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THIRD DAY.
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SABBATH-SCHOOL LESSON.

LOOKING FORWARD.

O COWARD soul is mine;
No trembler in the world's storm-tossed
sphere
I see heaven's glories shine;
And faith shines equal, arming me from fear.

O God within my breast!
Almighty, ever-present Deity!
Life, that in me has rest;
As I—undying Life—have power in thee!

Vain are the thousand creeds
That move men's hearts; unperturbed, vain;
Worthless as withered weeds,
Or idlest froth amid the boundless main—
To waken doubt in one
Holding so fast by thine Infinity;
So surely anchored on
The steadfast rock of Immortality.

With wide-embracing love
Thy Spirit animates eternal years;
Pervades, conquers, broods above,
Grows, sustains, dissolves, creates and rears.

Though earth and man were gone,
And Sons and Universes ceased to be,
And Thou were left alone,
Every Existence would exist in Thee.

There is not room for Death,
Nor atom that his might could render void;
Thou—Thou art Being and Breath:—
And what Thou art may never be destroyed.

—Emily Bronte.
Sabbath Recorder.

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

Entered as Second-Class mail matter at the Plainfield, N.J., Post-Office, March 12, 1866.

Last week we published the programme of the Evangelical Alliance for that day and others interested will be able to use it, or as much of it as may be helpful, by referring to that paper. Many of our churches have found it profitable to observe this recommendation of the Alliance, either alone or in union with neighboring churches.

We are not able to give our readers this week the full report of the Treasurers of the two Societies concerning the success of the effort to pay the debts. Contributions keep coming in, and the Treasurers are waiting, hoping to give a more definite report soon. From all that has yet been reported to them it seems evident that only about one-third of the debt will be paid by the thank-offerings.

That evangelists are greatly needed in Christian work, and that they have the authority of Scripture for their appointment and work, cannot be doubted. They are mentioned frequently as special ministers in the same connection as apostles, prophets, pastors and teachers. Eph. 4: 11. The work of the evangelist is not clearly defined in Scripture language; and yet it seems evident that he was an itinerant preacher, a traveling missionary. To our mind the important fact is that in the New Church, work of the evangelist is that of a pioneer. He is to carry the gospel especially where it is not known, or, at least, where there are no settled pastors. Men are hungry for the bread of life, many times when they themselves are not aware of it. The settled pastor cannot well leave his flock and go where the gospel is not preached. The evangelist is just the man for that work. He arouses an interest, gains converts, opens the way for the establishment of a Christian church; and when such a church is organized and a pastor chosen to perpetuate the work thus begun; while the evangelist, no longer needed where the pastor is, goes on to other fields. Is it not possible that large and well-officed churches make a mistake in absorbing the time and energies of evangelists, when there is so great need of their services a little farther on?

There is a distinct line between the Christian and the person who has never “passed from death unto life.” This line is as real as that between light and darkness. It is not imaginary, a distinction without a difference; but it marks all the difference between spiritual life and death. This line is not always visible to every beholder. Only the divine eye can see with unerring accuracy just what constitutes the Christian. But all men, whether Christian or otherwise, should bear in mind the fact that Christian character is a growth. The church of Christ is like some kinds of fruit trees on which may be found fruit in all of its stages of development, from the bud to the well-ripened fruit. A beautiful rose-bush in June will show the most delicate buds, the opening blossoms, with their freshest and rarest tints; the full, rich and fragrant blossom, as well as those whose earthly glory has passed and the fading petal form a velvet covering for the soil beneath. Christian character is similarly found in its earliest budding and in every condition of development until it fully ripens and passer on to its changeless glory, its everlasting joy.

With its imperfections, failures, struggles with temptations, and lapses into careless living, it is on the way to maturity. It is in training for the kingdom, and infinitely better off than if it were not even trying to overcome. Back of all failures there is a desire, a purpose to do right; and God judges more by the motives of the spirit than by the failures of the flesh.

This number of the Sabbath Recorder completes the 58th volume. The next issue will be Volume 59, No. 1, bearing date January 3, 1898. Two years more and the figures will change to 1900. How many of our readers will see that change? While it may be profitable to raise the question, we are aware that no definite answer can be given. God alone knows. So far as we can see, the probability is that now the treasury will be closed to earthly things before the end of even one more year. In glancing over the obituary list, in the volume now closing, we find a record of 190 deaths. This is about two per cent of our membership and probably about the average of past years as to the increase. It is well for us to frequently raise the question, in view of the fact that probably two hundred of our numbers will pass from these earthly scenes during the year 1898.

"Will I be one of that number?" This should be, if it is possible, as true of the church as of the individual. It is well for us to prepare for that change. And then let these questions be followed by the prayer of David: "So teach us to number our days that we may apply our hearts unto wisdom." If this is our sincere prayer, we need not be greatly disturbed over the possible, or even probable change that may come. To those who are ready it will be like the coming home to a weary traveler; rest to a laborer; the return of health to one in sickness; the lifting of one in poverty to a position of wealth and comfort. It is an introduction to the joys of eternity, to the glory of the union of friends long parted, a bright New Year which will never grow old, will never come to a close. "Let us not be weary in well doing; for in due time we shall reap, if we faint not."

Liberal giving is not always wise giving. Sometimes it may be worse to give liberally than not to give at all. A person in charge of the Lord’s money should use it as he would use his own. A person in charge of the Lord’s money can be one of that number: "A man cannot revere what he is criticizing." This craze for “Higher criticism,” which has had almost unlimited sway for a few years past, has produced just the fruits Dr. Abbott now laments. It is much easier to plant a doubt than it is to destroy it when it becomes rooted and begins to propagate. It is an easy thing to pick a beautiful rose to pieces while searching for some hidden, life principle. But no human power can restore it to its original perfection and beauty, as a plant cannot be restored to its original perfection and beauty once it has been destroyed. The church must be a place of safety, a place where such destructive criticism in the Bible and consequent reverence for it are elements of great importance in character building. But when these elements are destroyed men will be without an anchor, or a building without a firm foundation. We are glad to welcome and quote the sound words of Dr. Abbott.
CONTRIBUTED EDITORALS.

By J. C. RANDOLPH, Chicago, Ill.

Seventh-Day Baptist Young People and the Y. P. S. C. E.

"Instead of staying in and letting your influence be felt, you took your light and went out." So said Mrs. Henry to the Sabbath-keeping women who left the W. C. T. U. because of its Sunday-observance department. The question confronting the people in relation to the Christian Endeavor Society involves the same principles. The United Society stands committed to Sunday-observance and is in sympathy with Sunday laws. It said that there has even been manifested a disposition to slight Seven-Day Busters because of their peculiar views. Shall our young people, in view of these facts, withdraw from such affiliations? There are conscientious people who answer unhesitatingly, Yes; no self-respecting, loyal, Sabbath-keeping young man or woman can have anything to do with such a society.

Now it is not our purpose to combat this proposition directly, but to state two instances which have come under our observation, and let them plead their own case. So far as snubs are concerned little need be said, for, as a friend said the other day, you can't hurt a Christian. We can stand snubs cheerfully, if they come in the line of duty.

John Smith and Jennie Jones are two loyal Seventh-day Baptist young people, who, while living in First-day communities, are near enough to the churches of which they are members to be in living connection with them. They are both successful in their work and have gained many friends. They are eager to be a blessing to their corner of the world, and to promote the religious life of those with whom they are thrown in contact. With this thought in mind they have entered local Christian Endeavor Societies, where they hold important positions. Their Sabbath-principles are well known and are treated with respect. It is a noteworthy fact that each society voluntarily altered its constitution to make reference to the sturdy young Seventh-day Baptist who was willing to work with them.

Now it seems to us that this was an example of letting your light shine. Instead of wrapping their cloaks of exclusiveness about them, these young people have become centers of good influences. John Smith has infused a new life into the society of which he is president. He has introduced new methods and a new spirit. The attendance at the prayer-meetings has been doubled, wavers have been brought back, and the way is opened for a revival of renewal in that First-day community.

In a town of four thousand people in one case, and a village of some hundreds in the other, the Seventh-day Baptist name and faith are becoming well-known. Not only this, but the name has come to be recognized as a high and honorable one. They stand in those communities for well-rounded and powerful Christianity. "Seven-day Baptists, did you say? O, yes, I know one of them. They must be a very intelligent and consecrated people. I should like to know more about them.

Through such work as this the knowledge of the Sabbath is being spread and increasing numbers of people are saying, "I believe that the Seventh-day Baptists are right." Just what is to be the future development of the Sabbath cause I do not know;

THE SABBATH RECORDER.

THE SABBATH RECORDER.

BREVITIES.

The oldest living graduate of Harvard College, William Gordon Prince, died the 19th inst., in River Place Dedham, Mass. He was ninety-four years of age.

Pneumatic tubes for mail service are in use in Boston, New York, and Philadelphia, and soon will be in Chicago. It is pronounced a great success where it is in use.

Reports from Western New York, on the morning of December 23d, showed heavy snow storms, and blockades of trains. Dunkirk, Buffalo, Rochester and Watertown were in the midst of the wintry blizzard.

In Elmira, N.Y., a man was tried recently on a charge of murder, the victim having been shot by the defendant. The jury returned a verdict of not guilty, holding that the victim died from the effects of the X-ray used in searching for the bullet.

It has been said that China asked Russia to be her ally and defend her against German encroachments. Russia promptly moves forward and appropriates ten times the Chinese territory that Germany did. China looks on and wonders what it all means.

There is more trouble in Crete. The Mussulmans attacked a body of Christians and, according to report, killed twelve. The Greeks, however, are powerless, i.e., without the aid of the so-called "Powers," that seem to prefer to see the Turks victorious.

The Rev. Joseph Cook, Boston's great theologian and lecturer, is still living in enforced retirement on account of shattered health. His complete prostration from overwork does not yet permit him to appear in public. He and Mrs. Cook are living quietly at Newton Centre, Mass.

Bitter cold weather in Toronto, and continued heavy snowfalls in Nebraska were reported last week. Thus far the state in which the winter-snows have been young and very mild weather. Only about two inches of snow have fallen and that soon disappeared. But our turn may come later on.

Congress has adjourned for the holidays. The business is fairly under way. On Jan. 3 it will reassemble for its winter's work. The people will look for important legislation this winter on several questions, among which are Currency, Banking, the Sandwich Islands, Postal Savings Banks, Pension Reform, etc.

A new motor street-car has been tested at Cedar Falls, Iowa. It is regarded as superior to any other method of propelling street-cars and likely to be a great general use. The motive power is generated by gasoline, which operates a dynamo. This new method is rapid, cheap, and is called the "Patton system."

The crazed ex-slaughterer of Cuban insurgents, General Weyler, is greatly incensed over the message of President McKinley, and proposes to devote his life to rousing such insults. If he is no more successful in that mission than he was in Cuba, the American continent will not need to fear being turned upside down.

The plans for an army in the island of Cuba are met with serious objections and unwise deeds of violence. The Spanish officer, Col. Reul, has come over to aid the insurgents, was treacherously killed. That and any similar acts of bad faith will greatly harm the insurgents' cause and turn the tide of American sympathy against them.

Congress has made an appropriation of $200,000 to relieve starving miners in the gold regions of Alaska. The Klondyke fever has led many thousands of eager gold-seekers to ignited the whole gold region, which is overcrowded with men and women who cannot live without prompt help from the government. This aid will be hurried forward with all possible dispatch.

Another young man of twenty goes down under the influence of the "deadly cigarette." Crazed by cigarette-smoking, he leaves this warning note and then killed himself in Syracuse, N.Y.: "Brother Dan,—Please quit smoking for my sake; you don't know what I suffer. Cigarette-smoking is the cause of this. I have been crazy about a week. Good-by." And still the boys smoke and take the fearful risk.

The former secretary of the American Protective Association, T. Charles Beatty, has been sentenced to fifteen months in the Eastern Penitentiary of Pennsylvania, for forgery. While in jail and awaiting sentence, he wrote an account of his life, headed, "Life Experience of a Smart Fool." He is a well-known lawyer; and doubtless his experiences are common to nearly all criminals of that stripe. The world is full of "smart fools."

Boston has just re-elected a Democratic Mayor, Josiah Quincy, notwithstanding the fact that in the state election, last month, the city voted by a good majority Republican in the vote for Governor. Two years ago Mr. Quincy was elected Mayor, against the Republican candidate, Edwin Upton Curtis, and the same contest was re-enacted this year with similar results. Boston seems to be a city in which he man it wants regardless of party. It would be better if that were the case in all elections.

One of the latest trusts is a heavy Milk Trust formed at Trenton, N.J., with an authorized capital of $15,000,000. It is called the "Farm and Dairy Product Company," and is authorized to deal in "butter, cheese, eggs, milk, vegetables, poultry and other foods." This company will have $4,000,000 of preferred stock and $11,000,000 of common stock. The stockholders promise to lower the price of milk to consumers, and at the same time pay the farmers more than they now receive. We will wait and see.

The serious illness of Mrs. Ballington Booth, of the Volunteers, is the occasion of much anxiety on the part of her many friends. It is said that she is not likely to live. Her disease is diagnosed as heart trouble caused by excessive grief at the3.

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The serious illness of Mrs. Ballington Booth, of the Volunteers, is the occasion of much anxiety on the part of her many friends. It is said that she is not likely to live. Her disease is diagnosed as heart trouble caused by excessive grief at the dying of a broken heart, the result of continued opposition and persecutions from the Salvation Army." The whole responsibility of Commander Booth's alienation from the Salvation Army is very unjustly attributed to Mrs. Booth. She is the object of public ridicule and private attack. Letters anonymous, and signed, have annoyed her until her sweet, pure life is nearly worried out.
but surely it means something for the truth to be widely disseminated and intellectually accepted. We can but sow the seed, trusting in the Spirit to quicken it.

Think of it for a moment. Suppose that every one of our ten thousand Seventh-day Baptists should follow the same course that he who called himself a Four-tenthist constituted the most moral, not always prophetic, cause of God and humanity will do. Truth will be brought to its home circle which was dear to her and spoke of a President at the dying moment. The world stands to lose by it. Its composition, and that the two parties will join on a higher plane of living. What would she speak to the woman that sweetest word that ever comes to her ears, she would answer—only putting it in a woman's tactful way—"You cannot have me and drink. You cannot have me and tobacco. Your soul must not be keyed a whole one, nor of a woman, nor a woman who was not the son of a woman, nor a woman who was not the daughter of a man. The destiny of the two sexes was intertwined. It was the common home which they should share in which her interest centered.

Saul has the humility rises to honor the man or woman whose soul is filled with a great and unselfish purpose. The fulfilment of the purpose may be long deferred, the plan may be an ideal which shall never meet its exact duplicate in solid reality. Great ideas are seeds whose future development we may not know prophesy. Frances Willard grew grey, while the salon still flourishes. I cannot be as confident as she that the boys and girls of to-day will see it swept out from ocean to ocean. I cannot regard woman as the specie for our political file that she is. It will be nothing strange if her girlish admirers shall find the reforms of the future working out their own salvation without the entire assistance of her "stable full of hoboes." Yet her work will live. She has made her impress on her generation. She has put news of truth, and that truth will last. The sweet and inspiring personality will be treasured up in the lives of ten thousand who shall come after her. The cause of God and humanity will be stronger because her voice has been raised in its behalf. The world will be more homelike because she has lived.

Truly has it been said: "A selfish parent cannot rear an unselfish child."

SAMUEL NEWBERRY STILLMAN.

Samuel Newberry Stillman was born in Newport, Herkimer County, N. Y., June 27, 1812; and died at his home in Alfred, N. Y., Sabbath-day, Dec. 18, 1897, aged 85 years, 5 months, and 21 days. He was the son of Ezra and Polly Stillman, and the second of five children. In 1834 he married his brother living in Brookfield, and a sister (Mrs. Nancy Frank) living at Alfred Station. In 1836 he married Miss Chloe Sherman, and to them were born two sons and five daughters. A son and daughter having died some years ago, the two sons and his daughter, Madelia; Cottilda, Mrs. John F. Langworthy, and Mrs. Ophelia Clarke of Nile. In February, 1837, he removed to Alfred, bringing his family and household goods on a sleigh; here he bought a farm, cleared it up, and continued in the business of farming until his death. He enjoyed a happy married life until July 1, 1882, when his beloved companion was taken from him by death. As a father he was wise in the government of his household and in the training of his children; was up on his business, industrious, whom his son, who is to quicken it. Words, "the woman's voice," and are mentioned in the "In the days of old," and are read, "the power, with two horns, the horns of which the head stands for the beast. It is the beast that makes the horns effective, whether civil or religious. It cannot be, Rome for Rome has only one religious horn, which is powerless, because it has no head back of it. It cannot be any of the so-called "Christian" powers in which the power resides in the one, ruler, instead of in the body, the people. It must be a power in which the horns are co-jointly connected with the head, and are made effective by the head together, unitedly, in asserting or declining a religious dogma even though "one horn is higher than the other." It may take prominence in the transaction. Dan. 8: 3. Who can, or rather cannot, point out such a Power? W. H. WALKER.

CONVER, Col., Dec. 17, 1897.

BOOK NOTICE.

THE WARS OF THE HUGONOTS, by William Harris, D. D., was republished by E. P. T. Price, 153 East 24th Street, New York. Price, $1.00.

This volume of 344 pages illustrated and substantially bound in a yoke of leather with the "product of a master pen." It covers that important period of about one hundred years, from 1515 to 1610. The author begins with the Reformation and ends with the death of Henry II., in 1559, covering a period of forty-four years and embracing many important and thrilling events. The remaining seven chapters give graphic pictures of the leading civil and religious events of those times. These thrilling events of three or four centuries ago ought to be carefully read, as the spirit and progress of our own times may be better understood and appreciated when seen in contrast with the past. These French Protestants, the Huguenots, of the 16th and 17th centuries suffered heavily from bloody persecutions, but civil and religious freedom was finally granted them in 1588. They continued as a distinct and conspicuous and intelligent part of the French population.

"The whole history of the Christian religion shows that she is in far greater danger of being corrupted by the alliance of power, than of being crushed by its opposition." — Macaulay.
Tract Society Work.
By A. H. Lewis, Cor. Secretary, Plainfield, N.J.

Every phase of the Sunday observance which comes up shows how seriously the popular ideas concerning the Sabbath question are wanting in spiritual vitality. The true covenanting spirit of keeping as the source of actual soul communion with God, as the means of cultivating spiritual life and promoting communion with God—is lost in the low "Civil Sabbath," "Rest-day" idea.

"REST-DAY" AGITATION IN BOSTON.

The Congregationalist, Dec. 9, 1897, reports a general discussion of "The Churches and the Labor Problem," at the "Monday Morning Association" in Boston. The interesting fact was such that the discussion was to be continued on Dec. 20. "The principal phase of the question presented was that of the weekly rest-day. One member, who had been prominent in the work, said, that "In his opinion there was no evil until public sentiment requires legislation upon the point." Another said, "It was certain that much needed legislation in behalf of a rest-day for employees on street railways, was balked by the corporation through unjust means." Rev. G. O. Jones said that "So far as the Sunday was concerned, voting is a ravenous machine, which is destroying men by piece-meal.

The discussion is a sharp commentary on the weakness of present Sunday laws, and the faint probability of securing anything better. It also shows that the religious ideas—the "Sabbath" ideas—are generally eliminated from the "rest-day" question in Boston.

REV. DR. D. J. BURRELL ON "SUNDAY AS A PLAGUE SPOT."

In March, 1895, Rev. Doctor Burrell preached a sermon before the "Woman's Sabbath Alliance," in which he spoke at length of the evils of "Social functions on Sunday. The church is being secularized, and one prominent feature of the literature circulated by the Alliance. What he said about Sunday as a "Plague spot" is quite as applicable now as it was when uttered. It is another striking evidence of the decay of Sunday. Among other things he says: "The swamp of social functions on the Sabbath, of literary conversations and receptions and musical performances. And the habit of Sabbath violation seems to be growing more and more prevalent, even in Christian homes. This is a true report, it then is because our Christian women have permitted it. Let us at this point lay down the proposition that there is no such thing as a 'Scarcity of Social Life,' is the general acceptance of that phrase, on the Lord's day. Any attempt to create such an order of things is sure to be followed by social functions on Sunday. The German has faith in it so. In their country, the Sabbath is the great day for music and literary converse and dramatic presentations. And what is the result? The Sabbath, which was intended for the moral and spiritual betterment of men, is a very plague spot in the German civilization.

It is wise to ask what causes produce such plague spots. In this case the answer is close at hand. The Continental Sunday originated in the secularizing leadership of the second century, taught that the Sabbath was an absolute and "Jewish" institution. Out of that soil grew a host of other days, with a combination of Pagan and Christian elements, Sunday leading as the sun had led the hosts of the Pagan Pagan. All these days stood their highest authority in the decrees of the church—after it became Roman Catholic—and in the civil law. On such a soil, holidayism, either non-religious or semi-religious, was inevitable. Sunday led the way, being chief. The friends of Sunday now mourn that same plague spot. Sunday, is being reproduced in law. Why? Dr. Burrell and his consorts are busy preaching the same falsehood about the "Jewish Sabbath." They sow the same seed, and then wonder and mourn that God compels them to reap the same harvest. How much farther could blindness go?

In testimony that the plague spot is in the same sermon, Dr. Burrell starts us by this paragraph:

"It is an old proverb, "Like priests, like people"; but this will read equally well the other way. Ministers are but human and their people must needs influence them. The Mayor of New York City, in defending his advocacy of the Sabbath secluso, has declared that more than fifty ministers have written to signify their agreement with him. Of course we may not presume to question the truth of this statement. We are left to believe, that there are more than fifty men in the pulpits of New York City who therefore have their laws and advocate its inviolability, who have declared themselves in favor of the opening of drams-shops on the Lord's-day. By such things we are bound to accept it.

If Dr. Burrell's description of the case be correct,—there is no reason for doubting it—the women had better organize an alliance for defense against the pulpit, as the first important point in the work of Sabbath Reform.

"THE AMERICAN SABBATH UNION."

(No. 203 Broadway, New York.)

This society was organized in 1888, with the late E. F. Shepherd as President. It was prompted by certain action on the part of the Methodist Episcopal Church in April of that year. The president was its main financial supporter. After his death it declined considerably. In no meeting has so much been said which indicates the hopeless loss of the "Sunday Sabbath," as in the meeting on the 19th. Secretary Knowles, at the close of a meeting in Ocean Grove a few weeks since, was inspired to write: "It is the downward drift I had much rather the Christian church should adopt the position you occupy, and become Seventh-day Baptists."

Every fact brought out in the meeting we are describing emphasized the truth that the downward drift increases year by year, in spite of all the pleading and protesting of the good people who are trying in vain to escape the truth of God's Book, and of all experience, i. e., "Whatsoever a man sowneth that shall be also reapeth."

These religious leaders, with men like Dr. Cuyler at the head, without designing it, persist in trampling on the true Bible Sabbath, God's day, and then moaning over the ruin of conscience which their own error has wrought. They assume that Sunday is the "Bible Sabbath." This is in direct violation of the new dispensation; and the error of devotion, or of offering God Sunday in the dress of his disregarded Sabbath, can avail to check the decay which is gnawing at the life of Sunday. The law of God, crowned with the lightning-carved sanctions of Sinai, the example of Christ and of the New Testament church, and the bitter fruitage of error persisted in, or compromised with, unite to call the "Earnest Friends of Sunday" back to the true Sabbath of Jehovah. If they will heed and obey, well. If they will not, all Sabbaths will soon have vanished from under heaven and under earth. It is resistless because Sunday was born with the germ of decay from which nothing can free it. Come back to the Bible, brethren, accept the Sabbath of God and of his Son, and build on the Sinai law and the Calvary of love, without resorting to the corruptions of No-Sabbathism on the one hand, or the assumptions and evasions of the Puritan theory of a "change of day," on the other.

When you tell thoughtful men to decide the Sabbath question according to the Bible, if they obey you, they will become Seventh-day Baptists. If they study far enough to make the assumptions necessary to fly it all away, and join in the outward and downward drift.
Paul makes the same clear and definite distinctions between the covenants, or, more accurately, between the old and the new forms of the one covenant—which we have found in Study No. 8. The distinction is clearly brought out in his second letter to the Corinthians (3: 2-11), and it seems passing strange that any one can adduce his argument made to the Corinthians to show the absurdity of the Decalogue, when the apostle states with such distinctness that his purpose is to compare the “glory” of the two methods of administering the law, and finding forgiveness for its transgression. In the sixth verse, Paul defines the new covenant as based upon the deeper, spiritual meaning of the law. In the seventh verse he shows that the law of the Decalogue, even when written on stones, was glorious, but when it is written in the heart and its deeper meaning is understood it is far more glorious. The eleventh verse shows that what is specifically spoken of as being “done away” is the glory which shone on the face of Moses when the law was given on Sinai. This represents the glory of the former method of administering the law, which glory passed away when Moses was glorified by the glory of God, and the gos-

pel method of administering the same law. It is the same thought which is set forth in Hebrews, by the law as written on tables of stone, as less powerful than when written in men’s hearts by the Holy Spirit.

Paul to the Romans teaches the same truth in the most definite manner. The first seven chapters of that letter are terrible in the severity with which they set forth the power of the law of God, the Decalogue, whereby comes the knowledge of sin and its condemnation. At the same time they set forth faith in Christ as the means of relief from this condemnation, through forgiveness. The argument opens in the sixteenth verse of the first chapter. It reaches its climax in the seventh chapter. But lest any should mis-

apprehend his meaning, Paul draws several clear-cut conclusions in the course of the ar-
gument. He makes the main question one of rest, and beyond controversy, in the third chapter, thirty-first verse. “Do we then make void the law through faith? God forbid. Yea, we establish the law.” The logic of this proposition is unmistakable. Faith is demanded under the gospel as the means of salvation from sin; hence faith establishes the law which convicts of sin. This is the burden of Paul’s argument throughout. “For by the law is the knowledge of sin;” “For where no law is, there is no transgres-
sion;” “But sin is not imputed where there is no law.” What then? shall we sin because we are not under the law but under grace? God forbid;” “What shall we say then? Is the law sin? God forbid. Nay, I had not known sin but by the law;” “Wherefore the law is holy, and the commandment holy, and just, and good;” Rom. 7: 7; 20: 4; 11: 36; 15: 13; 1 Cor. 6: 15; 7: 12. Such are the conclusions which Paul scatters through his argument, before he reaches the climax in the seventh chapter. Please study those chapters, and see that the whole economy of grace in the gospel is a fact. If we interpret Paul’s argument in any other way. If the Decalogue, the only law which can convict of sin, be

abrogated by the death of Christ, or destroyed as a part of the old covenant, then Christ made it impossible for men to sin, or to have a knowledge of sin, after that time. Thus he would make void the law which cannot be. To such contradiction does the confusion of the covenants come. Paul taught that the law of God which convicts of sin, the Decalogue, was in full authority as a condemning power. We have already seen that the author of Hebrews teaches that the law is intensified as to its authority and power to condemn, by being written in men’s hearts.

The Decalogue, instead of being done away as a part of the old covenant, is the foundation of both covenants, being the rule whereby man is guided in keeping his part of the covenant with God. Upon the ground of obedience God promised Israel certain blessings. But in his mercy he also added a method whereby forgiveness might be attained in a better, or fuller, way. Under the Jewish economy this method was the cere-

monial system; under the gospel it is through faith in Christ; under both systems confession must precede forgiveness, which must also be followed by a forsaking of sin. When Christ came the better method of finding for-
giveness was introduced, in which the very nature of sin is not imputed where no law is, there is no con-

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in Berlin” than any I have seen. Apparently some Jews still live there. There are some quaint old buildings in the court, but the houses are, for the most part, very nice ones. In one part of the court a small white square is picture-looking and quite old-

fashioned. At the “Neuer Markt” is the Marienkirche, one of the oldest churches in Berlin. Near the spot where this church stands many Jews are said to have been burnt during the four hundred years.

There are very many synagogues in Berlin, four or five large, handsome ones, and a dozen or more pretentious buildings. Four of the largest seat from 1,500 to 3,000 persons each. The largest and handsomest is called the “New Synagogue,” already mentioned, which contains 3,000 seats. It is one of the handsomest places of worship in Berlin. There is also a large and handsome “Temple” for the Reformed Congregation, which holds its services on Sunday, in Johann-
inistrasse, not far from the “New Syna-
gogue.”

The congregations in Berlin are all united in a “Great Congregation,” which is gov-
erned by a Board, or Committee, of the various congregations. The constitution of the “Great Congregation” is planned to main-

tain the former method of the one covenant, which was given on Sinai.

The largest and prettiest structure among the Synagogues, which are, for the most part, small and handsomely decorated, is the “Great Congregation.” It is a very large and handsome building, with a great deal of ornamentation, and is considered by the Jews of Berlin to be the most imposing of all the Synagogues in the city.

The Jewish community in Berlin is perhaps the most cultured and most influential in Europe. Though but half the size of London, Berlin has more than 100,000 Jews, a remarkably large proportion. The Jewish population in Berlin is about 12,000, and in New York, immensely as it is more homo-
geneous, more united, and more evenly dis-

tributed throughout the city.

There is in Berlin no proper “Jewish quar-
ter.” The Jews are found everywhere. There is no “East End” in Berlin. Novarese can be found any such district. In the northern part of Berlin, northeast of the public build-

ings near the Königsches Schloss, are many streets where almost all the stores bear Jewish names, and in that neighborhood are some handsome synagogues; for example, the so-called “New Synagogue” in Orani-

enburgerstrasse. But that cannot be called a Jewish district. The most that can be said is that many Jews are there to be found.

In years past, however, there must have been, as in most old European cities, a ver-

itable Jewish quarter, in which Jews alone or mostly lived, and who were compelled to live. This must have been east of the Im-

perial Palace, near what is called the Neuer Markt; for there is a street which now bears the name of Jüdischestrasse, so to say, “Jews’ Street.” Near the Grosser Synagoge is the “Grosser Juedenhof,” or the “Great Jews’ Court.” This is more like a bit of “Old

STUDIES IN SABBATH REFORM.
No. 9.
The two covenants.—Concluded.

Bro. S. H. Balcock, in connection with Bro. L. F. Skaggs, spent nineteen days with us in the month of November, performing a good work among the young people. But some of the leaders and members of the Missionary Baptists set themselves to work also. We remember that our Saviour said of a religious class of people, common in his day, “Ye be they that shut up the kingdom of heaven against men; ye will not enter yourselves, and others that would go in ye hinder.” The Scribes and Pharisees, who were the same class are here. Their excuse, as given in their own words, is, “Balcock is a slicker, and makes everything so plain we cannot deny it.” To go and hear him is to be convinced, so the other plan was adopted, which was to have the so-called “Great Congregation” admit to the congregations during the meetings was from ten to eighty.

We are having a hard time every way, but we are trying to be cheerful and reconciled to the will of God in all things; but we do pray for your help to “strength and wisdom that remain.”

S. W. RUTLEDGE.

TYRONE, Mo., Dec. 14, 1897.
Missions.

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

There are in Minnesota three Seventh-day Baptist churches, New Auburn, Dodge Centre and Trenton. The Dodge Centre is the largest, having a membership of 146 members.

There was a church at Alden, but by migration and death it has grown out. There are left of it a few Seventh-day Baptist families living near Alden, in fact there is quite a number of such families scattered and isolated throughout the state. Three years ago the Dodge Centre church enlarged their meeting house at the expense of $600, and they now have an assembly room. They have a pleasant parsonage, which is paid for, as well as the enlargement of their church edifice. In these respects the church is in a snug condition. There is a good audience at Sabbath services; the prayer and conference meetings are well attended, and the Sabbath-school is one of the largest and best among our people. There is here also one of the most flourishing Junior Endeavor Societies in the denomination. Pastor H. D. Clarke is a fine blackboard-and-charter, really an artist in this line of work, and is witnessed by all of our people. This gift makes him a rare worker in the Sabbath-school and Junior Endeavor work. It is almost a marvel that the Junior Society has maintained such a growing interest for the last five years of stormy industrial labor. The Senior Society is keeping up a good interest and is doing commendable work. The Dodge Centre church is a strong one, composed mainly of substantial farmers, who have farms in one of the best farming sections of the state of Minnesota. Grain, long, and cattle raising, and dairying are the chief lines of farm enterprise. A hail storm of about twenty miles in length and five in width, passed through the township the past summer, entirely destroying the crops in its way, and our people who have not been by it are feeling rather poor this winter. However in the past three years they have had good crops, fair prices and have not felt the hard times as people have in other sections. We believe this church does not yet realize its strength and is not the pastor's country church, but it can and will, when it shall come up to a broader and higher activity in the work of Christ and his kingdom in the world, and a fuller realization of its strength. For this the earnest pastor is working. The Missionary Secretary conducted here a missionary prayer meeting on Sabbath evening, preached two missionary sermons, and held an open conference on our missions and evangelistic interests as a people. The people gave a good hearing and responded quite heartily to the points and questions brought before them for consideration. The Secretary regrets that he could not visit every church and interest of ours in Minnesota this trip, and meet other appointments and get home in time for next Board Meeting.

It is our observation thus far in our trip, that our churches in the West and North-west are not adopting and carrying out the systematic raising and the systematic use of funds for the salaries of pastors, church expenses, and denominational lines of work as are the Eastern churches. They are losing much thereby. They get behind in their pastor's salary, in payment of church expenses, and are not raising as much money for the Missionary and Tract Societies as they could if they had the necessity and faithfulness to carry out the pledge card and envelope method of systematic raising of funds.

This method would give them a steady income sufficient to meet the expenses and beneficent plans of each month, and at the end of the year find themselves square with their plans for the past year. A pastor does not want the church in the West cannot have a check at the end of each month for his month's wages as a pastor does in the East, also the other expenses paid in the same way. This method does it East, why not in the West? Again, it is the excellent training for the children of a family in giving. It trains them in the habit of giving for the support of the gospel and of church work. The stock excuse on the part of many, and on the part of those who are able to give and do give, that it is too much trouble to do it otherwise, whether it is a good result? Will it not pay for all bother for a church to have its books balanced at the close of each year? Then when one comes to look at it with a candid view, how little bother there is in it. Suppose our Saviour had said to us, 'Go to my father's house to earth, to stones for sin and provide salvation for lost and ruined men, where would we be to-day? Is it too much bother for us to put ourselves to any extra effort for the good of our children? Should it not be a bother but a great pleasure to do anything that will bring success to our church and to our denominational lines of work, and Christ's cause in the world.

COLONEL INGERSOLL ON THANKSGIVING.

If there were very many people in Chicago who took Mr. Ingersoll seriously it might be said that his alleged "Thanksgiving sermon" was the only discord in the harmony of thankfulness that went out from the hearts of happy Chicagoans on Thanksgiving-day.

But Colonel Ingersoll's merry and stereotyped tirades against the churches and Christianity have ceased to have force enough to constitute a discord even though disguised under the new title of "A Thanksgiving Sermon." The brilliant epigrams and witty metaphors that thrilled his auditors ten years ago have been hushed against the imminent battles of the church so often that they are mangled, battered and maimed, and have lost all their potency and power to move the masses.

During the years of his most active assaults upon Christianity he has seen the churches make wonderful strides in membership, wealth and influence in the civic and social life. He has seen hundreds of new churches built and dedicated to the dissemination of a gospel which first taught the principles of a true democracy and laid the foundations of law and order. Under the stimulus of its absolute necessity, Protestant, Presbyterian, Baptist, Episcopalian, and Catholic, get closer together until the lines of denominational differentiation are almost obliterated. Indeed the spirit of religious toleration was never so widespread as it is to-day. The churches have not only ceased to be hostile to one another, but they no longer can. Christianity, has grown in the popular respect and esteem. The fact that the essential principles of Christianity, as they were taught by Christ, are the foundations of all right living and the corner-stone of society and social order was never so generally recognized by all sorts and conditions of men as at present. There has been a marked obscuration of creed and dogma and a notable advance toward the essentials of right conduct that were proclaimed by the Master.

In the light of these wonderful advances on the part of the institutional church, as well as the spiritual growth of Christianity in popular favor, Mr. Ingersoll, who is now approaching the horizon of his life, cannot fail to recognize the utter futility and fruitlessness of twenty years of vigorous and brilliant warfare upon the teachings of the lowly Nazarene.

Mr. Ingersoll insists that the people shall, not thank God or the churches for any of the blessings we enjoy. As the churches have built hundreds of colleges and hospitals, orphanages, homes for the destitute and the abandoned, and numberless other institutions of mercy, while the gospel of despair and destruction which Mr. Ingersoll preaches has done absolutely nothing for humanity, the people will probably continue to thank an All-Wise Creator at least once a year for the blessings conferred upon them.—Chicago Times Herald.

PAS PRAYERS.

Church members should give the following a careful perusal.

Once upon a time sickness came to the family of the poorly paid pastor of a country church, says the Omaha World-Herald. It was the pneumonia and the typhus, the inexcusable straits. A number of his flock decided to meet at his house and offer prayers for the speedy recovery of the sick ones and for material blessings upon the family. While one of the deacons was offering a fervent prayer for blessings upon the pastor's household, there was a loud knock at the door. When the door was opened a stout farmer boy was seen, wrapped up comfortably.

"What do you want, boy?" asked one of the elders.

"I've brought pa's prayers," replied the boy.

"Yes, brought pa's prayers? What do you mean?"

"Yes, brought his prayers an' they're out in the wagon. Just help me, and we'll get 'em in."

Investigation disclosed the fact that "pa's prayers" consisted of potatoes, flour, bacon, corn-meal, turnips, apples, warm clothing, and a lot of jellies for the sick ones. The prayer-meeting adjourned in short order.

HOW TO BE MISERABLE.

If you really desire to be happy and to make others around you happy, think of others more than of self. Canon Kingsley well describes the selfish person who, to our church members, he was speaking. He says: "Think about yourself; about what you want, what you like, what respect people ought to pay you, what people think of you, and then to you nothing will be pure. You will spoil everything you touch; you will make all things revolting, and misery for you, only because it is not the thing which God sends you; you will be as wretched as you choose on earth, or in heaven, either."
Woman’s Work.

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

ISAIAH’S VISION.

By MARY E. CLARK.

In vision Israel’s prophets saw The King, the Lord of hosts. Upon that throne who opulently vast: No other throne might boast. Dazed and blinded, prone he fell, With the words, “Fear not.” For a man of unclean lips, From off the alters, came A radiating cloud of light, And touched his lips with flame. That be God’s messenger might declare, And that his words might be The words of truth and soberness, We will not deny these. Oh! vision, which the prophet saw, Thou high and holy One! Shines on these darkened hearts of ours, Till we, too, are undone. Reveal to us our sinfulness, Till we shall own our shame, Then let thy cleansing angel come And touch our lips with flame. So shall our souls, from moral stains Of selfishness be free, So shall we answer to the call, “Here Lord, an I send me.”

1898. A NEW YEAR. A new opportunity. A new lease of life. What shall it bring to us? With “new mercies every morning,” shall we not make new efforts for holier living, and lead a closer walk with God?”

“Out of the abundance of the heart the mouth speaketh.”

God has given us, as women, a great work to do. If with the beginning of the New Year we would try to influence one another to lead a better life, these, in turn, would influence others, and so the increase in power for all that is uplifting and enobling in our lives would be ever widening, and God’s name and work would be glorified. May the blessing of the New Year just ending fill our hearts and our voices with the theme of thanksgiving, and inspire us to a greater faith and trust in Him who is our Protector, our Saviour, our King.

At a missionary meeting in Paris, a blind woman paid ten francs from the plate. “You cannot afford so much,” said one. “Yes, sir, I can,” she answered. On being pressed to explain, she said, “I am blind, and I said to my fellow-straw-workers, ‘How much money do you spend in the year for oil in your lamps, when it is too dark to work nights?’ They replied ‘twenty-seven francs.’” “So,” said the poor woman, “I found that I have so much in the year because I am blind and do not need a lamp, and I give it to send light to the dark heathen lands.”—Missionary Review.

From a sister who has been confined to her chair nearly five years comes this message: Dear Shrt-In.—I have been thinking for a long time, “Is there any one of our Shrt-Ins to do to help the cause of missions,” and my heart fails me, when I remember how many of us are harpooned financially, as well as bodily. In these cases, there is one thing we can all do, that may perhaps help more than we think. My plan is this: Let us set apart a certain hour for prayer, and then all of us at that time join in fervent supplication that God will bless the efforts of those who can work and give. Where there is unity there is strength, and who knows what the prayers sent up from couches of pain suffering may accomplish. “The prayer of faith availeth much.” If some of my “Shrt-In” sisters will only respond, and through our common efforts we can bring a plan that we all can follow, I feel that we, too, may help along in this good cause. Helpless, but anxious to help. A Shrt-In.

OUR HEAVENLY FATHER.

Our Saviour teaches us to say “Our Fa­ther,” “My Father and your Father, my God and your God.”

Paul writes: “For as many as are led by the Spirit of God, they are the sons of God. . . . Ye have received the Spirit of adoption, whereby we cry Abba, Father. The Spirit itself beareth witness with our spirit, that we are children of God.” And if children, then heirs; of heirs of Christ; so that be we suffer with him, that we may be also glorified together.”

Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God.”

“What man is there of you, whom if his son ask bread, will he give him a stone? If ye then, being evil, know how to give good gifts unto your children how much more shall your Father which is in heaven give good things to them that ask him?”

Believing these promises, as loving, trustful children, we may come to our Father with our wants, our trials, our joys, our sorrows, for “Like as a father pitieth his children so the Lord pitieth them that ask him.”

By Mary L. B.

Perhaps we are tired and burdened with the cares of the day. We have the invitations: “Come unto me all ye that labor, and are heavy laden, and I will give you rest.” “Casting all your care upon him, for he careth for you.”

Have we sinned? “If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.”

“For we have not an high priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.”

If we fear the dangers and trials which may come to us, our Father promises, “I am with thee to deliver thee.” “Be strong and of a good courage, fear not, nor be afraid of them; for the Lord thy God he is it that doth go with thee; he will not fail thee nor forsake thee.” “As thy days, so shall thy strength be.” Possibly we are discouraged because our gifts seem small, and we can do so little in our Father’s service; then let us remember that he delights to use our little deeds of kindness, our faltering words, our “cups of cold water,” in such a way that we may become “Laborers together with God,” knowing it is “God that giveth the increase.” Let us say with Paul, “I can do all things through Christ which strengtheneth me.”

Solomon writes: “Trust in the Lord with all thine heart, and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths.”

As the child gladly acknowledges, “Father taught me how to do this,” or “Mother helped me make that,” so let us recognize our heavenly Father’s guidance and help in our daily lives, realizing that “Our sufficiency is of God,” and not of ourselves.

Let us remember, too, to thank him for the countless blessings he gives us each day, and sing with the psalmist David, “I will praise thee, O Lord, my God, all my heart; and I will glorify thee for evermore. For great is thy mercy toward me.”

We earnestly desire for ourselves a richer, deeper, spiritual life, and a greater influence for good over the lives of others. We may attain to these great blessings only by ac­ cepting the precious promises of God with the loving trust of a little child, and by constant, sweet communion with our heavenly Father.

PLAINFIELD, N. J.

WORK FOR THE LADIES’ AJD SOCIETIES.

Through the columns of the “Woman’s Page” I have thought to call attention to a line of work which seems to me eminently suitable for our Ladies’ Societies to take up. I think none of the contributors to this page have touched on it.

It is well known, no doubt, to our readers that our own University, at Alfred, N. Y., never before offered such facilities to a thorough education. In the near future these facilities are to be greatly increased. With the opening of the Balboeck Hall of Physics, students wishing to make a specialty of the mechanical arts will have ample opportunity.

That loyal Seventh-Days Baptists ought, as far as possible, to place their children in our own college, should go without saying. But we could not do that alone. Doubtless there are many of our young men and women who would gladly enter our schools if sufficient funds were to be had. Unfortunately they are not. Now it is for such as these that I make my plea.

There has been arranged by the Trustees of Alfred University to place twenty-three free scholarships, which any society might, with due care, accept. The method proposed is a very simple one, but I will not take space here to explain it. The Presidents of the various societies can learn about it by applying to President B. C. Davis or to the Trustees of the University.

A few scholarships have already been taken by two or three Ladies’ Aid Societies, and the object of this paper is to urge others to do so. I think all who give thought to the matter cannot fail to perceive the advantage such a scholarship would be to many of our young people. God will bless the efforts of any student, but would continue to be a perpetual source of good.

What better work can the women of our denomination do than to aid in the higher education of those, who, but for this assistance, must fail of the intellectual culture for which they are longing.

While I would not in any way counsel the lessening of help in other lines of work, I would insist that this should be added. Call it home mission work if you like, for it will be, if each Society sends to school one of its own young people. The interest felt in his or her success would be no spiritual inspiration. Sisters, let us begin this work now. I am sure we will never regret it.
The Sabbath Recorder.

November 25, 1897.

PRACTICAL THANKSGIVING.

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THE SABBATH RECORDER.

$114.00

MILTON, WIS., Dec. 15, 1897.

THE POSITIVE PRECEPTS.

There seems to be a serious dilemma on the part of some Sabbath-reformers between conscience and creed respecting the abrogation of the Decalogue. They appear to be unprepared to admit that the ten commandments have been abolished, but contend that Sunday is the Sabbath; attempting to justify their position by pretending to see a difference between what they are pleased to term the "positive" and "moral" precepts of this sacred code; declaring that while in the nature of moral precepts are changeable, the positive precepts like all other positive laws, are susceptible of modification according to the changes in human society and the demands of the times. Like a great many stout assertions, we consider this a distinction without a difference. Few persons, we think, will have the temerity to deny that all the precepts of the Decalogue are mandatory; that is, they come from God himself, not merely as directory instruction, but as authoritative commands, equally essential and equally unchangeable. It is difficult to see how a precept commanding to do anything can be less sacred than a precept from the same authority commanding not to do something else. How can the one be moral and the other positive in the same sense understood by such persons, is for them to explain. Let us now inquire what is meant by the terms "moral" and "positive," and see what grounds there are for thus discriminating between the precepts of the law of God.

The adjective "moral" relates to man's conduct in relation to God, to himself and to his fellow men, measured by the Word of God. The term "positive" signifies "absolutely fixed," "dogmatical," from the Latin verb pono, to place. It also stands in the character of an affirmative as distinguished from a negative. It implies that when this term relates to opinions or beliefs it means that a man is firmly settled in his convictions; he feels absolutely certain of his standing; and it matters not whether it relates to doctrine or business; to things sacred or things secular, the judgment is "positive." And so far as the moral character of a precept is concerned it makes no difference whether the command is positive or negative; whether it commands to do or not to do, it is God's Word, and is the criterion of human conduct, and consequently the precept is moral in its character. The fourth precept of the Decalogue relates to man's duty in obeying God as man and as precepts of another kind. The duty involved is no less sacred and important. Indeed, if we are allowed to compare divine things, it seems to be the most essential precept in the whole law, so far as significance is concerned. But putting it on a par with law and precepts, there is, I think, no other sense nor reason, learning nor logic, displayed in such a distinction in respect to the fourth commandment.

But the fourth commandment is not the only positive precept of the Decalogue. The fifth is equally so. And if the fourth commandment is susceptible of change because it is positive, so likewise is the fifth. Is any one prepared to assert that the duty of children to honor their parents has ceased, or ever can cease to be obligatory? Why should such duty cease? Can any one furnish a reason. And no improvement is made upon the original precept that already enforces it. If this be so, why should the duty enjoined by the fourth commandment cease to be binding? Where is the difference in point of authority, sacredness, or importance.

But the matter does not end here. If commandments given by Jehovah himself are susceptible of modification or abrogation because they are positive, what about the ordinances of baptism and the Lord's Supper? Are they not enjoined by commandments no less positive than the fourth and fifth precepts of the Decalogue? Are these precepts of our Lord and Saviour Jesus Christ to be set aside or lightly esteemed because they do not imply or involve a negative? And what is to become of the positive command to go into the whole world and preach the gospel to every creature? What about the precept that enjoins love to each other, the feeding of the hungry, the clothing of the naked, the visiting of the sick and imprisoned, and watching for the coming of the Lord? Can anything be made to rise on these foundations? Can there be anything he taught with more harm to the one who teaches such fatal error, or more damaging in its effects to those who accept such teaching? Is it any wonder that the minds of people are confused and their consciences clouded by such bewildering confusion of precept with precept of God? What folly will not men practice in order to justify a false creed and rehabilitate a dying system? "Nevertheless the foundation of God standeth sure." "So shall my Word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." A. McLear.

PRACTICAL THANKSGIVING.

Give unto the Lord the glory due unto his name: bring an offering and come into his courts. Psa. 96:8.

"It is a good thing to give thanks unto the Lord." It is the simple statement of a great truth. Christian people are too apt to accept it with the same credulity that many another great Biblical truth is accepted, without inquiry and without actual proof. It is a very common thing for us to give thanks to God in our prayers, and this is good if it expresses the real sentiment of the heart. But we shall never know that it is a good thing to give thanks unto the Lord" until the thanks we give can be measured by something more definite than the words we use.

It has been too much the custom to let the amount we could conceive of the Lord's blessings be the only measure of our gratitude to God for his manifold kindnesses. Some remarks of the nature of the above were what the West Hallock pastor had thought to make in response to his part of the program arranged for Thanksgiving-day services. The remarks of Deus, Holmes reporting on the religious and of relieving our Societies of the burdensome debt. A call for action was heartily responded to. The earnest cooperation extended even to the children, who seemed anxious to earn a day's wages for this special occasion. The remarks of Deus, Holmes reporting on the religious and of relieving our Societies of the burdensome debt. A call for action was heartily responded to. The earnest cooperation extended even to the children, who seemed anxious to earn a day's wages for this special occasion.
Young People's Work
By Edwin Shaw, Milton, Wis.

You may be bright and energetic and zealous, but—there are others.

Because you are young and vigorous, it is no reason why you should dictate methods of Christian work to your elders.

Because you have heard some brilliant sermon by a talented young preacher, is no reason why you should call your devout and able pastor an "old fogey," and seek to arouse discontent in the parish that will cause him to resign.

You may have good ideas of how things should be done, but if you have recently moved to a community, do not set your views up against the views of those people who have borne the brunt and toil of a score of years, and who have secured whatever of success has been accomplished,—unless you are a sked.

When you become a member of a church, you have equal church privileges with the other members; but it shows very poor taste to vote for a change in pastor against those who have been in the church from ten to fifty years. You had better wait at least five or ten years. Before you try to assure management of affairs,—unless you are asked; and be not too ready to accept even then.

The three following items are clipped from the December number of the Wisconsin Christian Endeavor:

Read the letters from our Baptist vice-presidents. This is a letter for us to receive and publish. I wonder if each of the other denominational vice-presidents is as familiar with the work of his denomination along Christian Endeavor lines as these who report in this issue. We thank you for your loyalty to the Christian Endeavor cause.

SEVENTH-DAY BAPTISTS.

I have been asked by the editor to furnish a few facts guarding the Christian Endeavor work in the Seventh-day Baptist denomination. From our reports for the year 1896 I find the following: There are in the United States fifty-six societies, but only fifty reported. We have a total membership of 2,335. In 1,965 active, 253 associate members. Money was raised to the sum of $1,841.17, or a little over ninety-eight cents per member for the active membership. Almost one-half of this amount was for denominational missionary work. There are twenty-eight Junior societies, with a membership of 284.5. These societies are scattered over the country, from Rhode Island on the east to California on the west, and from Louisiana on the south to Minnesota on the north. Some of the societies are thousands of miles from any other society of the same denomination. There are small groups of societies in Southern Wisconsin, in Western New York, in Central New York, in Rhode Island and in West Virginia.

We believe that the truest loyalty to our own church and denomination is by no means incompatible with interdenominational fellowship. And so you will find here and there...
Children's Page.

Pussy's Mistake. 

AbSENT-MINDED was Pussy, yet very witty. As she lay on the mat in the wide, glossy hall, half awoke, half-sleeping, she was pondering over the stacks; glossy mice which she often caught. 

A sudden it hits: Did not something stir In the leafy nest last night? Pussy, with her head up, raising her tail, and hum-ping her eye, she asked, "What?"

She mews, "Who is it? A scoot young mouse. Who thinks I'll be napping in this quiet house? I'll show him his place!" says this wary cat. "I'll show him what a ring-tailed cat is." 

"There he is," thinks she now, as she sees something stir Down close by her side. "I'll not give one purr, but I'll make him raise his head. I'll open my mouth, and that mouse will be dead!"

So, slowly and softly she looks all around, then quickly she jumps to her feet with a bound: Her jaws open wide—there's a terrible wall—Alas! our sly pussy has bitten her tail! 

—Mary Gilbert May.

Ned's Day of Liberty.

By S. Jesse Smith.

Ned Townsend was a little boy who was particularly fond of having his own way. His mother's commands he always received with such a sullen look that he made her feel very sad. One morning he had been left to bury himself, and he was putting over them as usual when Mrs. Townsend returned to dress him for school. Taking a buttonhook from his hand, she said pleasantly: "There has been a new law passed, my boy. Children are to have their own way for a whole day, no one is to interfere with them, and when the time is up they will know whether it is better to do as their parents say, or go according to their own wishes."

"Hurrah!" cried Ned, "won't I have a good time! Shall I go to school to-day? Yes, I'll lose another day, if I don't. Besides, I won't have to mind the teacher when I get there. How fine!"

So without another thought for his unbuttoned shoes, he threw on his hat and overcoat and started. The boys were having rare fun in the yard, and he joined them heartily. Soon the bell rang for them to go into school, but they went on playing just the same. They all understood that they were having their own way now, and they meant to play as long as they could. They lay at grass, tired of this sport, and concluded to go inside and search for different fun. The teacher invited them to take seats, but they scorned her invitation. They laughed, and played, and talked, and ran around just as if they were outside.

"How grand it is not to have to mind!" thought Ned. But at that moment a rough little boy ran past Ned's desk, and knocked over the basket containing his lunch. Of course it fell on the dirty floor, and was spoiled. "I wish you had been made to mind," said Ned to himself. But he tried to look happy, and to join in the general fun.

Somehow, toward noon the privilege of playing grew less and less satisfactory to the scholars, and without any apparent reason they all were sent to the yard, after that they took to quarrelling, and actually ended in fighting. The poor teacher looked very sorrowful, but she had no power to stop them that day. Lunch settled them for a while, but when they had taken their last bite they became more active than before.

In the meantime Ned had grown very hungry, and his feet were wet and cold. His head was aching, and the noise of the other children made it worse. He sat down and wished the teacher could get them quiet; but instead, the usually pleasant room was beginning to somewhat resemble a miniature battle-field. Ned longed to get out into the still air. "But what hinder me?" he suddenly thought. And, looking behind him out of the noisy room. Then his feet grew colder and wetter than ever; his throat began to feel sore, too, and he came to the wise conclusion that he had better go directly home to his kind mother.

It was a very tired, very cold and very sick little boy that crept into Mrs. Townsend's house that afternoon.

When he saw his mother he cried out in a hoarse voice, "O, mamma! I don't want boys to have their own way any more.

"You are sick, my son," was all she replied.

And, taking him in her arms, she laid him in his bed. Then the little fellow had a peculiar feeling all through his body, and he believed he was dying.

"Mamma," he cried in alarm, "don't let me die, and I'll always mind what you say!"

After that the feeling passed away, and he saw that his mother was smiling.

"Why, Ned, you must have been dreaming!" she said.

And Ned looked down on his night-clothes, and realized that all his trouble had come to him in a dream.

"At any rate," he said to himself with a sigh of relief, "it isn't best for children to have their own way, anyhow."—Congregationalist.

How Tom Hurt his Eyes.

Tom Benton was just getting well from an attack of the measles. He wanted to get up and play with the other boys, and the doctor had said that he must lie still in a dark room for another day or two. "Much he knows about how a fellow feels!" grumbled Tom to himself. "A little light won't hurt anybody, and I'm going to read my new book if I can't do anything else."

Tom pushed open the blinds and read until Nora came in with her supper. "To-morrow I shall get up and have a good time," he thought, "I'm not going to lie here forever."

That night Tom woke with a sharp pain in his eyes. They had never ached so before, and he screamed for his mother.

She bathed them in cold water, but they still hurt so much that the doctor had to be sent for.

"You'll know enough to obey orders next time, won't you, young man?" he asked when he heard what Tom had done.

"You'll have to keep those eyes of yours bandaged for several days yet, if you want to get rid of that pain. It's lucky for you you didn't use tobacco, or your eyes would be a great deal worse than they are now. Have you heard about Burt Carter, down at the Mills?"

"No; what is the matter with him?" asked Tom.

"I'm afraid he's going to lose his sight entirely," said the doctor. "He's been smoking cigarettes pretty steadily and drinking beer every day, and now his eyes are paying the penalty. They are going to take him to the city oculist to-morrow, but I'm afraid no one can help him before.

"Why, his eyes used to be as strong as anything," said Tom. "He could look right up at the sun, when all the rest of us had to use smoked glass, and he says he always reads on the cars; I can't, because it makes me dizzy."

"Well, I'm thinking he never will again," said the doctor. "He has abused his eyes once too oft and isn't going to be blind for the rest of his life."

Tom looked pretty sober. "Miss Gray told us all these things in the physiology class," he said, presently, "but we boys thought she was just trying to scare us; so she wasn't, though; books as if he were going to be blind for the rest of his life."

And Tom went back to school the physiology class was having a review lesson on the eyes, and his hand was the first to come up when Miss Gray asked who could tell some of the ways in which the eyes may be hurt:

"Tom, you hurt the eyes, and I'll see at the sun or at any very bright light, or to try to see in a poor light.

2. It strains the eyes to read when one is lying down, or riding in the cars or a wagon.

3. It is bad for the eyes to use them much, one is sick or on fast, or is wearing spectacles.

4. Tobacco hurts the eyes, and sometimes makes people lose their eyesight.

5. Any liquor which contains alcohol may make the eyes red and hurt them in other ways.—School Physiology Journal.

The Weed's Wings.

"Mamma, I never knew weeds were so pretty. Just look here!" And Gracie held before her mother a dainty white globe of the fanciest texture, clinging to a stiff, brown little stem.

"Isn't it beautiful?" said mamma. "See, the globe is made up of white wings."

"Wings!" said Gracie, wonderfully. "They look like little white stars."

Yes, answered mamma, "they do, but they're really wings. Do you see the cluster of little brown seeds at the center?"

"Yes," said Gracie, looking at it carefully. "Now," said mamma, "pull one of them out. No; wait. Blow the globe instead."

So Gracie blew upon it gently, and lo! away flew the little white stars, each carrying with it a tiny brown seed.

"Now do you see," asked mamma, "why I called them wings? Each little seed has a wing, and when the wind blows upon it, it flies away, carrying its seed with it, and then it drops down, sometimes a long way from the spot where the little weed which bore it grew, and there the little seed lies until it sinks into the earth, ripens, and sends forth another weed of the same kind."

Isn't it wonderful, mamma? And see, too, how beautiful each little wing is. I don't think I shall ever say 'old weeds' again. Their seed wings are as pretty as the flowers."

—The Sunbeam.

A Little Boy was asked the other day what was meant by the "sins of omission," and he responded, without any pause of hesitation: "The sins we have forgotten to commit."

Little Girl (at school)—"What did the teacher send you for?

Little Boy (at school)—"He said I was bad and must come over and set with the girls."
Home News.

Rhode Island.

WESTERLY.—This section of New England has been enjoying an unusual immunity from cold weather. While every one praises the mild, clear days and complains of the misty, drizzly ones, they are ready to admit that the healthfulness of such weather is more than questionable. How much that has had in inducing typhoid fever cannot be determined. There are several causes pointed out as favorable to the spread of the germ,—one the turn up condition of the streets in relaying a water system. As there were miles of pipe already in the place and the change from Shunoe to White Rock water, the former system owned by a corporation and the latter by the town, seemed, in the opinion of the authorities to necessitate a new set of piping throughout the whole district. Tax-payers are groaning over the prospects. Could one set of piping be utilized as the much-needed system of sewering, the outcome would have a more favorable aspect for all residents. The streets through which ran the electric car line are now in the hands of contractors, repairing the rails and relaying the wires. As these are in the business part of the town the interruption, or turning aside, of traffic has been considerable. It will seem pleasant to again traverse these portions of the place unhindered by heaps of dirt and stones and lengths of huge iron pipes. All these changes and the weather combined have certainly not been promotive of healthful conditions during their progress. Better conditions are hoped for now that the work is nearly completed. There have been deaths due to the fever, and those of young men. The death of Hon. Nathan F. Dixon was felt as a loss to the state and nation as well as to his native town. The Rev. S. H. Davis, our own pastor, has been very low with the fever. We are not rejoicing over the continual unending daily from his bedside. For four Sabbaths, owing to the close proximity of the church and parsonage, no bell for services has been rung, and for three Sabbaths no hymns sung. Last Sabbath the presence of the choir and organ, let not alone with hymns, are hailed by the people as an indication of the convalescence of the pastor. His brother, the Rev. Bootho C. Davis, was with him for a week or two during the most critical time. Our pulpit has been supplied by the pastors of the other churches and by Rev. W. C. Whitford, of Milford, Wis., who administered at the communion service of Dec. 4. On Dec. 11. Mrs. E. M. Whittomore, founder of the Door of Hope, New York City, occupied the pulpit and gave a most impressive sermon from Rom. 1:1. “Separated unto the gospel of God.” Mrs. Whittomore came here in the interest of the People’s Mission, and gave three addresses, one on the afternoon of Friday in the First Baptist church, in the evening at the congregational church. Collections and pledges to the support of the work were called during the service, which met with a generous response. The mission is doing inestimable good.

With nine active evangelical churches; two Roman Catholic, each with a large communion; the mission; a wideawake post of the Anti-Saloon League; the flourishing Christian Temperance Union; other temperance organizations; and the churches sustailing benevolent societies, Young People’s Societies, it seems as if such a thing as sin and crime could not pass unrebuked nor distress unrelieved. The local "Meetings Notices" discussed, at its last meeting, the question of better enforcement of the laws to prevent interment and illegal liquor selling. The laws of the town are all that could be desired, and in order to secure a better enforcement of them the meeting adopted a resolution and appointed a committee to further that end.

A meeting of Bible-teachers and students was held on the evening of Dec. 15, in the interests of more efficient preparation for work. W. B. Wilson, of Providence, Field Secretary of the Rhode Island Sunday-school Association, was in attendance to supervise a plan of study from text-books. The meeting voted to organize a Union Normal Class, and a committee, composed of one member from each church, was appointed to complete the organization. The State Association of Baptist certifies on graduation, at its annual convention, to all persons completing, and who obtain in the examination, a rate above seventy per cent. in the prescribed course of study.

The churches, schools, merchants and almost all lines of business are making the usual holiday preparations. Our local high school are donating articles to fill a box, or boxes, to be sent to those less favored than themselves, and are rehearsing music and recitations for an evening entertainment, which, by vote of the school, is not to be belied in the church, but in some place where the activities will not be likely to detract from the sacredness of its influence. The spirit of the season with its obligation to sacrifice and consecration as well as to rejoice and make merry, will be impressed upon the young.

December 10, 1897.

JACKSON CENTER.—For 12 years we had our home with the little church at New Auburn, Minn. We tried to do what we could to build up the cause of our Lord and Master on that needy field. We feel very grateful for the kindness, sympathy, forbearance and helpfulness of the neighbors in doing good work these years. We regret that we could not have done more; but are glad that a goodly number of young people put on Christ and are striving to live for Him. My daily prayer is that God will bless that church abundantly and that they may very soon get an under-shepherd to break the bread of life to them.

The evening after the last Sabbath that we were in Minnesota the friends and neighbors assembled at the church to hold a reception for us. After a social time with supper, Eld. H. Holmstrom, one of the pastors here, asked the missis, the heart of the church and meetings of the company, presented us with a nice sum of money. We were glad and thankful for this, also for all the tokens of love which we, as servants of Jesus, have received on that field.

We left Minnesota, November 9, and commenced work in Jackson Center, Ohio, Nov. 18, 1897. We find a good many faithful workers in this field to which we are glad. We find that Bro. Burdick, who has done good work here and were much loved by the people. We rejoice in this and hope that we shall be able to help, in some degree, in the continued improvement which is so prominent in this community and are bringing up many paralyzing weaknesses, both physical and mental, upon the people. Keeping my eyes open for some work cheap enough for general use and yet scientific, sensible and safe, it seems to me that I have found it in "The Stomach" by Dr. Kellogg. The author's position at the head of one of the greatest sanitariums in the country and the fact that he has treated more than five thousand cases of stomach diseases gives his opinions unusual authority.

The book describes the organs and processes of the digestion, consecutively the entire food question, discusses fully the various maladies of the modern stomach, gives the latest discoveries relating to digestion, and prescribes a full and wise course of treatment, especially for home treatment and deals the physician and the public a telling blow.

My experience in the Massachusetts General Hospital gives me a basis for judging Dr. Kellogg's opinions, and I am glad to find so full accord among such high authorities.

Dr. Kellogg's views as to the use of meat seemed to have changed with the publication of his former book in 1879, but the fuller knowledge of tapeworm, trichine, pneumonitis, the methods of raising, feeding, slaughtering and transporting the animals, and the results wrought by bacteria, justify the change and prompt thoughtful people to follow his lead.

The repeated recommendations of the Battle Creek foods seem at first glance as unimposing a dietary, making it simply an advertising medium, but it must be remembered that there has been in the preparation of health foods, and that nowhere else in this land can so full a range of wholesome and valuable foods be found.

A full study of foods and health really demands the use of Mrs. Kellogg's books also: "The Stomach" and "The Key-day Dieter." The first was published a number of years ago and has been well received, but the latter is a new work. These books are valuable for preserving the stomach and preventing its diseases, as well as curing; and presented to ourtable, study to guard against these troubles and nowhere do I know anything for your purpose better than these books. The need of reform is urgent. A proper digestive condition is the exception rather than the rule in this country, and the national vigor of body and mind are being gradually destroyed.

Immensely sums of money are wasted in unsanitary modes of eating, and then other immense sums are worse than wasted on patent medicines to cure theills engendered by the first.

The reform is one that concerns every teacher of religion, every patriot, every reformer as well as the doctor and the reader.

W. F. PLACE.
Son of God. Such a miraculous provision would be in evidence of his divine origin and mission. This might naturally suggest a title of performing the miracle. But to do this would have been to dis- trust God whose will be come into the world to do, and also to oppose what he had foreshadowed. Throughout his ministry, he refused to do. He came to suffer hunger, want, self-denial, and even death. Whether at the beginning or at the end of his ministry, he would not be satisfied until he was put to death. It was settled right. Not by bread alone ... God. The scripture referred to is Deut. 8:3. The great temptation of Moses and the children of Israel that they were not necessarily dependent upon their usual or natural supplies for food, but food from heaven could come to them, and this by his command, that is, by the word of his mouth. Jesus follows back upon this scripture and by it is saved from the two-fold temptation. The suggestion that makes the suggestion of the devil, in order to satisfy a want which God had promised to provide for, which would have shown dis- trust, might have been good for the world, but seek to test or try, to promote of God's kingdom on earth. This was to test or try, to promote of God's kingdom on earth. This was 

INTRODUCTION.

The temptation of Jesus is one of the mysteries of the incarnation. In proportion as we come to a proper conception of the dwelling together of the divine and the human in the person of Jesus, in that proportion do we possess the key to the interpretation of all his acts. His humiliation, his disgrace, his temptation, his sufferings and death on the one hand, and on the other, his exaltation, his victory, his mighty acts, his resurrection, and his ascension, are all alike explicable in the central mystery, but chemical fact, of the incarnation. Taking our stand at this central position we may discern: 1. Dr. Lange, at least three reasons for this wilderness ex- perience. First, Jesus had just received the divine attestation; secondly, the devil's attitude toward these notions? He could not sufferings, he is able to succor them that are dishonored, his humiliation, his humanity in the person of Jesus. These are 

LESSON II.—JESUS TEMPTED.

For Sabbath-day, January 8, 1889.


GOLDEN TEXT.—For in that he himself suffered being tempted, he is able to succor them that are tempted. Heb. 2: 18.

EXPLANATORY NOTES.

1. Days of Solitude. v. 2, 3. See introduction. Then, directly after Jesus had received the divine approval. Great trials are often close neighbors to blessed experi- ences. We need the one to support us in the other. Led of (by) the Spirit. Rom. 8: 14; Gal. 5: 18. It was the divine purpose that Jesus should have this experi- ence. Let him go through the entire position but seek to change their conception of it from an outward, temporal kingdom to an inward, spiritual kingdom. This is the position he himself was chosen to carry forward his great work, when he instructed them to tarry at Jerusalem until they should be endowed with power from on high. Acts 1: 8. See also, Paul's course, Gal. 1: 15-18. Second, all Jewish thought was intensely ardent with positive, but false, notions of the Messiah and his work. What should be his attitude toward these notions? He could not accom- modate himself to them and assume the position and work of a temporal ruler. Should he dispel their hopes by disclosing to them the government for which they had waited, and which must have disturbed his mind, and which must have taken time and quieted to settle. But third, Jesus had come into the world from sin, to give victory to the lost and passion and all their attendant evils. The dominion of Satan over the minds and hearts of men was the direct cause of these woes. To meet and vanquish him would be a fundamental victory—a sure promise of final and complete triumph. This would make him mighty and able to save, to the most, all that come to God by him. Compare Heb. 7: 25, 26, with Heb. 2: 16-18. Hence the temptation at the end of the forty days of solitude, and the divine vic- tory. Other points will appear as the lesson progresses.

2. Mr. Smith, speaking of the crucific, v. 3, 4.

The tempter . . . said, the adversary, the enemy. Stones . . . bread. The forty days’ fast was, and Jesus was hungry. What could be the harm in proving for this want by his own power? If thou be the
Since the ocean greyhounds have scent-ed the track, there has been sharp rivalry between marine architects in Europe and in this country.

It has been scientifically demonstrated that the performance of a model in water bears a mathematical ratio of a full-sized ship on the seas, therefore by multiplying the known qualities of a model by its ratio to the vessel to be made, its possibilities may be predetermined beyond question.

Acting upon the above scientific principles, the builders are now building a tank, and attaching machinery to determine the rate of speed and the amount of power required to maintain it, for vessels yet to be constructed.

The tank proper is 370 feet long and 43 feet wide, having a uniform depth of 14 feet. At one end is a shallow extension 70 feet long, and six feet wide, from which the model is to be started, and at the other end an extension 34 feet long, and 6 feet wide, into which the model will enter at the end of the run. The building to cover this tank is 500 feet in length, and 50 feet in width, with two extensions to accommodate the power plant, and for pumping, heating, ventilating, etc. The extension for starting will contain a pit for measuring the models, and a tank to show how they are to be loaded on a weighing machine, to determine the resistance, and the power required to drive them at different speeds.

On the inside wall of the main tank will rest two tracks, on which the carriage will run in towing models. The tracks are constructed of the heaviest rails that are made for such use, and are as firmly secured as possible, that the jar may not affect the instruments, and prevent them from recording accurately the various speeds, motions, and resistance.

The towing carriage is to be driven by four electric motors, on the trolley system, showing the speed and the requisite power for propelling vessels to be made from two to twenty or even thirty miles per hour.

It is calculated that during the run of 70 feet at the start, that the model and towing carriage are trained full speed when they enter the main basin, and will continue it throughout the run overcoming all inertia.

The dynometer for determining and recording the resistance, and the necessary electrical fixtures required, are placed on an adjustable platform on the carriage. The model is connected with the dynometer by a towing rod, and a spring, in such a way as to record every varying speed, or amount of resistance. Every precaution is to be taken to insure absolute accuracy of detail, and record the same, of every model tried, whether of war ships or passenger vessels.

All models to be tested must be scaled, so as to bear a due proportion to the vessel to be built, and conform as near as possible to the load that it will be required to carry.

It is well known that our government has offered, and paid, several millions of dollars in premiums for naval vessels that on trials would make the average of even a knot or two an hour over former vessels. By the use of the tank for experimenting, very much of theory and guess work can be verified as to its value, at a very trifling expense. At the last session of Congress an appropriation of $100,000 was made for constructing a plant for these experiments.

Pneumatic Horse Collars.

There are now in the market pneumatic horse collars, inflated the same as bicycle tires, and are more generally used on draught and carriage horses. They are made with a rubber air holder which is covered with canvas, so collar is thus covered with ticking, or kersey, or leather, in the usual manner. They certainly must be far more considerable, fortifying for the horse, especially in all such labor as plowing, harrowing, or hauling, where the draught is continuous.

There are now in the market an inflated collar for use on horses or mules. It is shapely that men will allow those hard collars to bruise and crush the skin and flesh of the poor animals, causing them to suffer, while they cannot speak nor make a word of complaint. They can only scream, and for that feel the lash.

Did men but know that for a bruise, or even a raw sore, on the flesh of a horse, caused by a saddle or collar, the application of dry white lead in flour, no oil would soon dry the sore, and harden the flesh and cause it to heal over, they would keep the lead on hand and make the application at once. No need of galls or sores if the lead is plentiful used and quickly recovered. I speak now by the card and from my own experience for the last fifty years.

PULPIT SCIENCE.

To the Editor of THE SABBATH RECORDER:

In your issue of December 20, I find an article calling attention to "inaccuracies" in my article of October 31st, on the same subject. It gives me great pleasure to have errors of mine and any sort corrected, and more especially by those having practical knowledge.

As to its being an "herb," I consulted Adanson (1763) who says, speaking of Caesalpinia, they are tall herbs or shrubs," also the new "Century Dictionary" (1895), which says, "It is a genus of stout herbs" and is "cultivated for food from the tuberous roots." The article was no sooner published in the London Register than the Rev. Dr. Main informed me that it had been grown by him in Florida, from the stalk, and was soon confirmed by the Rev. Mr. Hinman, as to its propagation and cultivation in Florida, of which I was not aware.

Both of these gentlemen will please accept my thanks for the information they have given me, and further, I hope some scientific chemist will impart the secret for preserving the starch.

H. H. BAKER.

BELIEVE nothing against another but on good authority; nor report what may hurt another, unless it be a greater hurt to others to conceal it. —The American.
MARRIAGES.
Hodges—Watson—at Boonsboro, W. Va., Dec. 5, 1897, Mr. and Mrs. T. F. Smith, Mr. John T. Hodges of Rock Cave, W. Va., and Miss Sadie Watson of Boonsboro, W. Va.

LAMPER—CALLAGHAN—On the 2d of November, at the Presbyterian Church, George Sterling, sexton of the sne- cular of Rock, Eliza C. Callahan, and Mary H. Rowland L. Lamper and Ross Callahan, all of Berlin.

DEATHS.
Rockville, Md., Dec. 5, 1897, Mrs. Minnie Traitor and Builder, superintendent of the Northern Ladies Home Journal. "For my part, I am not a man, and the sin that describes my future home as everywhere and nowhere. I read that the Master promised he would give an abode to all his Father's 'mansions, whither he was going to prepare them a place, and that the ravelling is to be a white tower. The Apostle John described the wondrous beauties of the city of God. The evangelist Luke tells how Christ ascended from the little group of his disciples as they followed him out toward Bethany, and that while they stood gazing up into heaven there appeared unto them two men, the same men who had been with them the promise of his coming again. And so it is with the child of God when he dies. All the world around, the soul ascends to those mansions which Christ has gone on before to prepare for those who love him. The location of heaven is not an important matter.

Character is a very little matter in the situation, but a great deal about its being with God. To be sure God is everywhere, but every house that is not the Father's house is not the Father's. It is not the home of that makes home the most desirable place. "If we have on earth a Father's, it is those who live there. And so it will be with heaven."

A Companion for All Ages.
A gentleman who used to read The Youth's Companion when he was a boy, finds that it reads with the same interest now that he is an old man, but he has not found out the same companionship for another day if he had not found out The Companion. "I don't believe," said he, "that I can ever outgrow it. I find in it not only the cheerful, hopeful spirit of the wisdom and the experience of age, but I find a just as much as when I was a boy, though perhaps in a different way. But I know that it is the same YOUTH'S COMPANION that will guide my boy, my girl, and girls just as it was as well as ever I did. It is a good paper to read to my boys and girls and girls just as it was as well as ever I did. It is a good paper to read to my boys and girls.

The YOUTH'S COMPANION will contain the best literature of the best authors. It will contain the best of America and Europe during 1897. It will contain short articles of absorbing interest, and true tales of adventure. The various departments will be a current record of the best work that is being done in the world, and it will contain the stories of THE COMPANION who renew their subscriptions, and all new subscribers, will receive free a beautiful illustrated calendar, printed in twelve colors, and ennobled in gold. It is the richest and costliest calendar ever sent to companion subscribers. New subscribers will receive four copies of THE COMPANION every week from the time the subscription is received until January 1, 1898, and then for a full year to January 1, 1899. And the prospectives for THE COMPANION for 1898 may be had by address-

Perry Mason & Company, 205 Columbus Ave., Boston, Mass.

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