church, if for no better reason, because there was nothing else to do. They grew tired of walking about the streets by day and sitting in their houses all the evening. A "popular preacher" was a godsend; a "musical service" was an escape from ennui. There is such a thing as following a multitude to do good as well as to do

evil. Now, how the situation is changed! Trolley lines run out into the country in every direction. Good roads have been built, and now glisten and radiate in every direction as the straight threads of a new spider-web shine in the morning dew. It is probably speaking within bounds to say that between May and November a million people go out of New York every Sunday, by rail, trolley, pleasure-boat and wheel. Ten years ago the number was hardly one-tenth so great. It is no doubt true that many thousands of these did not go to church then, but it is equally true that tens of thousands of them did. But what is far more significant is that those who went out to play on Sunday at the earlier date did so with the vague consciousness that they were in some way doing wrong, or that at least they were going against the best public opinion. Those who go to-day do not, as a rule, have any such feeling. All idea of wrong-doing has disappeared from such action. The day is spent in pleasure—of course I speak only of those pleasures which are intrinsically innocent—without any sense of violence done to their consciences. The amusements are announced and entered upon quite openly. On a Saturday column after column is given by the newspapers to notices of the "Sunday Runs" of the following day. Not long ago a single bicycle club left New York on Sunday morning for a day in the country, seven hundred strong. There was not a hundred churches in the city whose congregations that same morning averaged as many.

The whole situation is new. It is one which the church has not confronted for fourteen centuries. From this time forward she is called upon to do her work in the midst of a society whose habits, whose prepossessions, whose very conscience differs profoundly from that which she has known so long. As members of Christ's church we have now been brought face to face with a situation whose gravity cannot be exaggerated.

The pressure of public opinion, the force of use and wont, the instinct of long-established custom, can no longer be counted upon to constrain people to keep Sunday or to go to church. Under these new conditions, what is the church to say and do? Shall she lift up her voice to the multitude who are idling or playing on the Lord's-day, and rebuke them for "desecrating the Sabbath-day?" Their retort is unanswerable; they say, "You Christians are quite at liberty to make what regulations you please for the observance of this day by your own members, but you have no warrant of your Master to impose them upon us." Shall she urge them to go to church as a matter of natural and universal duty? Scarcely; she may offer it as a universal privilege, but as a universal obligation, no. Shall she say with the church of Rome, "Except you come to the church you will be eternally damned?" Rome has thus far found that declaration potent enough to keep her churches filled—with those who believe it. It is open to us to raise the same cry, if we can get anybody to believe it. But it is the peculiarity of that cry that it fails of all effect if there be the smallest hesitation or doubtfulness in the tone of the messenger.

What shall we say? What shall the Christian farther say to his well-grown son when he sees him getting ready to go to the country for the Sunday on his wheel? What shall the mother say to her daughter who has been at church in the morning and who has been invited to join a sailing party in the afternoon? The question takes a thousand phases, but essentially it is this: How shall the Christian church adjust her discipline and her methods to modern society? The old adjustment, the one which Constantine arranged for, is about to disappear. What shall take its place? How shall she fit her services, her missionary appeal, her discipline, her customs, to the changed conditions of modern life? Compared with this, the things with which the churches are concerning themselves sometimes seem paltry indeed. We are disputing among ourselves like a lot of Roman pedants while the barbarians are at the gates. We are contending that our doctrinal formularies shall be accurately framed, that our liturgies or our rejection of liturgy shall be such as will best serve for the united worship of the great congregation, that our orders or our contempt of orders, shall express our belief concerning the ministry. These things are all important enough. But it is more important that we should have a congregation than that we should have a Book of Common Prayer, that there should be a church than that there should be a creed, that there should be a people than that there should be a ministry.

No stronger argument could be made for a return to the Sabbath in order to escape the impending ruin, than Mr. McConnell indicates. Growing evils are forcing thoughtful men toward some solid ground. The morass of Sabbathless holidayism is deep, but the solid ground of Sinai is near when men are willing to turn toward it.

STUDIES IN SABBATH REFORM.

No. 13.—Christ and the Sabbath.

Christ not only taught the immutability of the Decalogue, as seen in Study No. 12, but he also exemplified the higher conceptions of the Sabbath by his examples. It is sometimes said by the misinformed that Christ taught little or nothing concerning the Sabbath. On the contrary, taking his words and actions together, he taught more concerning it than he did concerning any other one of the commandments. In all that he said, or did, there is the most clearly defined purpose to uplift and restore the Sabbath, and not a word about abrogating or discarding it. 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 his injury. But he never taught that because it was "made for man" therefore it was to be abrogated, or unsanctified. Since Christ's mission was to remove rubbish and restore God's law to its primitive purity, while he fulfilled it by a sinless obedience, the Sabbath was a prominent point of controversy. Remembering, then, that Christ's aim was not the destruction nor removal of the Sabbath, but rather to set it free from Judaistic misconception, we shall be able to comprehend the real nature of the incidents which form its history in the Gospels. Taking up these incidents in their order, we come first to the following:

At that time Jesus went on the Sabbath-day through the corn, and his disciples were a hungered, and began to pluck the ears of corn, and to eat. But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the Sabbath-day. But he said unto them, Have ye not read what David did when he was a hungered, and they that were with him. How he entered into the house of God, and did eat the shew-bread, which was not lawful for him to eat, neither for them which were with him, but only for the priests? Or have ye not read in the law how that on the Sabbath-days the priests in the temple profane the Sabbath, and are blameless? But I say unto you, that in this place is *one* greater than the temple. But if ye had known what *this* meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless. For the Son of man is Lord even of the Sabbath-day. And when he was departed thence, he went into their synagogue. And behold, there was a man which had *his* hand withered. And they asked him, saying, Is it lawful to heal on the Sabbath-days? that they might accuse him. And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the Sabbath-day, will he not lay hold on it, and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the Sabbath-days. Then saith he to the man, Stretch forth thine hand. And he stretched it forth: and it was restored whole, like as the other. Matt. 12: 1-13.

Here we have two incidents occurring, probably on successive Sabbaths, which illustrate two important points: works of necessity, and works of mercy. There is nothing in Christ's acts or teachings which even intimate that he designed to abolish the Sabbath, or to disregard it. On the contrary, it is fully recognized as a day of rest and worship, but not a day of false and burdensome restrictions.

The parallel accounts of these incidents, as given by Mark and Luke, differ in some points, but in nothing essential. Mark writes as follows, concerning the second event:

And it came to pass, that he went through the corn fields on the Sabbath-day; and the disciples began, as they went, to pluck the ears of corn. And the Pharisees said unto him, Behold, why do they on the Sabbath-day that which is not lawful? And he said unto them, Have

ye not read what David did, when he had need, and was a hungered, he and they that were with him? How he went into the house of God, in the days of Abiathar the high priest, and did eat the shew-bread, which is not lawful to eat, but for the priests, and gave also to them which were with him? And he said unto them, The Sabbath was made for man, and not man for the Sabbath. Therefore, the Son of man is Lord also of the Sabbath. Mark 2: 23-28.

Luke's history is in these words:

And it came to pass on the second Sabbath after the first, that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing them in their hands. And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the Sabbath-days? And Jesus answering them, said, Have ye not read so much as this, what David did, when himself was a hungered, and they which were with him; how he went into the house of God, and did take and eat the shew-bread, and gave also to them that were with him, which it is not lawful to eat but for the priests alone? And he said unto them, That the Son of man is Lord also of the Sabbath. And it came to pass also on another Sabbath, that he entered into the synagogue, and taught, and there was a man whose right hand was withered: And the scribes and Pharisees watched him, whether he would heal on the Sabbath-day; that they might find an accusation against him. But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose, and stood forth. Then said Jesus unto them, I ask you one thing: Is it lawful on the Sabbath-days to do good, or to do evil? to save life, or to destroy it? And looking round about upon them he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other. And they were filled with madness; and communed one with another what they might do with Jesus.

A careful comparing of these three accounts shows that they agree perfectly in the fact that Christ's words are all aimed at the false notions, and extravagant claims made by the Pharisees, and not at the Sabbath. They form the clear starting point of the history of the Sabbath in the New Testament, as an institution honored by Christ, and by him shorn of false notions, that it might be brought into accord with his Christian dispensation.

The history of Christ's life, as given by Mark, notes first a Sabbath scene in Capernaum:

And they went into Capernaum; and straightway on the Sabbath-day he entered into the synagogue and taught. And they were astonished at his doctrine; for he taught them as one that had authority and not as the scribes. And there was in their synagogue a man with an unclean spirit; and he cried out saying, Let us alone: what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God. And Jesus rebuked him, saying, Hold thy peace and come out of him. And when the unclean spirit had torn him, and cried with a loud voice, he came out of him. Mark 1: 21-26.

Luke tells of this occurrence in these words:

But he passing through the midst of them went his way, and came down to Capernaum, a city of Galilee, and taught them on the Sabbath-days. And they were astonished at his doctrine: for his word was with power. And in the synagogue there was a man which had a spirit of an unclean devil, and cried out with a loud voice, saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not. Luke 4: 30-35.

The fortieth verse of this same chapter indicates that the Sabbath was measured by the setting of the sun:

Now when the sun was setting, all they that had any sick with diverse diseases, brought them unto him; and he laid his hands on every one of them and healed them. Luke 4: 40.

WHAT some people consider prudent is what their neighbors call meanness.—*Ram's Horn.*

DR. HIRAM SAUNDERS CRANDALL.

Hiram Saunders Crandall was born in DeRuyter, N. Y., January 13, 1818. A faithful son, he remained on his father's farm until he became of age, when he set out to fit himself for a career in medicine, which he had early chosen as his profession. He was a student, first at DeRuyter Institute, later at Hobart College, and finally entered upon his life-work at Geneva Hospital. In 1840 he removed to Leonardsville, N. Y., and established himself in business. So well did he succeed that in ten years he had established offices in Utica, New Berlin, Richfield Springs and Waterville. Later an office was opened in West Winfield. Several of these he continued to visit on certain days of the week, till within a very few weeks of his death. He was also called frequently to various parts of the United States in council. He early joined the New York State Medical Society, and was a regular attendant upon its meetings. Several times he represented the state in the meetings of other state associations, and in national gatherings. And once every year, also, he visited the New York City hospitals, consulting with the most eminent authorities in this country upon the very latest phases of the development of medical science. Thus to the very end of his almost fourscore years he grew in knowledge and proficiency as a physician. During the last summer, however, dread disease laid hold upon him, and on November 29 he quietly passed unto his reward.

While a young man he was married to Miss Fannie A. Sisson, and five children blessed the union: Stephen H., of Leonardsville, N. Y.; Mrs. Ellis J. Dunn, of New Market, N. J.; Lucius A., of Frankfort, N. Y.; Mrs. Silas K. Hawkins, of Burlington Flats, N. Y.; and Dr. Chas. S., of Utica. In 1889 Mrs. Crandall died, and a year later he married Miss Olivia E. Copley, of Eaton, who, with all the children, survives him.

In youth he was converted and joined the Seventh-day Baptist church of DeRuyter, and transferred his membership to the First Brookfield church on his removal to Leonardsville. Becoming overwhelmed in intellectual doubts, he left the faith for a time, but in his later, riper years he came back into the quiet, restful faith of the trustful child, and full of faith and hope passed eagerly into the presence of his Lord and Master. J. A. P.

STILL THANKFUL.

A brother and sister writes:

By the RECORDER we see that you are still open for the Thank-offerings. We still feel thankful and hope enough others will feel the same to lift the debt; so please put us down for thankful number two, and acknowledge receipt of ten dollars.

Another good brother, who thought he would, but had'n't quite got to it, says:

The Thank-offering movement has been very interesting to me from the start, and all that has been printed in regard to it has been read with pleasure. I had thought to send something long before this, but being a farmer I do not always have money by me. I send herewith a tenth of all I have received since the movement started, and pray that God's blessing may be added to it.

Possibly there are still many others who would find satisfaction in giving the Societies a financial lift.

J. D. S.

THERE are too many people who pray that God will convert the whole earth, who never give more than ten cents at a time to help him do it.—*Ram's Horn.*

Missions.

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

THE Treasurers of the two Societies have met and made out a list of the churches and persons who have contributed to the "Thank-offering" fund toward the liquidation of the debts of the Societies. The amount of the contributions is now known, yet the offerings still come in. Let them come in, but do not let that at all diminish the regular contributions for the support of the work of the Societies. That will be needed to keep the work going for 1898, and keep also out of debt for that year. There are many incidents connected with this "Thank-offering" fund which show the interested, noble, conscientious and self-sacrificing spirit of many of the givers. Some of our sisters at Grand Junction, Iowa, went into the cornfields and husked corn all day that they might have a day's wages to give to this fund. What a blessing they must have received from the Lord in so doing! In the letters which have come to the Secretaries there are many evidences that people are interested in our cause and are self-sacrificing in spirit and effort to maintain it.

Aside from the "Thank-offering" there are the same interest and self-sacrificing spirit shown in the regular support of denominational work. An aged widow, of Boulder, Colorado, made an application for a pension, whose husband was a soldier in the Mexican war, but whose regiment was ordered to fight Indians instead of Mexicans. The pension was granted; the back pay was \$68.53, and she needed it all. But she promised the Lord that if the pension was granted she would give one-tenth of the back pay to his work. She sent \$10 to the Treasurer of the Missionary Society for the cause of missions in fulfillment of her vow. May the fire of such a spirit of sacrifice and giving run all through our people; then the Societies will not lack funds to carry on their work, or liquidate debts.

THE MEASURE OF DUTY.

[The following sermon of the Rev. John Stevens, D. D., pastor of the Shanghai Union church, was preached in Shanghai, China. Our Missionary, the Rev. D. H. Davis, was so much pleased with it he asked permission to copy it, which he did, and sends a copy with request to publish it on this page. It is hoped that every reader of the RECORDER will carefully read it.]

SEC.

"She hath done what she could." Mark 14: 8.

In saying that of the woman who poured out upon him her treasured and valuable alabaster box of perfume, our Lord both commended her and rebuked her frowning and fault-finding critics who stood by; and at the same time he states what, for all men and for all ages, is the measure of duty. Nothing more—perhaps I should rather say nothing less—is required of us than that we make full use of our opportunities and powers. This lowly woman is put before us by Christ as an example, and we learn from her that the way to honor and reward in the kingdom of God is simply to do what we can. Let me point out how this principal applies to some of the many types of character which are found in Christian congregations.

It is probable that to some the clear recognition of it would minister no small degree of relief and comfort and a consequent renewing of strength; while no doubt to others it would occasion a sense of short-coming and failure such as would lead them to repentance

and renewed dedication to God. Let us think first of the text as a message to those who do nothing because there is so much to be done. In the church of Christ are men and women whose powers are paralyzed by the contemplation of the vastness of the work which needs to be done in the world and the apparent inadequacy of the means at their disposal for its accomplishment.

They see distinctly and feel acutely the deep and far-spreading ignorance, and sin, and misery of human kind, and they yearn with intense ardor of spirit that the world may be saved. But, along with these feelings, they have an almost utter sense of helplessness; it were as useless and vain for them, with their few and feeble gifts, to attempt to bring life and deliverance and healing to the world, as to undertake to empty the ocean with a limpet shell. Therefore their hearts are heavy and their hands hang down. It is a great thing to have an all-embracing love and an earnest desire for universal redemption—perhaps it is impossible to strive aright for the salvation of any unless we crave the salvation of all—but we should know that God has not put the burden of the world, either upon our hearts or our shoulders. All that he asks from us is that we do what he has given us ability to do, that we enter in at the door of service or of sacrifice which he opens to us. He has indeed given us the world for our parish, but he has bidden us begin to labor "every man over against his own house." He has indeed taught us that we are bound in him to all men by close and sacred ties, but he has also told us that what we do unto *one of the least* we do unto him. Let us be instructed by the case of Mary. She could not liberate Christ from the dark toils of treachery and death which were gathering about him, although we are sure that she would have done so had she been able. But her inability to perform the great deed did not keep her back from the less. She could soothe his troubled, wounded heart by her work of love and sympathy, and she did what she could. And, while from men she had to endure sneers and criticism, she won from the lips of her Lord such commendation as he gave to no other: "She hath wrought a good work on me. . . . She hath done what she could. . . . Verily I say unto you, wheresoever the gospel shall be preached throughout the whole world, that also which this woman hath done shall be spoken of as a memorial of her." The message of our text to those who are doing nothing because there is so much to be done is surely this:

"Discharge aright
The simple cares with which each day is rife,
Yea, with thy might
Ere perfect of action thou devise
Life will be fled."

A plain lesson, although of a different kind, is contained in the words before us for the perhaps not very numerous class of persons who put promises in the place of performances, and regard sentiment as a substitute for service. We cannot read the New Testament without being impressed with the truth that the Christian life set forth by our Lord and his apostles is eminently practical. If it is affirmed on the one hand that "whatsoever is not of faith is sin," it is also emphatically said on the other hand that "faith without works is dead, being alone." The more firmly we hold to the doctrine of justification by

faith, the more fully should we demonstrate in conduct that there are no works at all comparable with those which are wrought by the justified. In other words, we should show our faith by our works. It is one thing to say to Christ, "Lord, I will follow thee whithersoever thou goest"; it is quite another to act upon our words. It is one thing to pray that we may be wholly consecrated; it is quite another to prove our consecration in a life of unquestioning and unreserved obedience to God.

Many of us have been made to see the difference between professing ourselves ready to die with Christ and being actually true to him in some hour of danger or of subtle, alluring temptation. Even praise-giving is void, if it take no other form than that of speech, although it be the choicest and best; it is praise-living that God most looks for and most prizes in his people. Let none of us deceive himself with the thought that a conventional religion of church and Sabbath-day observances is all that is demanded of him. In the pages of the gospel our divine Master is speaking to us to-day words whose meaning we cannot mistake: "Why call ye me, Lord, Lord, and do not the things that I say? . . . He that heareth these sayings of mine and doeth them not, I will liken him to a foolish man that built his house upon the sand." "Inasmuch as ye *did it not* to one of the least of these ye did it not unto me." If we are branches in the living vine we should ever remind ourselves that the very purpose for which we have been united to Christ is that we may bring forth fruit. The Lord's commendation and benediction is given, not to the "talkatives" among his servants, but to those who in the spirit of devotion to him do that which their hand findeth to do with their might.

Another description of folk to whom our text conveys a word in season are those who *will not do what they might, because they cannot do what they wish*. They want to do some great thing and because debarred from that they turn away from the duty which lies close to their hand.

If you listen carefully to much of the conversation which goes on about this sinful and dark world and its needs, you will receive the impression, unless, indeed, you are discriminating, that there are great numbers of men and women who are only wanting opportunity to do the grandest and most heroic deeds for its salvation and enlightenment. Says one, "If only I had the money at my disposal there should be no want of hospitals, orphanages and other philanthropic institutions, and church and missionary work should not languish, as it now too often does, for want of funds." Says another, "If I were but clever and gifted I would throw myself with enthusiasm into the work of instructing the ignorant, of alleviating the distress of the suffering, of brightening the lot of the miserable and the outcast." Why, it would almost seem from the number of speeches of this kind which are made, that if God would only entrust certain men and women with increased wealth of goods and gifts, the coming of the millenium within a measurable period would be assured. Ah! it may be that God withholds from us those things which we desire because, as we think, we could the better serve him and his cause if we possessed them, for the reason that he knows us better than

we know ourselves. If we are unfaithful in our use of the one talent we now have, is it at all likely that we should be faithful in the employment of five or ten talents, if they were committed to our charge?

We may take it for sure that if we are not doing what we *can*, we should not do what we now think we would if we were able. Selfishness and indolence are not cured by enlarged possessions; the history of many a man who has become rich testifies plainly that they are often thus confirmed rather than cured. Does not the very wish to do some "great thing," when not accompanied with earnest fidelity to the duty which lies nearest, discover a self-regarding disposition and temper? Why the longing to fill some large room, to achieve some signal act of service? If we look steadily enough and deeply enough into our hearts I think that we shall perhaps find that it is not solely for the sake of the needs and for God, but partly and it may be even chiefly, for our own honor and glory.

Here is the great lesson for us to lay to heart; our Lord does not estimate what we do for him by its quantity so much as by its quality. The "Distinguished Service" mark of his kingdom is conferred, not upon the successful and applauded of men, but upon the faithful.

He but calls upon us to do that which he has been pleased to put it in our power to do, and the highest encomium that he has to pronounce upon his servants is, "Thou hast done what thou shouldest."

Who is there among us who can claim this great commendation? Must we not confess to-day, each one of us, that we have left undone the things we ought to have done, and done the things that we should have left undone? How many precious opportunities of ministering to Christ by ministering to his brethren and ours we have allowed to pass unheeded! How many such opportunities we have turned unto occasions of disservices! How much of our best and worthiest doings have been spoiled by self-love and self-seeking! How cold and calculating have we been ever in our so-called love toward Christ! So far are we from having done what we could, that it may perchance seem to us that we have done nothing worth doing.

Brethren, we need to come under the power of the great love of Christ toward us, the love which caused him to stoop under the burden of our guilt and to die for our salvation. Realizing his great love to us, we shall be quick to perceive how best to serve him, and we shall in face, if need be, of a frowning world—or what is worse, a frowning, criticizing, sneering church—bring our most precious things and freely bestow them upon him.

"When I survey the wondrous cross
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride.
See from his head, his hands, his feet,
Sorrow and love flow mingled down;
Did ere such love and sorrow meet,
Or thorns compose so rich a crown?
Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all."

SOME OF THE WEAKER POINTS IN CONGREGATIONALISM.

BY CHARLES A. BURDICK.

There are among Protestants three general forms of church polity: Episcopacy, under which the local churches are united under the government of bishops, as in the Episcopal and Methodist denominations; Presbyterianism, under which the churches are governed

by presbyteries; and Congregationalism, under which each local church is independent of any governing body outside of itself, and wherein every member has an equal voice in the decision of all questions in church matters, as among all Baptist bodies, Congregationalists, Unitarians, etc.

Now to hint that there are weak points in the polity under which our own churches are organized is no disparagement of congregationalism as compared with other forms of church government. It does not imply any comparison. It is simply a recognition of the fact that there are imperfections in all things human. While it is true that the Christian church is of divine origin, it is also true that the specific forms of government as now existing are of man's device. And even if there were some form of organization perfect in itself, there would inevitably sometimes be friction in its workings when its management is in the hands of many individuals of independent opinions, unless much oil of grace be applied. And so, just as it is important in the running of a complicated machine that the operator know the bearings that need oil, to prevent wearing by friction, so in the administration of any form of church polity it is well to consider the points where grace is especially needed to prevent friction and to secure unity of action.

I think it must be admitted that under the congregational system of government there is a *tendency* to an extreme individualism that is unfavorable for efficiency of leadership and unity of action. The right and the practice of pronouncing individual judgment and choice on every question that comes up for decision in church matters tends to strengthen tenacity of opinion, especially on the part of those who are naturally self-willed. And it must be acknowledged that in most, if not all churches, there are at least a few who have not arrived at a high state of Christian perfection, and who cannot easily follow the recommendations of a leader, or easily yield to the voice of a majority. This is one of the points where an obstruction to unity of action comes under the congregational polity.

We know that for unity and efficiency of action in any enterprise where many persons are acting together in the accomplishment of the object sought there must be a head: a foreman, superintendent, boss, or overseer, as the case may be. The pastor of a church is nominally its leader; in New Testament phraseology, an elder, bishop or overseer, shepherd. See Acts 20:28; 1 Tim. 3:1, 2; 1 Pet. 5:1-4. But how is a shepherd to lead a flock if the sheep will not follow his lead?

Under our church polity there are in most churches some persons who think they know what is proper and best as well as the pastor, if not better, and when he proposes some new method, some improvement on old ways, they refuse to adopt his methods, preferring to run in the old ruts. In time of battle it is probable that some soldiers really think that they could map out a better plan of action than that adopted by the commanding general. Possibly they could; but what if every soldier should insist on acting according to his own plan? Soldiers do not think of such a thing. They know that the army must move as a unit under the direction of the commander.

This principle of action is often forgotten by self-opinionated church members. For

illustration, a pastor tries to secure the adoption of some plan of weekly giving for the support of the church and for benevolent purposes. Some prefer the old way of giving, whatever and whenever they find it convenient, and refuse to follow the plan recommended, and so discourage the effort. In such ways the pastor often finds himself unable to secure unity and uniformity of action.

Another point where friction often comes under congregationalism is in the relation of majorities and minorities. It comes from the unwillingness of a minority to yield to the majority. For example, a large majority votes to adopt some plan to provide for the occupancy of the pews in the church by families, instead of miscellaneous sittings. A few object to this disposition of the pews. They wish all the pews to be entirely free for everybody to sit in as they choose, and to manifest their disapproval of the plan adopted stay away from church.

Again, a few persons become disaffected toward the pastor, and resolve that there shall be a change, though they know it would be in opposition to the judgment of a large majority of the members. They criticize the pastor, magnifying his weak points if he has any (and who has not?), thus striving to get others disaffected. If it is the custom of the church or society to engage the pastor by the year, they make each annual meeting an occasion for manifesting their opposition to him, until he feels himself forced to resign, or until the majority yield to the minority for the sake of peace and drop their pastor. One method sometimes pursued to bring the majority to terms is to decline paying anything for the pastor's support. So in one way or another the minority rules instead of the majority.

Now because the congregational polity affords opportunity for the development of an extreme individualism and independency of opinion that obstructs the pastor's leadership, and refuses to yield to the decisions of the majority, it does not follow that it should give place to some other form of church polity. Neither does it follow that individuals ought not to have independent opinions and preferences, or that they may not still think that their own plans would be better than those adopted by the majority.

With the largest liberty of individual opinion on the part of its members a church will get along swimmingly in peace, harmony and prosperity, provided each has the grace to yield his own preferences to the judgment of the majority, and to co-operate with his pastor's efforts to build up the church.

Finally, under the congregational order the total independency of each church of any external care often results in pastorless churches and churchless ministers. Under the Methodist order, where the local congregations are under the care of bishops and presiding elders, these supervisors see to it that every congregation or group of congregations has a pastor, and every active minister a charge. But under our order when a pastor is forced by a persistent opposition to resign, or is dropped by action of the church, he is obliged to enter some other calling, in order to provide for his family, unless some other church happens to be without a pastor and sees fit to give him a call, or unless he could be a successful evangelist. How the serious defect can be obviated it is not my province to prescribe.

Woman's Work.

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

ARE you weary of this continual talk on "giving?"

Permit me to borrow from "Mission Studies" what one sister says about the debt of the Congregationalists so far as the sisters are concerned.

In speaking of the apportionments for the various Societies in the West, she says, "Perhaps you did not fall behind last year, perhaps, even, you raised more than usual, and it seems a trifle hard that you should be asked to help toward the debt. But your sister Society is not strong; she is somewhat discouraged and she will be more so if the Board continues under an extra burden.

She will do her best, you will lift with your strength and all along the line there will be relief, and hope, and courage for the beautiful New Year."

As a people we are not alone in this discouraging outlook for 1898.

Do we consider sufficiently our individual responsibility in this work? Do we realize what it means to neglect the Boy's School another year? When Miss Susie decided to give her life to the China Mission, we took the responsibility of her support. Are any of us, to-day, any poorer in this world's goods because of this consecration of a certain sum each year to the Master? Are we not richer—are we not conscious of a blessing we have never before enjoyed—in the assurance of greater love for Christ and his service? How many of us are ready—yes, anxious—to test still further the divine love and compassion by making this Jubilee Year of our China Mission, the beginning of another fifty years of growth and opportunity?

SISTERS, can we send the teachers for the Boy's School now? We must remember that they must first give all their time and energies to studying the language before they can be of much service to those already on the field, and if they do not go this year, and do go next year, the work is delayed so much longer. Now is our opportunity in this direction; now is the only time we are sure of for this work. Shall we use it for the Master? Oh! for "more purpose in prayer;" more willingness to do for the sake of him who has done so much for us; more patience, more faithfulness in service; "More love to thee, O God." "We need more women who are willing to do hard things for the sake of him who bore hard things for our sakes."

MISS BISHOP IN LONDON.

In a letter received from Sister Susie Burdick, she speaks of the addresses delivered by a famous traveler, Miss Bishop, in London, during the May meetings. When she first began her travels she had little sympathy with missions, but she has observed the missionary enterprise in many countries and has completely changed her attitude toward the subject. The following quotation is taken from her "Traveler's Testimony," delivered in St. James' Hall.

But there is one mistake I venture to speak of... the people of China and the people of these Oriental countries, generally, are not—as is often said—"athirst for God." It is all up-hill work. The creation of a feeling of sin and a knowledge of sin, and the creation of the desire to be saved from the dominion of sin must be the work of the missionary, and he does not find what peo-

ple often think exists, the thirst after God. The thirst of the Oriental nature is for money, and the good things of life almost exclusively. These meetings (referring I suppose to the London May meetings) which have succeeded each other so rapidly within the last week, have produced on my mind a curious impression. It is right, and most right, that those who are assisting in the great missionary work abroad, should praise and thank God for all that has been done, and especially for all that has been done in the past year. We know for certain that not a heart would have been touched among the hundreds that have been touched, if it had not been for the almighty power of God; and, therefore, too much thankfulness can scarcely be expressed; yet at the same time, perhaps, the very praise and thankfulness which it is so right to express, do something—perhaps not a little—to blind those who come to such meetings, to the actual state of the darkness in which the heathen world lies at present, in spite of all the Christian effort which has been brought to bear upon it. It is natural to bring forth the encouraging facts, and it is right to do so, and, yet, coming fresh from a darkness which may truly be felt, it seems to me as if the little points of light were shining too brightly in our estimation at home, and, as if the vast area of surrounding darkness were too little taken into consideration, and it is an awful, unrealized darkness. We know nothing of it, we think little of it. We can scarcely take it in at all.

Sister Susie says it is a true statement of two important facts. Possibly it is well that we cannot realize the enormity of the work, for it might sometimes paralyze effort. One to have courage at all, must keep their eyes upon God. He truly is the source of all that is good. How much our workers need our prayers and words of encouragement, as well as the substantial gifts.

A. C. R.

WHAT CHRIST SAID.

I said, "Let me walk in the fields."

He said, "No, walk in the town."

I said, "There are no flowers there."

He said, "No flowers, but a crown."

I said, "But the skies are black;

There is nothing but noise and din."

And he wept as he sent me back;

"There is more," He said, "there is sin."

I said, "But the air is thick

And fogs are veiling the sun."

He answered, "Yet souls are sick,

And souls in the dark undone."

I said, "I shall miss the light

And friends will miss me, they say."

He answered, "Choose to night

If I am to miss you, or they."

I pleaded for time to be given.

He said, "Is it hard to decide?

It will not seem hard in heaven

To have followed the steps of your guide."

—George Mac Donald.

WHEN Christ was upon earth he called one to be his disciple; this one had other thoughts in his mind that must be attended to before he could heed the divine call; he said, "Lord, suffer me first to go and bury my father." Our Saviour's call to him was perfect and right, and far above all earthly considerations. His answer was positive: "Follow me; and let the dead bury their dead."

THE Lord wants the adoration of our hearts, and precious to him above all things else is the giving up of our wills to his supreme and all-wise direction. Not the bending or breaking of our wills, as some say, but the free offering of our hearts and all our powers; then, and only then, will our wills run parallel with his in our glad, happy obedience.

THOUGH we did not create the world nor ourselves, nor even our environments, yet how often do we want our way in things that concern our lives, as though we were masters of ourselves and our surroundings! It would be far better to remember our Creator in the

days of our youth, and to keep on remembering the same even afterward; also to consider what frail creatures we are. Then naturally would come the thought of God's great blessing to us; our responsibilities, and his wonderful loving-kindness in being willing to dwell even in our hearts, to lead and guide, and thus crown us with the joys of his presence.

THERE was a young girl with a wild, gay spirit, wanting always to be on the streets with her companions or out attending evening parties. Her better judgment led her to help with the care of little brother and sisters at home, and to obey her mother by following implicitly her every wish, yet this obedience was not from the heart; her thoughts and her desires were away continually with her companions.

Her mother was grieved; it was outward compliance only; she had hoped for the love and confidence of her child instead.

If the mother was grieved, was she not right in wishing for more than cold obedience?

Does not our Father in heaven know all our thoughts and purposes of heart? Does he not know when the outward formality of church-going, the strict observance of attendance at the prayer-meeting, and other carefully studied habits are not of the heart, are not from loving devotion to him? More heart-life in his cause, and less thought for the approbation of others, would be far more pleasing to him.

ON the other hand how wonderfully grand is the life of that one who knowing the Master's will, gladly and joyously goes forward to do it. Such are the great ones of the earth, whom Christ will grant good work to do for him, and who will, in ways unknown to themselves, glorify their Saviour.

THE backward glance of earth-life in heaven, given in the last two lines in the poetry above, is the crowning closing thought. Nothing of our agonies, toils or perplexities on earth will be of any account over there, only the victory through Christ will be our song forever.

S. E.

WOMAN'S BOARD.

Receipts in December, 1897.

Mrs. D. C. Rogers, Horseheads, N. Y., unappropriated.....	\$ 5 00
Mrs. Wm. A. Rogers, Waterville, Me., Susie Burdick.....	5 00
Mrs. D. C. Rogers, Horseheads, N. Y., Thank-offering, Tract Society \$1, Missionary Society \$1.....	2 00
Woman's Missionary Society, Nortonville, Kan., Thank-offering, Tract Society \$2.50, Missionary Society \$2.50.....	5 00
Ladies' Aid Society, Garwin, Ia., help liquidate the debt, Tract Society \$2.50, Missionary Society \$2.50.....	5 00
Ladies' Benevolent Society, Walworth, Wis., Helpers' Fund \$1.28, Board Fund .80, Missionary Society \$2.60, Tract Society \$2.60.....	7 28
Mrs. Wm. Merchant, Cincinnati, N. Y., Tract Society \$2, Missionary Society \$2.....	4 00
Woman's Auxiliary Society of 1st S. D. B. church New York City, Tract Society \$10.40, Board Fund \$5, Home Missions for Rev. A. P. Ashurst \$5, Y. W. E. Fund \$10.40..	30 80
Ladies' Missionary Society, Hammond, La., unappropriated.....	3 00
Young Ladies' Missionary Society, Brookfield, N. Y., Susie Burdick \$5, Dr. Palmborg \$5....	10 00
Ladies' Benevolent Society, Milton, Wis., Y. W. E. Fund.....	10 00
Interest on note (paid), Board Fund.....	6 00
Total.....	\$93 08

E. & O. E.

Mrs. Geo. R. Boss, Treas.

MILTON, Wis., Jan. 3, 1898.

Young People's Work

FOURTH ANNUAL REPORT

Of the Junior Endeavor Society of the Seventh-Day Baptist Church, Plainfield, N. J.

BY THE SUPERINTENDENT, MRS. HENRY M. MAXSON.

Thirty-four meetings of the Junior Society have been held during the year just passed, with an average attendance of twenty-eight. Nine new members have been added since our last report, two have been transferred to the Senior Society, and now we have a membership of forty.

Not only has this Society brought our children together for a regular training in Christian work, but the church has received ten of its members into church fellowship through baptism since the Society was organized. For a time a careful record of the church attendance has been kept, and we find that fully fifty per cent of our Juniors are regular attendants of the Sabbath morning services. And they are not only attendant, but they are listeners, too, as shown by their answers to questions asked about the sermon. They have been particularly interested in the sermons especially prepared for them.

On May 8 the Junior Superintendent led the regular meeting of the Senior Society, in which both Juniors and Seniors participated. On May 29 our Society united with that of New Market in the Exercises of the Junior Hour at the Association. The first Sabbath in June the boys and girls took a prominent part in the exercises of Children's-Day. The friends of the Juniors were invited to attend their meeting last week, and many accepted the invitation. At that time, besides the regular exercises, occurred a brief graduation service, when two of the members transferred their names from the Junior to the Senior Society.

Acting on the suggestion of the Temperance Committee of the Seniors, a combined Temperance and Tobacco Pledge has been presented to the Juniors, and twenty-two have signed it. This means, with a few exceptions, all who are old enough to comprehend its meaning.

Last Christmas eight large packages containing clothing, books, toys, fruit and literature were sent to New York for distribution. Comfort bags and literature were sent to the Mizpah Mission. One RECORDER subscription has been paid. They have contributed toward Dr. Palmberg's salary, and by means of the tithe-books have assisted in the work of Sabbath Reform and the Boys' School in Shanghai. During the summer they made generous contributions to the Fresh Air work in New York, Westfield and Plainfield. Five scrap-books were sent to other children. Seventy-nine envelopes filled with stories have been distributed. The Juniors would here acknowledge several packages of stories received from persons not members of the Society. The Juniors have raised during the year \$25.48, which with a balance of \$6.89 from last year makes a total of \$32.37. They have expended for missionary purposes \$28.44.

I have always felt that this Society has had to a remarkable degree the interest and co-operation of the parents. It has been of great value in the work and I am very grateful for it, and I want to ask for your continued and increasing interest and assistance. Encourage your children to be present at the

meetings, and let no slight excuse keep them away. We need them every one and we miss them when they are absent. This habit, formed now, of regularity in attending religious services will, I believe, be of great value to them in later life. See that your boys and girls are prepared on the lesson of the day. The subject is usually in the Junior Topic Book, with which every member of the Society is supplied. It is always safe to select a verse from the Topic Book. The subject is always assigned a week in advance, so there can be no question about it. Urge them to bring their Bibles. There are many advantages in having all participate in the concert reading. I want to emphasize the need for memorizing the Bible verses. It is, I believe, one of the defects of this age that we read, not learn, the Bible. What we read, merely, is apt to slip away, but what we learn stays with us. Lastly, help me to help these boys and girls to realize that the Junior meetings are not merely a place where they can come to have a good time, but religious meetings where they come to learn about Christ and his teachings concerning them.

DECEMBER 1, 1897.

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.

PRESIDENT'S LETTER.

Dear Young People:

The revival meetings have been in progress at New Market for nearly two weeks. We have had storms and dark nights and very bad roads much of the time. The interest and attendance has been good from the start; partly owing to a few days meetings held prior to my coming by Mr. Pierce, a chalk-talk evangelist. His work was very interesting, and the Christian people simply absorbed it and did little or no work. We so like to be entertained and then credit ourselves with being very religious and attending church. Many of the Christian people were ready to go to work and have made the prayer service, the after meetings and personal work a decided success. Some are ready for baptism, which will be attended to very soon. The work of two years ago under Eld. Huffman, left in the hands of Elds. Peterson and Fletcher, has been of a deep and lasting character. The men's meetings have been a strong factor in this work from the first, being held on each Sunday afternoon for the free discussion of practical questions, not what to believe, but what to do and not to do, for the good of the cause, the church and the unconverted.

E. B. SAUNDERS.

NEW MARKET, N. J.

A VERY good sunrise meeting was held at New Market, N. J. Some forty of our people and the First Baptist people came out notwithstanding a very cold morning; an excellent meeting too, all but two or three took part.

THE Middle Island Y. P. S. C. E., gave a literary entertainment, consisting of Readings, Recitations, Declamations and music, in connection with the usual prayer-meeting, Dec. 25, after which an enjoyable and pleasant

hour was spent in a box social, the proceeds of which, five and one-half dollars, is to be used in preparing for the next annual session of the Association, which is to be held with our church. COR. SEC.

WHILE mission clubs may be organized at all times of the year, the beginning of the year is more preferable as new books are usually taken up at this time. The studies for these mission clubs are outlined each week in *The Christian Endeavor World*, by Amos R. Wells, who is also glad to send free a leaflet giving a full description of work and model constitution. The next book which will occupy the time pleasantly and profitably for half a year is "A Concise History of Missions," by E. M. Bliss, D. D., and is sold by the United Society of Christian Endeavor for 75 cents.

COPIES of the annual letter were mailed to the Corresponding Secretaries of each Society during December. Some of the Societies have replied, stating the amount they purpose to give during 1898. One Society reports that at their last business meeting, which was held before their letter was received, they voted to increase their pledge twenty-five dollars for the coming year. It might also be noted this Society closed the year with no indebtedness existing. Will those who have not reported kindly do so at once, and strive to have all pledges paid as early in the year as possible?

WELTON again. A few weeks ago the church tried to get an evangelist to come and help us in a series of meetings, but failed, so the C. E. Lookout Committee began holding men's meetings and women's meetings with good results. Later, with the hearty approval and co-operation of the pastor and the Lookout Committee of the church, meetings were held every night during the week of prayer. Topics appropriate to our needs were selected by the committee. Persons who had long been in the background were led into the front ranks, and others who had never confessed Christ before men expressed a deep longing to know the blessed Saviour. There is much yet to be done. The meetings are still in progress. Pray for us.

On Monday, Jan. 3, all the boys in our Society and a few besides, ranging in age from 18 to 59 years, met at the wood-pile of Uncle Sammy Mills and sawed, split and piled three cords of wood. The ladies, not to be out-done, brought in "grub" enough, all prepared for the table, to last the family a whole week. It was heaped upon the table and the boys turned in and ate it nearly all at one meal. The ladies not to be out-done "sat in" and ate the remainder.

Pastor Socwell came over with his camera to "take the boys," but noticing the well-filled baskets and the hungry expression on the boy's faces he concluded, out of respect for the capacity of his instrument to do the taking before dinner. The ladies were taken in a separate group. Everyone enjoyed the occasion. PROXY.

WELTON, Iowa.

WHAT we want is men with a little courage to stand up for Christ. When Christianity wakes up, and every child that belongs to the Lord is willing to speak for him, is willing to work for him, and, if need be, willing to die for him, then Christianity will advance, and we shall see the work of the Lord prosper.—*D. L. Moody.*

Children's Page.

DAILY WORK.

In the vineyard of our Father,
Daily work we find to do;
Scattered gleanings we may gather,
Though we are so young and few.
Little handfuls
Help to fill the garner, too.

Toiling early in the morning,
Catching moments through the day;
Nothing small or lowly scorning,
As along our path we stray,
Giving gladly
Free-will offerings by the way.

Not for selfish praise or glory,
Not for objects nothing worth,
But to send the blessed story
Of the gospel o'er the earth,
Telling heathen
Of our Lord and Saviour's birth.

RALPH'S LESSON.

"What is systematic giving?" said Ralph Anderson looking up from the Children's pages in the *Mission Studies*; "that is to be our topic for the next missionary meeting."

"It is giving regularly, according to a plan," said Miss Graves, his beloved teacher, who was spending the evening with the Andersons while their papa was away.

"I do not see any use in bothering with a plan for giving; why can't we give when we have the money handy?" said Ralph.

"Well, God is the Great Giver, let us see how he gives to us. Does he let us go without a harvest two or three years, and feel pinched and hungry, and then give us one or two?"

"Of course not," said Ralph, "we have a harvest every summer, but does God plan for it beforehand?"

"Yes, he made a beautiful plan, long ago, long ago. Just turn to Gen. 8: 22, and read aloud," said Miss Graves.

"It says," read Ralph who was quick to find things in his Bible, "While the earth remaineth, seedtime and harvest, cold and heat, summer and winter, day and night shall not cease."

"You see," said Miss Graves, "that as God has a large family—a whole world full of children to provide for, he planned about it before men lived on the earth at all."

"How? Miss Grave."

"Well, where did that beautiful glowing fire come from?"

"It is coal; it came from the mines," said Ralph.

"Yes, but God planned to store that coal, and covered it up to sleep in its bed centuries before the earth was ready for man. He stored the oil and the gas in the same way."

"I see," said Ralph rather unwillingly, "but you see, sometimes I need all my money for myself, and it would be easier to give my missionary money some other time? It is very easy for God. He has plenty of everything."

"But does the 'other time' ever come?" said Miss Graves.

"Of course it does! Don't I love the Morning Star and the Bridgman School and the Hadjin Home and the Glory Kindergarten? Do you suppose I never give anything?" exclaimed Ralph indignantly.

"No; not just that, but I was afraid if you have no plan, the 'other time' might not come often enough to keep your share of the children in these schools from suffering."

"My share! Have I a share?"

"Certainly. Our Father has so many to care for, he employs agents, and you are one."

"I'm too small to be an agent!"

"Not you," said Miss Graves, "he employs many kinds of agents much smaller than you, and he wants them to work regularly. About ten or eleven years ago he set an agent at work in your side (whose name begins with H) to keep your blood in motion, and two more in your chest (whose initials are R. L. and L. L.) to draw in fresh air and keep the blood pure. He told them to go on, night and day until he tells them to stop."

"I know what they are!" said Ralph smilingly.

Now suppose H. should say to R. L. and L. L. to-night, 'We've been working ten years without a bit of vacation, let us stop for just half of an hour; we can work harder when we begin again,' and suppose R. L. and L. L. should agree to it, do you know what would happen?"

"Yes," said Ralph looking very sober, "but, does God say that we ought to give systematically?"

"When he was teaching the Jews how to live aright, he told them to do it. Turn to Deut. 14: 22."

"It reads 'Thou shalt surely tithe all the increase of thy seed that the field bringeth forth year by year,'" said Ralph.

"Tithe means, give a tenth, and surely we could give no less, for the Jews did not have half the comforts then that we have now," said Miss Graves, rising to leave.

Ralph's mother had been an interested listener. She had watched with anxiety, for a whole year his growing selfishness, his way of so often wanting things for himself "this time," and hoping to give "next time," when he had money of his own. She was glad to hear Miss Graves, whom her son loved very much, speak so plainly. The truth was that Ralph had not paid his missionary dues for a long time. He had a dollar, sent him by his uncle, but he wanted to spend it for a pair of new skates, and let his dues to the Society go until another time. He went to bed in an unhappy mood, and his mother sat wondering if the time had come for her to teach her boy a very severe lesson.

The next day at noon, Ralph came home for lunch as hungry as usual. He rushed into the dining-room, but mamma wasn't there, the table was as bare as old Mother Hubbard's cupboard.

"Mamma! Where are you? Why isn't dinner ready? I can't wait. I want to stop and play with Will Jones on the way back."

"Well," said Mary pleasantly, appearing from the kitchen, "you needn't wait; run right along and play. Your mamma has gone to see Aunt Esther."

"But I want my dinner!"

"She didn't plan for any dinner. She said papa is gone and we can have dinners after he comes back."

"Well, what can I have?"

"Here's a little cold oat-meal," said Mary. Now Ralph didn't usually like oat-meal. It took a great deal of cream and sugar to make it go down, but, for once, it tasted good, and he ran off to Will Jones's wishing there had been more of it. The growing boy, unused to such a scanty meal, felt very hungry before school closed at four, and his head began to ache. He hurried home pitying himself all the way, and thinking how good his warm supper would taste!

The table was still bare. "Mamma isn't home yet," Mary said in answer to his ques-

tions. "She didn't plan for any supper; she said we could have supper some other time."

"I'll take some bread and milk then," said Ralph.

"I'm sorry," said Mary, "but the milk-man forgot to stop, and I didn't go after the bread in the afternoon, I thought I could go some other time."

Ralph could hardly believe his senses. At first he was angry, then grieved. Did his mother not love him any more? Had she forgotten her boy? Were the meals gotten only for papa? He crept off to bed in the twilight with both head and heart aching. He was too tired to play with Will Jones any more.

"We shall have supper some other time," Mary says. "Some other time." He wondered if the little orphans felt like this when the food was scanty. It came like a flash to him that his mother was trying to teach him a lesson by showing how it would be if she and Mary gave things to him "some other time" instead of giving them every day and many, many times a day. "I suppose mamma and papa are God's agents to take care of me. I wonder if we boys and girls in the missionary society really are his agents to take care of the children in our schools, as Miss Graves said. If we are, I've acted shamefully!" And in the quiet and darkness he seemed to see the sad little things before him.

"I've had quite a bit of money this year. I might have given a good deal. There was the dollar Grandpa gave me for Christmas, and the quarter in my stocking, but it took both of those to buy my sled. The quarter I earned shoveling snow—I gave five cents of that, and then I bought crack-jack and peanuts and bananas with the rest. The five dollars papa gave me went towards my bicycle. I meant to have given some of the fifty cents Aunt Ella gave me before the Fourth, but it went for crackers and torpedos and lemonade. Then I gave two cents out of my errand money, the rest went at the picnic. Really I don't believe I've given ten cents this year, and it's December! I didn't think I had been so mean! I'm going to give the whole of my dollar, I don't care about skates! I'm not going to be meaner than a Jew! If God wants me to be his 'agent' I'm going to be a good one."

In his excitement Ralph had not heard his mother come in, and had spoken aloud.

"O Ralph!" she said, joyfully, "how glad I am my little boy has learned his lesson!" And now while you eat this I brought you let me tell you how lovely I think it is of our Father in Heaven to let his creatures help him.

Do you remember the five little robins in the nest near your window last summer? Who was God's "agents" to feed them? Just two little birds. If they had gone away for even one day and night to rest or play, the five birdlings would have been chilled and dead. Everything depends on their giving every day.

It is a giving world. God gives and gives. The birds, the bees, the ants, all work that they may give to their babies. You have a grander work to do, for you are to help Christ's little children. So give regularly according to God's plan.—*Mission Studies*.

"How fast you are growing, Tommie."

"Yes. Too fast, I think. They water me too much. Why, I have to take a bath every morning."

Home News.

Pennsylvania.

SALEMVILLE.—Six months have passed very pleasantly, since we began our labor with this church. The little band is having quite a struggle to support a pastor. A few are doing all they can, while some don't do anything. The church appointments are fairly well maintained with good interest, but not what it ought to be. There is difficulty here that will be hard to overcome, that of employment, there being no industries among our people for work. They necessarily must seek it somewhere else, which is a detriment to themselves and the church. Brother Saunderson's work here did more good than we thought for. We have heard new voices in prayer and testimonies. This is encouraging, but still we are hoping for more consecrated workers. The C. E. prayer-meetings are kept up by the faithful ones, who have the Master's cause at heart. On Christmas some in the congregation seemed to be startled, when the pastor announced there would be a sunrise prayer-meeting at the church New Years morning, being something new in this place. The morning was cold and stormy, but notwithstanding the storm, the bell was rung at six o'clock, which aroused the sleeper, and some came on horseback to the pastor's home inquiring if the church was on fire, or was some one dead? Others ran for half a mile, wondering what it meant. It almost caused a panic in the neighborhood. The writer wonders how it will be when Gabriel sounds his trumpet, at the great day; indeed it will be a panic. Prayers from nine hearts, who had waded through snow and faced the storm, went up that morning that there might be a religious panic strike this valley and turn all minds to Christ. Will not other prayers go up for this field and pastor?

DARWIN C. LIPPINCOTT,

JANUARY 16, 1898.

Minnesota.

TRENTON.—Having been called to Trenton to conduct the funeral services of Dea. Lewis Pierce, I remained over the Sabbath and preached in the morning to a good-sized audience for that place. The people seemed to enjoy and appreciate it, having had no services since Bro. Babcock was there nearly a year ago. Since then two families have gone away, one most of the time and the other permanently. Brother and Sister Wilson have sold their farm and built a new house in New Richland, eight miles from church. Three families cheerfully gave twelve and one-half dollars for the thank-offering fund, which the writer forwards for them. This is worthy of commendation, when we remember the fewness of their numbers. An earnest desire was expressed to have me come as often as other duties would permit. This cannot be very often, but our prayers still ascend for the few who want to hold on to the truth. The people kindly remember the faithful efforts of Bro. J. H. Hurley two years ago, and sympathy is expressed for him in his temporary suspension of ministerial labor. So good a servant of God ought not to be obliged to long remain "on the shelf," as they say.

On the evening after the Sabbath, by arrangement of Bro. John Wilson, I preached in the Congregational church at New Richland, and, upon invitation of the pastor,

again on Sunday evening. This may prepare the way for some future effort in behalf of our cause in that vicinity. Some already there who have met our people profess faith in the Sabbath doctrine, but faith lacks works.

Reaching Waseca, I went three and a half miles out in the country to visit some lone Sabbath-keepers, Bro. E. W. West and family. Bro. West is very sick, and is looking forward by faith to his complete redemption from all earthly troubles. The SABBATH RECORDER is a great comfort to such who are deprived of the companionship of others of like precious faith.

H. D. C.

LETTER FROM LONDON.

1, MARYLAND ROAD, Wood Green,
London, N., 2nd Jan., 1898.

To the Editor of the SABBATH RECORDER:

Just one month ago to-day, the second of December, was my last day in Berlin. That evening it was arranged that I should preach a farewell sermon in the Gospel Hall where I had for two months assisted in the evangelistic work. After the sermon one of the good brethren who support the work there came forward and made some remarks expressive of their gratitude for my services with them, and as a souvenir of the time I had been with them presented me with a handsome copy of the Gospel hymn book used in the mission. That evening I left for Goettingen, and at exactly a quarter before twelve might have been seen waving my good bye to about 20 or more of the friends who came to see me off. That so many went all the way across the city to the Potsdamer Bahnhof at such an hour seemed to me an evidence of the sincerity of their feeling. It was a matter of regret to me that I must leave Berlin and I could not help wishing that I might again have the pleasure of laboring for the Master among the friends in that city.

In Goettingen I remained from Friday till Monday morning, seeing something of the University and attending a Reformed church service on Sunday. It was a pleasure to see many Americans there as students and a large number are ladies. Goettingen is a quiet town, more like an American college town than it had seemed to me would be possible in Germany. The German students who fight looked more carved up by their sword practice there than even in Berlin.

The next week my journey lay through Rhineland to Holland. A little over a day was pleasantly spent in Cologne, where by the kindness of a good pastor I saw something of the city and a little more of home life. Then on to Haarlem and our dear congregation there, with whom I remained until the evening after the Sabbath.

While in Holland it was my good fortune to be able to go in company with Bro. Peter Velthuysen to Utrecht to see a wonderful model of the Tabernacle which a Dutch Reformed pastor, the Rev. L. Schouten, has with great and painstaking care constructed. This model forms the central feature of a Biblical Museum which Mr. Schouten has in his house and which he exhibits to visitors who arrange by written application to see it. Dominie Schouten is an enthusiastic typologist and student of Oriental antiquities. He has visited Palestine many times in the interest of his work, and has at great expense prepared this truly wonderful model of the ancient Tabernacle. It would take too much space here to describe it, but an idea of its size

may be gained when it is known that it is exactly one-fifth the size of the original according to the dimensions given in the Book of Exodus, and is made like the original in all respects even to the use of the precious metals. Everything is made of the right material and the workmanship is exquisite. It is worth a trip to Holland to see, even if that country were not enough of a wonder in itself to repay many a visit.

Friday, Dec. 10, was the birthday of dear Elder Velthuysen, who by no means shows his sixty-three years, being remarkably active and energetic in all his work. Some visitors from Amsterdam, members of the Haarlem church came to spend the Sabbath, which was quite like a festival in view of Mr. Velthuysen's birthday, and the observance of the Lord's Supper Sabbath morning. Friday evening it was my privilege to preach to the congregation, and on the afternoon of the Sabbath I gave a little talk on the religious life of Berlin. The Lord's Supper, Sabbath morning, was an occasion of great enjoyment to me. The evidence of such unity and earnestness in the congregation was a cause of rejoicing to my heart. It did me good to be with them. The Haarlem church now numbers 46 members, including the non-residents at Amsterdam and elsewhere, and it seems as though God's hand were with them to prosper them in all their ways.

The night after the Sabbath it was my lot to cross the Channel to Harwick in the midst of much tumult of the waves. It was clear, but the wind was fearful. I pass over the details of that night, only remarking that all its misery was more than compensated for by the glad reunion with my dear family Sunday morning. Owing to the head winds the boat was over two hours late, so that we did not get to London till after ten instead of at eight o'clock, and I did not reach the house here in Wood Green till nearly noon. I found all well and thanked God for his Fatherly protection over us all during the three months of my absence.

Since my return the attendance and interest at our services has been about as usual. Last Sabbath, the first in the new year, we celebrated the Lord's Supper with one new member, Mr. Geo. H. Vane, who was baptized the evening before. Pray for us that we may be blessed and prospered as a church.

We have received notice that our case is to come before the Court of Chancery on the 21st inst. There has also been sent to me a communication from the Attorney General's solicitor stating that the Attorney General is not advised to object to the scheme which the Trustees have submitted to him and which is to be laid before the Court. This is a pleasant way of saying that the Attorney General is against us; for this newly proposed scheme provides that all rights formerly enjoyed by us under the trust are to be taken away from us and that in lieu of these we can receive from the funds annually a sum not to exceed £75 as long as we continue to exist as a church holding *bona fide* services. The Trustees have signified that they are of the opinion that about £35 a year is as much as they ought to allow us. Thus practically our case is settled and we know that we are to have nothing of what belongs to us, but the pittance they throw to us as a sort of bone to a dog. What a travesty of justice this is! The Lord will show in his own time and in his own way how all shall work together for good to us if we truly love him.

Faithfully yours,

WILLIAM C. DALAND.

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 VI.—OUR FATHER'S CARE.

For Sabbath-day, February 5, 1898.

LESSON TEXT.—Matt. 6: 24-34.

GOLDEN TEXT.—He careth for you. 1 Peter 5: 7.

INTRODUCTION.

Our study is still from the Sermon on the Mount, to which lesson IV. gives the general introduction. Lesson V. was our Lord's treatment of the second of the great religious rites on which the Pharisees laid great stress—*prayer*. The first of these—*alms-giving*—was disposed of just before our last lesson, and the third—*fasting*—immediately follows it. Then Jesus uses the universal desire for riches, for earthly treasures, to emphasize the value of heavenly treasures. Compare Luke 11: 33, 34; 1 Tim. 6, 19; 1 Pet. 1: 4. Finally, Jesus shows how the spirit of worldliness blinds the spiritual vision, by the example of a man whose natural vision is imperfect and consequently leads him into many a dark and confused place. But if his vision is perfect he walks in light. So if the spirit's vision is kept single, not confused by the love of the world, he is able to see the truths of the kingdom of heaven in their over-mastering beauty. Let your heart and your treasure therefore be together, not on earth, but in heaven.

EXPLANATORY NOTES.

1. Singleness of Service. v. 24. The singleness of heart enjoined in the verses just previous to the lesson is illustrated in the example of a servant. The time of a servant belongs to his master—whether he be a bond-servant or a hired servant. He cannot, therefore, divide it with another master. The product of his labor belongs to his master. He cannot divide that with another. His affections belong to his master, and, therefore, all that he can do to promote the master's interests belongs to the master and cannot be shared with another. Much more is this true when the two masters have conflicting interests, or represent opposing principles. He will hate the one and love the other. He will cling to the one and despise the other. These are well-known principles, universally recognized. Jesus at once applies them to the one subject in his mind—the kingdom of heaven and the relation of men to it. *Ye cannot serve God and mammon*. Mammon is said to be a Chaldee word signifying one's trust, and hence, in this connection, worldly possessions as the ground of one's hope. Riches are here personified and put in contrast with God as the ground of one's hope and the object of one's affections. See Mark 10: 24. One or the other must give up. God will not accept a divided heart. Compare Jer. 24: 7, 29: 13.

2. What Not to Seek. v. 25-32. The singleness of heart and service thus defined as characterizing the true disciple is now practically applied first as to what not to do in reference to this world. *Therefore*. For reasons just suggested—since you are God's servants. *Take no thought*. See 1 Cor. 7: 31, 32. Be not anxious. Make not the care of your temporal wants your chief concern. Dr. Schaff suggests that the word means just that kind of anxious concern which unfits a man to exercise that wise, diligent and provident care that uses the means which God has put in his reach for supplying his temporal necessities, and, therefore, is the direct opposite of a calm, implicit trust in God. *For yourself . . . eat . . . drink . . . body . . . put on*. All these are necessary things in their proper way and relation; the prohibition relates to the exaltation of such things to the chief place. *Is not the life more than meat, and the body than raiment?* The question form is an emphatic way of saying that a thing is so, and that the person addressed knows it. The argument is from the greater to the less. God gave the life, will he not provide means for its sustenance? He created the body, will he not provide the means by which it shall be clothed? *The fowls, they sow not, . . . nor reap, nor gather into barns*. v. 26. Another lesson, this time from the less to the greater. You are of more value than many sparrows, and yet God cares for them. Shall he not care for you? The unreasonableness of fretting or worrying—taking anxious care—is shown by its utter inefficiency in the

smallest concern.—*Cubit to his stature*. The cubit was used figuratively to denote the least little thing. Since you cannot do the least thing by anxious care, how can you expect to do greater things? Learn the lesson from another example in nature. *The lilies of the field*. Probably pointing to the flowers near them. Do these lilies *toil and spin?* and yet *they grow*, and surpass in beauty of apparel *Solomon in all his glory*. 'This to a Jew was the most gorgeous image conceivable. Since God has taken so much pains to array the flowers in beauty, will he forget to clothe you by providing the means for it without corroding care on your part? The argument derives additional force from the fact that the flowers soon fade and are burned as rubbish, while the disciple must continue to live as the object of the Father's loving, provident care. *To-day, to-morrow*. Symbol of brief duration. *Cast into the oven*, or pit; coarse grass and weeds, and the woody stalks of flowering plants were sometimes gathered and burned as fuel. Thus the flowers of the field which God clothed one day with beauty, on the next day might be used to prepare food for man. *O ye of little faith*. A just reproof. The conclusion of this whole argument against the care-taking which is a distrust of the Father's care is reached in verses 31 and 32. *Therefore*, in view of the arguments thus far used, *Take no thought*, etc. See on v. 25. *The Gentiles seek*. The spirit and practices here condemned are those found among the Gentiles, worldly people. *Your Father knoweth*. See v. 8, and comments in lesson V. *That ye have need of all these things*. Therefore you need not be anxious lest your wants will be overlooked. See Phil. 4: 19, and read Psa. 23. This "what not to do" of the Christian life is thus emphasized at length because the habit of anxious care is such a besetting sin. So hard is it to break from the spirit of this world.

3. What to seek. v. 33, 34. *Seek ye first*. First in time, first in order of importance. In all your plans and thoughts and affections give the first place to the things of *the kingdom of God*. See Jesus' message at the opening of lesson III. "Kingdom of heaven" and "kingdom of God" are used interchangeably. *Seek*. Men do not enter the kingdom of heaven by accident, they are not born into it, except as they are born again, much less are they compelled to enter it against their will; but always by their own choice, by deliberate purpose, by earnest effort, all of which is implied in *seek*. *His righteousness*. The righteousness which comes with true discipleship. *All these things shall be added unto you*. All necessary things. This is not a promise of riches, but of things necessary to this present life. Compare Lev. 25: 21, 22; 1 Kings 3: 13; Psa. 37: 25; Mark 10: 29, 30; 1 Tim. 4: 8, 6: 8. *Take, therefore, no thought*. Since you can do nothing by your anxious solicitude, and since your heavenly Father sends you such abundant promise of blessing, trust him and obey his voice, and your soul shall live. *The morrow*, here personified as bringing its own trouble, or burden, or care. Trust God to-day and let that trust go with you into to-morrow when to-morrow comes. Remember the Lord's prayer, v. 11. *The evil thereof*. Evil comes soon enough, do not anticipate it, save as you put it away by an unflinching trust in the loving, provident care of your heavenly Father, whose kingdom and righteousness you have made the first object of your life.

THE NATURE OF GOD'S SACRIFICE.

HUMAN OR DIVINE?

BY W. H. WALLICK.

(Concluded.)

As I have said, divinity cannot die. Jesus' humanity died. At his death his divinity "forsook" him. Matt. 27: 46. His divinity raised again his humanity in his resurrection, and the two natures were united as before and will ever so remain. His humanity maketh "intercession." "He ever liveth to make intercession for us." Heb. 7: 25. "Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in all things pertaining to God, to make reconciliation for the sins of the people." "For in that he himself hath suffered, being tempted, he is able to succor them that are tempted." Heb. 2: 17, 18.

"For thus is one God and one mediator between God and men, the man Christ Jesus." 1 Tim. 2: 5. It was the man Christ Jesus that was made an "offering for sin," made sin for us, "put away sin by the sacrifice of himself," "nailing it to his cross." "By his stripes we are healed."

On Jesus' humanity depends the redemption of the race, and also the destruction of Satan, for it is the "seed of the woman that shall bruise the serpent's head." Divinity and

humanity are combined in Christ Jesus, forming a kinship between God and the race. This kinship is the connecting link by which men are drawn to God. "And if I be lifted up from the earth will draw all men unto me." John 12: 32. "No man can come to me except the Father, which hath sent me, draw him." John 6: 44.

Powerful ending, powerful, or strong link! "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God (break the link) which is in Christ Jesus our Lord." Rom. 8: 38, 39.

The "Nicene Creed" was adopted A. D. 325, and to this day has not been changed as relates to the Son of God, which says, "Begotten before all worlds, God of God, Light of Light, very God of very God, begotten, not made, of one substance with the Father by whom all things were made." This view provides no connecting link between God and the train of humanity. It is far fetched, and lacking in all points of fitness for a sacrifice. Besides it is not in harmony with the Scripture narration of his begetting. Matt. 1: 18-22; Luke 1: 26-35. If that view is true, God must have two begotten Sons—one "begotten before all worlds," and one in Herod's time, at least 4,000 years later. It was the one begotten in Herod's time that was sacrificed, and it is said that God gave his only begotten Son. "Wherefore when he cometh into the world he saith sacrifice and offering thou wouldst not, but a body thou hast prepared me . . . through the offering of the body of Jesus Christ once." Heb. 10: 5-10. "In the body of his flesh." Col. 1: 22. "But now, once in the end of the world hath he offered to put away sin, by the sacrifice of himself." Heb. 9: 26.

In conclusion: There never was a time when the Son of God existed as *all God*, or *all human*, except in the instance and office of death, when his humanity went into non-existence for three days and three nights, during which period his divinity "went and preached to the spirits in prison," the fallen angels in tartarus, under the earth. 1 Peter 3: 19; Jude 6; 2 Peter 2: 4. He preached also "to them that are dead," the Nephis, or giants of Noah's days, whose humanity perished in the flood, hence they are spoken of as dead. They will be "judged according to men in the flesh," but required to "live according to God in the spirit," after the resurrection of their humanity. 1 Peter 4: 6.

The separation of the human and divine at Christ's death is shown by the veil of the temple being rent in twain, from the top to the bottom (Matt. 27: 51) "which veil was his flesh." Heb. 10: 20. "And the earth did quake, and the rocks rent." "Even the author of nature seemed to suffer, and the universe to fall apart." The two natures were blended at his begetting, the beginning of his existence. Prior to this he existed only in the purpose and loins of his Father, even as he was slain from the beginning of the world, that is, in the purpose of God." 1 Peter 1: 20. When the *fulness of the time* was come, God sent forth his Son, *made of a woman*. Gal. 4: 4. "Made of the seed of David according to the flesh, and declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead." Rom. 1: 3. That is his own resurrection, or resurrection of himself by himself. "Put to death in the flesh, but quickened by the Spirit," his divinity. 1 Peter 3: 18. "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment (charge) have I received of my Father." John 10: 17, 18. Amen.

DECEMBER 23, 1897.

Popular Science.

BY H. H. BAKER.

Comets for 1898.

We are to be entertained by a number of these celestial visitors this present year, but such is their long flight beyond our solar system, and the circumstances attending it, that no definite day for their appearance in our heavens can be fixed. It has been supposed that the first to appear would be Winnecke's comet, but that is not expected until some time in April. To our surprise, the Encke comet, which was booked to arrive in May, was sighted at the Lick observatory the last week in December and its position announced.

This comet is, so to speak, a frequent visitor, for since it was discovered at Marseilles by Pons on November 26, 1818, and its return calculated by Johann Franz Encke at Berlin about the year 1825, it has visited us quite regularly every three years and three months. This year it comes a little in advance of time.

In June we may look for the return of Mr. Swift's comet, after an absence of six years, and also Mr. Wolfe's a little later in the month. In September we are to expect Mr. Temple's comet, which is to close the regular list of visitors for the present comet season.

We may at any time, however, have a visit from a cosmical tramp (perhaps I ought to say wanderer), for great numbers of these mysterious visitors are traveling through unknown space; they come within our solar system, pass around our sun, take their swift departure, perhaps not to visit us again for a thousand years.

A comet came within our solar system in 1770, and in its course passed among Jupiter's moons and came very near hitting our moon. Its orbit was computed by Lexell and Burkhardt. They calculated it would return in five and a half years, but after its perihelion it went its way and has never been heard from since. Where has it gone, or rather, where is it now?

Cholera Among Swine.

I am pleased to see that the chief of the Bureau of Animal Industry, Dr. D. E. Salmon, reports to Secretary Wilson that he has found a serum or antidote for cholera among swine, which in years past has caused such a heavy loss among the farmers in our country.

The swine are treated by injecting a single dose of serum under the skin, which proves effectual. The tests were made last fall in Page County, Iowa, on 278 animals; 39 died out of 244 treated; thus 82.8 per cent were saved. Of herds that were not treated, in the same vicinity, about 85 per cent of the animals died.

Secretary Wilson, of the Interior, says the report is so encouraging that government ought to take measures at once to provide the farmers with the best serum that can be made, under our own supervision, and to distribute it extensively this coming year. As it takes about four months to prepare the cholera antitoxin, the Secretary proposes to ask Congress for an appropriation, sufficient to produce 2,000,000 doses, to be scattered in various sections, as a crucial test. Congress should not hesitate a moment to furnish the necessary funds, nor should the Department of the Interior delay the preparation that might prevent such enormous losses as are taking place every year.

I learn that this serum is obtained almost precisely in the same way as that for diphtheria, small-pox, etc.

We believe science can be depended upon to destroy the bacillus, and prevent the early death, not only of many people, but also of useful animals. There is no reason why the scientific department of government should not make continuous experiments to meet the needs of the nation, and not leave it to be sought out in a hard way by individuals. We say let "Popular Science" have a place in Congress.

ALFRED UNIVERSITY.

Alfred University is enjoying a year of unusual prosperity and development. The attendance has been steadily gaining for some years now and has reached a total of 195 students the present term.

The organization of the College as separate and distinct from the Academy has given a dignity and character to our work as a College that we have never known before.

The Freshman class of twenty earnest and bright young people present an inspiration to the faculty and friends of the Institution, which is a great stimulus in our progress. Three-fourths of this class are graduates from the High Schools and Academies throughout the denomination and in the neighboring country, who have entered Alfred for a higher education. Other members of the class have done more or less of their preparatory work in Alfred Academy.

The dormitories—Ladies Hall and Burdick Hall—are quite well filled with students. The building of the Babcock Hall of Physics, which is to give us a splendid Department of Physical Science, is an incentive to each department in the College to keep itself equal to the best. The new Hall is now enclosed; interior work is in progress. The Hall must be finished by next September so as to be ready for occupancy by Prof. W. A. Rogers and the department. The building committee has not received so hearty a support in the way of funds as it had anticipated. Some of our people have contributed liberally, but we must receive a greater support from the people in order to make this new addition what it should be by the opening of the next school year. Seventh-day Baptists have always been to the front in matters of reform and benevolence. They have, however, of recent years, developed other lines of work than educational. These have absorbed their attention and their means to the great neglect of the schools. Our schools lie at the foundation of all denominational life and perpetuity; and unless our people rally to their support, other efforts at philanthropy and benevolence will be but temporary experiments. A few large hearted and far-seeing men have given to Alfred the assurance of permanency, but while this is true, others cannot be excused from their part in the financial support. Building upon the foundation already laid, there is the possibility of a structure that will be an honor to the cause and a powerful influence with our own young people, and with others outside the denomination in the establishment and perpetuation of the truths which we hold dear. That the foundation has already been laid, renders it all the more important that each decade shall add something to the superstructure; something to the permanence and efficiency of this noble work.

Other things can be done, and should be done, but this work in Alfred is the backbone of our future usefulness as a people.

Will you realize it and help us in our great struggle?

BOOTHE COLWELL DAVIS, *President.*

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 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. CHARLES D. COON, *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.

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.

THORNGATE.—Of scarlet fever, Ena Enola, youngest daughter of Herbert and Eva Thorngate, died at their home in North Loup, Neb., Nov. 3, 1897, aged 4 years, 2 months and 3 days.

"Suffer little children to come unto me, and forbid them not; for of such is the kingdom of God." Brief services were held at the home.

MILLARD.—At the Presbyterian Hospital in Chicago, Ill., Jan. 4, 1898, Mrs. Minerva Stillman-Green-Millard, aged 47 years, 11 months and 26 days.

Mrs. Millard was the daughter of John W. Stillman, and was born in the town of Milton, Wis. In 1871 she was married to Manser W. Green, with whom she moved to Fargo, N. Dak., where Mr. Green died in 1890. Returning to Milton, she was married, in 1895, to Mr. J. M. Millard, who died in less than a year after their marriage. In early youth she was brought to Christ whom she found a never failing source of comfort and help in time of trouble, and a firm support in the long and painful illness which terminated her life. Three sons, by the first marriage, survive her. Funeral services were held at the Seventh-day Baptist church at Milton Junction, conducted by Rev. L. A. Platts, of Milton, and the remains were laid to rest with kindred dust at the Rock River cemetery.

L. A. P.

HALL.—At her home in Mount Morris, N. Y., Jan. 8, 1898, Sadie Bell McDonald, wife of Luin Hall, formerly of Richburg.

The body was brought to the home of her mother in Bolivar, and funeral services were held in the M. E. church, Jan. 12, conducted by Rev. O. S. Mills, pastor of the Richburg Seventh-day Baptist church. The text, "I am the resurrection and the life," was chosen by the sister, who died in the triumph of faith. Interment in the Bolivar cemetery.

O. S. M.

EMERSON.—In Richburg, N. Y., Jan. 11, 1898, Mildred M., daughter of Edgar E. and Wealthy L. Emerson, aged 3 years, 2 months and 11 days.

This beautiful child was sick only a few days, and is greatly missed. Funeral services were held in the Baptist church, the 13th, conducted by the writer. Text, Amos 5: 8.

O. S. M.

CORNWALL.—In Richburg, N. Y., Jan. 14, 1898, Hazel M., daughter of Arthur and Eva Cornwall, aged 9 months and 22 days.

The funeral services, held Sunday afternoon, at the home, were conducted by the undersigned. Text, Isa. 40: 11.

O. S. M.

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.

Wanted—An Idea Who can think of some simple thing to patent? Protect your ideas; they may bring you wealth. Write JOHN WEDDEBURN & CO., Patent Attorneys, Washington, D. C., for their \$1.00 price offer and list of two hundred inventions wanted.

Royal makes the food pure, wholesome and delicious.

ROYAL BAKING POWDER CO., NEW YORK.

EVERY DAY SCIENCE.

—Exhibitions, which are now being given in every town and hamlet, of "moving pictures" continue to be a source of mystery to the audiences, and particularly the manner in which the effect is produced. With the layman, not one person in ten has the remotest idea of the apparatus or devices employed for producing the effect on the eye and mind of the observer, of a person or object in motion, many instances of which are exact reproductions of scenes constantly taking place around him. While this effect, to any one who is unacquainted with the manner in which it is performed is wonderful, the same is just as wonderfully simple after he has been made acquainted with the process.

The first step is the production of the pictures which are used in the reproduction upon the screen. For this purpose a camera is used having a quick acting lens, and a rapidly operating shutter, the camera being constructed with two rollers upon which is wound a sensitized tape or film, usually fifty feet in length, and 3/4 of an inch in width, although some of the manufacturers use tapes seventy-five and even one hundred feet in length. The camera is also provided with means for winding this tape or film on to a second roller, at the same time unwinding from the first, the tape in its travel passing in front of the lens, the shutter opening and closing at the rate of about one hundred times a second. The result of this operation is that from eight to twelve hundred pictures are imprinted on the tape, each showing the moving object in a slightly different position from that in the preceding picture. This film, after the exposure, is subjected to developing baths of the same nature as those used in ordinary photographic work, the result being a negative film of the same character as other films used in the small hand cameras now so extensively used by amateurs, with the exception of the length of the negative and the number of pictures thereon.

From this negative film is made a positive film, by holding a second tape in contact with the negative, and after developing, the second tape forms the positive used for the actual reproduction upon the screen. The positive tape is then inserted in

what is known as the projecting machine, which is provided with means for winding and unwinding the tape in a manner similar to the winding operation which took place in the camera. The projecting machine is also provided with a light, and with lenses of a character which are usually employed in magic lanterns. When the tape or film is wound from one roller on to the other it passes between the light and the lenses, thereby throwing on to the screen the pictures imprinted on the tape, the latter traveling at about the same rate of speed as when the pictures were imprinted thereon during the operation of taking the same in the camera.

The effect of motion is produced by the fact that the positive film travels at such a rate of speed that each individual picture is thrown on to the screen and replaced by the next succeeding picture in such a manner before the effect of one has vanished from the mind of the observer, and thus we see a person or object in all its positions which he or it occupied at the time that the pictures were originally taken, practically with no interval of time between them.

These exhibitions have provided entertainment in many cities and villages throughout the country, but recent events indicate that they are not to be seen so frequently hereafter.

One of our famous inventors has recently brought suit against many firms manufacturing films and projecting machines, on the ground that he has secured broad patents on the camera for taking the pictures, on the machine for reproducing the pictures, and on films used in the reproduction. The outcome of these suits will be watched by the interested public.

WHAT IS A CHRISTIAN?

"Christ did not come to cramp any one's manhood: He came to broaden it. He did not come to destroy our manhood; he came to fulfil it. A thorough-going Christian is a man with a stronger reason, kinder heart, firmer will, and richer imagination than his fellows,—one who has attained to his height in Christ. A bigot, or a prig, or a weakling is a half-developed Christian, one not yet arrived at full age.

"What ought a Christian to read? Every book which feeds the intellect. Where ought he to go? Every place where the moral atmosphere is pure and bracing. What ought he to do? Everything that will make character. Religion is not negative, a giving up this or that, but positive, a getting and a possessing. If a man will be content with nothing but the best thought, best work, best friends, best environment, he need not trouble about avoiding the worst. The good drives out the bad. There are two ways of lighting a dark room: one is to attack the darkness with candles; the other is to open the shutters and let in the light. When light comes, darkness goes. There are two ways of forming character: one is to conquer our sins, the other is to

cultivate the opposite virtues. The latter plan is best because it is surest—the virtue replaces the sin.

"Christianity is not a drill; it is life, full, free, radiant and rejoicing. What a young man should do is not to vex himself about his imperfections, but to fix his mind on the bright image of Perfection; not to weary his soul with rules, but to live with Christ as one liveth with a friend. There is one way to complete manhood, and that is, fellowship with Jesus Christ."—John Watson, D. D., in *January Ladies' Home Journal*.

CHRISTIAN SCIENCE DOCTORS.

Frank Kirby, of Camden, New Jersey, whose infant child died a fortnight ago of diphtheria under Christian Science treatment, has been put under arrest, charged with criminal negligence. Another child at his home was ill of the same disease and under the same treatment. These cases, which occur not infrequently, are very distressing. A hitch about the general use of Christian Science as a means of dealing with disease is the difficulty of determining the competence of the practitioner. The same objection exists as to doctors, but there are some means of protecting the public against maladroit or ignorant physicians. Apparently there is none against bungling Christian Scientists. Conceding, for the sake of argument, that an expert Scientist is qualified to have the charge of the sick, it is still conceivable that there are professed Scientists who don't know their business, and are not qualified to practice it. Against such persons the public seem to have no protection.—*Harper's Weekly*.

It doesn't make a lie any whiter to put it on a tombstone.

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.

