

THE SABBATH RECORDER.

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

VOLUME 54. No. 6

FEBRUARY 7, 1898.

WHOLE No. 2763.

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THE BEACON.

THE scene was more beautiful, far to the eye,
Than if day in its pride had arrayed it;
The land-breeze blew mild, and the azure-arched
sky

Looked pure as the spirit that made it.
The murmur rose soft as I silently gazed
On the shadowy waves' playful motion,
From the dim, distant isle, till the light-house
fire blazed

Like a star in the midst of the ocean.

No longer the joy of the sailor-boy's breast
Was heard in his wildly-breathed numbers;
The sea-bird had flown to wave-girdled nests,
The fisherman sunk to his slumbers.
One moment I looked from the hill's gentle

slope,

All hushed was the billow's commotion:
And o'er them the light-house looked lovely as
hope—

The star of life's tremulous ocean.

The time is long past, and the scene is afar,
Yet when my head rests on its pillow,
Will memory sometimes re-kindle the star
That blazed on the breast of the billow.
In life's closing hour, when the trembling soul
flies,

And death stills the heart's last emotion,

Oh, then may the seraph of mercy arise,
Like a star on eternity's ocean!

—Paul Moon James.

\$2.00 A YEAR

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PLAINFIELD N J

Sabbath Recorder.

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

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

WHAT SEED SHALL WE SOW?

A wonderful thing is a seed,
The one thing deathless forever;
The one thing changeless—utterly true,
Forever old and forever new,
And fickle and faithless never.

Plant blessings, blessings will bloom;
Plant hate, and hate will grow;
You can sow to-day, to-morrow will bring
The blossom that proves what sort of thing
Is the seed, the seed that you sow.

It is a great favor and blessing to be permitted to associate with persons of eminent attainments in any legitimate line of human knowledge. But it should not be forgotten that this inestimable privilege of intercourse with superior minds is chiefly enjoyed through the medium of books, magazines, and daily and weekly papers. These are within the reach of all.

MANY of the world's great reformers have come from the ranks of reformed men. It is not surprising that there is great interest taken in reformed men. It implies no disparagement of those who have never fallen so low. For, "Even so there shall be joy in heaven over one sinner that repenteth, more than over ninety and nine righteous persons that need no repentance."

JESUS said to his disciples, "Follow me"; and it has ever since been the chief work of the true minister of Jesus to repeat and explain that message. The way to follow him is to do as he did, and as he commanded. The ever-present purpose of his life and mission was to make others happy. If that is our constant aim we will be happy also; otherwise, not. No really selfish person can be truly happy.

ALL who knew Miss Martha B. Saunders, late Professor of Modern Languages in Alfred University, will feel a sense of personal affliction in her death. Her eminent qualifications as a scholar and teacher, her exemplary life and genial ways have endeared her to a large circle of friends and acquaintances. The blow falls heavily again upon the University, where her place cannot be easily filled. Her funeral services occurred in Westerly, R. I., Friday, Jan. 29. President B. C. Davis conducted the services, Rev. O. U. Whitford assisting. A suitable obituary will appear in the next week's issue of the RECORDER, accompanied by tributes from the Trustees and Faculty of the University.

OUR sympathy for the Turk-oppressed island of Crete, and indignation that the Ottoman Empire seemed to have its own way in Armenia, Crete and Greece, and that the great Powers themselves appeared to stand in awe of the invincible minions of the Sultan, prepare the way for a feeling of satisfaction over the recent firm attitude of the Czar in demanding that Prince George shall be made Governor of Crete. The Sultan does not approve, though it is understood that England, France and Italy are satisfied with the Czar's decision. There are mutterings of uneasiness and national disturbances everywhere throughout the East. Truly there are "wars and rumors of wars, but the end is not yet."

It makes one's heart ache to think of the acts of cruelty that are among our most common observations. Cruelty in the home, where love should reign supreme, casts a gloom over all. A harsh, domineering spirit, shown toward children, begets in them the same disposition, and they in turn exercise it toward each other, and toward domestic animals. Children are often educated to be cruel, and, in many families, they never have a sweet and gentle spirit of kindness to animals taught them as an important principle. How much better it is to have the good-will even of a cat or a dog. Some one has said that it would do a man good to know what even his dog thinks of him. Teach the children to be kind to animals, and they will be more likely to be kind to everybody.

ANOTHER bill to restrict immigration is before Congress and has been passed by the Senate. It is similar to the bill discussed last winter, but has been amended so as to remove some of the objections then urged against it. The ability to read or write in some language is made one of the conditions of admission to our country. This bill in its spirit and purpose should receive the hearty approval and support of all loyal Americans. Our land is already over-run with the low, ignorant and lawless malcontents of the old world. Italians, Hungarians, Bohemians, Poles, Syrians and others of anarchistic tendencies should be shut out unless they have risen above the lowest of their fellows, who have long been pouring in upon us like destructive floods. It is to be hoped that the House will quickly pass the bill and hasten to check the threatening danger. This is no party measure, but more like the enterprise of raising and strengthening the levee on the Mississippi river for the protection of all the people.

THE "Revised Version" of the Scriptures of the New and the Old Testaments, as given to the public in 1882 and 1885, respectively, has not been sufficiently satisfactory to scholars or to the public generally, to admit of their being fully substituted for the King James' Version. As is well-known, the American Committee and the British Committee did not agree, entirely, in the rendering, which was finally published. These differences were so important and so numerous that an agreement to publish at all was made, only on condition that the American Committee should not be bound not to publish their own edition, separately, after the lapse of fourteen years from the issue of the Old Testament revision in 1885. This time limit will expire in July, 1899. Then, according to an article published in *The Independent*, of Feb. 3, by John De Witt, D. D., of the American Old Testament Revision Company, there will be published an American Revised Bible. The American revisers, having this purpose in view, have been working diligently for its accomplishment, and are now ready to announce its probable completion in about one and a half years from the present time.

EVANGELIST SAUNDERS, in his letter in the Young People's page this week, asks for some one to tell how to continue the revival work, the work of gathering men for the kingdom, the year round. This is an important question. To show his faith in the possibility of securing a practical answer, Bro. Saunders says, "I think many of our churches and

pastors have very nearly succeeded in doing this. Let us seek for the fountain, and not simply the showers." That strikes the key note. It ought not to be necessary for an evangelist to spend his time and strength trying to revive a well-organized church, provided with a living and competent pastor. A church, with its pastor, deacons, prayer-meeting, Sabbath-school, Christian Endeavor organizations, has within itself all the necessary means for a continued, all-the-year-round revival. Pastors are often too timid to undertake revival work. They need not fear. Let them launch out, hold extra meetings when they are deemed necessary, and then use the time and money which an evangelist would need to aid in pushing the work beyond their own borders. Send the evangelists where there are no pastors, and where men are perishing for want of the preached Word. If churches would do this, they themselves would be warmed and revived continually by the effort to warm others.

WILLIAM TYNDALE was a co-temporary and an intimate friend of Martin Luther. The latter was born in 1483, the former in 1484. Tyndale was an English Reformer. Luther was German. Tyndale was educated at Oxford and at Cambridge, and from his early life was greatly interested in the Scriptures. He had a great desire to translate the Scriptures into the English language. His frequent disputes with the clerical dignitaries marked him, in their estimation, as a dangerous heretic, and according to their custom, then and ever, the prevailing Catholic officials sought to suppress his heresy in every possible way. In a controversy with a priest who tried to restrain Tyndale, by threats, from publishing the Bible, the latter said: "If God spares my life, ere many years I will cause a boy that driveth the plough to know more of the Scriptures than thou dost." In 1523 he went to London and made an effort to interest scholars in his work, but failed to receive the needed patronage. He then went to Germany, a year later, and succeeded in publishing the first translation of the New Testament in English in 1525. This work was denounced by the government, still it was eagerly received by the people. Afterwards he published certain books of the Old Testament, among which were the Pentateuch and the Book of Jonah. Tyndale was a man of great learning, native talent and courage. He was bitterly persecuted by the Roman Catholics and in 1535 he was treacherously arrested, and after a confinement in prison of sixteen months, he was publicly strangled, and burned as a heretic. Thus ended the earth-life of this noble man, "who, being dead, yet speaketh." How marvelous the change! More than three and a half centuries have passed, and neither the days, nor the hours, nor all the minutes that have elapsed in this 362 years would equal the number of Bibles published in the English language since Tyndale's first translation. The same spirit still exists and heretics would be burned and the Protestant Bible would be destroyed if it were possible; but, "thanks be unto God who giveth us the victory through our Lord Jesus Christ," that apostate church has not the power. For "So shall my word be that goeth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isa. 55: 11.

BREVITIES.

THE arrests of boys in New York City last year, between the ages of fourteen and twenty years, were 6,724. There were in the same time 618 girls arrested.

SENATOR TELLER'S resolution, declaring the bonds of the United States payable in silver, which had passed in the Senate, was defeated in the House by a majority of fifty votes.

REPORTS have it that the land of Palestine is rapidly going over to drunkenness. A brewery in Jerusalem sends out 1,500 gallons of beer annually. Even Nazareth has 53 licensed saloons.

THE fiftieth anniversary of the Woman's Suffrage movement in this country will be celebrated by a large and representative gathering in Washington, D. C., from February 14 to 19 inclusive.

THE mission of General Blanco, in the distressed Cuban island seems likely to be barren of good results. Failing to secure terms of peace on the conditions he desired, he returns to Havana greatly dispirited and unpopular.

THERE is a good chance for a Seventh-day Baptist blacksmith in Little Genesee, N. Y., to buy a business, which for a good and faithful workman will be a paying business. Rev. S. S. Powell will gladly answer any letters of inquiry concerning the situation.

ON the 31st of January the mercury dropped to 43° below zero at Houlton, in Maine. In Concord, N. H., it was 24° below, and Woodsville 38°. In Connecticut from 20° to 30° below. In New York state, Mohawk Valley, from 18° to 23° below. Thus far New Jersey is favored, 6° below being the coldest.

A MONSTER meteor is reported as having fallen in Idaho. When it struck the earth the shock was felt for twenty miles around, and was thought to be an earthquake. It was buried in the ground. A man standing not far away was so severely shocked that he has remained in a semi-conscious state ever since.

THE heaviest snow storm of the season in New York City and vicinity occurred Jan. 31. The month had been remarkably mild, but on its last day a desperate effort was made to keep up its former record for cold and snow. Mercury ran down to 6° above zero and snow enough fell to cost the city \$16,000 to \$20,000 to remove it.

THE most severe storm experienced in ten years visited the Eastern States on the last day of January and the first day of February. Though not dignified by the name of "blizzard," still it was near enough to the one of ten years ago to awaken suspicions that such a visitation might be intended. But all are happy to be spared.

SIX persons were burned in a disastrous hotel fire in Gloversville, N. Y., on the first of February, at about 7 o'clock in the morning. The Alvord House was a handsome

four-story building. The loss is estimated at \$100,000. Many were injured in their efforts to escape from the building, and many escaped without serious injury.

It is proposed to change inauguration day from the 4th of March to April 30. This scheme has been proposed in Congress before, but for some reason the plan has not been sufficiently popular to effect the change. March is usually a very unfavorable month for such an event, and it is to be hoped that the effort of Senator Hoar of Massachusetts will succeed.

FREE delivery of mail is one of the projects of the Postmaster General, and he designates the state of New Jersey as the most favorable field on which to try the experiment. A prominent reason assigned for choosing this state is the superiority of our roads. This fact ought to furnish a good hint for other states desiring to have the benefits of free mail delivery.

THE Stamford University at Palo Alto, Cal., is endeavoring to maintain a wholesome discipline among its students. Already forty-one have been dismissed since the beginning of the new year, on charges of immorality, drunkenness and inferior work. The quicker any school is weeded out of that class of students, the better for those that remain, and for its own reputation.

ACTING Governor Foster M. Voorhees, who now stands at the helm of the New Jersey ship of state, in place of John W. Griggs, promoted to the position of Attorney-General of the United States, will be forty-two years old next November. He is a graduate of Rutgers College, and his entire public life has been marked by a manly independence and many statesman-like characteristics.

THOMAS A. EDISON now proposes to generate power on a larger scale than has hitherto been known, or hardly dreamed of. His invention is designed to compress air, by the use of machinery operated by the waves of the sea; and the machines will be located about twenty miles at sea. A syndicate has been formed and the amount of \$25,000,000 will be needed to establish the plant.

THE killing of the insurgent leader, Aranguren, by the Spaniards in Cuba is not a matter of great surprise. Their officer, Ruiz, shared a similar fate some months ago at the hands of Aranguren, and the latter has been a marked object of Spanish hatred ever since. But the inhuman butchery of the whole family where the insurgent leader had found shelter was only another evidence of the Spanish barbarity.

THERE seems to be no end to the surprises occasioned by the freaks of some ministers on the liquor question. A new case is just now attracting attention in Baltimore. The Rev. Dr. Joseph T. Smith positively declines to take any part in the communion service so long as unfermented wine is used. This is in the Presbyterian church. Dr. Smith is a prominent man and is sustained in his position by several of his brethren in the ministry.

CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Chicago, Ill.

The Revival Spirit.

The one hope of the future—in comparison with which others dwindle to insignificance—is evangelism. We talk about growth, development, study; but there is no church that grows, develops, and feeds upon the Word of God as does the church which is engaged in winning souls. Given a warm and earnest heart, a will lovingly surrendered to God, "and all these things shall be added unto you."

It is better to have a revival once a year than not to have it at all. It is better still to have a revival the year round, a church atmosphere in which continually souls shall be seeking Christ. Such a constant rain of blessing is practical and feasible; but where it does not exist, the seasons of special effort must to an extent take the place. In any church, however spiritual, there would be likely to be waves of power, varying with circumstances and conditions.

Shame on the so-called Christian who points in the triumph of "I told you so" at young converts in Christ who have turned back into the world when the special meetings are over. These things ought not so to be. It should be to the deep sorrow of the churches whenever these babes in Christ are not followed with the same loving solicitude by which they were led into the kingdom.

The converts that enter into a church will usually average up with the churches which they join. If the church is cold, selfish, worldly, harsh in its criticisms, uncharitable in its judgments, it need not be surprised to see most of the new converts drifting away in disappointment, or settling down to inaction. If the church is warm-hearted, and full of the Spirit, the new lives will be nourished to strength and maturity.

There be evangelists that seem to be lacking in wisdom of method and humbleness of spirit. The best of them are human and fallible. But, by whatever means it may come, the baptism of the Holy Ghost is the greatest blessing that may befall a church. Whatever drawbacks may appear following such a baptism are not usually the fault of the revival, but of the worldly frosts which gather in the church, chilling the tender, new life that has been brought into being.

THE BROTHERHOOD.

AN ADDRESS

Before the Brotherhood of Andrew and Philip.

BY THE REV. CHARLES CUTHBERT HALL, D. D., PRESIDENT OF UNION THEOLOGICAL SEMINARY.

THE VALUE OF CHURCH ATTENDANCE FOR YOUNG MEN.

But, personally, I have hailed with delight an opportunity to speak upon this question of church attendance on the part of young men, because I believe there are certain aspects of the subject which ought in some way to be brought to the attention of young men who are permitting themselves to fall away from the practice of church attendance; and also because I believe that it is possible to create in the minds of those who do attend church higher and broader views of the relation of this practice to the growth of efficient and well-developed manhood.

At the very outset of my remarks, I wish to recognize and to do full justice to some

criticisms passed upon the church and upon church attendance by many who do not go to church regularly, and by some who from a sense of duty, or from the force of habit, do keep up the custom. The church cannot afford to ignore her critics, even though their opinion may not always be the most impartial in the world. Some things said about the organized church by those who keep away from it may be unjust and unmerited, but other things so said are true, and should be pondered. I am no blind devotee of the organized church. I am not a believer in her infallibility. And as I have occasion to hear much said against the church by those who keep away from it, I am glad to state frankly my belief that the organized church is by no means all that can be desired, from an ideal point of view. And although I shall warmly and conscientiously advocate church attendance on the part of young men, my advocacy of that practice will gain force and not lose force through being preceded by some frank statements of belief concerning the limitations which surround the idea of church attendance in the present imperfect state of human society.

1. I do not look upon the fact of church attendance as necessarily involving personal salvation. The church of to-day is a very prominent and influential factor in society, and people may go to it and support its services for many different reasons. It is hard to say it, yet, I fear, the truth compels me to say it, that one may use church attendance as a means of strengthening one's social position, or of advancing one's business standing. I cannot say that they are altogether unjust or altogether wide of the mark, who, having dropped church-going for themselves, come to me, as they do come and not infrequently, declaring that they gave up church-going because they saw so much humbug and insincerity mixed with church attendance, and because they beheld the church made use of by ambitious people to advance their own private ends. I cannot deny this charge. I cannot deny that one may go to church regularly, behave in the church appropriately and engage in the service actively, while the inward spirit and the ordinary life are as far from the Christ standard as the east is from the west. Christ himself called our attention to this sham church-going when he said: "And why call ye me 'Lord, Lord,' and do not the things that I say?" But I will say, right here and now, that if I knew there was far more of this insincerity within the church-going population than I believe to exist, it would not for an instant deter me from going to church. I shall hope to show you that church attendance has so much that is glorious and noble and helpful to offer to a man he cannot afford to do without it, even though he may have reason to think that some who go go from unworthy motives. Why should I let the insincere church-goer rob me of a thing God meant me to have, a thing that I need to give completeness and spiritual efficiency to my life?

2. I do not forget that church attendance may lose its meaning through the deadening force of habit and may degenerate into a stupefying routine. This often occurs when there is no intention of insincerity, no wish to use the church for unworthy ends. Have we not all seen people, good people, too, and people who were not old and not overcome

by the infirmity and the weariness of old age (for which we ought always to have the tenderest consideration), go to church apparently with no other interest in the matter than that of settling down quite comfortably in their pews for an hour? Yes, we have seen this. We know that any practice, regularly maintained after a keen sense of its meaning has departed, may degenerate into a sleepy and stupefying routine, which bears no other relation to the living fact than the handful of dust in an Egyptian sarcophagus bears to the living man, of whose body that dust was once a part. But what force has this argument? Little enough. Shall we set aside as dull and useless forms all the things that seem to have lost their freshness and their force in the minds of some of our fellow-beings? If so, we shall indeed have to give up much. What is there that men do which does not under some circumstances sink, for somebody, into a stupid and meaningless routine? Music, the divine art of Beethoven; yet to how many a child practicing its scales music has seemed but a deadly drudgery! The sciences and the philosophies, over which brilliant intellects are pondering, passionate with their enthusiasms; yet the superficial scholar drones and nods over the same subjects, thinking them the dullest of the dull! Love, the genius and the life of home, whose sweetness and light seem to some of us born afresh within us day by day; yet how utterly love loses its meaning for some, and home ceases to be a joy, and becomes an intolerable yoke! Ah! no; what is it to me though the glorious worship of God's house becomes a dull and drowsy habit to some who are there? I can but pity them and pray for them. But their dullness shall not make *me* dull—their apathy shall not cast its chill over *me*!

3. I do not claim that the organized church, as at present conducted, always gives to us services so appropriate and so uplifting, teachings so clear and helpful as can perhaps be imagined. If any one attends our churches for the purpose of criticising our services and of finding fault with our sermons it cannot be doubted that he will find enough to do. And furthermore, I do not know that the church anywhere makes the claim that her services and sermons are beyond criticism. I think the church is humble in this. She is conscious of her failings and of her limitations. She feels that her services are often limited by the poverty of her resources and by the frailty of man; and that her teachings, while sincerely and lovingly given, in the main, are given forth by fallible men, of like passions and like burdens with others, whose work it is easy to criticise and whose manner it is easy to disparage. But what has this to do with the value of church attendance? He who goes to church merely as a critic has yet to learn the very first principles of public worship, and is doing far more harm to himself than he can possibly do to the church. The apostles themselves were criticised, reviled and made a laughing-stock before the world, but they who will consent to look beneath the surface of things will soon see that the proof of an apostolic ministry is not in the personal gifts of the minister, but in the truth of which he is but the vehicle, and in the worship of which he is but the leader.

But I have devoted a sufficiency of time to this part of our subject; a fair handling of some of the criticisms most frequently brought against the church by those who have more or less entirely drifted away from her services.

I pass to the second part of my theme, which brings the mind into touch with this matter of church attendance as it confronts thousands and thousands of young men in these great cities of Brooklyn and Jersey City and New York. Church attendance is by every mind associated primarily with the first day of the week, and therefore the church attendance question and the Sunday question are for the young men practically one. To be a church attendant means to make a certain use of Sunday; to give up church attendance means to give up that use of Sunday.

"How shall we use our Sunday?" is a question which very definitely meets every young man who dwells in a great city. He answers it positively by becoming a church attendant, or he answers it negatively and by default, in letting his uses of the day shape themselves according to his environment and his inclinations. It is of course not necessary for me to point out that anything like a full statement of the Sunday question from the young man's point of view is impracticable in this short address. And yet I cannot make clear that which I have upon my heart to say about church attendance by young men until I have phrased in a few sentences that view of what Sunday is, which, in my judgment, is the noblest as well as the truest idea of the meaning and intention of the day; the view which is most inspiring to every young man who loves freedom and who chafes under arbitrary restraint.

[This address is published for the sake of "church attendance" and not for Sabbath discussion, but let the reader note in what follows President Hall admits in substance that Sunday-observance is not keeping the fourth commandment; and, secondly, that Sunday-keeping is a free-will offering, and, if so, not commanded in the Bible, and hence not obligatory. But what teaching for a teacher of teachers, in the light of Samuel's declaration, 1 Sam. 15: 22, "To obey is better than sacrifice, and to hearken than the fat of rams." I. L. C.]

Sunday is not the Jewish Sabbath. It is a different day in the week; its sacredness rests on other grounds; its observance springs from other considerations than those which determined the observance of the Sabbath of the Jewish people. Sunday is the first day of the week. Sunday is sacred to those only who believe the resurrection of the Lord Jesus, which fact is commemorated on the first day of the week. The keeping holy of the first day of the week was the free-will offering of love from those who knew and who honored the risen Lord, and from the time it was first kept, one week after the resurrection, until now, *they* have most completely realized the grandeur and the beauty of the day who have recognized its freedom, who have kept the day as a day apart from other days, not because they were compelled by law to do so, but because they were inspired by love to do so. Now, in what I am about to say concerning church attendance I would like to be understood as founding my remarks upon the idea of the freedom of the first day of the week. I would like to tell every young man, Sunday is not a day of bondage, it is a day of freedom. Use your freedom on that day, only use it nobly, use it thoughtfully, use it in a manner worthy of what the day means, that great day of resurrection, the birthday of the church's hope. But *how* shall the young man in the great city use his Sunday freedom? For most young men the claims of business are relaxed upon that day. There is time, there is opportunity, there is liberty for the selection of the mode in which these days shall be spent, which come to every one of us fifty times a year, five hundred times in every decade of our life. Be sure that much hangs on the decision of how to spend Sunday. The day comes so frequently the manner of its use must affect character and give tone to life. If Sunday came but once a year we might be less careful to make a distinct decision upon the way to spend it. But Sunday comes fifty times a year, and out of every ten years of life, one year and one-third consists solidly of Sundays.

(To be continued.)

Tract Society Work.

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

COMMENTING upon the divided state of Protestants, the *Interior*, Jan. 13, 1898, puts the case thus:

The *Independent* publishes a table of denominational statistics. The tabulating of the sects brings out the perversity of professing Christians in a strong light, and presents an aspect that would be amusing were it not so sad. The Lutherans are divided up into twenty-one sects; there are only 54,544 Mennonites, but they are divided into twelve sects; the Methodists into seventeen; the Presbyterians into twelve, or counting the Reformed churches, into fifteen; the Baptists, counting the "old two-seed-in-the-spirit predestinarian," into thirteen; the Dunkards are divided by four—and so on through the whole display of quarrelsomeness and crankiness. The whole thing is a large assortment of crystalized or petrified church quarrels. How much of sorrow, animosity, bitterness and infidelity there is in the sum total only God knows. To display them as they are in tabulated form is to subject Protestantism to the sorrow of the devout, and to the derision of the profane.

"Quarrelsomeness and crankiness" may be interpreted to mean more than the facts will warrant, but the divisions into which Protestants have gone, furnish the most powerful argument for Catholics and non-religious men against the whole movement. That they must be healed by coming to a more Biblical basis is clear; otherwise division will go on from bad to worse.

"STATISTICS WHICH SHOW THAT AMERICA IS BECOMING CATHOLIC."

The *Catholic Mirror*, Jan. 15, 1898, under the above head, presents an array of figures drawn from the census of 1890 and from the annual religious census lately published in the *Independent* indicating that in proportional and actual progress, the United States are becoming Catholic. According to the conclusions of the *Mirror*, based on the figures of the *Independent*, there are now 8,639,000 Catholic communicants, and these aggregate one-third of all the communicants in the United States. The number of communicants, of all denominations, has increased 35 3-10 per cent since 1890, while population has gained but 16 per cent. Compared with the population Christian communicants have increased 26½ per cent, while Catholics have increased 38 3-10 per cent. As between Catholics and Protestants, the former have gained 38 per cent as against 15 per cent for Protestants. In view of these facts the *Mirror* says:

There is a great moral lesson in these figures. It is this, *the world is becoming Catholic or Infidel*. Intelligent men who study, find there is no middle ground between the teachings of the church and the despairing cry of the *Agnostic*, "I don't know." That wonderful book of Father Zahn's in which he exploded all the theories of the scientists and the miserable droolings of the Herbert Spencer school, has set the world to thinking, and when an intelligent man thinks he accepts the church.

Percentages are not always all they may seem to be in determining questions, like the one at hand, but they are of great value, and only foolish men will ignore them as a determining factor. One thing is sure, the failure of Protestants to make good their claim of obedience to the Bible, which is a fundamental point of difference between them and Catholics, and the consequent growth of theoretic and actual anti-nomianism, contributes a large influence toward making the world "*Catholic or Infidel*." Divided Protestantism, creating counter currents of influence, which add to confusion and lessen its power, must come more and more into unfavorable contrast with its ancient enemy, strong in organization and secure in a world-wide power. Protestants, here is more than food for thought. There is warning not to be despised.

"JESUS AND THE SABBATH."

Such is the title of the Sunday-school lesson for March 6, 1898. *The Advanced Quarterly* (Baptist), Nashville, Tenn., in addition to comments has an article for "Home Study," which is such a combination of fact and assertions which are not fact that all readers should be warned against it. It represents a popular method of treating the Sabbath question, which perverts the Scriptures, and leads the people into deeper error. Those who write thus may mean well; they may think to help Sunday-observance, but soon or late their unfounded assertions return with double destruction. The impending loss of Sunday is here because the people are learning, though slowly, that the statements of their religious leaders, in many cases, are not supported by the Bible. Here is the first part of the "Home Study" article of the *Quarterly*.

THE SABBATH AND THE LORD'S-DAY.

The relation of the Sabbath to the Lord's-day is one of great interest. Jesus seems purposely to have provoked controversy with the Pharisees concerning the Sabbath. Seven of his recorded miracles were wrought on that day, as if he would thrust the question in the forefront. His sublime claim as the "Lord even of the Sabbath-day" must have fallen on the ears of his hearers with startling effect, for it involved a sovereignty which only divinity could claim. The prominence assigned the law of the Sabbath, in popular apprehension at that time, made the claim practically an assertion of lordship over the whole system of which it was so eminent a part. The Sabbath had been for centuries the special badge of Israel, and superstitious regard had hedged it about with much of rubbish. This Jesus would sweep away, which he did in his treatment of the day. He never violated the divine law of the Sabbath, but he did cast to the winds the puerilities with which its observance had been encumbered by Pharisaic traditions.

To these correct statements the writer might well have added facts to show that the antagonism between Christ and the Pharisees was over formalism and false requirements, which were no part of the Sabbath. What Christ opposed was the man-made additions to the Sabbath, and not the Sabbath itself. The *Quarterly* states the case truly in one sentence above, viz., "He never violated the divine law of the Sabbath, but he did cast to the winds the puerilities with which its observance had been encumbered by Pharisaic traditions." That is an accurate picture. Had the *Quarterly* stopped there it would have kept well within the bounds of fact and the Bible. But to save Sunday it added the following:

Though honoring the Sabbath as part of that law he came to fulfil, he did, by his sublime assertion of sovereignty over it, intimate that, in his gospel dispensation, there should be given a greater institution, the Lord's-day, commemorating a greater event than the rest from creation, even the rising of the Sun of Righteousness. Thus we find that, under the guidance of the apostolic teachers of Christian doctrine and order, the primitive churches observed the first day of the week in memory of the resurrection of our Lord. Earliest Christian literature witnesses to the celebration of this day as the Christian's holy day, and they who contend for the observance of the "seventh day" are yet groping in the shadows of Judaism, instead of walking in the sunlight of Christianity. The Jewish Sabbath was only the preparatory institution, which was not changed into the "Christian Sabbath," but rather gave way to the "Lord's-day," by ceasing to be when its work was done. Viewed in this light the question loses much of difficulty. We keep the first day of the week because he who was Lord of the Sabbath instituted his own holy day to take the place of the old institution.

Analyze the above:

1. Christ "intimated" the death of the Sabbath and the coming of Sunday in its place, by asserting that he was Lord of the

Sabbath. He defended himself against the charge of Sabbath-breaking because of his Lordship, nothing more. There is not a word about the abrogation, or change, or putting aside of the Sabbath in all Christ said. He Christianized it, that it might not be put away because of the false formalism which the Pharisees had heaped upon it.

2. Apostolic teachers introduced Sunday. If so the New Testament contains those teachings. Why does not the *Quarterly* tell its readers where to find them? The fact is there are no such teachings, and it is an error which amounts to the perversion of the Scriptures, when men write thus. The New Testament is not so large a book, nor one difficult to obtain, that the *Quarterly* should thus assert without reference or quotation.

3. "Earliest Christian literature witnesses to the celebration of this day." The New Testament is earliest Christian literature. Why does not the *Quarterly* tell the readers of the "Home Study" where to find these witnesses? On p. 24, the *Quarterly* makes abundant references to passages in the Bible about the Sabbath. The lesson on which it comments—Matt. 12: 1-13—says much about the Sabbath. But Dr. Dobbs, who writes the comments, and presumably "For Home Study," does not quote nor refer to a single passage which mentions Sunday in any way. Why not? Why all this Bible about the Sabbath, Old Testament and New, and nothing about Sunday? Why fortify the Sabbath with plenty of Scripture, and then assert that this Scripture means Sunday? Such a writer must have some sharp account to settle with God and truth some day.

4. "Christians who keep the Sabbath are groping in the shadows of Judaism." If keeping the Sabbath is thus groping, we grope in company with Christ and Paul, and all the New Testament church. Even Dr. Dobbs quotes Acts 13: 42-52, as a daily reading, which account shows both Jews and Gentiles observing the Sabbath under the teachings of Paul, long after Christ's resurrection. We had rather grope in good company than wander wildly with those who misapply the Scriptures, as the writer in the *Quarterly* does. That lesson for March 6 is a very unfortunate one for Sunday. It is all about Jesus and the Sabbath, and has nothing about Jesus and the Sunday.

TRACT SOCIETY.

Receipts in January, 1898.

(Exclusive of Thank-offerings.)

Churches:	
West Hallock, Ill.....	\$ 9 00
" by J. G. S. to apply	
on L. M. of Mrs. Clarence W. Spicer.	17 50—\$ 26 50
Berlin, N. Y.....	10 00
Hornellsville, N. Y.....	5 45
Second Alfred, Alfred Station, N. Y.....	2 37
Milton, Wis.....	5 59
DeRuyter, N. Y.....	5 00
Albion, Wis.....	\$ 2 20
" Dr. Lewis' work.....	10 00— 12 20
First Alfred, Alfred, N. Y.....	14 50
Plainfield, N. J.....	25 18
Sabbath-Schools:	
Pawcatuck, Westerly, R. I.....	10 00
Walworth, Wis.....	4 25
Y. P. S. C. E., Hornellsville, N. Y., Dr. Lewis'	
work.....	2 00
Woman's Board.....	\$10 40
" Dr. Lewis' work.....	11 05— 21 45
I. N. Looffboro, Boulder, Colo.....	5 00
Mrs. R. E. Brand, Leonardsville, N. Y.....	1 00
Mrs. L. Butterfield, Chicago, Ill.....	50
Income, Permanent Fund.....	75 00
" Interest.....	15 00
E. & O. E.....	\$240 99

J. D. SPICER, Treas.

PLAINFIELD, N. J., Feb. 1, 1898.

STUDIES IN SABBATH REFORM.

No. 15.—The Sabbath in the Book of Acts.

The next pertinent and important question is, Did the apostles and the New Testament church keep the Sabbath. The relation of the day of Pentecost to the Sabbath-question will be considered in a subsequent study.

The Book of Acts constitutes the second department of New Testament history. It details the doings, sermons, etc., of the apostles during the first *thirty years* after Christ's ascension. It is *apostolic church history*. What we know concerning the example of the apostles during the first generation after Christ, we learn from Acts. Be it remembered that the Book from the 10th chapter forward, is not the history of merely Jewish converts, but largely of Gentiles. We find the thread of Sabbath history appearing in the record of the public missionary labors of Paul and Barnabas, as follows:

And when they were at Salamis, they preached the Word of God in the synagogues of the Jews. And they had also John to their minister. . . . But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the Sabbath-day and sat down. And after the reading of the law and the prophets, the rulers of the synagogue sent unto them, saying, *Ye men and brethren, if ye have any word of exhortation for the people, say on.* Then Paul stood up, and beckoning with his hand said, Men of Israel, and ye that fear God, give audience. The God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with a high arm brought them out of it. And about the time of forty years suffered he their manners in the wilderness. And when he had destroyed seven nations in the land of Canaan, he divided their land to them by lot. And after that he gave unto them judges about the space of four hundred and fifty years, until Samuel the prophet. And afterward they desired a king: and God gave unto them Saul a son of Cis, a man of the tribe of Benjamin, by the space of forty years. And when he had removed him, he raised up unto them David to be their king; to whom he also gave testimony, and said, I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will. Of this man's seed hath God, according to his promise, raised unto Israel a Saviour, Jesus: When John had first preached before his coming the baptism of repentance to all the people of Israel. And as John fulfilled his course he said, Whom think ye I am? I am not he. But, behold, there cometh one after me, whose shoes of his feet I am not worthy to loose. Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent. For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every Sabbath-day, they have fulfilled them in condemning him. And though they found no cause of death in him, yet desired they Pilate that he should be slain. And when they had fulfilled all that was written of him, they took him down from a tree, and laid him in a sepulchre. But God raised him from the dead: And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he had raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee. And as considering that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. Wherefore he saith also in another psalm, Thou shalt not suffer thine Holy One to see corruption. For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption: But he, whom God raised again, saw no corruption. Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. Beware therefore, lest that come upon you, which is spoken of in the prophets: Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you. And when the Jews were gone out of the syna-

gogue, the Gentiles besought that these words might be preached to them the next Sabbath. Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas; who, speaking to them, persuaded them to continue in the grace of God. And the next Sabbath-day came almost the whole city together to hear the Word of God. But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, It was necessary that the Word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth. And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life, believed. Acts 13: 5; 14-18.

Here is the continual and habitual recognition and observance of the Sabbath and the gathering of Christian congregations, by Sabbath-keeping apostles. Paul's sermon which is woven into the history was of such a nature, and was so connected with the question of Christ's Messiahship and resurrection, that it must have discussed the "Sunday question," had there been any to discuss. The 42d and 44th verses show that the Gentiles separately besought that they might hear more of the truth on the following Sabbath, —not on the next day, Sunday. The apostles complied with their request, and on the next Sabbath, "almost the whole city" came out to hear the Word. Had this occurred in a strictly Jewish city, like Jerusalem, there might be some shadow for thinking that this was done to meet a Jewish prejudice. As it is, such a conclusion is not deducible from the history. Passing to the next chapter, we find this same history continued:

And it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake that a great multitude, both of the Jews and also of the Greeks, believed. But the unbelieving Jews stirred up the Gentiles, and made their minds evil-affected against the brethren. Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands. Acts 14: 1-3.

Note that this is not a temporary act. They abode there a long time, teaching thus. We next find Paul at Philippi in Macedonia, some ten years later, observing the Sabbath and seeking a place of worship even where there was no synagogue:

And from thence to Philippi, which is the chief city of that part of Macedonia, and a colony: and we were in that city abiding certain days. And on the Sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down and spake unto the women which resorted thither. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto these things which were spoken of Paul. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us. Acts 16: 12-15.

In the 17th chapter the history of Sabbath runs on as follows:

Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews: And Paul, as his manner was, went in unto them, and three Sabbath-days reasoned with them out of the Scriptures, opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ. And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.

Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry. Therefore disputed he in the synagogue

with the Jews, and with devout persons, and in the market daily with them that met with him. Then certain philosophers of the Epicureans, and of the Stoics, encountered him. And some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus and the resurrection. Acts 17: 1-4, 16-19.

Let the student not fail to note that Paul is here preaching far from Jerusalem, at Athens, among the Gentiles, and preaching about "Jesus and the resurrection," as a Sabbath-keeper with no hint or word about a "resurrection day," or a transferred Sabbath.

Passing to the next chapter, the Holy Spirit takes pains to tell us of the *continued habit* of Paul in Corinth, the heart of Gentiledom, as a Sabbath-keeper:

And he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks.

And he continued there a year and six months teaching the Word of God among them.

And Paul after this tarried there yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla, and Aquila; having shorn his head in Cenchrea: for he had a vow. And he came to Ephesus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews. When they desired him to tarry longer time with them, he consented not: But bade them farewell, saying, I must by all means keep this feast that cometh in Jerusalem: but I will return again unto you, if God will. And he sailed from Ephesus. Acts 18: 4, 11, 1: 8-21.

Before returning to Ephesus Paul visited Cæsarea, Antioch, and "all the country of Galatia and Phrygia." Returning to Ephesus, we find him still observing the Sabbath as shown by the following:

And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God. But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus. And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks. Acts 19: 8-10.

Following the chronology of the common version, these references bring us down to 55 or 56 A. D. They include a period of ten years at least, commencing after the work was begun among the Gentiles, and most of the occurrences being entirely outside of Palestine and of immediate Jewish influence. These facts give the Sabbath a distinct, definite history in the Book of Acts, in which it has the highest sanction of continued apostolic example in its favor. Every church or congregation which is noticed in the Book of Acts, was founded by Sabbath-keeping apostolic missionaries. No amount of theorizing can remove these fundamental facts of sacred history.

RESOLUTIONS OF SYMPATHY.

WHEREAS, The All-Wise and loving Father has, in his providence, promoted to the higher and better life, our beloved sister and co-laborer, Mrs. Anna J. Burch, with whom we have been associated from week to week, to study God's Word in Sabbath-school class; therefore,

Resolved, That in her death we have lost an earnest worker and a good Bible scholar; and while we bow in humble submission to the divine will, we raise our hearts in praise to the Father above, for the helpful influence of her life.

Resolved, That we tender to the bereaved and mourning family our deepest sympathy; praying the Father's loving hand may draw and keep them close to him.

Resolved, That a copy of these resolutions be presented to the sorrowing family, and also to THE SABBATH RECORDER and Brookfield Courier.

Mrs. S. C. STILLMAN,
Mrs. Wm. UTTER,
Mrs. G. TAYLOR BROWN. } Com.

LEONARDSVILLE, N. Y., Jan. 30, 1898.

Missions.

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

BOARD MEETING.

A regular meeting of the Board of Managers of the Seventh-day Baptist Missionary Society was held in Westerly, R. I., Jan. 19, 1898, the President, Wm. L. Clarke, in the chair.

Prayer was offered by Rev. A. McLearn.

There were present: Wm. L. Clarke, O. U. Whitford, A. McLearn, G. B. Carpenter, E. F. Stillman, A. S. Babcock, C. H. Stanton, L. F. Randolph, I. B. Crandall, O. D. Sherman, P. M. Barber and G. J. Crandall.

The minutes of the last meeting were read and approved.

The Treasurer reported:

Cash in treasury Oct. 1, 1897.....	\$ 278 33
Receipts for the General Fund for quarter.....	1,415 33
" from Loans.....	5,500 00
" Thank-offerings.....	1,497 64
	\$8,691 30
Cr.	
The Home Field.....	\$1,490 82
Foreign Field.....	550 00
Interest.....	79 34
Loans.....	6,000 00
Cash in treasury Dec. 31, 1897.....	571 14
	\$8,691 30

The Corresponding Secretary reported in addition to the routine work, a visit of two months among the churches of the West and Northwest. In this trip he gave twenty-five missionary sermons and addresses, in which he brought before the people all the fields, their needs, and the efforts of the Board to meet them. Conferences were held, in which the people asked questions, and expressed freely their views. The expressions taken by vote in these conferences were in favor of maintaining the work already entered upon in all departments, and to push evangelistic work just as fast as means will allow.

The Evangelistic Committee reported two workers in the field for the quarter, E. B. Saunders and Rev. S. H. Babcock.

Mr. Saunders reported 67 sermons and addresses; visits and calls, 200; added to the churches, by letter 3, and by baptism 13.

Mr. Babcock reports sermons and addresses 53; visits and calls, 60; added to church by letter 1.

Rev. L. R. Swinney, whose traveling expenses are paid to do missionary work in Sherman Park, Syracuse, N. Y., reports congregations and interest growing.

The receipts from the fields where evangelistic work has been done during the quarter, have been \$115.55; the expenditures, \$373.59.

CORRESPONDENCE.

Letters were read from all our missionaries on the foreign fields, and, after a careful consideration of their contents, appropriations were made for their salaries as follows:

Rev. D. H. Davis, for the year 1898.....	\$ 900 00
Miss Susie M. Burdick, ".....	500 00
Dr. Rosa Palmberg, ".....	500 00
Rev. Wm. C. Daland, ".....	1,100 00
Rev. G. Velthuysen, ".....	300 00

The quarterly report of Rev. Wm. C. Daland was read.

Letters were read from Rev. D. C. Lippincott, Rev. O. S. Mills, Eli Loofborø, Rev. E. H. Socwell, Rev. Geo. W. Lewis, Rev. L. F. Skaggs, Rev. S. I. Lee, W. S. Tarpley, and the Rev. D. N. Newton, upon which no direct action was taken.

A letter from Rev. L. D. Segar was referred to Corresponding Secretary.

A letter from Rev. L. M. Cottrell was referred to Corresponding Secretary with authority.

A letter from Rev. A. G. Crowfoot was referred to Corresponding Secretary and Treasurer.

Two letters from D. M. Andrews, clerk of the Boulder, Colo., church, and one from Rev. S. R. Wheeler, its pastor, were read, after which it was voted to appropriate \$250 to the Boulder church to assist in the support of its pastor.

A letter was read from the Hammond, La., church, and it was voted to appropriate \$150 to this church for the year 1898 for the time it has a pastor.

It was voted that the headquarters of A. P. Ashurst be changed to Attalla, Ala., and his field be the Northern Alabama churches.

The following preamble and resolution were passed:

WHEREAS, At the October meeting in 1897, it was voted to appropriate \$200 for six month's work on the Southern field; and,

WHEREAS, It now seems advisable to have one year's work instead of six months; therefore,

Resolved, That the time be extended from six months to one year, and that the appropriation be increased at the rate of \$450 a year and traveling expenses.

A letter was read from President Wm. C. Whitford, of Milton College, Wisconsin.

It was voted to appropriate \$25 each to R. B. Tolbert, Charles S. Sayer, Edgar D. Van Horn and Herbert C. Van Horn, from the fund to aid young men preparing for the ministry.

A letter was read from the American Board of Commissioners of Foreign Missions, presenting an invitation to representation in an Ecumenical Conference on Foreign Mission, to convene in the city of New York the twentieth day of April, 1900.

It was voted to accept the invitation. Meeting adjourned.

GEO. J. CRANDALL, *Rec. Sec.*

WM. L. CLARKE, *President.*

FROM E. H. SOCWELL.

The character of the labor performed upon the Iowa field during the quarter just closed has been very much like that of former days, visiting, preaching, praying and trusting. The results are not what we would have been glad to report, yet there has been advancement made. At the beginning of the quarter I was at West Hallock, Ill., where, together with my family, I was visiting friends of my boyhood days. Early in the quarter I returned home and resumed the work upon my field.

The condition of the Welton church is very much improved, and is still improving. The Lookout Committee of the Y. P. S. C. E. has caused several special meetings to be held during the past few weeks, in which a successful effort was made toward bringing about a better spiritual condition. Through this special effort, combined with much personal work which has been done during the past few months, individuals who have been inactive for a long time are now revived and in the work, while a large number of our members have been refreshed and inspired with new zeal. I trust this good work will go on till our entire membership shall be awakened and bound together more compactly in the bond of unity.

Our people at Welton responded as best they could to the call of our two Boards for the special thank-offering, by contributing

\$52.40. This I regard as doing well, when the price of produce is properly considered.

Our people at Grand Junction are still faithful in maintaining church appointments and are in a healthful spiritual condition. They, too, entered heartily into the thank-offering plan, and contributed \$16.48 toward liquidating the debt which has so crippled our two Boards. All were enthusiastic in bringing the price of one day's labor as a special offering, and various methods were adopted by which the money might be earned. Some of our lady members went into the field and husked corn all day, in order that they might have something to contribute, and others did other work. One of our ladies husked twenty-seven bushels of corn in the forenoon and nearly as much in the afternoon, when she was obliged to stop and prepare supper for hands.

Once during the quarter I had the privilege of visiting for a short time at Garwin, calling on Pastor Burdick and family, and upon as many of the old friends as time would permit. I have also visited isolated ones at Gowrie, Des Moines and Knoxville. While in Des Moines I engaged in a limited manner in religious work among the Polish Jews in one of the poorer districts of the city, and succeeded in awakening an interest with a few. I attended their synagogue worship a few months ago, and have formed a favorable acquaintance with many of them, and hope to be able to do more labor in their behalf.

During the last part of the quarter I went to Marion and visited the Sabbath-keepers, Church of God, in and around the city, they meeting all the expenses incident to the trip. I remained over one Sabbath with these people and preached several times, visiting all the families I could reach. The SABBATH RECORDER is taken by several of these people and is prized by all who have it. On Sunday evening I preached in the beautiful new Christian church in Marion, at the invitation of the pastor, Rev. J. A. Seaton, and was greeted by a large and attentive audience. Two years ago I preached for this people while they were occupying their old church building, and formed a favorable acquaintance with Pastor Seaton and his people. Since then the church has so grown in numbers that a larger house of worship was made necessary, hence their present costly and commodious church.

On visiting Pastor Seaton and family I learn that for two years he was pastor at Corvallis, Mont., just where Bro. Hurley and I did missionary work a year ago, and is acquainted with the same people we came to know, including Dea. J. W. Tabor, who is now a staunch Seventh-day Baptist. This fact added much to the pleasure of my most enjoyable visit with the genial pastor and his family. I hope I may sometime be permitted to return and accept his cordial invitation to both his pulpit and his home.

I also made several calls in Cedar Rapids, including a call at Pastor Tilden's, of the Baptist church, and at the home of Rev. V. A. Carlton, pastor of the United Brethren church. Some time ago Pastor Carlton wrote me, inviting me to preach in his pulpit at the regular Sunday service, and this late call at his home resulted in a renewal of the invitation. I hope to preach to his large and intelligent congregation in the near future.

While I have been welcomed to pulpits

among almost all denominations in our state, no people have been more cordial and warm in their welcome than our United Brethren friends. Two of their clergymen are now interested upon the Sabbath question, through their acquaintance with me, and are giving the matter a serious consideration. I trust we may yet be permitted to welcome these two brethren to our own ranks as consecrated workers.

We were helped and encouraged by the visit of Secretary Whitford among us early in December, and shall be pleased to welcome him many times.

Thus closes a busy quarter, and thus closes the busy year 1897. We enter upon the duties of the new year with renewed consecration, fully determined to try and accomplish more than during any past year. May God grant us wisdom, patience, grace and health to meet every obligation and carry forward the great work upon this promising, needy field.

For the quarter I report 13 weeks of labor, 71 visits, 20 sermons, 13 prayer-meetings, 5 additions to the church, 2 of which were by baptism, and 1,613 pages of tracts distributed.

WELTON, Iowa, Jan. 12, 1898.

TRUE SYMPATHY.

Those who have been tutored in suffering often have the readiest sympathy, but it is not always expressed so impulsively as in the following anecdote:

A gentleman was out driving with his wife, who was noted for her bad temper, and in a narrow road met a wagon, which they had some difficulty in passing. The lady, apparently thinking that the carter was not making as much haste as he ought to get out of the way, began to rate him pretty freely.

Just, however, as they drew clear the man stepped up to the carriage, and, respectfully touching his hat to the gentleman, asked whether he might say a word.

The lady, thinking that he was going to apologize for his slowness, interposed and said very sharply:

"Yes, say whatever you have got to say!"

Whereupon the man, again touching his hat and looking hard at the gentleman, said very quietly, "Sir, I do pity 'ee from the bottom of my heart, for I've got just such another one at home."—*Selected.*

THE PASTOR SEEMED TOO BUSY.

In talking not long since with a young man about his Christian life, he made this remark:

"I have so longed for a word of encouragement, a word of sympathy from my pastor, but he always seemed too busy to speak to me or to show any interest in my welfare, and I do not like to trouble him. I have been up to his house several times, but I am of a bashful disposition, and did not like to go in; in fact, did not feel as if I was wanted. Once I found him out in his yard, and I thought, 'Now I shall have a chance,' but he only bowed to me stiffly; so I passed on. I have had great trouble; something I could not foresee; something I am not responsible for. I need a word of sympathy, and I believe he could give it to me. I expect it is my fault for being so sensitive. I ought to go right up, boldly and talk with him, and ask for his sympathy, but some way I could not do it."—*The Morning Star.*

IF, LONG AGO.

If, long ago,
The Christmas bells had never rung
Across the snow—
While Judah's shepherds watched their flocks by night,
Had not that wondrous star burst on their sight
And led them unto where a young child lay,
The world would be a dreary world this winter day,
If on that morn,
On Bethlehem's plain, the Virgin's son
Had not been born.
How the bells ring!
And how, in the far, frosty sky,
The angels sing!
What joy, what hope, what radiance divine
Shines from that star, and shall forever shine!
The song is ringing over all the earth—
To-day has seen a wondrous sight, the Saviour's birth!
But ah! the woe
If Christmas bells had never rung
Across the snow!

—Virginia M. Cornell.

TURNED HIM OUT OF DOORS.

One New York husband has been cured of the drink habit by his wife in a novel manner. Mr. and Mrs. Frank Munge lived at 430 West Thirty-sixth Street. The couple had not been married long, and up to one night last week, their wedded life had been one long, blissful dream. On that fateful night the young wife had a rude shock. Her spouse came home drunk. It was the first time she had seen him under the influence of liquor, and, in fact, it was the first announcement she had that he drank. Her presence of mind came to her, and she was quick to act. Pulling her husband from under the table, where he had fallen, she shook him in no gentle manner to wake him.

"Get out of my house. You don't belong here," she said. "I don't know you. My husband is a sober man. Pick up your hat and go. You cannot stay here."

Mrs. Munge picked up his hat and coat, and, after helping him on with them, led him to the door.

"Do you mean to tell me that you are not my wife?" he demanded.

"Why, certainly, I'm not your wife."

"Then I'll go and throw myself into the river," he said. He did not go to the river, though, but to the Thirty-seventh Street station.

"My wife doesn't know me because I'm drunk," he told the sergeant, and I want to be locked up."

He was accommodated and the West Side court was discharged. Mrs. Munge was cooking breakfast when there came a knock at door. There stood her husband, sober but pale.

"Now, you look like yourself again," said Mrs. Munge happily. "It wasn't my Frank who came here drunk Saturday night."

And Munge, as he sat meekly down to breakfast, vowed never to drink again.—*Chicago Chronicle.*

THE CHILDREN'S FEET.

A ragged woman was crossing the corner of a public park in London where the children of the poor are accustomed to play, many of them barefoot. A burly policeman stationed on the corner watched the woman suspiciously. Half way across she stopped and picked up something which she hid in her apron. In an instant the policeman was by her side. With gruff voice and threatening manner he demanded:

"What are you carrying off in your apron?"

The woman seemed embarrassed and refused to answer. Thereupon the officer of the law, thinking that she had doubtless picked up a pocket-book, which she was trying to make

way with, threatened to arrest her unless she told him at once what she had in her apron.

At this the woman reluctantly unfolded her apron and disclosed a handful of broken glass. In stupid wonderment the policeman asked:

"What do you want with that stuff?"

A flush passed over the woman's face, then she answered simply:

"If you please, sir, I just thought I'd like to take it out of the way of the children's feet."

Blessings on the kind-hearted caretaker who was so thoughtful of the children's needs and the children's feet. And should not we imitate so good an example, and take out of the path of the little ones anything which can wound them, injure them, or cause them to stumble?—*Presbyterian.*

THE POOR ROPE-MAKER.

"What have you done to-day?" I asked a rope-maker.

"O sir, ten hours of hard work, just twisting tow, my fingers sore, my lungs choked with dust. I did not come to prayer-meeting last night, I was too tired; I went to sleep when I was trying to say my prayers. I sometimes think if it were not for Mary I would end it all—nothing but work, work, work. I am so tired, and I only make enough to keep soul and body together."

This is one side. See the other. A ship with eleven hundred souls on board is being driven upon the shore—a land of crags, like giant teeth, stretching up sheer and sharp. One anchor after another is dropped, each checking the speed of the vessel's drift. The last anchor is down. Will it hold? Yes, the ship is saved! Go tell the rope-maker not to think of the toil, and the dust, and the monotony, but of the eleven hundred men and women saved. These things are written in the Lamb's book of life—the ring of every hammer, the click of every needle, the whir of every loom. They who truly wait upon the Lord shall hear his angels strengthening them as they strengthened Christ, with songs of peace and good-will to men.—*Rev. Dr. W. Burnett Wright.*

A MENACE TO THE HOME.

Among the many wholesome and practical resolutions adopted by the Congress of Mothers at Washington, was one declaring that "we will admit into our houses only those papers which inspire to noble thought and deed, and our influence shall go toward cultivating the public taste, until it shall demand from the press only that which elevates and refines."

This declaration against the latest developments of cheap and sensational journalism is opportune and needed, and comes from a source that will command the respect of all decent people.

The tendency of the "new journalism" to be a purveyor of vice and impurity as well as of merely vulgar and morbid sensationalism, is a menace to society and the home. The voice of American motherhood should be raised in protest against this vile and poisonous influence, and in earnest appeal for a pure press based on higher ideals of journalistic enterprise and achievement.—*Exchange.*

The Board of Health in New York City sometime ago prohibited expectoration in public conveyances. The other day a fellow spit in a street car and it cost him \$5.

Woman's Work.

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

BURDENS, AND WHAT TO DO WITH THEM.

How many are going through life, oh so burdened with anxious thought and care, constantly irritated by trials and annoyances which they have to meet, till they at times feel so weary of it all, and long to find a place of rest. There is so much in everyone's life that seemingly goes wrong; and unless we believe in an overruling hand of love, and that everything, both great and small, will eventually work for our good, we shall surely find much to cause us unhappiness. A precious lesson was taught me along this line one morning not so very long ago.

Awaking from a troubled sleep and looking forward to the duties of the day, many things came thronging into my mind. There were so many anxious thoughts,—not about great things, but little bug-bears, staring me in the face. First, a friend had misunderstood me, and the thought of that weighed me down. Then, again, there were threatened clouds of adversity—if such and such things should happen, which seemed quite probable, what *would* be the result? Then, too, I felt such a lack of wisdom to know what was best to do in regard to certain things, and so much patience would be needed to bear aright what I knew the day would bring to me. Oh! how satan can magnify these little things, especially to busy, tired house-keepers, till life at times will almost seem a burden. But as there came over me such a sense of discouragement and helplessness, there came also the thought of him who has promised to supply our every need, and I bowed at his feet, feeling that my needs were so many I could never put them all into words; I *could not* tell him about them *all*; but as I knelt there in silence he spoke to me, oh, so lovingly and kindly, "My child, your *Father knoweth* what things ye have *need* of before you ask him." "Your *Father knoweth*." How precious came these words to my tired, perplexed soul. "Your *FATHER knoweth*," but I questioned, does he, who is so high and holy, think about me, a poor little atom? And does he care about these trifles that vex me so this morning? Then there came to me again, as from his own great heart of love, these words found in the 139th Psalm, the 17th verse. "How precious also are thy thoughts unto me, O God, how great is the sum of them. If I should count them they are more in number than the sand." Then again came questions: Can that be true that his thoughts toward me are so numberless? If they are, they surely must take in everything that concerns me, and I turned to that Psalm and read it through, and as I read the third verse, "Thou compassed my path and my lying down, and art acquainted with all my ways." A thrill of gladness went through my being. Surely it *must* be true that God was in it all. I sought to know the full meaning of "encompass" and found it was "enclosed," "encircled," "shut in on every side." The margin reads, "he winnoweth my path." That, too, brought comforting thoughts. "Winnoweth" means "to examine," "to separate good from bad," "to blow away chaff," and oh, how sweetly it came to me that his loving presence was all around me, and *he—my Father—was winnowing my path—what wasn't best to come into my life his breath of love would prevent; and*

everything he *did* permit to come, is in some way for my good, and *in it* all is *God*. He surrounds me on every side. I have since learned that the German rendering of the fifth verse is this, "Thou must set thyself all around me, and holdest thy hand over me." Surely we ought to cast all our anxiety upon him when he thus cares for us. "He hath borne our griefs and carried our sorrows," and he carries them to-day. To-day he tells us to cast all our care, or *anxiety*, as the new version reads, upon *him*, "for he *careth* for us." May he help us to *trust* him, and let him comfort and guide us in all things.

I know not the way I am going,
But well do I know my guide,
With a child-like trust I will give my hand
To the mighty Friend at my side.

And the only thing that I say to Him,
As He takes it, is, "Hold it fast."
Suffer me not to lose my way
And lead me home at last.

F.

GOD'S PLAN FOR MAN'S GIVING.

The first mention of tithing which we find in the Bible was where Abraham returned after taking Lot's family and property from the enemy. He gave one-tenth to Melchizedek, Priest of the Most High God. Gen. 14: 20. Later we read of Jacob's dream; how he saw a ladder from earth to heaven and angels of God ascending and descending; God standing above it. God promises him great possessions; that his posterity should be as the dust of the earth, he would be with him and keep him. Jacob vows a vow and says if the Lord will do all this he will surely give a tenth. Gen. 28. The first recorded law we find in Lev. 27: 30, that all the tithes of the land, fruit of the trees and flocks, were commanded to be given. This tenth was to be given to the Levites for their services in the temple. Num. 18: 21. Levites were to tithe this and give to the High Priest. 20.

We notice in the Old Testament, leaders of the people, as Samuel, David and Solomon are commanded—for themselves and the whole people—to keep all of God's commandments, statutes and to walk in all his ways. If they will do this, he promises them a great blessing—rest from enemies, temporal prosperity, to take sickness away from them and he would be with them. We notice when Israel failed to obey God, every kind of calamity befell them for casting out Jehovah, and giving themselves to satan.

Malachi, the prophet, in third chapter, tells Israel that from the days of their fathers they have gone astray from his ordinances. Return unto me and I will return unto you. Ye have robbed me in tithes and offerings. Ye are cursed because ye have robbed me. He commands them to bring all their tithes into the store-house and prove him, if he will not open windows of heaven and pour out a blessing that there will not be room enough to receive. The devourer shall be rebuked, that he shall not destroy the fruit of your ground. All shall see you are blessed of God. There shall be a difference between him that serveth God, and he that serveth not.

Christ taught tithing was a lasting command. "Woe unto you Scribes, Pharisees, hypocrites, for ye pay tithes of mint, anise and cummin; and have omitted the weightier matters of the law, judgment, mercy, faith; these ought ye to have done, and not to leave others undone." Matt. 23: 23. Religion of Christ is from the heart, not a formality.

There is the same blessing for us when we obey as there was promised to Israel. Heartfelt obedience fills us with his spirit. When living in nearness to God we desire him to guide our temporal matters, feeling nothing is wise unless he directs. With him for guide, our nine-tenths is blessed to us.

God's work is hindered for want of means, the poor suffer in land of plenty, multitudes are living and dying without the knowledge of Christ. Through obedience to this command, the gospel could be carried to all people. We ought to ask God to direct us in the giving of the tithe, to show us how and where he wants it to go, for it is his; we are only stewards of it. Why is not all religious, all charitable, work supported by the tenth that is blessed of God, for it is his work? Why are not our home workers and work supported in this way? God told Israel to support those who labored in the tabernacle. Why are not teachers who are sent "into all the world" supported with this money of the Lord? Man suggests many plans for giving; the gospel will not be fully spread, or man richly blessed, until we look beyond man-made teaching, to the divine teacher, and his commands. "Bring ye all the tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Christ tells us how we are to show our love to him. "If ye love me, keep my commandments."

H.

SHILOH, N. J.

As some of the readers know, our village is a small place, but there are several societies and meetings which occupy all the evenings but one through the week, so it would seem there was enough going on.

Our pastor has written of the work the women of the congregation did for Thanksgiving-day. All were glad and thankful our efforts were so successful, and we thank the people of the vicinity for their co-operation, which made it a success.

Our Benevolent Society meets the first Wednesday afternoon of each month, and, with the exception of the business hour, we occupy our time in sewing, piecing bed-quilts, making sun-bonnets, or something of the kind. We are expecting to make some large work-aprons and sweeping-caps, though our funds are largely raised by the ten-cent suppers. At our last meeting it voted to send \$20 to the Boys' School, at Shanghai; other objects we will talk of later, and hope to do all we can, and trust that if we work in his name, with the right spirit, our efforts will be successful, and that we may do much good as our small efforts are blest by God.

M. M. BONHAM, Sec.

JANUARY 10, 1898.

A DEVOTED HUSBAND.—A beautiful anecdote is told of Wendell Phillips, illustrating his lover-like devotion to his invalid wife. At the close of a lecture engagement in a neighboring town his friends entreated him not to return to Boston. "The last train has left," they said, "and you will be obliged to take a carriage into the city. It is a sleety November night, cold and raw; and you will have twelve miles of rough riding before you get home." To which he replied, "But at the end of them I shall find Anne Phillips."

Young People's Work

CHRISTIAN ENDEAVOR AND MISSIONS.

At the sixth annual conference of the Foreign Mission Boards of the United States and Canada in New York, Thursday, January 13, the Rev. Henry T. McEwen considered the question, "What can be done for the development and direction of Young People's Societies in regard to foreign missions?" He laid stress on the necessity of training the young clergymen during their courses of study in the theological seminary. He said:

"To besiege the theological seminaries is the strategetic thing to do. The secretaries of our Foreign Boards go to them with thrilling appeal for men to go to the front. The appeal to the men who are to man the churches at home should be no less thrilling and the effort to capture them no less heroic. Next to the great question of the ability to preach the glorious gospel at home should come that other great question of providing the preaching of that gospel abroad. We are not Christians unless we either go or send. We must see to it that the graduates of our theological seminaries know foreign missions as surely as Greek roots. Every church should ask not only as to the preaching power of the man they are to call, but also as to his ability in presenting foreign missions. Presidents of seminaries, with their directors and faculties, ought at once to confer and co-operate with secretaries and directors of Foreign Boards to this great end. Many of our young men during their seminary course find time to take postgraduate courses and receive degrees. As a preparation and inspiration for pulpit work I know few things comparable to a study of foreign missions. The marvelous success which has attended the Women's Boards is due to the fact that they have informed the women and youth. In spreading zeal from pulpit to pew we have a fine illustration of what a devout layman can do in the Central Presbyterian church of this city. In the pulpit stands Dr. Smith, whose burning and persuasive eloquence kindles the fires of interest.

"The enthusiasm thus aroused is guided to the accomplishment of definite and glorious ends by W. L. Amerman. In his hands the 'two cents a week' becomes the 'five times two are ten.' He is the leader of the 'Tenth Legion' movement, now adopted by the United Society of Christian Endeavor. Recognizing that many were not only able, but also willing, to give more than 'two cents' per week, and that proprietary interest and personal contact increased generosity, the 'O. O. M.' (Our Own Missionary) fund was started, and by this means four qualified missionaries represent the Central church on the home and foreign fields. A pittance of two cents a week from every member of the Presbyterian church this year would have yielded \$999,347.44. That is so near the million dollars from the church-members alone that the congregation may be safely trusted to carry it far over the million-dollar mark. From Belgium comes the illustration of the power of small things. Sometime ago the children attending the public schools in Brussels were requested to gather up on their way to and from school such apparently valueless objects as tin cans, paint-tubes, bottle capsules, tin-foil, refuse

metals, etc., and deliver their collections daily to respective teachers. In eight months they gathered 7,745 pounds of this rubbish, which was sold. The proceeds clothed five hundred poor children completely, sent ninety invalid children to recuperative colonies, and left a goodly balance to be distributed among the sick poor of the city, besides teaching a splendid lesson in economy. Every pulpit ought to ring with the doctrine that our substance, as well as ourselves, belong to God. We are stewards, not owners."

OUR MIRROR.

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PRESIDENT'S LETTER.

Dear Young People:

For two weeks and a half the interest at New Market has grown. Almost constant storm and bad roads have cut the attendance, yet a blessed work has come. I pray it may continue under the direction of the pastors. They expect to continue the meetings, for a few nights at least. Tuesday night, Jan. 25, was my last meeting, and Friday night, Jan. 28, my first at Hopkinton City, R. I., where the interest starts good. At the third meeting, which was the evening after the Sabbath, some arose for prayers, and new ones each meeting since. Roads are good and moonlight nights. While our people are scattered for several miles, it is not a busy time of the year, and the attendance is very good. The Men's Meetings will be continued, and the Women's may, weekly. Arrangements are in progress for baptism; how many I don't know. A great many good things have been written about revivals. Will someone tell us how to *continue the year around* the work of constantly gathering men for the *kingdom*. I think many of our churches and pastors have very nearly succeeded in doing this. Let us seek for the *fountain* and not showers simply. We need your prayers.

E. B. SAUNDERS.

HOPKINTON, R. I.

ITEMS FROM THE CHRISTIAN ENDEAVOR WORLD.

To ALL the Comrades of the Quiet Hour a book just published by the United Society of Christian Endeavor will appeal especially. It is entitled, "The Morning Watch; or Thoughts for the Quiet Hour," compiled by Miss Belle M. Brain.

It consists of helpful quotations for each day in the year. On each page is printed a Scripture text, followed by a quotation, from some well-known writer, appropriate to the text.

In almost every case all the quotations for the month are from one writer. For example, January is spent with Andrew Murray; February, with Dr. Clark; then Miss Havergal, Spurgeon, Meyer, Dr. A. J. Gordon, Dr. Miller, Moody, Drummond, Dr. Cuyler, and others.

The book contains many beautiful portraits of the writers quoted. It is charmingly bound in cloth, with gilt top, and the price is \$1.

There has been opened in Chicago, at 1926

Wabash Avenue, an institution that promises a large degree of usefulness. It is called the Chicago Medical Missionary Training-School, and its purpose is to prepare Christian young men and women to labor in city missionary and rescue work under the various missionary Boards. Room and tuition are furnished free of charge. The instructors are physicians, trained medical nurses, and philanthropic workers, and all give their services.

In Calcutta is a school for Bengalee girls, whose attendants, in spite of Hindoo caste, are taught to wash and iron their clothes.

A NATIVE woman in Palestine was heard so often praying in the name of Christ that her neighbors nicknamed her, "Christian."

THE beloved and venerable missionary, Dr. Patton, is now in Australia, raising money for his New Hebrides work. It makes one sad to read the reports saying that he begins to look old and feeble. Few men have endured as much as this aged hero.

THE Clark's Falls Y. P. S. C. E. held their semi-annual business meeting January 8, and the following officers and committees were elected: President, Mrs. Ellen M. Lewis; Vice-President, Elbert W. Clarke; Recording Secretary, Will F. Bromley; Treasurer, Mrs. Myra A. Collins. Good work has been accomplished by the Society during the past year. The committee work has been faithfully done, and we feel that we have a better understanding of what is expected of us as a Christian Endeavor Society. We are holding cottage prayer-meetings Sunday afternoons, and the interest seems to be good, and we are prayerfully trying to do the Lord's work. The last day of the year coming on our regular prayer-meeting night, we decided to have a watch-meeting, which was very much enjoyed by all present. Our services for the evening were divided into six sessions, with a different leader for each session, so that the time from 7.30 until midnight was spent in prayer, praise and testimony, and we went to our homes better prepared to start on another year's work. We also observed the week of prayer, a circular letter being sent to every member of our Society, designating the subject to be prayed for each day. We feel that we are beginning this year with better prospect than ever before. Pray for us that we may be strengthened in every duty, and always found faithful in our work for "Christ and the church." COR. SEC.

At the recent semi-annual meeting of the Christian Endeavor Society of Nile, the following officers were elected: President, Pastor W. D. Burdick; Vice-President, Percy Clarke; Treasurer, Ferris Whitford; Recording Secretary, Rachel Wardner; Corresponding Secretary, Deane Witter. The Society has voted to meet our apportionment for 1898. A meeting of the various committees was called by the President for the evening of January 4, to consider the best means to secure effective results along these lines.

SEC.

E. B. CLARK, of Denver, an ex-president of the Colorado Christian Endeavor Union, has accepted the position of subscription manager of the *Christian Endeavor World*, and began his work January 1.

Children's Page.

A LITTLE BOY TO HIS MOTHER.

O Mother-My-Love, if you'll give me your hand
And go where I ask you to wander,
I will lead you away to a beautiful land—
The dream-land that's waiting out yonder.
We'll walk in the sweet-posie garden out there,
Where moonlight and starlight are streaming,
And the flowers and the birds are filling the air
With the fragrance and music of dreaming.

There'll be no little, tired-out boy to undress,
No questions or cares to perplex you;
There'll be no little bruises or bumps to caress,
Nor patching of stockings to vex you.
For I'll rock you away on the silver-dew stream
And sing you asleep when you're weary,
And no one shall know of our beautiful dream
But you and your own little dearie.

And when I am tired I'll nestle my head
In the bosom that's soothed me so often,
And the wide-awake stars shall sing in my stead
A song which my dreaming shall soften.
So Mother-My-Love, let me take your dear hand,
And away through the starlight we'll wander—
Away through the mist to the beautiful land—
The dreamland that's waiting out yonder!

—Eugene Field.

ONE OF MAMMA'S PLANS.

BY MISS LAURA WADE RICE.

"Nellie, come! Mamma's going to cut out cakes, and she says we may each have a piece of dough and make some for ourselves."

"Goody!" and Nell came downstairs two steps at a time. "O, mamma, you are so busy, let us cut them all; we've played doing it for years, and we are big girls now."

"Very well, and thank you," mamma answered, giving each little daughter a kiss; then, an idea coming into her mind, she added: "I will give you each half of the dough, and every tenth cake will be mine; the rest you may do as you please with. Is that fair?"

"I should say so!" shouted Daisy, but as Nell rolled up her sleeves to begin she said soberly: "Mamma, it's a great deal more than fair. What do you mean? All the things are yours."

"But you are doing the work that turns 'things' into cakes. Besides, I give them to you," answered mamma, beginning to stir up material for larger cakes.

"Yes, and you give us good food and home, and so we've got the strength to work with," said practical Nell. "It's too little pay for so much give."

"It isn't 'pay' at all," mamma contradicted. "The tenth is mine; I never gave you that. If you want to pay me you can give me some of yours."

"Mamma," began Daisy, wonderingly, "I don't know what you mean!"

"I do, I do," Nell answered, vehemently, working away with vigor. "The tenth is the Lord's. Mamma wants to teach us something. He gives us everything but the tenth, gives us all the strength to work with, and it's only after we've taken his part out that we begin to give. I see; I haven't been living with mamma fourteen years for nothing. I know she has meanings in her plans."

Mamma smiled lovingly. "Now, how will you work my plan?—You know you asked me yesterday what systematic and proportionate giving meant. Proportionate means taking one part or portion of the whole, such as one out of every ten or three out of every five, or any amount you decide on. Systematic means to do it by a plan regularly."

"I'll take out each tenth one as I cut it," Nell assented, but Daisy objected: "That'll take too much time; when I'm done I'll count them all and divide by ten."

"Both ways are systems," said mamma, smiling. "Which one is best?"

"Mine," said Daisy, "it's less trouble."

"Mine," said Nell. "Then mamma won't have to wait so long for her's; we get ours right off, and 't isn't fair for her to wait. Now," she added with satisfaction, "I've got something of my very own to give to that family our Mission Band is going to send a basket to at Christmas. It feels lots nicer."

"On the first day of the new year," mamma said, "papa and I have decided to give you each an allowance, out of which you are to buy your gloves, handkerchiefs and ribbons. Then, as we want you to learn to *earn* money, too, Daisy shall do the dusting and Nellie may make the beds and straighten up the rooms for me in the morning, and we will pay you so much a week."

"O, thank you, mamma." "O, mamma, you and papa do so much for us we don't want any pay."

"Thank you, dear, but if you do it regularly and faithfully you will save me getting a girl to do it, who would do it altogether for pay. You can put love into your service. Now, how about God's share?"

"Ten cents out of every dollar; that's the tenth, isn't it?" said Nell, immediately. "That belongs to God."

"S'pose our gloves and ribbons and handkerchiefs all wear out, and ninety cents won't buy new ones?" Daisy questioned.

"S'pose the dollar wouldn't buy them?" Nell asked.

"Then something would have to wait," Daisy answered, laughingly.

"Then let it wait with ninety cents. If that ten cents is God's, 't isn't yours; and if you spend all your ninety on yourself, what are you going to have to give away? I want to carry my own money to Band and Sabbath-school, and have some to put away for Foreign Missions and Luther Day and the rest." Nell gave her rolling-pin a flourish. "Mend your gloves—mamma'll teach you—don't lose your handkerchiefs, and do without new ribbons. I see how to have money to give, and I'm going to get a box and put 'The Lord's Tenth' in it, and put in his penny just as soon as I learn ten; and then it'll be there, and I can't forget and spend it, and have to owe him money as well as thanks and love. I see the way to do, and I mean to begin right off. Here's mamma's panful of tenth cakes. Is the oven hot?"—*The Children's Missionary*.

HINTS FOR BOYS.

A gentleman advertised for a boy to assist him in his office, and nearly fifty applicants presented themselves before him. Out of the whole number he selected one and dismissed the rest.

"I should like to know," said a friend, "on what grounds you selected that boy without a single recommendation?"

"You are mistaken," said the gentleman, "he has a great many. He wiped his feet when he came in and closed the door after him, showing that he was careful; gave up his seat to that lame old man, showing that he was kind and thoughtful; he took off his cap when he came in, answered my questions promptly and respectfully, showing that he was polite and gentlemanly; he picked up a book which I had purposely laid on the floor and replaced it on the table, while all the rest

stepped over it or shoved it aside; and he waited quietly for his turn, instead of pushing or crowding. When I talked to him I noticed that his clothes were carefully brushed, hair in nice order and his teeth as white as milk; and when he wrote his name I noticed that his finger nails were clean, instead of being tipped with jet, as that handsome little fellow's in the blue jacket. Don't you call these things letters of recommendation?—I do, and I would give more for what I can tell about a boy by using my eyes ten minutes than all the letters of recommendation he can give me."—*Scientific American*.

SEWING ACHES.

Jessie sat down by her mother to sew. She was making a pillow-case for her own little pillow.

"All this?" she asked in a discontented tone, holding the seam out.

"That is not too much for a little girl who has a work-basket of her own," said her mother.

"Yes," thought Jessie; "mother has given me a work-basket, and I ought to be willing to sew," and with that she took a few stitches quite diligently.

"I have a dreadful pain in my side," said Jessie in a few minutes. "My thumb is very sore," she complained. "O, my hand is so tired!" was the next. Next there was something the matter with her foot, and then with her eyes, and so she was full of trouble.

At length the sewing was done. Jessie brought it to her mother.

"Should I not first send for a doctor?" asked her mother.

"The doctor for me mother?" cried the little girl, as surprised as could be.

"Certainly; a little girl so full of pains and aches must be ill, and the sooner we have the doctor the better."

"O mother," said Jessie, laughing, "they were sewing aches. I am well now."—*Evangelist*.

"CAN'T GOD COUNT?"

Two children were carrying a basket of cakes to their grandmother. As often happens with children—and with grown people too—they were curious to know what was in the basket, and so they raised the cover and looked in. When their greedy eyes saw the tempting cakes their mouths fairly watered to take them. After counting them over several times, they almost made up their minds to eat just one of them. Nobody would know it, and it would taste so good!

While they were gazing at the cakes, and just ready to take one, the little girl looked up into her brother's face, and thoughtfully asked the matter-of-fact question, "Can't God count?"

This settled the matter immediately, and all the cakes were carried to their grandmother.—*Lessons for the Little Ones*.

HE KNEW IT ALL.—"Do you know your orders, sentinel?" was asked of a not over-bright Irish soldier on guard duty recently at Fort Logan, Col.

"Yes, sor," was the reply.

"Know the points of the compass?" continued the officer.

"Yes, sor."

"If you face the rising sun, your left hand would be on the north of you and your right hand to the south of you. What would be behind you?"

"Meknapsack, sor," sententiously answered the soldier.—*New York Tribune*.

Home News.

New York.

LITTLE GENESEE.—Upon the completion of his work with the Portville church, on invitation, Rev. J. G. Burdick began evangelistic work with us. The meetings began on New Year's Day, and have continued now four weeks. They are bringing a blessing to our church and community, for which we are truly thankful. Thirty or more have expressed their desire to live the Christian life. Nine of these have given good evidence of conversion. Two were baptized on Sabbath-day, Jan. 22, and last Sabbath, Jan. 29, five were received for baptism. Two others are ready to present themselves at the first opportunity. Some, after years of wandering, have come back to their Father's house and our hearts are made glad, while others, we hope, with increased activity will take the places of those who have gone up higher.

The musical feature has been very attractive, and is greatly appreciated. A great help has been that many friends have come in loads from Main Settlement and Richburg. These have proven willing and very helpful workers.

Our January covenant-meeting was held on last Sixth-day. It was an occasion of great profit to the church. Feeling was deep and joy was manifest in welcoming back those who had long been absent. The communion season, the next day, was one in which we truly realized the Saviour's presence. We are truly grateful that Bro. Burdick was led to come and labor with us. He is well-fitted for the work of the evangelist, and should he continue in this, his chosen field, we feel sure that God will give him very many precious souls to gather into the harvest. S. S. P.

New Jersey.

PLAINFIELD.—On Sabbath eve, January 28, it was our privilege to baptize four more persons, three of them being a mother and two children. On Sabbath morning they and two others, joining by letter, were welcomed to church membership in the usual way; and the whole was a pleasant experience.

Sabbath night, from one hundred and twenty-five to one hundred and fifty members of the church and congregation came to the parsonage for a sociable time, which they certainly had. For words and deeds and gifts that betokened much of good-will we feel a most grateful appreciation. PASTOR.

Illinois.

STONE FORT.—I send this account of the revival meetings we have lately had in Stone Fort, thinking it may be of interest to some of the readers of our paper.

Our regular weekly meetings are on Friday evening, Sabbath-day and Sunday night. The Methodists have meetings once a month, evening after Sabbath and Sunday at 11 o'clock, at a school-house near by. They attended our meeting Sabbath-day, Dec. 25, and several of our people attended theirs, Sunday following. The congregation voted, almost unanimously, to continue the meetings, and as we could not have the use of the school-house in the day-time, it was proposed by Dr. F. F. Johnson, who, if he cannot be engaged in revival work, is like a fish out of water, that the meetings be continued at our church-house. The proposition was accepted, and the work went on night

and day for a little more than three weeks; with, as we believe, fifty or sixty genuine, bright, glorious conversions; and a dozen or more backsliders reclaimed—seventy-one in all. One night after the writer had preached, there were twelve conversion. The next time, a good Methodist brother preached, and sixteen professed faith in Christ. I write this to show how the work went on. The Holy Spirit was in our midst from the beginning, and again and again, as the work progressed, we said, "This is the Lord's doing; it is marvelous in our eyes." How easy and delightful to work for, and with, the Master under such conditions.

The converts ranged in age from eight to forty-five years; most of them under twenty. And how their faces beamed; and how their eyes sparkled with the new-found love of God making glad their hearts! Who would not be a Christian and receive the joys that come from a sense of pardoned sin? Thanks be to God for his unspeakable mercies.

Most of the converts will, perhaps, join with other denominations. Five have already united with us, and we expect others. About twenty have united with the Methodists, the rest have not yet united with any church. Well, we are truly glad, any way, that they have accepted Christ Jesus as their Saviour; and we pray that he may keep them, every one, and lead them into all truth.

R. L.

Iowa.

GARWIN.—To an Eastern man the weather of Western Iowa is a frequent surprise. The morning, and even midday, may indicate nothing but fair weather, and before night a severe storm, blizzard, or even a cyclone, may come sweeping through the air without much warning. To what an extent the climate and environments of a country mold the character of a people, I am not to say, but at least the people seem to have partaken of the same nature in their methods of visiting the parsonage at Garwin.

On the evening of the anniversary of our coming here, while we were eating a late supper after a hard day's work of physical labor, a gentle rap at the door attracted our attention, and opening it a crowd of people greeted our astonished eyes, and in they came and kept coming until sixty-seven friends and neighbors filled our rooms and unceremoniously deposited many packages upon our table, which the United Brethren minister soon told us were intended for our use.

We had just fairly recovered from the shock of this surprise, when on New Year's evening, in they came again, bringing us a set of fine decorated dishes. It is a valuable gift, and highly appreciated by us. May God bless the givers and that together we may build up the cause here.

We have had a very fine winter so far in this part of Iowa, having much more nice sleighing than usual, without, as yet, any high winds or bad storms. In the last blizzard that was so severe between here and Chicago, we only got the outside, which lasted but a few hours. Health has been good in our community, with the exception that almost everyone that did not have them before, have had the measles, and they went very light.

We are now in the midst of a series of union meetings with the United Brethren church. Pray for us that we may enjoy a bountiful

shower of God's spirit in our midst, and that his kingdom may come to us in greater power, to the saving of those out of Christ.

LEON D. BURDICK.

MRS. EMMA PLACE.

Emma Place, widow of the late Philip Place, of Alfred, N. Y., was born at East Greenwich, R. I., Oct. 26, 1816, and died at Milton, Wis., Jan. 20, 1898. She was the daughter of Thomas and Amy T. Cole Place. In 1818 the family moved from Rhode Island and settled at Cincinnatus, Cortland County, N. Y. At Cincinnatus, the home of her youth and early womanhood, she was married to Philip Place, Nov. 20, 1842. Soon after her marriage she settled with her husband in Alfred, and continued to be a resident of that town for a period of more than forty-six years. There were born unto them seven children, three sons and four daughters, of whom the three sons and two daughters survive. These are F. W. Place, for several years Professor in Milton College, Wis., at present a settled pastor at Frankestown, N. H.; Dr. H. A. Place, Ceres, N. Y.; T. I. Place, Milton, Wis., Mrs. Amy Place Coon, Milton, Wis., and Mrs. Ellen Place York, Mapes, N. Y. After the death of her husband, which occurred June 24, 1888, her home was with her daughter, Mrs. Coon, at Milton, Wis.

In early life she became a sincere believer in Christ, and put him on by a public profession of faith. In 1843, as a convert to the Sabbath, she united with the First Seventh-day Baptist church of Alfred, N. Y., and continued in its covenant a faithful, beloved and trusted member until 1891, when with her change of residence she transferred her membership to the Seventh-day Baptist church of Milton, Wis. She was conscientious and steadfast to her convictions of truth and duty, an humble and devout Christian believer, a self-sacrificing and devoted wife and mother. Her most potent field of activity and influence for good was in her quiet, patient and loving home-life, in her humble reliance upon Christ for grace and help, and in her unfaltering devotion to the things which make for virtue, righteousness and peace. Her influence for good must long survive her in the principles of beneficence and truth, which she loved, and by precept and example impressed upon others. Of her it may be truly said, "She hath done what she could."

PENSIONERS, TAKE NOTICE.

One of Uncle Sam's pensioners writes from the far West, and makes a proposition to all his brother pensioners that they contribute to the thank-offering fund one month's pension during the present year. His is twelve dollars per month, three dollars of which he sends, and pledges the balance in three quarterly installments. He says, "If all our brothers that are pensioners can and will do likewise, I am sure God will bless us in this effort." He expresses himself as being very thankful that he is permitted to receive the pension, so that he may be able to give something for the cause of Christ; and this he pledges himself to do as long as he lives. Perhaps there are many others, pensioners, who, when they come to think of it, will be glad to follow the example set by this good brother. If so, the way is still open, and the two Boards will be glad indeed to hear from them in this substantial manner. J. D. S.

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 VIII.—THE TWELVE SENT FORTH.

For Sabbath-day, February 19, 1898.

LESSON TEXT.—Matt. 10: 1-15.

GOLDEN TEXT.—Freely ye have received, freely give. Matt. 10: 8.

INTRODUCTION.

While Jesus was still talking with John's disciples and the Pharisees, as recorded in last lesson, Jairus, a ruler of the synagogue, came to him to ask for the raising of his daughter from the dead, or from the point of death. See Mark 5: 22, etc., and Luke 8: 41, etc. While on the way to Jairus's house on this errand of love, he was stopped by a woman with an issue of blood with which she had been afflicted for twelve years, whom he healed. Going out from the ruler's house, after restoring the little maid to her father, he met and opened the eyes of two blind men, and, apparently before reaching home, he cast the devil out of the dumb-man and healed him. These four miracles of healing following in rapid succession, and in the presence of those who had criticized him for eating with publicans and sinners, must have been a severe rebuke of their unbelief and hardness of heart in refusing to accept him as the promised Messiah, and yet they charged him with casting out devils through the prince of the devils. Between verses 34 and 35 of the 9th chapter, harmonists put the circuit mentioned in Matt. 13: 54-58. See Mark 6: 1-6. Then follows the account of the circuit in v. 35, and the talk with the disciples about the magnitude of the harvest, and the exhortation to prayer for laborers. Compare Mark 6: 7-13, and with the lesson Luke 9: 1-6. This sense of the need of the multitudes of the gospel message is naturally and appropriately followed by the sending of his disciples into the harvest fields, which is the subject of our lesson this week.

EXPLANATORY NOTES.

1. The Apostles Called. v. 1. *When he had called.* Greek—calling. *Unto him.* Beckoning them to him, or in some way gathering them about him. The call to the apostolate is not so much in this calling them to him, as in the power given them in what follows. We recognize three calls, at least to some of this group: 1. The call to discipleship in the sense of believing in Jesus, John 1: 40-43; 2. The call to be special learners of Jesus, (evangelists), Matt. 4: 18-21; 3. And the call to the apostolate, as in this passage. *His twelve disciples.* This indicates that all the number had been previously called, and so far tried and instructed as to be now introduced to the work of the apostolic office. They were previously "ordained." Mark 3: 14; Luke 6: 13. *Gave them power.* Authority. R. V. *Against unclean spirits.* Over them, and to heal . . . sickness, etc. Jesus had proved his mission, in the first place, by his victory over Satan in the wilderness, and in the second place, by the many miraculous cures and deliverances from evil spirits which he had wrought from place to place. He now sends the apostles forth to preach the same gospel of the kingdom that he himself preaches and endows them with power, both that they might bring comfort to the afflicted as he is doing, and that they might make proof of their ministry by the same mighty works as those by which he has proved his mission.

2. The Apostles Named. v. 2-4. On the use of the number twelve, see sons of Jacob (patriarchs), twelve stones on breast-plate of high priest, Ex. 28: 17-21; twelve loaves, Lev. 24: 5-8; twelve pillars of Moses, Ex. 24: 4; altar of Elijah, 1 Kings 18: 31; twelve spies, Deut. 1: 23; twelve stones at the Jordan crossing, Josh. 4: 9; the symbolic crown, Rev. 12: 1; the twelve foundations, Rev. 21: 14. *Apostles.* The sent, first used in Luke 6: 13; here used in relation to their being sent forth. v. 5. Until after Christ's ascension, and the gift of the Holy Spirit at Pentecost, they were usually called simply, disciples, *v. e.*, pupils, learners. *First, Simon.* He was one of the first to recognize Jesus as the Messiah; he was otherwise first as to qualifications and fitness for service, not pre-eminent in any official or episcopal sense. *Peter.* Rock. See John 1: 42. Compare Matt. 16: 18. *Andrew.* A Greek name meaning *man.* *James.* In

Greek—Jacob. The name is applied to three persons in the New Testament, twice, James, and once the patriarch Jacob. Here James the greater, brother of John, sons of Zebedee. *Sons of thunder.* Mark 3: 17. Philip, a Greek name meaning lover of horses. Bartholomew. Hebrew, son of Tolmai. These two are always mentioned together in the first three gospels; in the fourth it is Philip and Nathanael. *Thomas,* called Didymus, a twin, and *Matthew,* the publican, same as Levi. *James, the son of Alphaeus,* the less, and brother (cousin) of Jesus. And *Lebbeus,* surnamed Thaddeus, both of which mean *the hearty.* *Simon,* and inhabitant of Cana, called *Zelotes* by Luke, probably on account of his zeal for the law, distinguishing him from Simon Peter, and *Judas Iscariot,* or of *Karioth,* a small town in the tribe of Judah. Josh. 15: 25. The betrayer. Matthew mentions these names by pairs, agreeing with Mark's "by two and two." 6: 7.

3. The Apostles Commissioned. v. 5-13. *Way of Gentiles go not,* etc. That is, do not make it your object to go. *Into any city of the Samaritans enter ye not.* They would go through Samaria in passing from Galilee to Judea. John 4: 3, 4. *But go to the lost sheep of the house of Israel.* That is the Jews. The calling and promise of the Old Testament were to the Jews. Jesus' work was largely with them, the apostles' work was first with them. The time had not yet come to go to the Gentiles. So much about where to go. For what were they sent? *Go preach.* Proclaim, applied almost exclusively to religious teaching. *The kingdom . . . at hand.* The same message that John brought when he announced the coming of Jesus, Matt. 3: 2; the same as that with which Jesus began his ministry, Matt. 4: 17. See lesson III. The same message, enlarged in its application, the apostles were afterwards instructed to carry to all nations. Matt. 28: 19. Besides preaching they were to *heal the sick,* etc., for which authority had already been given. v. 1. *Freely received,* both without money, and in liberal measure. *Freely give.* In the same way. Compare with this instruction 4: 23, 24. We have no account of the apostles' raising the dead during Christ's time. The first recorded instance is in Acts 9: 40. How should they go? Without any special provision for the journey. Verses 9, 10. Compare Luke 22: 35. *Workman is worthy of his meat.* See 1 Cor. 9: 7-15. *Inquire who is worthy.* In every city they were to seek out those who were disposed to receive their message. A further limitation upon the field of their operations. *There abide.* Make it the center of operations, a nucleus of a congregation. *When you come into an house salute it.* v. 12. "Peace be to this house." Significant of the offer they were to make—a message from the Prince of Peace. *If the house be worthy.* v. 13. Prepared to receive you. *Peace come upon it.* Abide upon it. *Not worthy, return to you.* It shall not rest on that house. These instructions mean that the apostles were "not to strive, nor cry." Matt. 12: 19, but should make their message known; and if men rejected it, they were to pass on until their offer found a welcome, and in that companionship they were to remain until it should be time to go to the next place. The blessing of conscientious service should come to them and to those who should receive them.

4. The Sin of Rejecting the Apostles' Message. v. 14, 15. *Whosoever.* There is scarcely another word in the New Testament that is more comprehensive than this. It is without partiality. Compare 7: 24, and Rev. 22: 17. If any man—rich or poor, high or low, learned or ignorant. Jew or Gentile, bond or free—if any man—*whosoever*—accepts the message of Jesus, he shall live. The word has precisely the same scope when referring to those who reject the message; and there is the same liberty to accept or reject. There is no other alternative. *Shall not receive you, nor hear your words.* Many would refuse to hear them, or give them admittance to their homes. Compare v. 40; John 13: 20, and John 1: 11, 12. *Shake off the dust of your feet.* See Neh. 5: 13; Acts 13: 51. The Jews were accustomed, on returning from heathen countries, to *shake* or *wipe* the dust from their feet as a token of entire separation from all the wickedness and idolatry of those countries. Jesus here enjoys a similar act upon the apostles, not so much as a sign of contempt for those who should treat them contemptuously, but as an expression of the more important fact that they were free from all responsibility for the evil that would certainly befall those who should despise the gospel. Compare Ezek. 33: 1-6 and Acts 18: 6. *Verily I say. Amen.* Of a truth. See lesson V. Jesus speaks with authority. His "I say" is the last appeal. John 5: 26, 27. *More tolerable,* less sinful and therefore a less dreadful punishment. *Sodom and Gomorrah.* Types of aggravated sin. Gen 13: 13, 18: 20, etc., and of terrible retribution. Deut. 29: 23; Isa. 13: 19; 2 Peter 2: 6. *In the day of judgment.* Whether in this

world or the next, the day of decisions and allotments, *than for that city,* which rejects the gospel message. Guilt is measured by the light against which one sins, and the opportunities which one spurns. Sodom, etc., in a rude, dim age sinned against the warnings of God through one of their neighbors; the old Jews sinned against the light of the gospel as foreshadowed in type and by prophet; they of the time of Christ and his apostles had the clearer light from the Son of God, and so deeper guilt in rejecting him; and to all this is added the light of the Christian centuries, to make the way plain to us, and to deepen our guilt if, rejecting Christ, we continue to walk in darkness.

THOUGHTS.

Dr. McConnell's "The Church in Modern Society," in the *Outlook*, January 15, is very interesting reading for the Seventh-day Baptists. Let me quote a few sentences:

Furthermore, we are at the point where "the Sabbath tradition" is passing out of sight. . . . Our church bells have during a century rung out upon the still air of succeeding Sundays, and have caught the ear of multitudes who would not have heard or heeded except for the Puritan tradition. Business has been suspended and amusement tabooed because it was "the Sabbath-day," and people had been taught that to work or to play on that day was blasphemy. But the passing of time, the immigration of populations which had no Sabbath tradition, the discovery that the Puritan Sabbath did not actually rest upon either Holy Scripture or good history—all these things have resulted in bringing in a profound change in the way of regarding Sunday. . . . We are being pushed, or led, back to the position of the primitive church.

Some good people are greatly terrified at the progress of evolution and the higher criticism. They need not be. Evolution does not eliminate God from the universe, but explains merely the mode of his working; it takes us more fully into the thoughts and methods of God, and it ought to increase our reverence for the Father of all.

So the higher criticism does not eliminate God from history and society, but traces his mode of working more clearly. It is strange that in all ages many good people have regarded knowledge as an enemy of God.

With all the advancement in college studies, libraries, apparatus, buildings, is the mental power, the vigor and manly grip upon great things keeping pace? Knowledge is not necessarily power, and power is far the most important element in education.

Rev. B. Fay Mills' statement that he belongs to two denominations, and is willing to belong to more, has disturbed some. But why may not one often do it? Of course, where the two denominations are mutually exclusive, like the Catholic and the Protestant, it would be impossible, but in some cases the fundamental principle of two denominations may not be in conflict, and one who believes in both principles might belong to both denominations. I might illustrate this, but such illustrations will suggest themselves to the reader.

X. Y. Z.

RESOLUTIONS OF LOVE AND SYMPATHY.

WHEREAS, Our Heavenly Father in his infinite wisdom has removed from our midst, and taken to dwell with him, our much-loved sister, Prof. Martha B. Saunders; therefore,

Resolved, That we the Alfridian Lyceum, have lost in her a dear friend, a wise counsellor and efficient member, whose work and association with us during the past has been a help and whose memory will inspire us to higher and nobler living.

Resolved, That while our hearts are saddened we extend our deepest sympathy to the bereaved relatives and friends.

HANNAH LARKIN, } Com.
LUA CLARKE, }

THE devil tries to write the Lord's name on every barrel of whisky he rolls on board a missionary ship.—*Rani's Horn.*

Popular Science.

BY H. H. BAKER.

The Great Map of the Skies.

A map of the heavens is being made, which, when completed, will excel everything heretofore attempted and will become the largest map in the world. It was undertaken by an association of astronomers, embracing nearly all the leading observatories in every part of the globe; each were to photograph such a portion of the heavens as would fall to their share.

The plan to be pursued was, first, to make a complete skeleton chart of the skies, on a projection, similar to the one made of the world by Gerhard Kremer Mercator, a Flemish geographer, at Duisburg in 1584. The divisions of the chart to be such as could best be photographed, at the several stations selected for the observation. These several divisions given to each observatory were to be subdivided into smaller sections, such as would come within the field of the telescope, and these are well illustrated, by the divisions made for counties, in the states of Kansas and Nebraska.

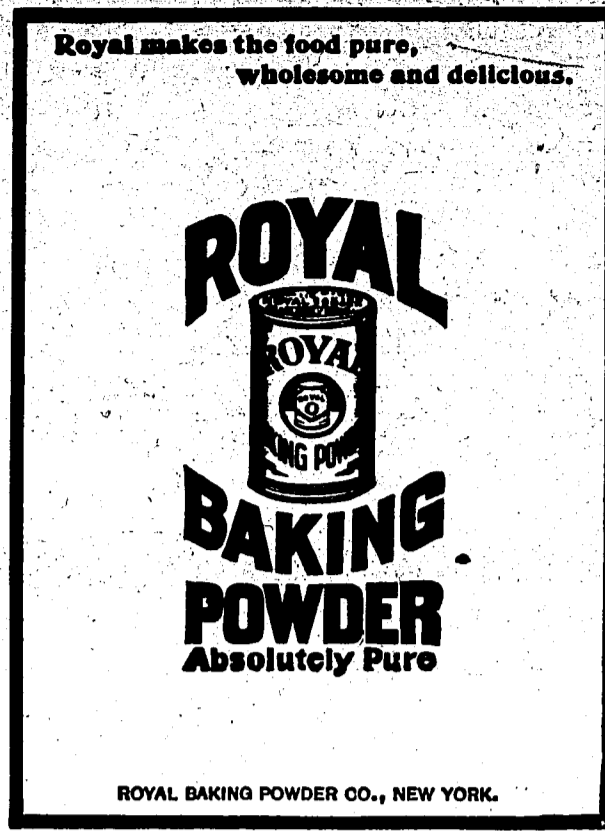
It is estimated that at least three thousand photographs will have to be taken at each observatory, to fill their section of the map, as it will require a total of fifty-four thousand for each hemisphere. It is calculated for these larger divisions, to contain eleven thousand small maps, in each hemisphere, or twenty-two thousand for the whole universe. When all these twenty-two thousand small maps are adjusted in their proper places, they will constitute the great map of the heavens. This immense map will show some thirty millions of stars, two millions of which, will be numbered and catalogued.

If all the stars (as is claimed) are suns to other solar systems as our sun is to ours, no human mind can grasp the infinite space that this great universe occupies; therefore it cannot be divided, sub-divided, photographed or mapped.

The work on this great map is now well in hand, and progressing favorably, and will be pushed to completion at as early a day as possible. The object sought in carrying out this great work is to represent the present standing and position of the heavenly bodies, so, that should any changes hereafter take place, they can readily be discovered, their position defined and measured. The aid that science has imparted in improving telescopic photography, and the spectrum divisions, as shown in Fraunhofer's lines, causes us to believe that on the completion of this enterprise there will be furnished information of immense value to astronomers, and through them to the inhabitants of the world. On every night, wherever the sky is not obscured by clouds, there the watchful astronomers are photographing, and numbering each his portion of the thirty millions of stars, that are to be seen in these wonderful heavens, that "declare the glory of God."

Iron and Other Metals From Coarse to Fine.

Science develops many wonderful things, which to all human appearance a few years ago would have seemed impossible. To those unacquainted with the process, it is a magnificent sight to see a mass of red hot iron ore, about the size of a two bushel basket, enter at the top of a revolving perpendicular



machine, some fifteen or twenty feet high, and come whirling down under a pressure that delivers at the bottom in an elongated form called a bloom, fitted for rolling. The bloom is grasped with tongs, and swung by a crane to the rollers. Between these it continues to pass and repass, until the article designed is finished in form but not in length; that is accurately accomplished by swift running circular saws.

A heavy rail for railroad track, or a round bar for axles is made and cut to length in a few minutes. When the bars are rolled below a given size they are called rods, and when a certain farther reduction is reached they are called wire. The reduction may be continued to great fineness by being drawn through holes in plates, the wire being repeatedly annealed. Iron wire has been drawn to that fineness that it required two and one-half miles in length to weigh one pound. Other metals can be reduced to greater fineness, such as brass, silver, platinum, aluminum and gold. Platinum wire has been drawn to a fineness of one seven-thousandth of an inch. Aluminum wire has been drawn so fine that it took six miles in length to weigh one ounce. Aluminum, it should be remembered, is a very light metal.

It is marvelous to see the fineness of wire in gauze, where 40,000 meshes may be counted in one square inch. The greatest degree of thinness yet attained, was drawing 24 grains of gold on to a fine silver wire one hundred twenty miles in length. I am quite sure there is manufactured a finer and more delicate wire than I have described above, and used in astronomical instruments, requiring a microscope for inspection.

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 in the Boys' Room of the Y. M. C. A. Building, Twenty-third Street and Fourth Avenue. The Sabbath-school meets at 10.45 A. M. The preaching service is at 11.30 A. M. Visiting Sabbath-keepers in the city are cordially invited to attend these services. 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.

THE next Ministerial Conference of the Southern Wisconsin churches will be held in connection with the Quarterly Meeting at Albion, on Friday, Feb. 25, 1898. The following program has been arranged for that occasion:

1. What is the scope and purpose of the Epistles of Paul to the Thessalonians? S. L. Maxson.
2. Hymns in the life and worship of the Christian church. L. A. Platts.
3. What, in the light of Scripture teaching and of history, is to be the outcome of the present Sabbath agitation? D. K. Davis.
4. How can the sessions of the General Conference, the Associations, etc., be made of most benefit to our churches? G. W. Burdick.
5. What dangers lie in the work of the Young People's Society of Christian Endeavor, and how may we overcome them? E. B. Shaw.
6. What is the best Sabbath-school Teachers' meeting, and how can we get it? W. B. West.
7. Is there a general decline in attendance upon public worship? If so, what is the cause, and what the remedy? O. P. Freeborn.

BOOK NOTICE.

LET US FOLLOW HIM.—By Henryk Sienkiewicz, author of "Quo Vadis," "With Fire and Sword," etc. Translated from the Polish by Jeremiah Curtin. Published by Little, Brown and Company Boston, Mass.

This little book contains ninety-one pages, and can be read in an hour and a half. The story is a gem, sparkling with the attractive brightness of Oriental thought and painting a deeply impressive picture of the tragic death of the Saviour of men. It breathes throughout a sweetly reverent spirit, and tenderly leads its readers into the very presence of the crucifixion and to a firmer faith and a higher appreciation of that wonderful life which death itself could not extinguish. Dr. Abbott was so impressed with the value of this story that he recently arranged with the publisher to permit its publication entire in *The Outlook*. The book is popularly bound and sells for fifty cents.

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY,

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of CATARRH that cannot be cured by the use of HALL'S CATARRH CURE.

FRANK J. CHENEY.
Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

A. W. GLEASON,
Notary Public.
Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces of the system. Send for testimonials, free.
F. J. CHENEY & CO., Toledo, O.
Sold by Druggists, 75c.
Hall's Family Pills are the best.

MARRIAGES.

HILL—MORROW.—At the home of the bride, in Garwin, Iowa, Jan. 11, 1898, by the Rev. Mrs. Perie R. Burdick, Dr. William F. Hill and Miss Lula Morrow, both of Garwin.

DANA—HERRING.—In the town of Bolivar, N. Y., Jan. 24, 1898, by Rev. S. S. Powell, Mr. Judson S. Dana, of Little Genesee, N. Y., and Miss Elsie M. Herring, of Bell's Run, Pa.

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.

PLACE.—At Milton, Wis., Jan. 20, 1898, Mrs. Emma Place, widow of the late Philip Place, of Alfred, N. Y., aged 81 years, 2 months and 25 days.

Funeral services and burial were at Alfred, N. Y., Jan. 25, 1898. A fuller notice will be found in another column.

S. B.

WALKER.—At Leon, Monroe Co., Wis., Jan. 14, 1898, Mrs. Lucy Clarke Walker, after an illness of several weeks, at the home of her niece, Mrs. Clifford Austin.

She was born July 17, 1830, in Brookfield, Madison Co., N. Y., the daughter of Alanson Clarke, a younger brother of Dr. Henry Clarke, the founder of the Seventh-day Baptist settlement in Walworth, Wis. She united with the Baptist church at Jacksonville, Otsego Co., N. Y., in 1852; and at that place in the following year, she was married to Isaac Walker. They moved ten years subsequent to Sparta, Wis., where they resided until their deaths, that of the husband occurring Jan. 15, 1893, after years of great suffering. They both became members of the Baptist church of that place, Mr. Walker serving as an honored deacon. Mrs. Walker was an amiable and helpful woman, known to a large circle of admiring friends. She took great interest in the recent Centennial of the First Brookfield Seventh-day Baptist church at Leonardsville, N. Y. Besides sending an interesting relic to be exhibited with others on that occasion, she wrote this message, "I will pray earnestly, that God's holy benediction shall rest on the assembly in the 'dear old church,' as they shall recount to each other all the way God has so far lead them." "As you mingle," she said to the writer of this notice, "with the dear loved ones, will you not speak of cousin Lucy, that they may know that I am still alive, and waiting for the summons, 'Come up higher.'" W. C. W.

SOME USES OF WATER.

A strip of flannel or a soft napkin, folded lengthwise and dipped in hot water and wrung out, and then applied around the neck of a child that has the croup, will surely bring relief in a few minutes.

A proper towel, folded several times, and dipped in hot water, quickly wrung and applied over the site of toothache or neuralgia, will generally afford prompt relief.

This treatment for colic has been found to work like magic.

Nothing so promptly cuts short a congestion of the lungs, sore throat or rheumatism as hot water, when applied early in the case and thoroughly.

Hot water taken freely half an hour before bed time is an excellent cathartic in the case of constipation, while it has a soothing effect upon the stomach and bowels.

This treatment, continued a few months, with the addition of

a cup of hot water slowly sipped half an hour before each meal, with proper attention to diet, will cure most cases of dyspepsia.

Ordinary headaches almost always yield to the simultaneous application of hot water to the feet and back of the neck.—*Bulletin of Pharmacy.*

ARE YOU TO LIVE IN ALASKA?

Some Requirements that Will Be Found Indispensable.

The universal article of diet in that country, depended upon and indispensable, is bread or biscuit. And to make the bread or biscuit, either in the camp or upon the trail, yeast cannot be used—it must be baking powder; and the powder manufactured by the processes of the Royal Baking Powder Company, miners and prospectors have learned, is the only one which will stand in that peculiar climate of cold and dampness and raise the bread and biscuit satisfactorily.

These facts are very important for every one proposing to go to Alaska and the Yukon country to know, for should he be persuaded by some outfitter to take one of the cheap brands of baking powder, it will cost just as much to transport it, and then when he opens it for use, after all his labor in packing it over the long and difficult route, he will find a solid, caked mass or a lot of spoiled powder, with no strength and useless. Such a mistake might lead to the most serious results. Alaska is no place in which to experiment in food, or try to economize with your stomach. For use in such a climate, and under the trying and fatiguing conditions of life and labor in that country, everything must be the best and most useful, and above all it is imperative that all food supplies shall have perfect keeping qualities. It is absurd to convey over such difficult and expensive routes an article that will deteriorate in transit, or that will be found when required for use to have lost a great part of its value.

There is no better guide to follow in these matters than the advice of those who have gone through similar experience. Mr. McQuesten, who is called "the father of Alaska," after an experience of years upon the trail, in the camp, and in the use of every kind of supply, says: "We find in Alaska that the importance of a proper kind of baking powder cannot be overestimated. A miner with a can of bad baking powder is almost helpless in Alaska. We have tried all sorts and have been obliged to settle down to use nothing but the Royal. It is stronger and carries further, but above all things, it is the only powder that will endure the severe climatic changes of the arctic region."

It is for the same reasons that the U. S. Government in its relief expeditions and Peary, the famous arctic traveler, have carried the Royal Baking Powder exclusively.

THERE is no good pasture anywhere in the devil's country, for the Lord's sheep.—*Ram's Horn.*

EVERY DAY SCIENCE.

For more than a generation back those skilled in the art of making white lead have tried to produce such an article without the use or employment of acid, but up to the present time have not succeeded, owing to the fact that thus far it has been practically impossible to produce an oxide of lead practically free from metallic or blue lead.

It is a well known fact that in making white lead by the use of acids the product, to a certain extent, is crystalline in its character, and to that extent is transparent, and, therefore, to the same extent inferior in its covering qualities and capacity. An amorphous product is the end which has long been sought—that is, a carbonate of lead, the particles of which are of irregular shape and opaque in character.

Virtually all white lead that is manufactured at the present time is produced by an acid process and generally known as the "Dutch" process, which was introduced into England about the year 1780. In this process the pig or metallic lead is divided up into castings of different forms, generally from six to eight inches in diameter and from one-quarter to half an inch in thickness. These castings are placed in earthen pots, in the bottom of which is poured acetic acid. These pots are piled one upon the other until a huge stack is formed, after which the entire lot is covered or enveloped with spent tan bark, which causes the acid to slowly volatilize and the vapor passing rapidly through the gratings of the lead acts as a sort of carrier between the carbonic acid evolved from the tan, and the oxide of lead formed under the influence of the acid vapor and the oxygen of the air.

It is supposed that according to this process an oxide of lead is first formed on the surface of the casting, which with the acid vapor forms a subacetate of lead, the carbonic acid liberated by the fermenting tan in turn decomposing this subacetate and converting it into a carbonate. This change is constantly taking place until the formation of the carbonate on the outer surface becomes so thick or dense as to prevent the vapor from reaching the inner or enveloped portions of metallic lead, whereupon the material is removed from the pots and caused to pass through grinding rolls for detaching the carbonate from the metallic lead. This process is, as before stated, the one now in general use, and, as is well-known, takes from three to five months to produce the carbonate, the manufacturers generally calculating to secure it in 120 days from the time they start with the pig lead. Other processes are used, all of which, however, are mere modifications of the Dutch process, and in all of which acid is employed for causing the precipitation of a soluble salt of lead by means of an alkaline carbonate or by carbonic acid; as, for example, when a solution of nitrate or acetate of lead is decomposed by carbonate of soda, a dense white precipitate is obtained, which, being washed and dried,

is a pure white. It is found, however, by the microscope to consist of minute crystalline grains, a circumstance which interferes so much with the body or opacity of this white lead as to render it comparatively useless as an oil paint, no grinding or mechanical comminution being able to get rid of the crystalline character.

There are many objections to this process, one of which, of course, is the great length of time occupied in the conversion. Another is the uncertainty of the process, for should the acid be not exactly of the proper strength, or the tan bark too stale or too fresh, the product suffers accordingly. Again, about 65 per cent only of the pig lead is converted, the remaining portion being again melted and formed into new castings.

Recently, however, experiments have been carried on in Newark, N. J., which promises great results. Although the experimenting plant is quite a small one, many hundreds of pounds of lead have been converted from pig into white lead, each batch occupying but 18 hours in the total. The writer has witnessed every operation in the experiments, and it can be stated without fear of contradiction that the lead produced is of uniform quality, and, tested by chemical experts and by practical painters, is said to be a superior article to any now on the market. Of its qualities there can be no question, as at no stage in the formation is any acid used. To do in eighteen hours what has hitherto required 120 days is certainly a great step in advance in the art.

The Tribune Almanac.

Almanacs multiply in the land, but there is always one which stands at the head of the list; and the rank of standard authority among almanacs probably belongs to that of the New York *Tribune*. What Whittaker's is abroad, the *Tribune Almanac* is in America. The number for 1898, a copy of which lies before us, is the largest ever issued by the *Tribune*, containing 340 pages and having a variety of new features of some interest. For a man who has occasion to refer in the course of a year to some book of reference for public statistics, the platforms of parties, the names and salaries of government and state officials and the returns of recent elections, there is no more valuable source of correct information than the *Tribune Almanac*. We observe that the 1898 number contains the Constitution of the United States and the Constitution of the state of New York (the latter providing for non-partisan municipal elections and of which we heard so much during last fall's campaign in Greater New York). The war in Cuba and the Græco-Turkish war are reviewed, the Dingley tariff bill is given *in extenso*, and in addition there are the usual variety of statistics on finance, trade, agriculture, coinage, banking, production of the precious metals, public revenue, population, colleges, education, prominent societies, railroads, telegraph and telephone companies, public debt and expenditures, fires and other important matters. The most important of recent laws by Congress and the state legislature fill many pages. For 25 cents, the cost per copy, the householder will obtain a valuable work, which he will have occasion to refer to, and always with profit, scores of times a year. Send 25 cents, either to this paper or the *Tribune*, and get a *Tribune Almanac* for 1898.

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

