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GRADUATION.

HEAVEN is not reached at a single bound,
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit round by round.

I count this thing to be grandly true,
That a noble deed is a step toward God,
Lifting the soul from the common clod
To a purer air and a broader view.

We rise by the things that are under our feet;
By what we have mastered of good and gain;
By the pride deposed and passion slain,
And the vanquished ills that we hourly meet.
We hope, we aspire, we resolve, we trust,

When the morning calls us to life and light;
But our hearts grow weary, and ere the night,
Our lives are trailing the sordid dust.

We hope, we resolve, we aspire, we pray,
And we think that we mount the air on wings
Beyond the reach of sensual things,
While our feet still cling to the heavy clay.

Wings for the angel, but feet for men!
We may borrow the wings to find the way;
We may hope, and resolve, and aspire, and pray;
But our feet must rise, or we fall again.

Only in dreams is a ladder thrown
From the weary earth to the sapphire walls;
But the dreams depart, and the vision falls,
And the sleeper waits on his pillow of stone.

Heaven is not reached by a single bound;
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit round by round.

—J. G. Holland.

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PLAINFIELD N J

Sabbath Recorder.

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

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LITTLE THINGS.

A cup of water timely brought,
An offered easy chair,
A turning of the window blind,
That all may feel the air;
An early flower bestowed unasked,
A light and cautious tread.
A voice to softest whispers hushed
To spare an aching head—
Oh, things like these, though little things,
The purest love disclose,
As fragrant atoms in the air
Reveal the hidden rose.

—Selected.

THAT singleness of service which is the first item in the outline of the Sabbath-school lesson for next Sabbath is deserving of most careful attention. The attempt to serve two masters is the prominent cause of so many failures in Christian life. There is no objection to doing the worldly things necessary to maintain our existence in this world. That is essential. The fault is in letting this world be our master. To serve this world for the sake of serving Christ, is a very different thing from serving Christ for the sake of worldly advancement. The first is the normal condition, but the second is abnormal and destructive. The natural order is, "Seek ye first the kingdom of God and his righteousness, and all things else shall be added unto you." Whenever this order is reversed men will realize only the "all things else," and the kingdom of God will be left out of their plans—and they will be left out of the kingdom.

A VERY interesting and profitable session of the International Sunday-school Field-Workers' Association, called its "Sixth Annual Conference," was held in Plainfield, N. J., January 18-20. This convention was very uplifting and spiritual in tone and purpose. Jesus Christ the Saviour of men was the principal theme. The labor of these Field-Workers is missionary in its character. Members were present from Canada, Illinois, Missouri, Kentucky, Indiana, Ohio, Pennsylvania, New York, New Jersey, Massachusetts, New Brunswick, Washington, D. C., and perhaps other states. The principal introductory address was by one who is probably better known to many of the readers of the RECORDER than any other member, B. F. Jacobs, of Chicago. He is truly a veteran in Bible study and work, and a man of large experience, observation and world-embracing Christian love. He has grown gray in the service since we first saw him, in Chicago, twenty-three years ago. But he bears a ripper and sweeter spirit as time bears him on toward the crown, now, perhaps, almost within his reach. Many people in Plainfield were benefited by the presence of these consecrated Field-Workers.

A BRIEF article appears this week from a person deeply interested in Sabbath-school work, the article being headed, "Bible Study in Sabbath-Schools." In that article the statement is made that "the Sabbath-school does not depend upon the church, but the church upon the Sabbath-school." We have no thought that the writer would in any way depreciate the church, because a statement immediately follows to guard against such an interpretation; and this reference is made

to the article to add emphasis to the main thought rather than in any sense to detract from its purpose. The sentence above quoted undoubtedly intends to say that the Sabbath-school is the nursery of the church, the source from which the church must derive its future members and consequently support. In that sense it depends more on the Sabbath-school for its supplies, its numerical and spiritual growth, than the Sabbath-school does upon the church. But the ideal Sabbath-school is the child of the church. In the natural order the church is first and the school next. The dependence should be mutual, and the relation that of parent and child. As "Illinois" suggests, the subject is worthy of much notice at the time of Conference, and at other times.

THE Cuban question is still a prominent issue in the United States Congress. President McKinley evidently intends to move very slowly in the matter of recognizing the belligerency of the insurgents and thus giving direct aid to their cause. Many people in Congress and throughout the country would advise more decisive measures, but it is important to move with caution and wisdom. The President has already indicated his conviction that the time may come, and at no very distant day, when intervention in behalf of humanity, as well as the interests of American commerce, may make such a step inevitable. But there is one thing that might be done, and in our judgment ought to be done; and that is for the President to give immediate notice to Spain that our government cannot afford longer to patrol the seas at such an enormous expense, simply in the interests of the Spanish cause. To us there is no benefit. It has cost our government many millions of dollars to protect the island of Cuba against filibustering parties. This measure on the part of our navy virtually prolongs the war. At great expense we are holding back the tide that would sweep over that island and wash it of its unnecessary blood in a short time. What right has Spain to continue this unholy war and involve us in such enormous expenditures of time and money? The situation is too much like that of a street-fight, in which a dozen stout men keep back every attempt to separate two men who are clamoring for each other's blood. If President McKinley would say to Spain, "We can no longer be a party to this wicked slaughter, by holding back those who are bound to stop the war," the case would soon be settled. Cuba would be free, as she ought to be, and Spain herself would be far better off without the turbulent island.

EDITORS are sometimes troubled with grave doubts as to whether the people generally read editorials. When the committee of the Tract Board was seeking for an editor, a few years ago, and had proposed to take a pastor from one of our churches, it was urged that an editor could speak to his thousands, while a pastor could only speak to hundreds. That seemed very plausible, and yet we have many times wondered what proportion of these thousands really take the time and trouble to read what is editorially said. Several instances have come to our attention which tend to increase the doubt as to the real usefulness of editorials, after all; not because they are not intrinsically valuable, of course; but simply because they are not read.

These reflections are somewhat heightened by reading an article by E. L. Godkin, in the January *Atlantic Monthly*, on the "Growth and Expression of Public Opinion." He criticises much of the sensational editorial writing of Americans especially, where prominent and sensational headlines hint at the thoughts presented, and a hasty glance at the headlines takes the place of careful perusal. But in most religious journals, as well as many scientific and secular, the editorials are not only devoid of sensational hints, but even the theme is omitted. In this case many turn away without taking the trouble to read and ascertain the thought of the article. The result of such "typographical display" is "that the newspaper reader has become trained to run his eye down a list of more or less startling and entirely disconnected headlines, and he is not willing to summon the attention and concentration necessary to peruse an adequate editorial article." But editors are not alone in having inattentive patrons, for it often happens that pastors are conscious of speaking to those whose minds are abstracted by other thoughts, and having caught the text and possibly the theme, and the mere headlines of the discourse, are thenceforward inattentive. Such careless habits of hearing and of reading are very distracting to accuracy of knowledge or any great improvement in moral or religious life. The remedy may be found in more careful and conscientious hearing and reading.

GOOD ADVICE.

The habit of making quick and cutting retorts to real or fancied words of opposition, disrespect or sarcasm, is very common, and productive of innumerable ills. He who preserves his self-control, and receives injurious remarks without stepping down to the same level to reply will always have a marked advantage over his opponent. Some people cannot easily rid themselves of the belief that the pent up angry passions must find vent in hot words, or some greater internal damage will ensue. Like a fearful steam pressure where the escape-valve fails to work, an explosion must follow. But this comparison is at fault. Steam is generated by heat. The great danger consists in adding fuel to the fire. Angry words are like oil poured on the smouldering fire. The explosion and the utterance of hot words are almost simultaneous, and yet in the logical order the words come first. Take time for a second sober thought before speaking. Consider all the conditions of harm that may follow. Keep cool, or vent your feelings when alone. Never let your enemy know that you are disturbed.

About the best incident we remember to have read on this point was the following good advice given by President Lincoln to Secretary Stanton in the late war. The latter was greatly vexed because an army officer had failed to obey his orders:

"I believe I'll sit down," said Stanton, "and give that man a piece of my mind." "Do so," said Mr. Lincoln, "write it now while you have it on your mind. Make it sharp; cut him all up." Stanton did not need a second invitation. It was a bone crusher that he read to the President. "That's right," said Abe, "that's a good one." "Whom can I get to send it by?" mused the Secretary. "Send it!" replied Lincoln, "send it! Why, don't send it at all. Tear it up. You have fixed your mind on the subject, and that is all that is necessary. Tear it up. You never want to send such letters; I never do."

BREVITIES.

Boy preachers are not unheard of. There is one now in Wales, Willie Powell, only thirteen years of age, whose powers as a preacher are said to be marvelous. He is a Baptist.

THE bubonic plague is again making fearful havoc in India. It seems likely that there will be another panic, and general exodus from the city of Bombay, as there was a year or two ago.

A LARGE cotton mill strike has been in progress in New England for some time past. The cause of the strike was the reduction of wages. No adjustment of the troubles has yet been effected.

SECRETARY OF WAR ALGER, who has been seriously ill for some time past, is reported much better, and hopes soon to be removed to some place of rest on the coast, probably at Fortress Monroe.

EDITORS would do well, either to keep out of Germany, or else to be more cautious. It is said that there are seventy editors in German prisons because of publishing things offensive to the Kaiser.

MR. GLADSTONE, the great English statesman and philanthropist, is probably nearing the end of his long and useful life. He is very weak and suffers much from neuralgia. He is much dejected, and longs for the anticipated change.

THE trolley has not entirely spoiled the market for horses, though it has certainly done something in that direction, in this country, at least. But there were 50,000 horses shipped from this country to Europe in 1897.

THREE territories have pressed the button at the door of Congress for admission as states; but the servant said, "Not at home." So these applicants must wait until another session. Oklahoma, Arizona and New Mexico are the disappointed candidates.

JOHN W. GRIGGS, Governor of the state of New Jersey, has been appointed Attorney-General, to succeed McKenna, who goes to the Supreme Court, in spite of tremendous opposition. Governor Griggs is nearly 49 years old; his family consists of himself, wife and six children.

PRESIDENT DOLE, of Hawaii, is now in Washington, to watch the progress of the annexation project. He is very pronounced in his views favoring annexation, and thinks the masses of his people favor it. He intends to sail from San Francisco, on his return voyage, February 22.

GREAT scarcity of food is reported from the Klondike region. Every possible effort is being made to forward supplies, but it is a long and tedious undertaking. Enormous prices for food are reported. At Dawson flour is said to be held at \$1.25 to \$1.50 per pound, beef-steak, \$1 per pound, and other articles of food in proportion.

THE warship Maine has been sent to Havana to protect the interests of the United States in the island of Cuba. No menace to the Spaniards is implied in this movement. Captain Sigsbee, in command, is said to be

well-qualified to meet the Spanish authorities in a friendly way, and is brave enough for any unfriendly emergency.

THERE is much talk of pension frauds, and a loud call for publishing the list of pensioners that all may see and know whether these claims are true. No honest pensioner need be afraid of having his or her name published. If a person is unwilling to have his name thus appear in the papers, there will at once be a suspicion that his case needs investigating.

THE new and "sweet tempered" mayor of the great city of New York, and the Board of Education are already by the ears. The new administration seems to have started in with the impression that the dignity of his position can best be maintained by incivility of manner toward all officials under his command, especially those who are not supposed to be Tammany men.

INSANITY from the cigarette habit is becoming very common. The virulent poisons of these mischievous enemies to human life and happiness are still doing their work with boys and young men. James Walsh, a young man of 21 years, in New Haven, Conn., had been smoking one hundred cigarettes per day for a long time. He is now violently insane, and has attempted to kill his mother and sister.

ONE pension certificate has been surrendered and possibly many might be on the part of those who may be legally entitled to receive aid from the government. This case is that of the widow of Captain D. W. Bradshaw, of Co. D., 7th Illinois Cavalry. She has surrendered her certificate, and asks to have her pension discontinued on the ground that she no longer needs such assistance, having recently fallen heir to an estate valued at \$200,000.

"A VERY dangerous society, and one which should never have been on the soil of the empire, is that of the Jesuits. Its doctrines are subversive of all monarchical principles. The general of the Jesuits insists upon being sovereign master, sovereign over the sovereign. Wherever the Jesuits are admitted, they will be masters, cost what it may. Their society is by nature dictatorial, and therefore it is the irreconcilable enemy of all constituted authority. Every act, every crime, however atrocious, is a meritorious work if it is committed for the interest of the Society of Jesus, or by the order of the general of the Jesuits."
—Napoleon Bonaparte.

THE proposition to pass a Curfew-bell law in some places is met with ridicule, and many contemptuous remarks. It is regarded very much like a law prohibiting the sale of intoxicating liquors, as an infringement of personal liberty. But the practical working of the law in cities that have adopted it, is very encouraging. In some localities its enforcement has resulted in a reduction of 50 per cent in commitments to the reform schools. The law requires that all children sixteen years of age and under shall be off the streets at 8 o'clock in winter, and 9 o'clock in summer. Lincoln, Neb., was the first city to adopt the Curfew law about two years ago. Now Omaha, Denver, Kansas City, Topeka, Des Moines and Evanston have adopted it.

CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Chicago, Ill.

The Wand of the Snow-Storm.

From Englewood to Chillicothe, and Chillicothe to West Hallock, through a continuous stretch of fairy land. The blizzard of the night before had subsided into a tranquil January morning. The lion was tamed. The crystal whiteness wrapped the world. No Christmas card ever won the eye with its bright enchantment like the frosty forests and fields, which sent back the sweet light of heaven from millions of tiny facets. What a wonderful thing is a snow-flake? Since the world began the Lord never made two alike—and every one of them perfect in its own way. That is the kind of perfection God wants of us—to fill out the pattern that he made for us.

"What Would Jesus Do?"

We read the first half of the book on a Rock Island coach, and all too soon the journey came to an end. It is like "The Bonny Briar-Bush" in its mighty tug at the heart-strings. It sets out to tell in story form how a pastor and some of the members of a church formed a compact to guide their lives by the thought of what Jesus would do, if he were in their place. They get themselves talked about, misunderstood and persecuted; but a mighty wave of religious power shakes the community. It is a little hazardous to recommend a book before seeing what the critics say about it, or whether they even deem it worthy of their attention. We have a lurking suspicion that it will not be regarded as the highest literary art, but we felt the seal of the spirit on every page. If you want your selfish life rebuked, and the door opened to deeper consecration and wider usefulness, read it. The Western Editor cannot do you a greater service than by devoting these few words to it. It is by no means infallible as a specific guide; but its spirit is that of the Christ.

A THOUGHT OR TWO MORE.

Must one always wait until his friend be dead before he praise him? How if you are likely to die first? I am going to say a word of Dr. A. H. Lewis before he dies. His article in the RECORDER of Jan. 10, on "Whittier," recalls my first close view of him. He sat by the stove in the Alleghanian Lyceum room, with shawl thrown back and finger raised, reciting "To Mary in Heaven," and then describing its composition and talking most sympathetically of Burns. The impression upon my mind of eloquence, love of poetry and tender, human sympathies has never been lost, and those nights in the Alleghanian room are truly more rich in romance than the Arabian Nights. Few men hold such a place in my imagination as he. With that feeling in regard to him, I used to feel that he was destined to revolutionize the world on the Sabbath-question. Hence his almost despairing "How will Reaction Come," struck me, at first, as one of the most pathetic things that I had ever read. But, on second thought, it is clear to me that men are to be measured by what they are, and not what they may chance to win in results. Suppose Dr. Lewis' work should fail, he himself will not. His eloquence, his devotion to truth, his zeal and sacrifice for the right, as he understood it, did not fail, and in nam-

ing him I include all his people. From time immemorial the special results of human efforts have been lost; a new astronomy, a new chemistry, a new theology, is forever replacing the old, but the inventors of the old did not toil in vain. They made the new possible by their labors.

But it will not do to say that even the results of Dr. Lewis' life are lost. The whole Christian church is seething from internal fires. A sudden melting and reforming of Christianity would not be at all strange. When such a time of breaking up comes, some astonishing results may be expected. On the Sabbath-question orthodox Christianity is being fearfully strained; by the Catholic church which constantly jeers at the Protestant for following the Bible and not keeping its Sabbath; by the liberals who, holding religion, Sabbath and all, to be an evolution in which present use furnishes all needful authority, joins the Catholics in jeering at the inconsistency of Bible Sunday-keepers; the practical non-keepers of any Sabbath—railroads, steamship companies, pleasure-seekers, an innumerable army—who alone are straining Sunday almost to breaking. Can a break be prevented?

Dr. Lewis says there are no storms where Whittier now is. How does he know? The sorrows of this life, with all their pain, are the last things a sensible man would have taken from his life. It was no accident that Jesus was a "man of sorrows, and acquainted with grief." He said that the angels in heaven rejoiced over one sinner that repented. Then they must have sorrow over human sin, shame and disobedience. Is it not nobler to think of God and all his hosts as sharing in the suffering for sin than, to think of their spending their existence in complacent ease!

Your Western Editor—Jan 17—refers again to the small college question. I believe he is right, and it seems to me that the fact that so many eminent men have been born and had the foundations of their character formed in the country, is a strong illustration of the general law involved. By the way, let me urge the Western Editor to write an editorial upon "Living in the Country;" or hire me to do it for him. There is an abundance of material for such an article in the papers and magazines of the last six months alone.

X. Y. Z.

MORE WHITE THAN BLACK.

A little poem tells of a shepherd boy leading his sheep through the valley. A stranger meeting the boy with his flock said to him. "I see you have more white sheep than black." "Yes," answered the boy; "it is always so."

It is always so with sheep. But we may as well take the lesson a little further. In the world itself there is more white than black. There are many happy people to one sad person. There are a great many more bright days than cloudy days in the year. In almost any life there are far more pleasures than pains, more joys than sorrows.

In each community there will be a certain number of people who are great sufferers—some who are poor, some who are life-long invalids, some whom trouble seems to pursue with relentless foot. But there are a great many more people in the community who are reasonably happy, with average good health, with a fair amount of joy and gladness in their lives, than there are of the unfortunate ones.

There are some people who are always talking about life being sad and gloomy. They seem to see only the dark side of it. They appear to look out on the world through yellow windows, and all things are yellow to them. They count all the hard things—the bitter cups, the disappointments, the losses, the disagreeable and painful things in their experience. They set these down and dwell upon them and talk upon them—talk about nothing else. There are some people who never speak of anything but the unpleasant things. They seem to think it in bad taste to say they are happy, or not to have something to find fault with. Meet them where you will, and open the conversation, and the first things, and perhaps the only things, you will hear from them will be something about this ill or that trial. They seem unwilling ever to confess that they are in good health, but must always find something painful to speak of to their neighbors. They indulge a kind of miserable self-pity. They find a luxury in being unhappy. They crave sympathy from others and like to have people condole with them on their trouble or suffering.

Now the truth is that these very people could name a hundred pleasant things to every one of the things that are painful or severe. One day, for example, you go into the country and ramble over the fields and through the forests and along the valleys. You see a thousand beautiful things. There are flowers blooming everywhere. The golden harvests are waving in the fields. The trees are rich in the splendor of their foliage. Birds are singing everywhere. Your heart is full of joy and gladness. Nature seems a wonderful symphony and the music is joy and praise.

There is a great deal more white than black everywhere. Let us not forget this. We ought to be optimists. If we are we shall get a deal more happiness out of life than if we are pessimistic. Especially if we are Christians and love Christ and believe ourselves to be God's children, should we be optimists.

This is our Father's world—not the devil's, and our Father is taking care of us. Every flower that blooms tells of his love, for he clothes the flowers. Every bird that sings assures of personal thought and care, for God feeds the birds, even the quarrelsome ravens. In this world Jesus Christ was born and its soil was stained with his blood, when he died to save us. We should never be afraid, even if some things do go wrong.

Certainly we should not let one bitter thing spoil all the sweetness, or one thorn make us forget all the roses, or one unpleasant experience blot out from our memory all that has been tender and glad. Let us rather learn to see the beauty there is in all God's world, the love there is in all life, and joy there is in human life.—*Forward.*

ENDORISING THE DEVIL.

Religious papers are sometimes gulled into advertising "Extract of Malt" or some kind of bitters, or medicine, which is mainly alcohol. Ministers of the gospel are also persuaded to recommend whisky bitters, and various alcoholic concoctions. The *Congregationalist* speaks thus concerning this abuse:

The *Boston Transcript* calls attention to the misuse of influence by certain clergymen who indorse proprietary "tonics" and other medicines containing a large per cent of alcohol, quoting an instance of a Boston clergyman who said over his own signature that a cer-

tain patented medicine, containing *twenty-one per cent of alcohol*, would "relieve nervousness, soothe restlessness, reduce sickness, strengthen the body, invigorate the mind, and add happiness to life." This, the *Transcript* rightly says, amounts to recommending his parishioners and the public generally to take to dram-drinking.

Of all men in the world the Christian minister most needs to guard his influence by keeping well within the limits of knowledge in what he says. In this particular instance there is no excuse for ignorance, since the Massachusetts Board of Health has officially analyzed and published the results of its analysis of all these "tonics and bitters." It may be noted that the name of a physician, a widely known *temperance reformer*, and several business men are among the indorsers of the particular alcoholic medicine to which we have referred. But we especially ask, Why should a minister risk his reputation and influence by giving public advice about medicine without complete knowledge, when he would never think of doing it about law? If the praise of alcohol disguised by drugs is unsolicited, then the minister is a dupe. If solicited, and paid for, then he sells himself to evil at an extraordinarily cheap rate.

—*The Christian.*

WHAT SHE SAW IN CHURCH.

He stayed at home, and she went to church. After dinner he asked her, "What was the text, wife?"

"Oh, something, somewhere in Generations; I've forgotten the chapter and verse. Mrs. High sat right before me with a Mother Hubbard bonnet on. How could I hear anything when I could not see the minister? I wouldn't have worn such a looking thing to church if I would have had to go bare-headed."

"How did you like the new minister?"

"Oh, he's splendid! And Kate Darling was there in a Spanish lace cape that never cost a cent less than \$50; and they can't pay their butcher's bill, and I'd wear cotton lace, or go without any, first."

"Did he say anything about the new mission fund?"

"No; and the Jones girls were all rigged out in their yellow silks made over; and you would have died laughing to have seen them. Such taste as those girls have. And the minister gave out that the Dorcas Society would meet at Sister Jones' residence—that old, pokey place!"

"It seems to me that you didn't hear much of the sermon."

"Well, I'm sure it's better to go to church, if you didn't hear the sermon, than to stay at home and read the papers; and, oh, Harry! the new minister has a lovely voice; it nearly put me to sleep. And did I tell you the Riches are home from Europe, and Mrs. Rich had a real camel-hair's shawl on, and it didn't look like anything on her."

A long silence, during which Harry thought of several things, and his wife was busy contemplating the sky or view, when all at once she suddenly exclaimed:

"There! I knew I'd forget to tell you something. Would you believe it, Harry, the fringe on Mrs. Jones' parasol is an inch deeper than mine, and twice as heavy. Oh, dear! What a world of trouble this is!"—*Unidentified.*

GOD AND I.

I pluck an acorn from the greensward, and hold it to my ear; and this is what it says to me: "By and by the birds will come and nest in me. By and by I will furnish shade for the cattle. By and by I will provide warmth for the home in the pleasant fire. By and by I will be shelter from the storm to those who have gone under the roof. By and by I will be the strong ribs of the great vessel, and the tempest will beat against me in vain while I carry men across the Atlantic."

"O foolish little acorn, wilt thou be all this?" I ask.

And the acorn answers, "Yes; God and I."—*Lyman Abbott, D. D.*

Tract Society Work.

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

WE call attention to Pastor Sindall's just criticisms on David Cook as a "Dangerous Adviser." Two or three years ago, in the *Evangel and Sabbath Outlook*, we reviewed these positions of Mr. Cook. The fact that his Sunday-school helps are put forth at such cheap rates, as have secured their introduction in some of our Sabbath-schools, makes Mr. Sindall's article the more timely. Mr. Cook, and all men like him, who lessen the authority of the Bible, as the only way of answering the claims of the Sabbath, are not simply dangerous advisers; they are opposers of Christ, both as to his teachings and practice concerning the Sabbath. Of course such men do not quote the Bible in support of their notions. The only thing they can do is to assume to correct the errors which Inspiration has made. If Christ were to come to Chicago would Mr. Cook hasten to mail him a copy of these letters to correct his weak, un-Christian adherence to the Sabbath? Mr. Cook, Christ does come to Chicago, and elsewhere, to hear your false teachings.

A CORRESPONDENT of *The Jewish Messenger*, Jan. 14, 1898, devotes three columns to "The Sunday Sabbath." It is both an argument and an appeal against giving up the Sabbath for Sunday. The writer admits that some forms of service in the synagogues may be had without harm. Here is a paragraph:

We will even open our synagogues and hear lectures, and say our prayers there on Sunday, for the Jews are taught to say their prayers every day—no harm in that surely. How long is it since all synagogues were open every day? But a transfer of allegiance, a heart-transfer—a bargain such as this? Forbid it shade of every martyr! Soul of every saint! Spirit of our ancestors! Blood of every hero! All who suffered; all who died for it! Ye great ones who are crowned; ye lowly ones who fell by the way, rejoicing—rise like avenging angels against the Sunday Sabbath!

"Be ye holy, for the Lord your God is Holy."

A trade between conscience and convenience, between reverence and sacrilege—what a most unholy transaction!

That is not only good Judaism, it is an exhibition of loyalty to God's law which is eminently Christian, according to Christ. If it is not according to modern theories, so much the worse for an un-Christ-like Christianity.

In the next issue, January 21, the correspondent of the *Messenger* supplements the foregoing by proposing to transfer the morning service of the synagogues to the afternoon. He says that business for the day is practically over at noon, and that "The Salvation of the Sabbath" can be attained by such a change. This will be far better, he declares, than attempting the impossible and destructive change to Sunday. It will give new life and vigor to the public service, and revive the original spirit of worship and loyalty among the Jews. He concludes thus:

And thus may the Sabbath, the Seventh-day, again be consummate and dedicate to the salvation of Israel, the service of humanity, and the glory of God—a true *שבת לה*.

A DANGEROUS ADVISER.

When Pope uttered his sparkling gibe, "A little knowledge is a dangerous thing," he gave to the world a thought which does not die with age. Even in this, "the age in which we live," we find that Pope's statement is pertinent, especially when applied to Christian men who seem to place what little knowledge they have over against that which is divine; apparently saying, "I, with my fine-

textured brain, and vast amount of knowledge can interpret Scripture for the Holy Spirit's enlightenments; can tell him where it makes a *difference* and where it does not, whether in certain things it is best to take the Bible for the basis of action, or the profound opinions of wise men." There is, in our country, a man who has a great leading over, and influence among, a large number of young people.

He has organized a society which is known by the initial letters I. A. H., (I am his). Whether the organizer, and the members of said organization are his, can be easily known by comparing the individual life with the words of our Saviour: "Ye are my friends if ye do whatsoever I command you." John 15:14. It is not my purpose to "judge," or to find fault with the father of the I. A. H., but to sift a few thoughts which have gone forth for thousands of young minds to be "enlightened" by. All of our teachings should be founded on the Word of God. Seventh-day Baptists ought assuredly to bear this in mind. If we take from the Word or add thereto our reward is announced in Rev. 22:18, 19.

David C. Cook, the originator and organizer of the I. A. H. Society, sends out frequent letters to his "children." I have read a number of them as given to me by one of my boys in the church, who, I may say, is a member of the Society. Most of the letters are very good, and such advice as is needed by all young people. But the letter which lies before me is *poison*, mind poison, and a destroyer of true Christian life. Therefore, I look upon him who has written it as a dangerous adviser. Especially is this true as regards our own young people, who are, or ought to be, brought up to respect the Bible more than the "doctrines of men."

The letter which lies before me is headed, "Which is the Sabbath; the First or the Seventh Day of the Week?" His first words read as follows:

Dear Friend:—There are some who say that Christians should keep what we call the seventh day as the Sabbath instead of the first. They scatter tracts and papers over the country, giving reasons for this. Many of them go about talking to people on the subject. Some are very earnest in warning others of the sin they commit by not doing so. Some of those who hear them talk, or read the tracts, being persons very anxious to know and do what is right, and having never heard anything on the other side of the question, become much troubled.

If the remaining parts of his letter were as frank and truthful as the foregoing, there would be little need of any criticism; but the very next statement is an attempt at drawing a veil over the eyes of those who may be so unfortunate as to read his words:

The reason why this subject is not discussed from the pulpit or in the Sunday-schools of our Christian churches is because it seems unnecessary to do so. No church should be required to give the time needed for other things to useless discussion of questions, but where an individual has been brought under the influence of the teaching of these persons, some answer must be given, for silence means simply to give them an opportunity to overwhelm one with plausible arguments.

In speaking of Sabbath-keepers as sincere, he says, "But you should remember that one may be sincere and honest, and yet act very wrongly." Mr. Cook might with profit apply that to himself.

He next tries to sing a song which the church has sung so many years, only changing the first two words from a question to an affirmation:

"I shall be carried to the skies
On flowery beds of ease."

Here is his song:

I once thought of God as One who made many rules or laws purposely for us to keep, and that our keeping of them gave him pleasure. I have learned to see that God's pleasure is always connected with our comfort and happiness.

In his harangue in regard to "what difference" it makes, he says:

But I cannot see how or in what way it can make any difference in the good received, whether the day kept be called by one name or another—either "seventh" or "first" day. If one special day of the week was different from all others—say, a pleasanter day, or one better suited for rest,—then I could see why that day should be the one specially chosen for the purpose.

It is very evident in this that Mr. Cook is trying his skill at a "slight-of-hand performance." For so learned a man, is it not rather tame argument? He makes the same old and worn-out arguments concerning "periods" of creation and rest; also the impossibility of its being likely that the seventh day of our age is the same as that which God sanctified. It is the "we-cannot-tell-which" theory. Thus far he has not given a single passage of Scripture to prove his assertions. Let us "be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." Eph. 4:14. "If any man will do his will, he shall know of the doctrine, whether it be of God." John 7:17. A man who does not found his doctrines upon the Bible, is building a brick house without using any mortar or cement.

Notice in the following the puerile thought:

If a particular day to be kept as the Sabbath were intended, this day being in succession from the beginning of creation, and the keeping of that particular time was of such vast and paramount importance as our Seventh-day friends tell us, how unkind and unloving does it seem that such a period was not marked by God in some manner as might easily have been done.

Will Mr. Cook tell us how it might have been done? The only way it was done, was in the way the Bible designates it, as *the seventh day of the week*. The above quotation is equal to the old thought which we have heard as to why if "God is love" it was not written in some way on the heavens so that all nations might read it and thus believe. Surely Bro. Cook is "renewing his youth." He now enters the realm of no-lawism by saying:

I do not like such thoughts of God as will be forced upon us by accepting their reasoning—if we are to reason at all—namely, the idea of him as an arbitrary law-giver.

Listen to this:

Man is inclined to worship antiquities—to make much of something ancient. But God is all for advancement.

Yes, we worship a Saviour who was prepared "from the foundation of the world." He is an antiquated being. "From everlasting to everlasting thou art God." The Old Testament is a specimen of antiquity. Mr. Cook doubtless joins in singing:

"Tell me the old, old story
Of Jesus and his love."

Our friend is counted out when Job says, "With the ancient is wisdom." 12:12. The Sabbath is ancient because God, "who is the same yesterday, to-day and forever," anciently set it apart as a sacred day and sanctified it. We are for advancement, but advancement is the child of truth. The churches now-a-days desire to advance, and, therefore, the preachers cry, "Back to Christ; back to the Bible!" Christ is the Truth. Accept him, and *all* his Word, and there will be advancement, such as was seen in the *ancient apostolic days*.

We have reached the middle of Mr. Cook's letter, and still no passage of Scripture to defend his views,—simply human reasoning.

He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

Again I quote from the letter:

These persons make the keeping of the seventh day as the Sabbath the corner-stone of their religion. To them it is *the* commandment. They tell you that upon keeping this day depends your soul's salvation. It is strange, if this be true, that in all the teachings of Jesus, and his warnings to his disciples, not one word of the kind should have been said.

The Sabbath is not the corner-stone of our religion. Jesus, the Christ, is our corner-stone, and we love the Sabbath because he loved it and kept it. He taught us that he came not to destroy the law, but to fulfil it. Following the above quotation I find these words:

If the great Christian world in future ages had been going to commit a terrible crime in this particular, such as these people say it has, why should Jesus have been silent upon the subject?

In a letter on "card-playing and dancing," speaking of the modern method of conducting both, he thinks Christians should not engage in either, and in regard to not giving any Scriptural proofs to vindicate his grounds, he says, "The Bible could not speak against anything which was not in existence at the time that it was written." Will Bro. Cook please apply that statement of his to the last thought in the letter which we are considering. Mr. Cook contradicts himself as do so many who try to make their wisdom superior to that of God. Truly "a little knowledge is a dangerous thing." There were no Christians, at the time the New Testament was written, who kept Sunday as the Sabbath; how, then, could Jesus or his disciples say anything in regard to "something which did not exist?"

The remainder of the letter deals with the common thought that "you can prove anything by the Bible," and evidences of the early disciples keeping the first day of the week. Speaking of those who keep the Sabbath, he exalts the laws of the land over the law of God. "They disobey the laws of the land in which they live in regard to the Sabbath, when we are expressly told to be subject to human laws. Rom. 13: 1; Titus 3: 1; 1 Pet. 2: 13, 14.

When the laws of men conflict with the law of God, may I ask our friend which to obey? May I ask that he answer with Scripture? Acts 5: 29. "We ought to obey God rather than men." Stress is laid on Rev. 1: 10, as usual, and I may say is really the first passage of Scripture given in defence of his views. Near the concluding part of his letter he quotes from the renegade Sabbath-keeper, D. M. Canright, whose thoughts are not worthy of our consideration. Is not the following from Mr. Cook dangerous doctrine for young minds—yes, and old? "Nothing is binding on us Gentile Christians merely because once commanded in the Old Testament." This is enough; we need go no farther.

May God, in his infinite mercy, convert some of our Christian leaders. Mr. Moody said recently to the readers of *The Ran's Horn*, "It is just as necessary to live the letter of the law as it is to have its spirit." Does this agree with Mr. Cook? Does it agree with Mr. Moody's life? May we all have the letter of the law more perfectly, and also have in equal measure its spirit. "Make me wholly thine."
PASTOR MARTIN SINDALL.

STUDIES IN SABBATH REFORM.

No. 14.—Christ and the Sabbath—Concluded.

Christ's *habit* of preaching on the Sabbath is told by Luke as follows:

And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about. And he taught in their synagogues, being glorified of all. And he came to Nazareth, where he had been brought up; and, as his custom was, he went into the synagogue on the Sabbath-day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this scripture fulfilled in your ears. And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. Luke 4: 14-22.

The following is a similar instance:

And when the Sabbath-day was come, he began to teach in the synagogue; and many hearing him were astonished, saying, From whence hath this man these things; and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands? Mark 6: 2.

The conflict over false Pharisaic rulers is very apparent in many instances where Christ united his works of mercy with his public teachings on the Sabbath. This was the most practical and effective way in which the true idea of the Sabbath and of its observance could be set forth and vindicated. Witness the following from Luke.

And he was teaching in one of the synagogues on the Sabbath. And behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity. And he laid his hands on her: and immediately she was made straight, and glorified God. And the ruler of the synagogue answered with indignation, because that Jesus had healed on the Sabbath-day, and said unto the people, There are six days in which men ought to work; in them therefore come and be healed, and not on the Sabbath-day. The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the Sabbath loose his ox or his ass from the stall and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath-day? And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him. Luke 13: 10-17.

John recounts a scene in which the Jews were especially enraged because Christ commanded a man to carry his mattress with him after he was healed:

And a certain man was there, which had an infirmity thirty and eight years. When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole? The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool; but while I am coming, another steppeth down before me. Jesus saith unto him, Rise, take up thy bed, and walk. And immediately the man was made whole, and took up his bed, and walked: and on the same day was the Sabbath. The Jews therefore said unto him that was cured, It is the Sabbath-day; it is not lawful for thee to carry thy bed. He answered them, He that made me whole, the same said unto me, Take up thy bed and walk. Then asked they him, What man is that which said unto me, Take up thy bed and walk? And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in that place. Afterward Jesus findeth him in the temple, and said unto him, Behold thou art made whole: sin no more lest a worse thing come unto thee. The man departed, and told the Jews that it was Jesus which had made him whole. And therefore did the Jews persecute Jesus, and

sought to slay him, because he had done these things on the Sabbath-day. But Jesus answered them, My Father worketh hitherto, and I work. Therefore the Jews sought the more to kill him, because he not only had broken the Sabbath, but said also that God was his Father, making himself equal with God. John 5: 5-18.

On another occasion at a temple service, Christ defends his acts with reference to the Sabbath, from the custom of the Jews concerning the rite of circumcision. Speaking in the temple, he said:

Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me? The people answered and said, Thou hast a devil: who goeth about to kill thee? Jesus answered and said unto them, I have done one work, and ye all marvel. Moses therefore gave unto you circumcision (not because it is of Moses, but of the fathers;) and ye on the Sabbath-day circumcise a man. If a man on the Sabbath-day receive circumcision, that the law of Moses should not be broken; are ye angry at me because I have made a man every whit whole on the Sabbath-day? Judge not according to the appearance, but judge righteous judgment. John 7: 19-24.

Still another case is recorded by John in the following words:

And as Jesus passed by, he saw a man which was blind from his birth. And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind? Jesus answered, Neither hath this man sinned, nor his parents; but that the works of God should be made manifest in him. I must work the works of him that sent me, while it is day; the night cometh, when no man can work. As long as I am in the world, I am the light of the world. When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, and said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent). He went his way therefore, and washed, and came seeing. The neighbors therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged? Some said, This is he: others said, He is like him: but he said, I am he. Therefore said they unto him, How were thine eyes opened? He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight. Then said they unto him, Where is he? He said, I know not. They brought to the Pharisees him that aforetime was blind. And it was the Sabbath-day when Jesus made the clay, and opened his eyes. Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see. Therefore said some of the Pharisees, This man is not of God, because he keepeth not the Sabbath-day. Others said, How can a man that is a sinner do such miracles? And there was a division among them. John 9: 1-16.

Such is the history of the Sabbath in the Gospels. Viewed in the light of the facts relative to the false notions of the Jews concerning it, the history shows unmistakably that Christ labored to correct abuses and misconceptions, but never to destroy or annul the Sabbath. This history shows, not only the continual recognition of the Sabbath, but also what it ought to be from the Christian standpoint. Through this example of Christ the Sabbath law of the fourth commandment has a more prominent place, and more copious history, than any other one of the laws of the Decalogue. This history accords fully with Christ's plain declaration already quoted:

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

If you hate the next-door neighbor it is all the evidence they need in heaven that you do not love the Lord.—*Ran's Horn*.

History and Biography.

By W. C. WHITFORD, Milton, Wis.

ALVIT CLARKE.

The SABBATH RECORDER published, the 6th of December last, a brief account of the death of Uncle Alvit, as he was familiarly called, on Thanksgiving morning, in Milton, Wis., nearly ninety-four years of age. It stated that a fuller sketch of his life would be furnished later.

He was descended in two lines from Joseph Clarke, Sr., of Westerly, R. I., the first of the family of Clarks in America to embrace the Sabbath, and the husband of Bethiah, the youngest daughter of Samuel and Tacy Hubbard, of Newport, R. I., the first converts to the Sabbath in this country of whom we have any record. This Joseph acted as the clerk of the Seventh-day Baptist church at the last named place almost from its formation until 1708, when the Westerly (now First Hopkinton) church was organized as a separate body, he being one of the constituent members. He was also Town Clerk of Westerly for thirty-one years prior to 1700. His grandson by Eld. Thomas Clarke, his eighth child, was Joseph Clarke, Esq., whose grave is still seen in the Clarke burying-ground in the town of Westerly, near the Pawcatuck River, and just east of the Old Meeting-House Bridge. It is marked by a headstone on which is the inscription: "He was a member of the Sabbatarian church at Westerly, and a profitable member of the society." His death occurred May 6, 1795, in the sixty-seventh year of his age. He was a younger brother of Eld. Joshua Clarke, a pastor of the last-mentioned church, and the father of Eld. Henry Clarke, who was the founder of the First Brookfield church. He was the grandfather of Alvit on his father's side. The mother of Alvit was the daughter of Stephen Clarke, of Hopkinton, R. I., who was the great-grandson of Samuel, the third child of Joseph and Bethiah Clarke, of Westerly. This Stephen, with his brother, Perry, and with Joseph Crumb, Jr., his son-in-law, first selected the site where the village of Leonardsville is located, for the building of a dam across the Unadilla River, and for the erection of several mills in connection with the dam.

On his father's side Alvit was connected with the Babcocks and Pendlitons of Rhode Island, through the marriage of women from these families to his ancestors in the direct line; and on his mother's side, with the Champlins, Perrys and Potters of the same state, through the marriage of members of these families to her male ancestors in the direct line. So he belonged on one side to the fourth, and on the other to the sixth, generation of the descendants of Joseph Clarke, Sr., of Westerly, the son of the immigrant of the same name, of Newport, and who was the brother of Dr. John Clarke, the first pastor of the Baptist church of that city, and largely instrumental in founding the colony of Rhode Island.

The parents of Alvit were named Joseph and Hannah, the former being the thirteenth of fifteen children and the latter the fifth of twelve. This Joseph was a brother of Capt. Samuel Clarke, of Brookfield, N. Y., the grandfather of Mrs. Lucy M. Carpenter, the missionary to Shanghai, China; of Capt. Ethan Clarke, of the same town, who married a daughter of Eld. Henry Clarke; and of Benja-

min Clarke, of Petersburg, N. Y., the father of Hamilton Clarke, a well-known Sabbath-keeper of the last generation. Hannah, the mother, was a sister of Dr. Henry Clarke, one of the editors of the *Seventh-day Baptist Missionary Magazine*, and the first settler of our people in Walworth, Wis.; of Stephen Clarke, an early member of the church at Adams Centre, N. Y.; of Samuel, Joseph and Hazzard Perry Clarke, who assisted in the organization of the Independence church, Allegany County, N. Y.; and of Susanna, the wife of Joseph Crumb, Jr., and Sabrina, the wife of Dr. Pliny Robinson, both of Leonardsville.

Joseph and Hannah were married near the close of the last century in Brookfield, N. Y., very soon after moving from Rhode Island, where they became engaged to each other. They settled at once on a farm a half-mile west of Unadilla Forks, N. Y.; and about ten years thereafter, when Alvit was six years of age, they removed to Plainfield, an adjoining town on the east, and cleared up a large farm a mile and a quarter north-east of Leonardsville, and erected substantial buildings upon it. Here the husband died in 1822, aged forty-six years; and the wife, also, in 1852, aged seventy-one years, having reared all her children, eight in number, and seen them married and settled in life. The second of these is the subject of this sketch. The eldest was Sophia, who became the wife of Capt. Samuel Whitford, and the mother of President William Clarke and Prof. Albert Whitford, of Milton College; of Hamilton J. Whitford, lately deceased at Leonardsville; and of Herbert D. Whitford, of the National Soldiers Home at Milwaukee, Wis. The fourth child was Jared, the father of Hon. Edgar B. Clarke, of Unadilla Forks. The sixth, Harriet, still living, married Clarke Whitford, and is the mother of Rev. O. U. Whitford, D. D., of Westerly, R. I., the Corresponding Secretary of our General Missionary Society. The youngest, Nelson, was the father of Rev. Herman D. Clarke, the pastor of the Dodge Centre church, Minn. The whole family, including the parents, three sons and five daughters, united with the First Brookfield church, the father acting as chorister of it during the last twenty-two years of his life. Of this church, Alvit was, in his last years, the only surviving male person who joined it as early as 1822, having been baptized by Eld. Wm. B. Maxson, within a month after becoming the pastor.

Alvit was affected in youth and middle life with a white swelling on one of his legs, and was compelled to use crutches for several years. Still he succeeded in clerking for a time in a store of an uncle, cultivating a small farm, and building and running for eighteen years a sawmill near his mother's home. He was married in Brookfield, Oct. 25, 1826, to Sally, the daughter of Elnathan and Hannah Bassett Davis, both from Rhode Island. There were born to them twelve children, nine of whom reached their majority and married. A son and a daughter have since died, the former at Leonardsville in 1854, and the latter near Milton in 1892, leaving a husband and five children. Of the remaining ones, a son lives in Westerly, another at Brodhead, Wis., another at Edgerton, Wis., and a daughter and three sons in the village of Milton. The wife, Sally, died in Milton, April 13, 1889, in the eighty-ninth year of her age, having been for nearly sixty-

three years a most helpful companion and a laborious and loving mother. She was the last of the members of the First Brookfield church, whether male or female, who united with it as early as 1816, under its first pastor, Eld. Henry Clarke, and never withdrew from its fellowship and watchcare in the seventy-three years.

In 1848 Alvit disposed of his property in the town of Plainfield, Otsego County, N. Y., and moved onto a small hill farm, two and a half miles southeast of the village of West Edmeston, in the same county. Here he remained eight years; and by March 7, 1856, he had removed to Wisconsin with his family. He then stopped for a few months in the town of Walworth, and finally settled on a farm near the village of Milton, where he resided in comfortable circumstances until his death.

To the last he felt a deep interest in the character and work of his ancestors, often conversing about them, and admiring especially their firm adherence, for over two hundred years, to the seventh day of the week as the only divinely appointed Sabbath. He greatly enjoyed in his last years, particularly upon his birthdays, the large company of his children, grandchildren and great-grandchildren, with some other relatives, all being near him, and gathering at his home. He kept himself familiar with the passing events of the day. He was a careful reader of our denominational literature, following all the principal operations of our people in this country and abroad. He had decided opinions upon the leading political questions of the times. In his youth the recital by his father of the wrongs inflicted upon the African slave in our land deeply impressed him, leading him in after life to embrace strong anti-slavery views. His pastor, Rev. Lewis A. Platts, testified that "he was an earnest Christian and a faithful member of the Milton Seventh-day Baptist church," to which he belonged at his death. He sent a message to his old acquaintances attending the recent centennial of the First Brookfield church, that he was "still striving to live a humble follower of the meek and lowly Jesus." A portion of his last days was occupied in copying off favorite passages of the Bible and familiar hymns that he sang in his boyhood.

SOME NEW POSTAGE STAMPS.

Word comes that the Post-Office Department is getting ready to make the changes in the colors of postage stamps which are called for by the international agreement adopted at the postal congress last spring. The one-cent stamp is to be green, the two-cent, red, as at present, and the five-cent, blue. The shades of colors used depend upon the engraving, and experiments are now in progress to determine what shade of green is best suited to the head of Franklin, and whether the present one-cent Franklin blue, or the fifteen cent Henry Clay blue, will be more becoming in the five-cent stamp to General Grant. The Post-Office Department is also credited with an intention to issue several new stamps in commemoration of the recent Trans-Mississippi and International Exposition at Omaha.—*Harper's Weekly*.

You can't keep the devil out of your home by putting a handsome Bible on the center table.

Missions.

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

It is to be confessed that there is some disappointment that the receipts from the "Thank-offerings," to liquidate the debts of the two Societies, do not reach a larger sum. They do not, as yet, come up to one-half of the indebtedness, and the average is not quite fifty cents per member of the membership of our churches. The day's wages of some probably was not more than fifty cents, but some gave all along the way from \$1.00 to \$100. It is evident that many of our people who are as able to give as those who did, gave nothing. It would be perhaps a good thing to know *why* they did not give, in view of the appeals sent out by both Societies, and the urgent need. Certainly it was the Lord's work for which the debt was incurred; certainly our people have great reasons for thankfulness, and what better way could they express it than by a "Thank-offering" unto the Lord, that his work might go forward?

THE following cheering news comes from the Rev. F. F. Johnson, of Stone Fort, Ill.:

The work here in the cause of Christ has culminated in one of the greatest revivals ever known in this country, which has just closed in the Old Town church, of Stone Fort. It continued three weeks and resulted in seventy conversions. Five joined the church last night, and many are investigating. All denominations engaged heartily in the work.

Glory to God in the highest!

THOUGH this report of Bro. Hinman is rather late, yet we are glad to receive it, and put it before the readers of this page. SEC.

BELOIT, Ala., Nov. 15, 1897.

REV. O. U. WHITFORD:

Dear Brother:—I am requested by Rev. L. C. Randolph, pastor of the Seventh-day Baptist church in Chicago, to send you a brief account of the work that I did in Beaugard, Miss., by the direction and aid of the church in Chicago. I visited Chicago and preached for the church on Sabbath, July 17. On the following Monday I left for Beaugard, Miss. On my arrival I met a very kind reception from the members of the little church that, amidst abounding difficulties, has maintained the standard of Biblical Christianity. My stay with them was about two months. I preached about twenty times, usually once on the Sabbath and twice on First-day. The attendance was never large, but always respectable, quite a number of First-day people being quite regular in coming. The Sabbath-school, under the management of Bro. Ellis Thompson, was quite well sustained. About the middle of August Eld. D. W. Leath, a convert to the Sabbath, came to us and we commenced a series of meetings, which soon became deeply interesting. These meetings were interrupted by a week of storms; nevertheless, they were of great value. The church was greatly quickened, and encouraged and some souls brought into the kingdom of our Lord. Three have been recently added to the church and others have, we hope, been led into a new and better life. I should fail of my duty if I did not call attention to the able, faithful and excellent preaching of Eld. Leath. Though a stranger to us all, he showed himself a faithful laborer for the Master, and won a large place in all our hearts. He has remained for a time with the people.

Yours in Christ,

H. H. HINMAN.

REPORT OF THE EVANGELISTIC COMMITTEE,

For the Quarter Ending Dec. 31, 1897.

To the Board of Managers of the Missionary Society:

Your Committee would make the following report: At the close of the last quarter, Mr. E. B. Saunders was laboring with the church at Salemville, Pa. He reports the church as receiving a great blessing through prayer and testimony, and that there were added to the church three by baptism, and two awaiting baptism. The meetings ran four weeks with increasing attendance and attention to the

last. The Sunday night meetings were of unusual interest, people coming for miles around. The C. E. Society was very helpful and increased in membership. The work of Eld. D. C. Lippincott, since locating here as pastor, and the meeting of the South-Eastern Association with this people last spring, have done much toward a revival of spiritual life and activity among the church members.

Bro. Saunders reports work done this quarter at Chicago, Rock River, and Milton, Wis.; Plainfield, N. J., and at the close of his report was aiding the Rev. Mr. Fletcher of the Baptist church at New Market, N. J., in some meetings. Of the work at Plainfield, he reports ten baptized, more to follow, the organization of a men's meeting and a deep interest among the membership of the church, and a decided tendency to a higher spiritual life. His statistical report for the quarter is as follows:

Number of sermons and addresses, 67; average congregations, 100; prayer-meetings, 10; visits and calls, 200; added to the churches, by letter 3, baptism 13.

Rev. S. H. Babcock was at Grand Marsh, Wis., at the beginning of this quarter, and on October 20 went to South-western Missouri to assist Lev. L. F. Skaggs in evangelistic work on his field. He continued the work on this field until the close of the quarter. He reports twelve weeks of labor with the Delaware, Providence and Corinth churches, and at Broadfield, Union City, Tyrone, and Boaz, Mo. The meetings were broken off by bad weather and roads.

Number of sermons and addresses, 52; average congregations, from 5 to 80; prayer-meetings, 10; visits and calls, 60; added to the church, 1 by letter.

Bro. Babcock reports that the Albion church (Wis.), has called him to be its pastor, and that he has accepted and will begin his work Jan. 1, 1898. Mr. Babcock has been in the employ of the Evangelistic Committee one year and four months.

We lose a faithful and zealous worker, while the church at Albion will gain a worthy pastor. We bespeak for him the prayers and loyal support of the members of the church to which he goes and the blessing of Almighty God upon his labors. In a recent letter to the Committee he says: "In severing my connection with the Evangelistic Committee as your evangelist, I wish to express my gratitude for the privilege of laboring under your auspices, for the kind Christian spirit with which you have borne with my weakness and failings, for the sympathy you have from time to time expressed and also for the confidence shown, and trust that while the evidence of success, so far as appearances indicate, have not been what we had hoped for, some seed may have been sown which the Master can honor with his blessing, and gather ripened sheaves therefrom in the time of harvest; and that a more efficient worker may be secured to take up the work and carry it forward to the glory of God the Father."

Rev. L. R. Swinney reports five trips to Syracuse during this quarter. He says: "The work at Sherman Park has been steadily followed up with increased attendance and interest, and more attention called to the Sabbath question." He speaks of the importance "of maintaining meetings in all the large cities, because Sabbath-keepers are moving there in the professions and business,

and they devoutly love the Sabbath, and want to keep in touch with others that do so."

Financial Statement of the Committee for the quarter ending Dec. 31, 1897:

RECEIPTS ON THE FIELD.

Per E. B. Saunders:	
F. F. Randolph, W. Va.....	\$ 1 10
Berea, W. Va.....	15
Collection at Salemville, Pa.....	5 30
A Stranger in Illinois.....	5 00
Plainfield Church.....	100 00—\$111 55
Per S. H. Babcock:	
James Pearce.....	\$1 00
Dr. Thomas Noblitt.....	1 00
Mrs. Ellen Estis.....	1 00
Samuel Pearce.....	1 00— 4 00

Total Receipts..... \$115 55

EXPENDITURES.

Order 77. Rev. S. H. Babcock, Advance on traveling expenses.....	\$ 25 00
Order 78. E. B. Saunders, salary for quarter, \$150; traveling expenses, \$36.50.....	186 50
Order 79. Rev. S. H. Babcock, salary for quarter, \$150; balance on traveling expenses, \$.05.....	150 05
Order 80. Rev. L. R. Swinney, traveling expenses	12 04

Total..... \$373 59

Statement for the year 1897:

Appropriation for the year 1897.....	\$2,500 00
Expended for labor and traveling expenses....	1,657 24
Balance unexpended.....	842 76
Receipts on the field for evangelistic work.....	431 67

Respectfully submitted.

O. U. WHITFORD,
GEO. B. CARPENTER, } *Evan. Com.*
GEO. J. CRANDALL, }

THE REVIVAL AT GRAND MARSH.

Secretary Whitford has asked me to give a report summing up the results of the work at Grand Marsh under the charge of Brother Ed. Babcock. I spent three days with him, baptizing one rejoicing candidate, a man of mature life. The others who have offered themselves are to be baptized in the spring. God has wonderfully used our young brother in this beginning of his work. I was deeply impressed by his devotion to the cause, his power with God and men. He relies implicitly on the Holy Spirit, and he is not disappointed. The meetings have been attended with marked manifestations of the Spirit, and have worked a revolution in the community. I have asked Brother Babcock to give a *resume* of the work, and quote from his letter:

The first service which I held at Grand Marsh was on Sabbath-day, Oct. 16, which is a day long to be remembered by me. All I tried to say in my remarks was to urge the people to pray for the baptism of the Holy Spirit upon that place, and it came that afternoon, and remained with us through the meetings. No one was ashamed to shed tears that Sabbath afternoon, for we were all in tears. If we go back in our religious experience to some time when the Spirit of God visited us with great power, and if we pause and ponder for a moment upon our feelings at that time, our regrets for past failures, our hopes for the future, and above all our thankfulness to God for bringing to us opportunities by which we might be drawn close to him and help to spread his cause, you will have much such a meeting as we had there that day. At the close I told the people that I was there to be used of the Lord and to help to further his cause in any way I could. So there was a meeting appointed for the next evening. The meetings were continued nearly every night for six weeks. Then we held three meetings a week for the next two weeks, or up to the 22d of December, when I had to return to school. The place at which the meetings were held is called Rock House Prairie, and is on the road between Glenn and Adams Centre. As some of our people live at Glenn and some at Adams Centre, it was the most central point at which to meet. When I thought it best to give the people at Rock House a rest for a night, I held a meeting at Glenn or Adams Centre. The meetings were well attended. I think there would have been more out some nights if the school-house had been larger. Aside from the evening meetings I visited the people as much as I could and also distributed some of our tracts, which the people seemed glad to get. As a result of the work a number

found the Saviour. Ten offered themselves for baptism, which will be attended to in the spring. Two families came out to keep the Sabbath. One of these gives the land upon which our coming church will be built. Also as a result of the work the people of Grand Marsh are going to have a church building. As to just how much good has been done, that will never be known until this plan of God is finished, and we stand before the great white throne and hear him that sits upon the throne read from the Lamb's book of Life. But I am strong in the belief that any act prompted by the Holy Spirit will never fall to the ground. If we want to see results, let us work for them. Just as sure as we are in God and he in us, we may look for results and will see them. "But not by might nor by power but by my Spirit, saith the Lord of hosts." The Lord saw fit to bless us and we did have a great outpouring of the Spirit at Grand Marsh. I can say nothing more than that we trusted the Holy Spirit to lead and tried to follow; but God did it all. This work and this people will need our sympathy, our help, and our prayers for some time. They are very generous, warm-hearted people, and do not lack in desire. The spirit is willing, but the pocket-book is weak.

A new church building, ten candidates for baptism, two families accepting the Sabbath, a mighty outpouring of the Spirit in many hearts and homes. Thanks be to God for all his mercies.
L. C. RANDOLPH.

BIBLE STUDY IN SABBATH-SCHOOLS.

"What shall we do to prevent our young people from leaving the Sabbath?" is a question that has often been brought up for inquiry and we have received valuable information from these discussions. There is one branch of this subject, however, on which, it would seem, that too much can hardly be said, viz., The study of the Word in our Sabbath-schools.

Do not our brethren in the churches imply, at least, that they do not consider the study of God's Word worth their attention, when they leave the Sabbath-school in the hands of a few women and children? How can a father expect his son to reverence the Word when he starts for home as soon as the sermon is over, but says to his boy, "Now that's a good boy, go to your class," while he goes home to read the latest book or daily papers? This is all wrong. The trouble is with the parent more than the child.

Show me a class where the leader depends upon his quarterly to conduct his class, where the members have to turn over the leaf to remember where the last week's lesson was, and I will show you a church that is rapidly turning into a corpse. Where the average attendance at the weekly prayer-meeting is few and dull at that. On the contrary, if you can find a Sabbath-school where the adult Bible-class is composed of active, earnest students, you may be sure of an active missionary church.

The Sabbath-school does not depend upon the church, but the church upon the Sabbath-school. Every Christian must feed directly upon the Word of God, and every church member is bound to help the other. We do not wish to be understood as saying aught against the regular church service, but rather that the Sabbath-school is undervalued, that every church member should enter the school to prepare himself for the conflict that is coming. Would it not be worth an hour's discussion at our next Conference, with a paper from Miss Fisher of New Jersey, or some other capable person?
ILLINOIS.

DR BONAR was right when he said: "I look for the Church and find it in the world; I look for the world and I find it in the Church." That's the whole of it in a nutshell.—*Christian Leader.*

Woman's Work.

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

"HE LEADETH ME."

"In pastures green? not always; sometimes He Who knoweth best, in kindness leadeth me In weary ways, where heavy shadows be.

So, whether on the hill-tops high and fair I dwell, or in the sunless valleys, where The shadows lie, what matter? He is there."
—Selected.

JUST a thought! Are we following our gifts with earnest prayers for God's blessing upon them?

EXCUSES AND CAN'T are two words that are very nearly related to each other, and many times lead us away from duty. Without Jesus we can do nothing, but with his help we can all accomplish a great deal of good. Praise his name.
B.

CONFERENCE OF WOMEN'S MISSIONARY BOARDS.

On the 12th and 13th of January was held, in New York City, a conference of the Foreign Missionary Boards of the United States and Canada. This was the fifth in a series. Last year, 1897, the Women's Missionary Boards held such a Conference, which proved so valuable that it was decided to continue, annually, to hold similar meetings at the same time and place with the men's Conference.

In the preparation for the Conference just passed, our Woman's Board was asked to send a delegate, and Dr. P. J. B. Wait, of New York City, was appointed to represent us in that capacity. Her report to the Board is full of interest. "It has been an inspiration to see and hear so many bright, earnest women, belonging to different denominations and coming from widely different localities who were drawn together upon a common cause, that cause being the uplifting and ultimate evangelization of the entire world."

A meeting of the Women's "World's Committee of Foreign Missionary Societies" was held in the parlor of the Madison avenue Hotel, on the evening of Jan. 11, at which Dr. Wait was the Secretary. A request was made that this Committee prepare a program for one day of the World's Conference on Foreign Missions to be held in New York City in April, 1900, and steps were taken to that end with such "topics suggested, tentatively, for papers as Medical, Industrial, Educational, Evangelistic, Foreign and Home Work." It was arranged that a "Historical paper covering the organization of Women's Boards and Women's Work in Missions be prepared for the morning session of the meeting of 1900."

In the sessions of the two days following this preliminary meeting, reports were presented from the Women's Missionary Societies of the Methodist, Presbyterian, Congregational and Baptist churches, full of enthusiasm and teeming with business ability; their official organs reported as paying expenses not only, but putting large sums into the treasuries of the Boards, to be used for other purposes. Mrs. A. F. Schaffler, reporting for the Presbyterian Board, said, "The aim of this Society is to have an auxiliary in every Presbyterian church in the land. It is now time to stop talking of mites and the good that a penny will do and begin to talk of systematic and general giving."

A paper read the second morning by Mrs. Safford of the Baptist Women's Foreign Missionary Society on "How to Secure and

Train Foreign Missionary Workers," is said to have elicited an abundant after math of questions, comments and discussion. Among the salient points enumerated as necessary to this training were compassion, the highest possible intellectual training, marked intellectual ability, physical endurance, some knowledge of medicine, a power of soul-winning, a practical knowledge of accounts and book-keeping and industrial training—since the needle has often been the magnet to attract a heathen girl into the schools—and above all the consecration that bases all effort on the formula, "Jesus said." Mrs. Safford referred in closing to the splendid work done in the missionary training schools of New York, Boston, Allegheny, Chicago and many other cities, where attractive courses in theology, church history and polemics are coupled with medical training, practical work among the masses, kindergarten, music and all the practical every-day affairs that fall to a woman's lot at home or abroad.

The question hour was fruitful of much profitable discussion, and Mrs. Joseph Cook, of Boston, gave a brilliant paper on "Do Protestant Missions Encourage Good Citizenship?" Her conclusions were drawn from personal observations made during a trip around the world. Alluding to Japan, Mrs. Cook said that the late war between China and Japan proved to all who had accused the Christian Japanese of a lack of patriotism that they were as eager to join the army as any other class of citizens, and made the bravest soldiers.

Mrs. Wait says, "These meetings of the Men's and Women's Board's of Foreign Missions bring together a good many strong men and women of all denominations and make interdenominational committees and world's committees possible." May not her able report be an inspiration to us as individuals and societies to more complete consecration, broader views and wiser methods in our work for the Master.

EMMA T. PLATTS.

MILTON, Wis., Jan. 18, 1898.

A SUMMER MEMORY.

The announcement of an Indian encampment down the lake was enough to arouse the interest of the feminine portion at least, of the little hotel among the pines. The masculine mind was not so easily influenced, for there was neither fish nor deer at the end of this expedition, only live Indians with baskets for sale. A company was gathered and soon our boats, "like yellow leaves in autumn," were floating down the lake. Past rock and crag and mountain slope, under the clear blue of a summer's sky and over a surface almost as blue, we sped. After a three mile row we saw, a little back from the shore, a thin line of smoke curling above the tree tops and we knew our haven was at hand. Rounding a rocky point and beaching our boat on a sandy shore, we set out to find the Red Man of the nineteenth century. A skiff drawn up under the trees led us to the beginning of the trail, a little path into the woods. Great trees towered above us and rocks, covered with ferns and mosses, were on every hand; here the ghostly shaft of a white birch reared itself aloft, and then a fallen monarch of the wood, fallen for many a year now, but more beautiful in its decay than in its prime, for nature had covered this decay with all the delicate

traceries of moss and fern and gorgeous hued fungi. But we must watch our trail more carefully for it is marked now only by blazes on the trees. Here we come to a spring and we are sure we are near our journey's end, for the Indian is always wise enough to make living-water a near neighbor when he can. And here is the clearing, just enough room for two or three log houses and the inevitable accompaniment of newly-cleared land, a potato patch. There seemed to be signs of life at the further cabin and there we directed our steps. It proved to be wash day and the work was in operation. Set tubs? Yes. Set under the open sky. Hot water? Yes, in a great kettle hung over a fire of sticks on the ground. No water pipes nor hot water tanks to get out of order here.

Our first inquiry was met by: "Me no speak English," so one of the party set out on a tour of investigation to find some one who did, while the rest of us went on into the house. Eagerly the curious New England eyes scanned this home of her dusky sister. Sitting-room, sleeping-room, dining-room, kitchen and work shop all in one. Overhead the guns, paddles and snow-shoes were lying across the rafters ready for future use, and in one corner, a ladder gave an entrance to the small portion of a loft that boasted of a floor. All this for a family of six or eight!

In my survey, I found something that my fancy had often painted, but my eyes had never seen. Leaning against the side of the room was a board, perhaps two feet and a half long by six inches wide, set away as you would a broom that you might want some time, but in which you had no particular interest. The lower parts seemed to be a bundle of rags but from the upper portion peered the little brown face and bright black eyes of an Indian papoose, wide awake and watching with interest the arrival of visitors, and good-natured though bound down foot and hand and only the little brown head visible.

But it was baskets we came for and we found them too, of every style and color, little and big, as well as snow-shoes, canoes, bows and arrows, everything in short, to tempt the heart of a woman. Interested in the bright coloring and wondering what tree or plant had yielded such gorgeous tints, I asked where they got such pretty colors. Alas! my faith in the untrained savage nature received a terrible shock that day. Clear and prompt came the answer, "We use diamond dyes." This was enough. We retraced our steps, down the rough path, over the logs and stones and past the spring, where we stopped and in true Indian fashion took our last drink of the cool, delicious water, we went till the white sandy beach, the broad lake and our own boat was before us and soon the copper-colored women and children, the log huts and even the shinny-eyed papoose was only a memory. M.

SYMPATHY.

As followers of Jesus we are commanded to love one another. If this law was not violated, society would be transformed and the entire world would be changed. We ought to have more sympathy for those who err, and seek their restoration, remembering the many temptations to which we are all exposed. The Golden Rule should guide in every-day life, and we all should help to bear one another's burdens, thus fulfilling the law of Christ. H.

Young People's Work

THE SIXTH ANNUAL REPORT

Of the Y. P. S. C. E. of the Seventh-Day Baptist Church, Plainfield, N. J.

Six years have passed since the young people of our church, after a prayerful consideration, decided to form a Christian Endeavor Society. We organized Dec. 9, 1891, with sixteen members; of these twelve are still active members, the names of two have been transferred to the honorary roll, and one our Heavenly Father has called home. To-day our Society numbers seventy active, twenty-seven honorary and one associate member.

During the present year we have had the pleasure of welcoming to active work with us, five young men, from other Societies, and at the last meeting of the Juniors two of their members were graduated from their Society to active membership with us.

One whose hair is silvered said, after that meeting, "What a bright, earnest band of young workers we have in our Juniors!" Mrs. Maxson, the dearly loved Superintendent of our Junior Society, will tell you something of the faithful work they are doing.

We regret that it has been necessary to drop from our roll six names, either on account of absence or inability to attend our meetings; two names have been transferred to the honorary roll and one to that of a sister Society during absence.

Our various committees have faithfully performed their duties. The Prayer-meeting Committee has carried out a plan which has added interest to our Sabbath afternoon meetings. Each week one or two members of the Society are asked to bring a brief report of thoughts in the pastor's sermon, which seemed to them particularly helpful. Our prayer and consecration meetings are a source of strength and inspiration to us. Of especial interest was the one held at the time of the Yearly Meeting; at this service, led by our president, one member from each of the visiting Societies spoke on some phase of the subject, Gratitude, after which many took part in prayer and words of praise to God.

The Lookout Committee has done efficient work in corresponding with absent members, and in inviting new members to join our ranks.

The Missionary Committee has occasionally taken charge of the Friday evening service. A portion of the time was occupied in giving facts which made us better acquainted with the work and needs of our home and foreign missions, and the remainder of the evening in reviewing one of Dr. Lewis' series of Sabbath tracts.

It has sometimes been said, "The Temperance Committee can find so little practical work to do," but our Temperance and Good Citizenship Committee, this year, has proved this untrue. Its members arranged an unusually interesting temperance program for our Friday evening service; they invited Dr. Main to deliver a lecture on Good Citizenship; temperance leaflets have been distributed, and recently they have drawn up and circulated in the Society a temperance and a tobacco pledge, the first of which has already received thirty-five signatures, and the latter twenty-nine.

Mizpah Mission and the New York Hospital Book Guild have received books and papers sent by our Literature Committee.

The pulpit has been brightened with flow-

ers each Sabbath, and at Easter, Children's Day and during the Yearly Meeting the Committee's arrangements were specially beautiful. After the Sabbath services the flowers have often been sent to the sick.

Our socials, arranged by the Social Committee, we consider an important factor in our Endeavor work. One of the most enjoyable of these was in charge of the young men, and the collection that evening added \$30 to our treasury.

The Music Committee also arranged a musical program for one social, and players have been appointed for the prayer-meetings.

We are glad to report one new committee—the Visitation Committee—the mission of which is to visit other Societies of the Local Union, both to gain helpful suggestions for our own meetings, and to increase the bonds of friendly sympathy between the different Societies.

Other occasions of interest during the year have been a lecture on "Heredity," by Miss Anne Langworthy; a concert by sailors from Mizpah Mission, at which they received a collection of \$14.30; a stereopticon lecture by a Persian, which gave him a collection of \$6.60 to aid him to prepare for a medical missionary in his native land, and a talk by an Armenian, which so aroused our sympathy for that persecuted people that \$25.25 was raised and handed to him for an Armenian Orphanage.

The Treasurer's Report shows \$233.75 received since last December; \$100 has been sent to the Young People's Permanent Committee to be divided equally between the Tract and Missionary Societies; \$25 has been pledged for a tuition scholarship at Salem College, and we have assisted in the State, Local Union and Life-saving Station work.

At the beginning of the year it seemed advisable to revise our Constitution. The most important change is embodied in the following article: "The officers and committees shall hold their office for one year." The former Constitution provided for an election semi-annually.

As we look back over this and the previous six years, we feel that our Heavenly Father has greatly blessed us. Let us strive to be more loyal to him, to our church, to our Sabbath-school, and to our Society. Let us pray earnestly, and work faithfully, that in the coming days many others may come to know the joy there is in Christ's service.

IDA L. SPICER, *Rec. Sec.*

DECEMBER 11, 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.

THE railroad rate to Nashville, '98, has been definitely decided by several railroad associations. It will be a one-fare rate from all points and return. Never before has the rate been fixed upon so early in the year.

IN this same portion of India, (Bengal) quite half the province of Behar has never yet heard the gospel. Among its vast population of 24,000,000, there only six European missionaries.

ITEMS FROM THE GOLDEN RULE.

It is only as we ballast our ship—as we freight our intellect—with the fruit of good literature that we are able to direct our ship against the winds of human opinion that beat upon us from all corners.

LITERATURE is a capital for life that lies within the easy reach of every young man or woman.

HAVE the courage to be ignorant of nine-tenths of all the books that fall from the prolific press of this century; not because they are bad books, but because they are unnecessary books. They are a kind of shoddy, made up of the chopped straw of former authors.

THE first word of the Bible is the first word of all science and philosophy,—“In the beginning, God.”

At the consecration service in Woodward's Pavilion, in charge of Secretary Baer, he asked the audience to make their consecration definite in six different ways. In answer to many requests from those that were present, and with the thought that many that could not go would be glad to join in the same consecration, the six suggestions are repeated below:

Let us

1. Get ourselves thoroughly right with God by abandoning every known sin or doubtful indulgence.
2. Trust absolutely to the Gospel as the power of God and the wisdom of God unto salvation, and expect that God's Word, faithfully studied and taught, will not return void in a single instance.
3. Give ourselves to prayer, giving time enough to get the sense of God in the closet, and never leaving the place of supplication until a divine vision is received, a new impartation of life and power.
4. Go ourselves to seek individuals, remembering that souls are won by individual approach.
5. Keep from all direct or indirect dependence on man, avoid seeking men's applause. Let us do for Christ what we are willing to do to please men.
6. Live a life of faith, depending on God for strength, wisdom and guidance, and sedulously cultivate in our associates the same spirit of direct leaning upon God.

From five to twenty vessels are visited each week by the Wharf Committee of the West Baptist Endeavorers of Oswego, N. Y. They give to the sailors religious papers and tracts printed in French, German and English. Another committee holds a gospel meeting at the city mission-school in the parish of the church.

It is sometimes asked in churches as well as in Christian Endeavor Societies, “Where are the men?” A visitor to the Methodist Episcopal Christian Endeavor Society, of Cucamonga, Cal., would not ask that question, for of its thirty-one active member, seventeen—or more than half—are young men.

A RECEPTION for all Endeavorers passing through Cincinnati on their way to the Nashville Christian Endeavor Convention in July has been suggested by the executive committee of the Cincinnati Union. Cincinnati proposes to send a large delegation to Nashville, '98, to work and talk for Cincinnati, '99.

FOR some time past the project of forming a Paris Christian Endeavor Union has been under consideration. This idea took definite shape when, a few weeks ago, representatives of the three English-speaking societies met and organized the Paris Christian Endeavor Union.

Children's Page.

BABY'S PUN.

BY E. DU BOIS BENTON.

A bear frightened our baby,
When he was a wee tot,
And that dreadful day, may be,
He never quite forgot.

Mamma she said “Good-night,”
And tucked him up in bed,
And asked him if all was right,
He shook his little head.

“Mamma,” he said, “I am 'fraid
That great, big bear will come
And take your little boy 'way—
Way, way off to his home.”

“There's not any bear here now,
My boy will be quite safe.”
Again she kissed his pure brow,
And turned to leave the place.

“No bear here, now, mamma!”
In tones of great surprise.
“Are you very, very sure?”
And big grew his blue eyes.

Out, from the soft coverlet,
Crept a wee, rosy foot,
“Mamma, dear, you forget,
Here is a great, bare foot!”

PLAINFIELD, N. J.

ASLEEP IN A FREIGHT CAR.

An engine bumped against some empty cars in the early dawn of a winter morning. A boy who had been asleep in one of them was thrown, dazed and bewildered, against the door, which he had pulled to when he crawled into the car the night before.

Just then a brakeman thrust his head into the car and reached for his jacket, which he supposed was hanging where he had left it. He was somewhat surprised to find a boy on it, and took it from him without ceremony. “Now get out of here!” he said, thrusting the boy from the door. “If I catch you in one of these cars again, I'll give you to policeman.”

“What's he been up to, Bill?” said a man who was putting freight into the next car.

“Up to my coat,” he said, giving it a vigorous shake as he walked off.

The boy looked dirty and dejected as he limped along the side of the track. The man who had spoken called after him: “Hullo, there! Do you want a job?”

The boy turned back quickly.

“If you'll help me to load these firkins, I'll pay you for it; but you'll have to work spry.”

The prospect of a little money brightened the boy, and he set to work in earnest, though he was stiff and cramped and hungry.

“Do you live around here?” asked the man.

The boy shook his head.

“In case we should want to hire a boy about your size, can you give me any recommendation as to your character?”

The boy's face flushed, but he made no answer. The man watched him narrowly, and when the car was loaded handed him twenty-five cents, saying, “We're short of hands in the freight room. Do you think you'd like the job?”

“Yes, I would like it.” The boy's face was almost painful in its eagerness as he followed the man into the freight room.

“Now,” said the freight man, seating himself on a box, “we'll have a bit of talk before we get to business. I don't know anything about you, except that you're cold and hungry—you look that. But I think it is likely that you've got into some scrape; if you hadn't, you wouldn't be loafing about stations and sleeping in freight cars. I'm not going to ask you if you have done anything

wrong, but I'm going to ask you if you've got a mother?”

“No; she's dead.”

“Got any father or folks that belong to you?”

“I've an uncle and some cousins.”

“Well, now, if you had a mother, I'd send you to her in no time, for there is nothing that a mother won't forgive; but uncles and cousins are different. If I recommend you at the office, they'll take you; but mind, if I do it, I'm going to watch you as a cat does a mouse. You'll have to spend your evenings and Sabbaths with me. I went wrong myself when I was no older than you are,” lowering his voice. “An' if it hadn't been for my mother—well, that was a long time ago. You've got switched upon the wrong track, I am very sure, and, as you haven't any mother to help you get on the right one, God helping me, I'll do it, if you'll let me. Preachin' ain't in my line; but there's just one thing that you don't want to forget, and that is, the good Father is giving you a chance now to get back where you can do right and feel right. Are you going to take it?”

The boy answered faintly that he would try. He was taken into the freight yard, and was under his new friend's eye constantly, and it was not long before the man had so won his confidence that he told him his story.

There were trouble and dishonesty connected with it, but for two years the lad proved himself faithful and trustworthy in his new occupation. He was then advanced to a more responsible position; but there was something almost pathetic in his devotion to the man who had befriended him, and in his respect for the religion he professed.

Here was practical Christianity, worthy any man's emulation. “Go and do thou likewise.”—*Selected.*

A STRONG FAMILY.

“You just ought to feel my muscle, papa,” said Johnny. “Ain't it big and hard?”

The blue blouse and flannel shirt were pushed up into wrinkles at the shoulder, and a very soft, pink arm presented itself proudly for inspection.

“Pretty good for seven years,” said papa, smiling. “I hope some day to see you as strong as a family I know who carry the world on their shoulders.”

“What's their name?” asked Johnny, forgetting his muscle at this first hint of a story.

“Their name is Never,” answered his father with a queer little wrinkle at each eye corner, as if a smile was curled up there.

“Never! What a funny name!” exclaimed Johnny. “What are their other names?”

“Oh, there are a lot of them! There's Mr. Never-drink; he has such clear eyes, and such a steady step you'd know him anywhere—a strong fellow is Mr. Never-drink, always ready to lift his end of the log.

“Another is Mr. Never-swear; you'd know him by the company he keeps, and I suppose he grows strong by not wasting his breath. Then there's Mr. Never-lie, everybody trusts him; and Mr. Never-be-unkind, everybody loves him; and Mr. Never-forget, who loses nothing; and Mr. Never-be-idle, who does the world's work; and Never-be-discouraged”

Papa stopped and laughed aloud; for Johnny was in the midst of a big yawn.

“You don't seem to care much about my strong people, Jack,” he said.

"I like stories about sho' 'nuff people," owned Johnny.

"All right. Once there was a little boy who wanted to be very strong—oh, as strong as Samson! So he went to the strongest man in N Street and asked him how he got so strong and hardy. 'By never touching strong drink,' said the strong man on N Street. He asked another steady fellow. 'Never swear,' said the man; 'it takes you into low company, where God and men are dishonored.' Another said, 'Never lie.' A single lie takes away a man's courage."

"Who was that little boy, papa?" interrupted Johnny.

"He was that little boy that I want my little boy to be," answered his father. "I want him to make friends with the Nevers, because they are the friends of God, and their family motto is, 'Thus saith the Lord, Thou shalt not.'"—*Presbyterian*.

AN ORIGINAL BOY AND A GOAT.

BY MARY ALLAIRE.

Everybody said he was "original." That means that he did everything somewhat differently from other boys of his age. Those who knew him best wished many times that he was not original, and that he would not do things quite so unlike other boys of his age.

He had a goat, and it was a question sometimes which was the more original, the goat or Bob, if being original meant doing unheard-of things.

Bob's father was an editor, and he piled books, papers, pamphlets and manuscripts everywhere, on tables, chairs, floor, in his study. It was a crime for any member of the family to go into that room and move anything. Bob's originality was curbed when he went there; it was rather singular that it was the only place where Bob's originality was curbed.

The piazza was several steps above the lawn. Bob thought it great fun to have Billy—I wonder why Bob's originality did not show itself when he named his pets?—as I was saying, Bob thought it great fun to make Billy run up the steps, or climb up, as quickly as he could, and jump to the lawn. The first day he did it was the day after the piazza had been painted, and Billy's hoofs left evidences of Bob's originality. Bob suffered that time, and it was some days later when he tried the same original game. His father and mother were out, and Bob and Billy had run and jumped from every conceivable place. At last the piazza became a mountain, and the climbing began. It was great fun. Just as Bob was scanning the roof of the piazza with his eye and trying to decide whether it was a possible mountain, accessible by the stairs and window, he heard Ned, who lived up the road, whistle. Billy was on the top of the mountain—that is, the piazza. Bob ran to see what Ned wanted. Billy looked after him with a disappointing glance and waited. It was a long time for an active goat to stand still. Billy showed his originality. The front door was open, and Billy looked in. Nothing interesting to a goat was in sight. A door at the left stood slightly open. Billy pushed it open. What a feast! A beautiful story was on the edge of the desk waiting to be put in an envelope to send to a great magazine for children. Billy ate the story. He did not know it was a story; it was just paper to Billy.

When he stood there wondering if he could eat any more, there was the sound of carriage wheels, and Billy walked calmly out to see who had come. There was a quick exclamation, and a man with coat-tails flying went into the study.

Billy still contented and happy, felt himself caught by the horns and dragged toward the barn. It was two weeks before he was free again, and then he was free only an hour.

"Bob's originality is all that we can stand roaming free about this place," was what Bob's father said.—*The Outlook*.

Home News.

New York.

RICHBURG.—The SABBATH RECORDER is a welcome visitor in our home each week; especially is the Home News perused with much interest. Hence we offer the following: Having labored with the people in Lincklaen, Otselec, Preston, Cuyler Hill and Homer, for five and one-half years, where we found many kind and true friends, we came to this noted oil town, where Mr. Mills had accepted the pastorate of our church, and now we are comfortably located in the parsonage. We find it pleasant here, not on account of the numerous oil derricks in sight, but because the people are very kind and friendly. One evening, soon after our arrival, about 75 friends made us a "pound party," which was a complete and pleasant surprise. Thus we had an early opportunity to extend our acquaintance and were supplied with many of the necessities of life.

The interest and attendance at the various services of the church have been fairly good. On Christmas eve we began a series of meetings, which have continued every evening since. The pastor's brother, N. M. Mills, and family, of Alfred, spent their vacation with us and assisted in these meetings. The Holy Spirit has been with us, and most of those in our church and society have been richly blessed. Several backsliders have returned to duty, and about a dozen others have commenced to lead Christian lives. A few of our First-day neighbors have been with us faithfully and sharing the blessing. The difficult problem now being considered is how to secure the attendance of more of the unconverted. Remember this work in your prayers.

J. L. M.

JANUARY 19, 1898.

New Jersey.

PLAINFIELD.—On the evening of January 21, three more persons were baptized, a young man and two girls; and, on the following day, received by the laying on of hands and prayer and the right-hand of fellowship given by the pastor, Dr. Lewis and others.

Secretary Whitford's recent visit and stirring words were most helpful and inspiring. Such labor as his pays well. PASTOR.

Tennessee.

TOONE.—I came to this state from Mississippi in November, and while visiting relatives, I have not ceased to preach the Word. I think the prospect good for the organization of a Seventh-day Baptist church here next summer; I'm invited to hold a protracted meeting then. I have a brother, and a nephew who is a licensed preacher, both of whom admit the claims of the Sabbath and are studying the subject. Others I trust are also interested. I expect to go from here to Illinois to labor the rest of the winter. I preached at Toone the evening after last Sabbath, and Sunday morning, to interested hearers, and came out into the country ten miles and preached last evening. I have many invitations to hold meetings here, more than I can accept. I was raised here, and converted and ordained to the ministry in this state.

D. W. LEATH.

JANUARY 10, 1898.

Nebraska.

NORTH LOUP.—December 28, 1897, was a beautiful day in Wisconsin. The earth lay in quiet repose beneath a mantle of white.

Sleighting was good. This was the day in which we took our farewell look at Albion. This was the day in which I, with the help of some of the Albion friends, loaded a car and turned my face toward Nebraska.

After six years of labor with the Albion people, years with their usual amount of sunshine and shadow, I thought the Lord had a work for me in other fields. The call was not from quarters or to fields in harmony with my personal preferences. The struggle between duty and ambition, between conviction and inclination, was sharp for days and weeks before the spirit of the Master gained sufficient possession of me to say, "Thy will be done," and so I decided to come to these Nebraska plains. Since the yielding, the Lord has given to me gracious comfort.

During the years of our stay at Albion we enjoyed much of the Lord's smiles. Many were brought into the Master's fold; many life-long friendships were made. It is our prayer that the Lord will lift upon that dear people the light of its countenance, and that they may be made to rejoice continually in the presence of his free spirit. Our stay in Wisconsin was made pleasant by the privileges and associations enjoyed with so many of our churches. The privilege of the Quarterly Meeting and Ministerial Conference are all things not only to be enjoyed but prized.

Our ride of two and one-half days in a freight car from Wisconsin to Nebraska was not altogether tedious. The days were so mild I could have the doors open and look out upon nature as we passed along, or sit and read many helpful things from the Bible and from magazines.

I reached North Loup at noon, December 31. The car was soon beset by a company of waiting friends, who gave a warm hand, and provided for dinner. In the afternoon the car was quickly unloaded, and the goods put into a house for our occupancy.

Sabbath, Jan. 1, was bright and beautiful. It was the communion season of this church. Tuesday evening, Jan. 4, my family came. We set at once about putting our house in order. We began living in our new quarters Wednesday evening, Jan. 5. On Sabbath-day, Jan. 8, we were received into membership in the church. That evening a pleasant reception was held at the church. The church was well filled. A short program, consisting of music, Scripture reading and a welcome from the church, given by Bro. F. O. Burdick; a welcome from the sabbath-school, given by Bro. Oscar Babcock, and a welcome to the place, given by Rev. Mr. Miles, pastor of the M. E. church. After a brief response by the new pastor, a season of social converse and hand-shaking was enjoyed by all present.

The weather has been bright and comfortable all the time till the 17th, when we had a light snow-storm. It has seemed that Dame Nature did all she could to make us feel welcome, and the people have done even more. It is our prayer that the dear Lord will help us to meet the highest hopes of the people, and realize our highest purposes. The people are spiritually active, and show the benefit of former careful religious instruction and leadership.

E. A. WITTER.

NORTH LOUP, Neb., Jan. 18, 1898.

WHILE a man is asleep, he may dream that he is awake and believe all imaginary objects to be real; so a man may think himself wise while pursuing folly.—*Church Advocate*.

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 VII.—THE CALL OF MATTHEW.

For Sabbath-day, February 12, 1898.

LESSON TEXT.—Matt. 9: 9-17.

GOLDEN TEXT.—Follow me. Matt. 9: 9.

INTRODUCTION.

Our last lesson closed with an impressive statement of the spirit and attitude of the true disciple toward the kingdom of heaven, in contrast to the spirit of worldliness as exhibited by the Gentiles. The remainder of the Sermon on the Mount is found in the 7th chapter, and treats of the following points: The disciple's relation to, and treatment of, others, v. 1-6; encouragement to, and spirit of, true prayer, v. 7-12; exhortation to earnestness in seeking the blessings of the kingdom, v. 13, 14; tests of true and false discipleship, v. 15-23; the application of the discourse, and a statement of the effect of these sayings upon the destinies of the two classes of hearers, v. 24-27; and the chapter ends with the general effect of these teachings upon the people when they came to their ears. In the eighth chapter we have some incidents which indicate the enlargement of Jesus' work, and the extension of his mission among other peoples. Coming down from the mount he met the leper whom he touched and healed. Passing down to Capernaum, where was his home, he healed the servant of a Roman officer, whose exhibition of faith he warmly commended. There also he healed Peter's wife's mother of a fever, and cured many others of various diseases. Crossing the Sea of Galilee, he stilled the tempest which had suddenly arisen, and rebuked the disciples for the feebleness of their faith. Arrived in the country of the Gergasenes, or Gadara, southeast of the Sea of Galilee, he cast out the evil spirits from two men and permitted them to enter the swine. For this he was driven out of the country. Crossing the sea again he came to his home in Capernaum, where he healed the paralytic, and announced his power, or authority, to forgive sins. This scene produced a wonderful effect upon the minds of the people who witnessed it. At this point the lesson for to-day begins.

EXPLANATORY NOTES.

1. At the Receipt of Custom. v. 9. *Jesus passed forth from thence.* Mark records that after healing the paralytic, Jesus went out to the seaside and taught the multitudes. *Thence* would mean from that place. *Matthew.* The writer of this gospel which we are now studying. Mark and Luke say Levi, but the incident as related by the three writers was evidently the same. It was not an uncommon thing for a man to change his name at some important period in his life. See Peter, Paul, etc. Levi was the original name, Matthew the new name. Compare the promise in Rev. 2: 17. *Receipt of custom.* At the place of toll. R. V. The Roman government exacted a certain amount of revenue from all its provinces. The collecting of this revenue was put into the hands of an officer who gave bonds for the payment of the required amount, and got his pay by exacting larger sums from the people. These officers in turn let the job of collecting to other men in various parts of their provinces, who also must be paid from the pockets of the people. Besides the burden which the taxes thus imposed, the Jews were much incensed at being obliged to pay tribute to Rome. If Matthew were a Jew by birth, as the name Levi would imply, he would not be greatly beloved by the Pharisees. Hence also the classing of publicans with sinners. v. 10, 11, also 11: 19, etc. *Follow me.* Probably, like the two pair of brothers whose special call to the discipleship occurred at an earlier date, Matthew had some previous acquaintance with; certainly some knowledge of, Jesus, whose call he now promptly obeyed. Luke says, 5: 28, "He left all," etc. The call was to the work of accompanying Jesus, and receiving instruction preparatory to a still larger work, the results of which we have, in part at least, in the gospel according to Matthew. The commissioning of the twelve, which will be the subject of our next lesson, occurred a little later, and was a call of greater import than anything previously given.

2. At Table in Matthew's House. v. 10. *It came to pass.* This implies some lapse of time. Compare Luke 5: 29. *Sat.* Reclined as was the custom of the time. *At meat in the house.* A great feast in Matthew's own house, and prepared at Matthew's expense. See Luke as above. It would seem that Matthew made this feast with a view both to showing his heartiness in accepting the call of Jesus, and to bringing his former companions into contact with Jesus, for *many publicans, tax collectors, and sinners*, not necessarily vile persons as some suppose, but possibly persons who had been expelled from the synagogue, or whose connection with the Roman government caused them to be despised by the Pharisees. *Sat down with him and his disciples.* By this single sentence we get a graphic picture of the company at this feast. The conversations which are reported in the remainder of this lesson must have occurred after the feast was over, or else the social customs of the time must have allowed great freedom to others than invited guests to come in and hold discussions with those who were reclining at table, for we can hardly believe that Pharisees were among those who were partaking of the feast.

3. Fault-Finders. v. 11. *Pharisees.* Strictest sect of the Jews, sticklers for the letter of the law and the traditions of the elders, chronic grumblers. *Said to his disciples.* Apparently lacking the courage or the courtesy to bring their complaints to Jesus himself. *Why eateth your master with publicans and sinners?* Eating with another is even now a token of intimacy and fellowship that is not so well expressed in any other way. Among the Jews it had a certain religious or ceremonial significance not now attached to it. See 11: 18; Luke 15: 2; Acts 11: 3; 1 Cor. 5: 9-11; Gal. 2: 11, 12. The separateness from the world required of the disciple, 2 Cor. 6: 14-18, and from sinners, of which Jesus was the pattern and fellowship, rather than mere outward or bodily remove from them. See John 17: 15. Of this deeper meaning of the spirit and purpose of the gospel, these Pharisees had no conception.

4. Wise Answers. v. 12, 13. *Jesus heard.* The question, though not addressed to Jesus, was evidently intended for his ears. *He said.* The remark does not at first appear to be an answer to their question, but the opening of a new subject. *They that be whole.* Strong. R. V., well. *But sick.* The statement is unanswerable. "Of course we all know that. What of it?" the Pharisee might say. Jesus answers by quoting Hosea 6: 6, which they seem not to have understood. *Go and learn.* A just rebuke for their ignorance. *I will have.* I desire. *Mercy, and not sacrifice.* God loves the humble, forgiving, merciful soul more than the outward offering of sacrifices. In a rude age the sacrifice was intended to be the outward expression of such an inward state. The Pharisees had lost its spirit and had exalted the external rite to a place it was never intended to occupy. They needed to study again their own prophets, and learn of David their king. Psa. 51: 17. *I came not to call the righteous,* righteous men (and you think yourselves such), *but sinners.* Had there been no sinners, Jesus would not have come. *To repentance.* He does not want their sin, but them. He does not save men in sin, but from sin. Matt. 1: 21.

5. Honest Doubts. v. 14. *Disciples of John.* John was not only the forerunner of Jesus, he was also the last of the great prophets. His teaching was the merging of the old into the new. It could be understood only as it was viewed in the light of both. So likewise the observances which the disciples of John practiced were to be the passage-way from one to the other, rather than the strict type of either. This strange position naturally enough perplexed John's disciples, who wanted to do the right thing. *We, and the Pharisees.* According to the old order. *Fast oft.* Fast frequently. *But thy disciples fast not?* The question is asked for information.

6. Perplexities Removed. v. 15-17. Jesus resolves these doubts by the use of three illustrations from familiar customs. *Children of bride-chamber.* Sons of the bride. The reference is to the attendance of the bridegroom during the marriage feast, which lasted seven days. Would they fast during those days? It would be soon enough to fast—*mourn*—when the time for separation came. Jesus is the bridegroom, and the disciples are his attendants. It is no time for mourning or fasting. *New cloth.* In the second illustration reference is made to the use of unfulled cloth to patch an old garment. The shrinking of the new pulls apart the old and the rent is made worse. Things essentially different cannot be patched together with any satisfaction. Spiritual life and dead formalism have nothing in common. *New wine in old bottles.* Unfermented wine put into skins that have already been stretched and worn with use will, when it ferments, burst the skins, and both the

wine and the skins will be destroyed. The remainder of the figure is plain, and its application is similar to that of the second illustration. Things incompatible cannot be made to work together. The spirit of the new gospel and the spirit expressed in fasting at its best, much more the hollow and hypocrisy which was often covered by this form, are incompatible. Jesus called the people of his time to higher views of duty and worship, by spiritual conceptions of duty and worship. John 4: 22-24. He calls us to newness of life in him. Are we following him?

DEACON LEWIS PIERCE.

The subject of this sketch was born in Jefferson County, N. Y., August 7, 1811, and was the next to the youngest in a family of fourteen children. January 5, 1831, he was married to Miss Eliza Smith, of Cattaraugus County. In 1850 he was one of the pioneer settlers of Dakota, Wis. From there he moved to Northfield, Minn., in 1855, and from thence into Iowa and again to Minnesota. In 1885 he moved to Cartwright, Wis. At that place he was ordained a deacon of the Seventh-day Baptist church. The writer has no information in regard to the ordination services, and his service at that place. In 1889 he moved to Beauregard, Miss., where he identified himself with the religious interests of the people. One brother who has lived at Beauregard says he was their faithful leader there and was highly regarded as such. The infirmities of old age creeping on, he found it a source of comfort to make extended visits to the homes of his children and grandchildren as opportunity was given, and thus, with his faithful wife, he spent much time in Nebraska, Colorado and Minnesota. In March, 1895, while at Calhan, Col., his wife died. A brother living there at the time says he was a faithful man, and very kind to, and thoughtful of, his aged wife. Though his residence at Boulder was short, he united with that church with the purpose of setting an example to others whom he saw holding back somewhat in regard to performing that duty. While Dea. Pierce was at Dodge Centre on an extended visit, he was always found at the religious services, and his prayers and testimonies in the conference meeting showed marked intelligence and familiarity with the Scriptures, and were a source of much encouragement to the writer and the people who saw and listened to him. He was the father of three sons and seven daughters. Eight of these children are yet living. One son, Frank, he gave to the cause of freedom and country during the War of the Rebellion. In his last sickness he spoke feelingly of being laid beside his dear boy Frank, in the Trenton cemetery. His last visit and sickness were at the home of his daughter, Mrs. C. C. Ayars, of Trenton, where he was tenderly cared for by her and two other daughters, Mrs. Bassett and Mrs. Harrison, assisted also by loving grandchildren. He fell asleep in Jesus, Jan. 5, 1898; aged 86 years, 4 months and 27 days. A good man has gone to his reward. He blew no trumpets to call attention to his virtues. He served the Lord patiently, humbly, loyally, and knew in whom he believed. Happy is he who shall do as well. Funeral services were conducted at the church in Trenton, by Eld. H. D. Clarke, pastor of the Dodge Centre (Minn.) church. Text, Isaiah 38: 16.

H. D. C.

AS THE preacher has things all his own way, with no one to answer him, he should be particularly careful to be absolutely truthful and honest in every utterance.—*N. Y. Christian Advocate.*

Popular Science.

BY H. H. BAKER.

A New-Rail for Wagon Roads.

Our government appears to be taking a hand in helping on the construction of good roads throughout the country, by the laying of steel trackways for the wheels of wagons and carriages. The Secretary of the Interior and the Engineer of the Cambria Iron Works at Johnstown, Pa., together with the directors, have formulated a track, in which no wood is used in its construction and no wood cross ties are needed for supporting the rails.

The plan adopted is to have a steel channelled rail, with a tread of about eight inches wide, and nearly a half an inch thick, with a slightly raised flange on the inside to guide the wheels. These rails are tied together at intervals with rods to prevent their spreading and to hold them in line. Each rail simply rests upon a bed of gravel which is raised between the tracks to cover the tie rods, and to form the track for the horses. The rails for a mile of track will weigh about 100 tons. At the price per ton for common rails it would evidently make a cheaper, more durable, and better road every way than any form of road yet constructed.

The idea of a flat iron rail for road wagons is not new, but this channelled steel rail, to be laid on gravel, with no wood in its construction to decay, is, we think, a decided improvement over any yet in operation.

These rails would make an excellent track for bicycles, and when we take into the account that a team can haul three times the weight they can over a common dirt road with greater ease, it becomes a matter of vital importance to the farmer, as well as to those who ride for pleasure. The bicycle comes in for a largeshare of interest. Taking all things into the account, nothing thus far has appeared so well qualified to render to all as great a benefit, at so small expense, as this steel common road. I am of the opinion that on a road where there was not much travel, there should be an electric current sufficient to prevent the rails and fixtures from oxydation, as rust will not attack steel that is in daily use.

Canal Locks.

As the Legislature of New York is now in political convulsions, at Albany, being suddenly attacked by an enlargement of spleen, it may be well to say that science claims to provide a remedy for one part of this distressed infliction, viz., the enlargement of the Erie, Champlain and Oswego Canal locks. A new invention for canal locks is now opportune. They are to be made of steel, and of such dimensions as to admit of the largest vessel or barge that may navigate the canals. Instead of water being used for lifting, which is a slow and wasteful process, the power to be used is compressed air, which will send a boat up or let it down at a comparative speed of a New York sky-scraping elevator.

The plan for constructing the lock resembles that of a large caisson, open at the bottom, and to elevate or depress any distance required up to 200 feet and carry the vessel on the top of the lock, being guided by slides against strong steel frames. To accomplish this, a pit or at least its sides, would have to be excavated to a depth of a few feet below the bottom of the lower level, than the distance you

wish to raise to meet the upper level, that the bottom of the caisson may be surrounded by water which acts as a seal and prevents the air from escaping. This invention will very much reduce the amount of water requisite to supply the canals and allow it to be used for mechanical purposes.

I am informed that the Canal Board of the state look with favor on the scheme, and have taken measures for its adoption. I think the government should take these canals in hand and provide a water way sufficiently commodious, so that our western farmers in those states bordering on the great lakes might transport their produce to the sea-board without breaking bulk.

THE HALL OF PHYSICS AT ALFRED UNIVERSITY.

This new building at Alfred is nearing completion, and will be ready for dedication Commencement week, probably June 22. While subscriptions for its erection are still far short of the amount needed, the committee in charge have unbounded faith in the generosity of the old students and friends of the College, and believe this noble testimonial to the memory of Mr. George H. Babcock will receive the donations its great importance demands.

The providing of apparatus for the power testing room is the most pressing necessity just now, as Professor William A. Rogers is coming to Alfred, April 1, to superintend the installation of the various machines required. Large concessions have been secured from manufactures as to prices. The following partial list of apparatus needed, with the cost of each, has been prepared by Professor Rogers:

Electrical Plant.....	\$1,500 00
Stanley Gas Machine, 100 lights.....	250 00
Charter Gas engine, 6 horse power.....	350 00
Rider-Erickson Pumping Engine.....	250 00
Air Compressing Engine with Reservoir.....	300 00
1 2 Horse power Motor.....	120 00
1 500 Volt Dynamo, 2 horse power.....	120 00
1 65 Volt Dynamo for charging battery.....	120 00
1 82 Cell Storage battery.....	700 00
1 Compressed Air Motor.....	50 00
1 Water Motor, 1 horse power, piston action.....	75 00
1 Water Motor, turbine action.....	75 00
1 Wind Mill.....	75 00
1 Acetyline generator.....	200 00
1 1 Horse power Electric Motor, 110 volts.....	78 00
1 ½ Horse power Electric Motor, 500 volts.....	58 00
1 ¼ Horse power Electric Motor, 500 volts.....	40 00
Dynamometers for each separate machine.....	250 00

Total.....\$4,611 00

A careful study of this list will give a clear idea of the completeness of the outfit which is to be provided, which, it must be borne in mind, is in addition to the \$10,000 worth of apparatus already donated to the University by Professor Rogers. It is his intention to spend several months of this year in Europe, purchasing other machinery which can be much more economically procured abroad. You are earnestly requested to select from the above list such apparatus as you desire to place in the power room. It has been wisely suggested that the donor's name should be attached to each gift.

Please send notice of your proposed donation promptly (for it should be known at once) to President Boothe C. Davis, Alfred University, or to Will H. Crandall, Treasurer, Alfred, N. Y., or to Dr. Daniel Lewis, Chairman of Committee, 252 Madison Avenue, New York City.

How soon there would be a stampede in the devil's ranks, if every man who goes into the pulpit would go there to proclaim the Word of God without fear of consequences.—*Ram's Horn.*

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.

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.

QUARTERLY MEETING.—The churches of Otselic, Lincklaen, DeRuyter, Cuyler Hill and Scott will hold their quarterly service with the church at Otselic on the first Sabbath in February, 5th of the month. It is expected that Eld. B. F. Rogers will preach Sabbath morning at 11 o'clock, and Eld. Swinney in the evening; and on Sunday morning at 11 o'clock, preaching by Eld. Swinney, and the service conducted in the evening by Eld. Rogers. It is hoped that there may be a good delegation from the churches and that we may enjoy a meeting of real interest. The conference and praise service will be of interest to all. For good reasons the time of holding this meeting was changed from the last Sabbath in January to the first Sabbath in February. L. M. C. DERUYTER, N. Y., Jan. 21, 1898.

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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.

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MARRIAGES.

HENMAN—WALLACE.—In Topeka, Kan., Sunday evening, Jan. 16, 1898, by Rev. G. M. Cottrell, Captain David A. Henman and Miss Hattie M. Wallace, both of the American Volunteers.

THOMPSON—STILLMAN.—At the home of the bride, Wm. P. Stillman, in the town of Hopkinton, R. I., Jan. 20, 1898, by Rev. Geo. J. Crandall, Mr. Ernest R. Thompson, of Mariner's Harbor, N. Y., and Miss Eudora Stillman.

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.

HALL.—In Hopkinton, R. I., Sept. 27, 1897, at the residence of Benj. Saunders, Mrs. Ruth M. Hall, aged 71 years.

She was a member of the Wood River Six Principle Baptist church, and was an example of Christian patience and love. She had been in feeble health for many years, but kind hands had tenderly cared for her in the home of Mr. and Mrs. Saunders, until the last summons came. "There remaineth, therefore, a rest to the people of God." H. S.

WHITMORE.—At Ashwillet, Conn., Nov. 9, 1897, Mary A. Whitmore, wife of John O. Whitmore, aged about 50 years.

She leaves a husband and several children. Funeral services were held in Hopkinton, R. I., at the residence of Mrs. Martha Burdick, near her former residence, and she was laid beside her father and mother, Mr. and Mrs. Stephen Burdick, in the family burying ground.

"Weeping may endure for a night, But joy cometh in the morning." H. S.

BARBER.—In Scott, N. Y., Jan. 15, 1898, after a lingering illness, Mrs. Melissa Townley, wife of Clark J. Barber, in the 74th year of her age.

In early life she was converted and joined a Baptist church in Lansing, N. Y., from which church she never removed her standing. Since her marriage she kept the Sabbath with her husband, and until enfeebled by disease attended services at the Scott Seventh-day Baptist church. She died leaving with her friends the comforting hope that her peace was made with God. A husband and daughter are left to mourn their loss. Her funeral was largely attended at her late residence, sermon by her pastor. B. F. R.

ECCLESTONE.—In Hopkinton, R. I., Sept. 20, 1897, Mr. Stephen A. Ecclestone, aged 65 years.

He was a member of the First Baptist church of North Stonington Conn.; was upright and honest, and held in high esteem by all who knew him. The last few months of his life he lived with his son-in-law and daughter, Mr. and Mrs. Geo. W. Burdick, where he was kindly cared for during his declining health, until he sank peacefully to rest, as we trust, safe in the arms of Jesus. Funeral services were held by the writer, at the chapel at Ashwillet, Conn., near his former home, where his relatives and friends paid him their last tribute of respect, and he was laid away in the silent resting-place of the dead. H. S.

RAMSEY.—In Knoxville, Marion Co., Ia., Jan. 17, 1898, of brain trouble, the result of capillary bronchitis, Wilfred E., infant son of Harry E. and Ellen Socwell Ramsey, aged 18 months, lacking two days.

Little Wilfred was a remarkably bright baby, and had endeared himself to every one who knew him. He was suddenly taken sick, very dangerously, but in a week's time had begun to gain, when, in a few more days, the lurking fever suddenly went to the brain, cutting short the little life in a few hours. Sermon by the Rev. W. E. Sloan, of the First Presbyterian church of Knoxville, from the

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text, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." E. H. S.

HOXSIE.—In Richmond, R. I., Dec. 28, 1897, at the home of John Essex, and his sister, Mrs. Mary Hopkins, Mrs. Susan Hoxsie, aged about 70 years.

She was upright, intelligent and frugal, and before her marriage she had accumulated by patient toil \$1,600, but in time if sickness was deserted by her husband, and robbed of her possession. In her sad and lonely condition, while left in a state of destitution, she gave expression to her feeling in a poem, which she wrote, that gave her great notoriety among all who knew her forty years ago. Funeral services were held at the home of Mr. Essex, where she had been kindly cared for the last few years of her life, and was laid away where the wicked cease from troubling, and the weary are at rest. H. S.

RATHBUN.—In Summit, N. J., Jan. 15, 1898, Hattie Langworthy Rathbun, wife of John Tyler Rathbun, and eldest daughter of Benj. P. Langworthy, of Hope Valley, R. I., in the 40th year of her age.

Sister Rathbun was united in marriage to John Tyler Rathbun Jan. 2, 1890. Her health was delicate from childhood. In early life she gave her heart to Jesus and was baptized by Dr. J. R. Irish, and united with the Seventh-day Baptist church in Rockville, continuing her relations to this body till her death. She was a woman greatly beloved by all who knew her. Her life was beautiful, and her death was a commentary on the Christian religion. Her remains were brought to the home of her father in Hope Valley, where the funeral services were held, after which they were interred in Pine Grove Cemetery, Hope Valley. She leaves a husband, father, two sisters and a brother to mourn their irreparable loss. A. M. C.

WEST.—Near Waseca, Minn., Jan. 21, 1898, of consumption, Mr. Elbert W. West, aged 42 years, 8 months and 6 days.

Bro. West was born in the neighborhood of Nile, N. Y., and was the son of Eld. Joel West. About 1885 he settled on a farm in Trenton, Freeborn Co., Minn. Two years ago he moved to Pillsbury, Minn., where he took up new land, but sickness soon prevented him from retaining his new home and he came to Waseca, where he spent the last days of his sickness with his brother-in-law, Mr. Ernest Sargent. In 1896 he united with the Dodge Centre Seventh-day Baptist church by letter from Cartwright, Wis. His hope and trust in his Saviour grew stronger as the end drew near. He was brought to Dodge Centre for funeral service and burial. Sermon by the writer from 2 Kings 20: 1-6. He leaves a wife and six children, two by his first wife who died some years ago in Nebraska. H. D. C.

WASTE.

BY MRS. C. M. HARRIS.

"Well, as I told you," said my gentle little neighbor to me, "I could not keep a girl whom I caught in such tricks; why, she always gave the cold meat to the beggars and the cold potatoes to the pigs! I don't care for the money-value of the things, but if there is anything I have conscientious scruples about it is waste."

She looked so sweet and earnest as she said it—this little neighbor of mine—that I could but give her a smile of sympathy and approval, and yet, when the door closed behind her and I turned to take up the work interrupted two hours before when she ran in "for just a minute," the smile faded away into a sigh. "If there is anything I have conscientious scruples about it is waste," did you say, dear little neighbor? And I assented? Why, then, do you and I, and thousands of others recklessly waste, day by day, life—while we unsparingly condemn our servants in the kitchen for carelessness about the cold pieces?

Why did I not "dismiss" you for wasting my time as you sat and told me all the failings of your recently dismissed domestic, described minutely all the symptoms of your baby's last illness, and offered me a dish not too highly flavored of the latest gossip? Ah! what treasures of knowledge, strength and helpfulness, we might have secured, expended or exchanged in those two wasted hours!

Can we not resolutely turn out of doors this wasteful servant of ours—a frivolous, frittering, petty habit of mind? Many and precious are the things which it throws away. Let us look at some of them.

Nervous energy, mental power, vital force. What do we buy with these? How often have we used all the nervous energy we could command after a serious illness, in detailing to the friend first admitted to the sick-room the pains which we had recently endured? Why do we linger in the realm of the painful and the uninteresting? An unaccountable dullness seems to possess us in this matter, and we suffer complaint to appropriate the limited nervous energy which might have been consecrated to love and joy.

A similar privilege is too often accorded to sorrow and remorse. I know well that I am treading on tender ground, where exact boundary lines cannot be drawn, but there are to me few more pitiful examples of prodigal waste than are to be seen in the cherishing often bestowed upon a barren grief.

Many a mourner might be warned from the indulgence of an undue self-pity (is not grief oftenest that?) by a consideration of the example of King David, who, when his child was taken from him, returned at once to his work, remembering that the kingdom of Israel had been given him to rule over, and that God would hold him to a strict account of his stewardship, although his son and heir had been removed from the earth.

Too often has God's work to wait upon man's grief!

What are you buying, my friend, with your store of mental power? Is there any leakage here? any dribbling of it away through trashy novels, silly chatter, inconsequent thought?

Truly "if our heart condemn us not" on this score, we are among the rich and the provident ones, with a daily accumulating stock of wisdom, strength and skill! Is it so?

Vital force is a treasure more subtle still—more easily expended—and as likely to be mispent. All our daily doings are regulated by it; not an hour goes by that we do not give it in exchange for something, or throw it heedlessly away.

I have sometimes thought that if the resolute, unflinching, never-failing effort which many are expending day by day to "keep up appearances," and make a fine show upon small means, were bent in the right direction, why, the means which would justify the larger scale of living might be earned with less toil. But the channels of waste are many, past our counting—selfish schemes, foolhardy enterprises, absolute idleness, misplaced affections, unjustifiable claims—we cannot pause to trace them all here; but if we fervently believe that we are not our own, but bought with a price which entitles our Redeemer to the full service of our hearts and hands, surely we shall watch, lest, while we are "busy here and there," life and its opportunities slip away and are gone!—S. S. Times.

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

MORE THAN HAS BEEN SUSPECTED.

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

THE DIFFERENCE.

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

REPEAL THE SUNDAY LAWS.

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

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

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

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