"AS YE WOULD."

If I should see
A brother languishing in sore distress,
And I should turn and leave him comfortless,
When I might be
A messenger of hope and happiness—
How could I ask to have what I denied,
In my own hour of bitterness supplied?

If I might share
A brother's load along the dusty way,
And I should turn and walk alone that day,
How could I dare,
When in the evening watch I knelt to pray,
To ask for help to bear my pain and loss,
If I had heeded not my brother's cross?

If I might sing
A little song to cheer a fainting heart,
And I should seal my lips and sit apart,
When I might bring
A bit of sunshine for life's ache and smart—
How could I hope to have my grief relieved
If I kept silent when my brother grieved?

And so I know
That day is lost wherein I fail to lend
A helping hand to some wayfaring friend;
But if it show
A burden lightened by the cheer I sent,
Then do I hold the golden hour well spent,
And lay me down to sleep in sweet content.

—Edith V. Bradt.
Sabbath Recorder,

E. L. LIVERMORE, 
Editor.

J. P. MOSHER, 
Business Manager.

Entered as second-class matter at the Plainedge, N.Y., Post-office, under the Act of March 3, 1879.

My only one
But still I am one
I am something
But still I can do something
And because I cannot do everything
I will not refuse to do something that I can do.

—E. E. Hale.

How often and how vividly do those impressive words come to the minds of President Kenyon's students, which they were accustomed to repeat with his peculiar emphasis, "Mental concentration!" He labored hard to teach the importance of abstracting the mind from everything except the one present theme, for the time being, ought to absorb the attention. To be able to be alone, and buried in thought even when surrounded by multitudes of people and distracting events, is no mean accomplishment. But it is attainable and, indeed, most business and professional men accomplish this mental abstraction that should be acquired early in life. Gladstone, when a mere boy, surprised his father's family, on being interrupted while at his lessons, by a nurse who brought him some medicine, by saying "Take it away; how can I do two things at once." He was acquiring the art of "mental concentration."

After reading what we are about to state, relative to the average amounts given by two religious denominations, we must turn to the summary as given by the Corresponding Secretary of the General Conference, in the Minutes for 1897, on what would be page 76 if the tabulated pages were numbered, and see how our own giving compares with other denominations. The Congregationalists are reported to have given for home expenses and other benevolent purposes, during the last year, an average of $14.68 per member. The Presbyterians gave an average of $22.68. Now perhaps we can see our own average and see how the matter stands with us. If you have not a copy of the Minutes, ask your pastor to look it up for you. He will have the Minutes within easy reach. The comparison will be instructive, if not gratifying. If you are not doing proportionately as much as others, why not? Are we, as a people, very much poorer than the average farmers, mechanics, manufacturers, teachers and preachers, lawyers, doctors, merchants and bankers among other religious bodies? Won't you take a little time to look this matter up and think about it? We could save you that trouble and publish the statement as given in the Minutes, but for obvious reasons it is better that those interested look for themselves. The impression will be more lasting. When the special thank-offerings are all in, let's ask the Secretary to put that on the (next) report and see if that will not raise the average and make us feel better.

Carelessness is the cause of untold evils and sufferings. Accidents occur, painful injuries are sustained, precious lives are lost, and great and destructive conflagrations and other calamities result from mere individual carelessness. A tab of boiling hot water and little prudence when the room is unguarded; a misplaced switch and a railroad disaster; an unhitched horse and a runaway accident; a careless word and a life-long estimate; and a thoughtless act and a good reputation gone. These sorrowful things are of daily occurrence, all for want of care. "I didn't think." Well, why didn't you? It is surprising to see how many people who travel, lose valuable things. Canes, umbrellas, pocket books, packages, grips, are things daily left in the car or elsewhere, simply through carelessness. A trunk is left or lost for want of thought. Cultivate the habit of thinking, observing and acting accordingly. Don't be afraid to keep your trunk temporarily, without noting its name and number; a street railway car, notice the number shown on the coat of the conductor; you may not need it, and again you may; a hotel or house in a stranger city, first of all locate it, get the street and number, write them down for easy reference. Keep track of all your belongings. Be thoughtful, overcome careless habits, and you will always rejoice over your victory.

Irving, in His Life of Goldsmith, tells of some characteristic mannerisms of that genius, but he was blundering, impulsive, careless. As an instance he once took lodgings in a haphazard way in a strange city. He left his trunk and all worldly effects, and sallied forth to see the town. After a few minutes thinking of returning home, when, to his utter confusion, he found he had neglected to learn either his landlady's name or her street and number. By the merest chance he happened to meet the very porter who took his trunk, and in him he found a pilot.

The warfare inaugurated by the reformers in the sixteenth century, in which Martin Luther bore such a conspicuous part, still continues. The Roman Catholic church and the Protestant church can never harmonize. Oil and water can unite as easily. In either case one element must undergo a radical change before any union can take place. It is not very uncommon to find that persons, hitherto recognized as Protestants, have abandoned their faith for that of the church of Rome. But it does not seem to be generally believed that adherents to the latter church often become Protestants. Indeed, so strongly is this impression in the minds of most Protestants that attempts to proselyte Catholics are of much less frequent occurrence than they would be were it not for this misconception. Thousands of Catholic servants are employed in Protestant families where the most scrupulous silence on religious questions is preserved in their presence. They are not invited to sit with the family at times of devotion; never asked to attend a Protestant church; never have Protestant literature placed in their hands. They are regarded as being as unimportant as Catholic. It is often said, "Once a Catholic always a Catholic." But in all this there is evidently a misconception of the possibilities in the case, and perhaps, of individual duties and responsibilities. Many more people come to Protestant churches than is generally supposed. We are altogether too timid in this matter of proselyting or seeking to gain converts from the darkness and ignorance of true Scripture doctrines prevailing among the Catholic laity. Not so with them. From the Pope to the humblest layman, in their efforts to proselyte Protestant children and youth. They work adroitly and in many ways as priests, and teachers, and servants of all kinds. As a result, con- vents and hospitals are all recruiting stations in which many unawary Protestant children and youth are being Catholicized. We ought not to be more reluctant to press the truth upon them than they are to lead our children to Protestantism. Protests against this abuse come from every quarter, and the work of the Catholic university, the church in the New York City, and the Catholic university in Washington, from some of that fifty-four Roman Catholic priests who have been received into membership, nine of whom are now active to the exclusion of the older ones; notices of its foundation, 3,000 converts from Romanism who have come under its personal knowledge and influence, besides many more, are not encumbered with business trans- actions, but are almost wholly of a devotional nature. Preaching by the pastors of the several churches, with prayer and conference meetings, for many years constituted the main part of the services. No special provision was made for their work, or to the young people, in particular.

But as the Latins would say: "Tempora mutantur et nos mutamus in illis." Times are changed and we are changed in them. Now the young people are at the front; not to be excluded from the exclusion of the older ones; not that the older brethren or sisters are in any sense set aside; but all are in training for active Christian work. In all the Yearly Meetings in New Jersey that it has been our privilege to attend for the past twenty years, none but the most richly endowed have been chosen for the practical teachings of the truths of present importance than the one just held with our church in Plainfield. An excellent spirit was manifest at the first session, and continued with increasing power to the close. There was an evident disappointment at first that Evangelist Saunders could not be present as had been anticipated, but the people soon rose above that temporary feeling and all seemed to be ready for the work of the good Lord. We are glad to believe that the work of the Lord here does not depend upon Bro. Saunders, but it rests with the people. When they have a mind to work, the walls will be overcome. If the Lord will let him come, but the work should go on. In another column will be found the report of the closing of the Yearly Meeting.
BREVITIES.

Two train-robbers in Texas, L. W. Fisher and Felix Wolff, have just been sentenced to fifty years and forty-five years, respectively, in the penitentiary.

The insurgents in Cuba decline the offer made by General Blanco for peace based on autonomy for Cuba. The insurgents want nothing less than independence for Cuba; entire freedom from Spanish rule.

Two Indian girls, pupils in the Indian School at Carlisle, Pa., attempted to burn down the building November 17, because they had been refused permission to go home. The fire was extinguished before heavy damage had resulted, and the girls were arrested and lodged in jail.

Libraries in New York state received large additions during 1896, as shown by the reports: Columbia University received an addition of 20,570 volumes; New York State Library, 14,576; Cornell University, 13,578; New York Free Circulating Library, 11,201; New York Public Library, 15,594.

Another flying-machine has made its appearance, this time from New Orleans. A physician is the patentee, and is sanguine of great success. The machine is made of aluminum, and lifted by hydrogen gas. It is propelled and directed by its wings, made to imitate the action of bird's wings.

A Roman Catholic editor called "Father Phelan," of St. Louis, Mo., says: "It is not possible for anyone, an infidel, a Protestant, or a pagan to speak of God without uttering words of blasphemy." And yet Catholics often express surprise that Protestants are so bitterly opposed to them.

Many people who have been disturbed over the inefficiency of the five great Powers of Europe, especially in view of the Turkish atrocities in Armenia, and in Greek domains, would readily adopt Lord Salisbury's characterization of the Concert of Europe: "A steam-roller with great power and little speed."

A citizen in Putnam County, N. Y., has recently been fined $200 for selling hard cider contrary to the provisions of the Raices Liquor Law. He claimed that hard cider was not liquor. But the courts hold that it has enough of the drunkal'd making proper -- was not liquor. But the courts hold that it is evidently they are not liquor. But the courts hold that it is contrary to the provisions of the law.

The release of five men from Spanish prisons in Cuba, and their arrival in New York last week, was an important event in the people's experiences. Their stories of Spanish cruelties and their great sufferings are very touching, while their emaciated and crippled condition corroborates their statements, and appeals to the sympathies of all who see them or read the accounts of their sufferings.

London has been visited by one of the most destructive fires which that great city has experienced. There were several houses set on fire, and for several hours the fire-fighters had undisputed sway. More than a hundred engines were required to subdue the great conflagration. Two acres of buildings were burned. The damage is variously estimated from $1,000,000 to $2,500,000.

As all good men hoped, and most legal men can, standing believed, the Supreme Court of New Jersey has denied the application of the disfellowshipped members for a return, the judges, at Trenton, November 17, declaring that "the canvass having been made, and the Governor's proclamation having been issued in accordance with the result of the canvass, the matter is now closed."

Probably few people realize the vast extent of telegraph facilities now in operation in the world. So far as is known, there are more than 30,000,000 miles of telegraph line, and 180,440 miles of submarine cables in operation. Europe has 1,764,790 miles; Asia, 310,685 miles; Africa, 317,479 miles; and America, more than all the world besides, 2,516,548 miles.

In place of the "Keeley cures" and the "Gold cures," for the liquor habit, that were so popular a few years ago, there are now coming into notice Sanitariums for the treatment and cure of these pernicious habits. These liquor diseases. Two in New Jersey, one at Trenton, another in New York, appear to have excellent success in aiding patients to overcome the craving appetites for stimulants and narcotics. The treatment is entirely different from the Keeley system and is pronounced safe and sure.

While Catholics are struggling hard in some places to nullify all non-Catholic marriages, evidently they are losing prestige in Peru. There the Congress has passed a bill legalizing all non-Catholic marriages. Civil officers and Protestant clergymen are duly authorized to administer the ceremony. The measure was bitterly opposed by the Catholic clergy. The result, as yet, is not great excitement. It is regarded in South America as a great triumph over the hitherto prevailing ideas of the Roman Catholic church.

People along the Hudson River in the vicinity of the Palisades have for some time past been greatly disturbed at the prospect of having their homes destroyed. The Palisades are being torn down by the power of dynamite and blasting powder, by greedy quarrymen, who use the crushed rocks for macadamizing country roads. "Washington's Head," famous in history, was historically destroyed November 20. Suits have been commenced against the owners for damage to adjoining property, to the amount of $50,000.

CONTRIBUTED EDITORIALS.

Church Federation.
The visit of Rev. Charles A. Berry, D. D., chairman of the Congregational Union of England and Wales, to this country is one of significance, and will not be, we trust, without results. Your correspondent has learned to find that the adherents of the Nonconformist churches of England outnumber those of the established church and that, since their unification by federation, they exert a mighty influence upon public affairs. The annual meeting of the National Council in London represents 7,000,000 people, and their voice is respected in the affairs of the nation.

Dr. Berry makes no attempt in the direction of denominational unity, but his voice is for cooperation. He put his finger on one of the sore spots in our religious work, viz., the small town or village with a half-dozen struggling churches and a half-dozen starving ministers. A starving church, he said, cannot feed a hungry community, and, indeed, it has something nobler to work for than to keep a breath of life in a dying body.

The speaker found an excellent example of cooperation and federation in the University of Chicago Divinity School, where students of several different denominations study theology side by side without bloodshed. He expressed himself as being profoundly impressed with the vigorous, enterprising, effective religious life of the great West, and welcomed the young men into the grandest calling in the world.

The Communion Question Among Baptists.
The Baptist Congress, which met in Chicago last week, is an annual gathering for the purpose of discussing questions of denominational interest. It has no responsibility and no power as an ecclesiastical body, but is regarded as a good place for people to blow off steam and free their minds of the thoughts which have been struggling for utterance. It reminded us of the Seventh-day Baptist Council held here some years ago, with the difference that the council was one of the mightiest business in relation to denominational life.

The question which aroused the most interest and discussion was, "Is baptism a prerequisite to the Lord's Supper?" Russell Conwell, of Philadelphia, and O. P. Gifford, of Buffalo, leading lights in the denomination, regarded immersion before the communion as the normal order; but took grounds against any restriction on that basis. Dr. Gifford thought that a man who was worthy to take part in the prayer-meeting should not be excluded from the table. Dr. Conwell based his stand on the Bible. Both were opposed to the giving of an invitation, as an assumption of priestly authority.

The orthodox brethren are exercised over the space given to these ideas in the newspaper reports of the Conference. The denomination, they declare, is not represented by these views. They freely acknowledge, however, that the heresy is spreading, especially in the cities.

Valiant defenders were at hand, of course, to present the old arguments. Meanwhile there is a growing feeling among men of influence that the Baptists may be taken as a conspicuous example that the debaters are not so widely apart as they might appear,
and that the question dwindles in importance
before the great problems of the hour.

The Standard, staid and safe as ever, con-
fesses itself entirely out of sympathy with
much that was said, but in great sympathy
with the congress idea. It touches upon the
struggles which are shaking the denomi-
national center with the following cheerful
reference:

The old story of the stage-driver who gave
the off leader a stinginc touch of the whip-leash in order that the
horse might have something to think about as he
passed a bad piece of road, may be recalled as one thinks of
this congress. There is some poor road-bed over
which our denomination is traveling, and it is well to
have something to inspire thought as it makes progress
forward to greater usefulness and clearer expression of
truth.

A Real Autonomy For Cuba.

Occasionally one hears an address which
produces the very comfortable idea of
completeness—not that everything has been said
that might be said, but that the whole ques-
tion has been opened up and its outlines
made clear. You feel grateful to the speaker
for telling you clearly what you have been
thinking vaguely. Such an address was that
of Judge Grossecup before the Baptist Congre-
sion.

The recognition of the Cuban insurgents as
belligerents would greatly enlarge Spain’s
right of search upon the high seas, thus
imperiling the cause of Cuba, as well as endan-
gering the peace of the United States.

Annexation is out of the question. Cuba
has not proposed it, and what would
happen if we had it? We have troubles
enough of our own in the way of debauched
polities. Suppose that a national election
turned upon Cuba as a pivot. She is unfit
for suffrage as a state, and we are hardly
prepared to adopt a colonial policy.

A real autonomy, such as Canada enjoys, the
speaker considered the solution. It
should be secured by the intervention of the
United States, if necessary. The European
Powers warn autonomy for Greece from the
Sultan. Whether this precedent is to be
regarded as a right of intervention under
international law, or whether it is to be
regarded as a “high act of policy above
and beyond the domain of law,” is of little
consequence. The Cuban cause does not stir
the imagination of civilized races as did the
cause of the Greeks; but it reaches as deeply
into the civilized world’s instincts of right
and wrong.

POSTURE DURING PUBLIC PRAYER.

In Christian communities it is generally
recognized that propriety, if nothing more,
demands that some attitude of the body
manifesting reverence be assumed when
prayer is being offered either in public or
in private. In family devotions and in small
prayer circles kneeling is a common form, but
while in public places the prevalent forms are
kneeling, standing and bowing the head, the
form varying with different congregations.
With some this is simply a matter of de-
corum, but with devout persons it is an
expression of true devotion.

Although the Scriptures contain no direc-
tions as to posture during prayer, they
furnish examples of prostration of the body,
kneeling, standing and bowing the head.
Eljah “cast himself down upon the earth”
when on Mount Carmel he prayed for rain.

Solomon “kneeled upon his knees”
when he offered his prayer at the dedication
of the temple. At the parting of Paul and his
companions from the brethren at Tyre, they
“kneeled down upon the shore and prayed.”
Also in parting from the Ephesian elders,
Paul “kneeled down and prayed with them...
and shed tears.”

When she prayed for a son. The Pharisees
loved to pray standing in the synagogues
and corners of the streets. Jesus recognized
standing as a posture in prayer when he said, “When thou
standest praying, forgive,” etc. When Abra-
ham’s wife Sara bowed at the well of
饮水. The Lord
“bowed down his head and worshiped the
Lord.” On receiving the message that the
Lord had visited the children of Israel, and
had looked upon their afflictions, the people
bowed their heads and worshiped.

These examples, taken from both the Old
and the New Testaments, lead us to conclude
that it has always been the custom to assume
some attitude of the body in prayer, expressive
of reverence. Yet, in Christian communities
in these days, in some congregations, we see
even professing Christians sitting bolt up-
right or even in church or other public
places. It is to be supposed that he
who offers prayer in public worship is
the mouth-piece of the congregation who “unite
with him in the prayer. Do they who sit
with head erect during the prayer really wor-
ship?

But as prayer is pre-eminently an exercise
of the soul, it may be asked what the body
has to do with it. It has much to do with it;
for, though God reads the innermost thoughts
of the worshiper, the devout soul instincti-
vely seeks the expression of its devo-
tional feeling, and the body is its ready
instrument of expression.

The Greater has ordained the body to be,
not only an instrument for the performance
of its acts, but also to be an instrument for
the expression of its emotions. He has en-
abled it to convey the expression of love,
anger, fear, loathing, grief, joy, humility,
reverence, etc. The eyes sparkle with
delight, flush with anger, melt with love,
shine with wonder; the face beams with joy,
pales with fear, blushes with modesty, shines
with the light of the spirit; the body
hears with grief, humility, reverence; the hands
and arms of the orator gesture, and his whole
body seems transfigured by the exaltation
of noble and lofty thought.

Not only does the soul thus express its
emotions through the physical organism, but voluntary physical expression reacts upon
and intensifies the emotions of the soul. The
bowing of the body in prayer increases the
sense of the solemnity of approaching into
the presence of the Almighty Father. When a
whole congregation bows in the attitude of
devotion, it seems to deepen the emotion of reverence in each worshiper.

But this is not all. Respect and also disre-
spect to persons in high authority are mani-
ifested by one’s attitude when holding formal
audience. It is not allowed to be a proper
thing for a subject to maintain a sitting posi-
tion when he is in the presence of his
head. No loyal subject would do such a thing, and shall we
show by our attitude less respect when we
formally come before the presence of the King
of kings and Lord of lords?

I have many times felt embarrassed when
ministers who are accustomed to see Chris-
tians kneel or stand during prayer in public
would do the same when in the pulpit and observed that
our congregation might find an upright, sit-
ting posture during prayer.

As to the particular posture to be observed
in public prayer, whether kneeling, standing
or bowing the head, it does not matter, only
so that there is uniformity in the attitude.
As we have seen, the Scriptures furnish ex-
amples of all three of these forms. Bowing
the head upon the back of the seat in front is a very
becoming and reverent attitude. The point
is, let the body assume some posture express-
ing reverence and devotion.

THE PRAYER OF FAITH.

God does more than to give general assur-
ance of a willingness to hear prayer and to
relieve human want. He makes mention
of specific blessings which he is ready to bestow.
These more minute pledges are in various
forms of promise, prophecy, covenant, and
command. A promise is a direct engage-
ment of the sovereign power of God and the
solemn act, usually accompanied by a seal;
a prophecy is a statement of divine purpose,
intended for our encouragement in prayer
and labor; and a command always implies a
result which God is willing to aid us in secur-
ing for ourselves. It is only uncertain
that the desired favor is covered by some
promise, covenant, prophecy, or command,
to have a perfect warrant for faith that, in
answer to prayer, God will bestow that very
thing. One could not ask for a better ground
of assurance.

“How firm a foundation, ye saints of the Lord,
Is laid for your faith in his excellent word!”

We are entitled to claim, at God’s hand,
whatever he has been pleased graciously to
promise. And so our prayers may, and
should have the characteristic of perfect faith,
that they will be literally answered according
to the blessing asked.

Are these specific pledges numerous? Do
they number the ground of our usual necessi-
ties? Will they make us confidently certain of
the realization of our prayers in the emergency
which men are often called to face? An affirmative
reply to these questions is authorized by the
language of Scripture. For we find in the
promises of the righteous to the righteous, protection,
deliverance, food, rain, peace, wisdom, guidance,
sustaining grace, reward for industry and
beneficence, and the presence and power of
the Holy Spirit as a guaranty of peace, holli-
ess, and usefulness. The prayer of faith uses
these divine assurances as a sufficient ground
of confidence that God will aid in the emergency
which to any of these promises applies, ac-
cording to the exigency of the case. The man
feels that he can pray with an accompanying
certainty of being heard. It is not now so
much of an occasion of submission as of grate-
ful expectation. God here has made known
his will in advance. The true submission to
it is to take Him at His word, and joyfully
to claim what He has authorized us to ask. Not
to do so is a distrust of Him, as well as a rob-
bery of our own souls. It is as though a poor
man should neglect to present a benefactor’s
check at the bank, fearing that it might not
mean what it said on its face, or might for
some cause not be paid. Assuch lack of con-
fidence is grievous to our heavenly Father, so
a firm faith is his delight.—William W. Pat-
ton, D. D.
THE SABBATH RECORDER.

Tract Society Work.
By A. B. Lewis, Cor. Secretary, Plainfield, N. J.

RESPONSE to the “Greeting” sent out to "Lone Sabbath-keepers" concerning the "Thank-offerings," come in by every mail. The spirit which pervaded these letters has served to fill a large measure of devotion to the work. There is also evidence in some cases that the gifts are like those of the widow in the temple, whose love and devotion are emblazoned in Christ's words of commendation. God be thanked! Though we cannot give anything, I am not able to work and have not been for several years. We pray for a double blessing on such an one, whose love responds in words, even when illness prevents anything more. If all those who are blessed with the privileges of church associations, respond as these "Lone ones" have done, the debts will be cancelled, and more. This sentence from one letter represents many of those received: "It is such a blessed privilege to help God's work. May he touch all hearts with the spirit of self-sacrifice."

MORE TESTIMONY CONCERNING THE DECAY OF SUNDAY.

The Christian Intelligencer, November 17, 1897, says:

The desecration of Sunday goes on pace. The Sunday newspaper is in the forefront, weakening respect for the day and tempting multitudes to carry the cares and business of the week into God's day. To it must be given precedence in order of time and of influence in destroying reverence for holy times. Sunday became a golf and the bicycle have followed under the plea of innocent recreation. The letting down of the religious observance of the Lord's day has always been followed by the introduction of sports of various kinds. The idea is that the projects adopted by Sabbath clubs may have no disappointment. The prophecy of Sunday weather appears to have reference wholly to its effect upon the wheelman's pleasure. Sunday is the wheelman's day. Thousands upon thousands, aye, hundreds of thousands of our young men and women, are looking forward to Sunday with the thought of putting down a few hours of the road as a means of pleasurable recreation.

This fact is fulfilled. The greatest menace to the Christian Sabbath this country has ever known.

This statement, though strong, yet in my opinion does not overstate the fact, and with it I am compelled to agree.

First: because of the enormous proportion of this Sabbath desecration, who do not go to church at all, that is on the road on Sunday. It is not confined to any section, but covers the entire country. It is not confined to any class of people, but is found throughout the land.

On October 3, the Firemen's Cycle Club of New York made one of the biggest century runs on record. They started out nearly one thousand strong, both men and women. The Monogrammers' Club, numbering 1500 riders, pedaled in the miles pedaled in this one run would girdle the earth nearly three times and a half.

The result of this wholesale disregard of the divine law, if not specifically checked, will be the succeeding generation will have their choice.

The Sabbath, as a day of rest and divine worship, will be a thing of the past. Divorced from the religious purpose and use, the Sabbath cannot and will not long be saved from the savor of competitive business, and will lose its importance in the toil and business of the week, or lose his chance to earn bread for his wife and children.

It is true that the Sunday bicycle has rushed into prominence in a startling way, but this fact is not wonderful when the anti-Sabbath literature is considered. Religious teachers have been preparing the way for such a result through their illogical and unscriptural interpretation of the "Change of the Sabbath," and their unwarranted opposition to the Sabbath of the Bible. This has produced a demand for something new, or such a new thing, as the result of science, touching the matter of Sabbath-keeping, which, as a whole, that the Sunday bicycle has swept before it without trouble.

"Wheel" is in no sense a cause, but the opportunity of that over which Mr. Hathaway laments. If there be any care it must begin by returning to the denominational care for the authority of the Bible, and hence the decay of the Sabbath, as Christ kept it.

THE SUNDAY BICYCLE!

Under the above head, Rev. I. W. Hathaway, D. D., General Secretary of the American Sabbath Union, writes at length in Christian Work, for November 18, 1897. He praises the "Wheel" as having brought many good results, but condemns it as having brought still greater evil by its effect upon the observance of Sunday. Among other things he says:

The Lord's day, or Sunday has become a synonym with many as wheelman's day. The daily press gives it much attention, and the projects adopted by the Sabbath clubs may have no disappointment. The prophecy of Sunday weather appears to have reference wholly to its effect upon the wheelman's pleasure. Sunday is the wheelman's day. Thousands upon thousands, aye, hundreds of thousands of our young men and women, are looking forward to Sunday with the thought of putting down a few hours of the road as a means of pleasurable recreation.

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The result of this wholesale disregard of the divine law, if not specifically checked, will be the succeeding generation will have their choice.

The Sabbath, as a day of rest and divine worship, will be a thing of the past. Divorced from the religious purpose and use, the Sabbath cannot and will not long be saved from the savor of competitive business, and will lose its importance in the toil and business of the week, or lose his chance to earn bread for his wife and children.

It is true that the Sunday bicycle has rushed into prominence in a startling way, but this fact is not wonderful when the anti-Sabbath literature is considered. Religious teachers have been preparing the way for such a result through their illogical and unscriptural interpretation of the "Change of the Sabbath," and their unwarranted opposition to the Sabbath of the Bible. This has produced a demand for something new, or such a new thing, as the result of science, touching the matter of Sabbath-keeping, which, as a whole, that the Sunday bicycle has swept before it without trouble.

"Wheel" is in no sense a cause, but the opportunity of that over which Mr. Hathaway laments. If there be any care it must begin by returning to the denominational care for the authority of the Bible, and hence the decay of the Sabbath, as Christ kept it.

Dr. TALMAGE DECREEING SUNDAY.

A few weeks ago we chronicled the fact that a correspondent of the Congregationalist had reported Dr. Talmage as in league with the Sabbath-destroyers. In the West, Dr. Talmage came out with an "explanation," on which various papers sought to defend him against the charge. These efforts drew out the following, from a correspondent of the Advance, Nov. 18, 1897:

Dr. TALMAGE AND SABBATH-BREAKING.

The note in The Advance, p. 7, excusing Dr. Talmage for Sabbath-desecration is "too thin" for those who live in Northern Iowa. We are encouraged to hear that the protest has become sufficiently strong to bring matters into public attention. Several years ago when he spoke on Sunday at Clear Lake, he pleaded ignorance of the fact that his hearers were to come on Sunday on excursion trains. We could excuse him the first time, but to plead the same ignorance again after he had been well informed, is not so plausible. Besides, a Congregational pastor talked with him on the subject at Clear Lake last July, and told him how his course was grieveing the ministry, church and Christian Endeavor of northern Iowa, and the Doctor laughed in his face, seeming at us all as a set of cranks. Now we do feel that no agency is more effectively breaking down the Christian Sabbath than the practice of ministers like Dr. Talmage, in joining with railroad companies in encouraging Sunday excursions. It is making the Sabbath simply a day of recreation. I am informed that the Christian sentiment of Iowa, and have no doubt that all the congregated ministers within one hundred miles of Clear Lake would join in this condemnation. A few ministers, a Congregationalists, may protest, we have no doubt he will go on until his temporary popularity fails to draw Sunday trains to summer resorts. So Sunday decay goes on among Christian leaders.

CHICAGO CLERGYMEN SUSTAIN SUNDAY-OPENING.

We have already noted the fact of the opening of the Chicago Public Library on Sunday. Of this act the Advance, November 18, 1897, comments as follows: "The opening of the Chicago Public Library, both circulating and reference departments, on Sunday, the trustees have found encouragement in unexpected quarters. Dr. Talmage and Mr. McPherson of the Republic, as well as Congregationalists, are reported as saying in an interview: 'I believe in the orthodox view of the Sabbath, but not in the Puritanic observance of it. . . . On the whole, the public and the clergy have been altogether forgetful of any objection to the opening of the Chicago Public Library on Sunday.'" Then Mr. Meyers, the popular and successful pastor of the Immanuel Baptist church, said: 'I see no objection to opening the public library on Sunday. I am willing to let the people work seven days in the week. If the library is opened on Sunday, I think matters ought to be arranged so that all employees would have a day of rest.

The Adventists adds a mild dissent from the "Lone Sabbath-keepers" that they have allowed themselves to take such ground in favor of Sunday. The dissent of the Adventist does little more than emphasize the opinions of Doctors McPherson and Meyers.

No burdens seem so heavy as the one we have to bear.
SABBATH REFORM.

No. 5—Moral Law and Ceremonial Law.

A careful study of the history of the organization of the Jewish nation reveals the following important facts, which are of fundamental importance in our study of the Sabbath question:

1. The Decalogue was given first in order of time, as the embodiment of all moral law, the foundation of all government.

2. Ceremonial ceremonies were instituted, teaching physical and spiritual purity, offering forgiveness through faith and obedience, and pointing to a coming Saviour.

3. Civil and ecclesiastical—civil regulations were made for the organization of the nation and the enforcement of obedience to the laws of the Decalogue, which, by its nature and by the circumstances that attended the giving of it, is shown to be entirely distinct from the ceremonial and civil regulations. That nine of these ten laws are eternal is unquestioned. Some are found who claim that the Sabbath law, embodied in the Fourth Commandment, is ceremonial, and not moral. If the claim be true, then God, the infinite in wisdom, placed it where it did not belong, and so deceived, not only the Israelites, but the world.

The Jews, to whom the laws were given, never deemed the Sabbath law ceremonial. Divine revelation bases the Sabbath law, embodied in the Fourth Commandment, is ceremonial, and not moral.

The Century Dictionary defines moral law as the moral law or the Decalogue. The same competent authority defines ceremonial law as follows:

1. Relating to ceremonies, or external forms or rites; ritual; pertaining to or consisting in the observance of set forms or formalities.

Specially, 2. Pertaining to the forms and rites of the Jewish religion: as, the Ceremonial law as distinguished from the moral law.

The Ten Commandments were instituted, teaching physical and spiritual purity, offering forgiveness through faith and obedience, and pointing to a coming Saviour. They are designated by that name because they are the moral law.

Ceremonial ceremonies were taught that the attempt to change moral into ceremonial law is confined to the Sabbath question. Many ceremonies were connected with the administration of other laws of the Decalogue, but no one is foolish enough to claim that these were the Decalogue, but the Decalogue is therefore "ceremonial." If Sunday observance had not crept into Christianity through Pagan and unscriptural influences, no question would be raised as to the moral nature of the Fourth Commandment. As it is, many who declare the Fourth Commandment to be ceremonial destroy that claim by declaring that the ceremonialism comprises both the "show" and the "substance" of the Law, "since it is the Law of the Sabbath, and lies upon that day," while the "moral principle continues and is transferred to Sunday." Inconsistency could scarcely go farther than this, nor be more self-destructive.

CEREMONIES ARE ALL THE PRODUCT OF THE ADMINISTRATION OF MORAL LAWS THROUGH THE CEREMONIAL.

Before giving the student a view of the various features of the ceremonial system, we ask him to note the fact that all the enactments of that system proceed upon the idea of sin, arising from the transgression of the laws of the Decalogue. The entire code is based upon the fact that man became sinners by disobeying the laws of the Decalogue. Purification, forgiveness and holiness must then be sought in order to secure atonement and harmony with God, against whom sin has been committed. In a word, the ceremonial system is the method by which moral government of God was administered, under the Hebrew theocracy. The laws of the Decalogue are fundamental, universal, eternal. The ceremonial system was administratively and Hebraically.

The following grouping of the main features of the ceremonial system will help the student to a right conception of the subject, and enable him to see the clear distinction between the moral law and the ceremonial codes.

1. CEREMONIAL LAWS CONCERNING SACRIFICES.

The offering of animals and birds as sacrifices were the prominent agencies through which those who had come into sin or defilement sought forgiveness, atonement, and redemption. This was a form of rendering to God a part of the person of the people. This was a form of rendering to God a part of the person of the people. This was a form of rendering to God a part of the person of the people.

2. The "morn," i.e., the food-offerings.

Lev. 2; also 6: 14-25. These offerings represented the food of the people. This was a form of rendering to God a part of that which his blessing provided for the daily life of the worshiper. No life was taken in making these offerings, hence they were "无偿 bloody sacrifices."

3. The peace-offerings. Lev. 3; also 7: 11-21. These offerings were in fulfillment of "vows," or special thank-offerings. They may be accurately termed "redemptive offerings." There were three classes of these: "thanksgiving," "votive," and "voluntary." Elaborate ceremonies attended these sacred objects, marked by the difference peculiar to them. The chief idea was that God became a guest and imparted his blessing at the sacrificial meal.

4. "Sin," or "trespass" offerings. Lev. 4, 5 and 6; also, Numbers 5: 5-10. These offerings were definitely personal, substitutional and expiatory. The idea of personal responsibility for one's sins was prominent in this religious belief that the shedding of the blood of the sinner supplanted a certain grade of sin—speaking accommodatively—the offerings, with the attendant ceremonies, were fitted to the grades of offence: (a) for sins committed ignorantly, (b) for promises unwittingly broken and for ceremonial defilement unintentionally contracted, (c) for intentional sin.

The foregoing may be called ordinary sacrifices and ceremonies. They were fitted to usual and special experiences. Taken together, they developed an elaborate body of ceremonial system containing the central element in the great ceremonial system.

But it is too evident to need argument that the ceremonies were all subordinate and separate from the fundamental divine laws which antedated them and determined the sins for which the prescriptions of which offerings and ceremonies were necessary.

A VISION OF LIFE'S RIVER.

BY MOSES R. AUSTIN.

I stood on the bank of life's river,
That flows to eternity's sea;
And I saw the snow-white sail;
And the waves neede on either side,
As the boats sailed by death's dark night.
But no boat sailed there for me.

While I watched the boats on the river
Sail away toward the setting sun,
I longed to join the passing fleet,
To the voyage of life not to complete;
And the shoals of the fateful world to greet;
But the boats sailed away from me.

And I looked down the river,
As the boatman sailed into the sea;
And I passed through the billows of death's dark night
To the shores of eternal life, and light,
Where their faith was changed to glorious sight,
And their course was changed to bliss.

And I prayed as I looked down the river
And away over the boundless sea,
To him who stilled Gennesar's wave,
Who, in the wondrous mercy, gave
His life and death my soul to save;
And he surely answered me.

For a boat touched the bank of life's river,
In its course to eternity's shore,
At the call of the Captain, to whom I had cried,
I stepped on board with the shining oar,
And sailed away o'er the rolling tide,
In a boat that steed Gennesar's wave.

And I sailed not alone on the river,
In my course to eternity's sea;
For here and there on the silvery tide,
Other boats appeared Illy course to guide;
And hope grew bright for me.

But the clouds arose o'er the river,
Over the land and the boundless sea;
And the gathering storm obscured the light;
And the boat in their eddying current lost to sight,
And my glowing hope was sunk in night;
And terror took hold on me.

But I prayed 'mid the storm on the river,
To the God of the rolling tide;
And a Pilot came the billows o'er,
Where the waves rose and fell in foam;
And the God of the rolling tide;
And I stepped on board with the shining oar,
And sailed away o'er the rolling tide,
To the shores of eternity's shore,
Where the waters and the waves are gone;
And I stepped on board the shining oar,
And the boat in the eddying current loss to sight.
And my glowing hope was sunk in night;
And terror took hold on me.

While the storm swept down the river,
And the billows rolled out to the sea,
I could hear the crash, and the roar, and the sea;
And the sinking boatmen along the shore;
And the boat in the eddying current loss to sight.
And my glowing hope was sunk in night;
And terror took hold on me.

And I prayed 'mid the storm on the river,
To the God of the rolling tide;
And a Pilot came the billows o'er,
Where the waves rose and fell in foam;
And the God of the rolling tide;
And I stepped on board with the shining oar,
And sailed away o'er the rolling tide,
To the shores of eternity's shore,
Where the waters and the waves are gone;
And I stepped on board the shining oar,
And the boat in the eddying current loss to sight.
And my glowing hope was sunk in night;
And terror took hold on me.

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And the boat in their eddying current lost to sight,
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Where the waves rose and fell in foam;
And the God of the rolling tide;
And I stepped on board with the shining oar,
And sailed away o'er the rolling tide,
To the shores of eternity's shore,
Where the waters and the waves are gone;
And I stepped on board the shining oar,
And the boat in the eddying current loss to sight.
And my glowing hope was sunk in night;
And terror took hold on me.

But alas, the boat had found her way;
And death had swept her down the tide,
And she had found her way to the grave;
And there the boat appears no more;
And death had swept her down the tide,
And she had found her way to the grave;
And there the boat appears no more;
And she appears no more;
missions.

by o. u. wharton, cor. secretary, wesleyan, r. i.

the missionary secretary spoke to our people in milton, wis, sabbath morning, nov. 13, upon the great work of salvation in the world and the need of the people at milton junction upon the work and needs of our various mission fields. on monday evening, nov. 15, he held an informal conference upon our missionary interests with the milton church and congregation. though the building was dark and drear, there was a good attendance. the interest and spirit were excellent. there was a frank and free interchange of thought and settled conviction in regard to the work in china, holland and england; also in reference to the various fields of mission and evangelistic labor in our own land. questions were asked and answered, and many said they understood a great deal better the purpose and work of the missionary board, and that these informal conferences were just the kind of meetings in which the brethren could come in touch with each other, and better understand each other in the work of missions. there was but little criticism expressed in the meeting, and that was in a kind and considerate spirit. the missionary secretary was very much pleased with this meeting.

the following is an outline report of the labors of evangelist e. b. saunders with the church of salemville, pa. the meetings were held mostly in the month of october, and ran for four weeks lacking two days, continuing evenings, sabbath-days and sundays. four united with our church there, three by baptism. one or two more are waiting baptism, others almost persuaded. our church received great blessing by becoming prominent in prayer and testimony. people attended the meetings especially on sunday and sunday nights from the neighboring places about for several miles. the christian endeavor society became more active and had some addition. many were seen to be working for the mission. several of the young people of the church and congregation are attending school at salem and alfred. the outlook of this little church is encouraging, and its pastor should have the prayers of our people.

from f. j. bakker.

i will try to give a short account of my work and doings in this last quarter. i could, perhaps, compile my notes in the different branches of the work without interruption, and because it is always the same way and the same work, there is not much difference in telling it. i made my usual trips to the emigrant steamships and little ships, except twice. i was not able to get to the area i had planned, the north part of holland, to visit my relatives, friends and some sabbath-keepers who are scattered there in different villages. they do not belong to us as seventh-day baptists, neither do they hold with the adventists; however, the afternoon i went to the lower hollands for the purpose of visiting the people. i was acquainted with them from former years, when we were living at vriescheloo. on the sabbath, aug. 7, i was among them, and after their desire, i preached twice for them. some friends with whom i have been acquainted from my boyhood were also present in the afternoon, in all twelve persons. also i met my former friends, first-day baptists at vriescheloo, and none of them keep the lord's sabbath. they were all very glad to see us, especially to see mrs. b. again. one of the sisters went for joy when she saw my wife. it was nearly seven years ago since we had some good and blessed days among those old friends. may it please our god to move their hearts to obey him also in keeping his holy sabbath-day. some of them openly confessed the truth of the sabbath, but for fear of coming through they do tremble. on sunday, aug. 8, we went to their meeting-place—the old, dear place where we lived eleven years ago, and where we saw so many come to the baptismal waters. the next sabbath, aug. 14, we were at groningen, in which town live two thousand people, and there we had a little meeting also. one sister, here in rotterdam, who became acquainted with the adventists, (she was a roman catholic before, but having been converted became a member of the reformed church and was baptized), now she knows better the doctrine and left them. she never has been with them since, and so on my way to meet her, not knowing her before. the next sabbath she and her daughter (she is a married woman and her husband, though not against her keeping the sabbath, does not keep it himself), came to our meeting and always after that time, and now she is a member of our church. with much thankfulness to our heavenly father do i tell it to you, dear friends, and many times did i thank my god for his goodness in blessing us in that way. i hope and pray that our lord, from whom all blessings come, will bless the work we, in different ways, "in his name" try to do.

pray for us, dear brethren, and for the work here. with the emigrants and the sailors i could several times have a good talk, and i gave them good advice, and papers, tracts, little books, etc., on their way. but many of them refuse to take any papers. however others again are very glad to get them. i feel always much sympathy with those poor russians, hungarians, polish and some germans, for they are very poor. some weeks ago i met a married couple from russia; they were germans and baptists, though poor, they were clean and properly dressed. i talked with them a long time, and also about the sabbath. they said there were some sabbaths, but not as constant as also. i supplied them with sabbath tracts, with the earnest desire that they might read them. several times i also visited small ships, distributing tracts and talking with the sailors. i like to visit poor people, widows, and many others, especially the poor. the result i expect will be, god alone knows. in that way i distributed in this quarter 3,500 dutch tracts—what we call "gospel tracts," four pages each—and they are all well fitted to bring the good news of salvation only, and alone, through the gospel of christ to all people. then the society at which i receive them is orthodox, and i told them i never could or would use tracts teaching sunday-keeping or baby-sprinkling. many english, german and other tracts i also distributed on the steamships and other large vessels which i visited. my visits in houses, poor cottages, etc., were 138 in this quarter; meetings, including prayer-meetings and sabbath-schools, 83; letters and expositions to brethren and sisters in our land and abroad, 39, including the brethren in denmark, also correspondence more or less about the fourth commandment. may the lord bless the work, and bless you everyone also in your work.

rotherham, oct. 10, 1897.

the unchanging word.

the world is full of change. storms and tempests, earthquakes and convulsions work their changes. mighty elements and tremendous forces struggle for the mastery and rage in their fury, working desolation on every hand. but amid all these changes there is one unchangeable rock; there is one in whom there is no variability nor shadow of turning. everything that man trusts in fails him; everything that man rests on toilers and shakes, but they that trust in the lord shall be as mount zion which cannot be moved abiding in the glorious city earthy possessions perish. everything earthly decays. in the words of dr. john cumming:

"the empire of caesar is gone; the legions of rome are moulder ing in the dust: the avalanches that napoleon hurled upon europe have melted away: the pride of the pharaohs has fallen; the pyramids they raised to be their tombs are sinking every day in the desert sands: tyre is the rock for bleaching fishermen's nets; sidon has scarcely left a foundation; and: but jerusalem still survives. all things that threatened to extin guish it have only added it; and it only proves every day how transient the noblest monument that man can build, how enduring is the least word god has spoken. tradition has decayed, by a gradual weight of ages, for it many a fagot; many a ju das has betrayed it with a kiss; many a deus has forsaken it, but the word of god still endures. the word of god forever will still endure. "heaven and earth shall pass away, but my words shall not pass away," matt. 24:35. the great city, whose viceroy thereof felleth away, but the word of the lord endureth forever." 1 peter 1:24. 25. armory.

living epistles.

we ourselves are the real word, the life utterance which speech often falsifies. there are faces that never deceive nor mislead us. a spiritual nature can but be frank and honest, for its foundations are laid in the truth and it knows the nature which it holds. it is in us as human beings instinctively to recognize and hate insincerity. nobody is in the end deceived by expression that is merely outward and perfunctory. our inner life is transparent; it cannot conceal itself; man knows that and it knows that it is not expressing the deep effects that have endured will still endure. "heaven and earth shall pass away, but my words shall not pass away," matt. 24:35. the great city, whose viceroy thereof felleth away, but the word of the lord endureth forever." 1 peter 1:24. 25. armory.

a prayer. — most gracious god, by whose knowledge the depths are broken up, and the clouds drop down the dew, we yield thee unfeigned thanks and praise, for all thy mercies so especial for the returns of seed time and harvest, and for crowning the year with thy goodness, in the increase of the ground, and the clothing of the earth with its fruits and flowers. and, we beseech thee, give us a just sense of this mercy; such as may appear in our lives by an humble, holy and obedient walk before thee all our days. — prayer book.
Woman's Work.

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

HIS GIFTS.

Look on all His gifts around thee—
Gifts that make it joy to live,
Best of all, O royal kindness!—
He has given the power to give.

Freely give with glad thanksgiving—
Freely, freely give away.
Counting this our crowning blessing,
That he gives us power to give. —Selected.

WHATSOEVER.

"Oh dear!" sighed Edith, as she threw down her paper. "I wish I could be of some use in the world: I just go on in the same old routine, day after day, year after year, living only for self. What can I do for Christ?"

She had been reading of Miss H's wonderful success in winning souls for Christ in India. Miss H. had been a class-mate and a warm friend of Edith, but she had given herself to the Missionary Board and gone to India some four years before, leaving Edith sad and longing.

Edith was a good girl, read her Bible daily, attended all the services of the church, taking part in the prayer and missionary meetings whenever opportunity presented itself; still she made no special effort to help others enjoy the love of Christ. For some time she had been longing to do more for him, but did not know just how or what to do. She had oftentimes consoles herself with the thought she could not go to the foreign mission fields and she contributed freely to aid them that could go. What more could she do? Reading of her friend’s success had given her new inspiration and strong desire. Upon opening her Bible that night to read her daily passage, her eyes fell upon these words: "Whate’er thy hand findeth to do, do it with thy might." Also, "He that is faithful in that which is least is faithful also in much."

She studied awhile, "Whatsoever." How much thought had she given that? Then kneeling down to pray, she asked God to help her carry out the teachings of that text.

Next morning when she awoke, that text was foremost in her mind. It was surprising how many opportunities she found to help others, not only that day but all through the week.

The following Sabbath at Sabbath-school the superintendent asked her to teach a class of young men. Her first impulse was to refuse, then came the thought "Whatsoever." She took the class. At the close of the lesson she asked each member of the class to bring one or more scholars with him the following week. This they did, and at the close of the year the class of a half dozen young men had increased to twenty. Edith soon found that by watching and praying there were many ways in which she could be a missionary for Christ.

So it is with many of us; if we would only do more faithfully the little things instead of looking for the greater ones to do, how much better it would be. It takes "the littles" to make "the greater."

Let each of us take the text Edith did home to class and strive more earnestly to do whatsoever our hands find to do. Though like Edith we may not be able to go to foreign fields, or do any greater work for Christ, still we may be "faithful in that which is least" and thus have it said of us, as Christ said of the woman of old, "She hath done what she could." —E. D. G.

ARE WE INTERESTED IN MISSIONS?

BY MABELLA STILLMAN.

They tell us that woman naturally inclines to the religious side of her nature. Is it anything strange then that women should be deeply interested in missions? Interested in trying to find the glad news of salvation through Christ out into the world beyond the reach of our own words and beyond the influence of our own lives? It is but natural that we should be deeply interested in trying to make lighter the yoke of bondage that presses so heavily on the souls of our sisters in heathen lands. I fear we American women, living in the glorious light of this Christian religion, do not stop to think as we ought of our sisters who are sitting in the darkness of idolatry.

We can never forget reading how Dr. Swinney used to ask the people who came to her for treatment: "Have you heard of the Jesus doctrine?" and the sad answer, "No. I have never yet heard, I have never yet heard." How it pierces our very souls with its sad and fearful reality, never to have known how sweet and gentle and Jesus sounds! Their souls have never thrilled with the great joy of sins forgiven. They have never known of the constant companionship of Him who carried our sorrows in his own body on the tree, and tells us to cast all our care on him. They must struggle on under their burden of sin and despair. Oh let us hasten to send the glad news of salvation to these darkened minds. Let us not feel, because we cannot give large sums of money, or make great sacrifices, that there is nothing that we can do; but let us give whatever we can even if it is small, and if we cannot give, or go, to the foreign field, let us not forget that there are many even in this land of Bible and Christian people who have never known the blessedness of peace and a soul redeemed from sin.

It may be that some souls are walking the path of life alone. How is it? Are our lives what we would have them? Would we like these dear ones just beside us to judge of Christ by what they see in us? Oh, no, we say; but Paul says, "Ye are to be living epistles known and read of all men." What the world, and I fear the church too, needs to-day above all else is men and women who are consecrated, filled with the Holy Spirit, giving up their own ways and wills that God may work in them both "to will and to do of his good pleasure." Oh that we might follow his directions and obey all his commands that we might have him in our hearts continually.

Disciples of the Holy Christ, Have ye the comforter received? Has heaven's baptismal font been on
Your soul since you believed? The great Father—oh, how come
And purified your souls by fire
And lit your hearts up into his
Oh Christians, have you yet received
The comforter since ye believed?
Are you in perfect harmony
With him who speaketh with each day and hour
In all things only to see,
And not for yourselves
A spotless soul, a single eye, a spirit filled with love and peace;
Your God alone to serve and please?
O Christian, have you yet received
The comforter since ye believed?

—Mary D. Jones.

RE: \N. F. PELOUSSET: SAYS: A thankful heart is one of the greatest blessings. We are ever tempted to pray for more good things, rather than to express our thanks for the blessings God has already bestowed.

There is a great difference between being glad of the gifts and being grateful to the giver. The gifts are meant to make us see the goodness and love of God, so that we may love him and seek to be like him. It is not so uncommon as it ought to be for the very abundances of the favors from earthly parents, as well as from the Father of all, to be so received as to hide the giver instead of revealing his love.

Gratitude draws us close to the giver, whose love is better than all his possible good gifts. No gift is perfect without the giver. An atmosphere of gratitude is the atmosphere of heaven.

Gratitude brings another blessing. It enables us to see the bright side of life. The good things are infinitely more in number than the sad ones, even in the saddest life, if only we open our eyes to see them."—Zions Advocate.
THE LIFE MORE ABUNDANT, AND SOME OF ITS CONDITIONS.

(Continued from last week.)

...and when the Pharisees and Sadducees... 2: 9.

Then confessed he of sin, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1: 9. And Godhead bodily." CoL 2: 9.

Now, that is called repentance, forsaking sins. If you do not like to forsake your sins, it is mockery, it is simply dishonoring God. You cannot come to be a Christian until you come to this point of forsaking sins.

"By their fruits ye shall know them." Do men gather grapes of thorns, or figs of thistles? Matt. 7: 20, 16. "The wind bloweth where it listeth, and thou heardest the sound thereof, but cannot tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit." John 3: 8.

5. Believing and receiving. "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." John 1: 12.

What do believing and receiving mean? Taking God at his word. Having forsaken your sins, you can be ready to take God at his word. The Lord hath done everything for you. Your sins were all laid upon Jesus Christ. Listen to what God says: "The Lord hath laid on him the iniquity of us all." Isa. 53: 6.

10. What did the Lord lay? "Our iniquity." Whose iniquity? "The iniquity of us all." Are you one of the "us all"? You say, "Yes." If you are one of the "all," where are your sins now? On Christ! Who put them there? "God hath laid them there." If God has laid your iniquities on Christ, can they be on you at the same time? "No, they cannot be; they cannot be in two places at the same time." Will you forsake them? "Oh!" but you say, "I cannot feel it." Who told you to feel it? God says, "Believe it." Believing is not feeling, feeling is not believing. If a belief is a feeling, then believing cannot be believing; if a feeling is believing, feeling cannot be believing. First you must believe, and the outcome of being a believer is that you will not feel your sins. Four and three are seven; your not feeling it will not make it eight; it will be seven all the days of your life. Will you take him at his word now? Say, "God says it, I believe it, I have it." What does God say? "The Lord hath laid on him the iniquity of us all!" And John cries out, "O, I see, judge, I am released." And now he goes out, and he feels, now that he is outside, and not inside the Court House. When did he feel? He felt after believing the judge had released him. All about the Judge God at his word just now, and the Lord will bless you. This is called "life eternal." Let me remind you of what I have said. Morality is not life, reformation is not life, being religious is not life, conversion of sin is not life; then what is life? Right about face, change of heart, change of life, acknowledge your sins, confess your sins, forsake your sins, take God at his word. O! do take him.

NOW, WHAT IS LIFE MORE ABUNDANT. It is not "H!" - it is himself, the Lord Jesus Christ himself. Life means "peace." "There is no other name under heaven given among men, whereby we must be saved." Acts 4: 12. "And the peace of God, which passeth all understanding, shall keep your hearts and minds in Christ Jesus." Phil. 4: 7. Life means "joy," the life more abundant means "joy unspeakable and full of glory." "In whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable, and full of glory." 1 Peter 1: 8. See the difference. All these things can be had in his own person, Jesus Christ himself.

In his fulness he is like a Japanese box. At the first sight of the box you see a round ball, but there are many balls within. You open the first box, and you see another inside. You open this and you will see another within. You will find so many boxes inside. But, after all, the Japanese box must come to an end: but the Lord Jesus Christ is a wonderful heavenly box, "in whom all fulness dwellth." "For it pleased the Father, that in him should all fulness dwell." Col. 1: 19. "For in him dwelleth the fulness of the Godhead bodily." Col. 2: 9.

He is life. "Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live." John 11: 25. He is strength. He is song. "Behold, God is my salvation; I will trust, and not be afraid; for the Lord Jehovah is my strength and my song." Isa. 12: 2. He is peace. If I were to mention all the things one by one, the whole Bible is in Christ. Many have not found the secret of the abundant life. They go to meetings and frequent churches, but they do not go to one person, Jesus Christ. They go for blessings but they do not go for the Blesser; they go for nuggets of gold, but do not go for the gold mine; they go for fruits, and flowers, but do not go for the tree; they go for money, but do not go to the Banker.

But how can I express this life more abundant, the Lord Jesus? All fulness dwelleth in him. Since all fulness is there, outside of Christ all is emptiness; you cannot find the same fulness in two places. Not only is he full, but he "filleth all in all." Eph. 1: 23.

(To be continued.)

Theyseok of God fits hard on a sinner's neck.
Young People's Work
By Edwin Shaw, Milton, Wis.

COURTESY TO WOMEN AND GIRLS.
Many a boy fails to rise from his chair when his mother enters the room, while he would get up at once if a stranger entered; and one would suppose that his mother, who is a lady in town to all the rest of mankind, kind put together, should, to say the least, have from him the same marks of courtesy as strangers. In fact, you can tell a boy's character pretty accurately by the way in which he treat's his mother; for as a mother has been and will do more for her son than any other woman—with perhaps one exception—will ever do, so he ought, in return, to treat her as his most valuable possession. His courtesy, his chivalrous and knightly bearing toward her are never thrown away.

She sees it all, and thinks more of it than does any one else, and he need never fear that his thoughtfulness is thrown away. Perhaps, occasionally, such conduct may, to a certain extent, go unnoticed by some other women, but by his mother, never. In the same way, one's conduct to one's sister is a test of good breeding. Sisters are not mothers, by any means; but still they demand courtesy from their brothers. Perhaps a sister can be pretty hard to get on with at times, but nevertheless she is a woman, and she can do certain things without any fear of retaliation, because the nobility of the man in the boy is bound to respect the woman in her sister.

Let her tease and tantalize, but remember the best way to cure her is to treat her so like a lady that she never descends to such methods that she will soon be forced to stop, in order to live up to the character you have given her. Mothers come first, therefore, over all the world, and sisters next. Treat them as carefully as you do anything else in your home, as a wife. Give even more care, and then we can discuss the rest of woman-kind.—Hopper's Round Table.

WHAT MARY GAVE.
She gave an hour of patient care to her little baby sister who was cutting teeth. She gave a crooked pin and a crooked plumb line a great deal of good advice to the three-year-old brother who wanted to play at fishing. She gave Ellen, the maid, a precious hour to go lack the instinct of destructiveness. Let us record rivets bonds that bind for eternity.

Have you not everything to do that you find hard, and would prefer not to do? Then listen to a wise old grandmother. Do the hard thing first and have it over with. If you have done wrong, go and confess it. If your lesson is tough, master it. If the garden is to be weeded, weed it first and play afterwards. Do first the thing you don't like to do, and then, with a clear conscience, try the rest.—Sel.

In the center of a busy manufacturing town a little park had been laid out, like a green oasis in a desert of brick buildings and crowded streets. Stone walks led through the grass, and were convenient thoroughfares for pedestrians going in and out from their work. But very soon unsightly paths appeared, treading on to the edges of the walks, and then, as one after another saw a chance to save a few steps by taking a course obliquely across the grass, similar brown lines marred the greenness which once had been a delight to the eye that rested upon it.

Have not most of us a personal interest in this particular fault? We Americans love the beautiful as truly as any people on the globe, but we are not as careful to preserve it. Travelers tell us that in Oriental countries one does not see that readiness to deface whatever is guarded which is noticeable among us—even the children seem to lack the instinct of destructiveness. Let us be ready to inconvenience ourselves a little for the sake of preserving what is beautiful and uplifting. An unwillingness to make this sacrifice has its root in a very real form of selfishness.—Young People's Weekly.

A keen appetite is a good indication. The mother is glad to have her child hungry. The nurse looks pleased when her patient calls for a second bowl of broth.

It is quite another story when the appetite fails; when the child pushes away his plate, leaving its contents untasted, or the patient shakes his head and shuts his eyes at the sight of the broth which has been so carefully prepared. Lack of appetite means that something is wrong. Nothing is gained by forcing food on one who is disinclined for it, but it is quite necessary to find the cause for that disinclination.

If we have no warmth for the helpful, loving words that we find in the Book of books, something is wrong. It will do no good, perhaps, to sit down and read the Bible when you are disinclined to do so, but it is essential to find out the reason for that disinclination.

When there is no more corporeal punishment in our home, it will be time enough to declare that it is "brutal" and a "relief of barbarism" when resorted to in the school-room. From the days of Solomon down to the present, there is a consensus of wise judgment that the rod judicially applied, is established in keeping some kinds of children in order. These sense-failers, and sentimentals have probably not corralled all the wisdom of earth, and the question of corporeal punishment will very likely continue to be, what it has been in all times and among all peoples, a matter of expediency.—Learning by Doing.

WOMEN shine most in adversity; men in prosperity.

OUR MIRROR.
We ought not to picture Duty to ourselves, or to others, as a stern task-mistress. She can be, but she is not a hard task-mistress, ready to do nothing for us, and we do nothing for herself, and when it was ended made the old lady happy by a good-night kiss. Thus she had given valuable presents to six people in one day, and yet she had not a cent in the world. She was as good as gold, and she gave something of herself to all those who were so happy as to meet her.—Sel.

A GRANDMOTHER'S RULES.
Somebody's grandmother has bequeathed to her descendants these admirable rules of conduct:
One is: Always look at the person to whom you speak. When you are addressed, look straight at the person who speaks to you. Do not forget this.
Another is: Speak your words plainly; do not matter nor mumble. If words are worth saying, they are worth pronouncing distinctly and clearly.
A third is: Do not say disagreeable things. If you have nothing pleasant to say, keep silent.
A fourth is—and, oh, children, remember it all your lives!—Think three times before you speak once.

Have you something to do that you find hard, and would prefer not to do? Then listen to a wise old grandmother. Do the hard thing first and have it over with. If you have done wrong, go and confess it. If your lesson is tough, master it. If the garden is to be weeded, weed it first and play afterwards. Do first the thing you don't like to do, and then, with a clear conscience, try the rest.—Sel.

The lack of patience and the lack of the desire to improve, or the desire to be off, is a delight to the heart. The nurse looks pleased when her patient calls for a second bowl of broth.

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THE SABBATH RECORDER. [Vol. LIII, No. 48.

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WOMEN shine most in adversity; men in prosperity.
Subjects of "An Accomplished Cat," and of "Mr. Lincoln and His Cat," in recent numbers of the Christian Advocate, bring to mind the exploits of our family cat, Defiance, so named because of the fiery disposition of her young days.

An excellent understanding existed between Defiance and her mistress, so when one day she made a lucky spring and found herself the possessor of two live mice, neither of which she could drop without losing the other, she came at once to her friend for help in her difficulty.

With a head and a tail sticking out of each corner of her mouth, she looked up appealingly into her mistress's face, meowed as well as she could with her mouth full, and waited patiently for mother to pinch the neck of one with the scissors, whereupon she promptly dropped them upon the floor and attended to the other one herself.

Had President Lincoln been a housekeeper, with a personal interest in the contents of storeroom and linen closet, he might not have been so merciful to Tab's mouse.

Defiance loved a very warm room, and, having learned by observation the use of the draught slide in the hearth of the sitting-room stove, took the matter of regulating the fire into her own paws.

Many a time when we had filled the stove with large knots, closed the slide, and left the fire to "just keep along" while we were busy with the morning work in the kitchen, we were vexed, if we chanced to enter the room an hour later, to find the stove red-hot, and better have shut off the heat on the rug before its peacefully sleeping.

In the rear part of the house were two or three old-fashioned thumb-latches, and these doors she could open as well as any one; but alas, she would never shut them behind her, although I think she might have done so had she tried. To her honor be it recorded that she never took advantage of her entrance to pantry and store-room, for if ever caught gazing listlessly at a pan of cream, a shake of the head and a mild "No, no," from her mistress sufficed to brace her against temptation.

It was amusing to hear mother argue with her, and to observe the good comradship between them; but it became embarrassing when she insisted upon bringing her large game, dripping with blood, into the house to show to her mistress, and stern prohibition with threats of punishment was necessary to break her of the habit.

Defiance had a family of nine kittens in the barn, and was, truth to tell, a very cross parent.

One day, after severely punishing a fussy kit that had presumed to take unseemly liberties with her tail, she started toward the house, her way, and was sitting with her back to the barn, probably reflecting upon the trials and difficulties incident to the management of her lively offspring.

The disinclined, but unsubdued kitten saw its opportunity for revenge, and stealing slowly and cautiously up behind its mother, gave her one box on the ear, then ran with all its might back to the barn.

Defiance turned with a spring, splitting and growling at the irreverent youngster, and seemed for a moment to meditate chace, but thought better of it, and the culprit went scot free.

She grew very feebly during the last years of her long life, and very irritable. She began to wander from home, too, and one evening, when she came in after a three weeks' absence and seated herself by the fire, evidently cold, weary and hungry, we remarked in plain terms upon her delinquencies, and one member of the family added that she would not care if the creature went away some time and never came back.

Defiance heard it all, and stood only long enough to get a little warmth and to eat the supper before she slowly and deliberately to the door, passed out into the night, and we never saw her again.

The manner of her disappearing has always been a source of regret to us all, for we can but feel that she understood our conversation and felt no longer welcome in her old home.

**WHEN MR. MOODY FIRST LEFT HOME.**

There were acts of love shown me when I was a mere child that have influenced my whole life. There were nine of us children, and my widowed mother had very great difficulty in keeping the wolf from the door. My next brother had found a place for me to work during the winter months in a neighboring village about thirteen miles away, and early in the morning we started out together on our dismal journey.

Do you know, November has been a dreary month to me ever since! As we passed over the river and up the opposite side of the valley, we turned to look back for a last look at home. It was to be her, away, forever, forever; and my heart well-nigh broke at the thought. That was the longest journey I ever took, for thirty miles was more to me than at the world's circumference has ever been since.

When at last we arrived in the town I had hard work to find my ways and means, and my brother had to do his best to cheer me. Suddenly he pointed to some one and said, "There's a man that'll give you a cent; he gives one to every new boy that comes to town." I was so afraid that he would pass me by that I planted myself directly in his path.

He was a feeble, old, white-haired man.

As he came up to us my brother spoke to him, and he stopped and looked at me. "Why, I have never seen you before. You must be a new boy," he said. He asked me what I was about in my home, and then, laying his trembling hand upon my head, he told me that, although I had no earthly father, my heavenly Father loved me, and then he gave me a bright new cent. I do not remember what became of that cent, but that old man's blessing has been with me over twenty years, a constant comfort to me to my dying day. I shall feel the kindly pressure of that hand upon my head. A loving deed costs very little, but, done in the name of Christ, it will be eternal. This divine love is what the church of God needs to-day. We discuss more and measure and meddle, but, after all, the solution of the problem is love.

**WISE TONY.**

Recently, in a newspaper, I read an account of an accomplished dog named Tony. Tony lived somewhere in California, I believe; he had a passion for American silver dollars. Someone threw him to the ground, and he would snap at it eagerly, catching it in his teeth before it could fall to the ground. And it was impossible to deceive him. Before a Mexican dollar, a trade dollar, a five-franc piece, all his animation died out, and he left it lying beside him untouched, refusing, with passive contempt, to have anything to do with it. And it was the same with a counterfeit piece.

Tony's peculiar gift began to be talked about in the town where he lived, and it grew to be a custom to show him off to visitors. At last a number of experts came together, curious to test him. They flung down a great variety of coins, some good and some bad; some such excellent counterfeits that even a clever scientific eye might be pardoned for mistaking them. But Tony made no mistakes; he discriminated methodically, refusing, with passive contempt, to have anything to do with it.

And it was the same with a counterfeit piece.

Tony's master was satisfied, put it into his till, and presently sent the money to the bank. The cashier returned the dollar to him, declaring it to be counterfeit.

Interested to know whether Tony's instinct had really failed him, the man took the trouble to send the questionable piece to the United States Treasury, and in a few days word came back that it was a good dollar—Selected.

**A LITTLE GIRL'S LETTER.**

Queen Victoria received from a little girl a petition which was quite irresistible in its way. The letters addressed by unknown persons to the queen are usually long, and as her eye, as their number is great, and their characters often indicative of unsound minds; but the epistle from this child the queen's secretary deemed worthy to be brought to her attention. It began thus:

"DEAR QUEEN: I love my doll fall into a hole in the mountains, and as I know that the other side of the world belongs to you, I wish you would send some one there to find my doll.

The little girl believed the hole went clear through the earth, and that the queen could easily have the doll hunted up on the other side.

The queen was much amused at this petition; and though she was unable to grant it, she could send a new doll to the little girl, and this she proceeded to do.—*Our Sunday Afternoon.*

**BENNY,** said Mr. Bloonumper, "if George Washington is the first in the hearts of his countrymen, who can doubt that the same may be said of the queen?"

"I don't know that," replied Benny, "but Independence day is the Fourth."—*Harper's Bazar.*

**WILLIE.** "Pa, what's a tonic?"

Pa. "It's something you take to brace you up.

WILLIE. "Well, what's teutonic—something to brace you too much?"—*Harper's Bazar.*
home news

Wisconsin

Milton Junction.—At a special church meeting held Sunday, Nov. 14, the executive committee to arrange for the entertainment of the General Conference were elected as follows: Drs. A. P. H. Stoddard, F. W. West, Henry Greenman, E. H. Miner, and Dr. C. P. Clarke. It was also voted to ask each of the Southern Wisconsin churches to appoint one member to work with this committee.

O. U. Whitford occupied the Seventh-day Baptist Sabbath afternoon in the interests of the Missionary Society, and held an open parliament Tuesday evening.

A Thanksgiving service will be held at the church Thanksgiving-day.

The New England supper held at the church Thursday evening, Nov. 18, netted $330 00. A goodly number of the Milton folks were present.

The program, after the supper, consisted of music by a male quartette composed of Mr. Ed. Holston, Week Wells, Paul Johnson, and C. L. Clarke. Recitations by Mrs. E. D. Coon and Miss Jane Tenqueat.

Rev. G. W. Burdick made a trip to Walworth Thursday. His son Harrie returned with him for a three weeks’ vacation from school duties.

Mr. and Mrs. E. O. Burdick, and daughter Flora, of Walworth, are visiting at C. C. Clarke’s.

E. D. Coon.

Nov. 19, 1897.

Oregon

Mountavilla.—We thought it might be of interest to the brethren and sisters to hear an account of the Sabbath Recorder. We are still striving to serve our blessed Master as best we can. It is sometimes very discouraging to us, as we are situated here where there are no Seventh-day Baptists except our own family. But we always find comfort in going to God in prayer. What a blessed privilege; and how thankful we are in our loneliness to have one to whom we can go for cheer and comfort. We have not heard a Seventh-day Baptist preach since we have been on the coast, but once, and that was back home. By way of Sheridan and preached once for us; it seemed like a feast to our hungry souls. Thinking that others may be like ourselves, glad to hear from those that are alone, in their faith and practice, we send these words of greeting to those of kindred faith and experiences.

Author and Nancy J. VanHouum.

Yearly Meeting.
The Yearly Meeting of the New Jersey and New York City churches was held with the church at Plainfield, N. J., commencing Sixth-day evening, November 19. The attendance was large throughout, there being about twenty present from Shiloh and Marlboro, and an unusually large representation from New Market and New York.

The Evangelist E. B. Saunders would be present to lead the opening service, but owing to the illness of Mrs. Saunders he was not able to do so. Pastor Main, therefore, led us in what proved to be a most excellent meeting, a very large number taking an active and lively part.

On Sabbath morning Rev. G. H. F. Randolph, of Marlboro, preached a stirring discourse from the text, “Without faith it is im-

posible to please Him.” The music by a large choir under the leadership of the local chorister, D. E. Titworth, was excellent, and the whole service was one of deep interest.


The primary department enjoyed their exercises in their own room, and were joined in these by quite a number of children from the visiting schools. This department is under the supervision of Mrs. John P. Mosher.

Following the Sabbath-school was the meeting of the Christian Endeavor Society. This service was led by the local president, Frank A. M. Harris, and addresses were made by Miss Hannah L. Davis, of Shiloh; Alfred Wilson, of Dunellen; Miss Lizzie Fisher, of Marlboro; and Alfred Prentice, of New York.

Following these, Mrs. John B. Cottrell sang a beautifully rendered solo, “Hear ye, O Israel,” and then the meeting was thrown open for prayers and testimonies, when a large number participated in the service, which was most interesting and helpful.

The evening session was also a pleasant and profitable one. A paper on Junior Endeavor work, by Miss Mary Dixon, of Shiloh, was read by Miss Hannah L. Davis, and Miss Lizzie Fisher presented a paper on “Primary Sabbath-school Work.” Mrs. J. G. Burdick then made an appeal in behalf of the Mizpah Mission. The remainder of the evening, which had been assigned to Bro. Saunders, was well occupied with the following papers:


All these were full of practical suggestions.

First-day morning an address on “Woman’s Work in the Church and the Denomination” was presented by Mrs. Anna Randolph, of Plainfield. This was an able and convincing argument deduced from both the Old and New Testaments, showing conclusively that God has always, as now, had important work for the women.

Rev. L. E. Livermore then gave us an interesting address upon “Our Sabbath-school Work.” He urged a higher standard of teaching, and especially urged the need of the general supervision of our Sabbath-school literature, and made a number of suggestions.

Following these addresses the congregation listened with enjoyment to an organ interlude, by Miss Clara Wells, of Leonardsville, N. Y., who also presided at the organ throughout the afternoon session.

At eleven o’clock Rev. Geo. B. Shaw, of New York, presented a searching discourse on the subject, “Is it nothing to you, all ye that pass by?”

The afternoon session was devoted to the presentation of four addresses: “Our Missionary Work,” by Rev. F. E. Peterson, of New Market; “A New Order of Work,” by Dr. A. H. Lewis, of Plainfield, Corresponding Secretary of the Tract Society; “The Brotherhood,” by Rev. I. L. Cottrell, of Shiloh; and “Temperance,” by Principal Frank L. Greene, of Brooklyn, N. Y.

The evening meeting opened with a service of prayer during which we were favored with a song by a male quartet from the New Market church: Then followed a prayer and testimony service, which was led by Rev. I. L. Cottrell, and was participated in by a large number of people, thus bringing to a fitting close a series of unusually interesting and truly spiritual sessions.

J. D. Spencer, Clerk.

Along the Line.
The first place visited, the pastor was received with open arms and when he left, three names were on his little book and three dollar bills in his pocket. The next place, another cash, and the next place equally encouraging, and so on “all along the line.” Everybody seemed anxious to do, and did. Some of this pastor’s girls who do not often have an opportunity of earning anything, had recently been employed for a few days, and when the matter of liquating the debt was presented, their faces were wreathed in smiles of thankfulness, and each said, “I’ll give a day’s wages.” Just as this pastor drove into a brother’s yard, the good man was starting for the city to dispose of a few turkeys which he had been for some time unable to sell. A man who had relieved some of his neighbors of their turk—ish burdens. When asked to give, he said, “Yes, I promised the Lord last night if my turkeys were not stolen before morning. I would give him one, toward the debt.”

One member had already sent ten dollars which made the pastor’s list go up several degrees and saved him from the responsibility of carrying such a large bill in his S.-D. B. pocket. The evening was spent in preaching Sabbath, the Blessing of its Reception, and a drive of eleven miles through the mud and snow-storm to his home at which he arrived in the morning. His book shows about thirty dollars subscribed, and other money is on hand to be received before the next Sabbath.

The people are willing to give if they have anything to give. “The Lord loveth a cheerful giver.”

And the Recorder said, “Thank the Lord, Amen.”

“What’s the matter, Jack?” asked his uncle.

“You look bothered.”

“What don’t I?” said Jack. “This English language is too much for me. Ma told me to stop in at Mrs. Perkins’s as I went by and leave my little brother there, and I can’t stop in, and if I stop in, why, don’t you see, I can’t really go by.”—Harper’s Bazar.
No man past 40?

It is all very well for the boys and girls to keep pushing, but this world would be in a sad condition to-day without the men and women who are past 40.—

**THE LAWLESSNESS OF THE LIQUOR TRAFFIC.**

The Watchman thoughtfully and judiciously comments on the recent volume entitled "The Liquor Problem in its Legislative Aspect," and especially emphasizes the fact brought out in the volume with the utmost clearness that the liquor traffic, organized and unorganized, "is an arrogant and lawless power that as yet knows no master but its own caprice, and no purpose but its own gain."

The Watchman forcibly adds: "Wherever we go in the whole country, we find the liquor trade bidding in whole publicity and open effrontery, seeking its own base ends by a lawlessness that is as universal as its own existence. And because of this lawlessness the liquor problem in its relation to municipal affairs is the eternal question' of our country. This lawlessness of the traffic has not received anything like the attention it deserves. Most of the appeals against the traffic are based upon the general temperance upon the individual and the public demonization and cost. But this book gives a most convincing array of evidence that the liquor traffic, by its own nature, is systematically and persistently in argument with the law of the land and the community, no matter what it is."

The strength in the present program of most municipal reformers is that of a high-going provision for the elimination of the influence of the saloon from the government of the state. These combined with a permanent municipal reform in an American city so long as saloon-keepers can be elected members of the city government.—Northern Christian Advocate.

**HARSHNESS UNNECESSARY.**

Mr. W. S. Shedman, who has been training dogs and exhibiting them for years, when asked if in teaching the dogs he had occasion to use harshness, answered: "No, sir; my method is not harshness. I have only had occasion to use harshness in the most rare instances."

"Harshness does not help. I have only had occasion to eschew and I have not the fear that I might make light enough so that a pointer could carry her. I adopted rather the more gentle touch."

Mr. Shedman went on to say that he had confined her for some months when she was very young. He hated to do it, but he knew she would come out all right, and she did. Now she gets whatever she wants that is good for her."

"I wonder why it is," said Mrs. Brown, "Mrs. Jones has a crossed-eyed nurse for her children? For my part, I cannot bear to have anything around me that is so ungraceful."

"That was just my method of doing that. I thought that I might make light enough so that a pointer could carry her. I adopted rather the more gentle touch."

"Well, Jones told me the other evening," said Mr. Brown, "that they wanted a nurse who would keep an eye on the children, and as they have two as lively boys as there are going, maybe she suits them very well. Or maybe her eyes have become cross-eye trying to obey her mistress's orders.—Harper's Bazar."

**SPECIAL NOTICE.**

The Treasurer of the General Conference would be very much pleased to receive soon a remittance from every church which has not already paid its apportionment. Look at page 47 of the Minutes of the last annual session. Address William C. Whitford, Alfred, N. Y.
The true friendship, to be enjoyed, is not merely between one who is willing to do the right thing, but also between one who knows what the right thing is.

A lazy man. Anything but a lazy man. Some things can be endured, but not so a lazy man. There is some truth in the proverb that the devil tempts all men but lazy men, and they tempt the devil. It is said in Ex. 11:4: "He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap."

The spiritual genealogy of many persons proves their descent in direct line from Reuben of whom the dying father said, "Unstable as water, thou shalt not excel."—Sabbath Advocate.

Catarrh Cannot Be Cured with LOCAL APPLICATIIONS, as they cannot reach the seat of the disease, whether in the blood or cerebral secretions, and in order to cure it you must take internal medicines. Hall's Catarrh cure is taken internally, and acts directly on the secretions of the system. Hall's Catarrh cure is not a quick medicine. It was prescribed by one of the best physicians in the country for years, and is a regular prescription. It is composed of the best medicines known, giving a lasting cure, and acting directly on the mucous surfaces. The best combination of medicines has been found to produce the wonderful results in curing Catarrh. Send for testimonials, free.

F. J. CHENNEY & Co., Prop., Toledo, O.

Sold by druggists, price 75 cents.

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. Smith, at Boston. This depository is under the management of the North-Western Association, and the brethren in charge of it are ready to supply all who may be passing through Milton Junction, or in answering correspondence and filling orders by mail. We invite the depositors to all those who may wish to carry on for the benefit of all who wish to be served by calling on or addressing William B. West & Son, Milton Junction, Wollaston, Mass.

WANTED—Fifty cents each will be paid for two copies of Vol. 1, No. 1 of the Seventh-day Baptist Quarterly. Address this office.

To all whom it may concern, and especially to Sabbath-keepers in the city and adjacent villages, and others are most cordially invited to attend.

The Seventh-day Baptist church holds regular Sabbath services in the Welsh Baptist-chapel. For information apply to Elder C. H. Moyne, 350 Hudson Street, New York, or socials in the city are cordially invited to attend the services.

Rev. Geo. R. Shaw, Pastor.

461 West 155th Street.

The Seventh-day Baptist Church of Horneville, 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 Mill Yard Seventh-day Baptist church holds regular Sabbath services in the Welsh Baptist chapel, at 10.30 A.M. and 7.15 P.M. evening. The Father's house, 751 West 155th Street. Regular Sabbath services on the Sabbath follow. F. W. Marks, Pastor.

At the request of Elder C. H. Moyne, 350 Hudson Street, New York, the following services are announced:

Friday First-day meeting, 7.15 P.M., in the Welsh Baptist-chapel.

The Father's house, 751 West 155th Street. Regular Sabbath services on the Sabbath follow. F. W. Marks, Pastor.

The Mill Yard Seventh-day Baptist church holds regular Sabbath services in the Welsh Baptist chapel, at 10.30 A.M. and 7.15 P.M. evening. The Father's house, 751 West 155th Street. Regular Sabbath services on the Sabbath follow. F. W. Marks, Pastor.

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DEATHS.

Reign makes the food pure, wholesome and delicious.

SPEED MEK THE DOG'S PRESENCE OF MIND.

A dreadful fire at six men on a handcar near East Helena, Mont., a short time ago, was only averting the destruction of a dog. A large Newfoundland dog was in the habit of following the men when they went on a trip during the day, and like all dogs it was ambitious to keep up with its masters. One evening when the men were returning home with the dog took the lead and there was a spirited race. The animal was only a short distance ahead, and instead of leaving the track and falling in the rear, kept going at a great speed.

The men never thought of danger till the dog suddenly assumed a curve and suddenly upon a long trolley with the dog no more than twenty feet ahead. He did not realize the danger until he came to the trolley. The men were horror-stricken and expected to be thrown from the track and perhaps killed. The intelligent dog knew the danger instantly. It flattened itself between the ties, and the cars passed safely without ruffling a hair. It was the most remarkable piece of intelligence ever exhibited by a dumb animal. It could not go forward; to stand still would mean the destruction of the dog as well as men. It was too late to jump, so the intelligent animal crouched, and its own life as well as the men on the car.

WHERE ASPHALT COMES FROM.

A large proportion of the material from which modern asphalt pavement is made comes from Pit Lake, Trinidad, the large island which lies to the north of Spanish America, near the mouth of Orinoco. Pit Lake is about six miles from Port of Spain, the seat of the island government. It is about three-quarters of a mile across, and its surface is not more than eight feet above the level of the sea. Its contents are in part water and in part asphalt. At the shore the asphalt is perfectly hard and cool, and a person may sometimes walk safely upon the surface to a considerable distance from the edge. Toward the center it becomes so soft, however, that a man walking in the middle is entirely liquid and apparently in a boiling condition.

This asphalt is 'separated from the heated asphalt are very oppressive, smelling strongly of bitumen and sulphur. In the rainy season, the curious may travel over the surface of the lake, but in the hot weather this is not so. The inhabitants of Trinidad use the pitch more for cooling than for pavements.

A FAMOUS DOG KILLED.

The celebrated Newfoundland dog Sul- tan, which, for his acts of devotion to man and for his courage, was, on the 9th of May, 1894, solemnly rewarded, by the Paris Society for the Protection of Animals, with a collar and a gold medal has just fallen a victim to his fidelity to his master. Among the feats performed by Sultan is the arrest of a robber, and the capture of a murderer, the saving of a child thirteen years old who was drowning in a pond, and the saving of a man who had thrown himself into the Seine from the Pont Neuf. He first belonged to the publisher M. Dölfer, and when M. Dölfer gave him to Sultan, he was in the service of Foucher de Caroli. She kept him at his residence near Corbeil, where Sultan was trained, and, although a tramp and a rogue, one of whom is, probably, killed him, for he was yesterday found lying dead, poisoned with a piece of meat.

Bugs a Christian means being close to Christ.
Brooklyn, N. Y.

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