PEACE ON EARTH.

BY ARTHUR J. BURDICK.

CHRISTMAS-TIME again is here; Let the heart rejoice; Scatter smiles, and in sweet hymns, Rise the thankful voice. Scatter broadcast love and cheer—Gladdest time of all the year. Ah! that happy Christmas-day, Ages long ago. When the gentle Christ-child lay In the manger low, Earth's first Christmas-gift, and best; Heaven's own tender, sweet behest. Let the spirit of the day Prompt some noble deed; Make some humble brother glad; Help the one in need; Love gave birth unto the day, Let love speed it on its way. If naught else is in your power, This much you can do: Scatter smiles along the way, Words of comfort, too, You can cheer the fainting heart, Bring it hope, and ease its smart. Christmas, festival of cheer, Give it welcome then. "Peace on earth," oh, let it bring, And "good-will to men!" In sweet carols raise the voice; Let the heart and soul rejoice.
Those who have known of the serious illness of Rev. S. H. Davis, pastor of the Seventh-day Baptist church, Westerly, R. I., will be glad to learn that after a month of great anxiety and uncertainty of the issue in the struggle with typhoid fever, he is now convalescent, and all are hopeful of complete recovery. So critical was his condition that for four Sabbaths the church bell was not rung, and for three Sabbaths no hymns were sung, the church being so near the parishhouse. During the most critical period of his illness his brother, President B. C. Davis, was at his bedside assisting in caring for him.

Special attention is called to the evidently practical paper in this issue, on “A Prize for Temperance,” by A Schoolmaster. We believe that too many articles have several columns of length are passed by without a reading. Do not serve this one that way. Every parent should read it; every boy should read it; in short, everybody should read it. The modest schoolmaster will say, “Well, so we are not at liberty to give it; but it is said that he is not only a superior schoolmaster, but that he made a splendid President of the last General Conference. At all events read what he says, and if you think he has not said just what ought to be said, why it you freely give your reasons for disagreeing with him.

The education of children in temperance principles forms one of the most hopeful signs of our time. The movement to have temperance taught in public schools is very important. To know and recognize the fact, that alcohol is an insidious and dangerous poison, will be a long step toward avoiding its use as a beverage. Bands of Hope now enjoy the affectionate confidence of children. There are over 3,000,000 children in these Bands in the United Kingdom of Great Britain alone, where this movement first started in 1847. These children sing temperance songs, listen to simple but valuable instruction, and pledge themselves to abstain from intoxicating drugs. Thousands of young men and young women, as well as those now in middle life and passing toward old age have come up from these Bands of Hope with a strong aversion to all intoxicants. There is far more hope in the work of preventing the formation of drinking habits than in the work of rescuing those who have already fallen victims to this and its attendant evils.

Wondrous changes have taken place since the days of Cromwell, in the interests of Christian union. In 1655 the Quakers, who were hunted and persecuted by all other sects of professing Christians, found a staunch friend in Cromwell. In Knight’s History of England, the author states that Cromwell had been seized while preaching and carried away to London, managed to see the Protector, and exhorted him to keep in the fear of God. Cromwell, having patiently listened to his lecture, parted with him, saying, “Come again to my house. If thou and I were our an hour of the day together, we should be nearer one to the other. I wish no more harm to thee than I do to my own soul.” Now, that broader spirit of toleration and charity prevails, while a spirit of Christian union and peaceful intention is found with most religious people.

Great men are often tortured with great weaknesses. This seems almost like a contradiction. It is not very unlike the expression common in some sections of our country, when, speaking of a person who is very weak, he is said to be “powerful weak.” So we find some men of remarkable mental or physical strength exhibiting certain weaknesses that show them altogether human. It is said of Dostoevski, who was certainly a great orator, and who could communicate his hearers to the verge of tears and bravery, that he was far from being a courageous warrior himself. At the battle of Chersonnae he threw down his arms and fled precipitately, with many others. In his flight his robe being caught by a bramble, he thought an enemy had seized him, and cried out, “Oh! this is the end of my life!” But it is hardly expected that all good points and no imperfections can be found in any human being.

Engineers, on the Central Railroad of New Jersey, are hereafter to be removed from that responsible position at the age of fifty years. This order goes into effect the first of January, 1898. After that date no engineer who has arrived at the age of fifty will be allowed to handle the throttle of any of its engines. It is alleged that the risk is too great to allow men of that age to hold such a responsible position. But most men, who have not been broken down by sickness, or accidents, are in the prime of life at that age. Even the sight, which is one of the first of the senses to fail, is usually as good for long or short distances, as engineers most need, at the age of fifty as it was at thirty or forty. Most people who use glasses as helps in reading can see beyond that point, perfectly, after sixty years of age.

This decision of the Railroad company is on account that the Scriptures to be constantly observed to have. temperance, “That at the age of fifty as it was at thirty or forty. Most people who use glasses as helps in reading can see beyond that point, perfectly, after sixty years of age.

This decision of the Railroad company is on account that the Scriptures to be constantly observed to have. temperance, “That at the age of fifty as it was at thirty or forty. Most people who use glasses as helps in reading can see beyond that point, perfectly, after sixty years of age.

but the most individual, as well as the gradual formation of character and the labors of a somewhat busy life, we cannot see that we have been inclined toward the idolatry of the heathen, or the superstitions and errors of the church of Rome. As an observer of the progress of Christianity for many years, there does not appear, to us, to be such harmful efforts upon the religious life of others of our people or of Christians in general as some who have more positive convictions in this direction seem to fear. But if anyone has such convictions, and cannot engage in a pleasant recognition of Christmas-day without a sense of guilt and of moral degeneracy, such an one should certainly refrain from participation in the customary services of the occasion. But all such people should be careful that any version to the recognition of Christmas-day shall not be carried so far as to cause them to forget to rejoice continually that Jesus Christ came into this world, at some date, not now known, to save perishing men; and that his mission is not a fact to be treated as a mere periodical event, nor is any success of all conceivable events. Of all this we are glad, and can rejoice and praise God for the coming of the Babe of Bethlehem, on the 25th of December as well as though it were known to be at any other date.

A similar objection is sometimes urged against the use of the Christmas names, which the days of the week are commonly known, as Sunday, Monday, Tuesday, etc.; also the names of the months, as January, February, March, because these names are of heathen origin. But if we attempt to sift our English language of all words that are not distinctively Christian, we will not stop with dropping the names of the days and months. Our lexicons would look much like some Western towns after the sweep of a cyclone.

Christianity rests upon a broad basis of right purpose, and Christian-like living. It requires faith in God through the mercy of the Lord Jesus Christ, obedience to the commands of God, a prayerful and a charitable life. There will be little time left for a live, active, worker in the vineyard of the Lord to carp about the origin of words that are wholly rescued from their heathen significance.
There has been fierce fighting in India. The tribesmen have made a desperate effort to drive the British troops. More soldiers will be sent forward to subdue and punish the hostile natives.

Kansas has just been experiencing one of the worst blizzards it has ever known. Thousands of cattle out on the prairies have had their feed buried under the snow, and are perishing with hunger and cold.

Greece has surprised the Turkish government by asking for a delay of one month before ratifying the treaty of peace with Turkey. Turkey does not seem inclined to grant this delay, but demands prompt compliance with the terms of the treaty.

A striking article entitled "The Real Crucifixion" appears in the January issue of The Church Union. Rev. Wm. T. Brown, the author, emphasizes the essential practical nature of the Gospel of the Cross as of far more importance than philosophical interpretation of that Gospel.

Miss McKinley, the mother of President McKinley, was buried in Canton, Ohio, Dec. 14, after about ten days of illness from paralysis. The President and wife and others from the White House returned that night to the Capital to resume the duties which this sorrowful mission had interrupted.

The Wells-Fargo Company are not sleeping, while robbers are at work holding up trains and robbing express cars in the South-West. Their officers, aided by several United States Marshals, captured five train robbers last week, in Eastern Arizona. They will be tried in New Mexico where the penalty, on conviction, is death.

An Episcopal clergyman, David T. Howell, of Monticello, N. Y., was sent to jail last week on conviction of brutally beating his wife because she tried to drive his pet cat out of the house. He was fined $5 or imprisonment for five days. He preferred the jail. His friends tried to pay his fine and keep him out of jail, but he would not accept the kindness.

The Christian Scientists, of Chicago, have erected a new church costing $108,000, with a seating capacity of nearly 2,000 people. The membership of this church is reported as 1,000, and it has been organized only about eleven years. The total number of churches of this comparatively new denomination is set down as 319, but rapidly growing.

Byron Gilbert, the seven-year-old son of Judge W. D. Gilbert, of Atchison, Kansas, is said to be a prodigy among lawyers. His wonderful knowledge and comprehension of legal matters has led the Supreme Court of Kansas to license him to practice law, this license to take effect as soon as he is 21 years of age. He is called the "Boy Wonder."

The revival services in the Seventh-day Baptist church of Plainfield, conducted by Evangelist E. B. Saunders, are still in progress. The attendance and the interest are occasionally interrupted by storms or other circumstances; but there seems to be a rising tide of interest, and a deep sense of the importance of holier living on the part of those who are able to attend.

The Southern Baptists have pitted themselves sharply against Dr. Whitehead, President of the Southern Baptist Theological Seminary at Louisville, Ky., because they believe him unsound on some Baptist doctrines. The recent Texas convention gave resolutions declaring that Dr. Whitehead ought to resign; and if he does not resign the Trustees ought to remove him.

Spain's Governor-General, Blanco, has made another effort to appease the insurgents by tossing them a choice bit of promised amnesty. All exiles and their families are promised protection and pardon if they will ground arms and return to loyalty. This, as well as the entire policy of the new administration, is in beautiful contrast with the harsh and cruel measures of Gen. Weyler.

The Church Union has contained through a series of numbers an account of a scientific expedition into the "hinterland" of Liberia. Professor O. F. Cook, of the Smithsonian Institute, and agent of the Liberian Colonization Society, tells of that country, which, though it has been intimately connected with our own government, has been very largely an unknown land to the American people.

A strong presentation of the results achieved by the "New Theology" appears in the January issue of The Church Union. Rev. Benjamin W. Bacon, D. D., of Yale Seminary, is the author of the article in question. He calls especial attention to the place which the development of the evolutionary theory has necessarily taken in the alteration and illumination of theological thought.

The Woman's Christian Temperance Union is embroiled with a debt of $300,000 on their fine structure in Chicago, the Temple. They have decided to make a strong effort to wipe out the debt. Miss Willard has pledged $3,000 toward the enterprise. This amount was given to her by the women of that organization and was a personal present on her fiftieth birthday. She hopefully kept it in the bank, and now proposes to give it back in this way.

A Roman Catholic Bishop in Kansas City, Mo., has excommunicated a Catholic bride, Miss Katherin Moriarty, because she was married by a Protestant clergyman. This enraged bishop further states in his letter of excommunication that "all her relatives and all Catholics who participated in her marriage ceremonies are placed under the ban of the church." Such outrages must greatly endanger this arrogant bishop and the Catholics in general to their persecuted subjects.

President W. C. Whitford of Milton College, has recently been in New England and other Eastern states, making valuable historical collections which are designed for the history of Seventh-day Baptists in America, which he is preparing. This work when completed will be of great value, and at least one complete series of the library of every English-speaking Seventh-day Baptist. Probably the volume will not be ready much short of two years yet.

Poughkeepsie, N. Y., is having quite an interesting controversy just now over the religious gurb question for teachers in public schools. The Catholic "sisters" insist on wearing their distinctive dress as an emblem of their religion, thus saying to the children constantly, in effect, "I am a Catholic, and you ought to be." Superintendent Skinner has positively forbidden their use in the school. This matter of the persistent "sisters" keep on persisting, and Mr. Skinner continues to forbid, there will probably be an interesting struggle in that old historic town.

CONTRIBUTED EDITORIALS.

By I. C. Randolph, Chicago, Ill.

Grandmother's Prayers.

There are sacred influences which guard our lives. All too little we are mindful of them, and then in after years, when the sod in the grated has become thick and matted, the heart goes back with a gratitude which touches the fountain of tears.

Grandma sits alone, looking out on the December landscape, familiar to her through a long and active life. The husband is gone, the children left the home nest long ago to fight their battles out in life. One by one the grandchildren are fast coming to the estate of manhood and womanhood, and are making homes of their own. Through the serene light of eighty years of faithful living, the aged saint watches their youthful enthusiasm, the blunders of youth, the contact with a faithless and a cynical world, the shattering of the theories of life, to be rebuilt, God grant, on broader and deeper foundations.

The peaceful face was good to look upon. If the feverish unrest and petty ambition of the world had ever been printed there, they were gone now, and the countenance was clear as sunlight. Intelligence, unselfishness, and spiritual insight shone there. There was a sweet grace of manner as she asked about John and George and Bessie and Mary. Ah, they were good children. They had always been so kind to her. Did they have happy homes, and were they living up to the wonderful possibilities which God had set before them? Even if they should wander for a time from the safe path, faith that their purposes were honest—they would come out right. In one heart, at least, they are all kept in loving remembrance at the throne of grace.

Hundreds of miles away, a business man locked his office and walked thoughtfully homeward. The wagons rattled past. The newboys cried the evening papers. A withered old woman at the corner played a gospel hymn on the hand organ. He neither heard nor saw, but something passed into the heart; there was a oneness of consciousness, a look of tender earnestness came to his face. He wanted to be a better man. He often felt his heart and his life; he was wearing his head in gratitude for the high calling of his apostleship.
In Christmas Times.

By REV. Enoch David.

In Christmas times when snow was deep
Over the world with Sabbath cheer.
As I was going along the street,
I thought of those who, like we, revere
Some danced like drunkards with their cup,
And some like wise were severe.
Some challenged Satan to come up,
(But he was there before.)

I asked them the reason why
They drank and danced about their crimes.
They said that sin had left to fly
As this is Christmas time.

"Is this your Christmas times?" said I.
Also the following was declared
The grand invention is a lie;
And one of Satan's allies.

Join you the sacred name of God
With Mase, that idle vaunt.
All the while serving Christ, you nod
To bring the Pope again.

As for the time when Christ was born;
It is a hidden thing.
Some say it was in capricorn
And some say in the spring.

Some bring September to the quest,
And hence it doth appear.
That in my judgment they think best
Who think on all the year.
Yea, if I should be called to least
Where I am pleased to go,
I would partake what I liked best
And let old Christmas go.

JAYTOWN, KAN., Dec. 5, 1897.

To the Editor of the Sabbath Recorder:

Dear Sir:-The above poem, composed by Rev. Enoch David, was handed me by Mrs. Eunice Petty, of Nortonville, Kan., whose father, Jedediah Hall, of Shioh, N. J., was a warm friend of Eld. David, and who often repeated to his family these lines which he had learned from him.

And the following incident in the life of Eld. David, as related by Jedediah Hall to his family, illustrates his fearlessness and earnest convictions:

Once when traveling in Pennsylvania, Mr. David stopped at a farm-house for the night; and he, together with a stranger, who had also stopped for the night, were to occupy the same bed. On retiring, the two men engaged in conversation. It soon transpired that the stranger did not believe in the immortality of the soul, but believed that the soul laid unconscious in the grave. Well, said Eld. David, you are a heretic; a soul sleeper. Whereupon the stranger arose, dressed himself and sat up all night.

SAMUEL DAVID.

(Great-grandson of Enoch David.)

LYDIA COON SAUNDERS.

Among the early settlers in the town of Milton, and in the neighborhood known as Rock River, was the family of Christopher Saunders. Mr. Saunders died nearly thirty years ago, and his wife, the subject of this sketch, died November 30, 1897, in the ninety-sixth year of her age.

She was the daughter of Stephen and Sally Coon, and was born in Peters burg, Bennett County, N. Y., October 11, 1802. When a mere child, her parents moved to Allegany County, and settled upon what is now the Thomas Ellis farm, about one-half mile south of the present village of Alfred. It was her father, Stephen Coon, Sr., who first proposed some form of Sabbath-keeping settlements of that new country, by which meetings for worship should be maintained upon the Sabbath. These meetings were held in the little school-house, soon erected in the neighborhood, then known as "Countron," by which the little school-stead stood near the forks of the road, just south of the house so long occupied, in the later years, by Dea. B. F. Langworthy. The covenant thus entered into by these settlers resulted in the formal organization of the First Seventh-day Baptist church of Alfred, in 1816. Mr. Coon was chosen to lead its services. A son of his, also Stephen Coon, was, a little later, chosen to lead the singing; and another son, George Coon, was one of the first deacons of the church. This George Coon was the father of the Rev. Amos W. Coon, so widely known among Seventh-day Baptists, and of G. N. Coon, one of the early settlers in the Rock River neighborhood. The services by which the little church in the Allegany wilderness was recognized as a church in the fellowship of the Seventh-day Baptist faith, were participated in by Eld. Wm. Satterlee, of Berlin, N. Y., and by Eld. Henry Clarke, of Brookfield, the first pastor of the church in that place, which has but recently celebrated its centennial.

In the same year in which this organization took place, 1816, the subject of this sketch, then fourteen years of age, was baptized and became a member of the church. Seven years later, she married one of the early settlers, Eld. William Satterlee performing the ceremony. Mr. Saunders was the son of Christopher Saunders, and grandson of Tobiass Saunders, of Rhode Island. To this same ancestry the families of David Vincent, and Jesse Vincent, of that neighborhood, are traced; and also that of Dr. H. S. Crandall, of Leonardsville, who died the day before "Aunt Lydia." In 1844, Mr. and Mrs. Saunders, with their family, moved to Milton, and united with the church here, which had then been organized but four years. In this fellowship they remained until in 1856, when the church at Rock River was organized, principally of members of the Milton church living in that vicinity, they took of a brother of the lodge. In 1860, they moved to Canajoharie, New York. Mrs. Saunders remained until removed by death. Thus she had been a member of three churches, two of which she joined at the time of their organization, and the third within four years of its organization, practically in each case a pioneer work, and covering a period of more than 81 years. Truly, a most remarkable record!

Other members of her father's family, not already mentioned in this sketch, were three sisters, one of whom was the wife of Jesse Saunders, another was the wife of Duty Green, both early settlers in Allston, Wis., and the third was the wife of Luther Green, of Milton, and mother of P. M. Green, now cashier of the Bank of Milton. Mrs. Saunders was the last of the family to answer the summons to come up higher. Of the six daughters born to her, one died about twelve years ago, one married Mr. Stephen Boss, another married Abel Bond, and another Mr. Lewis Bond, and two are unmarried. These two, together with Mrs. Boss and her son, have for some years constituted the family in which Aunt Lydia has lived, and in which she has reposed the confidence of her dear wife, and has suffered the anguish that one could devise and skilful hands bestow. In her death the last living tie was broken which had bound two or three generations of a large circle to the pioneer days of Alfred and Milton. Few persons have served better than Mrs. Boss, by kindly life, in endeavors to kindred and neighbors, or by loyal attachment to, and service in, the church of Christ; and few have departed this life more widely known or deeply mourned. The funeral services were largely attended at the Rock River church, on Sabbath-day, December 4, conducted by the pastor of the Milton church.

L. A. PLATTS.

MILTON, WIS., Dec. 6, 1897.

WHY THEY DO SO LITTLE.

In the Recorder of Dec. 13, an article is published under the above heading. The writer goes on to say: "How is it that many who call themselves Christians do so little for the Saviour whose name they bear? How is it that many whose faith and grace it would be uncharitable to deny, work so little, give so little, say so little, take so little pains to promote Christ's cause and bring glory to his name in this world?" The writer seems to think that he has solved the question, but we think much more might be said. Most observers know that the church and the world have come to be closely joined together by many secret or other organizations for profit or popularity. Church membership is often made up, more or less, of the members of these organizations. These societies are much stricter in discipline than most churches, especially in relation to keeping up their dues and attending regular appointments. If people attend the appointments of the church once a week or once in a month, they are known in particular; they pass as pretty good Christians, in good standing in the church, whether they pay anything into the church treasury for the support of the gospel or not. These outside organizations seem to be more a substitute for the church than an outgrowth of the church, if not or in case of death than many of the churches, by paying certain amounts toward funeral expenses, and turn out en masse to the funeral of a brother of the lodge. They may call on the pastor of some church to preach, and give a good character to the person as having been a faithful member of the church for so many years. Is it any wonder that church members pay and do so little for the church? The church and the world unite in the lodge-room, and if either is neglected it is the church. It is said: a man cannot serve God and mammon, and can understand why this is so little, is because he does not have faith of the first kind but faith of the second kind, and the second kind is to be trusted in the cause of Christ and reform in the world. Ye cannot serve God and mammon, or gather grapes from thorns.

An Observer.

Nothing comes to us in this life by chance. Whatever of good we experience is the resultant of obedience to God's order, and whatever ill our portion in the natural sequence of the law's violation. —Sol.
Tract Society Work.
By A. H. Lewis, Cor. Secretary, Plainfield, N. J.

HAVE WE AN AMERICAN SABBATH?
BY THE REV. J. W. HATHeway, D. D.

There can be no doubt that there has been and is a very marked and rapid popular change of attitude toward the question of Sabbath-observance in this country since the close of the last century. For five years, and especially the last decade, so that the question is now pertinent, have we, at this time an American Sabbath, as distinguished from the European or Continental!

The change that has taken place is to be deplored by every citizen who loves his God, his country and his home, because it is a degradation of the spiritual life of the nation. A change, the nature of which is toward the destruction of the very foundations upon which this republic is reared. Our fathers brought to these shores four specific foundation stones: The Bible, the Church, the Sabbath-day and the home. Upon these they began to build this republic. Our strength and our glory as a nation depends upon the maintenance of these four. Destroy the Sabbath-day as a day of religious exercise, education and spiritual refreshment; sin by sin to be remembered as Sunday; and you have destroyed all the others, and with them the life of this nation.

When the Sabbath-day of America becomes wholly or chiefly a holiday, it will mark the beginning of the end of the power and glory of this republic. Then the torch of the Statue of Liberty enlightening the world will be extinguished, as the red hand of anarchy will be the fruitful of such a Sabbath.—Christian Intelligence, December 8, 1897.

Do they not go on to note the causes which have wrought the destruction of Sunday, as follows:

First, there are many who close their Sabbath-devotion under the assumed notion that the Christian Sunday is no Sabbath at all. They believe in the weight of authority and the alleged authority of the Fourth Commandment, it does not apply to the first day of the week.

There is a very widespread, silent, but deep, current of non-belief in the Fourth Commandment, as covering the first day of the week. How else can we account for the fact that while the majority of men in Christian lands admit, without a question, the law of the Decalogue as relating to the seventh day; that after all, and after questioning the authority of the Fourth Commandment, and appear to think themselves at liberty to use or abuse the weekly Sabbath, the people find in their lives a practical inclination may prevail, without realizing that they are doing violence to their moral and spiritual being.

That is well and fairly stated, and the more thoughtful Christians are led to study the Bible and the facts of history, the more faith in Sunday-observance, as based on the Fourth Commandment and the Bible, will fail and die. Continuing to enumerate causes, Dr. Hatheway writes:

There is, in addition to these, a body of Christians calling themselves Seventh-day Baptists and Seventh-day Adventists, who proclaim their belief in the Jewish Sabbath, and who are endeavoring to convert the whole Christian world to their faith, of whom we have not much to say to speak. Add to this the fourth class of the open and avowed unbelievers, who care for no Sabbath and recognize no written law of God, and we have a mighty host arrayed, either positively or on that, against the spiritual life of the nation.

These “Seventh-day” people have undoubtedly confused faith and reason, because they have held up the Bible as the only rule of faith and practice, and so far as men accept that fundamental principle of Protestantism they accept the Sabbath. As for the “open and avowed unbelievers,” their number is very few, yet they are the arch-heretics, who are the logical children of men like Dr. Hatheway making concernance Sunday. They know that the statement that “Christ changed the Sabbath,” and all similar statements, are historically false, and they are turned from faith in the popular Christianity by these claims.

Mr. Hatheway closes with this sentence:

No one with the New Testament in his hand and the example of Christ will accept the meaning and purpose of the Sabbath-day.

Very true. Very true. But that is not Sunday. The example of Christ and every word he spoke concerning the Sabbath or Sabbath-observance refer to the Sabbath. Mrs. G. H. Smith says, in a vein of true and earnest meaning and purpose of the Sabbath-day.

THE WOMAN’S NATIONAL SABBATH ALLIANCE.
Through the kindness of Mrs. Henrietta V. P. Babcock, of New York, we are enabled to place before our readers the following information of the late annual meeting of the Woman’s National Sabbath Alliance, which was held in New York on the 6th of December, 1897. This Alliance was organized in Feb., 1895, as an auxiliary to “The American Sabbath Union.” About one hundred ladies were present at the late meeting, together with Dr. Mc Arthur, who made an address. The work of the Alliance is distributing literature, holding public and parlor meetings, and organizing auxiliary societies. Five auxiliaries have been organized during the past year. A Field Secretary, Mrs. Titsworth, was appointed. She reported 57 public meetings held during the year. Churches generally welcomed her work.

These ladies represent the earnest and cultured society of New York, and we judge they are doing more to agitate the Sunday question with the Sabbath Union than the Sabbath Union is in the larger field. The headquarters of the Alliance are at “Presbyterian Building, 5th Avenue and 20th Street, Room 711.” The following “Pledge” indicates the conception and purpose for which the Alliance stands:

We, women of America, recognizing the American Christian Sabbath as our rightful inheritance bequeathed to us by our forefathers, as the foundation of our national prosperity, as the safeguard of our social, civil and religious blessings, as the conservator of the rights of the wage-earner, do hereby pledge ourselves to resist, by precept and example, whatever tends to undermine Sunday as a day of rest and worship; such as the Sunday secular newspaper, Sunday social entertainments, and Sunday driving or traveling for gain or pleasure; and we further engage ourselves to use our influence to create a right sentiment on all aspects of the Sunday question, especially in reference to truce of every kind on that day.

In connection with other friends of Sunday, these women announce its perils in the “second reason” given for their organization:

Because there are real perils threatening the American Sabbath as a day of rest and worship. It will be lost, with its attendant blessings, to the home, the church, the nation, and the world. Neither through ignorance nor indifference, we fail to be fully awake to the situation.

Their literature is mainly small leaflets which deal with a few practical phases of the question, rather than with fundamental and theological reasons, pro and con. There is a part of the hopelessness of the enterprise that Sunday already dead “as a day of rest and worship.”

LETTER FROM BALTIMORE.
The arrest of several persons for fishing on Sunday has brought up the validity of old laws passed more than a year ago and the arming of the Sabbath police of the Chesapeake and Ohio Railroad Company and the Chesapeake and Ohio Elevator Company, in Virginia, by the so-called question, which is the popular right to break the Sabbath law than the individual. That was an important question fifty or more years ago and the running change of the century has made the question unimportant. Fifty-three years ago there was held in this city a Sabbath convention that was notable both for its size and the number of men in attendance. There were 1,500 delegates, and among them were J. C. Adams, ex-President of the United States; Rev. Dr. Note, President of Union College; Rev. Dr. Stockton, of Phila­ delphia; Rev. Dr. Willard, of Baltimore; General Cam­ pton, of Harrisburg; Rev. Dr. Bond, of New York City, and other notable men from all parts of the coun­ try.

The resolutions adopted by this Convention emphasized the duty of men in office to set an example of Sabbath-keeping, and that corporations should no more break the Sabbath than the individual. Much of the trouble in securing Sabbath-observing arises at this point. Football teams demand liberty to play on Sunday, and we are told that the pressure is becoming so great that it can hardly be resisted. Only a few Sabbats ago one of these games was played not many miles from this city, the attendants their right to have certain companies can use the Sabbath as a day of religious exercise, education and spiritual refreshment.

The resolutions adopted by this Convention emphasized the duty of men in office to set an example of Sabbath-keeping, and that corporations should no more break the Sabbath than the individual. Much of the trouble in securing Sabbath-observing arises at this point. Football teams demand liberty to play on Sunday, and we are told that the pressure is becoming so great that it can hardly be resisted. Only a few Sabbats ago one of these games was played not many miles from this city, the attendants their right to have certain companies can use the Sabbath as a day of religious exercise, education and spiritual refreshment.

The resolutions adopted by this Convention emphasized the duty of men in office to set an example of Sabbath-keeping, and that corporations should no more break the Sabbath than the individual. Much of the trouble in securing Sabbath-observing arises at this point. Football teams demand liberty to play on Sunday, and we are told that the pressure is becoming so great that it can hardly be resisted. Only a few Sabbats ago one of these games was played not many miles from this city, the attendants their right to have certain companies can use the Sabbath as a day of religious exercise, education and spiritual refreshment.

The resolutions adopted by this Convention emphasized the duty of men in office to set an example of Sabbath-keeping, and that corporations should no more break the Sabbath than the individual. Much of the trouble in securing Sabbath-observing arises at this point. Football teams demand liberty to play on Sunday, and we are told that the pressure is becoming so great that it can hardly be resisted. Only a few Sabbats ago one of these games was played not many miles from this city, the attendants their right to have certain companies can use the Sabbath as a day of religious exercise, education and spiritual refreshment.

The resolutions adopted by this Convention emphasized the duty of men in office to set an example of Sabbath-keeping, and that corporations should no more break the Sabbath than the individual. Much of the trouble in securing Sabbath-observing arises at this point. Football teams demand liberty to play on Sunday, and we are told that the pressure is becoming so great that it can hardly be resisted. Only a few Sabbats ago one of these games was played not many miles from this city, the attendants their right to have certain companies can use the Sabbath as a day of religious exercise, education and spiritual refreshment.

The resolutions adopted by this Convention emphasized the duty of men in office to set an example of Sabbath-keeping, and that corporations should no more break the Sabbath than the individual. Much of the trouble in securing Sabbath-observing arises at this point. Football teams demand liberty to play on Sunday, and we are told that the pressure is becoming so great that it can hardly be resisted. Only a few Sabbats ago one of these games was played not many miles from this city, the attendants their right to have certain companies can use the Sabbath as a day of religious exercise, education and spiritual refreshment.

The resolutions adopted by this Convention emphasized the duty of men in office to set an example of Sabbath-keeping, and that corporations should no more break the Sabbath than the individual. Much of the trouble in securing Sabbath-observing arises at this point. Football teams demand liberty to play on Sunday, and we are told that the pressure is becoming so great that it can hardly be resisted. Only a few Sabbats ago one of these games was played not many miles from this city, the attendants their right to have certain companies can use the Sabbath as a day of religious exercise, education and spiritual refreshment.

The resolutions adopted by this Convention emphasized the duty of men in office to set an example of Sabbath-keeping, and that corporations should no more break the Sabbath than the individual. Much of the trouble in securing Sabbath-observing arises at this point. Football teams demand liberty to play on Sunday, and we are told that the pressure is becoming so great that it can hardly be resisted. Only a few Sabbats ago one of these games was played not many miles from this city, the attendants their right to have certain companies can use the Sabbath as a day of religious exercise, education and spiritual refreshment.
God are specific, national and narrow, when compared with the general and eternal reasons on which the laws of the Decalogue rest. This covenant concerning the keeping of the Decalogue also included the method by which men might find forgiveness when they had broken the law, viz., by sacrifices. This was the method of "administering" the law. In the broadest sense, therefore, the "old covenant" included the method by which God does or grants certain conditions, or upon and through the performance of the duties pointed out, to give the blessings which God promised. It was intensified; its power was increased; (b) the ceremonial system through which forgiveness of sin might be found in case of the transgression of the Decalogue.

THE NEW COVENANT.

The new covenant retained the fundamental elements of the old, but simplified and made more spiritual. It involved (a) the same law of God, written in men's hearts, as well as on tables of stone; that is, changed from an outward restraint to an inward control; thus its power was intensified; (b) forgiveness of sin—the transgression of God's law—through faith in Christ, and not through ceremonies and sacrifices.

A common and most hurtful error of our time is the essential destruction of this new covenant, by teaching the abrogation of the Decalogue, and hence the removal of all obligation from men; which, being done, there can be no covenant, since obedience is man's part of the covenant. The Epistle to the Hebrews is referred to by many as teaching such abrogation of the Decalogue and of the Sabbath. Hebrews is not a general Epistle. It is addressed to a single church, or to a small group, probably at Alexandria. Those addressed had accepted Christ as the Messiah, but still clung to the ceremonial code as the ground of forgiveness and justification. Thus they were sure to sink back into Judaism, unless they could be brought to a higher view of faith in Christ, as both Messiah and Saviour. The first ten chapters of Hebrews aim to bring about this broader view, and this deeper conviction. The argument culminates in the sixteenth verse of the tenth chapter, wherein the new covenant shows the law written not in men's hearts, but granted through the blood of Christ. The argument is not that the law is done away, but that, under the gospel covenant, men are made free from sin through Christ, and not through the offerings whereby forgiveness had been sought under Judaism.

FROM THE NEW SABBATH-SCHOOL BOARD.

The recently elected Sabbath-school board takes up the work with a deep sense of its importance, for the denomination and the thousands of scholars that are in our Sabbath-schools, who may be materially affected by the manner in which the work of the Board is conducted.

We wish to express our appreciation of the untiring efforts and efficient service of President L. B. Swainey and Secretary J. A. Piatts and others of the retiring Board, and those who contributed by writing the lessons of the Helping Hand or otherwise, all without remuneration, except the satisfaction of having done what they could, and having done it so well.

We were surprised to learn that one brother from the west had written in all two and a half years of lesson helps for our lesson quarterly without compensation. For the past three years Bro. Swainey, assisted by Bro. Piatts has been responsible for all this work without one penny to pay for editing; and often when one volunteer editor failed at the last moment, rushed into the breach himself and carried on. We deemed it impossible for them to continue as they had, was a change made. The former Board had agitated and advocated that one man be employed on a salary to edit the Helping Hand. This plan has proven a success, and conference with interested ones throughout the denominations, the Board found itself without pecuniary means to pay such an editor, and equally unsettled as to who was an available man in every respect.

It has seemed wise under these conditions to ask three or four good men, each to edit the Helping Hand, one or two quarters at a time, with the hope that some way may be devised to remunerate them in a moderate way for such services, some assurance in this line having already been given.

We hope to introduce some changes and improvements in the Helping Hand as we shall be able. We hope also that the advantage of one editor for a longer period than usual heretofore, and the assurance of some pay for his work, that will enable him to procure help and in the preparation of the lessons, will result in enriching the Helping Hand and making it more helpful. In undertaking this work we solicit the patronage of all those who have supported the work in the past, and hope for new subscribers, from those that have depended on the Sabbath-school helps of other denominations.

By your increased patronage we shall be able to make the Helps still more valuable. It will be our aim, so far as we are able, to make our helps second to none.

Another thing we wish to urge upon every Sabbath-school, that it prepare itself to report next summer for our General Conference. We may reasonably expect a report from every school. Will you help us in this?

Another thing we would be pleased to see is more of the "old time" zeal and enthusiasm that characterized the Sabbath-schools of the past, expressed not only in attending the Sabbath-schools, but Sabbath-school associations, conventions, and normal classes. Why not have the "new movement" at least in the Sabbath-schools of Seventh-day Baptists? Plans for helping the Sabbath Visitor are solicited. Let us sustain our own paper. It is a great work to start such a paper and get it into the schools and homes of our people, and now let us rally to its support, while we have it.

We believe many scholars could be added to our Bible-schools by organizing a home department. The New Jersey Sunday-school Association now employs a secretary of the home department at a salary of $1,000 a year. Is it not worth our while to have a home department to go with every one of our Sabbath-schools? We want to see the attendance of our schools larger than ever before. Why not, if we are to live and grow? Will you, dear fathers, mothers, sisters, brothers, and all the boys and girls, try to enrich our hope; for without it people will receive a blessing if they are in this work and do their duty, while otherwise they will suffer loss by neglecting opportunity.

For the Sabbath-school Board,

I. L. C.
Missions.

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

The Missionary Secretary has spent the last eight days in Iowa. Preached a missionary sermon in a well-organized and very attentive congregation at Welton. In the evening after the Sabbath he held an informal conference. This conference was different from the others we have held, in this respect: the audience was composed mostly of Iowa people. We have in all the conferences especially invited the young people to come, for the fathers and mothers who are bearing the burdens and supporting the different lines of denominational work are passing away, and all of our interests must fall sooner or later upon the shoulders of our young people. They should be interested in, and well-informed upon these lines of our work, and begin to bear some of its labors and burdens, and enjoy some of its fruits and joys. We rejoice in having many young people of Iowa interests, active in church and denominational work. It was a source of great satisfaction to have so many young people at the conference held in Welton. Pastor E. H. Socwell had lately been to Grand Junction on a missionary trip. He is now preaching at the Welch church and is giving an interesting series of sermons on the Sabbath question. Mr. Socwell is earning a wide and high reputation as a preacher and teacher of Sabbath truth and as a Sabbath Reform work­er in Iowa. The Welton church is growing in numbers and in spiritual power. With a resident membership of 74, it raised $52.40 for the thank-offering, which was a good sum, for our Iowa people have not found the good times yet. Iowa is a corn-producing and hog-raising state. It raises hardly any wheat, hence does not reap the benefits from the wheat boom. With corn at 18 cents per bushel, oats about the same, and hogs at $3 per hundred pounds, and hog chokers sometimes taking away whole herds of porkers, the Iowa people say the good times have not come to them. The Sunday School had raised over $16 for thank-offering. Some of the sisters of that church husked corn in the fields for this day's wages. In view of numbers, effort and enthusiasm, we think the Grand Junction church will take the banner.

The Missionary Secretary could not spend a Sabbath with the Garwin church, but held the conference there on Tuesday evening, with a fair attendance of old, middle-aged and young people. The people voted that they better understood from that meeting our missionary interests, their needs, and what the Missionary Board has to contend with in carrying on mission work on the home and foreign fields. They thought the Board had acted prudently and discreetly in their action upon all the fields. Pastor Leon D. Burdick is a growing man. He is a student, has a fine library, and is gathering together some rare books. What is better, he is using his library. The Garwin church is fortunate in having for its pastor this growing young man, and his wife, who is an able woman on Sabbath mornings, the church does its part in church work, there will and must be commendable growth. This church is much interested in the thank-offering, doing finely, and some of its members are advancing a thank-offering every year. We would not be at all surprised if this thank-offering business should result in a precious revival in some of the churches. Snow was falling in the air, but there was no sign of the, heavy snow in being in operation, the snow was fast going away, and the fine sleighing nearly spoiled. People generally well. One or two serious accidents from horses running away. Probably the horses felt the extra ozone in the air, or the Iowa oats and the good sleighing made them active. Broken sleighs and broken bones are not very pleasant experiences. Better feed less oats and drive more carefully. May the love of Jesus Christ, the love of souls out of Christ, and active effort to save the lost, possess the Garwin church.

THE DEVIL'S TEXTS.

Texts are good or bad, according to the use they are put to. Properly used, they are a savor of life unto life; improperly used, they are a savor of death unto death. The Devil is a famous preacher, and he can quote texts as glibly as any evangelist. It was Satan who took our Lord to the pinnacle of the temple, and had him cast himself down, saying: "It is written, For he shall give his angels charge over thee, and they shall bear thee up in their hands, lest thou dash thy foot against a stone." At a good text, the Devil perverted the text, to deform the Devil's use, that our Lord replied with another text: "Thou shalt not tempt the Lord thy God." The Devil sometimes uses texts to attack the Bible. He tells all about the slaughter of the Canaanites, the hewing of Agag, and all the cruelties of a barbarous age, and ends with the text about dashing thy little ones against the stones; or he reports Jacob's duplicity and Solomon's polygamy, and declares that the Bible which tells their story cannot come from God.

But more often the Devil quotes the words of the Bible to mislead people into disobeying its spirit. It was done in the time of the Apostles, and is done now. Peter said that in his day men would wrest to their own destruction Paul's teaching of faith, just as they did the other Scriptures. Paul had to meet the same wicked perversion of his teachings. If we are no more under the Law, but under grace, why should we not sin all we please? was their question; and they sinned accordingly. That very antinomianism is preached and practiced to-day among the vicios and ignorant.

There is scarce a text that cannot thus be made a Devil's text, by being applied where it does not belong. The command, "Be ye therefore perfect," is made the excuse for a quarrellous sanctimoniousness which is righteous, and the command, "Be not therefore righteous overmuch," is made the excuse for not being righteous at all. The text, "Whoso loveth father or mother more than me," has been made an excuse for neglecting filial duties and retiring from the world into some selfish, solipsistic, solitary seclusion. "If a man care not for his own especial- and not for them of his own household, he has denied the faith and is worse than an infidel," has been abused to the service of utter selfishness. It has been put into a compact proverb, "Charity begins at home," which is very true, but which has been so adopted as a Devil's proverb that its good sense is almost lost. In a similar way our Lord's command to his disciples about their missionary work "beginning at Jerusalem," has been quoted hundreds of times by the Devil's advocates to prevent missionary work abroad.

The story of the widow's mite is another example of how the Devil has used a text for his purposes in the Devil's preaching. Did not our Blessed Lord give praise to the widow who put into the treasury her "two mites, which make a farthing?" Ever since then men have put far­things into the Lord's treasury and expected a reward for this unseemly sacrifice of their abundance and not their whole living. There is many a mitre-box which is an excuse for niggardliness. Miss Leitch once told a company of women to give "a cent a day," and a year later a lady, all rich with velvet and sparkling with diamonds, came and told her gratefully that she had done as she was instructed. "God forgive me," said Miss Leitch, for ever having told that woman to give a cent a day! Paul's advice to Timothy: "Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities," is another favorite Devil's text. Those who thus use it forget that Timothy was a total abstainer, that his health was impaired; and yet it occurs to the Devil that giving this prescription Paul may mean, that if he will have consulted the missionary physician, who was his traveling companion. In the same way the fact that our Lord was not an ascetic like John the Baptist, is made an excuse by the Devil who has no stomach for Paul's principle, "If meat make my brother to offend, I will eat no meat while the world standeth." Any text can be abused to the service of indulgence and selfishness. It is the Christian's part to use the Bible for instruction in right­eousness, and not as an excuse for sin.---The Independent.

PURIFIERS OF LIFE.

There are some men and some women in whose company we are always at our best. While with them we cannot think mean thoughts or speak ungenerous words. Their mere presence is elevation, purification, sanctity. All the best stops in our nature are drawn out by their intercourse, and we find aTEEser to our soul there than we did anywhere else. Suppose that influence prolonged a month, a year, a lifetime, and what could not life be­come. Here, even on the common plane of life, talking our language, walking our streets, working side by side, are sanctifiers of souls; here, breathing through common clay, is heaven; here energies charged, even through a temporal medium, with the virtue of regeneration. If to live with men diluted to the milli­nth degree with the virtue of the highest can axalt and purify the nature, what bounds can be set to the influence of Christ?---Prof. Drummowd.

BELIEVING AND TRUSTING.

Faith accepts as true everything which God has said. Trust rests on all its practical and personal use. The need of trusting is so great that the Bible is full of exhortations concerning it: "Trust in the Lord and do good;" "Trust ye in the Lord forever;" "O Lord of hosts, blessed is the man that trusteth in thee;" Those little words of trust, "perfect peace whose mind is stayed on thee." The comfort of every promise is ours if we trust. We may believe it all—what rational person could not—and we need not, for the blessedness of the promises is ours only when we trust God to carry them out in our life and being.—Selected.
Wm. C. Judson, the J. Q. Millikin of the Wethersfield Church. He died in the Christian cause, though one of the few who have been truly great in it. He was a good missionary, and we have reason to believe that his work will be continued to the end of the day of rest declaring on his behalf, that the gospel was preached to him through the mouth of the servant of God, and that he was thus brought into the church of the living Christ. His name is remembered with gratitude and esteem by all who knew him, and his memory will live on among those who will follow in his path. 

The village of Linwood was built on an elevated site, interspersed with trees, so that a distant view reminded one, in summer-time, of a large bouquet, and as the several white spires pointed up through the trees like white flower-spikes tipped with gold, and the red chimney tops resembled large, rosy blossoms amid the green.

Merry Christmas or "LITTLE MARY." 

The village of Linwood was built on an elevated site, interspersed with trees, so that a distant view reminded one, in summer-time, of a large bouquet, and as the several white spires pointed up through the trees like white flower-spikes tipped with gold, and the red chimney tops resembled large, rosy blossoms amid the green.

"Yes," replied Mrs. Grant.

"What would you say to making ourselves a mutual Christmas present? The days of the "Old-fashioned Christmas" are over, and would it not be well for us to buy a pretty pair of modern ones and fill them with a pair of bare, cold feet—in short adopt a little girl to care for and educate, and make the old rafters echo once more with the "Christmas bells" of the children's gladness?

For a moment the sweet face of Mrs. Grant was suffused with surprise, but with her generous, Christian spirit, she quickly replied:

"Mr. Grant, I am glad you desire to do what you suggest. Only last week, at our Ladies' Missionary Society, I heard Mrs. Selleck say, 'We never toil in vain, unless we give so we feel it,' and certainly God has blessed us liberally, and it seems only right for us to share our bounty with those less fortunate.

Mr. Grant glanced all around the apartment, that was now filled with an interesting combination of ancient and modern furnishings, and said:

"Yes, there is room in our hearts and home for another.

Accordingly they left for New York and visited three orphan homes without being attracted toward any child in particular. Some envy and disappointment turned to trace their steps homeward, when the matron said:

"Perhaps you would like Little Mary, I had forgotten her.

A tiny, flaxen-haired, blue-eyed, little girl was called in. "This is our Little Mary," said the matron.

Both Mr. and Mrs. Grant were intently looking at her, as she stared bashfully out from under her long lashes.

Suddenly she darted forward with a cry of joy, and seized the hand of Mr. Grant, saying:

"I know you, Sir, I know you!"

He looked down in her blue eyes, which were dancing with delight, as she continued to exclaim, "I know you! I am Little Mary! I used to sell papers to you, on the corner."

True enough! He recognized the same half-witted "Little Mary" he had bought books for, near the Tribune office.

"Don't you want me?" she asked pleadingly.

"Want you!" said Mr. Grant, "Of course we do! Don't we Mrs. Grant?"

Mrs. Grant assented through smiles and tears, and even the stout-hearted matron was greatly moved.

It does not awaken any astonishment to know that "Little Mary" had found her home.

Before leaving the metropolis she was prettied up in blue, to match her sky-tinted eyes, and it is no marvel that her foster parents felt a degree of pride as well as gratitude as they viewed their new-found treasure.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.

Another Christmas at Linwood.
return, saying, as she went down to the foot of her bed and looked out of the window, to­ward the heavens. Please, mamma, show me the star that stood over where baby Jesus was, before you go down stairs."

"Did not Mrs. Grant feel paid, in advance, for all that might come to her, by the way of doing and anxiety, for the little darling? As the quiet sitting-room, she whispered a prayer for guidance to him who said, 'Suffer little children to come unto me,' and seemed to hear, as an encouragement, "Inasmuch as ye have done it unto one of these, ye have done it unto me.""

"Little Mary," grew to be a student and a Christian, and anxious to contribute her ef­fort to teach humanity the way to heaven. As a school­teacher, she made a success and an impression for her Master. Later, in her native city, she sought to let her light shine in the dark corners, and thus gladned many a heart and home.

Christmas again.

"Hark! What is that?"

"It's the snow against the window-pane."

"How deep the snow is, and how the wind howls, like a maddened wolf."

Two armed chairs stood occupied, side by side, before the dying embers of a hickory fire. It was late.

"Not any little red stocking on the old wrough' nail, to-night, dear."

"No,"' answered Mrs. Grant. "I wonder how our Little Mary is? Laboring in China, I suppose, and she told me she should tell the children there about Christmas, as you told her."

"God gave her to us," said Mr. Grant, "and for all we miss her, I am glad we can give her back to him."

A long pause. The old family clock was on the stroke of twelve.

A strange stillness fell over all——he slowly continued, "We are gathering home——to the mansion that he has prepared for us, and the door will be open wide for Little Mary, when she comes. There will not be any sleet on the window-pane——nor howling winds,——and the snow——will melt," he said, as he passed his arm round his white mother's shoulder, "and we will have a——Merry Christmas!"

Mrs. Grant saw his mind was wandering.

Circles from the boat-man's oar were lapping the shores of time.

 Tenderly the aged wife bent over her hus­band's head.

"Mer——ry Christ——mas," he murmured, and he was waiting for "Little Mary" in the Heavenly Mansion.

THE BOYS AND GIRLS.

Says President Elliot, of Harvard College:

"It is always with the children that the best work is to be done for the uplifting of any community." That is a self-evident truth, and yet it is not so recognized that the state is not upon it. It allows the boys and girls to be educated into hoodlumism, and then spends its money and its energies in arresting, convicting, and supporting the men and women who are the inevitable re­sult. Whatever it possibly can do to deal with them. A child can be prevented at slight cost from going to the bad; it takes hundreds of pounds of money and time to deal with a confirmed adult criminal. An ounce of prevention here is worth many pounds of ineffective cure.—Biblo Study.

A PLEA FOR TEMPERANCE.

BY A SCHOOLMASTER.

"No, Willie," said mamma, "no more cakes to-night. Do you know you can not sleep on a full stomach?" "Well," replied Willie, "I can sleep on my back."

"Staff yourself and send for the doctor," is, in one line, the puerile and frivolous attitude of a large portion of the public toward the temperance question. Too many grown people differ from children only in size. To a thoughtful Christian people it is one of the most vital questions confronting home and society. It will not down.

"Temperance! What do you mean by temperance? We are endeavoring by the spirit and practice of rational self-control," as shown chiefly in the temper and tongue and appetite. Under this definition the temperance cause becomes a personal question to every one of us; for who of us has perfect control over his tongue and temper, even if he has a fair mas­tery of his appetite? When I go hunting, I seek to find where the game is; and I have loaded my first barrel for the phase of intem­perance, with the thought that I could start more game in a Seventh-Day Baptist bowels by discussing temper than tipples.

Human nature is much the same now as it was when the Proverb was indited, and when the apostles wrote their caustic struc­tures upon the "unruly member." "Death and life are in the power of the tongue," says Solomon. "Let every man be swift to hear, slow to speak, slow to wrath. If any man speak, let him speak as one having aSource of danger, and hence harder evidence, who is partly to him——for guidance——for muscular or emotional effort——to make you feel as I feel. I love the boy,——but I hate the cigarette. Do not think that I will tolerate the presence of the cigarette for a minute in any place where I have authority. I simply will not have it. But the cigarette smoker cannot conceal the fact from me, even if he does deceive his parents, who are generally informed of the situation at once. Only last week a manly lad of six­teen gave me his hand in pledge of honor that the cigarette should not again touch his lips. He is the youngest of six sons, the father and the other five all smokers. But the father was honest enough to tell the lad that he considered his own life shortened fully ten years by his tobacco habit. It needs no com­ment.

In every class-room instruction is given in physiology and hygiene with especial reference to the effects of stimulants and narcotics on the human system, particularly on the heart and brain. But this does not reach all. Almost every day my heart aches to see boys on the street, lads who probably can understand the mechanics of their own bodies, and couldn't raise the price of a meal, puffing penny poison. Isn't there a law against this? Certainly. Few police officers, however, have any sense of duty in the matter. An arrest would require the officer's presence in court and its attendance and a possible case in a court vs. that presence. The law is not enforced and the officer takes it easy. I have never known an ar­rest, yet the law has helped to form and strengthen public sentiment. An employer of boys told me the other day that when a boy was found to be a cigarette smoker he was discharged at once. He had not considered a source of danger, and his future usefulness simply nothing. Members of the medical profession are pronounced on the subject. They know too well the effect of nar­cotics on the heart. Again and again, items ap­pear in the newspapers under titles like "Boy Sent to the Asylum," or "Boy Dropped Dead," and as you read down to the last line it will add, "He was a victim of the cigarette." Yet the manufacturers keep the market flooded,
and advertise pictures, flags, buttons, and what not, to enliven the little fellows to buy this and that, to make them forget to feel the strong arm of the law.

Why must sensitive and sensible people be compelled to run the gauntlet of second-hand tobacco smoke wherever they go? If you walk the street you will find smokers to the right of you, smokers in front of you, puffing and blowing. If you enter a car, the chances are, in Brooklyn at least, that you will get a blast in the face on the rear platform. If you attend a primary or political meeting, which some of us regard as a Christian duty, you will have your clothing loudly warned to smoke. If you go to a social meeting, you are subjected to the watchman, or to the smell of various and paltry vices. If you do, rid your clothing of the contamination. I give half the smokers the credit of not knowing how much distress they give to others. The other half have become so thick-skinned and dulled in sensibilities that they don’t care a copper for the rights and comfort of a suffering brother, or sister, either, for that matter.

I have not spoken of the pecuniary cost, for that is a small matter compared with a priceless life; yet if the youth would invest his dimes each day and leave it to multiply and accumulate, at the end of twenty years he would have nearly, or quite, a thousand dollars; certainly something more substantial than smoke.

But there is another damnable feature about the pestiferous cigarette, besides the immediate effect upon the body and mind of the smoker. The habit when fixed is often only the vestibule of the saloon, the primary object of revenue, rather than for suppression purposes, and their history of the evil in life. We say that men have a perfect right to use intoxicating liquors if they so desire, and are willing to abide the consequences. For the rumsellers’ saloons levy contributions on respectable men by the assessment of taxes to support poor-houses, jails, hospitals and houses of refuge. Every saloon is a distillery of crime. We may keep the criminal saloons in business in our own family, every church, is more or less affected by it. Every pocket in the land is placed under tribute for this universal tax-gatherer, the saloon-booth.

Every Christian household ought to be persuaded by correct ideas respecting the use of intoxicating beverages. The home atmosphere should be freighted with temperance influences. We believe there is nothing which so effectually guards men from the death-dealing and ruinous influence of orgies than being regularly impregnated with the idea that wine, beer or rum-drinking is wicked and unchristian. The home with its saving influence is the real citadel of temperance. We must remember that with the boys, as with the clothes they wear, “as the tree so the fruit.” In other words, we cannot stop the leak in the reservoir by patching up the outside. The proper remedy must be applied from within. To repeat, temperance is the spirit and practice of rational self-control. May it be said of our boys as of the divine Youth of Old, “And the child grew, and waxed strong in spirit, filled with wisdom.”

We believe that the Christianity of the churches, the religious press, and the pulpit should be distinctly arrayed against the monster evil. Every church should be a temperance society, every religious journal a temperance advocate, every Sabbath-school a temperance school, and every Sunday-school in instruction respecting this evil. I am reminded of a circumstance which occurred a few months ago. I became aware that, under the guise of candy, brandy drops were being widely sold by a neighboring shop-keeper to the school-children, of whom many have spending money, and many others are regularly given a dime by their parents to buy their lunch. I secured samples and found the matter worse than I anticipated. They were copious and well filled. A personal letter to the Superintendent of Police put a quietus to that.

Last week I found it necessary to send a lad back to a lower class for continued poor work. A grown-up sister came in to plead excuse for him, saying that her father kept a hotel and needed John’s help after school to take care of the cemetery trade. “Cemetery business has dropped off,” was the reason. And then my eyes were opened. It meant that the father had a saloon high by the entrance to the cemetery, wherein, on their return from the burial, the prostrated mourners might wet their whistles and assuage their griefs with the vile, contemptible, unchristian and ungodly stuff which the boy was the bar-tender. Heaven help him!

As Christians we pass no compliments with rumsellers and drunkard-makers. Is it right to build churches and chapels and schools to help to save people, and at the same time to leave these lines to ruin and desolate them? Is it right to license a man to sell drink which makes people drunk, and then fine men and women for getting drunk? Is it right to license men to make pampers and criminals, and then tax sober and virtuous people to pay rates to keep them? Is it right to profess to be sorry for the evils which spring from intemperance, and at the same time to take no steps to bring them to an end? Is it right to do wrong and expect wrong to proceed right? It means the uttering of a wrong, and the uttering of a wrong note, quite the contrary. We have reason for great encouragement. The temperance cause is steadily and surely strengthening. Drunkenness is no longer considered a pardonable weakness, but a disgrace. It is no longer tolerated in decent society.

We note the steady rise of public opinion on this subject, not only in this country, but also in Great Britain, where the spread of temperance views, especially in the younger generation, has already resulted in a noticeable increase in the length of life. Only three centuries ago there was no temperance education law, and that means much for the rising generation.

I suppose we all want to be beautiful; but if we can’t possibly have our claim allowed in that direction, we imagine we are good, enough to offer the lack of beauty. There is one phase of this question, not usually touched upon, which I wish to call to the attention of the young people especially—how to retain a good face. How temperance, plain living and high thinking contribute to personal beauty. A handsome man or woman who does nothing but eat and drink, grows flabby, and the fine lines of the features are lost; but the busy thinker has an admirable sculptor at work, keeping the fine lines in repair. Unintentional intemperance produces indolence, idleness, and dissipation—oh, how they mar the “human face divine!” Many a man becomes gross and repugnant who was once a type of manly beauty. It can be explained in a line. He never did anything. He never worked, or thought, or sacrificed, or suffered. You must have the mind chiseling away at the features if you want handsome middle-aged men and women. How true the ancient Scripture: “A man’s wisdom maketh his face to shine, and the boldness of his face shall be changed.” Oh, boys and girls, keep your faces turned heavenward, that the beauty of God’s own wisdom may fall upon them!

If we love Christ at all, we will love to do well. If I love Christ at all, I will love those whom he loves. Thus we are doubly moved as well as doubly bound to missions. Christianity balances our natural freedom with opportunity with responsibility; power with duty. Missions are therefore a test of religion.
Young People's Work

DR. CLARK'S SUGGESTION that individuals adopt the pledge to God is being heartily approved everywhere. He is busy enrolling hundreds. A covenant card can be had upon application to him at the Boston office.

The official organ of the Ohio Liquor League commends the zeal of Christian Endeavorers, and urges liquor-dealers to emulate them in their zeal. That editor does not understand how wofully the liquor-dealer lacks the only source of conquering enthusiasm.

The Christian Endeavor Society in the Asheville Farm School, N. C., does not believe in低于；the standard set by the leaders of the Christian Endeavor movement.

Before a young person is admitted to the society he is requested to fill out a blank containing the following questions:
1. Have you been a Convert to the Christian Endeavor Society? As an active or an associate member?
2. What are your reasons for becoming a Christian Endeavorer?
3. Are you willing to keep the Christian Endeavor pledge?
4. Do you understand that the "whatever" of the pledge includes all things, throughout your whole life?
5. Do you know that the pledge is made to God and not to man?
6. Are you willing to try hard things for Christ?
7. Will you ask Christ daily to help you keep the pledge?

The Christian Endeavor World recently published a most interesting and instructive symposium upon the topic, "What kind of a sermon do you like best?" The answer that was considered by the committee the best was as follows. Ministers everywhere will be particularly interested:

The kind of a sermon that I like best is:
1. Simple: because the plan is clear, not involved; because the language is popular, not scholastic; because the author's pictures, because the sermon presents practical truths, not philosophical theories.
2. Suggestive: because the subject is fresh, not hackneyed; because the illustrations are effective touches, not elaborate pictures; because the sermon presents practical truths, not philosophical theories.
3. Stimulating: because it provokes genuine thinking; because it impels to watchful conservatism; because it sends one forth to do some definite thing.
4. Spiritual: because it is elevated in tone; because its use of sacred themes is always reverent; because it exalts Jesus Christ as Saviour and Lord.

It is possible to do a better work with those loved ones to determined opposition by overcoming the claims of the gospel at opportune times. Christ bids us "be wise as serpents and harmless as doves." An exchange tells an incident to the point:

A lady who had long been a sincere follower of Christ, but whose husband was still unconverted, was much affected on his account. She told her clergyman that she had done all in her power to persuade and beseech him to leave off his evil practices, but all to no effect. 'Madam,' said he, 'talk more to God and less to man, and less to your husband about God.' A few weeks after the lady came to him full of joy, telling him that her prayers to God had been heard, and that a change had been wrought in her husband.
**Home News.**

**West Virginia.**

**Lost Creek.**—We are just looking with much interest to plan our stairway where we shall meet next Sabbath, Dec. 11, when we hope also to carry out an interesting Christian Endeavor program by help of non-resident and other young people of other churches. According to what reports we have noticed about the "Thanksgiving offering" our young are being, as well as the people in our largest churches. We generally expect to do better in proportion in the smaller churches, and it may prove so this time if it shall be remembered that the day's work of an ordinary day laborer here will not average quite as good as in Wisconsin or New York, and that young people who do not get wages at all are rather more plenty in proportion to the number of real estate holders in the church. We are very thankful for the manifest interest in paying off our debt this year. May the Lord increase our faith and love for the good work and give wisdom to all our workers.

Our "Ladies Aid" women have their monthly programs and dinners, but when it came to a more public program for the church they seemed so scattered for practice, and in sending out the produce of their hands their brains would not fill the bill, that they went into restaurant business, for Thanksgiving service. A number of them were very thankful that they could bring the acceptable products of the kitchen (they know that men will join with them in appreciating such products), and the service of their hands. This little enterprise proved a success, and we have no doubt that a little more faith in the ability to offer a mental and spiritual feast at the church would prove very successful and encouraging as an exercise of Christian grace. May the Lord increase their faith in this direction, for in our day it is even declared with some apparent evidence of truth that the woman's brains have been a little better enlightened than the man's. M. G. S.

**Boanoke.**—We are thankful for the many businesses and the varied occupations during the year. Some have been very much afflicted by the loss of dear friends, yet seem to have come through it with strong faith and increased love for the blessed work of the Lord and the church. Our people held a Thanksgiving service in the morning of November 25, and very successfully carried out the suggestions of our denominational boards in regard to what we owe. There is quite a wholesome vigor in church work. There has been some modification of the inside of the church, and some furnishings obtained to harmonize a little more with the tastes of the present generation, and it is quite confidently talked that the church is to have an organ. These changes do not seem very essential to everyone one, yet we generally believe them very worthy helps and signs of good interest in our church work.

**Illinois.**

**Farna.**—It may be of interest to some to hear a few words from Farna once more. We have nothing special to report. People are conducting business and religion with ordinary piety, and the people are receiving help from preachers, doctors and our people held union Thanksgiving services in our church Thanksgiving-day, the Rev. M. B. Baker, pastor of the M. E. church, preaching the sermon.

**The corn crop was not as good here this season as usual. Great quantities of hay, grain, and fruit have been shipped from here during the summer. A fair price was received.**

Our people recently expressed their gratitude for recognized blessings by making a special thank-offering of $101 to the Missionary and Tract Societies toward liquidating their debts. The amount of this money was from the Sabbath-school, which had this amount to spare besides having a snug sum left toward paying for the Helping Hands and Sabbath Visitors for the coming year. This is a good example of what small weekly contributions will accomplish. The Sabbath-school is ably superintended by Dea. A. A. Whitford.

The Junior C. E. Society gave three dollars from their treasury for the special thank-offering. They are also planning to make a poor family a present of a quilt for Christmas.

The weekly prayer-meetings of the Christian Endeavor Society are interesting and hold the attention of the young people, as is shown by an average attendance of about sixty. The church is also conducting mid-week prayer-meetings in the neighborhood just north of town with a good degree of interest.

We all deeply regret our loss of Dea. N. W. Croxley and family, they having thought best to spend the winter in Milton Junction. We look forward with pleasure to their return in the spring.

During a recent absence of the pastor, while he was taking a much-needed rest of three weeks, the pulpit was filled in an acceptable manner by the old and highly respected pastor, the Rev. C. H. Farley. As a church we are interested in the cause of God in all lands, and desire to grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." D. Burdett Coon.

**Wisconsin.**

**Milto.-**A series of cottage prayer-meetings is being held throughout the church and society, which is quickening the spiritual life of many of the members and enlivening the interest and attention of some who have not yet wholly given themselves to Christ. We are praying for a gracious work this winter. Our annual church meeting was held on Sunday, Dec. 5, at which time reports of friends and committees were made, and officers for the ensuing year were elected. The report of the Assistant Treasurer showed that, including the contributions of the Young People's and the Ladies' Societies, the church has raised a little more than $700 during the year for benevolent purposes, chiefly Missionary and Tract work. We are having delightful winter weather. The mercury has gone as low as 5° to 8° below zero, but for the greater part ranging from 15° to 30° above. A few inches of snow have given us nearly a week of pretty sleighing which is thoroughly enjoyed. The present indications are that it will not continue. The death of Uncle Alvin Clarke on Thanksgiving morning, in his 93d year, and of Aunt Lydia Saunders, six days later, in her 96th year, remove two of the oldest people from the town of Milton, and make vacant places in two large circles of relatives and friends in our church and society.

The winter term at the college opens on the 1st. The prospects for a full term are encouraging.

**C. H. Farley.**

**M. G. S.**

**L. A. P.**

December 8, 1897.

**Oreg.**

**Talent.—**Although our Sabbath-school has not reported this year, and many may not know that we have a Sabbath-school, nevertheless we have been and are still having a very interesting and, we trust, very instructive one.

Our Sabbath-school, with Mrs. Maud C. Hendricks as superintendent, now numbers about forty members, and is conducted by the addition of several Sabbath-keeping families since we were last heard from. November saw the death of the home of Mr. D. F. Baker, and had a basket Thanksgiving dinner, after which a very interesting programme, consisting of recitations, songs, and a speaking to the Lord. K. D. Jones, was rendered. In the evening the different members wended their homeward way, with happy thoughts of Thanksgiving-day, 1897.

**E. L. Ellsworth.**

December 6, 1897.

**IN MEMORIAM.**

Mrs. Anna Green, wife of Mr. Gustavus L. Green, fell asleep in Jesus on Sept. 3, 1897. She was united in holy matrimony more than twenty years ago. Her life was a life of unalloyed happiness, their honeyed nest going down until it set upon her grave. Sister Green was a member of the Dutch Reformed church, until after her marriage, when she united with the M. E. church at Noank, Conn., where her relatives worshipped. She was a careful student, and under the light of the Holy Spirit her mind, her error in regard to the Sabbath, and not concurring with flesh and blood, she immediately turned her back upon her old Sabbath-keeper, not knowing of the existence of a denomination who kept the Seventh-day. The Hon. A. P. Tweney, due to his mission, gave her more light in regard to baptism; and with a heart bounding with delight to obey her blessed Lord she asked permission to move into his home at the close of 1893, where Dr. P. Sherman, who buried her with Christ in the baptismal waters of the old Mystic river, which has been the baptismal grave to hundreds of happy converts. Her life was one of great sacrifice for the good of others. She had a deathless faith of Christ the risen Savior, telling of the village, where she faithfully taught the Word, and was held in the highest respect and love and esteem. The church was composed of the materials of which many are made, ever willing to go with God at any cost. Her last sickness presented a scene of the greatest tenderness under the circumstances. She was brought to the grave by a host of loving friends, among whom were the heart-tribute of many of her classmates, a widowed heart-broken husband and other relatives who mourn their great loss. A. J. Potter.

**WESTERN CORRESPONDENCE.**

To the Editor of the Sabbath Recorder:

The following preamble and resolutions were read and adopted at the annual church meeting of the Albion, Wis., Seventh-day Baptist church, and a copy ordered sent to the Western Recorder for publication as Western correspondence:

**WHEREAS, our pastor, Rev. E. A. Witter, who has faithfully and efficiently laboured with us for six years, has seen fit to accept a call to a new field, believing that the best interest of the Master's cause pointed in that direction; therefore,**

Resolved, That it is with feelings of deep regret that we part with him for a time, and that our farewells with him are the last.

Resolved, That we hereby express to him our appreciations of his labours and gratitude for all in which he has always manifested in both the spiritual and temporal departments of the church, and hope he will always continue to do so, and that we also ask God's richest blessings on him and his family.

Resolved, That we bid him God-speed as he goes to his new field of labour, the while we pray that the Master, in whose work he is engaged, will abundant blessings attend his labours, that through the power of the Holy Spirit, through his efforts and the blessing of the divine One, he be built up and strengthened in the work of the Lord.

B. J. Jeffreys, Church Clerk.

Albion, Wis., Dec. 12, 1897.
Sabbath School.

INTERNATIONAL LESSONS. 1898.

LESSON 1—JESUS AND JOHN.

For Sabbath-day, January 1, 1898.

EXPLANATORY NOTES.

I. John: Warning Pharisces and Sadducees. v. 7-9. Gathering the least of these, as the children of the kingdom, Jesus taught them to love one another; and as the life in the Serpent, the Water is its skin, or the Kingdom of Heaven of Christ is the seed of life in the earth, so the Kingdom of God is the fruit of the Kingdom of Heaven.

II. Matthew: The Baptism of Jesus. v. 14. The Baptist compared the baptism of John with the baptism of Jesus. The former was in water, the latter in the Holy Spirit. The water was to be purification; the Spirit was to be baptism. The latter is of much greater importance.

III. John: The Baptism of Jesus. v. 19. Jesus was baptized because he was ready to begin his ministry. The water of baptism is an outward sign of the inward baptism of the Spirit. The latter is of much greater importance.

IV. Mark: The Baptism of Jesus. v. 9-11. Jesus was baptized because he was ready to begin his ministry. The water of baptism is an outward sign of the inward baptism of the Spirit. The latter is of much greater importance.

V. John: The Baptism of Jesus. v. 31. Jesus was baptized because he was ready to begin his ministry. The water of baptism is an outward sign of the inward baptism of the Spirit. The latter is of much greater importance.

VI. John: The Baptism of Jesus. v. 31. Jesus was baptized because he was ready to begin his ministry. The water of baptism is an outward sign of the inward baptism of the Spirit. The latter is of much greater importance.

VII. John: The Baptism of Jesus. v. 31. Jesus was baptized because he was ready to begin his ministry. The water of baptism is an outward sign of the inward baptism of the Spirit. The latter is of much greater importance.

VIII. John: The Baptism of Jesus. v. 31. Jesus was baptized because he was ready to begin his ministry. The water of baptism is an outward sign of the inward baptism of the Spirit. The latter is of much greater importance.

IX. John: The Baptism of Jesus. v. 31. Jesus was baptized because he was ready to begin his ministry. The water of baptism is an outward sign of the inward baptism of the Spirit. The latter is of much greater importance.

X. John: The Baptism of Jesus. v. 31. Jesus was baptized because he was ready to begin his ministry. The water of baptism is an outward sign of the inward baptism of the Spirit. The latter is of much greater importance.

XI. John: The Baptism of Jesus. v. 31. Jesus was baptized because he was ready to begin his ministry. The water of baptism is an outward sign of the inward baptism of the Spirit. The latter is of much greater importance.

XII. John: The Baptism of Jesus. v. 31. Jesus was baptized because he was ready to begin his ministry. The water of baptism is an outward sign of the inward baptism of the Spirit. The latter is of much greater importance.

XIII. John: The Baptism of Jesus. v. 31. Jesus was baptized because he was ready to begin his ministry. The water of baptism is an outward sign of the inward baptism of the Spirit. The latter is of much greater importance.

XIV. John: The Baptism of Jesus. v. 31. Jesus was baptized because he was ready to begin his ministry. The water of baptism is an outward sign of the inward baptism of the Spirit. The latter is of much greater importance.

XV. John: The Baptism of Jesus. v. 31. Jesus was baptized because he was ready to begin his ministry. The water of baptism is an outward sign of the inward baptism of the Spirit. The latter is of much greater importance.

XVI. John: The Baptism of Jesus. v. 31. Jesus was baptized because he was ready to begin his ministry. The water of baptism is an outward sign of the inward baptism of the Spirit. The latter is of much greater importance.

XVII. John: The Baptism of Jesus. v. 31. Jesus was baptized because he was ready to begin his ministry. The water of baptism is an outward sign of the inward baptism of the Spirit. The latter is of much greater importance.

XVIII. John: The Baptism of Jesus. v. 31. Jesus was baptized because he was ready to begin his ministry. The water of baptism is an outward sign of the inward baptism of the Spirit. The latter is of much greater importance.

XIX. John: The Baptism of Jesus. v. 31. Jesus was baptized because he was ready to begin his ministry. The water of baptism is an outward sign of the inward baptism of the Spirit. The latter is of much greater importance.

XX. John: The Baptism of Jesus. v. 31. Jesus was baptized because he was ready to begin his ministry. The water of baptism is an outward sign of the inward baptism of the Spirit. The latter is of much greater importance.

XXI. John: The Baptism of Jesus. v. 31. Jesus was baptized because he was ready to begin his ministry. The water of baptism is an outward sign of the inward baptism of the Spirit. The latter is of much greater importance.

XXII. John: The Baptism of Jesus. v. 31. Jesus was baptized because he was ready to begin his ministry. The water of baptism is an outward sign of the inward baptism of the Spirit. The latter is of much greater importance.

XXIII. John: The Baptism of Jesus. v. 31. Jesus was baptized because he was ready to begin his ministry. The water of baptism is an outward sign of the inward baptism of the Spirit. The latter is of much greater importance.

XXIV. John: The Baptism of Jesus. v. 31. Jesus was baptized because he was ready to begin his ministry. The water of baptism is an outward sign of the inward baptism of the Spirit. The latter is of much greater importance.

XXV. John: The Baptism of Jesus. v. 31. Jesus was baptized because he was ready to begin his ministry. The water of baptism is an outward sign of the inward baptism of the Spirit. The latter is of much greater importance.

XXVI. John: The Baptism of Jesus. v. 31. Jesus was baptized because he was ready to begin his ministry. The water of baptism is an outward sign of the inward baptism of the Spirit. The latter is of much greater importance.

XXVII. John: The Baptism of Jesus. v. 31. Jesus was baptized because he was ready to begin his ministry. The water of baptism is an outward sign of the inward baptism of the Spirit. The latter is of much greater importance.

XXVIII. John: The Baptism of Jesus. v. 31. Jesus was baptized because he was ready to begin his ministry. The water of baptism is an outward sign of the inward baptism of the Spirit. The latter is of much greater importance.

XXIX. John: The Baptism of Jesus. v. 31. Jesus was baptized because he was ready to begin his ministry. The water of baptism is an outward sign of the inward baptism of the Spirit. The latter is of much greater importance.

XXX. John: The Baptism of Jesus. v. 31. Jesus was baptized because he was ready to begin his ministry. The water of baptism is an outward sign of the inward baptism of the Spirit. The latter is of much greater importance.

XXXI. John: The Baptism of Jesus. v. 31. Jesus was baptized because he was ready to begin his ministry. The water of baptism is an outward sign of the inward baptism of the Spirit. The latter is of much greater importance.

XXXII. John: The Baptism of Jesus. v. 31. Jesus was baptized because he was ready to begin his ministry. The water of baptism is an outward sign of the inward baptism of the Spirit. The latter is of much greater importance.

XXXIII. John: The Baptism of Jesus. v. 31. Jesus was baptized because he was ready to begin his ministry. The water of baptism is an outward sign of the inward baptism of the Spirit. The latter is of much greater importance.

XXXIV. John: The Baptism of Jesus. v. 31. Jesus was baptized because he was ready to begin his ministry. The water of baptism is an outward sign of the inward baptism of the Spirit. The latter is of much greater importance.

XXXV. John: The Baptism of Jesus. v. 31. Jesus was baptized because he was ready to begin his ministry. The water of baptism is an outward sign of the inward baptism of the Spirit. The latter is of much greater importance.

XXXVI. John: The Baptism of Jesus. v. 31. Jesus was baptized because he was ready to begin his ministry. The water of baptism is an outward sign of the inward baptism of the Spirit. The latter is of much greater importance.

XXXVII. John: The Baptism of Jesus. v. 31. Jesus was baptized because he was ready to begin his ministry. The water of baptism is an outward sign of the inward baptism of the Spirit. The latter is of much greater importance.

XXXVIII. John: The Baptism of Jesus. v. 31. Jesus was baptized because he was ready to begin his ministry. The water of baptism is an outward sign of the inward baptism of the Spirit. The latter is of much greater importance.

XXXIX. John: The Baptism of Jesus. v. 31. Jesus was baptized because he was ready to begin his ministry. The water of baptism is an outward sign of the inward baptism of the Spirit. The latter is of much greater importance.

XL. John: The Baptism of Jesus. v. 31. Jesus was baptized because he was ready to begin his ministry. The water of baptism is an outward sign of the inward baptism of the Spirit. The latter is of much greater importance.

XLI. John: The Baptism of Jesus. v. 31. Jesus was baptized because he was ready to begin his ministry. The water of baptism is an outward sign of the inward baptism of the Spirit. The latter is of much greater importance.

XLII. John: The Baptism of Jesus. v. 31. Jesus was baptized because he was ready to begin his ministry. The water of baptism is an outward sign of the inward baptism of the Spirit. The latter is of much greater importance.

XLIII. John: The Baptism of Jesus. v. 31. Jesus was baptized because he was ready to begin his ministry. The water of baptism is an outward sign of the inward baptism of the Spirit. The latter is of much greater importance.

XLIV. John: The Baptism of Jesus. v. 31. Jesus was baptized because he was ready to begin his ministry. The water of baptism is an outward sign of the inward baptism of the Spirit. The latter is of much greater importance.

XLV. John: The Baptism of Jesus. v. 31. Jesus was baptized because he was ready to begin his ministry. The water of baptism is an outward sign of the inward baptism of the Spirit. The latter is of much greater importance.

XLVI. John: The Baptism of Jesus. v. 31. Jesus was baptized because he was ready to begin his ministry. The water of baptism is an outward sign of the inward baptism of the Spirit. The latter is of much greater importance.

XLVII. John: The Baptism of Jesus. v. 31. Jesus was baptized because he was ready to begin his ministry. The water of baptism is an outward sign of the inward baptism of the Spirit. The latter is of much greater importance.

XLVIII. John: The Baptism of Jesus. v. 31. Jesus was baptized because he was ready to begin his ministry. The water of baptism is an outward sign of the inward baptism of the Spirit. The latter is of much greater importance.

XLIX. John: The Baptism of Jesus. v. 31. Jesus was baptized because he was ready to begin his ministry. The water of baptism is an outward sign of the inward baptism of the Spirit. The latter is of much greater importance.

L. John: The Baptism of Jesus. v. 31. Jesus was baptized because he was ready to begin his ministry. The water of baptism is an outward sign of the inward baptism of the Spirit. The latter is of much greater importance.

Sabbath Recorder. Dec. 20, 1897. 813
Popular Science.

BY R. H. BAKER.

A Spanish Dry-Dock.

The Spanish government has had an immense floating dock made, to be used at Havana, Cuba, for floating their large ships for repairs, rather than to take them back to Spain.

This dock is 450 feet in length, and the sides are 42 feet in height. For strength, it is built entirely of steel, and has movable caissons when required, for increasing the lifting power.

There are five pontoons, also made of steel, and made water-tight, twelve feet deep, and are divided into four separate water-tight compartments.

The sides-walls of the upper part are divided by a lock that is water-tight, at a height of thirty-two feet. The deck above serves for engine, boiler, dynamo and motor-rooms.

In these apartments water is never admitted.

This dock is operated the same as other pontoon docks, and is lowered into the water to admit the ship, by pumping water into these several pontoons, thus keeping the dock on a level position by regulating an equal quantity of water into each pontoon.

When there is a sufficient depth of water over the central keel-block, the pumps are stopped and the ship is floated in and placed over the center row of blocks, and thoroughly braced, or shored, on all sides, to prevent being strained while out of water.

The water in the pontoons is allowed then to flow out evenly, when the dock rises, and, with it, the ship, until it is out of the water, and in a condition for repairs by the workmen in every part.

This immense floating dock was made at Wallsend, on the Tyne, in the north of England. Whether it is to be towed to Havana, or to be shipped in sections and then put together, I am not advised. I should think the latter, however, considering its enormous bulk, the distance, and the lack of the inclosure, and the weight of the pontoons.

In case of the independence of Cuba, which is much to be desired, this monster dock will be of little value, either to Spain or Cuba, at Havana.

Platinum.

Platinum is a very important and rare metal, and was first discovered in South America. It is not an ore, but an alloy, and is found with rhodium, osmium, iridium, and palladium. Its specific gravity is higher than any known substance except osmium and iridium. It cannot be melted in a blast furnace, and is only fused by the oxygen-hydrogen blow-pipe, or the electric current.

It is used chiefly in the laboratory of the chemist, where the resistance to heat and acids is of special value.

It was introduced into Europe about fifty years ago. About that time I had occasion to use some, and I had to furnish its weight in gold. But little is found in South America, and it is rare. The main bulk of commerce comes from the Ural Mountains, in Siberia.

A late report made by the Russian government on the production of platinum in that country shows that Russia stands first in the world, that she produces forty times more than all the rest of the world put together. In the year 1880 Russia produced about 3,000 kilos (about three tons); in 1895, 4,400 kilos. Last year, on the account of much wet weather, the amount was somewhat reduced.

It is possible that men may, although the Russians mine this metal, yet ship it in its crude state, but how to work it is entirely to them unknown. In Germany they know how, and if the Russians want any platinum articles they have to buy them from Germany.

Platinum was used as currency in Russia from 1828 to 1845. The price now of a kilo of platinum in its crude state in Russia is about $225.

Small quantities of a still more rare and costly metal, called iridium, is obtained in the refining process, and is an exceedingly hard, and is most equal to the diamond. It is used on the points of first-class gold pens. I have a gold pen, and have used it constantly for thirty-six years, yet the points of iridium write as nice and smooth to-day as on the day it was purchased.

In the world are found some remarkable metals. Iridium is far more costly than gold. I would not take a dollar a piece for the points on my pen, and they are so small as hardly to be seen by the naked eye.

Science very well understands how to manipulate these mysterious and rare metals, and cause them to yield us pleasure and comfort.

"POPULAR SCIENCE."

To the Editor of The Plainfield Record.

Ever since I have been a reader of your excellent paper I have been impressed with the great value of the articles on "Popular Science." They have been learned, accurate, easily understood and worth the subscription price of the paper. But in your issue of Dec. 6, there is an article on "Cassava" that contains some inaccuracies.

Having had some experience in the cultivation of that plant in West Africa, I desire to make a few observations on its characteristics.

1st. It is not an "herb," but a shrub, with a wooded stem, resembling the elder or mulberry, which grow in this climate. It is a perennial plant.

2d. It is not propagated from the "roots or bulbs," but from the stalks. A joint cut off and partly buried in the ground is quite sure to grow, especially in the rainy season.

Under favorable circumstances the roots will do in use in six months, but generally it must grow longer. The roots are sometimes over three feet long, and twelve inches in circumference. It keeps well in the ground but soon spoils after being dug.

3d. Seeds grow from cassava in West Africa. It is of good quality, but does not keep well. Perhaps this is the reason why more is not made.

4th. It has been cultivated in Florida for many years, and is highly valued. I brought some specimens North in the spring of 1851. There are perhaps some Northern people in Florida who have never seen it, and it is quite probable that its extended cultivation would be profitable.

H. H. Hinman.

Belmont, Ala., Dec. 12, 1897.

THE GREAT COMMISION.

It is something to be a missionary. The morning stars sang together and all the sons of God shouted for joy when they first saw the field which the first missionary was to fill. The great and terrible God, before whom angels veil their faces, had an only Son, and he was sent to the earth as a missionary physician. It is something to be a follower, how ever feeble, in the wake of the great Teacher and Model, who appeared among men; and now that he is head over all things, King of kings and Lord of lords, I wonder what can be the end toward which the missionary holds him? May we venture to invite young men of education, when laying down the points of their lives, to take a place at that of the missionary?

David Livingston.

How's This.

We offer One Hundred Dollars Reward for any case of Gold found that cannot be claimed by Hall's Cattle Cures.

F. J. CHEENEY & CO., Props., Toledo, O.

We, the undersigned, respectfully propose for the last 15 years, and believe himself perfectly backed in all business transactions, and financially able to carry out any obligation made by them.

WEST & TREAT, Wholesale Druggists, Toledo, O., same as the COMB & MARVIN, Wholesale Druggists, Toledo, O.

Hale's Cattle Cures is taken internally, acting directly upon the blood and muscular surfaces of the system. Price the per bottle. Sold by all Druggists. Testimonials free.

Hale's family Pills are the best.

Special Notices.

North-Western Tract Depository.

A full supply of the publications of the American Sabbath Tract Society can be found at the office of Wm. B. West & Son, at Milton Junction, Wis. This is under the management of the Northwestern Association, and the brethren in charge will take pleasure in seeing all friends of the cause who may be passing through Milton Junction, or in any part of the corresponding territory, to call on and have their wants supplied.

We commend the depository and its managers to all who wish or convenience can be served by calling on or addressing William B. West & Son, Milton Junction, Wis.

WEST & TREAT.— Fifty cents each will be paid for two copies of Vol. 1, No. 1 of the Seventh-day Baptists Quarterly. Address this Office.

All persons contributing funds for the Mission Mission Society, 509 Hudson Street, New York, will please send the Fifth-day Baptist Tract Society, 22 Grant Street, Sabbath-keepers in the city and adjacent villages, and others are most cordially invited to attend.

The Seventh-day Baptist church of New City holds services each Sabbath at 10.30 A.M., in the Boys' Room of the Y.M.C.A. Building. Twenty-five dollars is requested for the use of the church, and the church is cordially invited to attend the services.

Rev. GEO. H. SHAW, Pastor, 161 West 155th Street.

The Seventh-day Baptist Church of Cornville, N. Y., holds regular services in the lecture room of the Baptist church, corner of Church and Genesee streets, at 10.30 P.M. on the Sabbath evening. Services in the Le Moyne Building, 10 o'clock P.M., and in the Fourth Avenue, 7 o'clock P.M., are most cordially welcomed. Pastor's address. Rev. L. C. Randolph 6126 Atlantic Avenue, New York.

The Seventh-day Baptist church of West Orange, N. J., holds regular services in the Le Moyne Building, 10 o'clock P.M., in the First Reformed Church, 7 o'clock P.M., and in the First Reformed Church, 10 o'clock P.M. Our services are most cordially welcomed. Pastor's address. Rev. E. H. W. KELLY, Pastor, 350 West 116th Street, New York.

The Seventh-day Baptist church of Milton Junction, Wis., has services each Sabbath at 10.30 A.M., in the Boys' Room of the Y. M. C. A. Building. Twenty-two dollars is requested for the use of the church, and the church is cordially invited to attend the services.


The Seventh-day Baptist church of New City holds services each Sabbath at 10.30 A.M., in the Boys' Room of the Y. M. C. A. Building. Twenty-five dollars is requested for the use of the church, and the church is cordially invited to attend the services.


The Seventh-day Baptist church of New City holds services each Sabbath at 10.30 A.M., in the Boys' Room of the Y. M. C. A. Building. Twenty-five dollars is requested for the use of the church, and the church is cordially invited to attend the services.


The Seventh-day Baptist church of New City holds services each Sabbath at 10.30 A.M., in the Boys' Room of the Y. M. C. A. Building. Twenty-five dollars is requested for the use of the church, and the church is cordially invited to attend the services.


The Seventh-day Baptist church of New City holds services each Sabbath at 10.30 A.M., in the Boys' Room of the Y. M. C. A. Building. Twenty-five dollars is requested for the use of the church, and the church is cordially invited to attend the services.


The Seventh-day Baptist church of New City holds services each Sabbath at 10.30 A.M., in the Boys' Room of the Y. M. C. A. Building. Twenty-five dollars is requested for the use of the church, and the church is cordially invited to attend the services.


The Seventh-day Baptist church of New City holds services each Sabbath at 10.30 A.M., in the Boys' Room of the Y. M. C. A. Building. Twenty-five dollars is requested for the use of the church, and the church is cordially invited to attend the services.

MARRIAGES.

MACON—SHUEWELL.—In Scott, N. Y., Dec. 8, 1897, Fred E. Shuewell, son of the late James Shuewell, and Mary L. Judd, daughter of the late Sylvester Judd, at the home of the bride’s grandparents, Mr. and Mrs. Judd, of Scott, New York.

DEATHS.

BURBANK.—In the town of Milton, Win­

necook Bank, N. Y., Lydla Cook Burbank, widow of Christopher Burbank, aged 95 years, 4 months and 20 days.

A fuller notice appears elsewhere in this issue.

Barrows.—Naney Melvina Wheeler Brown was born Nov. 14, 1898, and died at her home in Fairi, Ill., Dec. 6, 1917.

She was married to Russell Albert Brown in 1905. They made their home in Massachusetts for about twelve years, when they moved to this place which has been their home ever since. Her husband departed this life Jan. 14, 1945. To this union were born three children: one a daughter, who died in infancy, and two sons, Frankie and Harvey. Frankie was called from this life about twelve years ago, thus leaving her only son, who sur­

vives her. She was baptized and united with the Fairi Seventh-Day Baptist church in 1922. During the past year, while her health was failing, she enjoyed in a special way the presence of her Savior and King.

DAVES.—At the home of his father, Mr. Wheeler A. Davis, Nov. 29, 1917, of hemorrhage of the lungs, Herbert Joseph Davis, aged 52 years, 4 months and 15 days.

The deceased had been twice married. The first on Dec. 14, 1889, to Nellie May Worthington, who died July 7, 1885, the sec­ond, Jan. 22, 1897, to Mrs. Alice Davis, daughter of the late George Davis, Nov. 18, 1899, who with three of the four chil­

dren born to them, survives her husband. Mr. Davis has been in declining health for several months. He has been ill for a few weeks he, as well as his friends, had felt that he was really improving; and were beginning to entertain the hope that per­
haps after all he might recover, only to have such hope sadly terminated by his sudden death. Last Saturday night, he died from his bed early on Monday morning, Dec. 9. He leaves a large circle of friends who deeply mourn his loss.

BEATEN AT HIS OWN GAME.

A barrister of the City Court is very much chagrined on account of a trick played on him by one of his clients, the result causing him to lose nearly $25. tvveral days ago a man was arrested on the charge of “shooting at with­out cause.” This picture­esque figure of the City Court, who brags that the rich coloring on his forehead and fair, well­

sized fortune, was consulted and conse­

cuted to defend the man.

Before the trial the guilty barrister called his client from the court room and said: “Now, the only way you can get out of this is to give me a tip.” Whenever a question is put to you, instead of giving an intel­

ligent answer, hold your thumb and fore­

finger in front of your face and whistle. The judge will at once adjudge you insane, and, of course, you will be all right.”

The man consented to play in­

sane and took his seat on the stand.

“What is your name?” asked one of the attorneys.

The defendant looked idiotic, waved his hand and then whis­

tered.

Everybody in the court room began to laugh. When the question was asked the man, but he answered all of them by waving his hand and whistling immediately afterward.

“I adjudge you insane,” said the judge.

“Ah, what did I tell you?” said the barrister, walking over to his client and congratulating him that he really feels very much that way. I will charge $25 for de­

fending you and would like to have my money now.”

The alleged insane man looked worried and scratched his head. He never said a word, but waved his hand through the air, gave a short, shrill whistle and bade the attorney a fond adieu.—Louis­

ville Daily Journal.

SIX DAYS APPROACHING.

D. F. E. Yorkum, of Los Angeles, Cal., has applied the X-rays to the determination of gold in quartz. The physician was pho­

tographed in front of a tumor, in a vacant space on the plate, and placed a piece of gold-bearing paper on the side. When­

ever the X-rayed paper was translated the outlines of the rock came out on it, with specks here and there, which represent the presence of gold. Since then has taken a number of pictures of gold in valuable ore. The fluoroscope has been used for this purpose. It believe that the discovery will be of use to geol­

ogists and mineralogists in pros­

pecting.

HOT MILK AN EXCELLENT STIMUL­

LANT.

When overcome by bodily fa­

tigue or exhausted by brain labor, a quart of milk, well drawn, serves so well the purpose of re­

freshment and rest, both bodily and mentally, as milk. When heated as much as the individual can bear, it is not only a good and effective agent for clean­ing, but of much greater benefit to health. Few persons realize the stimulating qualities of this simple beverage—De­

cember Ladies’ Home Journal.

WATER OUR TRUE BEVERAGE.

“Water is really our only true bev­

erage,” Mrs. S. T. Rorer writes in her cooking lesson in the December Ladies’ Home Journal. “Forming, as it does, through the pores of the body, a vital part of the composition of every cell of the human body, it is of the utmost importance to the air we breathe. Milk is a typical food, not a beverage, and should never be consumed as such. It is true that it con­

tains a large amount of water, but only sufficient for its digestion.

In a very short time the non-­

water portion becomes saUowy, con­

stricted and uncomfortable. The poison matter that should lie derived from the use of water, and carried in of the cir­

ulation and through the excre­

tory system, is held in the sys­

stem; the body loses weight, the skin becomes dry and rough, losing its light and brilliancy. Three quarters of the weight of the living body should be water.

A large quantity of this water is taken up in the form of grains and table­

bles and fruits. A healthy person should drink at least a quart, if not two, of cold, not boiled, water each twenty-four hours—a glass the first thing in the morning, and the last thing at night, and the remainder quantity after or between meals. Infants frequently suffer more from the lack of cool water than from the lack of food.”

MEDITICAL PLANTS.

Many medicinal plants can be grown with profit, as the demand for some kinds is increasing. Ab­

solutely wild (wood) evening primrose, which is well-known from its wood, is of about one and a half of meat in each twenty-four hour a glass the first thing in the morning, and the last thing at night, and the remainder quantity after or between meals. Infants frequently suffer more from the lack of cool water than from the lack of food.”

value of Horse-Chestnuts.

The popular idea that horse­

chestnuts are unfit to feed to work on account of poor digestion and that they have no value is mis­

VALUO of HORSE-CHESTNUTS.

The popular idea that horse­

chestnuts are unfit to feed to work on account of poor digestion and that they have no value is mis­

Despite the fact that horse­

chestnuts are not always used and have no value in market.

The value of horse-chestnuts is largely due to the prop­

eries of the fruit and kernels, which are largely used and have no value in market.

VALUE of Horse-CHESTNUTS.

The popular idea that horse­

chestnuts are unfit to feed to work on account of poor digestion and that they have no value is mis­

Despite the fact that horse­

chestnuts are not always used and have no value in market.

VALUE of Horse-CHESTNUTS.

The popular idea that horse­

chestnuts are unfit to feed to work on account of poor digestion and that they have no value is mis­

Despite the fact that horse­

chestnuts are not always used and have no value in market.

VALUE of Horse-CHESTNUTS.

The popular idea that horse­

chestnuts are unfit to feed to work on account of poor digestion and that they have no value is mis­

Despite the fact that horse­

chestnuts are not always used and have no value in market.

VALUE of Horse-CHESTNUTS.

The popular idea that horse­

chestnuts are unfit to feed to work on account of poor digestion and that they have no value is mis­

Despite the fact that horse­

chestnuts are not always used and have no value in market.

VALUE of Horse-CHESTNUTS.

The popular idea that horse­

chestnuts are unfit to feed to work on account of poor digestion and that they have no value is mis­

Despite the fact that horse­

chestnuts are not always used and have no value in market.

VALUE of Horse-CHESTNUTS.

The popular idea that horse­

chestnuts are unfit to feed to work on account of poor digestion and that they have no value is mis­

Despite the fact that horse­

chestnuts are not always used and have no value in market.

VALUE of Horse-CHESTNUTS.

The popular idea that horse­

chestnuts are unfit to feed to work on account of poor digestion and that they have no value is mis­

Despite the fact that horse­

chestnuts are not always used and have no value in market.

VALUE of Horse-CHESTNUTS.

The popular idea that horse­

chestnuts are unfit to feed to work on account of poor digestion and that they have no value is mis­

Despite the fact that horse­

chestnuts are not always used and have no value in market.
The following Agents are authorized to receive the amounts that are due to the Publishing House, and pay receipts for the same.

Westy, E. - L. R. Jervis Clark, Brooklyn, N.Y.
Hope Valley, L. - A. S. Ballou, Hope Valley, Conn.

The regular meetings of the Board of Managers will be held at the office of the Publishing House, New York City, C. Chippman.

BROOKLYN, N. Y.

Brooklyn, N. Y.

SABRA SCHOOLS BOARD.

E. H. GREENE, President, Brooklyn, N. Y.
F. M. OGLETHORPE, Treasurer, 1000 Hill St., New York, N. Y.

The regular meetings of the Board of Directors will be held at the office of the Publishing House, New York City, C. Chippman.

BROOKLYN, N. Y.

The following Agents are authorized to receive the amounts that are due to the Publishing House, and pay receipts for the same.

Westy, E. - L. R. Jervis Clark, Brooklyn, N. Y.
Hope Valley, L. - A. S. Ballou, Hope Valley, Conn.

The regular meetings of the Board of Managers will be held at the office of the Publishing House, New York City, C. Chippman.