

# THE SABBATH RECORDEE.

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### THE SOUL'S ASPIRATION.

**H**OW long, great God! how long must I  
Immured in the dark prison lie?  
Where at the gate and avenues of sense  
My soul must watch to have intelligence;  
Where but faint gleams of Thee salute my sight,  
Like doubtful moonshine in the cloudy night?  
When shall I leave this magic sphere,  
And be all mind, all eye, all ear?

How cold this clime! and yet my sense  
Percieves even here thy influence.  
Even here thy strong magnetic clime I feel,  
And pant and tremble like the amorous steel.  
To lower good, and beauties less divine  
Sometimes my erring needle does decline;  
But yet (so strong the sympathy)  
It turns and points again to Thee.

I long to see this excellence,  
Which at such distance strikes my sense,  
My soul, impatient, struggles to disengage  
Her wings from the confinement of her cage!  
Wouldst thou, Great Love, this prisoner once set free,  
How would she hasten to be linked with Thee!  
She'd for no angel's conduct stay,  
But fly and love on all the way.

—John Norris.

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## 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.

A PIOUS English officer, just before engaging in one of the battles for which Great Britain has been noted, lifted up his eyes and his hands toward heaven and offered the following brief, soldierly prayer; "O Lord, thou knowest how busy I must be to-day; if I forget thee, do not thou forget me. Amen." Then arising from his knees he commanded, "Forward, march!" There is no danger of God's forgetting those who devoutly commit themselves to his care. When perils thicken, his love and watchcare will be more constant, sure and comforting.

SOME one has expressed a good thought thus: "That which God takes it is always gain to lose." Happy is that person who can have such perfect faith in God as to count his severest losses and trials among his greatest gains. This state of mind is not impossible. On the other hand it is possible and desirable. Loss of health, loss of property, loss of friends, have often been blessed to the saving of the souls of those who have suffered most from their losses. It is God's plan and purpose to take our best friends from us or to take us from them. This plan cannot be changed. Otherwise the universal law of death would cease to operate and we would live forever in our present state. Since then these changes are inevitable, the only wise course for us is to count on them; arrange to meet them with fortitude, faith and hope, remembering that whatever God permits is for our good. Whatever he takes from us, in some mysterious way becomes our greater gain if we will thus accept it.

TEACH your boys to work. Every young man should learn to handle tools. A saw, hammer, plane, chisel, axe, screw-driver, are indispensable to every household. They should be used until some skill is acquired. A kit of tools for a boy are as important aids to his education as are the books he uses in school. They will beget a manly independence and prevent growing up in an effeminate, helpless way. As a matter of economy in living, healthful exercise, and training for usefulness, learn to work. Learn a trade if possible, even though you seek a profession. A few years of industrious work as a mechanic of some kind is a grand preparation for a useful life.

Teach your girls to work. While the boys are learning to work in wood, iron, or other lines of industry, the girls should learn to sew, cook, do all kinds of housework, and perhaps also learn some useful and honorable trade. No one is qualified to direct the kitchen help who does not know how to do all the branches of work herself. Work is honorable, ennobling, health and happiness promoting.

BRO. SAUNDERS, President of the Young People's Board, has something to say this week in reference to the editorship of the Young People's page. About two months ago we spoke to Bro. Saunders, in our office, about the same thing, and in that conversation did not gain the impression that it was contrary to the policy of the Young People's

Board to appoint some one of their number to do that work, but on the other hand we received the impression that their department would be cared for the same as each of the other Boards care for their respective pages. Prof. Shaw, who made an excellent editor, resigned because he was neither appointed by the Board nor was he even a member of the Board. He was right in his estimate of the fitness of things. We believe Bro. Shaw should be a member of the Board and be the editor of that department, under the Board's appointment, and hope some arrangement can be made by which the Young People can have a better representation than will be likely without a special editor to look after their interests.

AFTER a more extended acquaintance than we once had with the literature published by different Humane Societies we would recommend that every Sabbath-school library be provided with books and leaflets, written by some of the best men and women of our day, respecting kind and humane treatment of dumb animals. Over two million copies of "Black Beauty" have been circulated and read, probably, by many millions of people. "The Humane Alliance," issued monthly at the United Charities Building in New York; and "Our Dumb Animals," Boston, Mass., should be in every household, especially where there are children. These publications are nicely illustrated, and filled with instructive incidents, anecdotes, stories and facts relative to birds and animals. Their main object is to inculcate principles of kindness and patience in the treatment of these beautiful and useful objects of God's creative power. While man is superior to them in knowledge and accountability, it should be his ambition to excel them also in the exercise of the finer qualities of love and kindness. All teachers of public schools should provide themselves with these publications. They will furnish many very fruitful themes for interesting and impressive talks to children. Write to the publishers for sample copies if you do not already have them.

WHILE severe strictures have been made upon the drinking customs and other immoralities prevalent among the students of Yale University, it does not therefore follow that there are not strong counteracting influences. There are many active Christian young men there who are laboring heroically to overcome the evil environments and save their tempted fellow students. That unusual temptations and dangers exist there, cannot be denied. But it is asserted editorially by the *Independent* that *three-fourths* of the students of the freshman class of Yale College are church-members. The Y. M. C. A., and the Christian Endeavor organizations in Yale are exerting a strong moral and religious influence. A young man placed in Yale for four or more years can find many religious associates, and opportunities for development in Christian life; but he needs to be well settled in his convictions and constantly watchful against opposite influences and tendencies. This is true also of every school and every young man. Our own University, while measurably free from such unwholesome surroundings as we deprecate at Yale, Princeton, Harvard, Chicago and elsewhere, can give no guarantee that a young man or young woman will go through the trying fires of college life and come out as free from the smell of fire as did

the three Hebrew worthies. Neither do parents have any feeling of certainty that even the secluded home-life will be an absolute protection of morals, and a guarantee of a solid Christian manhood and womanhood. The best assurance is found in an early consecration of life to active Christian work and a mind well-informed respecting the dangers of every sinful thought and act.

THE best method of raising money for meeting the ordinary expenses of the church, and most other benevolent enterprises, in our opinion, is the plan known as "systematic benevolence." This plan simply provides for regular and frequent gifts which in effect are like the constantly flowing streams of water, always needed, and always ready for use. But this system must be well worked or it will not work well. In other words the entire society must be thoroughly canvassed by one who is an enthusiastic believer in the system. It is the design of this plan to secure pledges of contributions from *every church-member* in particular, and as many others as are willing to contribute. But every member of the church should realize that he or she has assumed a solemn obligation to help sustain the church in all of its operations. Children should be taught the duty and the privilege of giving regularly for the support of the church and its benevolent work. We have never heard of a better or more satisfactory method of giving than by the weekly envelope system. Church officers should not fail to secure a complete canvass of the church and society just before, or immediately after, the annual church and society meeting each year. No person should be omitted from this canvass. Let every man, woman and child have a chance to give as God has prospered them. Encourage the people to practice the beautiful and scriptural plan of laying aside the Lord's tenth, and as much more as a benevolent heart may prompt, and then give judiciously and systematically. Then the Lord's cause will not lack for abundant support. But we desire to repeat with earnest words that this system *must be well worked*. Take the time to see every person; explain the plan and the duty. One year's canvass will last only twelve months. Within that time some people will have dropped out, others will have come into the circle, and various changes will make a new canvass important. But, even if there has not been one change in the matter of outgoing or incoming families, still repeat the canvass, thoroughly, every year. Keep the plan alive. It will do much toward keeping the church alive; and its work in missions, education and reforms will then be, under the blessing of God, the Archimedean lever that will move the world.

THE past week has been one of unusual bluster. First came rumors of the coming of an immense and powerful Spanish cruiser-man-of-war, the destination of which was the New York harbor; and such papers as the *New York Journal* and *World* made graphic pictures of the havoc that this single vessel might make of the greatest city on the continent, in the absence of any adequate protection. Following this windy portrayal of dire disaster came one of the most violent and prolonged boreal blasts of the winter, along the Atlantic coast. For nearly twenty-four hours the "Prince of the power of the

air" seemed to be exerting himself to the utmost to create a consternation. Window-blinds went flying, houses trembled, limbs of trees were strewn in the streets, a few chimneys toppled over, and much damage was done to shipping.

Then, in the midst of this hurricane, came the alarming dispatches, telling of the destruction of our warship, *Maine*, near Havana. It took very little effort of the imagination to see in this the beginning of war with Spain, and putting the destruction of the *Maine* along with the rumored approach of the Spanish cruiser to reduce Greater New York to a lesser mass of ruins, it was easy for fearful ones to work themselves into a fever of excitement.

But a little calm reflection ought to convince any one that a nation utterly unable to subdue as small a rebellion as the island of Cuba maintains, after years of the very best generalship that can be commanded, and with a depleted treasury, a very slow credit, with a defeated and not over-confident army and navy, and serious elements of discord and mutiny among themselves, will not be very likely, however much they might desire it, to undertake the stupendous task of chastising one of the mightiest nations of the world, and all this at a distance of 3,000 miles from home! We do not yet believe that even Spain is so far destitute of common sense as to court such an unequal contest. And our nation, conscious of its own power, and innocent of any provocation to war, can well afford to move slowly and magnanimously with any weaker foe. While we regard it of great and indispensable importance, in the present state of civilization, to maintain a strong army and navy, for mere protection, still we can hardly believe that any emergency will arise to justify a resort to arms. The fact of our ability to defend our national interests will go far toward preventing the necessity. If our army and navy were abandoned it would not be long before we would be overrun and overcome by hordes of selfish nations that would regard our territory desirable and of easy acquisition.

### BREVITIES.

JOHN WANAMAKER has consented to become a candidate on the Republican ticket for Governor of Pennsylvania. It can hardly be said that he accepts this honor for the money there is in it.

It is said that 10,000 people in Iowa are making arrangements to start for the Klondike gold regions in the spring. Other Western states report 15,000 more ready to join the gold seeking hosts.

THE trial of Sheriff Martin and eighty-two deputies for firing upon a large advancing force of striking miners several months ago has commenced at Wilkesbarre, Pa. The charge is murder in the first degree. It is hardly probable that they will be convicted as charged.

MISS FRANCES WILLARD has prepared a petition to be signed and presented to President Dwight, of Yale, asking him to use his influence with the authorities of the University to prohibit students from frequenting saloons, and also to close such resorts throughout the city.

THE 20th of March will be the anniversary of the late General Neal Dow's birth-day. The National Woman's Christian Temperance Union proposes to celebrate that day in honor of his memory, and for the purpose of stirring public sentiment to a higher attainment in practical temperance.

MAYOR HARRISON, of Chicago, stands under the ban of the Senate Committee appointed to investigate the operation of the civil service law in Chicago. The report of the Committee censures the Mayor and the Chief of Police. It is claimed that gambling and vice are allowed, for a consideration, and the civil service rules are unheeded.

AUDOBON SOCIETIES for the protection of birds and to discourage the use of their plumage for the gratification of pride and display in ladies' hats, are now organized in the following states: Maine, New Hampshire, Massachusetts, Rhode Island, New York, New Jersey, Pennsylvania, Illinois, Wisconsin, and the District of Columbia.

PAPERS are publishing statements to the effect that the famous prohibition advocate and former governor of Kansas, John P. St. John, has so far fallen from grace as to sign a petition asking for permission to sell whisky. This is a strange statement and seems incredible. We doubt it until it shall be confirmed by unquestionable evidence.

GOVERNOR BLACK of New York is a firm and consistent advocate of biennial sessions of the Legislature. He thinks once in two years is often enough for the Legislature to assemble, and this of course will greatly reduce the cost of legislation. The question is now prominently before the Legislature and doubtless will be discussed, pro and con, with great earnestness within the next few weeks.

THE installation of Dr. Charles Cuthbert Hall as President of Union Theological Seminary took place week before last. Dr. Hall's address on that occasion marked out something of his plans for the enlargement of the Seminary's work and influence. His theme was, "The Expansion of the Seminary." Dr. Thomas S. Hastings, the retiring President, and Dr. Henry Van Dyke took part in the services.

PROMINENT Members of Congress are beginning to talk of an early adjournment. They think as the work is progressing there is no reason now known why they cannot adjourn by the first of May. Some of the appropriation measures are farther advanced now than at the same time of the year in any previous session. But what complications may arise to prolong its session, cannot now be foreseen.

AS WAS anticipated, the Spanish government disavows any sympathy with the abusive letter written by Senor De Lome, their former Minister to the United States. It was an individual opinion expressed privately, but unfortunately for the writer found an unexpected publicity. That matter is now closed. De Lome has gone home, probably a wiser man than he was a short time ago; and his successor, Senor Polo De Barnabe, has been appointed. He will have a chance to profit by the experience of his predecessor.

### CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Chicago, Ill.

#### The Case of Max Hertyberg.

He came into the room as the Christian Endeavor Society was about to begin its weekly prayer-meeting, and asked if this was the Seventh-day Baptist church. He was unmistakably a Jew. He had the indefinable look about him which makes a man reach into his pocket and squeeze the nickels. His testimony made an impression. He had been converted about four months, was rejoicing in the Lord, but the Jews called him "me shuma," a traitor. His parents had cast him off. He dwelt upon the 53d chapter of Isaiah. They had always skipped that in the synagogue worship (is it so?), and the Rabbi would not explain it to him. He thanked the Lord for that chapter, for it had brought him to Christ.

The Endeavorers crowded around him at the close to grasp his hand and bid him God-speed. With a fatal facility for asking questions, the pastor found that the friendless boy was stranded, his parents having gone back to Peoria, taking his trunk, clothing and money with them. They were ready to welcome him back when he would come and be an orthodox Jew once more. He had had nothing to eat that day. With the distrust that is bred into a resident of a city, I pondered on his story and wondered if it were true. One thing was certain, he should have something to eat. I told him that I would see that he had an abundant supper; but when I told him that I could not take him home with me, he cried out with great earnestness: "What shall I do? I walked the streets last night. I had a chance to sleep at a dirty lodging-house, but could not bring myself to it." I thought of the sermon I had preached the week before, "I was an hungered, and you gave me meat, . . . I was a stranger, and ye took me in." I would either have to stop preaching such things or begin to practice them.

He gave ocular evidence of the truth of his story, on the way home, by falling asleep on the street-car. He ate ravenously at supper and went to sleep in his chair when he had barely finished. His great desire, he said, was to get to Peoria, where his people were, make another appeal to them, and get his clothing and money. He would be glad to go to some school like Milton, and work his way for an education, so that he might be a missionary to his own people. He gave evidence in his conversation of a bright mind, some education and a degree of practical wisdom. We raised enough money to get him to Peoria. He took with him a letter of introduction to Bro. Van Horn, at West Hallock, near by. A letter was also mailed to Bro. Van Horn, giving him particulars and asking him, if Hertyberg came, to go to Peoria and investigate the truth of his story.

When my *protige* arrived at West Hallock, his parents, he said, had left Peoria for New York City. He fell in love with West Hallock, though the attachment could hardly be said to be strictly mutual. He was somewhat confused in his understanding of a certain passage of Scripture; for he evidently regarded it as more blessed to receive than to give. He expressed great admiration for an overcoat which Mr. Van

Horn wore, but Van Horn solemnly assured him that whatever he expressed a desire for would be the very thing he would not get. Van Horn instituted a course of lectures on the value of industry, with the Jew as his audience, but the only apparent effect was to make the audience tired. The pastor introduced him to a buck-saw; but the young man's muscles were untrained. Sawing wood is not so simple as it looks to the new beginner, even with the assistance of a ham rind. The close intimacy which was hoped for, did not spring up. Rather familiarity seemed to breed contempt.

Hertyberg came on to Chicago. The pastor was absent. The Christian Endeavor Society and others lodged and fed him, and sent him on to Milton, agreeing to pay his board for a week or two, while he was put on trial. The quiet man who presides over mathematics dropped in to see him *incognito*. They discussed the Luetgert murder trial and other features of city life, the Jew doing most of the talking. The professor tapped the tree trunk to see if it were sound, and decided that the heart was hollow. Profane companions and gambling on a limited scale were counts against him. Chicago brought him back, and the pastor took him in again. The pastor's wife put him under a course of industrial training, under which he visibly improved. He secured a pass on a stock train to New York, and in two weeks appeared at the home of Bro. Shaw, hungry, travel-stained, destitute and generally the worse for his journey. Bro. Shaw's heart (and pocket-book) bled for him. He did his best for the boy, when he found that he rejoiced in two names instead of one, and other facts which put him in an unfavorable light; he paid his fare *away* from New York City. It is quite possible that at this time our "rough diamond" (which some think is only carbon, after all) is seeking a setting in some Seventh-day Baptist community; for he is a great advocate of the Sabbath, and loves to hear the bell chime in the quiet country morning, as the people wend their way to church.

I shall not attempt to give an expert analysis of the character of this candidate. We are always trying to classify people by hard and fast lines. We say of a man, he is a good man or he is a bad man; he is an honest man or he is a hypocrite. The fact is that character is complex. There are many streams of motive in our personality. Very few of us are entirely consistent. Character is rarely of one piece. Our friend Max is a mixture. There is something of a Jacob in him, and, perhaps, a good deal of an Esau. But we need hesitate before we declare that he has no promise, whatever, of an Israel. He is said to have sworn, gambled, lied and shirked work. A sorry catalog of characteristics to be written down against a young man. How far old habits and past training will go to extenuate the score, I know not. Boys brought up under far better advantages have been guilty of all these things, and loving hearts have followed them for months and years, and plead with them to come back.

It is to be doubted whether this man is a seasoned "rounder" or a veteran impostor. He is not barren of higher aspirations, but, like many another, he has ignoble impulses which get into the ascendancy and threaten to swamp the higher.

If he, or one of his numerous relatives,

comes your way, do not pet him or offer him gifts. Give him a chance to work and prove himself, if you feel so moved. Though he is on the high road to becoming a religious tramp, he is one of the lost sheep of the house of Israel, to whom Jesus was sent.

It may sound strangely to declare that the writer has still a warm place in his heart for this vagrant, and a hope that he may yet come to a higher conception of the dignity and worth of life. His case is unique in some respects; but in its essential characteristics it is like thousands of others. Oh, that struggle between the evil and the good—the evil into which it is so easy to drift—the good which must be resolutely chosen.

"Help your fallen brother rise  
While the days are going by."

#### SHEPHERD AND FLOCK.

BY CHARLES A. BURDICK.

It is well understood that when Jesus said to Peter, "Feed my sheep," he used a figure drawn from the shepherd's office as exercised in Oriental countries. So, also, when Peter wrote in his epistle, "Feed the flock of God which is among you," and, again, when Paul gave his charge to the Ephesian elders, "Feed the church of God." Perhaps it is commonly understood, also, that as the ancient shepherd's duty did not consist simply in providing food for his sheep, so the office of the shepherd of Christ's flock does not consist simply in imparting religious instruction; yet, as the relation of shepherd and flock involves reciprocal duties which sometimes seem to be forgotten, or not understood, it may not be amiss to call attention to some things that are involved in that relation as indicated by the figure.

The Greek word meaning shepherd, also pastor, is *poimen*; and the corresponding verb, *poimaino*, means to feed, to tend as a flock,—that is, to perform the office of a shepherd. The Revised Version translates 1 Peter 5:2, "Tend the flock of God." And so the words quoted above may be translated, "Shepherd my sheep;" "Shepherd the flock of God." How much does this mean? Let us see.

As sheep in the Oriental countries were not kept in fenced pastures, but in open country where beasts of prey roamed, it was necessary that they should have a constant attendant, a shepherd. The shepherd's office was to call the sheep out of the fold in the morning and lead them away to pasture. While they were at pasture the shepherd must watch over them, to keep them from straying, and to protect them from wolves. "He calleth his own sheep by name and leadeth them out; the sheep follow him for they know his voice." "The good shepherd layeth down his life for the sheep. He that is a hireling and not a shepherd, whose own the sheep are not, seeth the wolf coming and leaveth the sheep, and fleeth." John 10:4, 11, 12.

This intimate relation of the shepherd to his flock is a beautiful emblem of Christ's relation to, and care over, his people. "I am the good shepherd." The figure of shepherd and flock abounds in the Old Testament, representing the relation of God to his people, and his care over them, and also the relation of rulers and teachers to his people. "The Lord is my shepherd, I shall not want, he maketh me to lie down in green pastures."

For an extensive use of the figure of shepherd and flock see Jeremiah 23:1-4, and especially the whole of the 34th chapter of

Ezekiel. The tenderness of the good shepherd to his sheep is beautifully expressed in Isa. 40:11. "He shall feed his flock like a shepherd; he shall gather the lambs in his arm and carry them in his bosom, and shall gently lead those that give suck."

Now, though the word shepherd is not in our English version of the New Testament, as applied to those who presided over the churches, and the word pastor, meaning the same as shepherd, only once, yet the office is implied in the words, "Feed my sheep," and "tend the flock of God," etc. The term applied to those who exercised the office of shepherd, besides apostles, are in our translations elder, bishop, overseer, pastor. The term elder had been in common use in the synagogues as applied to rulers of the synagogues. It appears from the following passages that the elders in the churches were also bishops, or overseers, as the word means. Titus 1:5-7. Paul wrote to Titus that he had left him in Crete to "set in order the things that were wanting, and appoint elders in every city;" and then proceeds to name the qualifications of the bishop. "For the bishop must be blameless as God's steward," etc. In Acts 20:28, Paul charges the Ephesian elders as follows: "Take heed to yourselves and to all the flock in which the Holy Ghost hath made you bishops, to feed the church of God." Revised Version.

From the several passages of Scripture which I have quoted, we get a pretty clear idea of what belonged to the office of shepherd, or pastor, as exercised in the New Testament churches. Its duties may be classed under the general heads of leading, feeding, watching, superintending. I will not enter into the details under these heads. I am not writing particularly for pastors. They are supposed to understand their office. What I most care for in the present writing is to consider the duties of the members of the flock which correspond to those of the pastor, and the performance of which only can render his duties effective.

It is evident from the record that the New Testament pastors exercised some measure of authority not inherent in themselves as individuals, but an authority which belonged to the office to which they were appointed, and which was necessary to the effective performance of their duties as shepherds and bishops. The office of shepherd means the management of a flock; but the shepherd cannot manage the flock unless the sheep obey his voice. The elders were rulers. "Let the elders that rule well be accounted worthy of double honor." 1 Tim. 5:17. One qualification of a bishop was his ability to rule well his own house. "If a man knoweth not how to rule his own house, how shall he take care of the church of God." What was true of the office in the early churches must also be true of the office in the present time.

Now authority on the part of one side implies the duty of submission to that authority by those who are its subjects. "Obey them that have the rule over you, and submit to them; for they watch in behalf of your souls as they that shall give account." Heb. 13:17.

Let none take offense at this idea of authority as vested in your pastor, involving obligations on your part to respect it. It is not an authority to be exercised by compulsion; it

(Continued on page 125.)

## Tract Society Work.

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

It seems practically certain that the Trans-Mississippi Exposition will be opened on Sunday.

A CENSUS as to church attendance has been taken in Boston, under the auspices of the Boston City Missionary Society. The *Congregationalist* reports the following summary of the facts obtained:

Mr. Waldron puts before us the undeniable fact that on one of the pleasantest Sunday mornings in the year, at a season when the population is greatest, "less than one-third of those who had no necessary hindrance, less than one-fifth of the non-Roman Catholic and non-Jewish people in the city were in church; more than two-thirds of those who were able to attend were not in church." If this condition does not bring home a solemn sense of responsibility to the Christians of Boston, what will?

This decrease of attendance on public worship is a prominent feature of the decay of regard for Sunday. It is prevalent throughout the land. Between the two questions, Christians in Boston and elsewhere, are confronted by problems of the first magnitude.

### CHRISTIANITY AND THE SEVENTH-DAY SABBATH.

TO THE EDITOR:—The writer has become vitally interested in this question of Sabbath-observance. But the day which should be observed is not agreed upon by all people. Will the Editor enlighten the readers as to the authority the Sunday-observing people have for the observing of the first day of the week instead of the seventh, as instituted by God at the creation?

A PUZZLED READER.

We have no authority to answer for "Sunday-observing people" in general. We suppose different persons would give different reasons for their action.—*New York Weekly Witness*, Jan. 26, 1898.

The *Witness* goes on to give the opinion that it is Christ's will that people should keep Sunday. This would be well enough as an opinion were it not that the only revelation we have of what Christ's will is, the New Testament, knows nothing of any such observance. The witness who formulates opinions which are not upheld by the Record is usually ruled out of Court. The *Witness* condescends to state an important fact, however, in these words:

There is, however, no command to keep Sunday, and there is no command not to keep the Jewish Sabbath. There is, therefore, no sin in keeping the seventh day instead of the first.

If this were a faithful and true *Witness*, since there is a specific command to keep the seventh day, and since Christ honored that command by keeping the Sabbath, we think it ought to prove its faithfulness to truth and to Christ by following his example. To do otherwise seems like "being wise above what is written."

### SUNDAY REFORM IN MASSACHUSETTS.

A brief notice of the Annual Meeting of the "New England Sabbath Protective League" appeared in the *Congregationalist* of Jan. 27, 1898. That interest in the work of the League is not great is shown by the fact that though held on Sunday afternoon, the reporter could only say, "Tremont Temple was well filled." The *Congregationalist* gives the substance of what was said in these words:

They all emphasized the necessity of a day of rest for every man as essential to the well-being of society. They did not seek to re-enact old Puritan laws, but to uphold the principles on which our nation was founded. The League has done valuable service in promoting public sentiment to guard the Lord's-day against the encroachment of labor. The League is needed, and appears to be working on broad lines, which commend themselves to right-thinking, public-spirited men.

A few years ago the *Congregationalist*

asked why it was that organizations started in defence of Sunday were so "short-lived." The answer was apparent, public opinion is too indifferent to support any radical measures, and compromising methods died from inherent weakness. We have shared the hope that this "League," now about three years old, would prove a vigorous and valuable factor in agitating these Sabbath questions. Last year we went to Boston to attend its Annual Meeting; but less than a dozen men appeared at the appointed hour, and the meeting was adjourned. We hope the League is not to share the fate of similar organizations, for while we do not believe that there can be any permanent Sabbath Reform connected with Sunday, we deeply regret the apathy, especially in New England, which gives short, weak life to many effort to call attention to the dangers and evils which have come with the decay of regard for Sunday.

### SIDE LIGHTS ON THE ORIGIN OF SUNDAY-OBSERVANCE.

Within a few years past important facts concerning early Christian and Semi-Christian literature have come to light, which are of great value in showing the confused thought and the uncritical character of the religious leaders of the second century. Three of the literary treasures, which though incomplete are not valueless are "The Acts of Paul," "The Apocalypse of Peter," and the "Teaching of the Apostles." These show how Gnostic notions and all the vagaries of Pagan philosophy were mingled with a modicum of genuine Christianity, and how nearly these hybrid productions held an equal place with the genuine New Testament documents.

On the other hand the newly-found sayings of Jesus, along with the first six chapters of the "Teaching of the Apostles," show us glimpses of the genuine deductions, or compilations of New Testament truth, which are of equal or greater value. If the work of investigation in Babylonia, Palestine and Egypt is pushed, and if it is rewarded within the next ten years as it has been in the last ten, we shall have materials for a better understanding of the confused and hitherto unknown second century thought than at any time before. We already know that the influences which culminated in the rapid Paganizing of Western Christianity, from and after the middle of the second century, were vigorous, prominent and dominant, especially in literary circles. In the midst of the second century were confusion and amalgamation of Christian, Egyptian, Oriental, Grecian and Roman thought. The first traces of Sunday-observance appear at the hand of Justin Martyr, who was a prominent example of this amalgamated mass of semi-Christian ideas. As the time for a new revolution in the matter of Sunday approaches, these new discoveries are coming forward like resurrected witnesses.

### TRACT SOCIETY—EXECUTIVE BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, February 13, 1898, at 2.15 P. M., President Charles Potter in the chair.

Members present: C. Potter, J. F. Hubbard, D. E. Titsworth, J. D. Spicer, A. H. Lewis, W. M. Stillman, F. E. Peterson, I. L. Cottrell, A. E. Main, C. C. Chipman, J. M.

Titsworth, H. V. Dunham, J. A. Hubbard, H. M. Maxson, F. L. Greene, A. W. Vars, A. L. Titsworth.

Visitors: H. H. Baker, J. P. Mosher.

Prayer was offered by Rev. A. H. Lewis, D. D.

Minutes of last meeting were read.

Correspondence was received from W. C. Daland and A. W. Vars.

The Committee on Distribution of Literature reported that orders had been received and filled for about 17,000 pages of tracts since the first of January.

The Advisory Committee presented the following report:

PLAINFIELD, N. J., Jan. 23, 1898.

Your Advisory Committee beg to present the following report:

The Committee held a meeting on January 16, and among the questions considered was the resignation of Editor Livermore, which was referred to us at the last meeting of the Board.

We regret exceedingly that Bro. Livermore should feel compelled to relinquish the editorial chair, which he has so long and ably filled, and only on the ground of threatening ill health would we consider for a moment such withdrawal. Being assured, however, that he feels the necessity of the change to be imperative, and that he intends his resignation to be final, we recommend—although with great reluctance—that the same be accepted.

Regarding the filling of the vacancy caused by the resignation of the Editor, the Committee feel that they have to face a question of great importance to our people. Having given this matter, however, thoughtful and prayerful consideration, we recommend that our Corresponding Secretary, Dr. A. H. Lewis, be invited to fill the editorial chair from March 1 until the next Annual Meeting of the Tract Society. We find that the duties of the editorial and the business office can be so arranged and combined that Dr. Lewis can well attend to that portion necessarily devolving upon him as editor, and still leave him sufficient time to attend to our denominational interests outside the office: such as attending the Associations, visiting occasionally, and holding special meetings or conventions in the principal centers among our own people, and being present at various assemblies and conventions outside of our denomination wherever the Sabbath question is involved; also to keep in touch with all our churches by occasional helpful correspondence.

Another matter of very great interest to our people has received the earnest consideration of the Committee. Since the discontinuance of the *Evangel and Sabbath Outlook* we have been able to do but little, comparatively, outside our denomination in disseminating our peculiar views, and we feel that unless we can again put ourselves before the world in some tangible and impressive manner we shall find ourselves losing ground.

To this end, therefore, we recommend that as soon as possible we commence the issue once a month of a Sabbath Reform edition of the SABBATH RECORDER, this edition to be made up of choice selections from the four or five regular issues during the month, to contain not more than four pages of Sabbath Reform matter, and to be sent regularly to a carefully prepared list of readers, the number sent out to be determined by the amount of funds at the disposal of the Board. We believe that our people will stand by the Board in such a movement, and furnish the means for the accomplishment of such an undertaking.

In the matter of the sermons proposed by Dr. Lewis, to be preached to public audiences in Plainfield, on four phases of his work, it is the sense of this Committee that Dr. Lewis should give the series of sermons suggested, at his convenience.

CHARLES POTTER,  
J. A. HUBBARD,  
J. D. SPICER,  
FRANK S. WEILS,  
C. C. CHIPMAN, Sec., } Advisory Committee.

On motion, the report was adopted.

The Treasurer presented his usual financial statement, and in connection therewith announced that receipt from the thank-offerings to the amount of about \$1,340 had been applied to the reduction of the indebtedness of the Society.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH, Rec. Sec.

## STUDIES IN SABBATH REFORM.

No. 17.—Sunday in the New Testament.

In surprising contrast with the history of the Sabbath, as shown in the last study, is the fact that the first day of the week is mentioned but once in the Book of Acts. We give that reference in full:

And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days. And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. And there were many lights in the upper chamber, where they were gathered together. And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead. And Paul went down, and fell on him, and embracing him said, Trouble not yourselves: for his life is in him. When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed. And they brought the young man alive, and were not a little comforted. Acts 20: 6-12.

Analyzing this bit of history the following facts appear:

1. The occasion for mentioning the day of the week is found in the fact that at its beginning, on what is now called "Saturday evening," a farewell meeting was held, preparatory to the leaving of Paul on the following morning. This fact, and the miraculous restoration of the young man Eutychus, are the only ones which appear, or are implied, as marking the time or the occasion. On the other hand, the theory that this was the Sabbath by a transfer of the law and the customs of rest and worship from the seventh day is positively forbidden by the facts relative to the Sabbath and its observance, by the fact that this is the only time when the first day is mentioned in the entire book, and by the still more significant fact that in this mention there is no hint of anything sabbatic or commemorative about the day, or the meeting; and farther still, by the fact that this meeting must have been on the evening before Sunday, and that Paul and his party pursued their journey on that day. If, in order to put something into this history, it be insisted that this was the Lord's Supper, and that the meeting was on the evening after Sunday, then all the occurrences were on the second day of the week, according to the prevalent mode of reckoning, and the breaking of bread was on the second day, even according to the modern reckoning, since it was past midnight. The first day of the week, therefore, has no history in the Book of Acts, as it has none in the Gospels. In a word, the most careful search finds no history of Sunday in the Bible, either as a Sabbath, a "Prayer-day," or a "Resurrection Festival." The sources of its history are not found in the Word of God.

But lest some one shall say that the non-historic writings in the New Testament contain references which are indirectly historic, we will notice what is said of the first day, outside of the Gospels and of the Acts. Looking through all of the

## EPISTLES,

our search is well-nigh fruitless, for the first day of the week is mentioned but once in them all. Here it is:

Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. And when I come,

whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem. 1 Cor. 16: 1-3.

Analyzed as an historic statement, the above gives the following:

1. Help is needed for the poor at Jerusalem, and Paul gives certain directions concerning how to obtain it. The plan adopted was only a temporary arrangement for a specific purpose.

2. The direction is that every man shall "put aside at home," on the first day of the week, what God has enabled him to give for this purpose.

This interpretation is supported by Alford, Schaff, Meyer and others. Neither the historian nor the exegete can find anything in this to indicate a public assembly, nor any recognition of the day except as a proper one on which to set aside, each man by himself, a benefaction for the poor. To begin the business of the week thus was an excellent way to insure a careful consideration of the claims of benevolence and a systematic training in well-doing.

These considerations are all that appear in the text, or the circumstances, and they are quite sufficient for the order given. A full exegesis of this passage is found in *Biblical Teachings*, etc., by the author of these Studies, p. 76, ff.

Some writers quote one passage from the Book of

## REVELATION,

from which they seek to infer an argument for the observance of Sunday. They presumptuously assert that the passage forms the source of the use of the term "Lord's-day" as applied to the first day of the week. It reads thus:

I was in the Spirit on the Lord's-day, and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last; and, What thou seest write in a book, and send it unto the seven churches which are in Asia, etc. Rev. 1: 10.

Granting, for sake of the argument, that the expression is correctly rendered—which, however, is fairly questioned on philological grounds—there are serious objections against using it as a source of history.

1. The expression does not occur elsewhere in the New Testament in the exact form used in Revelation. But there are several expressions equivalent to this which refer unmistakably to the Day of Judgment, and many scholars of note believe that to be the meaning of the phrase in Revelation. The popular notion is commented upon by a late Roman Catholic writer, as follows:

The first text of this class is to be found in the Acts of the Apostles, 2d chapter, 20th verse: "The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord shall come." How many Sundays have rolled by since that prophecy was spoken? So much for that effort to pervert the meaning of the sacred text from the judgment-day to Sunday! The second text of this class is to be found in the 1st Epistle to the Corinthians, 1st chapter, 8th verse. "Who also shall confirm unto you, the end that you may be blameless in the day of our Lord Jesus Christ." What simpleton does not see that the apostle here plainly indicates the day of judgment? The next text of this class that presents itself is to be found in the same Epistle, 5th chapter, 5th verse: "To deliver such a one to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." The incestuous Corinthian was, of course, saved on the Sunday next following!! How pitiable such a makeshift as this! The fourth text, 2 Cor. 1: 13, 14: "And I trust ye shall acknowledge even to the end, even as ye also are ours in the day of our Lord Jesus." Sunday, or the day of judgment, which? The fifth text is from St. Paul to the Philippians, 1st chapter, 6th verse: "Being confident of

this very thing, that he who hath begun a good work in you will perfect it until the day of Jesus Christ." The good people of Philippi, in attaining perfection on the following Sunday, could afford to laugh at our modern rap'd transit!

We beg leave to submit our sixth of the class, viz., Phil. 1: 10: "That he may be sincere and without offense unto the day of Christ." That day was next Sunday, forsooth! Not so long to wait, after all. The seventh text, 2d Epistle Peter, 3d chapter, 10th verse: "But the day of the Lord will come as a thief in the night." The application of this text to Sunday passes the bounds of absurdity. The eighth text, 2d Epistle Peter, 3d chapter, 12th verse: "Waiting for and hastening unto the coming of the day of the Lord, by which the heavens being on fire, shall be dissolved," etc. This day of the Lord is the same referred to in the previous text, the application of both of which to Sunday next would have left the Christian world sleepless the next Saturday night.

2. The Revelation was, probably, written a quarter of a century before the Gospel of John, and the absence of the term "Lord's-day" or any similar term from the Gospel in which the first day is distinctly mentioned, (see John 20) is against every natural conclusion. If Sunday was so sacred as to be called Lord's-day twenty-five years before John's Gospel was written, it is utterly unhistoric to suppose that the term would not appear in the subsequent writings of John and others. This idea is strengthened by the fact that the term does not appear in the post-apostolic writings until about 170 A. D. The passage, therefore, cannot be made a foundation for the history of Sunday as the Lord's-day, because of what it contains; and the circumstances, viewed in the light of history, forbid any application of the term to Sunday.

Thus our survey of the Epistles and of Revelation reveals no history of the first day of the week in the Bible.

In conclusion, note these facts:

(a) The Sabbath is mentioned in the New Testament sixty times, and always in its appropriate character as God's holy day. Christ did all he could to correct false notions concerning it, and burdensome formalities which had been imposed upon it. Including the various references and Christ's example, more is said of it and of the law of the Fourth Commandment than of any other law of the Decalogue.

(b) Sunday is mentioned but eight times, including one passage in the spurious addition to Mark's Gospel. It is never mentioned as a sacred day, as a Sabbath, or the Sabbath, or as being in any way commemorative of any event; nor is the idea of a change of the Sabbath to Sunday suggested in the New Testament, even in the most remote way. These general facts are beyond controversy, however much men may ignore them through prejudice or want of knowledge. Facts, not theories, must settle the question at issue.

## RESOLUTIONS OF SYMPATHY.

WHEREAS, Our heavenly Father, in infinite wisdom, has seen fit to remove one of our members, Mrs. Malvina Brown; therefore,

Resolved, That in her death our Society has lost an earnest worker and a loving friend.

Resolved, That while we deeply mourn her departure, yet we bow in humble submission to the divine will of Him who is able to comfort in all of our afflictions.

Resolved, That we extend our heartfelt sympathy to her bereaved family and friends.

Resolved, That these resolutions be placed on the records of our Society, that a copy be sent to her family, and that copies be forwarded to the *Farina News* and *Sabbath Recorder* for publication.

Mrs. Mary F. Zinn,  
Mrs. Sarah West,  
Mrs. Carrie R. Davis, } Com.

## Missions.

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

FROM DR. ROSA W. PALMBORG.

Our hearts have been both saddened and rejoiced by the things that have been crowded into our lives of late. You will remember, I am sure, the Miss Tsu and her mother in the city, of whom Dr. Swinney has often written, and of whom I wrote not long since. The daughter has for a long time been a Christian, and apparently ready to unite with the church, but the mother's faith has been weaker. Last spring Mrs. Tsu was taken seriously ill, and her fear of death was very great, especially because she felt that God would not forgive her for having refused so long to confess him before the world. However she gradually came to see that if she truly repented he would forgive and accept her; whereupon she was perfectly at peace and ready to die. Then, to our surprise, she recovered in part, but never sufficiently to leave her room. It was her intention, as soon as she could, to unite with the church. This autumn she grew worse again, and on Sunday night, December 12, she peacefully passed away. She has told me, when I asked her, that her faith was firm, and in this last sickness she had no fear of death. Before her death she called her husband, who is not a Christian, and told him she wanted a Christian burial service. On Monday morning I received a note from Miss Tsu, telling me that her mother had died the night before, and asking me to come with my teacher to explain to her father and herself the manner of conducting a Christian service. Her mother was not to be buried immediately, as a Chinese rule is that the wife must not be buried before the husband, but as the enshrouding and placing the body in the coffin is one of the most important parts of the Chinese service, they wanted the service at that time to take the place of the usual heathen rites.

It is often said that women have little influence in China, but in some cases it seems to me they have more influence than men. Here was this young woman, the only Christian among a host of heathen relatives, standing out firmly against them all, and carrying the day on this most important occasion. It was not an easy task, as there were many objections raised and many difficulties to be overcome. It is customary when a member of the family dies to send out notices to all the relatives, and each one coming brings a present of incense, or of false money, to burn for the use of the departed spirit. On this occasion the daughter desired her father to write on the notices that nothing of the kind should be brought, but this he would not consent to do, concluding rather to notify only the nearest relatives who were to act as mourners. So it happened that those present consisted mostly of the neighbors, curious to see the foreigners, ourselves, and some of our church members and school children, and the nearest relatives of the family.

Mr. Davis conducted the service, assisted by two of our school teachers. Ordinarily there would have been a great many heathen rites, having for their object provision for the needs of the departed spirit, conciliating the spirit so that it would not return to trouble those remaining, or take its revenge upon them for any injury received at their hands

in life, and many other things which I do not understand. In the coffin would have been real or false money, many changes of garments, comb, mirror towels, and other things. As it was, there was nothing of all this, except that the father stepped to the side of the coffin before it was sealed, and called to the spirit to come out. An ornamental brass nail, called the "descendant's nail," and meaning "good luck" to the descendants, was placed on the lid, and according to custom should have been hammered in by one of the children. As Miss Tsu was the only child she was called upon to do this, but refused; so her father stepped up and did it. Instead of the things usually put into the coffin, the daughter put in the Testament and hymn book, because her mother had loved them.

The people were very pleasant and polite to us, seeming to do all in their power to have things as we wanted them, and listened to Mr. Davis's words with quiet attention, occasionally assenting by a word, or a nod of the head, to what he said. It is wonderful to see how God has blessed and strengthened this young woman. His power alone could have so moved her people that they would have been willing to give up their heathen ceremonies to please her, and we praise him for this evidence of his willingness to help those who trust in him. It was as wonderful to the Chinese Christians as to us, and we believe it will encourage them when they are tempted through weakness to yield to their heathen relatives and friends in points of religion. We hope Miss Tsu will soon enter the church. She expects to visit us in a short time, and then we can talk it over. That she may be a light, shining brightly in the heathen darkness surrounding her, is our prayer.

ROSA W. PALMBORG.

SHANGHAI, China, Jan. 9, 1898.

FROM ELI LOOFBORO.

I have been over all the field but Adams County since the last of November. I think the interest is very good in all the churches. About the middle of November I went to Marquette and stayed three days. As they had not received the word that I was coming, no appointments had been made for meetings. However, the notice was soon circulated, and Thursday night we had our first meeting. I conducted five meetings there and got back to Berlin in time for services Sunday night. The M. E. church was gladly opened and warmed for us, and a kind invitation was given for me to come again. The attendance and interest were very good. I praise the Lord for the bright lights burning in Marquette. Some of them may not burn long, but I hope they may set others going before they pass from our view. I left Marquette with the impression that here is another harvest field.

The regular Semi-Annual Meeting met with the Berlin church, beginning Friday evening, Dec. 3. Rev. L. C. Randolph came and preached five good sermons. The attendance was good in spite of bad weather, though the delegation from other churches was quite small. We had prayed for a special blessing upon the last meeting, which was held Sunday night. At an early hour the house was full, and Bro. Randolph's strong, gospel sermon went to the hearts of all, and our faith was made stronger, when, in the after-meet-

ing, we saw our prayers had been answered. We adjourned to meet at Marquette in June.

We greatly miss Orlen Mills and family, who have been such noble workers at Fish Lake, but what is our loss there is Milton's gain. We hope that those who are left will do their best in making up the loss.

Montie Richmond and wife, of Coloma, have arranged to spend this year in Minnesota. We regret that they must go, but we hope their good influence will be felt, and that they may do as much good there as they have at home.

You know of the good work that has been done in Adams County. I have been over the field once, and hope to visit them again soon.

BERLIN, Wis., Jan. 10, 1898.

FROM R. S. WILSON.

I send in my report for the quarter ending Dec. 31, 1897. There have been no additions to our church the last quarter, but think there will be one or more soon. My youngest brother has returned home from Arkansas, where he has been for about six years. He is a Christian and a Seventh-day Baptist, and will be baptized and join the church soon.

Bro. D. P. Goodhue preached for us Christmas-day on the Sabbath question. He preached strong Seventh-day doctrine, and I believe he will unite with us in a few months. There are others who I think are deeply interested in the Sabbath question here around Attalla. I was invited to go to Bristos' Cove, seventeen miles from Attalla, to preach. I was to preach there in a M. E. church, from Sabbath till Sunday night. I would have preached four sermons in all, but the weather was so bad we did not have a single meeting. They want me to come back there any time, but I will wait until we have better weather, and we get our meeting-house up. We are very busy working on our church-house now, and will have it ready to hold services in about a month, if the weather does not prevent. We are having a great deal of rain this winter. I am arranging now to go to Lathamville the fourth Sabbath in January, where there are fourteen Sabbath-keepers, who I think will be Seventh-day Baptists if they can have some encouragement. They are not Adventists, but call themselves the Church of God. I hope that the next year will be a great year for us on account of the outpouring of the Holy Spirit. May the good Lord help us to live better the next year than we have last year, is my prayer.

ATTALLA, Ala., Jan. 10, 1898.

A SMILE AND A SNEER.

Blessed is he who can meet a sneer with a smile from the soul!

In front of the electric car the man in the covered cart was turning his horse around. The buffalo-robe fell from the seat and lay across the track. The smoothly-shod horse slipped on the ice and nearly went down. There was a little confusion.

"It's a saw-horse you'd better be driving!" taunted a bluff fellow on the front platform of the electric.

The man in the covered cart looked at the other as if about to "jaw back," but suddenly a light came into his face; a better second thought seemed to seize him; and he smiled as good-natured a smile as this scribe has seen for many a day.

How much better than a snarl and an oath! There is salvation for the man in the covered cart.—*Morning Star*.

## Woman's Work.

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

### MY FRIEND.

Unseen beside me, day by day,  
Walketh a Friend—my guide, my stay!  
On him I lean, to him I pray,  
Telling the trials of the way.  
He hears the faintest word I speak,  
He is so strong, I am so weak!

His love makes every burden light;  
His presence all my pathway bright;  
What terrors can a soul affright.  
That trusts the strength of his dear might?  
How can I yield to doubt and fear,  
Or anxious thought, while he is near?

His voice I hear, so soft and low,  
Showing the way I am to go,  
I do not even ask to know  
The reasons why—I love him so!  
He is my rest, my joy, my song!  
To him my life and soul belong.

—Marie Burr.

### LIGHT.

When it was suggested to me that I ought to write something for the Woman's Page, a little incident which I remember reading many years ago was forcibly brought to mind. A gentleman from the North, who was traveling in the South, entered a little log school-house one night, where a colored brother was "holding forth" the gospel to the best of his ability. In exhorting his colored brethren to let their "light shine" he gave them this illustration. "Brethren and sisters, when I came here to-night, this house was all dark, I could not see to read a word, by-and-by one good brother came and brought one little tallow candle, then we could see a little. Soon another came and brought a candle, and then we could see better still, but after awhile others came in, and when they had placed a lighted candle in every corner, and let them shine, then this house was beautifully illuminated all over. Now brethren and sisters," said he, "you cannot all be great light-houses, but each one of you can shine like a little tallow candle." The thought that this colored brother sought to impress on his hearers was a good one, and in accordance with the teachings of our Saviour. Jesus did not say to his disciples, "If you cannot shine as brightly as some others, you had better go and hide your little candle under a bushel," but he did say, "Let your light so shine that others may see your good works, and glorify your Father in heaven." But can we glorify our heavenly Father, and shew forth his praises, if we are walking in darkness, and doubt, and have suffered the light in our own hearts to grow dim? The answer is plain, we know that we cannot! But if the light which was once enkindled in our souls is burning brightly now, and we are walking in the light from day to day, then surely some little ray from out our lives will shine on those about us, and lead some lost wanderer to find the right path.

I think those who go to China, or other dark corners of the earth, to carry the glad news of salvation are light-bearers, indeed, in the true sense of the term. But we cannot all go to heathen lands. Some are not called to go. But if those of us who remain at home do all in our power to sustain those who go in their God-given mission, then we too are helping to send the light to those who are sitting in darkness. But here we pause a moment, for we cannot forbear to ask, "Are we doing all that we can in that direction?" What sacrifices are we making that are worthy the name? These questions

we must each answer for ourselves as individuals.

Our Saviour said to his followers, "Ye are the light of the world." But the query may arise in some minds, "How can this be? Our names are scarcely known beyond the little circle in which we move, but very few of the inhabitants of the earth will ever see our faces or hear our voices. How then can we enlighten the world?" I think that little stanza we often sing somewhat answers the problem, "In the world is darkness, so we must shine; you in your corner and I in mine." If those poor colored people, in the incident referred to, had each one said their little candle would do no good, and left it at home, they would have had no meeting that night; but each did their part as individuals, and by their united efforts the house was lighted sufficiently. They each did what they could, and that is all that God requires of you and me. When we read of those good and noble women who have accomplished so much for the Master, and then think of the little we have done for him who gave his life for us, we feel very small and insignificant indeed.

Sometimes we complain because our opportunities are so limited, but are we sure that we are lighting up the little corner where he has bid us shine to the best of our ability? Some say their family cares are so many they cannot get away from home to work for Jesus. Perhaps, dear sister, that is the very corner where he bids you shine; and the sphere is by no means a narrow one, for its influence reaches from time to eternity. But I must leave it for other and abler pens than mine to write of a mother's influence, for I think it can hardly be over-estimated. In conclusion, dear sisters, let us be watchful that our light never grows dim, but as we advance in life may our path be like that of the "just, which shineth more and more unto the perfect day." "Let our light so shine that others, seeing our consistent lives, may be led to glorify our Father in heaven." Let it shine in our homes, in the neighborhoods where we live, in the social circle, and in every corner that we are called to occupy, and thus, by united effort, all the dark corners of the earth would at length be illuminated and soon "the knowledge of the Lord would cover the earth as waters cover the face of the deep."

E. W. P.

NORTONVILLE, Kan.

### A TRIBUTE.

"God calls our loved ones, but we lose not wholly  
What he has given;  
They live on earth, in thought and deed, as truly  
As in His heaven."

The simple announcement in our village, on the morning of January the twentieth, that Mrs. Anna M. Burch had passed away, brought a thrill of sorrow to many hearts. This devoted, loving wife, mother and friend, for many years had lived and labored in our midst, doing her work bravely and cheerfully, in the home and in the church. Almost thirty years had she been an active member of the Woman's Benevolent Society, holding various offices. At a meeting of the Society, a committee was appointed to forward the following resolutions to THE SABBATH RECORDER for publication:

WHEREAS, Our sister Anna M. Burch has been taken from this life to a better one; therefore,

Resolved, First, that we bear testimony to the earnest, steadfast life and character of the deceased. All unexpected came the summons, but without a complaint, or

a regret for herself, with serene courage she received the intelligence of the coming separation from husband and children, and in the midst of intense suffering and weakness "she girded herself to pass through the valley of the shadow of death," leaning on the arm which has sustained her in the trials of life.

Resolved, Second, that while we express our cordial appreciation of her worth, and shall miss her in our gatherings, we will carry on the work her hands have laid down, remembering that the "night cometh" to us all. To the bereaved ones in the home we tender our heart-felt sympathy, praying that they may feel the presence of the One who said, "I will not leave you comfortless." She sleeps.

"It is not death to close  
The eye long dimmed by tears,  
And wake in glorious repose,  
To spend eternal years."

MISS SARAH E. DAVIS,  
MRS. REBECCA E. H. WHEELER, } Com.

### "A SACRIFICE."

We held our annual thank-offering meeting as usual, but the gathering was small, as the day was rainy. The story of our giving is not of that afternoon only, or of the faithful few who had gathered in that quiet room to do this in remembrance of Him who had given Himself for them and for all the world. A day or two after this meeting, there came a gentle rap at my door, and a lady who had been at the gathering entered. She was a widow, and for years had been in and out before us, doing always all, and more, we often thought, than her means would warrant. She sat still for a moment, seeming to have no special errand with me; then she hastily opened her purse, took out a tiny package, and catching her breath, said, "Mrs. S—, here is my wedding ring. I have a little trouble with my finger and cannot wear it any more. I had laid it away," and here her voice almost broke, "but I think the Lord wants it," and she laid in my hand the plain, elegant ring which nineteen years ago had been placed on her finger with the pledge, "Until death do us part." Then she arose from her chair, saying only, "I don't think I ever made a sacrifice before," and with her eyes full of tears went silently out. I wonder what He who sits "over against the treasury" thinks of this offering. I wonder what he will transform this sacrifice into. Have we a similar measure of love for Him who has said, "Go ye into all the world"? Is any alabaster box too precious to be poured out at his sacred feet?—*Life and Light for Woman.*

### FOR WHAT?

An incident is given from the renowned Norman Macleod's youth, which says that when he was a boy he was once much discouraged, and in a fit of petulance exclaimed, "I wish I never had been born!" His good mother hearing it answered, "Norman, you have been born, and if you were a wise bairn you would ask the Lord what you were born for." The young Norman did ask, and became one of Scotland's great preachers.

A LITTLE girl of tender years, who had been attending one of the public kindergartens, fell from a ladder. Her mother caught her up from the ground in terror, exclaiming, "O, darling, how did you fall?" "Vertically," replied the child, without a second's hesitation.—*Christian Registrar.*

JESUS was the greatest philanthropist that ever lived. Your Florence Nightingales and your John Howards are simply far off echoes of the Master, who never drew a breath for himself.—*Montgomery.*



## A TRIP TO THE AZORES.

BY PROF. WILLIAM A. ROGERS.

When one starts out on a sea-voyage, details in regard to the vessel which carries him safely to his destination become interesting. After many delays, the steamship "Vega" sailed from New York on the afternoon of the 23d of July, for Fayal and St. Michael, two of the most important of the Azore Islands. The ship is 357 feet long, 40 feet in breadth, draws 29 feet of water, and has a tonnage of 3,900. The vessel is thoroughly furnished and equipped, and was commanded by Portuguese officers. She carries 68 first-class passengers, 182 steerage, and 54 crew. She was built in Hebron, England, in 1879. She has six anchors, six life-boats, and carries 311 life-preservers. Her screw is driven by 300 horse-power engines, and each turn of the screw carries the vessel 23½ feet, less the friction.

## COMPANIONS DE VOYAGE.

Our companions on the voyage were six missionaries, having Africa as their destination, two gentlemen returning to Lisbon from Brazil, after a long absence from home; a gentleman with a partially insane wife, going to Fayal for her health; a young man returning home to Fayal to settle up the estate of his father; and the undersigned, having for his destination the baths at Furnas, about twenty-five miles in the interior of St. Michael, where there are extensive iron and sulphur baths maintained at the expense of the Portuguese government.

Those whom I have described as missionaries to Africa were found to be very interesting people. One veteran African explorer, a young surgeon, who has already won distinction in hospital work, two young men with recently-wedded wives, but with hearts filled to overflowing with interest in their expedition and zeal in their work, made a very interesting company.

The story of how they came to enter upon this expedition is too long to be told here, but a brief outline may be given. Mr. Heli Chatelain, who leads the expedition, was formerly one of the volunteer missionaries who went out with Bishop Taylor. Mr. Chatelain was instrumental in the formation of what is known as the Philafrican League. After many discouragements, he succeeded in arousing so great an interest in the plan which he proposed for the gradual extermination of the African slave-trade in its own home that a society was formed called the Philafrican League. This society has for its treasurer Hon. Thos. L. James, ex-Postmaster-General; and has among its list of members such names as Rev. L. T. Chamberlain, D. D., Paul du Chaillu, Rev. Lyman Abbott, Gen. John Eaton, Rev. Josiah Strong, Rev. W. H. P. Faunce, Mrs. Frederick Douglass, Senator John T. Morgan, President Booker T. Washington and President George Munroe Grant.

The facts which justify this organization are that there are to-day more than fifty millions of slaves in Africa, and that five hundred thousand of these human chattels die unnatural deaths each year. This awful trade in human flesh regards neither sex, age nor condition. Slavery is an essential element of heathen African society. The extinction of this internal slave-trade of Africa implies the complete reconstruction on a Christian basis of the whole social order.

The plan of work contemplated by the Philafrican League consists of:

First. The acquisition of fertile lands by concession from European governments and by purchase from the natives, from which the evils of slavery—polygamy, witchcraft, rum and bad white men—are to be excluded.

Second. The adoption and settlement in model Christian villages of slaves and free natives, who shall be educated in farming and the handicrafts, as well as in scattering Christianity.

Third. The division of station work into four main departments—agricultural, industrial, educational, medical or charitable—each in charge of a competent specialist, who will aim to make his department wholly self-supporting at the earliest practical date.

Mr. Chatelain proposed to equip the expedition with \$10,000 to start with in the first station. When he found that it was impossible to raise more than \$4,000, he determined to go with this sum, he himself going without salary, and his associates going for simply the cost of living, the society simply guaranteeing the amount of money required to pay actual expenses.

The associates of Mr. Chatelain were carefully selected. The party consists of Mr. Chatelain, who leads the expedition; Dr. Chas. H. Wintsch, the surgeon of the expedition; Mr. Wm. C. Bell and his wife, a graduate of the College of Agriculture, Cornell University; Mr. and Mrs. Frank T. Lea, graduates of Bethany College, Virginia.

The station selected is on the high and healthy table-land between Benguella and Lake Nyassa.

The party go to Lisbon, where they remain on shore for three weeks, while concessions are sought from the Portuguese government. They then sail for Africa in second-class passage, requiring about six weeks to reach Benguella.

One naturally regards an expedition of this character as somewhat chimerical and visionary. But no one who was permitted to hold daily intercourse with these devoted men could fail to be convinced both of the honesty, sincerity, and the stability of their purpose. I asked each one of the members of the expedition personally to give me an account of the motives which led him to give up civilized life and enter upon an expedition apparently so hopeless, especially with the uncertainty always present in regard to their financial resources. It was evident that they were all made of sterner stuff than one often sees now-a-days, and that their plans had been well considered. There was sincerity and determination in every fiber of their being; and unless some unlooked-for calamity happens to them, they will do a work which will mark an epoch in the re-organization of the interior of Africa.

## PORTUGUESE COOKING.

One does not, at least at first, take kindly to the food which is furnished on board these steamers. The Portuguese style of cooking does not harmonize easily with one's natural inclinations. One has breakfast at nine o'clock, dinner at three, and supper at eight in the evening. The tables present a fine appearance. The meal is eaten by courses; there are generally seven courses at breakfast and nine at dinner. The steward brings on the first course in a platter, and each one takes as much as he likes; then

another course is brought on, and so on until the whole nine courses are finished. If one does not wish any particular course, he waits until that course is completed before he gets his turn at the next course. It has been said that the Portuguese is "damned as to his stomach," which means that they are a race of dyspeptics. While this is to a certain extent true, they have a powerful antidote to dyspepsia in the time required to complete the several courses at meals; generally, something over one hour is occupied at dinner.

The food is neatly cooked, and presents an attractive appearance, and, except for the garlic which prevails in some form in almost every dish, is not disagreeable. At first it did not seem possible that one could acquire the genuine Portuguese taste for food, but I shall have to confess that on the return home I took seven straight meals every day without exception, and was hungry nearly all the while, and was eager for more between meals. So I should not despair of becoming thoroughly acclimated in time.

## THE ROUTINE OF DAILY LIFE ON SHIPBOARD.

Aside from taking meals there is not very much on shipboard to claim the attention of the traveler. When one is in search of absolute rest of body and mind it will be found advantageous to watch the plunging of the vessel in a heavy sea in the early morning hours. After a few visits to the engine room and to the steerage quarters, the novelty of the situation is greatly diminished. The writer profited largely by one source of enjoyment which would not have been possible in the older days of seamanship, when heaving the log at periodic intervals was the means by which the position of the vessel at sea was determined. Now-a-days the patent log furnishes a continuous record of the rate of speed. In an ocean-going steamer of the modern type there is a remarkable steadiness in the number of revolutions of the wheel. In our entire journey to Fayal this number never varied more than one or two in any condition of wind or water. The patent log is trailed continuously from the stern of the steamer. By an ingenious mechanism a conical shaped blade is revolved by friction with the water, and the speed of this revolution per hour or per minute will indicate the speed of the vessel. This regularity of speed in ordinary sailing is quite equal to the regularity of the movement in the hands of a watch. I found it an unfailing matter of interest to compare the running of my watch with the indications of the log, and when we sighted Fayal the position of the ship was given by the log within a very few miles.

As the ship approaches land the interest in the surroundings becomes localized and the passengers express their interest in what they shall soon see.

## THE WESTERN ISLANDS.

The Western islands are composed of three general groups. In going eastward we find first Flora and Corva situated a little north of the direct line of passage. Then about 100 miles farther on we meet with Fayal, Pico, St. George and Terceira, separated by distances of about five miles, twenty-five miles and thirty miles. Then about 200 miles farther on we find St. Michaels, and fifty miles farther on Santa Marie.

Commercially, the most important islands are Fayal, Terceira and St. Michaels. Ter-

ceira has large agricultural interests. Fayal and St. Michaels have large shipping industries. Pico is chiefly a summer resort for inhabitants of Fayal. It is a prosperous fruit-growing country and has large wine-making interests.

The interior towns of the islands are usually small villages. At St. Michaels we find the celebrated sulphur and iron baths, at Furnas, about twenty-five miles in the interior. The Portugese government maintains excellent roads throughout the islands—especially at Furnas they have been brought to a high degree of perfection.

The sulphur and iron baths are maintained at the expense of the Portugese government, and are absolutely free to all who desire to make use of them. Thus much for the general character of the islands.

#### THE CURRENCY OF THE ISLANDS.

The islands are not free from the disadvantages of a debased currency. The unit of currency is the reis, which corresponds with our mill. Although there is no separate coin in use as small as the reis, the currency of the country is always expressed in the full number of units, thus: one dollar is written one thousand reis; ten dollars is written ten thousand reis. Travelers find it most expedient to take twenty-dollar gold pieces with them for use in the country, as these command a higher premium than lower denominations. A traveler first converts his gold into Portugese silver, at the current Lisbon rates; *i. e.*, usually twenty dollars will bring thirty-three to thirty-four thousand reis, sixty cents of our money will purchase one thousand reis of Portugese money, so that when one wishes to know the cost to him of any given article, of which the price is, *e. g.*, five hundred reis, he multiplies five hundred by six-tenths, giving thirty cents.

Up to a few years ago the price of different denominations of silver was constant; but now all silver coins issued previous to this time suffer a depreciation of twenty-five per cent from the Lisbon quotations. The islanders also have a paper currency, the largest denomination of which is five mill reis. To convert the price of silver into this currency we add one-quarter of the price of silver to the face of the currency, or, which amounts to the same thing, we may deduct one-quarter of the face value of the currency; for instance, if I am called upon to pay a bill of 800 reis I can pay 800 reis in silver, Lisbon coin, or I can pay 1,000 reis in debased silver of the old issue, or I can pay 1,000 reis in currency. The traveler should convert all his money into gold before starting from home. Upon reaching the islands he converts the gold into Lisbon currency. When he returns home he sells his Lisbon money for gold. This Portugese money has no commercial value except in Portugal and upon the islands which are dependencies of Portugal. Different terms are used to designate particular values in different islands, and even in different parts of the same island; thus, in St. Michaels one dollar is called a patacha; fifty cents would be meiapatacha.

There were about fifty steerage passengers on board during this trip. While they were filthy and presented an appearance which certainly was not attractive during the voyage, after their arrival at the islands the most of them became completely metamorphosed in dress and appearance; and one was greatly surprised, on meeting them in the streets of St. Michael, to see how intelligent and even attractive in appearance they were. One had the same experience in a list of 250 that came later on a companion steamer. At St. Michael the steamers do not land at docks, but anchor in the harbor and the passengers are transferred by boats. As the boats came to shore, loaded to the gunwale with well-dressed and well-appearing men and women, it seemed almost impossible that these same men could have been the steerage passengers who lived in filth and great discomfort during the voyage.

(Concluded next week.)

## Young People's Work

THE Rochester, N. Y., Junior Christian Endeavor Union sent a barrel of comfort-bags for the mariners, inclosing delightful letters written by themselves.

ONE of the members of the Floating Christian Endeavor Society on the man-of-war Minneapolis was a prize-winner in a recent marksmanship contest at Washington.

THE Kalamazoo, Mich., Union is making a brave crusade against obscene pictures. The committee on Christian Citizenship meets official indifference and some Christian apathy, but means to make a winning fight.

It has been announced by various papers, of late, that the president of the United Society is going to the West Indies in the spring, and that he is to sail for Australia immediately after the Nashville Convention. He will probably go to the West Indies in April, but Dr. Clark has not decided to go to Australia, as pressing duties may occupy him in the homeland for some time to come.

#### THE YEAR OF THE QUIET HOUR.

The sixteenth year of the Christian Endeavor movement has just closed, and will be known in Christian Endeavor history as "the year of the Quiet Hour." It has also been marked by the Tenth Legion, by missionary zeal, by great expansion of the Endeavor idea at home and abroad; but it has been marked peculiarly by the revival of the Quiet Hour. For this is but a revival, a re-emphasis of a tremendous truth, a truth as old as the Apostle John, as old as Moses and Job and Enoch. But this truth of personal, direct, immediate communion with God especially needs to be emphasized in this busy, "hustling," "rustling," materialistic age. It involves a truth that lies at the basis of all worthy activities. It is the greatest forward movement that Christian Endeavor has ever taken. The future of Christian Endeavor is brighter than ever in the past. Christian Endeavor enters upon its seventeenth year with new hope, courage, and expectation, because it enters upon an era of the Quiet Hour, which, please God, will be ten times seventeen years in length. Yet there are hundreds of thousands of Endeavorers, who as a personal experience do not yet know the blessedness of the Quiet Hour in the Morning Watch, who during this coming year will learn the secret.

#### RESOLUTIONS OF SYMPATHY.

As members of the Young People's Society of Christian Endeavor of Bethel church, it becomes our duty as a committee to announce the death of Bro. L. P. Joiner, and through our great love and respect for him, we, as a body of sorrowing members, wish to present this as a memorial of him. Bro. Joiner professed a hope in Christ one year ago, under the work of Elds. T. J. Van Horn and J. G. Burdick, at Bethel church. All that is mortal of him is now confined in the tomb. He was a conscientious and consistent worker for Christ, was President of the Y. P. S. C. E. at his death, and urged upon everyone to testify for Christ.

Resolved, That in the death of our dear brother and friend, L. P. Joiner, we, the Y. P. S. C. E., have lost an efficient, faithful, earnest Christian worker, and that while we bow in submission at the bereavement, we lift

our hearts in thankfulness for the influence of his Christian work.

Resolved, That we, as Christian Endeavorers, extend to the bereaved wife and children our heartfelt sympathy, and that we commend them to him that doeth all things well, and who has said, "I am with thee, be not dismayed, for I am thy God, I will strengthen thee, yea, I will help thee, yea, I will uphold thee with the right hand of my righteousness."

Resolved, That a copy of these resolutions be sent to the sorrowing family, also that one be preserved in the minutes of the Y. P. S. C. E., and another be sent to the SABBATH RECORDER for publication.

E. E. ENSMINGER,  
W. A. CHANEY,  
ED. LANE, } Com.

FEBRUARY 12, 1898.

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#### PRESIDENT'S LETTER.

Dear Young People:

I wonder if you all felt as I did this week when you looked in the RECORDER and saw no Young People's Department, and then to have the Editor say that they would like for the Board to provide an editor for the Department. Our Secretary, Miss Crouch, is in California, the Treasurer in Wisconsin, and your humble servant in Rhode Island. Our Board have never had anything to do with selecting an editor for any department of the RECORDER, not even our own. I dare say one can be found out of some three thousand of the brightest and best young people in the world. I do not now just know of a young man plowing with twelve yoke of oxen, or of the only brother out of a large family of boys in the field tending sheep. I know of a plenty riding bicycles. I know of some who are willing to work. I should look among the latter for a young man or woman to do *this work*. For five years this department has been continued, I think. I wish the secretaries of our Christian Endeavor Societies would find the number of readers this department has, by a vote in one of their weekly meetings, and write the number they find, together with the number who wish it continued. Write a card containing the same to the RECORDER office for publication in the Mirror. Send any other items of Christian Endeavor news and interest.

E. B. SAUNDERS.

HOPKINTON, R. I.

THE Walworth Y. P. S. C. E. held an excellent sunrise prayer-meeting on January 1, with nine in attendance. They were planning to unite with the Congregational Y. P. S. C. E. in a union service on Endeavor-day.

THE Albion Endeavorers are continuing the meetings on Sunday evenings in the Potter Street school-house. The attendance is quite good and it is hoped some good is being done. This same Society recently had an experience social, with receipts for the evening amounting to \$11.26.

THE Roanoke Society at its last meeting pledged their apportionment (\$3) to the Missionary Society, and hope to be able to give more. We have been using "our own" topic cards for this year, and are very well pleased with them. As a result of a special

effort on the part of the Lookout Committee and other members of the Society seven names were presented for membership at our last meeting—mostly First-day young people. Ours is the only Society in a radius of many miles. The outlook for the year is very encouraging. We are praying for a Spirit-filled life.

COR. SEC.

THE Christian Endeavor Union of Westerly, R. I., and vicinity held its last quarterly meeting with the Society connected with the Pawcatuck church. All the young people of the town were invited, and the result was an unusually large attendance. Rev. F. H. Decker, pastor of the Congregational church and president of the Union, presided. The Union Banner is awarded at each meeting to the Society having the largest percentage of attendance, and the Congregational Society carried off the honors this time. After the opening devotional exercises, President Boothe C. Davis of Alfred University was introduced as the speaker of the evening.

Mr. Davis took as his subject, "The Christian's Marching Orders," basing his remarks on the word of God to Moses, "Speak unto the children of Israel that they go forward." By means of a brief review of the circumstances under which the words were spoken, he brought out the thought that the history of the children of Israel is typical of the experiences of Christian people. The same forces of evil need to be overcome, and similar trials will be encountered.

In speaking of the Christian Endeavor movement which has become a part of the Christian church in the last few years, the speaker said that the men who organized the Society "builded better than they knew." The organization of a Society at the present time is comparatively easy, because of the popularity of the movement, but the test comes when the actual work is taken up. To the individual Endeavorer comes the command of the Lord, "Go forward," and each must in his personal experience either go forward or backward; there is no standing still. The Endeavorers were urged to go forward in definite, active work in the Society, going out into the world and bringing others to Christ. The great work of the Christian church to-day is to impress the boys and girls with the dignity and usefulness of the Christian faith that they may carry on the work in their future lives. The speaker closed with an appeal to the young people to put their lives in harmony with truth, to help all people to see the beauty and glory of obedience, and love them into loving God.

The address was helpful and inspiring throughout and much appreciated by those present. At its close Miss Alea Burdick of New London, conducted a consecration service, in which about 100 gave their testimonies for Christ. A collection was taken, and Mr. Davis pronounced the benediction.

The young people of the church provided refreshments for their guests in the vestry, where a pleasant social time was enjoyed. The next meeting of the Union comes at Potter Hill, in May.

Two new Floating Christian Endeavor Societies have been organized: one in the Christian Endeavor home for Seamen, Nagasaki, Japan, and one on the U. S. S. Indiana.

SOME people never accomplish much because they step over a dozen little duties in trying to find one big one.

## Children's Page.

### A NURSERY SONG.

As I walked over the hill one day,  
I listened and heard a mother-sheep say:  
"In all the green world there is nothing so sweet  
As my little lammie with his nimble feet;  
With eyes so bright,  
And wool so white;

Oh! he is my darling, my heart's delight."  
And the mother-sheep and her little one  
Side by side lay down in the sun,  
And they went to sleep on the hillside warm,  
While my little lammie lies here on my arm.

I went to the kitchen, and what did I see,  
But the old gray cat with her kittens three?  
I heard her whispering soft; said she:  
"My kittens, with tails so cunningly curled,  
Are the prettiest things that can be in the world.  
The bird on the tree,  
And the old ewe—she  
May love her babies exceedingly;  
But I love my kittens there,  
Under the rocking-chair.

I love my kittens with all my might,  
I love them at morning, noon and night;  
Now I'll take up my kitties I love,  
And we'll lie down together beneath the warm stove."  
Let the kittens sleep under the stove so warm,  
While my darling lies here on my arm.

I went to the yard, and I saw the old hen  
Go clucking about with her chickens ten.  
She clucked, and she scratched, and she bustled away,  
And what do you think I heard the hen say?  
I heard her say: "The sun never did shine  
On anything like to these chickens of mine!  
You may hunt the full moon and the stars, if you please,  
But you never will find ten such chickens as these.  
My dear, downy darlings, my sweet little things,  
Come, nestle now cosily under my wings."

So the hen said,  
And the chickens all sped  
As fast as they could to their nice feather bed.  
And there let them sleep in their feathers so warm,  
While my little chick lies here on my arm.

—Author Unknown.

### THE LITTLE DRUMMER'S LAST CALL.

A pathetic story of the Civil War was related by the corporal of an Illinois regiment who was captured by the Confederacy at the battle of Wilson's Creek, and is repeated in "Women of the War."

The day before this regiment was ordered by General Lyons to march toward Springfield, the drummer of the company fell ill. There was no one to take his place, and while the captain was wondering how he should supply the lack, a pale, sorrow-stricken woman appeared at his tent-door, begging an interview. She brought with her a little boy of twelve or thirteen years, whom she wished to place in the regiment as drummer-boy.

"Captain," she said, after the boy had been accepted, "he won't be in much danger, will he?"

"No, I think not," replied the officer. "We shall be disbanded in a few weeks, I am confident."

The new drummer soon became a favorite, and there was never a feast of fruit or other hardly-procured dainties that Eddie did not get his share first. The soldiers were stirred by the child's enthusiastic devotion, and declared that his drumming was different from that of all the other drummers in the army.

After the engagement at Wilson's Creek, where the Federals were defeated, Corporal B., who had been thrown from his horse, found himself lying concealed from view near a clump of trees. As he lay there with his ear to the ground, he heard the sound of a drum, distinct, but rather faint. In a moment he recognized the stroke of Eddie, the boy drummer, and hastened toward the spot whence the sound proceeded. In a clump of bushes, propped against a tree, he found the boy. His drum was hanging from a shrub within reach, and his face was deadly pale.

"O corporal," said he, "I am so glad you

came! Won't you give me a drink of water, please?"

The corporal ran to a little stream close by, and brought the child a draught. Just at this moment there came an order for the retreat, and the corporal turned to go.

"Don't leave me," said the little drummer, "I can't walk. See!" and he pointed to his feet.

The corporal saw with horror that both feet had been shot off by a cannon ball.

"He said the doctors could cure them," continued the boy, pointing to the dead body of a Confederate soldier who lay beside him. "He was shot all to pieces, but he crawled over here and—tied—my legs up—so they—would—wouldn't bleed so!" and Eddie closed his eyes wearily.

The corporal's eyes were blinded by a mist of tears as he looked down. The Confederate soldier shot to death had, in the agonies of the last struggle, managed to take off his suspenders and bind the boy's legs above the knees!

As the corporal bent down to raise the child, a body of Confederate troops came up, and he was a prisoner. With a sob in his voice he told the story, and the Southern soldier tenderly lifted the wounded drummer on to his own horse, swinging the drum before him. When the little cavalcade reached camp Eddie was dead, but the little drummer's last call had aroused the noblest feeling in the heart of one who was his foe, one whose last act was an effort to save and comfort the boy enemy who was faithful to his duty.

### "THE STRAIGHT THING."

A deaf and dumb boy was asked, "What is truth?" He stepped to the blackboard and made a straight line.

"And what is falsehood?"

He then made a zigzag, crooked line. This was a good answer, wasn't it? We hear boys in their play pledging each other to do "the straight thing," meaning, of course, being true and truthful. And when we hear them say that a boy is "crooked," we know that he lies and deceives.

A little girl who tried it said, "The trouble about telling a lie is that when you have told one you have to tell ever so many more to cover the first one up."—*Sunday-School Visitor*.

### THE BOTTLE BABY.

The following hints as to feeding the baby brought up on the bottle are taken from *Trained Motherhood*, and are a whole sermon in themselves:

"If baby is regular, it will not be necessary to have a bottle of milk always beside it, ready to thrust into its mouth whenever it happens to cry.

"The bottle should never be used as a plug to stop noise. A healthy baby will empty its bottle, and not require anything more until the next meal-time.

"Babies who are not put to sleep regularly, and who are fed at any hour and in any way, are the ones which give the parents so much trouble and annoyance, and have to be coaxed into doing things which are for their own good."

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

## Home News.

New York.

OTSELIC.—The Quarterly Meeting at Otselic, the 5th inst., occurred at the time of the late storm. Some showed their interest in the meeting by shoveling through the drifts. Some were tipped out as they went to church, others were turned into the snow as they returned home. We are pleased to note that no serious accident occurred. Eld. Rogers could not well attend. Eld. Swinney was detained by two funerals. The funeral of one of his members called him on Sunday to Cincinnati. The service was conducted by the pastor of the Otselic church. Text for Sabbath morning, "I have meat to eat that ye know not of." Theme, Spiritual hunger. Our spiritual nature is satisfied, and built up as we hold communion with God through Christ as our Redeemer. Our souls find God in Christ, and we are reconciled to him. "God was in Christ reconciling the world unto himself." Devout spirits in heaven as on earth, feed on the unseen and eternal through Christ, and are satisfied, as they are made into the divine likeness. It is a law well understood that we grow upon what we feed. Wicked men feed on wicked thoughts. Good men feed their souls on Christ as revealed in the gospel message, I have meat to eat that ye know not of, "My meat is to do the will of him that sent me." The Saviour taught in this lesson that the spiritual interest was the most important; that it was wrong for us to be anxious, worldly and troubled about many things. It is always right to hunger for the knowledge of God, and to desire heavenly society. To hunger for salvation is an evidence of our adoption.

We watch the mails to get the news. We desire to come into touch with our denominational interests. We long to hear the reports of revivals and rejoice with the progress of the Sabbath reform work. We hunger for a higher state of Christian enjoyment. Our hearts beat with interest for the unconverted and the wandering, and our souls are fed while we press on in our work for the Master.

The conference that followed added interest to the meeting. Sunday morning the congregation was increased by those who seldom come to our Sabbath service. The Quarterly Meeting is usually a season of refreshing. Pray for the interests on this field.

L. M. C.

ADAMS CENTRE.—A series of union meetings were held here in November, under the leadership of C. N. Crittendon, which have resulted in much good; many have been aroused, and have come up to a higher plane of living. There have also been union cottage prayer-meetings held for the past year and over, and a great interest has been manifested, and the Spirit of the Lord has been with us in great measure, especially for the last few months. A goodly number have been reached, but there are many more that we would like to have brought in. We are doing what we can, and praying for them, trusting that God will hear prayer in their behalf, and that "in due season we shall reap, if we faint not."

A very pleasant wedding was celebrated in the church, December 23, 1897, the contracting parties being Mr. William F. Oatman and Miss Bertha Whitford. The bridal couple marched to the altar while Miss Jessie Greene was playing the sweet strains of the wedding

march, escorted by the bridesmaid and groomsmen, and placed beneath Cupid's bow and arrow, where the ceremony was performed in a very impressive manner by Rev. A. B. Prentice. The church was very handsomely trimmed with evergreens, roses and white ribbon, and was well filled with the many friends and relatives of the bridal couple, who had gathered to witness the ceremony. All join in wishing them a long, useful and prosperous life.

A church reunion was held in the church December 30, and a dinner was served at one o'clock. Although the day was stormy and the roads badly drifted with snow, about 140 were present to partake of the dinner and respond to the roll-call. Quite a number of non-resident members sent a passage of Scripture to be read. All seemed to have a good time and enjoy the occasion, it having a tendency to draw us all nearer together, as members of one family.

On January 30 about fifty of the young people of the society drove to the home of Clayton Langworthy, a distance of about seven miles, leaving here at half past three o'clock, taking their refreshments and remaining for a social in the evening. Although it was a very cold day, mercury registering below zero, all reported a very fine time.

The same day a very pleasant gathering occurred at the home of M. D. Titsworth, consisting of the members of the Sabbath-school class of which they are both members, and being the third gathering of the kind, as they have met at the homes of Judson Horton and Levi Walsworth, previous to this. They have been very pleasant and social visits, and have been enjoyed by all. The next is to be held at the home of A. R. Babcock.

NORWICH.—The Seventh-day Adventists have been holding meetings here since December 1, with a good degree of interest, and several have accepted the Sabbath. One instance I will mention as an encouragement to our people in sowing the precious seed of truth. A devoted and influential sister in the First-day Baptist church dates her conviction on this subject to the faithful labors of Eld. L. C. Rogers and H. D. Clarke here eighteen years ago. She did not identify herself with our church on account of opposition in her family (and possibly lack of consecration—John 12: 42, 43), though she has tried to live up to her convictions somewhat, and in her Sunday-school work has never since taught that the first day is the Sabbath. She now says it will be a life-long regret that she did not walk in the light at the time of those tent meetings here, and bring up her children accordingly, and is anxious that her son, a successful young minister, should become enlightened on this subject.

Several cases here are impressive reminders of the woman (Luke 13: 11-17) "whom Satan hath bound, lo, these eighteen years," who heeding Jesus' call, "immediately was made straight and glorified God." But alas, most of those who have been thus fettered by the cruel bonds of traditional error are still unwilling to be "loosed from their infirmity," and under the increasingly fatal power of these many years rejection of light are bowed together and can in no wise lift up themselves to walk uprightly in the clear assurance of God's approval, nor do they lift up Jesus before the world and the church as fulfilling the divine word, "He shall magnify the law and

make it honorable," thus "leaving us an example that ye should follow his steps." While sincerely pitying those in such a deplorable condition, praise God for an experience in happy contrast, for,

The joy of obedience to those who did yield  
Was unspeakably great, but only revealed  
To the childlike, who filially do what they're bidden;  
From the wise and the prudent such blessing is hidden.  
Luke 10: 21.

In accord with Christ's word those who willingly do  
The truth of my doctrine shall surely know (John 7: 17).  
Stepping obediently forward (Ex. 14: 15) the mists  
cleared away.  
And we've delighted ever since in his holy day. Isa.  
58: 13, 14.

A. F. B.

NORWICH, N. Y., Feb. 13, 1898.

New Jersey.

PLAINFIELD.—The church here celebrated its semi-centennial ten years ago; and on Sabbath-day, February, 12, 1898, special services were held to mark the close of the sixtieth year since its organization. After the opening exercises, which included a prayer by Rev. Mr. Livermore, a brief history of the church for the past ten years was given in a paper by Dea. J. D. Spicer, Church Clerk; of the Sabbath-school by Mr. Frank J. Hubbard, Secretary; of the Endeavor Society, by Miss Ida L. Spicer, Secretary; of the Juioir Endeavor Society, by Mrs. H. M. Maxson, Superintendent, read by Mrs. Frank J. Hubbard; and of the Women's Society for Christian Work, by Mrs. Amanda T. Maxson, Secretary. These interesting papers will probably be published. In addresses which followed, Mr. Livermore spoke of hope for the future based upon the history of the past; and Dr. A. H. Lewis upon the essential relation of the church to the home. These were followed with remarks by the pastor. The singing, in anthem and hymn, was excellent and appropriate, as we always expect it to be, under the leadership of our chorister, Mr. D. E. Titsworth, supported by an efficient and earnest choir and organist. The people seemed interested in the services; and the whole was fittingly concluded with prayer and benediction by the former pastor, Dr. Lewis.

PASTOR.

West Virginia.

LOST CREEK.—A series of meetings was held here in the village in December by Pastor Vincent, in the Methodist church. Many of our people took part and received spiritual benefit, and two of our Sabbath-school children made profession of faith. Our meetings at our own church have been lightly attended the past two months, on account of bad weather. Attendance was better last Sabbath. We had a good Christian Endeavor programme at our Quarterly Meeting in December, and are to have another with our next Quarterly Meeting, March 12. Our village talks of growing. Four or five houses and lots have been purchased by people that think our village not a bad place to live in. New building has already begun and we look for something of a boom in a few months. May it be for better growth in the service for salvation. For this we should ever pray, since, at best, the Scriptures say we should own ourselves "unprofitable servants."

M. G. S.

CHAUNCEY M. DEPEW says: "I never speak unless I have something to speak about, and even then never without preparation." Mr. Depew will injure his standing in the estimation of miracle-lovers by such frank confessions. To have no preparation, and nothing particular to say, and yet to speak fluently and with more or less unction—this is the truly admirable thing in oratory.

# 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 X.—JESUS AND THE SABBATH.

For Sabbath-day, March 5, 1898.

LESSON TEXT.—Matt. 12: 1-13.

GOLDEN TEXT.—The Son of man is Lord even of the Sabbath-day. Matt. 12: 8.

#### INTRODUCTION.

In the order of events as narrated by Matthew; this lesson follows immediately after the last. At some time previous to this lesson, Jesus, while at Jerusalem, had healed an impotent man at the Pool of Bethesda, on the Sabbath-day, for which the Jews persecuted him and sought to kill him. John 5: 1-18. Dr. Robinson places the events of this lesson on the way to Galilee, immediately after the 5th chapter of John, and, therefore, soon after the second passover of Jesus' ministry. Dr. Schaff, following Dr. Lange, appears to place them after the third passover, a year later. The parallel accounts in Mark 2: 23-28, and Luke 6: 1-5, seem to favor the earlier date. If this be correct, they occurred soon after the call of Matthew. Matthew's systematic method of writing led him to put things of a similar nature together without regard to chronological order, while Mark and Luke paid more attention to the order of events.

#### EXPLANATORY NOTES.

1. Pharisaic Accusations. v. 1, 2. *At that time.* A general expression, not necessarily referring back to any previous time or event. Luke 6: 1, says, "The second Sabbath after the first," which would seem to be the second Sabbath after the Passover, or in the week of sabbaths before Pentecost. *On the Sabbath-day.* The seventh day of the week. In the New Testament as well as in the Old, no other day is ever referred to as the weekly Sabbath. On its institution see Gen. 2: 1-3; on its place in the Decalogue see Ex. 20: 8-11; for its place in prophecy see Isa. 56: 1-7 and 58: 13, 14; for its place in Jewish history see Neh. 13: 15-22; for its place in the ministry of Jesus see, besides the parallel passages, Luke 4: 16, etc.; for its place in apostolic history see Acts 13: 14, 42, 44, 16: 13, 17: 2, 3, 18: 4, 11. *Through the corn.* Fields of grain, open or unenclosed fields were common and foot-paths were made through them. Being hungry, his disciples began to pluck the ears of corn, and to eat. For the satisfying of hunger the law permitted this freedom, but it was not lawful to apply the sickle to another man's standing grain. Deut. 23: 25. The grain was wheat or barley; that which we call corn was unknown in Palestine. The disciples picked heads of grain and rubbed them in their hands (Luke 6: 1), thus separating the chaff from the grain. *But when the Pharisees saw it.* They were watching for some opportunity to criticize and accuse. *Thy disciples.* They could not accuse Jesus, and so they begin with his disciples, judging him by his followers. *Not lawful to do on Sabbath-day.* The act was permissible at proper times, but not on the Sabbath, so these Pharisees argued. The accusation probably relates to the picking and rubbing, which was a kind of harvesting and threshing. The traditions of the elders had loaded Sabbath-observances, as they had everything else, with a multitude of petty prohibitions, which made all such observances an intolerable burden. It was by the standard of these traditions concerning the divine law of the Sabbath, and not by the law itself, that this act of the disciples could be pronounced unlawful.

2. Answered from Bible History. v. 3-5. *Have ye not read.* Jesus did not stop to discuss the petty details of their traditions, but refers to Scriptural instances which were, if the strict letter of the law were insisted upon, violations of the law. *What David did.* David was the Jew's model man; there was, therefore, a home thrust in this reference to him, and the incident with which they must have been familiar. See 1 Sam. 21: 1-6. *Shewbread.* Ex. 25: 30. There were twelve loaves upon the table in the holy place, kept a week, and replaced every Sabbath with fresh loaves, the old ones being for the priest. See Lev. 24: 6-9. *Not lawful.*

but only for the priests. Ex. 29: 32, 33. Yet David, because of his distress, ate and was not accused of wrong. Shall my disciples be adjudged guilty for violating, not the law, but your traditions, to satisfy hunger? Or have ye not read? A second reference to the Scriptures, on their knowledge of which the Pharisees prided themselves. There is a tinge of surprise, and, therefore, of rebuke in the question. Can it be that you have not read it? *In the law.* The reference is doubtless to Num. 28: 9, 10, which is the ceremonial law of sacrifices, and requires an extra sacrifice on the Sabbath, and, of course, requires more labor on the part of the priest than on other days. This, in the strict, literal sense that the Pharisees were insisting upon, would be a violation of the fundamental law of Sabbath-observance. This is how the priests in the temple profane the Sabbath. With this these accusers must have been familiar. They also knew that the priests were without blame for such services; and yet it was a much greater work than picking and shelling a few heads of wheat or barley, for which they were accusing the disciples. Compare John 7: 22, 23. By these two references to Old Testament history and practice the hollowness and hypocrisy of the accusation are fully shown. But Jesus does not drop the subject here. He has a truth to announce which they have not known.

3. Jesus the Lord of the Sabbath. v. 6-8. *I say.* Jesus passes from the teachings of the law upon the questions under discussion, to something beyond, which he speaks, not contrary to the law, but on his own authority. See on last lesson v. 27. *In this place,* right here among you. *One greater than the temple.* Compare 2 Chron. 6: 18; Mal. 3: 1, and Matt. 23: 17-21. The reference is to Christ himself. The temple, with its holy place, and most holy place, with its sacred furniture and vessels, and with all the services connected therewith, was the dwelling-place of God among men, the revealer of God to men, the way of access to God for men. In all these respects Jesus was greater than the temple. If for the temple service the priests may do extra work on the Sabbath, how much more may one who is greater than the temple permit his servants a work of necessity on the Sabbath. *If ye had known.* Implying gross ignorance of their own Scriptures. The reference is again to Hosea 6: 6. See on verse 13, lesson VII., and compare 1 Cor. 13: 1-3; Heb. 10: 5-10. *Mercy . . . not sacrifice.* They were insisting upon sacrifice regardless of mercy, therefore they had condemned the guiltless, blameless, the same word in verses 7 and 5. Thus Jesus answers the accusation by the argument drawn from his power as Prophet, Priest and King. In the next verse he advances to the final argument from his position and authority as the *Son of man.* See John 5: 26, 27. *Lord even of the Sabbath-day.* The Sabbath, not Sunday, is the Lord's-day. "Sabbath of the Lord thy God." Ex. 20: 10. "My holy day." Isa. 58: 13. Since "Sabbath-day" in the New Testament is the same as in the Old Testament, it was the Sabbath of the Decalogue of which Jesus was Lord. "Lord's-day" (Rev. 1: 10), if any particular day of the week, could have been no other. Since Jesus was its Lord, he would not destroy it, but fulfil it. 5: 17. He did not set it aside for something different to be kept for different reasons; but he was its Lord to strip it of the traditions with which it had been encumbered, to restore it to its original use, to purify and exalt it, to keep it himself and pass it on to his disciples for all future time as the link between God and man, the meeting-place of earth and heaven, the memorial of God's place in the world, the type of man's place in heaven through redeeming grace. From the Paradise on earth to the Paradise in Heaven, the Sabbath is one and unchangeable and Jesus is its Lord.

4. The Sabbath for Man. v. 9-13. *Departed thence.* Luke says on another Sabbath, possibly the next Sabbath *Went into their synagogue.* This was Jesus' custom. Luke 4: 16. *Withered hand.* Helpless, and possibly withered, or shrunken away. The Pharisees were watching to see what he would do, and either asked Jesus about it, or mentally queried concerning it, which would be the same thing to Jesus. Compare Mark 3: 1, 2 and Luke 6: 7, 8. *Is it lawful to heal on the sabbath days?* A later tradition limits acts of healing or medical treatment on the Sabbath to cases which threaten to prove fatal if not treated at once. This subject may have been under discussion at the time, and the Jews would probably have made an accusation against Jesus whichever way he might have answered. When men are seeking occasions for accusation they either find them or make them. Jesus answers their question by a comparison with their own conduct in cases that were frequently occurring. v. 11. *Fall into a pit, cistern or pool for holding water.* Lay hold . . . and pull it out. They all did it, both on the ground of mercy to the sheep, and of saving property from destruction. The argu-

ment is clinched by the comparative value of a man and sheep. v. 12. *It is lawful.* A direct answer to the question of verse 10. Then he healed him. v. 13. Compare Luke 18: 10-17, and 14: 1-6. At this the Pharisees were greatly incensed and took counsel against Jesus to put him to death, both because he had utterly routed them in the argument about the Sabbath, and because the restoring of the withered hand in such a manner and so publicly was an undeniable and convincing evidence of his divine power. By this merciful use of the Sabbath, and by these teachings concerning it, Jesus explains, in part at least, what he means by saying (Mark 2: 27), "The Sabbath was made for man, and not man for the Sabbath." Man was made for the service of God. The Sabbath was made to help him realize all that service means. It is not for a bondage or burden, but a delight and an inspiration.

Shepherd and Flock.

(Continued from page 116.)

is beneficent and healthful to you. He did not assume that authority for himself; it was imposed upon him in his call to the ministry, and in your act in calling him to be your pastor. You virtually said to him, "We need an under-shepherd; we recognize in you a minister of Christ, and we choose you to exercise that office over us. We understand the duties which the office demands of you, and we will follow your lead." If he is the man you thought him to be, he will never assert his authority offensively. He will "exercise the oversight, not of constraint, but willingly," and not "as lording it over the charge allotted to him." 1 Peter 5: 2, 3. Revised Version.

Brethren, be loyal to your pastor; stand round him; show him that you understand what are the duties of his office, and you will not only increase his courage and strength, but will make him feel more keenly his responsibilities and stimulate him to use his best abilities. Thus you will be greatly blessed in him.

#### STRIKING STATISTICS.

Recently a great railroad corporation gathered all the facts concerning the men and the conditions of every accident which occurred on its line for five years. When tabulated it appeared that forty per cent of all accidents were due altogether, or in part, to the failures of men who were drinking; that in eighteen per cent there was strong suspicion of similar causes, yet no clear proof. In one year over \$1,000,000 worth of property was destroyed by the failure of beer-drinking engineers and switchmen.—*Pittsburg Christian Advocate.*

#### CHARACTERISTIC REPLIES.

An Englishman often fails to adapt himself to the life and habits of the American people, whereas a Scotchman, while still retaining the scent of the heather about him, soon gets into the way of the country, and invariably achieves success. Dr. Lorimer, of Boston, illustrates the difference between an Englishman, Scotchman and Irishman by the following anecdote: Each of the three was asked in turn what they would take to sit on top of St. Paul's. The Englishman replied, "Five pounds;" the Scotchman asked, "How much will ye give?"; while the Irishman answered: "I should take a bad cold."

HERE is a retort which a "dull" student once made.—*Professor:* "You seem to be very dull. When Alexander the Great was your age he had conquered the world." *Student:* "Well, you see, he had Aristotle for a teacher."—*Chamber's Journal.*

## Popular Science.

BY H. H. BAKER.

### Bacteria, or Micro Organisms.

It is comparatively but a few years since the microscope brought to light the fact that very many of the most fatal diseases to which the human family are subject, were produced by some species of micro organisms. These were inhaled, and, finding lodgement in the system, were soon permeating every part, even the blood, to such an extent as to be found in every corpuscle.

These organisms seem to live and flourish in almost every temperature except that of heat when above 212 degrees F. They have been kept in a frozen state, 60 degrees below zero, for days; but when thawed out were found to be full of life. It is astonishing how many are found in the common atmosphere that we breathe.

They generate rapidly in impurities when mingled with dust, which by the wind are forced into our dwellings, where, unless they are removed or destroyed, they are inhaled, thus producing disease attended often with fatal results.

It is true that we are to quite an extent protected by nature, for if we inhale them, we almost instantly expel them by respiration, but when vitality is weak there is great danger of their being retained. A French scientist by the name of M. Miquel, of Paris, has taken great pains to gather data as to their numbers. In about three cubic feet of atmosphere taken from the outside of the city he found 480 bacillus. From the same quantity of air taken from one of the main streets in the city he found 3,500. In air taken from a room in a house in one of the streets he found 3,600 in the same number of feet, and in fifteen grains of dust that he scraped together in a room he found the astonishing number of 2,100,000 of living microbes.

These facts should teach us all the important lesson, not only to have all garbage carefully disposed of, but all impurities of every sort, and all dust, removed as much as possible.

I am not a student of biology, but I am of the opinion that for distributing malarious poisons, the mosquito stands in the front rank; but for the spreading of germs of diphtheria, scarlatina, typhoid fever, and kindred diseases, the common house fly is the most dangerous of all. Their excreta and larvæ are homes for these organisms, and the suction of their feet will take up, transport and scatter them over everything as they go searching for food.

For more than twenty years I have sternly refused to take flies as boarders, or even recognize them as visitors, notwithstanding their importunities and professions of friendship. When we take into account that those living in the cities not only have to meet the danger of this innumerable family of bacteria, but also the poisonous gases, always more or less present, such as sulphureted hydrogen, carbonic oxide, and carbonic dioxide, it is truly marvelous that so many of us enjoy the health we do, or live to see so many years.

### Efflorescence on Brick and Sandstone.

On going to and from the RECORDER Office, I pass a new building faced with white brick. In the wall are to be seen singly here and

there a brick covered with a greenish tint or efflorescence that makes it appear conspicuous from all others surrounding it. The bricks were supposed to be alike, made of the same material, manipulated in the same manner, and burned in the kiln all together. Yet perhaps from five to ten bricks in a thousand, which cannot be detected when laid in the wall, will in a few days show a distinct greenish tint, making them very conspicuous.

There are two churches in our city, the walls of which are made of quarried sandstone. Here and there in those walls appear a single block that shows this efflorescence. The question arises, what produces this efflorescence, and why are only a few bricks affected, or a single block of sandstone, and not the others?

Both the sandstone and the brick have clay as a base, and nearly all clays contain more or less pyrites, consisting of the sulphid of copper which may have been deposited in veins, or pockets, in the clay formation. Whenever these pyrites come into the presence of magnesia, they will immediately give rise to efflorescence, but in the presence of lime the efflorescence will only take place after the decomposition of the alkalies, which requires two or three weeks.

Our opinion therefore is, that the clay from which those bricks were made was taken from a pocket where pyrites had been deposited, and the bricks had become separated by handling, and that the pyrites in the brick or stone, when brought into the presence of the alkalies contained in the mortar, produce the green efflorescence.

### IMPORTANT.

I want to call the attention of all our people to the importance of gathering and preserving items of early history connected with our Sabbath-keeping families and churches.

The committee appointed by the General Conference are ready to help in any way they can, and are coming across items of great interest to our people.

A letter just received from Mr. C. H. Greene, of Alfred, who has been so faithful and persistent in delving into our early history, gives the remarkable statement, taken from the records of the Berlin church, that there was an early organization of "the DeRuyter or Cazenovia Sabbatarian church" in 1806, ten years before the accepted date. And I want to thank Bro. Greene for his painstaking labors, and call the attention of all our people to the importance of gathering and preserving these items of our early history. L. R. S.

### BE PATIENT WITH THE OLD.

There is nothing more beautiful in this world than to observe the tenderness of some girls toward their aged relatives. Dear grandmother cannot thread her needles as easily as she used to do, and is sensitive on the subject, and does not like to be too obviously helped, to have attention called to her failing eyesight, which she so much regrets, and does not like to admit. There are two ways of meeting the difficulty. Mattie, a kind-hearted girl without much tact, will exclaim: "O gran! what a perfect nonsense for you to fuss over that needle! You know you cannot find the hole where the thread should go in; your eyes are too old. Give me the thing; I'll thread your needles!" The intention is most excellent, but the old lady is hurt, and stifles a sigh. She had young eyes once and she has the same independent spirit still. Edith, in the same circumstances, manages in another fashion. She simply threads a dozen needles,

and leaves them already for grandmamma in her needle book, saying pleasantly, "it saves so much time, dear, in these busy days; to have one's needles ready and waiting."—*Harper's Round Table.*

### Card of Thanks.

To the people of Dodge Centre who so kindly assisted us in the burial of our beloved husband, father and brother, we extend our sincerest thanks.

MRS. ELBERT WEST,  
JOSEPH C. WEST,  
E. A. SARGENT.

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

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.

SEAL

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.

## 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.

**MARRIAGES.**

**LANGWORTHY—VOORHEES.**—In Little Genesee, N. Y., Feb. 8, 1898, by Rev. S. S. Powell, Mr. Herman A. Langworthy, of the town of Genesee, Allegany County, N. Y., and Miss Hattie Stella Voorhees, of Shingle House, Pa.

**MAXSON—CROSBY.**—At the residence of the bride's parents, Farina, Ill., Feb. 4, 1898, by Eld. C. A. Burdick, assisted by Pastor D. B. Coon, Mr. Clifford Maxson, of Nortonville, Kansas, and Miss Myrtle Crosby, of Farina, Ill.

**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.

**LIVERMORE.**—At Independence, N. Y., Feb. 10, 1898, Mrs. Amanda Livermore, wife of Dea. Slocum Livermore, aged 87 years, 10 months and 12 days.

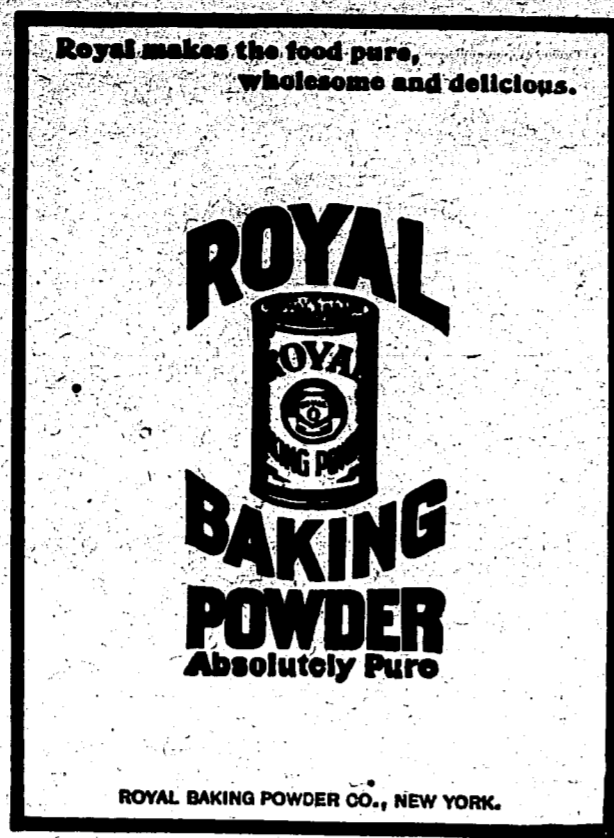
Funeral services and burial were at Independence, N. Y., Feb. 13, 1898. A full notice will appear later. M. L. B.

**BENJAMIN.**—At the home of her daughter, and only child, Mrs. Albert Potter, of Alfred Station, N. Y., Mrs. Aseneth S. Benjamin, aged 66 years, 8 months and 21 days.

The deceased was a member of a family of twelve children born to David and Eunice Goff Lyon. Her parents moved from New York State when she was but two years old, and for ten years lived in Michigan. But from 1843 to 1875 she was a resident of Albion, Wis. She was married Dec. 25, 1849, to Silas Benjamin, who, with his daughter and family, and four sisters of the deceased, mourn her loss. In 1851, upon a profession of faith in Christ, she was baptized into the fellowship of the Albion Seventh-day Baptist church by Eld. Perry Hull, and remained a member of that church till 1878, when she, with her husband and daughter, became members, by letter, of the Second Alfred church, where she remained a consistent member till death. After twenty-seven hours of unconsciousness from a severe stroke of paralysis she passed quietly and peacefully from this life, Jan. 25, 1898. M. B. K., JR.

**KELLY.**—At the home of her son-in-law, William M. Stringer, near Pulaski, Ill., Feb. 7, 1898, in her 80th year, Mrs. Nancy L. Kelly, wife of Eld. M. B. Kelly, Sr.

She was the daughter of Joshua and Mary Joyner, and was born in Georgia, Oct. 6, 1818. In early life she, with her parents, came to Southern Illinois, where she became the wife of Eld. Kelly, Aug. 9, 1838. She accepted Christ as her Saviour in the spring of 1842, and united with the Little Saline Baptist church, in which denomination, in different churches, she remained an active and consistent member until Sept. 28, 1869, at which time she and her husband, with others, helped organize a Seventh-day Baptist church at Villa Ridge, Ill. They afterward removed their membership to the church at Stone Fort, of which she remained a loved and honored member until death. She was the mother of ten children, eight sons and two daughters, five of whom preceded her into the better land. Of the five remaining, four have professed faith in the Saviour. Rev. M. B. Kelly, Jr., of Alfred, N. Y., is well-known to the readers of the RECORDER. Deceased was a loving wife, tender mother, kind neighbor and faithful Christian. Funeral services were held at the home of Mr. Stringer, led by the pastor of the Stone Fort church. Text, latter part of Rev. 2: 10. "Be thou faithful unto death," etc., after which the remains were laid to rest near the old Villa Ridge church-house, to await the second coming of the Lord from heaven. R. L.



**THE NINE GREAT RELIGIONS.**

A new and reliable estimate gives an interesting comparative view of the world's great religions. The numbers of their adherents are: Christianity, 477,000,000; worship of ancestors and Confucianism, 256,000,000; Hinduism, 190,000,000; Mohammedanism, 176,000,000; Buddhism, 148,000,000; Taoism, 43,000,000; Shintoism, 14,000,000; Polytheism, 117,000,000; Judaism, 7,000,000. Geographically, the followers of various religions are divided thus: Europe, Catholics, 160,000,000; Protestants, 80,000,000; Orthodox believers, 89,750,000. America: Catholics, 58,000,000; Protestants, 57,000,000. Africa: Catholics, 2,600,000; Protestants, 1,000,000; Mohammedans, 36,000,000. Asia: Catholics, 3,000,000; Protestants, 750,000; Orthodox, 8,800,000; Mohammedans, 110,000,000. The total number of Methodists in the world is about 30,000,000. In Great Britain alone there are nearly 300 religious sects. The adherents of the Established Church are officially put down at 13,000,000, but the figure is no doubt an exaggeration. There are in the United Kingdom 400,000 Baptist church-members, and 500,000 Sunday-school scholars; 600,000 Methodist members, and 1,500,000 scholars; 500,000 Congregationalist members; 300,000 Welsh Calvinistic members; and 80,000 Jews. The Unitarians have some 250 congregations in England alone; the Society of Friends number about 18,000; and the Salvation Army, the most remarkable religious organization of modern times, has a round million of adherents.—*Christian Commonwealth.*

**AN ENEMY OF GOOD SPEECH.**

One's conversation is generally an index of his breeding; but the vocabulary employed by some young people of education and refinement fails to indicate the degree of mental and social culture that they are supposed to possess. The influence of what is known as slang is so insidious and destructive of the finer sensibilities that the fatal work is done almost before one is aware of it, and a pure vocabulary has been supplanted by coarse forms of speech. The prevalence and popularity of slang make it easy to fall into the slough of bad

speech, and for that reason those who wish to preserve their conversation free from these contaminations should keep the danger flag flying, and by strict use of purer forms make it as difficult as possible for slang to pollute them. The editor of *The Ladies' Home Journal* says in regard to this matter:

"It is unfortunate that slang phrases are so easily slipping into our everyday conversation, and taking apparently so fixed a place in our talk. And the worst of it is that so many people are using slang entirely unconscious of the fact that they are doing so. If the common usage of slang were confined to a particular order of girls, it would, perhaps, serve as an indicator of character, and pass unnoticed. It would, at least, not touch the sensibilities of gentlefolk. But it is not so confined. Slang is invading the very nicest of circles; it is beginning to influence the talk of our most carefully reared girls. And this is why the habit should receive closer attention. Girls are forgetting that slang phrases and refinement are absolutely foreign to each other. A slang phrase may be more expressive than a term of polite usage, but it is never impressive, except to impress unfavorably. It is high time that our girls should realize that they should speak the English language in their conversation, and not the dialect of the race track, nor the lingo of the baseball field. A girl may cause a smile by the apt use of some slang phrase. But, inwardly, those who applaud her place her, at the same time, in their estimation. No girl ever won an ounce of respect by being slangy. On the contrary, many a girl, unconscious of the cause, has found herself gradually slipping out of people's respect by the fact that her talk was dotted with slang phrases. 'O, she is clever,' said a woman not long ago, of a girl who could keep a company constantly amused by her apt use of slang. 'She amuses me greatly. But I should not care to invite her to my home nor have my girls know her.' It is poor popularity for a girl which has as its only basis the cap and bells of the jester. The life of the jester is never long."—*Christian Advocate.*

**HOUSE CLIMBING PLANTS.**

Vines should have a prominent place in the window garden. As a rule, they do not require the full light of the sun, but may be trained farther back from the glass, where there is an abundance of light, but no sunshine. The English, Kenilworth, and parlor or German ivies are all beautiful. The last named grows very rapidly, and is pleasing in every way. English ivy is an evergreen with handsome dark foliage, but its growth is rather slow for the house. It is highly prized for its hardiness. The Kenilworth is a dainty little vine bearing numbers of tiny, light lavender flowers, and is very fine for baskets. Myrsiphyllum is the botanical name for smilax, one of the most beautiful vines grown. It is very easily grown from the seed, or

the roots can be planted in any good potting soil. Waterslightly until growth commences, then supply plenty of moisture. Cords should always be arranged for the support of the slender sprays. When the vine is well grown it may be cut for use. The glossy green leaves are very graceful, and will keep bright and green a long time after being cut. For the wreathing of curtains and dresses, there is nothing quite as dainty and graceful as sprays of smilax.

When smilax turns yellow it is not dying—only tired. Water should be gradually withheld at these times, and the plant allowed to take a season of rest. As soon as properly recuperated, it may again be started into growth, by supplying it liberally with water and sunshine.

There is now a tuberous-rooted winter blooming nasturtium for pot culture, which is one of the most charming vines for the purpose one can possess during winter. The nasturtiums of our garden beds glow in the sun, till their fiery petals seem not merely to reflect the light, but to produce it. This tiny variety has the same qualities in miniature.

Tradescantia or "Wandering Jew," is a very useful trailing plant, easy to cultivate, and of vigorous growth. It requires abundant watering. There are several varieties, prominent among them being "zebrina" and "multicolor." The foliage of the latter is composed of many colors, bronze, silver, pink, gray, rose, and crimson. It is very beautiful, and will grow in any part of a light room, whether the sun strikes it or not. It grows rapidly and propagates freely, and is very useful in decorating. Zebrina is clear green striped with white, and is very cool and refreshing in appearance.—*Selected.*

**A ROUND AND SQUARE EARTH.**

A country schoolmaster was coaching his pupils for the yearly examination, and having before him the junior class in geography, he asked: "Can any little girl tell me the shape of the earth?" To this there was no answer. "Oh, dear me," said he, "this is sad! Well, I'll give you a token, to mind it. What is the shape of this snuffbox in my hand?" "Square, sir," replied all. "Yes, but on the Sabbath-day, when I change my clothes, I change this snuffbox for a round one. Will you mind that for a token?" Examination day came, and the class was called. "Can any little boy or girl tell what is the shape of the earth?" Every hand was extended, every head thrown back and every eye flashed with excitement. One little fellow was singled out with a "You, my little fellow, tell us." "Round on Sundays and square all the rest of the week!"—*Christian Work.*

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