

# THE SABBATH RECORDER.

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

VOLUME 51. No. 2.

JANUARY 10, 1895.

WHOLE No. 2603.

## CONTENTS.

EDITORIALS.	
Faith—Poetry.....	18
Paragraphs.....	18
Good Language.....	18, 19
NEWS AND COMMENTS.	
Paragraphs.....	19
CONTRIBUTED EDITORIALS.	
Paragraphs.....	19
New Year Thoughts.....	19
HISTORICAL.	
Henry B. Crandall and his Ancestors.....	20, 21
Points About Money.....	21
MISSIONS.	
Paragraph.....	22
From G. Velthuysen, Sr.....	22
Letter from Bro. Joh. Van Der Steur, to the Harlem Church, Holland.....	22, 23
Missionary Society Receipts for December.....	23
WOMAN'S WORK.	
Half a Point off the Course—Poetry.....	23
Paragraphs.....	23
"The Stranger Within Thy Gates".....	23, 24
Resolutions of Respect.....	24
YOUNG PEOPLE'S WORK.	
Our Growth.....	24
Valedictory.....	24
Our Mirror—President's Letter.....	24
Plainfield Juniors.....	24
Plainfield Y. P. S. C. E.....	25
Question and Answer.....	25
Paragraphs.....	25, 26
CHILDREN'S PAGE.	
No!—Poetry.....	26
Three Things.....	26
He Knows.....	26
A School Boy's Composition on Bones.....	26
A Cut Jewel.....	26, 27
Tract Society Receipts for December.....	27
HOME NEWS.	
Louisiana, Wisconsin, Illinois, Minnesota, Iowa, Rhode Island.....	27, 28
The Problem of the Unemployed.....	28, 29
A Promise—Poetry.....	29
Do Not Scold.....	29
SABBATH-SCHOOL.	
Lesson for January 19, 1895, Christ the Bread of Life.....	29, 30
Life and Letters of Erasmus.....	30
Stick to Principle.....	30
SPECIAL NOTICES.....	
MARRIAGES AND DEATHS.....	
The Young Cadet; or not Ashamed to Pray.....	31
Ready for the Whipping.....	31
LITERARY NOTES.....	
LOCAL AGENTS.....	32
BUSINESS DIRECTORY.....	

## UNFORSAKEN.

BY ANNIE L. HOLBERTON.



WHEN the path is thorny our feet are treading,  
And darkness gathers in starless night,  
When through unknown ways we are blindly  
threading,

And chill suspense cloud's the spirit's light,

When life's brightest hours are but fitful gleaming  
And fondest hopes have survived in vain,  
Till night's broken slumbers of troubled dreaming  
But wake to another day of pain,

There is yet a hand through the gloom extending,  
Whose touch is comfort, whose strength is power,  
And a voice of love through the clouds descending,  
To bid us trust in the darkest hour.

'Tis the Saviour speaks, "I am with thee ever  
Though all forsake thee, I will not fail  
In the darkest hour, I will leave thee never,  
In every cause shall my word prevail.

When the shadows deepen I walk beside thee,  
Through untried ways I will be thy stay;  
Be firm in thy faith whatever betide thee,  
My grace will keep thee from day to day."

Take courage then heart, life is not all sadness,  
To feel his presence thy lot is blest,  
Let love respond with one thrill of gladness,  
And trust him wholly who knoweth best.

\$2.00 A YEAR

BABCOCK BUILDING

PLAINFIELD N. J.

# Sabbath Recorder.

REV. L. E. LIVERMORE, Editor.

REV. L. C. RANDOLPH, Chicago, Ill., Contributing Ed.

CORRESPONDING EDITORS.

REV. O. U. WHITFORD, D.D., Westerly, R. I., Missions.

REV. W. C. WHITFORD, D.D., Milton, Wis., Historical.

PROF. EDWIN SHAW, Milton, Wis., Young People's Work.

MRS. R. T. ROGERS, Waterville, Maine, Woman's Work.

J. P. MOSHER, Plainfield, N. J., Business Manager.

## FAITH.

"I will not doubt, though all my ships at sea  
Come drifting home with broken masts and sails;  
I will believe the Hand which never fails,  
From seeming evil, worketh good for me;  
And though I weep because those sails are tattered,  
Still will I cry, while my best hopes lie shattered,  
"I trust in Thee."

"I will not doubt, though all my prayers return  
Unanswered from the still white realm above;  
I will believe it is an all-wise love  
Which has refused these things for which I yearn;  
And, though at times I cannot keep from grieving,  
Yet the pure ardor of my fixed believing  
Undimmed shall burn."

As a remedy for the "hard times" the *National Temperance Advocate* proposes that the workingmen of America boycott the saloons. This is wise when we consider that these men who complain of hard times pay about \$400,000,000 of their earnings every year into the saloons. Come men, stop striking for higher wages, but strike the saloons out of existence and save your money.

MUCH is usually said, at the beginning of the year, about doing better service in the year to come. Many good resolutions are formed and not unfrequently they are broken many times before the year closes. Will it not be a wiser plan to divide the time up into smaller packages? They can be more easily handled. Consider each day as a fit time for new beginnings. It is better to try to live by the day than by the year. Let each morning be regarded as presenting a new chance for better living. Resolve to live by the hour and the day and then the year will chronicle fewer failures. Every day brings the chance for a new leaf, a new life.

VERY conflicting reports have been made respecting the real condition of the people in certain sections of Nebraska. Some of the statements sent to this paper and already published do not agree as to the reported hard times and actual suffering. But from sources of information entirely independent of our own correspondents we are convinced that the statements of those who have written us of the discouraging prospects in the drouth-stricken districts are not overdrawn. Indeed the actual suffering from cold and hunger, is already greater than was predicted. In many localities food, fuel, clothing and money are being raised and forwarded to the sufferers. We hope that generous responses will be made, and abundant help be provided and sent through responsible channels.

THE *Rostrum* says "Always laugh when you can; it is a cheap medicine. Merriment is a philosophy not well understood. It is the sunny side of existence." But there are many people who have not yet learned the value of laughter and cheerfulness. A chronic disposition to brood over trouble unconsciously becomes a habit of murmuring at the wise and good hand-dealings of God. Better by far, to seem to be forgetful of sorrow, for inordinate sorrow indicates too much thought of ones self and too little thought for others. Do not forget to "Look up and not down;"

for then you see heaven more than earth; "Look forward and not backward;" for then you will make advancement; "Look out and not in;" for then you see others' needs more than your own and are thus prepared joyfully to "Lend a hand."

THE inexorable law of heredity, which is so carelessly disregarded by the masses, is as imperishable as the other declarations of general law in the Decalogue. It is found among the first and utterly imperishable words of the ancient Scriptures: "Visiting the iniquities of the fathers upon the children unto the third and fourth generations." This is no arbitrary judgment of God upon innocent children, but simply the expression of a universal law of heredity. Parents, who indulge in any harmful and sinful habit, while not seeing its immediate effect upon them, may be sure that their offspring, even to the third and fourth generation, will be cursed with appetities, passions, mental and physical weaknesses and tendencies transmitted to them through those who should stand as a guarantee for purity, strength and moral purpose.

THE unavoidable delay in issuing the first numbers of the RECORDER since its removal to Plainfield, has given our people generally a chance to see how much they miss its weekly visits, and may lead to a more conscious appreciation of its ministrations. We suggested a possible delay in our last issue in December, but it has been greater than we anticipated. We do not intend to make many promises for the future, but there is no probability that, when we get fairly established in our new and convenient quarters, there will be any more difficulty in reaching our friends promptly than hitherto. The failure of our electric motor, which is the power to work the press, caused the final and most aggravating delay. But all these hindrances will soon be overcome, and we will settle down to regular and satisfactory work. While, therefore, we "learn to labor and to wait," we trust our patrons will patiently wait for the fruits of our efforts.

THERE is no habit or trait of character that is of greater commercial value than promptness. This quality is born of truthfulness, honesty; and it is both an indication of and a help to these cardinal virtues.

Promptness in meeting all obligations should be counted as a first duty. The habit of postponing what should receive attention this moment is destructive of peace and prosperity. This pernicious habit strengthens by indulgence until a man who deems himself honest, and really desires to be so accredited by his fellowmen, in a little time loses their confidence and is regarded as untrustworthy. Every person should cultivate this habit in all matters, covering personal duties, attendance at public or private appointments, the payment of bills and all financial obligations, or at least such attention to them as will relieve creditors of any suspicion of your indifference or unwillingness to meet them. A man's credit is of inestimable value and should be sacredly preserved. Let all resolves for better living, during the year upon which we have so recently entered, fully comprehend this important duty.

A WRITER in one of our exchanges argues that the whole world will not be converted to God in the millennium. Among other reasons

for his opinion is the following, "It would be unjust in God to show partiality to generations of men covering many thousand years, by offering salvation to them on easier terms than he had done to previous generations." It is a very easy way to dispose of difficult problems to say that "it would be unjust in God" to do certain things that we can not comprehend. But that statement is only another way of saying that we are unable to solve the given problem. It would be safer ground for finite beings to say, "I cannot understand God's reason for doing certain things; but I am bound to believe that whatever he does is just and right, and sometime I will understand." We are not at all prepared to say, "It would be unjust in God to show partiality." We are not sure that he does not in a thousand instances daily deal with men in a way that we, with our very imperfect knowledge, and feeble reasoning powers, can not comprehend. Here is one of the great mistakes made by "free thinkers," and skeptics in general, assuming that God's reasoning and methods must conform to our finite capacity or be chargeable with imperfection, injustice. We are not a little surprised to find religious teachers falling into this line of arguing to support their own theories. Paul says, "Let God be true, but every man a liar."

## GOOD LANGUAGE.

The Christian Endeavor organization is designed to be helpful to young people in many ways. It aims to make its members efficient, practical Christian workers. Hence it must have constant care over the personal habits of its members. Every evil habit detracts from true Christian character and tends to destroy one's ability to do good. The first steps in the formation of evil habits are often so unconsciously taken, and their evil tendency so adroitly concealed, that the victim is bound by the meshes of a powerful snare before he is aware of the danger. This is easily seen in the habits of those addicted to the use of tobacco and spirituous drinks. But many who carefully shun these two habits are in great danger of losing their own self-respect and the confidence of their acquaintances through their indulgence in one or two habits of language which are very harmful. I refer to the very common vices of exaggerated statements, bordering on untruthfulness; and slang words and phrases, which tend to vulgarity.

Young people are in great danger of losing their fine sense of truthfulness through mere exaggeration. A statement stronger than the facts will justify, a little addition to a story for the sake of effect, the use of strong adjectives to set off unimportant events, all tend to weaken the statements rather than to strengthen them. Those who listen to such overdrawn assertions very soon lose confidence in the speaker and come to feel the necessity of taking all his words with some allowance, or, in other words, having a doubt as to their strict truthfulness. It is, indeed, a sad sight to see any person so needlessly crippled in his power for doing good. How beautiful is truthfulness! To say of any one "his word is perfectly reliable," is an honor, a meed of praise more desirable than the emoluments of office and the flatteries of multitudes who admire you for your wealth and fashionable accomplishments.

The bad and corrupting habit of using slang words and expressions is scarcely less demoralizing than the one just considered. It de-

stroys refinement, self respect, the respect of others, and does great injury to Christian character. In this organization all young people should consent to watch carefully against these evil tendencies. Such are some of the "idle words" against which we are warned in the forcible language of Scripture. Read Matt. 12: 36, 37; 1 Cor. 15: 33; Eph. 4: 29; Col. 3: 8.

### NEWS and COMMENTS.

THE Independence of Corea has been formally declared.

THERE have been great floods in Pittsburg and other places along the Allegany and Ohio Rivers, but they are subsiding.

TEN bodies have been exhumed from the debris of the Delevan House at Albany. Fifteen persons are supposed to have perished.

THERE is an alarming epidemic of grip now prevalent in New York. The bad condition of the streets is thought to be largely the cause.

WALTER W. TAYLOR, State Treasurer, of South Dakota, is a defaulter and fugitive. The amount involved is large but not yet definitely known.

THE next meeting of the Executive Board of the Tract Society will occur Sunday, Feb. 10, 1895, at the Seventh-day Baptist Church Plainfield, 2.15 P. M.

It is reported from Washington that Great Britain has surrendered all claims to the strip of the Coast of Nicaragua over which it has exercised a protectorate.

THERE is no question now that Japan is the master of the situation in its existing war. Negotiations for peace have been checked for a time. China evidently hopes to profit by delay.

ARRANGEMENTS have been perfected for investigating the Turkish atrocities in the great Armenian persecution and slaughter. All friends of civil and religious freedom throughout the world will look for the results of a thorough investigation with great interest.

THERE are indications that several of the powers of Europe will combine in a movement to resent the alleged violation of treaty provisions on sugar in the tariff legislation of the last Congress. There is already a systematic boycott in progress in which Germany takes the lead and is supported by France and Belgium.

REPORTS of heavy losses to fruit-growers in Florida, because of the recent severe cold wave, are confirmed. In some localities the orange trees as well as the fruit have been destroyed. This will be a heavy loss to many and will be very depressing for some time to come. It will prove a serious check to Florida's most important industry.

GOVERNOR MARKHAM, of California, as the last official act before retiring from office is said to have appointed as one of the Police Commissioners of San Francisco, a most notorious gambler and backer of prize fighters. The better people of the outraged city are intensely indignant. Dr. Parkhurst and the Lexow Committee are greatly needed outside of New York.

EUGENE V. DEBS and his associates in the A. R. U. are now serving their sentences in the Chicago jail. But the chief conspirator is by no means penitent. He is still defiant and writes from his prison quarters in language calculated to stir up strife, but not to awaken sympathy for him or confidence in his discordant measures. He is little, if any, better than the most pronounced anarchists.

MISS SUSAN FENNIMORE COOPER, second child of James Fennimore Cooper, the author, died at Coopertown, N. Y., December 31st, aged eighty-two years. Miss Cooper was also author of several books and would have published her father's biography had he not opposed it. She founded an orphanage at Cooperstown, beginning with accommodations for five children. Now there is room for ninety-five.

THE ARENA, Vol. 11, No. 2, January 1895, is at hand. Its pages are teeming with valuable lessons. There is no attempt in this journal to serve up to the public savory dishes of literature simply to gratify a curiosity, a craving for something new, or matter of a sensational character. But on the other hand there is an effort at reformation of legislation, through the awakening of the common conscience, in the interests of virtue, morality, and public safety. Among the twenty-two articles contributed by nearly as many different persons, there is a symposium that is of special interest written by seven distinguished writers, on "The Shame of America," or "The Age of Consent Laws in the United States." These articles should be read by all the men and women of the nation. The writers are Aaron M. Powell, Helen H. Gardener, Francis E. Willard, A. H. Lewis, D. D., O. Edward Tamney, M. D., Will Allen Dromgoole, and Emily Blackwell, M. D.

### CONTRIBUTED EDITORIALS.

"ONE thing thou lackest" but if that one thing is salvation, you lack everything.

ENEMIES may be a crown of glory to a man. It depends on who they are and why they are enemies.

THERE is not necessarily any virtue in tears. There was unutterable sadness in Byron's verse:

"My days are in the yellow leaf,  
The flower and fruit of life are gone;  
The worm the canker and the grief  
Are mine alone."

Yet there is no suggestion of repentance or aspiration for higher things.

There is little virtue in having a tender heart. If one does not obey its promptings, it will only become his accusing angel. A woman told me the other day: "O, I have very deep feelings. When I hear an eloquent sermon that stirs me, I weep freely." But she took it all out in feeling. She never *did* anything. Blessed be tears when they thaw the icy heart and prepare the way for noble deeds. Blessed be the sympathetic touch that feels every throb of the world's pulse and the sensitive ear which hears every cry for help; but when the rivers of tears turn no mills of action, they do not fulfill the benign purpose for which they were given.

THE Church of Christ is not the Seventh-day Baptist Church, nor the Baptist, nor the Con-

gregationalist, nor the Methodist, nor the Presbyterian, nor the Catholic; but it is the great body of those who believe on the Lord Jesus Christ. The boundary lines of this church cut through all the denominations. I have not the slightest doubt that in the great day many Seventh-day Baptists will be found without the lines and that many Roman Catholics will be found within. Wherever a man is loyal to Christ there is a member of that great invisible church, no matter in what fold he may be found.

"There is no difference then, just as well be a Catholic as a Seventh-day Baptist." There the world goes, jumping at conclusions. No, no, no. There is the same difference between them that there was between the rough fisherman who left his nets to follow Jesus, and the Peter who preached boldly the mysteries of the kingdom of God on the day of Pentecost. The white light of truth in the Catholic Church is sadly mixed with error. We would that all its adherents might break the bands of ignorance and superstition and come out into the full light and liberty of the Gospel of Christ. Those who are now living lives of sin might be saved, and those who are sincerely trying to serve God might be so much better men and more useful to the world.

#### NEW YEAR THOUGHTS.

The year 1894 is numbered with the past, and the writer has been permitted to live to see the first day of 1895. Upon the return of these prominent days of the year, he generally asks himself, shall I live till the arrival of another of these noted days, or shall I ere the return of another pass away from the scenes of earth, to another sphere of existence and my mortal body be sleeping in the dust with those who preceded me many years ago, and are now resting in the deep silence of the tomb. This is the 80th New Year's Day that I have lived to see, and the weight of so many years, and the infirmities connected therewith, begin to press somewhat heavily upon me, and I surely cannot anticipate enjoying many more of these marked days, even if I should be permitted to live to see the end of the year, upon the threshold of which I am now standing.

As the world counts success, my life has been almost an entire failure. I have never gained a reputation for anything remarkable; my pathway has been along the humble walks of life, have never accumulated much of this world's treasures, but I feel that if I am permitted to join that innumerable company around the throne of God, who sing the immortal song of the redeemed, "Unto Him that loved us, and washed us from our sins, in his own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion forever and ever. Amen."—I say if I am so indescribably happy as to have a part in swelling this song for infinite ages, I shall not think much of the success or failures that have occurred in my brief existence in this world of "light afflictions," for "they work for us an eternal weight of glory." The Lord has seen fit to put me in his refining crucible, and the fires of the furnace have been made O, so hot, at times, but they have been consuming the dross of my nature, and I trust that ere long I shall come out pure gold—24 carats fine—that will stand the test in the great laboratory above, when the testing time shall come.

J. T. HAMILTON,

WHITEWATER, Wis., Jan. 1, 1895.

## History and Biography.

### HENRY B. CRANDALL AND HIS ANCESTORS.

This pioneer settler of Milton, Wisconsin departed this life at Milton Junction, November 30, 1894, in the ninety-eighth year of his age. His earliest home was in Waterford, Conn., a place of great natural beauty, a neck of land jutting out west of the Thames River into the eastern part of Long Island Sound. The building in which he was born was called for a long time the "Beebe House," and afterwards the "Darrow House." It is still standing, and is a short distance from the Sound and in hearing of the surf as it pounds upon the shore, which is rocky at some points. The fields, enclosed usually by stone walls, slope up gently from the water's edge to the house, from which there is a view on the Sound to the west as far as the eye can reach, and across the Sound to the eastern end of Long Island, including Montauk Point and the intervening islands to the south, next through the wide channel to the broad Atlantic, and lastly over to Fisher's Island nearer the main land to the southeast. Sailing craft are almost always in sight. As the evening approaches, light-houses at various directions in the horizon will begin to flash their different colored lights over the darkening waters. When fog prevails by day or by night, a dull warning sound rings out over the sea and the adjacent land from a heavy bell on "the light-boat," permanently anchored at the end of a long reef of rocks about three miles distant. Now the deep, hollow noise of whistles on large steam vessels passing on the Sound, often breaks the stillness of night. On a range of low hills to the eastward and on the slope toward the shore, are scattered here and there farm cottages, some old-fashioned and others in modern style. These belong to neighbors, the farthest of whom can be reached easily in an hour's walk. A school-house and a modest church are not far away. Back of the house to the west was a patch of woodland, which extended down to the beach. To Mr. Crandall in his boyhood and youth, many of the objects here mentioned must have been very familiar, and to his sight they must have presented a delightful view. An ancestor on both his father's and mother's side, James Roger's, the immigrant, purchased here a large tract of land about two hundred and thirty years ago; and some of his descendants have always resided upon parts of it since.

The mother of Mr. Crandall was Rebecca Beebe, whose family name became the second given name of this son. She was a sister of Eld. Jabez Beebe, Jr., an assistant minister in the Waterford Seventh-day Baptist Church for eight years subsequent to 1796, and then its pastor for five years until 1809, when he removed to Preston, Chenango County, N. Y., where he preached for some time. He received calls to labor in other churches, but these he declined. Eld. Henry Clarke, in his "History of the Sabbatharians" speaks of Eld. Beebe as "a worthy and faithful servant of Jesus Christ in the ministry," and as "esteemed by many to be a very able preacher of the gospel." The Beebes were among the earliest settlers in New London and Waterford; and one of these married a daughter of James Rogers, mentioned above; and another married a granddaughter, the eldest child of his son Jonathan, whose wife was Naomi, a daughter of the well-known Robert and Ruth (Hub-

bard) Burdick, of Westerly, R. I. Both of these Beebes were constituent members of the Westerly (First Hopkinton) Seventh-day Baptist Church, which was organized in 1708; and the former was, during the ten years previous, a member of the Newport Church, of the same faith, in Rhode Island. Their posterity are represented to be quick-minded, good-tempered, genial, very sociable, obliging, and religious. These were also special traits of Mr. Crandall.

On his father's side he was the lineal descendant, in the fourth generation, from the celebrated John Crandall, who came from England probably in 1636, and settled, it is believed, two years afterward in Newport, R. I. He is said to be the only one known as having this family name in America at that time. He soon became a freeman in the colony. Subsequent to 1657, he was chosen at least five times to represent his town as a commissioner of the General Court of Rhode Island. He was appointed by this court a member of a committee to draft a letter that should be presented to "his Highness and Council" of England, asking for protection against the hostile efforts of the other colonies of New England, insisting that Rhode Island should prevent the Quakers from having "their liberty amongst us, as entertained into our houses, or into any of our assemblies." The idea of full religious toleration, which this colony always maintained toward each of its inhabitants, was quaintly expressed in this letter, as follows: "Plead our case in such sorte as wee may not be compelled to exercise any civill power over men's consciences, soe long as humane orders in poynt of civility are not corrupted and voyalated." John Crandall was also authorized by this court, which met in Providence in 1659, to represent Newport on a commission with three other men from different towns "to marke out the westward bownds of our collony as our charter bowndeth it," and to find and report to the court any persons from the other colonies, who have "intruded within our limits." This action marks the beginning of the vigorous and successful struggle which Rhode Island made against the disputed claims of Massachusetts and Connecticut for that portion of its territory west of Narragansett Bay.

By 1658 Mr. Crandall had become interested, with thirty to fifty other inhabitants of Newport, in the purchase from the colony, and subsequently from the Indians, of a tract of land called Misquamicut, and soon afterwards Westerly, lying in the southwestern portion of Rhode Island. This purchase was to furnish a place for future settlement by these inhabitants. In 1661 he joined others in petitioning the General Court of the colony to assist in requiring certain "adversaries," who had made "intrusion" upon their "privileges," "to retreat" from this land. He removed to this tract about 1665, and was afterwards appointed "Conservator of Peace" for the newly formed town here. He was sent in 1670 by the General Assembly of Rhode Island to deliver a letter to a similar body in Connecticut, in regard to the boundary line between the two colonies. In the following year he was arrested by Connecticut, and imprisoned at Hartford, on the plea that he was residing in Westerly on lands which that colony claimed. Rhode Island at once demanded his release, which was soon effected. Four years after this, he was compelled, during

King Phillip's War, to flee with his family for safety to Newport, where he died the next year, 1676.

His religious career was as remarkable as his civil. At the first he was associated with Dr. John Clarke, the pastor, as a member of the regular Baptist Church of Newport, the second of that denomination in this country. He and two others from this church were arrested, fined, and placed in jail in 1651 by the authorities of Massachusetts for celebrating the Lord's Supper in the house of an aged and infirm fellow-church member, residing in the town of Lynn in that colony. He was recognized as "a preacher and an elder" of this church, when he settled in Westerly. Not long afterwards he must have changed his views in regard to the time of observing the Sabbath; for we find him belonging to the Newport Seventh-day Baptist Church, organized in 1671, the first of this order in America. By 1674 he was serving as a minister of the gospel among his neighbors in Westerly, who had embraced the same faith with him. In this year he visited New London and Waterford, Conn., and baptized the first converts to the Sabbath in the Rogers families there. Thus he was in this country the pioneer missionary preacher of the Seventh-day Baptists in those communities outside of Newport, in which their distinctive tenets were accepted and practiced.

He married Elizabeth, the daughter of Samuel Gorton, a cultured, independent, somewhat eccentric, and influential character, who supported, from the beginning, the other founders of Rhode Island in holding its lands west of Narragansett Bay, and in establishing in that colony absolute religious liberty. To this couple, John and Elizabeth Crandall, were born five sons, all of whom united with the church, either at Newport or Westerly.

Joseph Crandall, it appears, was the third of these sons. He occupied among the Seventh-day Baptists a more prominent position than any of his brothers. He was, for a long time, the treasurer of the Newport Church and afterwards of the Westerly Church. In both he served as deacon for some years, and as such administered baptism. He was appointed by the former in 1703 a messenger to visit and counsel with the Sabbath-keepers near Philadelphia. In the difficult work of admonishing and disciplining the refractory and covenant-breaking members of the church to which he belonged, he was often employed, and usually with marked success. He was ordained May 8, 1715, to the gospel ministry by the Newport Church. At various times during the previous six years, he had been requested by his brethren and sisters to improve his gift in preaching, but he had always declined up to this occasion. He accepted the new duties with modesty and self-distrust.

Subsequently, he labored two years as the colleague of Eld. Wm. Gibson, formerly from London, Eng., and a very learned minister of Christ. On the death of the latter in 1717 he succeeded him as the pastor, the third in number, of the Newport Church, and filled satisfactorily that office for the next twenty years. Under his administration the meeting-house, still preserved in that city, was erected; and some of the ablest Seventh-day Baptists ever in America were members of his church.

Phineas was one of the younger sons of Eld. Joseph Crandall. He resided in Hopkinton, R. I., and belonged to the Westerly Church. By turns he was a shoemaker, a miller, and

error.  
of dau. of  
see  
p. 53

a school-teacher. In the last position his wages ranged from \$5 to \$10 a month, and his pupils used white birch-bark, for the want of slates, in "ciphering out their sums in arithmetic." He married August 28, 1748, Ruth Rogers, the daughter of Jonathan and Judith Rogers, Jr., by whom he had three sons and five daughters. This wife was also a member of the Westerly Church. He again married Hopedill Beebe, from Waterford, Conn., and had by her four children. Among the latter sort was Phineas, Jr., who became a very fine looking man, and a noted Methodist clergyman in Boston, Mass., and was a most impressive speaker.

Silas was the eldest born of Phineas and Ruth Rogers-Crandall. His home, after he settled down in life, was first in Waterford. Here he was known as a most skillful seaman. He was always captain of the vessel in which he sailed. He engaged in fishing on the banks of Newfoundland, in coasting along the shore of this country, and in piloting ships on Long Island Sound. In the last work he had no equal. With two of his own brothers, he was the owner of the fishing smack "Lucy," which was shot to pieces by a British vessel in the war of 1812. During this time and afterwards, he also conducted a small farm, on which he resided. After the loss of his smack, he took up, in part, the trade of a weaver, which he pursued at Waterford with some of his children. He married Rebecca Beebe, of whom we have already spoken. Of their eight children Henry B. Crandall, the subject of this sketch, was the fourth. The father finally moved with this son into north-western Connecticut and also to Alfred, Allegany county, N. Y., where he purchased and managed a farm, and where he died eighty-four years old. In his last years he visited Henry and other children of his in Wisconsin.

The peculiar features in the character of the Crandall family, exhibited in the lives of its members described above, and in many of the immediate relatives bearing the same name, are seen to have been patient industry, unvarying independence, firmness in adhering to principle, soberness of mind, and unflinching support of high moral and religious views and enterprises, though sometimes very unpopular. These features were certainly transmitted to the later representative of the family, whose death has so recently occurred among us.

Henry B. Crandall was born March 10, 1797; and so his life covered the last century, lacking just about two and a quarter years. In that time what changes have occurred in this country and abroad; what growth in our government; and what famous achievements in business, science, and religion. The world has never seen another such period of beneficent progress through nearly a hundred years, as that which left its fullest impress upon the mind and heart of Mr. Crandall. His birth took place only six days after Washington left the presidential chair. Subsequent to this for twenty-three years, George III., King of England, occupied the throne. Napoleon was just beginning to astonish Europe by his military genius, and was not yet First Consul of France. The British held, as they did for nearly twenty years afterwards, virtual control of that region in the North-west, where Mr. Crandall made his last and longest residence. Our country has since more than doubled its area. But few American families had settled in the upper wide Mississippi Valley; and in it, where now exist wealthy States,

were vast stretches of land totally unknown to the people of our government. Since then the population has increased over twelve-fold. Our nation has marvelously united its many discordant elements and acquired permanent stability under the varying administration of twenty-two Chief Executives—all but the first. Cotton and woolen factories, the mold-board plow, the cotton gin, daily newspapers, and our first popular school-book, Webster's Speller, were then in process of introduction into this country. In all the world there were no steamboats, ocean steamers, railroads, telegraph lines, mowers and reapers, sewing-machines, photographs, friction matches, and hundreds of other ingenious contrivances now thought to be indispensable even in the ordinary occupations of life. Physical nature has since revealed much of its history in the rocks, many of its secrets in the atmosphere, the unmeasured utility of its subtle force shown in the lightnings of heaven, and the elemental composition of the distant stars. In America no missionaries had then been sent to heathen lands, no Bible and no religious tract societies formed, and no religious newspapers or magazines issued. Among the Seventh-day Baptists no extant church had been organized west of the Hudson River and New Jersey, except one in West Virginia.

Mr. Crandall lived as a boy and a young man in the place of his birth. Some of his brothers followed the sea for a time, while he worked on the farm and at the trade of a weaver. He had scant opportunities for schooling, though others in the family became well versed in the common branches, and Paul, one of his brothers, enjoyed superior advantages of instruction in Boston, Mass. He became so industrious and trustworthy in his youth that his father, often absent from home on the ocean, would commit to him the oversight of the farm and the affairs in the house, saying as he started on a trip, "I leave the things in Harry's hands while I am gone; I know he will attend to them carefully." Being active and quick-motivated, he became very skillful at the loom, in working which he could earn a dollar a day, high wages for an ordinary laborer at that time. When not quite twenty-one he married, Nov. 5, 1817, in Waterford, Conn., Miss Lucinda Latimore, who was born in Marlow, New Hampshire. Here her father lost his large property, and became incapacitated for business or even in caring for his family. When only thirteen years old, she had to leave home to earn her own living and to win for herself a position in the world. She came after a time to Waterford, and was employed by Henry's father in weaving. She had acquired a fair education for those days, and was an excellent speller, then considered a very meritorious acquirement. These young people, working at the same occupation and often in adjoining rooms, soon became strongly attached to each other. Her loneliness and her misfortune appealed strongly to the heart of her gallant fellow-weaver.

About a year after marriage, they moved to Montville, six miles north of New London, Conn., where the husband was hired because of his reputation for successful farming, to take charge of the improved lands owned by Captain Brewster, the proprietor of the iron works at that place. They resided here not far from a year; and a daughter named Aurelia Rebecca, their oldest child was born to them. They next settled on a farm in Salisbury, in

the north-western corner of Connecticut, where they remained about three years. Two sons, Silas Henry and Amos Sindey, were here added to the family. In the fall of 1823, for the purpose of securing lands in a newer country and of enjoying better religious privileges, they removed to Alfred, Allegany county, N. Y. They first resided in McHenry Valley, in that town, and afterwards on his own farm, which lies three miles west of Alfred. This region had been a dense forest, consisting of hard-wood trees, with a mixture of hemlock and white pine. Clearings had been effected in some places; and a number of families holding to the Seventh-day Baptist faith, had here established homes and formed a church, now named the First Alfred. The surface of the country here is very rugged, situated on quite a high plateau in south-western New York, where the valleys are very narrow, and the hills are steep and several hundred feet high. The labor of removing the heavy logs and the large stumps, and in breaking up the hard clayey soil for the growing crops, tested sorely the courage, strength, and endurance of Mr. Crandall. But he continued to live here until 1838, just fifteen years; and accumulated only a small property. In this time six of his children were born: three sons—Clarke Green, Horace Herman, John Milton; and three daughters—Harriett Lucinda, Amy Lorinda, Mary Ellis.

(Concluded next week.)

POINTS ABOUT MONEY.

Herodotus says that Cræsus was the first sovereign to make coins of gold. In 1503 the first English shilling was minted. It bore the king's image. Silver was first coined in Rome in B. C. 269, when Fabius Pictor set up a mint. The United States Mint was established in 1792 and at once began operations. The first English laws against counterfeiting were issued in 1108 by Henry I. In 1844 Napier's coin-weighing machine was put in use in the Bank of England. In the fifth century before Christ, refined copper was deemed as precious as gold. The first American coins were made in England in 1612 for the Virginia Company. The first English gold coins were minted in 1257, in the forty-second year of Henry III. In 1631 the invention of milling the edges of coins, to prevent clipping, was introduced. Over one thousand series of Greek coins, issued by independent cities, are known to exist. English sovereigns were first minted in 1489. They were called by various nicknames. During the reign of Numa Pompilius, 700 B. C., an experiment was made with wooden money. The bronze cent and two-cent pieces of this country were first coined in 1864, and the nickel half dime in 1866. The earliest Greek coins bore a lion or tortoise on the obverse and punch marks on the reverse. Wampum was adopted by the New England colonists in all their dealings with the Indians. English coin was first made a legal tender in 1216. Before this rents had been paid in produce. Vermont and Connecticut coined coppers in 1785. New Jersey and Massachusetts did the same in 1786. In 1237 the English coined gold pennies which weighed 1-120th of a pound and passed for twenty pence. Down to the Norman conquest the Britons had "living money" and "dead money," the former being slaves and cattle, the latter metal.

## Missions.

We made a flying trip from Berlin, N. Y. to Leonardsville, N. Y., where Evangelist Saunders is holding meetings with the First Brookfield church. He commenced his labors there under quite favorable conditions, the church being in fair working order for his coming. The meetings were increasing in interest notwithstanding the holiday season with its many festivities. The last evening we attended the meetings there were about twenty young people forward for prayer, few of them having found pardon and peace in Jesus. Not having learned since our return from there we do not know of the progress of the meetings, but have no doubt that the Holy Spirit has visited them with great saving and sanctifying blessings.

The applications and appeals for evangelistic help are many and tender. May the help be provided. The Evangelistic Committee will do all they can with the means in hand to send the help.

We have just crossed the threshold of the New Year. Some have entered it under favorable circumstances and blessed environments. Others have crossed the threshold with sorrow, pain and dark prospects. The same loving Father is over them all, to bless, comfort, and help. Let us all come to him in love, fellowship, and communion. For the year to be a happy one to each and all depends very much on one's own self. Happiness is more from the inside than from the outside. If one feels all right inside, cherishes good thoughts and sentiments, feels kind and charitable toward all, loves purity and right, and truth, keeps up sweet communion and close fellowship with Jesus, however unpleasant it may be outside, however rough the world may use him, the storms of life buffet him, he will extract honey out of bitter things, and have peace and joy of soul in all of life's experiences. That man is the happiest and is most pleasant who is trying all the time in busy life to make others happy and pleasant. One must have sunshine in his own soul to make it sunny about him. Only that man who loves God, has Jesus in him the hope of glory, the indwelling power and light of the Holy Spirit, doing personal work for Christ in the effort of saving souls, standing up manfully and firmly in every place and all the time for purity, right, justice and the highest good of all, giving glad service to the kingdom of God, dispensing good deeds and substantial aid to the poor and unfortunate, can be happy, have sunshine in his soul, and be a real blessing to all about him. If we are not in that condition and living such a life, would it not be a wise and good thing to turn over a new leaf this New Year and try it.

There are many things which retard the progress of Christ's kingdom and prevent the salvation of men. But of all of these there are some which are big, and chief and need to be removed. One of these is cold, freezing indifference in Christians and the Christian church. Indifference to personal growth in spiritual life and to the salvation of precious souls on the part of those who know redeeming love and pardoning grace is a greater hindrance to the progress of evangelization in the world than infidel books and skepticism. Indeed, this indifference of Christians begets in the world unbelief in the Christian religion. There can be no success in any evangelistic effort in a church until the Holy Spirit melts down this cold indifference into a warm, personal

interest in souls and spiritual things. The cause of this indifference and luke warmness is chiefly the love of the world and of worldly pleasures getting supreme possession of the heart. May the Holy Spirit remove all the indifference, which so stands in the way blocking up the advancement of the kingdom of Christ and the evangelization of the world.

FROM G. VELTHUYSEN, SR.

Dear Brother:

Herewith please find the last monthly report of the mission at Magelang. Indeed the Lord seems to do a grand work by means of brother and sister Van der Steur. Not long ago we got some news about the circumstances of that mission, that brought, at least my heart in great commotion. I besought the Lord to send help and lo! soon I was told that a circle of friends at Gravenhage had gathered no less than f. 700 in behalf of the labors of brother Van der Steur. How wonderful! Even people who do not appreciate our doctrine of Sabbath and Baptism love so much the work of a missionary, who is always a pronounced Seventh-day Baptist. Our poor flock cannot support its missionary, and now the Lord uses other friends to do so. I hope Bro. Van der Steur will now have some rest, because part of the circumstances that distressed my heart were, his total corporal and mental exhaustion.

I trust you will use for the SABBATH RECORDER what you judge fit to publish in that paper. My daughter had the kindness of translating, and no doubt she did it faithfully.

We here are always in hard struggle on all sides. Sunday rest is now in Holland on the program of all political parties, from the most strong puritanically or orthodox, to the outspoken atheistic ones. But alas! shame for the Christendom. What religious people could not perform, even not by means of money, talents and so-called religious motives, seems now to be done by them that declare themselves foes of all religion. Social democrats and atheists are creating strikes everywhere and ask most pertinently: "No labor on Sunday." And on all sides that demand is answered. So perhaps time is not far off, that our National Sunday law will no longer be a dead letter against Sabbath-keepers.

I cannot give report of any new conversion. I can tell in all sincerity that we are doing our utmost to bring the principles of what is right and true before the people by mouth and pen. As for myself I am giving in many places now in the winter season lectures on the Sabbath, Temperance, and so on. As a rule I give the opportunity for changing opinions. It seems to me to be fair to do so.

More than before ministers of the gospel are attacking us on Baptism and Sabbath. It is not a good sign. We here are not without anxiety concerning our mission in China. The papers tell us that Chinamen in their own country are as much at enmity against Americans and Europeans as against Japanese. May God protect our dear friends there, as he pleased so to do some years ago.

Dear Brother accept our salutation to all the brotherhood. May God answer in rich blessings our supplications for every labor and every good word in the name of Christ.

HAARLEM, Dec. 14, 1894.

ANNOYED by the brevity of her nap, Grace's mother asked, somewhat impatiently, why she awoke so soon. Looking up in childish wonderment she said: "Why, I slept all there was."

LETTER FROM BRO. JOH. VAN DER STEUR, TO THE HAARLEM CHURCH, HOLLAND.

MILITARY HOME, ORANJE, NASSAU, Oct. 29, 1894.

Dear Brethren and Sisters in our Saviour.

It is again time that I should write to the church, which is always an agreeable work to me, as it puts me anew in connection with the brethren, and I mentally look into their eyes and press fraternally their hands, which is such a good thing in this enormously cool India. The last time I wrote to the church, I was in such a hurry that I could only write a few words. Those words will reach you while I am writing now. Much has changed again in this month. Firstly, I have to tell you that Rev. Thenu, the native preacher with whom we co-labored so agreeably has been called away. Since that time my work has slightly increased as the native soldiers who visit us now and then are trusted to my care too. I tried to hold services for them in their native language but had to give it up. There is now a pensioned non-commissioned officer, who is a deacon, and who holds service on Sunday mornings now in one of our buildings. I undertook to show these native soldiers pictures from Biblical and christian stories by my magic lantern. Last week I showed them the Road to Heaven and Jessica's first prayer, Jesus and Peter walking on the sea, David and Goliath and some views of Bethlehem, Nazareth, etc. I believe I did it all very poorly in the foreign language, but the people listened and said they understood. I should be very glad with Christian tales and Bible scenes for the lantern. The number of visitors was satisfactory this month, though I did not count them. They are going home a little earlier, now that so many others are in the field. I can retire a little earlier by that reason and, though I feel unwell now and then, I feel stronger on the whole. It is a pity those soldiers should have so little leisure, our home being rather a long way off for them. The attendance at church was greater this month than the preceding one. Rev. de Veres is still at Djohjoharta, so that I had to keep church by myself. One Sunday I was prevented, being unwell. I also give Bible lessons to the children of the first school; there are eight of them, children of wealthy citizens or military officers, bright boys of twelve years. One of my foster-children, a strong, diligent, kind, faithful, but not much developed boy, has asked for baptism, but added to the request, to have more instruction about the Bible. My correspondence is very large. I sent about one hundred letters to soldiers in one month, and was often quite exhausted with writing.

Our family increased again, the number of children now being thirty-four. We got two from Ambarawa. One has one parent still, the other has both but is sadly neglected. They came of their own accord and asked to stay with us. I went with them to Ambarawa, about twenty miles from here. Arriving there I went to the government-official to get information. He said the boys would no doubt grow into bandits, if they were not so already, and that we should benefit society by adopting them, for if not they would be quite lost; so we concluded to take them in and try to gain them for society and the church of the Lord. A third, which we adopted, was a boy, whose father died at Lomboh, and who has no right on the orphanage, no European blood streaming through his veins. I think we shall get some financial support for this child from the Lomboh funds. Two others are girls, who will go to Batavia Christians afterwards.

They come from very deep misery. Their father is dead. The mother, with whom the father was living in concubinage is very poor. They suffered hunger and need in rich India. The poor children have been deeply neglected. One of them is in the hospital now, a girl of nine years.

It is touching to see how the soldiers are attached to our home and to our children. Every letter we get from Lomboh is full of interest in the children. One of the soldiers now at Lomboh asked for baptism. I am very glad at this request, having known him to be without God and without hope. Now he wishes to follow Jesus. The Government has answered my request in behalf of the school. They do not want to meddle in the affair but leave it in the hands of the school board. It is sad they should concern themselves no more about this matter. We have been granted the free use of the open space near our house, for a year, expecting we shall be able to buy it then. The price is fixed at 800 guilders. We want a new house for our children. Should a contagious disease break out we would be most unhappy in our limited space. I need f 3000 for this purpose. Let us pray God for this and if necessary make efforts to get it. We need it, indeed one girl for whom we were always full of care on account of her hard-heartedness, has declared herself willing to serve God. She has a heavy struggle against sin, but she struggles. May God help her. And now the Lord be with you and bless you. Remember us in your prayers. With loving greetings of both of us.

MISSIONARY SOCIETY.

Receipts in December.

Bequest, Zina Gilbert.....	\$ 236 50
Mrs. F. W. Hamilton, Alfred Station, Bed in Hospital.....	25 00
Plainfield Church.....	76 68
Independence Church.....	10 00
First Brookfield Church.....	4 67
Piscataway Church.....	\$ 11 96
Yearly Meeting of New York and New Jersey Churches.....	5 04
Pawcatuck Church.....	17 00
North Loup Sabbath-school.....	57 63
Nortonville Church.....	3 24
Fred L. Hall, Potter Hill, R. I.....	13 70
Charles Potter, Plainfield, Southern Field, Potter Fund.....	2 50
	200 00
Received through Rev. G. M. Cottrell:	
Lorenzo Coon, Albion, Wis.....	1 00
In Memoriam, ".....	50
O. L. Coon, ".....	50
A. D. Humphrey, ".....	1 00
W. H. Wells, ".....	2 00
First Hopkinton Church.....	5 00
Prof. H. C. Coon, Alfred, N. Y.....	25 00
Paul P. Lyon, Sistersville, W. Va., to complete Life Member.....	5 00
William A. Babcock, Leonardsville, N. Y.....	15 00
	25 00
Receipts on field per Rev. O. U. Whitford:	
Caleb Bentley, Berlin, N. Y.....	5 00
R. W. Greene, ".....	3 50
Mrs. R. W. Greene, ".....	3 50
Berlin Church.....	9 00
Cash.....	2 25
West Edmeston Church.....	8 10
Y. P. S. C. E., Little Genesee, Evangelistic Work.....	31 35
	30 00
Receipts through Evangelistic Committee, by E. B. Saunders:	
DeRuyter Church.....	51 20
Sale of Singing Books.....	5 60
Lincklaen Church.....	11 00
Sale of Books.....	2 80
Young People's Committee by Ira L. Maxson, Treasurer.....	200 00
	270 60
Sale of Singing Books by J. L. Huffman.....	5 00
Adams Centre Church.....	34 00
Chicago Church, C. M.....	4 50
" " G. F.....	3 95
Nile Sabbath-school.....	8 45
	10 00
	\$ 1,111 32

E. & O. E.

A. L. CHESTER, Treasurer.

WESTERLY, R. I., Dec. 31, 1894.

It is related of Dr. Johnson that he was remonstrated with upon one occasion for not putting a muzzle upon his dog. Shortly after, the Doctor was seen wending his way down Fleet Street with his faithful companion trotting unconcernedly at his heels with a muzzle strapped carefully over an ear. When approached upon this peculiar arrangement, he replied: "The law requires that my dog shall wear a muzzle, but the law hath neglected to stipulate where he shall wear it. I have therefore complied with the letter of the law."

—Gameland.

Woman's Work.

HALF-A POINT OFF THE COURSE.

BY M. A. DEANE.

What was it? Only the flap of a sail  
In fairest of weather, nothing worse;  
Yet the Captain cried to the man at the wheel,  
"You're half a point off the course!"  
"You must be needlessly anxious," I said,  
"If 'half a point' so greatly shocks."  
He turned, severe, and sharply replied,  
"But 'half a point' may mean the rocks!"  
"And that means death to a thousand poor souls,  
That trust one for their transit safe."  
"Twere base indeed for the hand that controls  
To sail that much too near a reef!"  
How oft, I mused, in life's journey we fail,  
And end our days in sad remorse,  
Because, alas! we have ventured to sail  
But "half a point off the course."  
If we waste our time, or indulge in mock strife  
With boon companions, bright and gay,  
We have lost the step in the grand march of life,  
By "half a point" missed our way!  
When truth and love and rare virtues of old  
Are placed in the background awhile,  
And pride, ambition and worship of gold,  
Their once loved sacredness despoil,  
We may be sure that our bark has missed  
By "half a point" its far-off goal,—  
That ere the swift-coming storm shall have ceased  
It may be wrecked upon a shoal.  
Ah! dear young friends, let us learn while there's time,  
The Captain's lesson, though fair it looks,  
To steer the straight course to the heavenly clime,  
For "half a point may mean the rocks!"

THERE is a world within, and this is the greater world. If you want a really lovely world without, you must make the world within bright and lovely.—David Gregg.

WE rejoice to learn of the safe arrival of Dr. Palmberg in China. May it be said of her as it was recently said of another young lady just entering upon her new work in Mexico, She is "worth waiting for."

DO we know ourselves better than at the beginning of last year? Have we a fuller sense of the nearness and fellowship of the Master? Have we learned to accept his leadings? Whatever lessons we may have learned in the past, let us seek in the future to walk more closely in his footsteps.

LET us show our gratitude for this New Year by striving more faithfully to lighten other's burdens, to dispel the gloom from hearts and homes less favored than our own, and to carry cheer wherever we go, thus imitating more closely the life of Him who came to earth to give "Peace and good will" to all.

MAY this New Year be the happiest and the best year of our lives, and this wish is not merely for our young men and women, and for our children, but for all—for those of us who are in the midst of life, bearing its burdens, and for the dear fathers and mothers who are lingering on the threshold of their heavenly home. Let us remember that our happiness depends largely on ourselves, leaving the past, with its mistakes and failures, with God, we must make the best of our lives day by day, trusting him just the same in the midst of disappointments and trials as when our lives are crowned with blessings.

A LADY was showing a visitor the family portraits in the gallery. "That officer there, in uniform," she said, "was my great-great grandfather. He was as brave as a lion, but one of the most unfortunate of men. He never fought a battle in which he did not have an arm or a leg carried away." Then she added, proudly: "He took part in twenty-four engagements."

"THE STRANGER WITHIN THY GATES."

A STORY FROM FACT.

Some years ago, in a town in the West, a new teacher was added to those employed in the public school. She was a pale, silent, sad-eyed girl, of whom no one knew anything except that she was a faithful teacher. She boarded herself in a distant part of the town. Her one school dress, a gray flannel, was old and thin, but it was kept scrupulously darned and cleaned.

"She has only one collar and white apron," said a pupil, scornfully, "and she washes them out on Saturdays."

"No wonder she coughs," said another, "wearing that little, pinched walking jacket and straw hat."

"She looks as if she lived on tea and crackers one week and crackers and tea the next," said rich Lulu Armitage. "Where does her salary go? Perhaps she has to hire some one to keep still about her history, or perhaps she is paying a lawyer to get some disgraced relative out of trouble."

"It's very peculiar, to say the least," chimed in another. "We can't take her into our set until we know more about her."

Young Mrs. Allen, who usually decided the social status for new comers, said: "She has a good face; I pride myself on being a judge of character, and I despise such gossip about her. But the truth is, she is a sort of social betwixt and between, and I can't see where she can be placed properly."

So the new teacher remained unplaced, and, as she did not seek companionship herself, she went on her way alone. She never remained in the library to chat with the other teachers. "Perhaps she would if we had asked her," they said afterward.

She sat in a back seat in church and slipped quietly out as soon as service was over. Perhaps she would not have hurried so had those in the same pew kindly detained her. They, too, thought of this afterward. The minister noticed her one day and asked who she was, and was told: "O, that's the queer new school-teacher, Miss Mansfield; she boards herself, does all her housekeeping in one room and washes on Saturdays, so she will hardly expect you to call on her!" The minister also wished afterward that he had asked some one besides Mrs. Allen about her.

The pupils of the new teacher soon began to reflect in their conduct the partly expressed and partly suppressed suspicion regarding her. They grew saucy and neglectful of lessons, and some of the bolder ones went to the principal with complaints. He reproved them mildly and reminded Miss Mansfield rather severely that she must "maintain a good standard of discipline or her work would not be successful."

One Friday Miss Mansfield did not come to school as usual. A substitute was provided for the day and again on Monday when Miss Mansfield did not come.

"I noticed that she had a severe cold last Thursday," said the principal; "I suppose she expected to be here and then found that she was not able, and had no way of sending me word. She will doubtless be in her place in the morning."

One of the teachers said, "If I thought she was really much ill I would go to see her; but she does live so far out and I don't know exactly where the house is. I guess she'll be here all right to-morrow in that everlasting black straw turban."

Tuesday morning came bitterly cold, but the thin figure of Miss Mansfield was not seen struggling along in the wind toward the school building. The principal dismissed Miss Mansfield's room for the day and sent the substitute teacher and a high school girl to find-out the reason of her continued absence. The family owning the house where she rented a room was away. The house itself was in a large yard of trees and stood at some distance from others. The young ladies went as they had been told to the "north wing, the room opening on the porch," and knocked. Getting no response, they pushed open the door. In the dim light of the room, with

drawn curtains, they saw Miss Mansfield, half sitting on the bed-lounge, with her little old jacket on over a faded wrapper. She had a school record book in her hand and examination papers were scattered about. There was no fire, no carpet on the floor, no furniture except two chairs and a little table, beside the bed-lounge, on which were school-books and a Bible, and a plate of crackers and a cup and saucer. All these surroundings the visitors took in at a glance, and hurried to the bed shocked and full of pity.

But "the new teacher" did not need their pity now. She did not feel the cold desolation of the room. There was a smile on the poor, pinched face, and the dark eyes had lost their feverish, anxious expression, as they seemed now to be looking upward upon unseen things. A pencil had fallen from her hand. She had left a few lines feebly traced: "I feel strangely to-night. My head swims and I cannot think. If anything should happen to me, please send my month's salary to my mother at this address." The name of an out-of-the-way little country place was given. On the open page of her Bible was pinned a poem clipped from a newspaper:

"If I should die to-night the eyes that chill me with averted glance  
Would look upon me pityingly, perchance,  
And soften in a kindly way,  
For who would war with dumb, unconscious clay?  
O, keep not your kindness for my cold, dead brow!  
My path is lonely. Let me feel your kindness now.  
Think kindly of me. I am travel-worn.  
My faltering feet are pierced with many a thorn.  
For friendship and for love I plead.  
When dreamless rest is mine I shall not need  
The sympathy for which I long to-day,  
To give some brightness to my weary way.

The room was soon filled with tearful, conscience-smitten neighbors. The physician said, "Death from cold and lack of proper nourishment, causing collapse or complete exhaustion." The nearest neighbor said, "She froze and starved to death and I living within a stone's throw."

They found that her salary had been sent home every month to a bedridden father and mother and a feeble sister, to keep them out of the poorhouse and to pay back bills for medicines.

The town where this happened is no less charitable or social than others. The teachers and the church people are no less kind. They sent a sum of money to the poor parents, and the papers spoke of the "many mementos in memory of Miss Mansfield, whose sudden and sad death has cast a gloom over the whole community." Many kind-hearted people said, "If we had only known about her in time!"

Said the teacher who related this story to me: "To think that I kept still when people talked about her. I used to see that they had no ground for it, but because some of the prominent ladies slighted her I never said a word in her favor. It makes me feel as if I had helped kill her by my cowardly silence. As the minister said, 'We saw her a stranger, and we took her not in'; now it is too late."  
—*Congregationalist.*

#### RESOLUTIONS OF RESPECT.

WHEREAS, She whom all loved to call "Grandma Babcock" has been called to rest and home after weary months of pain and suffering, therefore,

*Resolved*, That as a Sabbath-school we recognize the loss of a faithful member and devoted student of the Bible.

*Resolved*, That her example of faith and conscientious, self-sacrificing devotion to God and his truth is worthy of emulation.

*Resolved*, That we express to her family our sympathy, and pray that the divine Spirit may comfort, bless, guide and keep them until they, too, shall pass to the home of happy reunion.

MRS. LILLIE GREENE,  
MISS P. S. COON,  
MRS. OLIN C. LEACH. } Com.

A LITTLE girl had a kitten. She was very fond of it, and it was a great delight to her to hear it purr. One night she was restless, and her mother said: "Cynthia, why don't you lie still and go to sleep?" "I can't, answered the little one, "papa purrs so loud."

## Young People's Work.

### OUR GROWTH.

Membership of the Young People's Societies of Christian Endeavor of the Seventh-day Baptist Churches. Last two years actual count; prior to this the membership is estimated:

	Societies.	Members.
In 1885	5	219
In 1886	7	307
In 1887	11	494
In 1888	17	749
In 1889	25	1,098
In 1890	31	1,362
In 1891	36	1,582
In 1892	43	1,889
In 1893	53	2,185
In 1894	55 Aug. '94	2,619

### VALE-DICTORY.

Dear young people who are in the habit of reading this page of the RECORDER:

For two years, week by week we have had something to say to you in this column; and now with regret we are about to lay down the work for someone who has more time and ability. Our message to you has sometimes been praise and encouragement for your noble endeavors; often it has been criticism of, what seemed to us needless errors. In laying aside the work we wish first of all to thank those few young people who have so cheerfully and nobly aided us in making this page even as interesting as it has been. Without their help the work must have been a complete failure. Some may wish to know our reasons for this act. We give first a few negative reasons; it is not because we have been asked to resign. However much the managers of the RECORDER may have desired to ask for our resignation, they have not yet quite reached that point. It is not because we have been criticised for the manner in which this page has been conducted. People have been very kind and have spoken and written many words of commendation and encouragement.

The real reason, friends, is lack of time. We have a work for which we receive a meager money compensation. All the time which we give to the RECORDER each week is in reality stolen from our other work. We could, however, go on the next year taking the same amount of time for this page as we have in the past, and we have, no doubt, there would be no complaint from our employers; that we are convinced that this page demands more time than we have been able to give to it; we are not and never have been satisfied with the work, and we have felt in the main that it was largely owing to the limited amount of time which has been at our disposal. On Wednesday *something must* be sent to the RECORDER and here it is Monday or perhaps Tuesday, and all those six classes in Latin to care for and a lecture in Roman history and one in Latin literature! We are driven to despair and are compelled to write hurriedly the first thing, that comes to our mind. Dear friends, if we had *one* day in the week to devote to this work we would be very glad to continue it. We have enjoyed the work, and love it as well as anything we ever tried to do. And what little time and energy has been devoted to it in the past two years has been freely and cheerfully given.

It may seem strange to you, but it has been a great sacrifice for us to write this letter, for we love this work, but we feel sure that the best good of the work demands more time and attention than we can now give to it;

and we are not willing longer to continue the work as it now is, for in its present condition it is very unsatisfactory to us. Please pardon so long a valedictory and remember to send all further communications for this page directly to the RECORDER office, Plainfield, New Jersey.

Very Sincerely,

EDWIN SHAW.

### OUR MIRROR.

#### PRESIDENT'S LETTER.

This is a happy new year indeed to many here at Leonardsville. Our sunrise meeting was attended by more than fifty people, and led by one newly converted. Several young people were converted and made their first testimony in this meeting. I have never seen a morning service with so deep an interest. Then, in the evening of New Year's day the Y. P. prayer-meeting commenced at 6.30 and closed at 7.30; then the revival meeting continued until ten o'clock. The night before the meeting ran until after ten and many wanted to stay and continue it to the close of the old year, but since the people nearly all work days and are out every night, it was thought best to close as early as possible. A man's meeting was held in a hall on last Sabbath afternoon, about a hundred men in attendance; the meeting was adjourned to meet again in one week. The business men have very kindly closed all places of business at eight o'clock on account of the meetings. Good sleighing and moon-light nights are bringing people who cannot often attend. Many prayers have been answered, some of many years standing.

Have heard by letter of two other sunrise meetings, both good, one at DeRuyter, N. Y. and the other at Milton, Wis. Hope to hear from many other morning meetings through our Mirror column. This is the week of prayer. I wish our young people would make the most of it, and catch up any thread of interest and develop it into a revival interest so far as they can and report it to us in our Mirror column. We are not only praying for ourselves but for others wherever such a blessing is needed.

E. B. SAUNDERS.

#### PLAINFIELD JUNIORS.

Having reached its first anniversary the Junior Christian Endeavor of the Plainfield church, held a birthday party on the afternoon of December 23, 1894. If one may judge from the number of visitors present, the society has a large circle of friends. The room was very prettily trimmed and the children were all decorated with bewitching smiles that seemed to be reflections caught from the faces of their parents.

The exercises consisted of songs by the children, a recitation, "If I Knew," by Marie Rogers, a recitation, "Their Resolutions" by Charles Titsworth, and a reading, "Carita's Punnikin" by Ruth Maxson. The "Roll of Honor" displayed the names of Ethel Titsworth as present at every meeting during the year, and of Charles Titsworth and Eva Rogers as absent but once. Ethel Titsworth, Marie Rogers and Henry Rogers were not absent during the last six months. After the exercises the Juniors served for their friends a light refreshment of cake and lemonade, and their friends left them a birthday present, \$3.75; a happy celebration of an excellent year's work.



The third annual report of the Secretary of the Y. P. S. C. E. of the Seventh Day Baptist Church, of Plainfield, New Jersey.

In December, three years ago, the young people of this Church feeling the need of some society in which they could have their especial work, met to discuss the advisability of forming a Young People's Society of Christian Endeavor.

On December 9th, 1891, we met for the purpose of organizing such a society. As we look back at that time, we wonder that we hesitated a moment to place our names on its roll for what we then considered a duty now seems a privilege. The Society was organized with 16 members. At the next meeting the number was increased to 31. These 31 became the constituent members of the Society. Since our numbers have increased, and we now number 68 active, 25 honorary and 3 associate members.

We have held our prayer meetings each Sabbath afternoon with the exception of the month of August, when it was thought best to adjourn on account of the heat and decreased attendance, until the 1st of September. But this was done only to resume our work with renewed earnestness after our little vacation.

The consecration meetings held each month have been very helpful and it is very pleasant to hear from our absent members, who are faithful to their pledge and remember to send some word to be read in response to their names at roll call. Our business meetings are held the second Wednesday evening in each month. The business part is preceded by a short literary programme arranged by one of the committees.

Our treasurer's book shows that since last December, \$237.36 have been received, \$40 of which we have sent to the Tract Society, and \$40 to the Missionary Society. We are doing our part with the Young People's Permanent Committee toward the support of Dr. Palmberg, in China. We have also contributed to the work of the life saving station along the New Jersey coast. The water fountain given to the city by the Local Union, we have our share in. We have a special Mizpah Mission fund. So a stated sum is sent each month to Mrs. Burdick to aid her in the work of the "New Mizpah Mission." Our Committees have performed very faithfully their duties.

Our *Look Committee* deserves especial mention. A great deal of personal work has been done by this Committee with the hope that the life of the Society shall be greatly strengthened. Notices were sent as a reminder, previous to each consecration meeting, to those who were absent from home or likely to forget the service. It is gratifying to record that an increase in response has been made each month. An effort to increase the interest in the Friday night prayer meeting has been made, by arranging for five of our members to take part early in the meeting, thus giving an added impetus to the service.

Within the past six weeks, an effort has been made to revive the interest of the working power of the Society, by reminding some of our members of the pledge and its requirements, which they seemed for a time to have forgotten and we hope to see some improvement in the near future.

For some time a systematic record of attendance at the weekly prayer meeting, and the form of service taken by each member has been kept; that a standard of the Society

might be obtained. On an average the attendance has been very good, and though there are those from whom we rarely hear except at consecration meeting, the general tone of the Society is excellent.

The sociability of the Society has been promoted by the pleasant sociables our Local Committee has arranged. They have realized that sociability is almost as great a necessity in keeping our Society together as any religious work. Our Missionary Committee has had charge of the second Friday evening prayer meeting in each month. These have been very interesting, making us better acquainted with our own field and the different missions at large.

Our *Flower Committee* has done very efficient work also. For the pulpit has been supplied with flowers each week, and after the services they have often been sent as a gift of remembrance from our Society to gladden the hearts of our sick ones.

Our new committee, the *Music Committee* has been formed during the year, and has charge of the special music.

Our *Junior Society* we are justly proud of. It is now only one year old, but it bids fair to be one of the *strong* societies of the Church, and we sincerely hope the example set by the members of our Society may be a help to our "young endeavorers."

Now as we close another year's work, it will do us all good, I think, to stop and consider what the past means to our lives and what we will make the future.

God will require more of us than if we did not have these extraordinary advantages. Are we now to pass these blessings on to those not as fortunate as ourselves? Our Society has done much for us, let us make our influence felt, and may we as members be loyal to our pledge, "Trusting in the Lord Jesus Christ for strength," and do our part faithfully.

"Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labour is not in vain in the Lord.

LOU A. CLAWSON,  
Secretary.

Mr. Edwin Shaw:

We have a religious people at this place calling themselves "Saints." They hold Sunday-school and prayer meeting which I sometimes attend. The teacher of the Bible class says no matter how good we keep the Seventh day of the week or any other day, if we work on Sunday we commit sin by breaking the laws of our land, and referred to the 13th chap. of Rom.

Now if that be true, what are Seventh day people to do for are we not commanded to work six days of the week as we are commanded to rest from work on the Seventh day? Do you think it would be wrong for me to continue to attend their Sunday-school.

Pa., Nov. 28, 1894.

Answer:—The proper reply to make to the teacher of the Bible class above quoted is the language of Peter and others, Acts 5: 29; "We ought to obey God rather than men." If you can do good by attending their Sunday-school, and they want you there knowing your Sabbath keeping principles and practice, do so. But, "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear; having a good

conscience; that, whereas they speak evil of you as of evil-doers, they may be ashamed that falsely accuse your good conversation in Christ."—1 Pet. 3: 15, 16.

THE Y. P. S. C. E. of the DeRuyter Church, conducted a sunrise prayer meeting in the church in the dawning of the New Year. This was the first sunrise prayer meeting we ever held and the ringing of the bell in the early morning, caused some outside to wonder and inquire the reason for it. Although it was a bitter cold morning, and nearly all were out late in attendance at the New Year's "Bower," and literary entertainment, which was presented by the Sabbath-school in the church the night before, a goodly number of true hearted and faithful workers were present, and a precious meeting was the glad result. The meeting was opened by singing that blessed Christian Endeavor hymn, "At the Cross," after which the 14th Psalm. was read responsively. After a few earnest prayers nearly all present expressed their thankfulness to the dear Heavenly Father for his protecting care and manifold mercies and resolved to be more faithful in the service of our dear Lord and Master in the new year of '95. The meeting was closed by repeating in concert, the Lord's Prayer. May the Lord bless, this, our first sunrise meeting, to all our hearts and help us to faithfully keep the good resolves so earnestly made. O, that we might answer perfectly the qualifications of the Christian Endeavorers who are wanted in the "Mirror" of Dec. 27th, 1894. Pray for us. At our last business meeting the following officers were elected: President, G. A. Stillman; Vice President, Bennie Burdick; Secretary and Treasurer, Leona Stillman; Organist, Bertha Annas.

At the beginning of this year, 1895, you would like to bring an offering, you would like to do something you have never done, and that shall please your Saviour as nothing else? Then take this thought: Believe that the best offering that you can make to God is to enjoy to the full all he sends of good, and what seems ill to bear with patience; like a child who, when once it thoroughly believes in its father, trusts him in all his dealings with it, whether it understands them or not.—*Evangel and Sabbath Outlook.*

It is said that the Christian Endeavor Society is made up of young people and older people with young hearts, people whose hearts have been touched and inspired by the Master, to make their own and the lives of those about them brighter, better, purer and more in character and labor, like Christ, the perfect pattern. We know of one society, at least, in which the above definition is a commendable illustration. In it are both parents and children earnestly and harmoniously working together "for Christ and the Church."

They are active members in the sense that they seek together at the altar of prayer, God's favor and blessing; while all alike, out of their own personal experiences, desires and aspirations, prove themselves to be willing and faithful witnesses for Christ. The lines of distinction and separation, which sometimes exist between the old and the young are thus most happily obliterated. Is not this as it should be? May we not hope to

find through the best possible development of Christian Endeavor, on the part of the church membership, an enthusiastic and harmonious adjustment, between the young and the old, to all departments of our Christian work? The cause of Christ must suffer when the influence and enthusiasm of any class is lost by the lack of mutual zeal, interest and co-operation among Christ's disciples. They who together, regardless of age, really love and labor for Christ and the church are destined to know by a happy experience what it is to be one in Christ Jesus. W. H.

SEVEN o'clock New Year's morning found a band of young people at the S. D. B. Church, at Milton, Wis., to hold a *sunrise prayer-meeting*. Not only were a goodly number of Christian Endeavorers present but also members of the Epworth League and a number of older people. The services were conducted by Fred E. Whitford, and the song service by Eli F. Loofboro. Sentence prayers and testimonies, many of the latter resolutions for 1895, occupied most of the time. Near the close of the meeting the leader suggested that the motto for the coming year be: "The boys and girls of Milton for Christ."

## Children's Page.

### NO!

The day that she said No to me I never shall forget.  
And now my mind reviews it with no traces of regret.  
My arm was twined around her waist, her lips were near  
to mine,  
And when she murmured No to me, I felt so wondrous  
fine!  
Though Time shall dim my eyesight and shall turn my  
pate to snow,  
I never shall forget the day she softly murmured No.  
It may seem strange, and yet it is with fervor I confess  
I would not have that simple No once turned into a Yes.  
I looked into her earnest eyes, and in Love's tender tone  
I asked her if from that time forth she'd like to dwell  
alone,  
Content to live an old maid's life without my love; and  
so  
You'll understand my feelings when she softly murmured  
No!

—Tom Mason, in *New York Sun*.

### THREE THINGS.

Three things to fight for—Honor, country and home.  
Three things to love—Courage, gentleness and affection.  
Three things to think about—Life, death and eternity.  
Three things to govern—Temper, tongue and conduct.  
Three things to delight in—Frankness, freedom and beauty.  
Three things to hate—Cruelty, arrogance and ingratitude.  
Three things to avoid—Idleness, loquacity and flippant jesting.  
Three things to wish for—Health, friends and a cheerful spirit.  
Three things to admire—Intellectual power, dignity and gracefulness.

### HE KNOWS.

"I need oil," said an ancient monk. So he planted him an olive sapling.  
"Lord," he prayed, "it needs rain that its roots may drink and swell. Send gentle showers." And the Lord sent a gentle shower.  
"Lord," prayed the monk, "my tree needs sun. Send sun, I pray thee." And the sun shone, gilding the dripping clouds.  
"Now frost, my Lord, to brace its tissues," said the monk; and behold the little tree stood sparkling with frost.  
But at evensong it died. Then the monk sought the cell of a brother monk, and told his strange experience.  
"I, too, have planted a little tree," he said, "and see, it thrives well. But I entrusted my little tree to its God. He who made it knows

better what it needs than a man like me. I laid no conditions. I fixed not ways nor means. 'Lord, send it what it needs,' I prayed—'storm or sunshine, wind, rain or frost. Thou hast made it, and thou dost know.'"—*The Morning Star*.

### A SCHOOL BOY'S COMPOSITION ON BONES.

The following composition was actually written for a school exercise, and is so amusing and bright that it was handed me by the teacher (*Science News*). The writer is not a member of the Agassiz Association, but ought to be!

#### "BONES."

"Bones are the framework of the body. If I had no bones in me, I should not have as much shape as I have now. If I had no bones in me, I should not have so much motion, and grandmother would be glad, but I like to have the motion. Bones give me motion, because they are something hard for motion to cling to. If I had no bones, my brains, lungs, heart, and large blood vessels would be lying around in me and might get hurt; but now the bones get hurt, but not much, unless it is a hard hit. If my bones were burned, I should be brittle, because it would take the animal out of me. If I was soaked in an acid, I should be limber. Teacher showed us a bone that had been soaked. I could bend it easily. I would rather be soaked than burned. Some of my bones don't grow close to my body, snug, like branches of a tree, and I'm glad they don't, for if they did I could not play leap frog and other nice games that I know. The reason why they don't grow that way is because they have joints. Joints is good things to have in bones. They are two kinds. The ball and socket, like my shoulder, is the best. Teacher showed it to me, only it was the thigh bone of an ox. One end was round, smooth, and whitish. That is the ball end. The other end was hollowed in deep. That is the socket, and it oils itself. It is the only machine that oils itself. Another joint is the hinge. Another joint is the hinge joint, like my elbow. It swings back and forth, and oils itself. It never creaks like the school-room door. There is another joint that don't seem like a joint. That is the skull. It don't have no motion. All my bones put together in their right places make a skeleton. If I leave any out or put any in their wrong places, it arn't no skeleton. Cripples and deformed people don't have no skeleton. Some animals have their skeletons on their outside. I am glad I ain't them animals, for my skeleton like it is on chart would not look well on the outside."

### A CUT JEWEL.

"You don't mean you are going to take hold of this?" asked Will Brown.  
"This" was a high school exhibition, to be followed by a collation. The help of the two boys had been solicited by the decorating committee.  
"Why not?"  
"S'pose they care anything about you excepting your work? Getting evergreens does for humble individuals like us. They wouldn't ask you to their houses."  
"Couldn't return the compliment if they did! No use to whine over 'can't haves.' It is cowardly to refuse the good things we can have because there are finer ones out of reach."  
Masses of flowers and evergreens were in the hall in good time, and Bert was both a quick and skillful helper.  
"He is a jewel," said Marion Minot.  
"Amazing rough one!" laughed Bert.  
"A master hand is cutting the gem. Don't mar his work," said a low voice. Looking up she saw Miss Allston, a teacher.  
"I don't understand, ma'am."  
"The difficulties you meet are to do his work on your character. Don't dull its purity by sham or complaining," nor blunt any of the points by half work.  
A new joy crept into Bert's heart. Could it be that his poverty and all his drudging duty

were to cut his character into sharp, clear lines of symmetry."

"Bert Steele must have a part in the stage exercises. Here is an amusing declamation that he would render finely," said Marion.

"But his clothes."

"They would do, all but his coat. Perhaps Lew can manage that."

Lew Minot called Bert to help him.

"You are wanted to take an amusing declamation," he said.

"O, I'd like to if I could! But my clothes!"

Bert crimsoned with mortification.

"I have a coat that I'd like to sell. It is just a trifle too small for me. Couldn't we trade?"

"Get me a chance to work in your father's garden in vacation, and I'll trade and thank you," said Bert, quickly swallowing a big lump of pride.

"It's a bargain," said Lew.

Bert practiced his part in the woods, and at the rehearsal was heartily applauded.

"Goin' to speak a piece, are ye? Worked for the chance, too. Don't catch me creepin' after honors," mocked Will Brown.

The exhibition was of unusual interest. Roused by the occasion the pupils outdid themselves.

Brief addresses from Lynnfield's honored sons left in young hearts a glow of pride and a purpose to emulate their excellencies.

The high school had a young people's society, whose members held a meeting every Sabbath evening. Bert was often present, but in spite of his wish to be a Christian, and the clear bidding of his conscience, refused to acknowledge his wish when all who had such desire were invited to rise.

Now he felt that the sparkling jewel of a pure character could not be his were he false to the Master whose hand was doing its chiseling.

With humble prayer he sprang to his feet when next the invitation was given.

His new trust quickened his purpose as he bent to his school task. A book was strapped to his lunch box when he started homeward, a new thing for Bert Steele.

"O, father's killed," sobbed his little brother, meeting him at the corner.

"He isn't killed, but he's hurt awful!" shrieked Jamie.

Bert's feet flew to the door. His father had met with a terrible accident and lay apparently lifeless. It was long before the strap was removed from the box and book.

Watching by his father, working on their small place, and when his father at last improved so as to take care of the garden hunting for work were his new tasks.

"The Master will not cut a hair's breadth deeper than need be," said Miss Allston.

"I don't mean to flinch, ma'am."

"Can I find a boy out here for the store?" asked Mr. Percival Minot, at his brother's breakfast table.

"Bert Steele," cried Marion. "He must be active, truthful, pleasing to customers, and no shirk."

"Couldn't be better described," said Lew.

Two days later Bert started for Lancaster.

Will Brown had been for some time in the city, and soon found Bert out, made him the object of his persecutions, and sought to injure him with his employer. But Bert's faithfulness and ability made him of value, his pay was raised several times, and at length the little home in Lynnfield was freed from debt.

"Congratulations, Bert," cried Lew Minot, whom he met one day. "Uncle Percival says that Dwight Eaton is going to Chicago, and you are to have his place. Your chance is good to succeed Bland in two years."

Bert's head was too steady to be turned by the brilliant prospect, but he held a crowd of bright visions.

He found Will Brown in his room in trouble, accused of stealing from Mr. Stuart's private office. Mr. Stuart was Mr. Minot's partner. Phil Stuart had for some months employed Will at home for various small services.

Will protested that he was innocent, and that he could prove his whereabouts on Sat-

urday evening if the real thief had not bribed those who were with him to deny it.

"You are the only one who can help me, Bert, and unless you do I shall go to destruction," he said.

He said that he knew where and in what sums the money was used, and could satisfy Mr. Stuart in whose interest it was used.

Bert believed that Mr. Stuart's son, Phil, was the guilty party, and knew that he endangered his own prospects by taking up the matter.

"More of the cutting," he thought, as his bright visions faded. "I believe Will is innocent this time. I must try to save him."

His heart quaked as he watched for Stuart's entrance, and it required all his resolution to ask for a private interview.

Mr. Stuart said little, but gravely and sternly left the store, and for many days Bert saw neither him nor Will Brown. After two weeks Mr. Minot bade him take Dwight Eaton's place for a few days. "It will not be filled until Mr. Stuart's return," he said.

At last he was surprised by Will's return. He had been kept in security while the matter was investigated.

"I am free, thanks to you, Bert, and I know you would never have risked your prospects for a miserable fellow like me but for the Master you serve. I am determined to follow him too. I've spoiled a good deal of the cutting you tell about, but if I seek his mercy perhaps when he makes up his jewels I'll be counted in."

To-day Lynnfield points with pride to the far-reaching influence and startling character of Honorable Herbert Steele. He has won many successes, but none that he prizes more than the part he had in winning to righteous ways his trusted friend William Brown.—*Charles S. Winans, in Christian Advocate.*

# Home News.

## Louisiana.

HAMMOND.—We are in the midst of a series of evangelistic meetings conducted by Rev. V. P. Welch of Chicago. The meetings are held afternoons and evenings. Divine healing is a prominent feature of his preaching. There is much interest manifested throughout the community.

The apprehension of Brother Lee, of Fouke, as to a sectional thrust, on the part of our Western Editor, as expressed in his recent open letter, is not shared by the brethren in Louisiana, so far as we know, but was made an effective illustration to point a lesson of firmness and thorough consecration, in a cause we so thoroughly believe in with our whole heart. W. R. P.

## Wisconsin.

WALWORTH.—Meetings have been in progress now for nearly seven weeks and the interest is as high at this writing as at any time since the beginning. A large number came forward last night in response to an invitation to those who wanted to reconsecrate themselves to the service of the Lord or were seeking forgiveness. Five were baptized last Sabbath who "will join the Seventh-day Baptist Church and others will be next Sabbath, the Lord willing. Brother Randolph is an earnest, consecrated worker, full of love for the cause, and gives promise of becoming a very successful evangelist. The series of meetings here are to close next Sunday night and after a few days of rest Brother Randolph is to go to Milton to assist in a revival effort there. We bespeak for him and for the work the earnest prayers of all who love the Lord Jesus and the salvation of souls. S. H. B.

## Illinois.

WEST HALLOCK.—It affords me much pleasure to read the items in the Home News department of the RECORDER, and thinking some might like to hear from our quiet burg I will send a few items.

We are enjoying beautiful winter weather and fine roads for all kinds of hauling, and farmers are improving them, hauling off their grain and hogs, getting up winter wood, etc.

We had a Christmas tree, with musical and literary exercises under the direction of the members of the Sabbath-school, on Christmas eve, which was full of interest for old and young. The little folks entertained us with their speeches and recitations, and some very fine music was rendered by the choir and orchestra, under the leadership of Mr. G. F. Potter and A. B. Crouch, after which Santa Claus came in, made us a speech, sang a song, and with some assistants proceeded to pick the tree, which was loaded with presents for all.

Our Sabbath-school held its annual election of officers on the last Sabbath of the year, which resulted in the re-election of H. C. Stewart for Superintendent; W. M. Simpson, Assistant Superintendent; Clarence Spicer, Secretary; and M. B. Vars, Treasurer.

Quite a little excitement was created in our village on New Year's morning. It was about ten o'clock, just after the elder had taken the heads off of two unlucky roosters, and had made his way to the house, that he was confronted with four or five persons armed to the teeth (or for the teeth). Very much sur-

prised and somewhat excited, he started for the barn, hitched up his horse, and drove off, leaving his good wife to fight it out, but after watering the horse he returned only to find the intruders had taken full possession of the house. So he and his wife just surrendered, and after several hours spent in friendly greeting and conversation, and having partaken of a sumptuous dinner, the intruders left for home, feeling that it had been good for them to be there. "Blest be the tie that binds our hearts in Christian love." H. C. S.

## Minnesota.

DODGE CENTRE.—This village furnishes everything for amusement, instruction, the sinful, moral, and religious, that can be found in the typical Western town. A wholesale liquor house, a cold storage, and probably a "blind pig" furnish the fires that keep perdition wide awake. The Republican party of Minnesota gives us laws that makes it impossible for a no-license town to keep out liquor, for a wholesale house can sell kegs and bottles by the million. And yet this trade here would not be very brisk were it not for our German population who believe beer is as essential as milk (?). We trust the future will give us relief.

Prof. G. Morris, a graduate of Fowler and Wells Co's Institute, N. Y., has recently given us twelve lectures on phrenology and physiognomy. He drew crowded houses and reaped a financial harvest. It is still "hard times"

The Y. M. C. A. has just closed a series of eighteen union meetings having enjoyed the ministrations of seven different workers from abroad. The interest seemed to be confined to the few. No conversions that we know of. In fact conversion was by some made so easy that it did not pay to invest in it. And yet good will no doubt result from much of the effort.

Our Sabbath-school had a "Holiday Tree" and a large display of presents made many hearts glad. The exercises were of a high order. On the evening of December 29th, the Sabbath-school elected its officers for 1895 and then followed its annual entertainment consisting of as well delivered recitations, dialogues, etc., as are seldom heard. The well trained chorus rendered singing which was highly spoken of and shows what a woman can do as leader when she has a corps of enthusiastic musicians. Mrs. Lulu Ellis has faithfully served as chorister for a long time and was re-elected for the ensuing year.

A New Year's sunrise prayer-meeting for all the Christian Endeavor Societies of the village was held in our church and led by the pastor. Theme: Our dependence this year upon the leadings of the Holy Spirit.

Rev. W. H. Ernst preached for us last Sabbath evening. Brother Ernst has purchased a farm here and is now a resident of this town. Brother Ernst is a good preacher, a clear thinker, and in the prime of life. He does not advertise himself and gives us no authority to speak for him, but such talent ought not be silent in our denomination. Pastor and people have given him and his family a hearty welcome.

The health of the people here is, as a rule, good. No sleighing yet.

The addition to our church building is a great convenience and we wonder how we have lived so long without it.

Our quarterly review in Sabbath-school was an unusual affair and was made to embrace

## TRACT SOCIETY.

Receipts in December, 1894.

Church, Leonardsville, N. Y., \$6 20; \$4 68.....	\$ 10 88
New Market, N. J.....	11 96
Plainfield, N. J.....	76 69
Westerly, R. I.....	57 62
Nortonville, Kan.....	13 70
New Auburn, Minn.....	4 80
Ashaway, R. I.....	38 00
West Edmeston, N. Y.....	8 00
Milton, Wis.....	16 65
Adams Centre, N. Y.....	34 00
Chicago, Ill.....	3 90
P. P.....	4 50
H. C. Coon, Alfred, N. Y., S. F.....	5 00
Income Permanent Fund.....	15 00
Lorenzo Coon, Albion, Wis.....	1 50
Mr. and Mrs. H. M. Stout, Albion, Wis.....	5 00
John R. Babcock.....	3 00
Elverton Palmiter.....	2 00
Nathan Kelley.....	1 25
Mrs. Temperance Babcock.....	2 60
Mrs. D. L. Babcock.....	50
C. I. Babcock.....	1 00
Harry Thomas.....	3 00
J. H. Palmiter.....	2 00
Mrs. J. H. Palmiter.....	1 50
O. L. Coon.....	1 00
Carl M. Sheldon.....	1 50
Mrs. Sophia Atwood.....	1 50
A. D. Humphrey.....	10 00
Paul Palmiter, toward L. M., Orvilla J. Palmiter, Albion.....	1 00
A. M. Knapp, Utica, Wis.....	2 00
D. B. Coon.....	1 00
W. S. Main, Madison, Wis.....	50
Mrs. Sarah Burdick, Edgerton, Wis.....	1 00
C. L. Brown.....	1 00
A. Coon, Milton Junction, Wis.....	1 00
Mrs. C. S. Reynolds, Milton, Wis.....	1 00
Mrs. E. B. Coon, Walworth, Wis.....	25
Mrs. L. Butterfield.....	25
Mrs. S. A. Simons.....	5 00
Mrs. M. Colburn.....	20 00
Mrs. Mary E. Maxson, " L. M. for self.....	1 00
L. B. Ayers.....	1 00
C. Heritage.....	2 00
W. R. Bonham.....	25
Jennie Godfrey.....	1 00
Phebe Coon.....	25
Josie Higbee.....	1 00
O. L. Moulton, Dodge Centre, Minn.....	10 00
E. L. Ellis, " toward L. M.....	10 00
John S. Langworthy, " " toward L. M.....	1 00
Edna Langworthy, " ".....	2 00
Mrs. W. H. Wells.....	5 87
Rev. G. M. Cottrell, Nortonville, Kan.....	5 04
Collection, Yearly Meeting N. Y. and N. J. Churches.....	5 00
Mrs. H. A. Barney, Belmont, N. Y.....	2 50
Fred Hall, Potter Hill, R. I.....	100 00
Mrs. C. D. Potter, Adams Centre, N. Y.....	3 00
G. E. Greene, Hope Valley, R. I.....	1 04
Mrs. J. H. Stark, Higginsville, N. Y.....	25 00
Wm. A. Babcock, Leonardsville, N. Y.....	
	\$ 547 50.

## SPECIAL FUND.

Albertus Clarke, Milton, Wis.....	5 00
Dr. W. H. Oviatt, Milton Junction, Wis.....	5 00
	\$ 10 00.

E. & O. E.

J. F. HUBBARD, Treas.

THE following receipt for a successful missionary society will be of interest to the Golden Rule Mission Clubs. "Enthusiasm plus information, minus self, multiplied by activity, divided by each member, equals a successful missionary society."—*Golden Rule,*

the year. The preaching service and Sabbath-school were united in one service the pastor presenting in his sermon the fourth quarter's lessons in the form of a bracelet with twelve links, illustrating the same on the black-board. Papers on the other lessons of the year were by different individuals. The young folks presented the titles and texts in rhyme, an exercise prepared expressly for the occasion and the Superintendent gave an excellent closing talk. These with the extra singing made a day long to be remembered. Deacon Sanford is a superintendent of which we are justly proud and he has been re-elected for 1895.

Our farmers are to be treated to a State Institute January 16th and 17th. When we get the County Seat this will be a lively center.

The RECORDER comes to us often too late in the week. We hope that when it reaches its new home, still farther away, it will be no later. Minnesota would have voted Chicago or Dodge Centre for the plant, but as it is we pray for its prosperity.

## Iowa.

WELTON.—We have a most delightful fall and winter so far, abounding in bright, sunny days and mild weather. We have our first snow, which is scarcely enough for sleighing.

Lewis Hurley recently took his invalid son Oliver to Tama City, Iowa, for medical treatment, and while receiving treatment they will make Garwin their stopping place.

Our Sabbath-school held a New Year's bower in our church on New Year's eve, which drew a large congregation. The bower was well loaded with presents, among which was a beautiful and valuable clock for Pastor Socwell from the society.

We have recently passed through a series of revival meetings, which continued for four weeks and resulted in much good. During the first two weeks our pastor had the valuable assistance of Bro. Witter, of Albion, and a quartet composed of Eli Loofboro and F. E. Whitford, of Milton, A. M. VanHorn and W. J. Loofboro, of Welton. Quite a number of cold and indolent ones were revived, about twenty professed conversion, and the whole church was enlivened and benefited. As the results of these meetings five willing candidates offered themselves for baptism last Sabbath, and we look for still others to come in the future.

W. J. Loofboro and wife are now visiting at Milton, and Mrs. Geo. Bass, of Milton, is visiting her parents, Mr. and Mrs. L. A. Loofboro, of Welton.

Our pastor goes to Grand Junction this week to engage in revival meetings at that place, and will visit other points upon his field before returning.

E. H. S.

## Rhode Island.

NIANTIC.—The past two months of evangelistic work in Rhode Island have been among the brightest days in my gospel ministry. The work at Rockville with Dr. McLearn and his people was especially an interesting time. Fourteen years ago I labored there in connection with our beloved Eld. Irish. About thirty were at that time added to the church by baptism. Some of these have since then joined the church triumphant above. Others are still living for Christ. The work just closed there has been thorough and widespread, reaching nearly the entire membership of the church and society. A large num-

ber of back-sliders was reclaimed. Some that had been back for many years. One man said if any of them could remember when he last took part in meeting they had a better memory than he. Of the number that have joined and are to join the church a large share are men and women grown. One man sixty-five years old. Some are of the leading business men of the place. I consider the Rockville Church, under the able preaching and wise counsel of their pastor, to be a model church in piety and consistency of practice.

Canonchett is a little village about three miles from Rockville where there are three mills all owned and run by Seventh-day Baptists. The most of whom belong to the Rockville Church. Here we had an excellent work. The people here are noted for being strictly honest and upright. Of those that professed conversion there at least half were grown persons. At both of these places more than enough money was contributed to pay the salary of the evangelist while on the field.

The church here at Niantic is small and weak, having only about fifteen resident members. All of these but four are women. These few are mostly faithful in trying to maintain the cause. There is not much material from which we may expect an increase in the membership of this church. A few of those that have started are of Seventh-day families. We have had good help in the meetings by the people of Ashaway and Hopkinton City. This with the few faithful ones here has made the meetings interesting. Christians of other denominations are taking hold in the good work. Professors have been quickened. Some inactive ones have become active. Ten or twelve have expressed themselves as having found hope in believing in Jesus. The meetings are to be continued at least another week. During the two months I have been in Rhode Island I have preached one hundred and six times, made about one hundred and seventy-five visits and calls. Between sixty and seventy have professed conversion. Thirty-five have been baptized, and others are ready when opportunity is given. By our arrangement between the evangelistic committee and the Salem Church I am to continue in the evangelistic work three months longer before returning home. I regret to be away from my church at Salem so long, but the Lord seems to lead in this way, and "Where he leads I will follow." The arrangements now are for me next to hold a union meeting at Hope Valley. There are about thirty Sabbath-keepers living there. No Sabbath church organization or house of worship. The meetings are to be held in the large house owned by the First-day Baptist people. The invitation comes from the pastor of that church and the people of Hope Valley. Brethren pray that this work may be blessed of God to the honor of his name and the salvation of many souls.

J. L. HUFFMAN.

DECEMBER 31, 1894.

A LITTLE girl, aged nine, living on Amsterdam avenue, called her father to her bedside a few evenings ago and said: "Papa, I want to ask your advice." "Well, my little dear, what is it about?" "What do you think would be best for you to give me on my birthday next week?"

"You were born in America?" Dennis—"Yes sir." "Parents foreigners?" Dennis—"No indade! "They're Irish."

## THE PROBLEM OF THE UNEMPLOYED.

BY EDWARD EVERETT HALE, D. D.

Writing in the middle of Winter, it seems possible to persuade somebody who has some wreck of sense left to consider the nonsense which the last year has listened to on the subject of the "unemployed."

When forty per cent of the manufacturing establishments of the country were thrown out of gear, it followed as a matter of course that forty per cent of the people who worked in them were obliged to seek other occupation. There thus presented itself the very gravest problem for all sorts of people. Those who believe in the present institutions of society saw that they were on trial, and had to do their best to show that they were equal to so extraordinary an emergency. Those who do not believe in them had an excellent object-lesson. And from that object-lesson they argued fairly and well that it was time to have some improvement in a state of things which admitted of such sudden calamity.

All this time the existence of a body of "unemployed" people was spoken of as if it were an absolutely new revelation unheard-of by gods above or by men below. It seemed as if we in the year 1894 were called upon to behold a new epidemic, of which we knew as little as our forefathers knew of Asiatic cholera in 1831. This supposition has led to a great deal of blindness or clear folly in the treatment of the very difficult subject under consideration.

The square and simple truth is that there is no law, human or divine, which announces that men shall be "employed" all the time. On the other hand, some very old customs or traditions or conditions of society require distinctly that people shall not be employed one day in seven. The conditions thus existing are so distinct that a large part of the people of the world believe that the voice of God Almighty himself required rest one day in seven. There are even those who go so far as to say that he needed this rest himself.

More than this, it ought to be remembered that all conditions of industry, up to the beginning of this century, were such that many men were "unemployed" at certain seasons in every year. The only exceptions, indeed, to this condition were simply those of some handicraftsmen in cities and towns, and were very few.

In the last century even soldiers were not "employed" in winter. Armies went into winter quarters as late as the time of Frederick. The officers exchanged visits with each other, and danced at each other's parties, so distinct was the understanding that the business of war was a business of eight summer and autumn months, and did not belong to winter or early spring.

The business of agriculture, from the nature of the case, is a business of which nineteenth-twentieths is done between the breaking up of the frost in the spring and the closing of ground by frost in the autumn. The New England farmer works, and works very hard, from April to Thanksgiving time. From Thanksgiving time to April, it is hard for even the Farmer's Almanac to tell him how he is to occupy his time. In point of fact, when he used it as a New England farmer liked to do, "to the glory of God and to enjoy him forever," he used it in reading or in writing or in other mental cultivation.

From this necessary leisure of the "unemployed" grew the admirable system by which in the old days, better than ours, the schools were kept principally in the winter months. Akin to this is the custom of all colleges and schools which from year to year have lengthened their vacations, so that they now cover well-nigh three months of every year, in which the professors and the pupils fill the ranks of the "unemployed."

Writing on the seaboard of New England, one remembers the great fishing industry of New England, the industry which created States, and which created when the time came the navy which wrenched from George III. that empire which we now call the United States of America. This fishing industry, in those days, was confined to the months between April and December. In those months the hardy fishermen, who feared nothing which was in the order of God, least of all feared such people as George III., and Lord North, and the officers of the English navy, carried on their proud vocation on the seas. When they came home they were "unemployed." But a great many of them in Essex county took up the business of making shoes during those months; and it is from this industry of theirs that the great shoe manufacture of New England has grown.

Passing to speak of this manufacture, it has been its law from the beginning that people worked when they had anything to do. When they did not, they did not work. Any large dealer in shoes can tell us that when the orders come he has his staff of people who fill those orders; then there will be a leisure week, or perhaps a leisure month when there are no orders. At that time these people are reading Shakespeare, or Huxley, or Benjamin Kidd, or they are at the clubs discussing Browning or Wagner, or they are playing transcendental music on the piano. They are not going round saying that they are "unemployed."

The manifest increase in the number of holidays, which now gives us a holiday for almost every month in the year, is an index that people do not like to be "unemployed," if only the lack of employment is something which follows a fixed rule.

To sum all this up, the whole tendency of modern civilization is that there shall be less drudgery, and not more. When we succeed, it is by making a giant which we call a steam engine do for us the work of drudges who existed under the system of slavery fifty or a hundred years ago. And the evil in the last year was not that many people had nothing to do, but simply that this lack of labor came in like a flood, striking at the same time all sorts and conditions of men, striking them without such preparation as the farmer or the fisherman has.

It proved, as it is apt to prove, that the people concerned understood their business a great deal better than the philanthropists did, or the social economists. When John found that the locomotive works were shut down, he said to Jane "My dear, I think we will go back to the old farm. There is plenty of pork there, there are potatoes enough for all; there is room enough, and my mother will be only too glad to see the babies." They went back there, and John bored auger-holes in fence-posts and made himself generally useful. His name never appeared on any list of the "unemployed;" he never needed any rugs to weave or any cellars to whitewash. And this is the reason why, when Mr. Closson col-

lects the statistics of the "unemployed" who were found finally in cities, they make so very small a number in comparison with the horrible lists which could be made from those who as we know were thrown out of employment.

And the moral of all this is here: While the earning of money wages depends on Mr. Cleveland, Mr. Wilson, Mr. Tom Reed, and the other people who make tariffs, to a greater or less extent, every able-bodied man in America who has a year to give to the business, can earn his living. It is one thing to earn money; it is another thing to earn a living. Let us remember that the United States of America has four millions of square miles more or less of territory, and that in each of these square miles there are six hundred and forty acres. Now, as all told we are about ten million families, it is a satisfaction to know that if by any throw of the dice we should divide evenly all around, each of us would have two hundred and fifty-six acres. Really, that is more than I can use to advantage; I will be satisfied with the eighteen acres I should have in Massachusetts if by some throw of the dice-box that should fall to me. When we remember this, we may assure ourselves that "the problem of the unemployed" will be able to take care of itself as it has done before.

We owe our present production of wheat, and the enormous export of it to all the nations of the world, to the development of the soil between the Alleghany range and the Rocky Mountains which followed on the industrial depression of 1873.

A PROMISE.

There is a word of God  
That comes to hearts distressed;  
Its sweetness is by no one known,  
Save him to whom it comes alone;  
"My presence shall go with thee,  
And I will give thee rest."

'Twas spoken long ago,  
Near Sinai's lofty crest:  
But still it speaks, and still it cheers  
The heart oppressed by doubts and fears:  
"My presence shall go with thee,  
And I will give thee rest."

Hard trials may assail,  
Temptations may molest;  
Life's tempests ne'er can him appall,  
Who hears God's whisper in it all,  
"My presence shall go with thee,  
And I will give thee rest."

O Lord, fulfill Thy word,  
And make me truly blest;  
Lead where Thou wilt on life's dark way,  
If only I can hear Thee say,  
"My presence shall go with thee,  
And I will give thee rest."

But only when my head  
Is pillowed on Thy breast  
Will eyes have seen and ears have heard,  
The fullness of that precious word,  
"My presence shall go with thee,  
And I will give thee rest."

—The Rev. William P. Merrill.

DO NOT SCOLD.

For the sake of your children do not scold. It is a great misfortune to have children reared in the presence and under the influence of a scold. The effect of the everlasting complaining and fault-finding of such persons is to make the young who hear it unamiable, malicious and callous-hearted, and they often learn to take pleasure in doing the very things for which they receive tongue-lashings. As they are always getting the blame of wrong doing, whether they do it or not, they think they might as well do wrong as right. They lose all ambition to strive for the favorable opinion of a fault-finder, since they see they always strive in vain. Thus a scold is not only a nuisance, but a destroyer of the morals of children.—Selected.

Sabbath School.

INTERNATIONAL LESSONS, 1895.

FIRST QUARTER.

Jan. 5.	John the Baptist.....	Mark 6: 17-29.
Jan. 12.	Feeding the Five Thousand.....	Mark 6: 30-34.
Jan. 19.	<b>CHRIST THE BREAD OF LIFE.....</b>	John 6: 25-35.
Jan. 26.	The Great Confession.....	Matt. 16: 13-23.
Feb. 2.	The Transfiguration.....	Luke 9: 28-36.
Feb. 9.	Christ and the children.....	Matt. 18: 1-14.
Feb. 16.	The Good Samaritan.....	Luke 10: 25-37.
Feb. 23.	Christ and the Man Born Blind.....	John 9: 1-11.
March 2.	The Raising of Lazarus.....	John 11: 30-46.
March 9.	The Rich Young Ruler.....	Mark 10: 17-27.
March 16.	Zacheus the Publican.....	Luke 19: 1-10.
March 23.	Purity of Life.....	Rom. 13: 8-14.
March 30.	Review.....	

LESSON-III.—CHRIST THE BREAD OF LIFE.

For Sabbath-day, Jan. 19, 1895.

LESSON TEXT.—John 6: 25-35.

GOLDEN TEXT.—He gave them bread from heaven to eat. John 6: 31.

INTRODUCTORY.

The miracle of the loaves and fishes had such an effect upon the people that they wanted to make him king. Therefore he sent his disciples away toward Capernaum, while he went up into a mountain to pray for strength. It was a tempestuous night, and the disciples could not make progress. It was here that Jesus came walking on the sea to them. When he had been taken into the ship they soon landed. In the morning the multitude, seeing that Jesus and his disciples had gone, set out in search of him, and find him at or near Capernaum.

EXPLANATORY NOTES.

SELFISH SEEKING REPROVED. v. 25. "And when they had found him." The multitude who were with Jesus when he performed the miracle of the last lesson. "On the other side of the sea." From where that event had taken place. "They said unto him." Commenced to question him. "Rabbi." They were willing to own him as master now he had fed them. "When camest thou hither." He had withdrawn himself quietly from them. v. 26. "Jesus answered them and said." Not a direct answer to their question, for he cared not to answer that. "Verily, verily, I say unto you." Showing that some important truth was to follow. "Ye seek me not because ye saw the miracles." They saw him do other wonders beside feeding the five thousand. "But because ye did eat of the loaves." They followed, not because of faith induced by his signs, but because their hunger was satisfied. A low motive. 27. "Labor not for that meat that perisheth." For that which helps the strength and growth of the body that soon decays. "But for that meat which endureth unto everlasting life." Substance for the soul and its growth. "Which the Son of man shall give unto you." For that purpose he came, that each one might have salvation. "For him hath God the Father sealed." Marked by some sign of divine commission.

SEEKING LIGHT AND A SIGN. 28. "Then said they unto him." Apparently willing to get more truth. "What shall we do that we might work the works of God?" A request that he would teach them farther in the way in which they ought to live. 29. "Jesus answered, This is the work of God, that ye believe on him whom he hath sent." Belief is here announced as the great thing needful. If they believe in him they would do those things pleasing to God. 30. "They said therefore unto him, What sign shewest thou." They wanted some special manifestation from God as to his office. "That we may see and believe thee." Blind and doubting, they must have been, when the great signs already done before them, had not made plain his high office. 31. "Our fathers did eat manna in the wilderness." They could claim lineal descent from those who were fed in the wilderness. "As it is written, He gave them bread from heaven to eat." Psalm 78. They seemed to be contrasting the miracle of the manna with that of Jesus when he had fed them. The manna had fallen from the skies, but he had used bread and fishes in reality. 32. "Moses gave you not that bread from heaven." It was but earthly food, after all, and did not partake of a heavenly nature. "But my Father giveth you the true bread from heaven." He is ready now to announce to them a great truth.

A GREAT TRUTH. 33. "For the bread of God." That which is heavenly and divine in its nature. "Is he which cometh down from heaven." Directly from God. "And giveth life unto the world." As the office of bread is to give life, so Christ comes to give it, and give it more abundantly. 34. "Lord, evermore give us this bread." Had they then held a correct understanding of what Jesus was saying, that might be one of the most beautiful of all passages, but they did not; and when he would have

given them that bread, they turned away in unbelief. 35. "And Jesus said unto them, I am the bread of life." A plain announcement of his mission to the multitude. "He that cometh to me shall never hunger, and he that believeth on me shall never thirst." Showing what many have found true, that Jesus and the love he gives us is the only satisfactory thing in the world.

LEADING THOUGHTS.—1. Search for the things that build up the higher and spiritual life, rather than physical. 2. Be not blind to what God is doing all around you. 3. Try and learn how to do the works of God. 4. Seek truly to have the heavenly bread yours evermore. 5. Christ can be all in all to you if you will let him.

#### LIFE AND LETTERS OF ERASMUS.

BY REV. W. F. PLACE.

Life and Letters of Erasmus; Lectures Delivered at Oxford, 1893-4, by J. A. Froude, Regius Professor of Modern History. New York: Charles Scribner's Sons 1894.

The purpose of this last work of the eminent historian Froude is expressed in the concluding paragraph of the book. "I have endeavored to put before you the character and thoughts of an extraordinary man at the most exciting period of modern history. It is a period of which the story is still disfigured by passion and prejudice. I believe that you will best see what it really was if you will look at it through the eyes of Erasmus."

It is a very interesting picture that we see through his eyes. We behold the monasteries with their many evils; we enter the Universities of Paris, Oxford and Cambridge; we take part in the revival of learning and see its effects on religious thought; we get an inside view of the church and its corruptions through the eyes of an intimate friend of the church and so not liable to the charge of unfairness to the church through enmity. We meet on familiar terms King Henry VIII and some of the noblest men of his realm. For example, the picture of Sir Thomas Moore, (on page 103 et seq.) is worth the price of the book.

Above all we watch the development of the exciting drama of the Reformation, and meet Luther and his associates, and converse also with pope and cardinals. Of especial interest to Seventh-day Baptists is it to note the effect of the careful study of the New Testament, fostered and promoted especially by the work of Erasmus in putting the Testament upon solid critical ground and getting it before the people.

We get many glimpses of the times. We see the relationship of learning and literature to patrons; but perhaps we may not conclude that learning and literature are more independent now than then. We are reminded of the strange notions of political economy held by our fore-fathers by noting that the money given Erasmus in England was confiscated by the customs officers at Dover and he, sent penniless to Paris because, forsooth! one must not carry coin out of the realm.

The oft repeated charge that Erasmus was a trimmer between Luther and the papacy, Froude disposes of by saying that Erasmus wished to reform the Catholic church, not destroy it, and hence could not sympathize with the extreme measures of Luther, while he saw the need of reform too clearly to oppose Luther with spirit "lest haply he might be found fighting against God." He illustrates the danger of a moderate course in times of great excitement and passion; yet the calm, thoughtful, charitable reformer will gain recognition as fast as civilization takes the place of barbarism.

At this time when the A. P. A. is forcing us again to consider the attitude of the Catholic

church to progress, and to free government it is profitable to review the struggles of the past, and in that review this book will have much interest and value, however we may esteem Froude himself; for much of the time Erasmus speaks for himself.

Space will not allow me to discuss his works; the New Testament, the "Adagia," the "Encomium Moriae," his "Colloquies," and other writings. Neither is there space for quotations. For your younger readers I will transcribe one passage on reading. "Read first the best books on the subject which you have in hand. Why learn what you will have to unlearn? Why overload your mind with too much food, or with poisonous food? The important thing for you is not how much you know, but the quality of what you know. Divide your day, and give to each part of it a special occupation. Listen to your lecturer; commit what he tells you to memory; write it down if you will, but recollect it and make it your own. Never work at night; it dulls the brain and hurts the health. Remember above all things that nothing passes away so rapidly as youth."

#### STICK TO PRINCIPLE.

True principle is something that no member of our Young People's Society can do without, for a great deal is based on the strength of our principle in our daily life. It not only helps us to resist all the temptations that come up each day, but it prepares us to meet the greater difficulties that may arise. One of these greater difficulties is the hard work that our Seventh-day young men have in finding employment, where they can observe the Sabbath. I know of a number of young men that have done all that seemed possible at the time that they could do to secure employment in Seventh-day places of business, and after a while they would get discouraged and secure a position with Sunday parties, and leave the Sabbath saying that they could do no better, and that they must live some way. I do not agree with them in this, for I believe if we will launch right out on the promises of God, and stick to principle, we will be prospered in the end, not only spiritually, but financially. I think many times that these disadvantages are thrust upon us, as a test, for our own good, to see whether we will be equal to the emergency, and then if we will only leave it all with God, I believe that some position for our good will open up. After all, I think our Seventh-day young men have some reason to complain, for if you will take a canvass of the shops, offices and farms that are run by the business men of our denomination, you will find that a majority of the help are First-day people. Now, if our Seventh-day boys could have the preference, there would be less that would leave the Sabbath and the denomination. I believe that the Seventh-day boys ought to have a chance, but if they do not have the the chance offered them, that they ought not to sacrifice principle, to gain wealth and honor, or to spite those who they may think, have done them an injustice.

I wish that we might all stick together, and pull together for "in union there is strength," and we can not expect the greater blessings, unless we work in unison.

C. T. COON.

DE RUYTER, N. Y., Dec. 24, 1894.

A CHIROPODIST announces on his cards that he has had the honor of removing corns from several of the crowned heads of Europe.

How much time he gains who does not look to see what his neighbor says or does or thinks, but only at what he himself does to become just and holy!—*Marcus Aurelius*.

#### Special Notices.

THE Seventh-day Baptist Church of Hönnellsville, N. Y., holds regular services in the lecture room of the Baptist church, corner of Church and Genesee streets, at 2.30 P. M. Sabbath-school following preaching service. A general invitation is extended to all, and especially to Sabbath-keepers remaining in the city over the Sabbath. GEORGE SHAW, Pastor.

THE next Quarterly Meeting of the Hebron, Hebron Centre, and Shingle House Churches will convene with the Shingle House Church commencing Friday evening, January 11, 1895. Ministerial helpers have been invited. A cordial invitation is extended to all.

G. P. KENYON.

THE First Seventh-day Baptist Church of New York City holds regular Sabbath services in the Boys' Prayer-meeting Room, on the 4th floor, near the elevator, Y. M. C. A. Building; corner 4th Avenue and 23d St.; entrance on 23d St. Meeting for Bible study at 10.30 A. M., followed by the regular preaching services. Strangers are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the service. Pastor's address, Rev. J. G. Burdick, New Mizpah, 86 Barrow St.

THE Sabbath-keepers in Utica, N. Y., will meet the last Sabbath in September and in each month following for public worship, at 2 P. M., at the residence of Dr. S. C. Maxson, 22 Grant St. Sabbath-keepers in the city and adjacent villages, and others are most cordially invited to attend.

THE Chicago Seventh-day Baptist Church holds regular Sabbath services in the lecture room of the Methodist Church Block, corner of Clark and Washington Streets, at 3 P. M., Sabbath-school at 2 P. M. The Mission Sabbath-school meets at 1.45 P. M., at No. 461 South Union Street. Strangers are always welcome, and brethren from a distance are cordially invited to meet with us. Pastor's address, L. C. Randolph, 6124 Wharton Ave.

THE Sabbath-school Board of the Seventh-day Baptist General Conference through its Secretary requests the Vice-President for the North-Western Association, H. D. Clarke, to arrange for Institutes in said Association during the present Conference year. Will the Sabbath-schools of the North-Western Association act upon this matter, and through their Superintendents or Secretaries communicate with Rev. H. D. Clarke, Dodge Centre, Minn., in regard to time when they would like such an Institute. Two or more schools near each other might unite in such a profitable convention.

Genuine **Pond's**

**Extract**

cures

**ALL PAIN**

**INFLAMMATIONS**

AND

**HEMORRHAGES.**

*One drop of Pond's Extract is worth more than a tablespoonful of*

**CHEAP SUBSTITUTES,**

MADE CRUDELY,

**WHICH DO NOT CURE.**

MARRIAGES.

LAWRENCE—DAVIS.—At Shiloh, N. J., Dec. 10, 1894, by Rev. I. L. Cottrell, Isaac Ashton Lawrence and Miss Ellen May Davis, both of Shiloh.

WOODMANSEE—HISCOX.—In Westerly, R. I., at the home of the bride's mother, Jan. 8, 1895, by the Rev. William C. Daland, Frank La Clede Woodmansee and Miss Jessie Louise Hiscox, both of Westerly.

BURDICK—LANGWORTHY.—At Rockville, R. I., at the home of the bride's mother, Dec. 26, 1894, by Rev. George J. Crandall, William Henry Burdick, of Ashaway, R. I., and Miss Nellie Irene Langworthy, of Rockville, R. I.

BABCOCK—POTTER.—At the home of the bride's parents, Dea. and Mrs. S. R. Potter, in Albion, Wis., by Eld. S. H. Babcock, father of the groom, assisted by Rev. E. A. Witter, Dec. 26, 1894, M. J. Babcock and Miss Edith B. Potter, all of Albion.

POTTER—BURDICK.—At the home of the bride's parents, in North Loup, Neb., Dec. 24, 1894, by Rev. F. O. Burdick, assisted by Rev. J. H. Hurley, Manford O. Potter and Kittle May Burdick, all of North Loup.

DEATHS.

SHORT obituary notices are inserted free of charge. Notices exceeding twenty lines will be charged at the rate of ten cents per line for each line in excess of twenty.

SWINNEY.—At Shiloh, N. J., Dec. 26, 1894, Dr. John G. Swinney, aged 50 years, 4 months and 14 days. A more extended notice will be given in the RECORDER later. I. L. C.

THOMAS.—At Shiloh, N. J., Dec. 14, 1894, Eliza Thomas, daughter of James and Mary Thomas, in the 77th year of her age.

She united with the Seventh-day Baptist Church of Shiloh, in 1843, when eighty were added to the church within a few weeks. Most of her family have gone before, her brother, Amos Thomas, being the only one of her immediate family remaining. I. L. C.

HOOD.—At Ashaway, R. I., Dec. 27, 1894, George Henry Hood, in the 44th year of his age.

Bro. Hood was one of those who was converted in the meetings held here last spring, and it is a great comfort to us all that he was enabled to enter into the dark valley leaning on the everlasting arms.

LANGWORTHY.—In Dodge Centre, Minn., Dec. 30, 1894, Joseph N. Langworthy, aged 63 years, 7 months and 18 days.

Mr. Langworthy was born in Hopkinton, R. I., was married to Mary F. Burdick, daughter of the late Deacon Nathan Burdick, in 1854, and came to Minnesota in 1859. He has been a great sufferer during the year from an abscess and death came as a happy release. He leaves a devoted wife and two sons to mourn his loss. Funeral service at the home of the deceased, conducted by the writer, from 1 Cor. 15: 55. H. D. C.

MAXSON.—At Richburg, N. Y., Jan. 5, 1895, Wm. R. Maxson, aged 74 years and 8 days.

He was born at Truxton, Courtland Co., N. Y., Dec. 28, 1820, and came with his parents to Allegany county. He was one of the constituent members of the East Portville Church. For a time the family lived at Alfred Centre. From that church he took letter and united with the Richburg Church in 1887. Since that time he has been a respected and honored citizen of Richburg, taking active part in the various duties and enterprises of Christian citizens. Early last spring he had a severe attack of the grip, and suffered all the rest of the year with severe rheumatism. In course of the last conversation of any length that I had with him some weeks ago he talked of the sustaining power of his hope in Christ. This was his happy thought. Funeral services at the Seventh-day Baptist church, conducted by the pastor. Burial in the East Portville cemetery by the Masonic Order, with final benediction by Pastor M. G. Stillman. His wife and daughter Emma Maxson survive him. M. G. S.

LANGWORTHY.—Martha A. (Stillman) Langworthy, daughter of Maxson and Esther (Crandall) Stillman, was born in Petersburg, N. Y., Feb. 10, 1818, and died at her home in Alfred, N. Y., Jan. 6, 1895, in the 77th year of her age.

At the age of 7 years she came with her parents to Alfred, in which town she has since resided. She was, at about the age of 13, hopefully converted, and baptized by Rev. John Green, and united with the First Alfred Church, with which she continued her membership until her death. March 23, 1843, she was married to James B. Langworthy, who died March, 1886. To them were born three children, a daughter who died in youth, and two sons who survive to mourn a mother's death. The deceased was much beloved for her amiable disposition and kindness of heart. She was a faithful attendant at church when her health would permit. She leaves a large circle of friends and relatives to mourn her departure. Her funeral was attended on the 8th instant, and words of comfort spoken by her pastor from Matt. 12: 20. L. C. R.

VINCENT.—Maria Tompkins Vincent was born in Schenectady county, N. Y., Jan. 30, 1809, and died at Westfield, Pa., Dec. 28, 1894.

She was married to Willette Vincent in 1826. They removed to Preston, Chenango Co., N. Y., in 1838, where she united with the church, being baptized by Elder Benedict Westcott, remaining faithful to her church until her death. She was the mother of twelve children, four of whom are now living, Mrs. Katy V. Southall, of Peach Tree, Wilcox Co., Ala.; James T. Vincent, of Westfield, Pa.; Mercy Labor, of Wellsboro, Pa.; and Har-

Highest of all in Leavening Power.—Latest U. S. Gov't Report

Royal Baking Powder  
ABSOLUTELY PURE

riet Tarbox, of Elmer, Pa. She resided with her son James since the death of her husband in 1868, Nov. 2d. Her last hours were peaceful and she died trusting in the God she had so long served. J. V.

TAWNEY.—Hannah Hull Tawney entered into the repose of the blessed dead at her home, Adel, Iowa, December 15, 1894.

This dear sister, born September 13, 1822, at Alfred, N. Y., was one of the remarkable Hull family so well known by the RECORDER readers. She had been feeble for years, but her life was one of great activity and faithfulness. She had passed the allotted age and entered the dark valley in peace. A large congregation mingled their tears with her aged companion and family, and paid a high tribute to the one whose life had been such a blessing to so many. Her surviving brother, Rev. Hamilton Hull, of Milton, was unable to be present. The Adel church loses a most worthy member and the RECORDER one of its most faithful readers. The writer was called from Michigan to conduct the obsequies. A. A. J.

SPAULDING.—Amos B. Spaulding was born in Plainfield, Otsego Co., N. Y., Aug. 30, 1815, and died in Milton Junction, Wis., Dec. 31, 1894.

He publicly professed faith in Christ at the age of 16, and was baptized by Eld. Wm. B. Maxson, uniting with the First Brookfield Church. He early manifested deep interest in the church and denomination and continued that interest throughout his life. He was president of the American Sabbath Tract Society a period of 18 years, and served as presiding officer of the Ministerial Conference of the Southern Wisconsin Seventh-day Baptist churches eight years. He served as presiding officer of various organizations a period aggregating 40 years or one-half his life. In 1876 he was married to Mrs. Mary B. Smith, who, with his sister, Miss Louisa Spaulding, survive to mourn their loss. He was a genial and cheerful companion. He esteemed the duties of the Christian life a pleasure. He died in the full triumphs of the Christian faith, but a few hours before his death stating to his pastor that the way seemed bright and cheerful before him, and that he felt that it was well with him. The funeral services were held at the Milton Junction church, Jan. 3d, the pastor being assisted by Revs. W. C. Whitford and E. M. Dunn, of Milton. G. W. B.

THE YOUNG CADET; OR, NOT ASHAMED TO PRAY.

We may be useful by our example, and we should improve every opportunity for doing good. I was reading, lately, of a little boy, who, in his way, was the means of great usefulness on shipboard.

The little fellow was only about eleven or twelve years old. He was the son of a clergyman. His father had got a situation for him on board one of those ships where boys are put in order to be trained and educated for officers in the navy. This little boy's father and mother being good Christians, had taught him carefully to pray to God every morning and evening; and had told him to be sure and do this, wherever he might go.

When the little fellow went on board the great ship, he found himself surrounded by a large company of other boys. Some of them were older, and some younger than himself. They were cadets and midshipmen, who were to be his companions, and who were very fond of fun and play, as boys generally are. He got along with them very well till the time came to go to bed in the evening. A bell was rung as a signal for the boys to go to their berths, as the beds are called on shipboard. The boys were laughing and talking, and playing tricks of various kinds, while getting undressed. George, as our friend was named, looked around to see if none of them knelt down to pray before going to bed, but not one of them did so. He remembered what he had been taught at home; he thought how God had taken care of him all the day, how only He could preserve him through the night, and he felt that he could not go to bed without prayer. Then the temptation occurred to him:

"But can't I pray as heartily when lying in my bed, as if I should kneel down to pray? and then the boys won't laugh at me."

But then the thought occurred, that it would please his mother better if he should kneel down to pray; and a better thought still came into his mind, that it

would please God. This decided him. He knelt down to pray. Immediately all the thoughtless boys around began to laugh at him. One called him a methodist; another said he was a parson. One threw a book at him; another threw a pillow at him. But the little fellow still knelt on till he had finished his prayer.

The next night he was interrupted in the same way; and so it continued night after night. And yet the brave little fellow would kneel down and offer his prayers to God. He never complained of the conduct of the boys. But some one else about the ship found out how the boys were behaving in their cabin at night, and went and told the captain.

Now, it happened that the captain was a good man, and he resolved to put a stop to the bad conduct of the boys. The next day he had all the boys called up before him on the deck of the ship. Then he called George up to him and said:

"Well, my little fellow, have you any complaint to make of the conduct of those boys?"

"No, sir," said George. "Now, boys," said the captain, "George will tell no tales and make no complaints; but I have heard how you have been teasing and persecuting him at night because he has the courage to kneel down and pray to God that who takes care of him. I have only this to say: If any of you do this again, I'll have you tied up on deck and try how you like the taste of a rope's end on your back. Now go to your duties."

All the boys felt guilty. They would hardly speak to George during the rest of the day. But when evening came again, George knelt down as usual to pray. There was no laughing or talking. They were all still as mice.

George had not been kneeling long before he felt something at his side—coming close up to him. He looked round to see what it was, and found one of the little boys who was nestling close up to him, that he might say his prayers in peace and quietness. Presently another came, and then another, till at last quite a number were kneeling round him. These boys had all been taught to pray at home; but, when they were surrounded by rude, mocking boys, they had not courage enough to do what was right, by acknowledging their dependence on God, before their companions. But the influence of George's example, when he quietly and bravely took his stand, determined to do right himself, whatever others did, encouraged them to do so too.

From that time prayer was never neglected on board the ship, while even those who did not pray themselves were afraid or ashamed to laugh or mock at those who did.—*Episcopal Recorder.*

READY FOR A WHIPPING.

Bishop Fitzgerald, writing in the *Wesleyan Methodist Magazine* on "The Negro Preacher Before the War," among other interesting matter, gives the following incident, one of many which cast a ray of sunlight among the somber and sometimes lurid shadows which overhung the pathway of those who were "in bonds."

"The ante-bellum negro preachers were the product of the times, and differed from the mass of their race only in the fact that they were shrewder and more eloquent. Among them were many men of piety, good sense, and burning zeal. In others there was a combination of cunning, superstition, excitability, and volubility—almost indescribable.

"To the former class belonged a noted preacher of Culpeper County, Virginia—an old man of blameless life and venerable appearance, who so entirely commanded the confidence of the white people and whose influence with the people of his own race was so wholesome, that no one thought of enforcing against him a statute then existing which required that at any gathering where six or more negroes were assembled a white man should be present. Despite this statute Uncle Jack came and went as he pleased, trusted by the whites and venerated by the blacks.

"At one of his meetings a party of mischievous young white men planned to have a little fun at the old man's expense. Waiting near the door of the rustic chapel until the service was concluded, the party approached the old preacher, and their spokesman said, 'Old man, we are officers of the law, and patrolling this beat. You have violated the law, and we are going to whip you for it. Come along with us.'

"They led the way to a thicket near at hand, Uncle Jack followed in silence.

"Have you nothing to say, old man?" asked the spokesman.

"Nothing, marster," said Uncle Jack. "Perhaps you don't think we really intend to whip you," said the young man "but we will. Have you nothing to say to that?"

"No, sir," said Uncle Jack; "I have nothing to say. The fact is, marsters, I have often wondered that I have never been whipped before. St. Paul was a much better man than I am and they whipped him almost everywhere he went. I have preached much longer than he did, and never had a whipping in my life. Seems to me, my young marsters, that I ought to have at least a few licks."

"The young scapegraces looked at each other in confusion, and it is needless to say that Uncle Jack was not whipped."

A soft answer turneth away wrath; and a little of Uncle Jack's humility might be useful to many a preacher, who, having never had a whipping in his life, yet complains of persecution!

Literary Notes.

The *Preacher's Magazine* for January sparkles with inviting matter, eminently suited to preachers, teachers, and Bible students. Mark Guy Pearse still continues his estimable articles on "Esther, the Queen." Dr. A. S. Hobart's sermon upon "Old-fashioned Christians," is full of true and timely thoughts. Dr. J. Balcom Shaw's sermon upon "Domestic Evil" will command marked attention. "How to Preach," by Joseph Parker, D. D., is forceful; a short sermon to busy men by same, presents sturdy thought. An intensely pleasing sermon by Rev. Thomas Spurgeon (whose popularity steadily increases) is found in this number. The Homiletical Department is freighted with outlines and suggestions, eminently opportune. Among the themes are, "Looking Into the New Year," "Departing Years," and many other fascinating subjects. The late Dr. Deems' "Prayer-meeting Talks," and the choice "Children's Sermons," still hold their strong worth. The "Notes on Lessons and Outline Addresses on the Golden Texts," by the editor, Rev. William E. Ketcham, D. D., add a valuable section to this popular help for preachers and Bible students. Published monthly; single copies, 15 cents; \$1.50 per year. Wilbur B. Ketcham, Publisher, 2 Cooper Union, N. Y.

The *Treasury of Religious Thought* for January begins a new year with no abatement of its usual strength. The initial sermon on the impossibility of neutrality in religion introduces the Rev. J. Whitcomb Brounger, the eloquent young pastor of the First Baptist Church, Paterson, N. J. This is followed by an able sermon on "Spiritual Capital" by Dr. F. A. Noble, of Chicago, while Dr. David Gregg, of Brooklyn, continues the illustrated sermons on Temple Beauty. Gen. William Booth's likeness stands at the head of his Chicago address descriptive of his great work in England. Rev. Palmer S. Hulbert, D. D., of the Marble Collegiate Church, New York, gives a critical and cordial essay on The Theology of Rev. B. Fay Mills. Professor Geo. H. Schodde continues to write on Biblical Antiquities, and Dr. Burdett Hart gives the fifth and closing sketch of the Presidents of Yale. Four Essential Parts in Sunday-school Education is the title of an able and original paper contributed by Rev. Hugh B. MacCauley of the Fifth Avenue Presbyterian Church, Newark, N. J. Rev. G. B. F. Hallock, of the Brick Presbyterian Church Rochester, N. Y., begins a series of Prayer-meeting Topics, which will continue through the year; and in place of the former Young People's Services is given a stirring essay on Personal Work and the Personal Worker by Y. M. C. A., Secretary, Don M. Shelton, of New York. The editorial and minor departments of the magazine are maintained with the usual fullness.

Annual subscription, \$2.50. Clergymen, \$2. Single copies, 25 cents.

E. B. TREAT, Publisher, 5 Cooper Union, New York.

