

# THE SABBATH RECORDER.

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## CONTENTS.

### EDITORIALS.

Paragraphs.....	802
The Christ-Life Is More Than Christmas.....	802, 803
Good Citizenship Convention in Wash- ton, D. C.....	803
How Help Children Away From the Popu- lar Fiction of "Santa Claus".....	803
A Pastor Commended.....	804
The Heart of Christmas.....	804
Letters to Young Preachers and their Hearers— No. 9.....	804, 805

### CONTRIBUTED EDITORIALS.

To Pastors and Other Christian Workers....	805
Length of Pastorate.....	805
A True-Blue Husband.....	805
"Singing From the Heart".....	805
The Consumer's League.....	805
Divine Sympathy.....	805

### HISTORY AND BIOGRAPHY.

A Resuscitation of the Newport Church.....	806, 807
Ned—A Volunteer's Dog.....	807

### MISSIONS.

Paragraphs.....	808
The Whistling Boy.....	808

### WOMAN'S WORK.

The Greater the Cross the Brighter the Crown—Poetry.....	809
Paragraphs.....	809
Tract Society—Executive Board Meeting.....	809

### YOUNG PEOPLE'S WORK.

Paragraphs.....	810
Letter From Ian Mebin.....	810
Our Mirror.—President's Letter.....	810
Adams Centre.....	810
Paragraphs.....	810
High Lights.....	810

### CHILDREN'S PAGE.

Artie's Christmas in the Country.....	811
Dat Christmus On De Ol' Plantation—Poetry	811
The "Dies Natalis".....	811, 812

### OUR READING ROOM.

Paragraphs.....	813
-----------------	-----

### POPULAR SCIENCE.

Gold and Silver.....	814
Andree and His Companions.....	814

### SABBATH-SCHOOL.

Lesson for Sabbath-day, Dec. 31, 1898.— Christ the True Light.....	814, 815
---	----------

MARRIAGES.....	815
----------------	-----

DEATHS.....	815
-------------	-----

Calvin's Prayer.....	815
----------------------	-----

When Stanley Faced Death in Africa.....	815
---	-----

SPECIAL NOTICES.....	815
----------------------	-----

## THE WONDROUS BIRTH.

BY RICHARD BURTON.



OUT of the eld of ages  
Hark to the doom-song's wail!  
In the Book of Life the pages  
Are blood-red or death-pale.

Never a hope of a hero  
Whose heart goes out to men,  
Only a monster Nero,  
A human beast in his pen.

\* \* \* \* \*

But hark to the strange, sweet story  
Stealing from East to West!  
Of a woman unmarked by glory,  
With a babe upon her breast.

As a fair dawn grows and brightens,  
So shall He wax in years,  
Till his grace the world enlightens,  
Till he wipes away all tears.

\* \* \* \* \*

So now let the bells ring cheerly,  
And the words be words of praise,  
For the wonder-gift so clearly  
Ours from the ancient days.

Ours and theirs, and forever,  
The light of a life divine,  
A birth-day whose meaning never  
Can cease to be for a sign

That after the hurt comes healing,  
That flowers spring from the earth;  
That the Christ, God's love revealing,  
Was a simple babe at birth.

—S. S. Times.

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## Sabbath Recorder.

A. H. LEWIS, D. D., - - - - - Editor.  
J. P. MOSHER, - - - - - Business Manager.

Entered as Second-Class mail matter at the Plainfield, (N. J.) Post Office, March 12, 1895.

Look out for a fine lot of original articles from our correspondents next week. The close of year has brought some excellent things for your consideration.

ON another page will be found an article, *Dies Natalis*, touching the true date of Christ's birth. It was forwarded to the RECORDER by Dr. Daland, of London. It is learned and comes as near to a solution of an unknown question as may be. Having given considerable attention to the question, we think it practically certain that Christ was born earlier in the year than the 25th of December. Undoubtedly the Sun-worship cult had to do with the later traditions which fixed that date. It is certain that the conceptions of Christmas, and the main features of its observance as it came to English-speaking peoples from Teutonic, Scandinavian and Roman sources, were Pagan. But that fact does not preclude the possibility of such a Christian remembrance of the time adjacent to Dec. 25 as will be of real value in promoting regard for Christ, and faith in him.

WE would begin by discarding all that is essentially Pagan, especially the actual "Santa Claus" idea. Make it a season of joy and gift-giving, because it recalls the joys and blessings which Christ's birth on earth brought and yet brings to men. Not the day, but the truth that "God so loved the world that he gave his only begotten son," should be celebrated. If Christmas had supplanted something of God's appointment, as Sunday has supplanted the Sabbath, the case would be far different. To join in the rejoicing which appears in Matt. 2:10, Luke 2:10-14 and John 3:16 becometh all men who believe in Christ. Clustering around these and similar passages, truths, services and instructions can be gathered in such a way as to make the Christmas time—the closing weeks of the year—rich in true Christian culture. The receiving of presents should not be the principal thing, especially such presents as are little needed, and such as cater to self-love and vanity. On the contrary, special pains should be taken to teach the duty and the blessedness of giving to such as are really needy. The Sabbath-school of a church of which the writer was pastor many years has often demonstrated this lesson, and it is a noteworthy fact that children rally to such a call, and enjoy giving of their store for others less favored than they.

THE RECORDER especially condemns the rude observances and the unseemly doings which are a part of our inheritance from the Paganized Christmas. These should never be permitted in connection with church or Sabbath-school celebrations. Pleasant social functions are well. Beyond that everything should be educative and Christianizing. There were many things connected with the religious life of the Jews, when Christ came, of which he could not approve. What was good he pruned that it might bear better fruit. So we may exclude from our words, and acts, at Christmas time every Pagan element. The

time can be pervaded by the Christ-birth idea; most of all by the joy and good-will which the angels voiced forth across the plains of Bethlehem. Lift Christmas from Santa Claus to Christ, from rude tricks and ruder games to heaven-born songs and lessons; they teach the Christ-love and life. For such a Christmas time we plead. All else we condemn. As the Wise Men brought costly gifts—"gold, frankincense and myrrh"—to the babe Christ, let us bring the choicest spiritual gifts to the children's Christ, and to the children at this time when the world remembers him and them, in love.

SIR WILFRED LAURIER, Premier of Canada, was asked by a temperance deputation to introduce prohibitory legislation in the Dominion in view of the recent popular vote; but he said that he could give no definite answer. The matter was an important one, and the government would consider what should be done in view of the fact that a majority of the registered voters had declared in favor of prohibition. It may be safely predicted that prohibition cannot be enforced in the Eastern Provinces of the Dominion of Canada, for there a majority of the votes cast were against prohibition. Whatever the immediate result may be, we rejoice in Canada's vote. Such an expression in favor of right is of value in forming public opinion.

ACCORDING to the *Advance*, the "Actors' Society of America" is asking clergymen to unite with them in "Suppressing Sunday theatrical performances." In the circular which carries this appeal are the following resolutions, passed by the Actors' Society:

WHEREAS, The usages of Christian civilization and customs of our forefathers have ever observed one day in the week as a day of rest; and

WHEREAS, We believe that one day in the week may be, with advantage to the actor, always respected as a day of rest and moral culture; therefore

Resolved, That as a Society we object to theatrical performance at any hour of the day on Sunday; and will always use whatever legal influence we may have to suppress the same."

To strengthen their appeal to clergymen, the actors say: "If we can check the demoralizing influence of the Sunday performance, we will then be in a better position to consider the suppressing of some of the immoralities of the plays themselves." Significant indeed are the fruits of the Sabbathless holidayism which the pulpits cherish by their opposition to the true Sabbath, when the bitterness of those fruits calls forth such a circular. But the history of all times proves that the theatre will thrive wherever holidayism abounds.

THE consumption of beer, last year, in the United Kingdom of Great Britain amounted to thirty-five million barrels. This is an average of thirty-five gallons to each inhabitant. It paid \$60,000,000 taxes. Cowper once said, in sarcasm, to the English people, "Drink and be drunken for your country's good." If \$60,000,000 can be set over against poverty, crime, degradation and depreciation of manhood and womanhood, and called "good," then the British people drink for their country's good. In addition to the tax paid by beer there are many millions more paid by "spirits and wine," so that the financial hold which the liquor traffic has on the people of Great Britain, doubtless, is greater than it is in the United States.

### THE CHRIST-LIFE IS MORE THAN CHRISTMAS?

When Christ said, "Is not the life more than food, and the body more than clothing," he suggested a truth which ought to be made prominent now, a truth which the RECORDER is eager to set before its readers in every way possible. Christmas is nothing if it does not stand for Christ-like living among men. The one great truth for which the world ought to rejoice at the Christmas time is that with the birth of the Babe of Bethlehem a new, all-powerful and divine life came into the corrupt and sin-cloyed life of man. That life came in lowly guise that it might be in touch with earth's lowest needs, and also with its highest aspirations and most eager yearnings. The world was hungry for something more and something higher than it had. Many groped blindly, searching like one in the dark and in a strange place for something that would bring food for husks, and healthful hope for sated desire. Many men sat in sorrow beside the dying embers of burnt-out hopes and in the ashes of self-consuming lusts. God was far away. Heaven was a dream, a myth, unreal and elusive. Immortality seemed the echo of a faint desire, rather than an actual truth. The Christ-Child came. The Christ-Man taught, inspired, died and rose. It was another world. Men learned that God was near. God the Loving, God the Ever-living, God the Helper, God the Redeemer—Christ—turned the light on to the question of man's immortality. The scenes on the Mount of Transfiguration illumined the world's darkness. It was no longer the old world. It could never be the same world again. The Christ-life had begun to throb in it. Man touched man and the light spread. Life from Christ in the hearts of disciples beget life in others. Palestine felt its thrill. Macedonia lifted its cry for help. The cold philosophy of Greece glowed with life unknown before. Rome learned that love might save when law and the power of empire had failed. So the life spread—the life which taught men to "look up and not down." Up! Up! Forever up, toward the right hand of God, where the Christ-Life was centered in glory. The life which taught men to "look out and not in." Out from the narrow bounds of national life. Out from the narrow interests of individual life. Out from the short years of earth-life. Out into the unmeasured sweep of eternity made glorious by the Christ-Life which had gone to prepare mansions of glory untold. The life had come which said, "Look forward and not backward." Forget what lies behind. Push forward—to greater purity, greater power, greater peace. It was such a glad going forward. The Christ-trodden path was bright with hope. "Follow me," it said, "and ye shall find what tongue cannot describe, what brush cannot paint, what pen cannot write. Come up! Come out! Come forward! Thus called the Christ-life unto men. The life had come which lifted men and taught them to "Lend a hand." Everywhere the life came it cried, "Love and lift each other." That life was the world's Helper. The helped ones grew helpful, and the divine Helper lent a hand to all.

What was at first has always been. And now, in the Christmas-time of 1898, this life is lifting men, and calling them to lift each other. It is inspiring men and teaching them to inspire each other. Do you feel the touch

of that life? Do you know the supreme glory that awaits your life? Then go on and up with glad songs, brightening hopes and clear-eyed faith. When men sing

"Joy to the world, the Lord is come,"

let it be because your life, bearing the impress of Christ, has taught them that in you, in some sense, the Lord has come to them. It is little to us that the Lord once came in Judea. What we want to know, and exemplify, and demonstrate is that the Lord is come with new power in us. Rejoice, then, in the Christmas-time because in that time the Christ-life comes into your life with increasing fullness and power.

#### GOOD CITIZENSHIP CONVENTION IN WASHINGTON, D. C.

The calling of a convention to consider the pending questions connected with our national life and its demands, Dec. 13 to 16, was in many respects timely. The convention opened on the evening of the 13th of December. A fair-sized audience was present when Hon. Nelson Dingley, of Maine, called the meeting to order. Devotional exercises were conducted by Rev. Wallace Radcliffe, D. D., of Washington. The most conspicuous feature of the opening were the remarks of Representative Dingley. Mr. Dingley declared that it was not a question at this time whether or not we would expand as a nation; that we have already expanded, and the issue is now, having expanded, what are we to do? These new conditions which we have assumed, he said, have brought new obligations and new duties for us to perform as a nation and as citizens. He declared that true citizenship is "Christian," and that such a nation as ours could not be, had it not been founded by Christians. He dwelt upon the fact that "Isolation," national, is no longer possible, and that we must not shrink from whatever the new situation may impose. His speech formed the key-note of the convention so far as the question of expansion is concerned.

Rev. Dr. Bristol, of Washington, made the second address. He is an impassioned speaker, a bit of whirlwind let loose, when he drops his MS, as he did from time to time. The body of his address being in MS, we are able to give the following representative portions:

We believe in the Christianity of civilization, and especially of Anglo-Saxon civilization. We believe in the doctrine of God in history, and especially in American history. We believe in the Providence of events, and particularly in recent events. When this nation became instrumental in securing a larger liberty for man it became in a large measure responsible to all the world, to universal Christendom, at least for much of the history which shall yet be made.

As never before, America has become conscious of her relation to the world. To-day, if never before, she has a mission, and shall she shrink from her great duty and sublime destiny? Shall England have a mission, and shall Germany and France and even Russia have a mission to the world in the evolution of civilization, and shall America, great, virile, liberty-blessed America, close her eyes to her world-wide opportunities, duties, and responsibilities, become self-centered, greedy, sordid, bigoted, indifferent, and paganized by refusing to enter upon her God-given mission of enlightening the world and aiding the coming of the day of universal peace, liberty, and self-government? No citizen should underestimate the awe-inspiring significance of American expansion. Nor should a courageous believer in the final triumph of right, the final universal sovereignty of the people, cower in fear and shirk the responsibilities, when in the rapid evolution of freedom and the kingdom of heaven new and vastly important problems are thrust upon the American brain and conscience.

The questions to be discussed before this convention challenge the attention of every thoughtful patriotic American. They assume that the hands of the clock of

Providence never go backward; that this nation and the world cannot get back of the last treaty of Paris; back of Santiago and Manila; back of 1898; back of the fact that Hawaii and Porto Rico and the Philippines are a part of this government of the people, by the people, and for the people.

DR. STRONG.

Dr. Josiah Strong, so well known by his books, "Our Country," and "The Twentieth Century City" lately noticed in the RECORDER, made the closing address. Unfortunately for the reading world, it was not in MS, and though we had the pleasure of personal consultation with Dr. Strong, both before and after the address, it is impossible to do it justice by any report which our notes or memory can combine to make. Dr. Strong is deliberate, clear, vigorous. He holds an audience by power of personal magnetism and by weight of thought. Every blow tells, as the well-chosen sentences fall. Every nugget is pure gold, and weighs "twenty ounces to the pound." These are specimen thoughts.

We must be open-eyed. History is a chain of links, not a string of beads. This century is the child of the preceding one, and the parent of the next. God, in recent events, has placed us on trial before the Judgment Bar of the world. We must not disappoint him nor mankind. We are expanding. We must continue to expand. Look at home. For a century humanity has gathered in cities with increasing volume. In 1800 three per cent of our population was in the city. In 1890 this had grown to thirty per cent. By 1920 it will be more than fifty per cent. This trend cannot be checked. As well attempt to hang the Potomac River on a clothes line to dry. We are to be a nation of cities. Three-fourths of our wealth is now in cities. Soon the majority of voters will be there. In the past the "rural vote" has held cities in check. Soon the cities will rule the country. Our greatest failure is in the doctrine of self-government as applied to cities. Ignorance, corruption and unfitness abound in city life, where all that is highest and best ought to dominate. God will grant us about twenty years of probation in which to cure these evils. If that is not done, worse results impend. We need a new civic patriotism. Not a militaryism which ask men to die to make men free, but such actual sacrificial living as will redeem men in cities.

There is no longer any West. New worlds are all occupied. Ours is the last. Western, Anglo-Saxon, Christian civilization must now flow Eastward to redeem Asia. The Pacific Ocean must become the great central sea around which new civilization will center, as the older civilizations gathered round the Mediterranean. A new conflict of races for world supremacy is at hand. It will be between the Slav and the Anglo-Saxon. Russia will lead all Asia in this struggle. Anglo-Saxons—United States and Great Britain—must form the other party in this struggle.

We need to rise to world-consciousness, a world-conscience and a world-citizenship. World-commerce and world-industry are at hand. Once the family and the tribe formed a miniature world. Now the world is to become one family. We must accept world-wide responsibilities, world-citizenship. National isolation is at an end. Anglo-Saxon Christian civilization must strike hands in wholesome, peaceful, but earnest and persistent struggle against Slavic supremacy and Asiatic Paganism.

In this address we heard the voice of a master, one who has studied the problems involved as no other man of his generation has. It was a picture inspiring but overwhelming, painted with swift, sure strokes by a master-hand. We retired, to recall it, not to sleep, as we have done after a day among the famous paintings of that world of art-treasures, the Louvre in Paris.

Further report next week.

#### HOW HELP CHILDREN AWAY FROM THE POPULAR FICTION OF "SANTA CLAUS."

The RECORDER fancies that teachers and parents will be found asking how the century-old illusions concerning Santa Claus can be put aside, not too rudely, and yet so as to lead children to the facts in the case and to the higher conceptions of Christmas time for which we plead. Emilie Poulsen, in *The Outlook*, makes some good suggestions, from which we extract the following:

"How, then, shall we help the child from the Santa Claus idea into the reality of love and generosity of which it is the symbol?"

One way which I have known to be successful is to let the child be a Santa Claus to somebody, giving gifts or doing little kindnesses without letting himself be known, the mother meanwhile keeping up the air of mystery and making the experience as delightful as possible to the child. Also, attribute happy surprises which come to him or yourself or others to some 'Santa Claus,' leading the child's thought from the particular personality to a general idea. But do not take away the happy fiction without giving, or having given, the larger, sweeter truth in its place. The exchange may be made almost insensibly to the child.

In a poem by Julia C. R. Dorr there is a most beautiful expression of the spiritual reality behind the mythical Santa, and I wish that every child might learn it. The whole poem is beautiful, but the last stanza contains the essential idea.

There is no title to the poem in the copy which I have seen, so I call it 'The Real Santa Claus,' or 'Santa Claus's Real Name.'

'There's never a home so low, no doubt,  
But I in my flight can find it out;  
Nor a hut so hidden but I can see  
The shadow cast by the lone roof-tree!  
There's never a home so proud and high  
That I am constrained to pass it by;  
Nor a heart so happy it may not be  
Happier still when blessed by me!

'What is my name? Ah! who can tell,  
Though in every land 'tis a magic spell!  
Men call me that and they call me this,  
But the different names are the same, I wis.  
Gift-Bearer to all the world am I,  
Joy-Giver, Light-Bringer, where'er I fly;  
But the name I bear in the courts above,  
My truest and holiest name, is Love!

\* \* \* \* \*

To get the full joy of Christmas, the children must be givers as well as receivers; *give* to show love and to make some one happy. Froebel recognized that the little child should be initiated into the 'more blessed' part. He shows us how to do this, as usual, by a childish game—'The Flower Basket'—in which the children make a basket of their hands, and play that it is filled with flowers which they give to papa and mamma. He shows his reason for the game in the motto which accompanies it:

'Try to give outward form to thought  
That stirs a child's heart, day by day;  
For even a child's love, left unsought,  
Unfostered, droops and dies away.'

As always, we see the child led to expression, to the completion of feeling and thought, by embodying them in action."

## A PASTOR COMMENDED.

A private letter from a pastor contains some things which we desire all pastors and all church members to see; and since no one will know of whom we write, he will not be wronged, and our readers will be helped. He said:

"I am trying to discover some way by which I can help all the members of my church into a more practical Christianity in daily life. I feel that in thought and practice both people and ministers place too much stress on 'profession.' It seems to me that there is too little thinking about ways in which we can be helpful one to another. I am aware that great evil may be done by careless or shallow teaching on these points. What I desire more and more is to see the church standing for something more than it seems to be standing for in the hearts of the multitude. I want to see it wielding that power among men which it should wield as an institution of God. I think Ian McLaren was trying to set forth the right idea in the 'Bonnie Brier Bush,' and in 'The Cure of Souls.' In some way I hope to do something to bring about such a state of things."

We are sure that every pastor will join the RECORDER in commending such words, and we pray that each pastor may be helped of God to secure such results in his church. People! ye who know that your pastor seeks such good for your souls and for Christ's cause, be quick to answer when your pastor calls to higher spiritual attainments; be quick, we pray you.

## THE HEART OF CHRISTMAS.

No other festival has taken such hold on the hearts of men as Christmas has. It had quite a history before it was fixed on the 25th of December, before the rude Pagan features of the Middle Ages and of early English history became prominent. But the chief interest in Christmas is not historic. To be understood either now or as it has been, it must be considered from the religious side. Thus seen, its history is better apprehended, its present worth is better appreciated, and its future possibilities are more to be desired.

Heaven-born love is the heart of the Christmas idea. It is God's love for man, and man's answering love to God. It begins to unfold in the Christ-child, and his cradle. Babyhood and the cradle have been sanctified and venerated by religion through all time. The angels came with their chorus of love, because heaven was drawn closer to earth when love gave Christ. Christ's words and acts unfold the divine love, step by step. What he said and did glow with unselfish love. He inspires men to higher living. His words bring a balm for earth's sorrows. His counsels are fraught with wisdom. Faith in him begets the sweet consciousness of salvation. His whispers are soft with love. His commands are strong with love. His rebukes are tender with love. His denunciations are just with love.

Similar love,—i. e., pure earthly love—forms the bond in every true home, the basis of all true happiness. Love strengthens and glorifies motherhood, fatherhood, childhood, brotherhood. Love is the germ of all permanent and worthy friendship. The best we know in life is written over with love, love, love. Sundered love is the source of sorrow, and love cries out for faith when its cords are

severed, to bring the assurance that all is not lost. You remember Whittier in "Snow Bound":

"Yet Love will dream, and Faith will trust,  
(Since He who knows our need is just)  
That somehow, somewhere, meet we must.  
Alas for him who never sees  
The stars shine through the cypress trees;  
Who, hopeless, lays his dead away,  
Nor looks to see the breaking day  
Across the mournful marbles play;  
Who hath not learned in hours of faith,  
The truth to flesh and sense unknown,  
That Life is ever Lord of Death,  
And love can never lose its own."

There can be no vital religious hope unless it springs from love. Faith and rest rise above logic, intellect, dogma. Men do not care to have it proven that God can love them. They want to know that he does love them while they glow with answering love. Earth would be more wretched in wretchedness, if our hearts could not say:

"Still thy love, Oh Christ arisen,  
Yearns to reach these souls in prison;  
Through all depths of sin and loss  
Drops the plummet of Thy Cross.  
Never yet abyss was found  
Deeper than that cross could sound."

Because men believe that truth, or long to believe it because they hunger for the hope it awakens, and the comfort it brings, the Christmas idea and the Christmas time are welcomed everywhere: A hungry-hearted world waits for the food love brings. A weary world waits for love to bring pillows for aching heads. A sin-stained world yearns for the purity and cleansing which come from the touch of love. Christmas brings the story of such love. Love is the heart of Christmas, and he has much new joy in store who has not yet found rest in the Christ-love, which throbs in all the thoughts of Christmas time. Creep closer to the heart of Christmas.

## LETTERS TO YOUNG PREACHERS AND THEIR HEARERS.

## LETTER IX.

## AVOID TECHNICAL TERMS.

Avoid all technical phrases and all scientific terms which are unusual. These are permissible in the class room, or in a limited circle of hearers made up of the favored few who are familiar with them. In public discourse and before the average audience, they are out of place. The New Testament is a model worthy of imitation on this point. Christ's sermons are above criticism as regards clearness of statement. The gospel is simple, and only plain, simple terms are needed to proclaim it and enforce its requirements. Metaphysical terms have little or no place in ordinary preaching. If you say to the average hearer, "If, under extreme mental excitement, you become conscious of the presence of blasphemous thoughts subjectively, you must not allow them to become objectized as unholy realities in words," he will stare at you in wonder. If you tell him that, when he gets mad, he must not swear, he will know at once what you mean. If you say that "conscience is the voice of God in the soul," everybody will understand you, and be led to respect their convictions of duty more, because God thus speaks to them. But if you put on the appearance of wisdom by saying, "All men ought to heed the monitions which arise as phenomena within the realm of moral ideas in self-consciousness, because conscience has its roots in the soul of the absolute and the infinite," you would befog your hearers and make fools of yourselves.

Avoid the excessive use of expletives. When

a modifying term is necessary, choose a simple one fitted to express the shade of thought which is in your mind. Use that word, and no other. The piling up of expletives is a common fault in impassioned extemporaneous speakers. It weakens one's style and detracts from the essential thought in hand, unless the expletives are wisely chosen. It leads to extravagance and causes the hearer to suspect the correctness of the speaker's statements. Paul wrote wisely when he said: "I had rather speak five words with my understanding that by my voice I might teach others also, than ten thousand words in an unknown tongue." 1 Cor. 14: 9.

## DIRECTNESS.

Choose such words as will make your style terse and direct. In speaking, as in thinking, take the shortest route. Never go round a point. Never frame a sentence with a double or a doubtful meaning. Words should express thoughts, not conceal them. Go straight toward the goal of your theme. Avoid side issues. Keep ahead of your hearers. Do not let them rest or stop until you make your point. Burn this suggestion into your memory. More will be said on this point in a future Letter. The general habit of directness must be formed and maintained. Train yourselves until directness becomes second nature. A habit of mind or a method of expression which is not thus familiar cannot be successfully introduced in a sermon. If you write, it will not appear in your manuscript. If you deliver extempore, it cannot be cultivated while you are on your feet. Back of everything, learn to *think* with directness.

## UTTERANCE OF WORDS.

Words may be so fitly chosen, and sentences may be framed so as to be faultless, but unless they are uttered properly they will be inefficient instruments in expressing thoughts. Here, too, general habits will prevail in the pulpit, and hence this item comes under the head of general preparation.

The human voice is the most efficient and powerful agent known for conveying and enforcing ideas. With proper training it becomes almost as supple as the thoughts which it is to express. It has variations of tone for every shade of meaning. Tones are the natural dress which thought assumes. Labor to make your tones complete. They must not blend and combine so as to obscure or weaken each other. Mixed tones torture the ear and bewilder the mind. Completeness cannot be attained unless the tones are born in the soul. The soul conceives the tone with the thought. The voice must become the servant of the soul to such an extent that it will at once express its thoughts accurately. Befitting tones cannot be produced mechanically, nor by physical effort alone. Tones having such a psychological character, it follows that soul culture lies at the basis of voice culture. One must define ideas and feelings intensely and clearly in order to successfully express his thought. Elocutionary training is supplemental to this psychological culture. Perhaps we cannot do better than say, *Cultivate the habit of feeling your own words.* Such a habit will go far toward producing correct tones when you seek to utter your thoughts.

The degree of completeness in tones depends much upon the distinctness with which the tone is uttered. Loudness is an essential ele-

ment in distinctness, but distinctness is more than loudness. You ought to cultivate tones which seem too loud when judged by ordinary conversational standards. In preaching you will usually speak in larger rooms than those which people ordinarily occupy, and the voice must fill the room, or the tones cannot be clear-cut. Loudness alone is an abomination. It tends to monotone, which one ought to shun as he would the leprosy. On the other hand, monotone cannot be avoided by loudness. Either extreme is dangerous.

No one rule will aid more than this: take care of the consonants. Vowels are the broad highway of sounds. When unrestrained, they are like a flood let loose from broken banks. Consonants are the dykes which restrain and guide the flow of the vowel flood, hence each individual consonant should be clearly and positively enunciated. Consonants are more difficult of utterance because the pauses and the care which are demanded in placing them check the flow of sound. All that is necessary under the head of distinctness of utterance will be attained by proper attention to the consonants.

The movement of the voice is also psychological in its origin. The nature of each thought determines the movement of the voice in expressing it. The soul is the highest authority on rules of rhetoric. It says to the voice as Hamlet said to the players: "Speak the speech, I pray you, as I pronounce it to you, trippingly on the tongue. But if you mouth it as many of our players do, I had as lief the town-crier spoke my lines." This conception of movement must be ever present in speaking; and if you feel your thoughts as you ought to, if they are full-born in your soul, the movement in uttering them will be unconsciously correct. When dealing heavy blows with vigorous logic, the movement will be deliberate. As you near the goal of your conclusions, and the converging lines press down upon the prize, the pace will quicken. If you rise amid the storm of passion, your words will almost o'erleap each other in their haste. Two general cautions may not be out of place at this point. Avoid that rapidity in ordinary discourse which outruns your hearers, and induces confusion of sounds and indistinctness. Avoid equally that slowness which bores your hearers, and makes them restless under long-delayed conclusions. But the all-important point is soul-culture, supplemented by abundant elocutionary training, which will make the voice an efficient servant of the soul.

### CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Chicago, Ill.

To Pastors and Other Christian Workers.

What, in your experience and observation, are the best methods of evangelistic work? What is the state of religion in your community? What are the forces and tendencies of spiritual life about you? What plan have you for widening and deepening the current of our endeavors? Sit down and write us about it. More than ever before we want to make this department center about the winning of souls and the bringing in of the kingdom of heaven. May the coming year be one of spiritual power to this people.

Length of Pastorate.

When shall a pastor leave? When he ceases to have a goal farther on toward which he is

aiming, when he gets into a rut and sees no way out; when he can do better service in some new field, and another can better serve his church; when his work is done in the sense that it is ceasing to grow. And still the question is not settled; for the terms are vague and shadowy. So many considerations enter in that the only fixed answer which can be given, after all, is, be led by the Spirit. And that is enough, for, if a man will surrender himself to the Spirit's guidance, he will be led. When the time has come, he will know it.

When the voice of self obscures the voice of the Spirit, then we make mistakes. A man may leave too soon, because of undue sensitiveness—and sensitiveness is selfishness in a refined form. Sometimes a man fails to hear the voice calling him out because the spiritual senses have been lulled to drowsiness by pleasant surroundings.

No cast-iron rule can be laid down, but for most of us the feeling that our time is short and that what we do we must do quickly, is a spur to earnest effort. Ease and self-indulgence are fatal to that winning of souls which is the pastor's mission. It is hard to break the ties which have grown dearer with every passing year; but the memory of the God-speed of an united church while the voice trembles and the eyes fill with tears, is a precious heritage forever.

Circumstances may not be such that we can make Paul the model in all details; but we can at least emulate the singleness of purpose with which he labored in any city or town, and the resolute bravery with which he set his face toward new fields when the voice of the Spirit summoned him onward.

#### A True-Blue Husband.

For a delicate sense of the proprieties of married life commend me to Frederick. The blood of the stern moralists who swept down upon the Roman empire and overwhelmed a rotting society with the besom of destruction, is in his veins. He can speak colloquial English readily, but reads with difficulty. He has been anxious to learn. "We had a school marm here once," he said, "who was going to teach me to read American. She was to teach me her language one week, and I would teach her German the next. But—I was married already—and—we gave it up." The good wife listens to the story with eyes downcast upon her knitting. Never a change of expression crosses her features. Her cheeks are ruddy anyway, so I cannot tell whether she is blushing. But I have no doubt that in her heart of hearts she endorses the sentiments of her honorable spouse.

#### "Singing From the Heart."

The chorister at Coloma has stood before many a congregation to lead the singing, but we never saw him break down until last week and, really, it was about the only thing that a self-respecting Seventh-day Baptist could do under the circumstances. Attending, that Sunday morning, a meeting in the interest of Sunday-observance and Sunday laws, he was asked to lead the music, and good-naturedly consented. He now claims that it was because he could not see the notes; but it was to be observed that he got along smoothly enough until he came to such phrases as "This our day of rest"; "Day when my Lord arose"; "Blest at creation's close"—then the staunch Sabbatarian tongue refused to do

its office work, and the organist had to bridge over the hiatus as best he could. It was hard for the singer, but there were a few of his friends present who enjoyed the occasion. It is only fair to state that there was a little sequel to the event of the morning. A certain party whom modesty forbids us to mention undertook to lead the singing in the evening. A song in honor of Sunday was arranged to the words of America. The cold sweat broke out. It was the same song as that of the morning. In the confusion of the moment, deponet started out at the top of his voice, "My country, tis of thee." At last accounts the Coloma chorister was still smiling.

Moral.—Never sing what you do not believe.

#### The Consumer's League.

Among the organizations which germinate so plentifully in the quick soil of our modern social life, the Consumer's League claims attention. Its aim is a simple one—to bring the humane sentiments of the buying public to bear in a practical way on the manufacturer and seller. Its motto is, Patronize those stores which treat their employees fairly and kindly.

The present issue put forward for the Christmas season in Chicago is against the inhuman hours of labor required of clerks in some of the great stores. "A friend of mine, a poor girl working for one of those establishments," says Mrs. Florence Kelley, "was to have taken dinner with me last Christmas. She did not come. The reason was that she had to work until 12 o'clock Christmas eve, and be on duty again from seven on Christmas morning until after noon. She had been working late into the night all through the season of holiday shopping. When it came Christmas afternoon, she had no strength nor disposition to go anywhere, even if she had been given her freedom in time to fulfill her engagement."

"It is against this kind of celebrations of the glad Christmas season that we protest," said Mrs. Kelley. "We ask our friends to patronize those stores which close at six o'clock in the evening. The only objection I have ever heard to this movement is that it savors of the boycott. When you patronize one daily paper you do not thereby boycott all the other dailies. When you came to the University of Chicago for an education, you did not by that act boycott all other Universities. You have a right to choose where you will bestow your patronage. Throw your weight on the side of humanity."

It is worth while, when you are buying to think what methods and practices of business life you are thereby supporting. The only effective public sentiment is that which finds expression in action.

#### DIVINE SYMPATHY.

God has a sympathy with anybody that is in any kind of toil. He knows how heavy is the load of bricks that the workman carries up the ladder of the wall; he hears the pickaxe of the miner down in the coal-shaft; he knows how strong the tempest strikes the sailor at the mast-head; he sees the factory-girl among the spindles, and knows how her arms ache; he sees the sewing-woman in the fourth story, and knows how few pence she gets for making a garment; and louder than all the din and roar of the city comes the voice of a sympathetic God: "Cast thy burden upon the Lord, and he shall sustain thee."—*Dr. Talmage.*

## History and Biography.

By W. C. WHITFORD, Milton, Wis.

### A RESUSCITATION OF THE NEWPORT CHURCH.

(Continued.)

Within the first six months of the missionary pastorate of Eld. Lucius Crandall at Newport—from April 13 to October 7, 1843—eleven members united with the church, as follows: Mrs. Ingram, not recorded by what method; Lucius Crandall, Edmund D. Barker, Alice Weeden, William Augustus Weeden, Catherine Weeden—by letter; and John Congdon, Catherine D. Barker, Susan Allen, Sarah B. Burdick, Eliza Luther—on profession of their faith. These names, added to those mentioned in the former article, would, at the last date given above, have made the membership forty-one; but it numbered only twenty-nine, on account of the decrease of twelve by death, dismissal and the correction of the list.

By December of this year the Directors of the Seventh-day Baptist Missionary Association had "resolved to assist the feeble mother church at Newport, R. I., in sustaining Bro. Lucius Crandall in his pastoral labors in the city and vicinity the present year." They supplied him fifty dollars, which must not be included in the contribution furnished by the Executive Committee of the Eastern Association toward the support of this mission. At this time the duties of Eld. Crandall were measurably increased by his election for a year, at the previous Annual Session of the General Conference, as the Corresponding Secretary of the Missionary Association of the denomination, and also as President of the organization called "The Seventh-day Baptist General Tract Society."

The third church-meeting connected with the movement to resuscitate this church was held September 29, 1843, in its venerable house of worship, erected in 1729. Here subsequently, for at least about three years, such meetings for the transaction of the business of the church were called. On each of such occasions it was the practice of the brethren to choose some one of their number as the Moderator. At this meeting Eld. Crandall was elected to the office. Action was taken on two subjects: First, the appointment of John Congdon as a committee "to circulate a subscription" to raise money to meet "the incidental expenses of the church"; and, second, "the Trustees of the church were instructed to call upon the Fourth Baptist church in this town for a bill of expenses on the meeting-house in repairs, and for the arrearages in rent, if any there be."

Late in January following, the committee above appointed to secure funds reported that all bills for the incidental expenses had been paid. In the same way afterwards money was pledged "to defray expenses in cleaning the meeting-house." Eld. Crandall and sister, Alger, acted then with Mr. Congdon. Early in the latter half of the year 1844, means were, in a similar manner, instituted "to ascertain what sum may be raised for the support of our minister another year." Slightly six months later a report of this effort was made, and the solicitation continued; and Bro. Congdon was again selected to obtain by subscriptions "funds to defray sundry expenses."

The business of procuring a settlement with the Fourth Baptist church for the use of the

meeting-house in holding their services was protracted through nearly two years, though it was brought up for consideration by the Newport church at each of its church-meetings during that time. A Trustee reported Nov. 3, 1843, that "he had applied to said [Baptist] church, and a willingness was manifested on their part to comply with the request made, but as yet there had been nothing definitely done." At the next two meetings statements were presented that "nothing further" had been "done," and that "owing to delinquency on their [the Baptist church's] part, connected with other circumstances, there had been nothing done." Thereupon the brethren voted that the Trustees "be instructed to proceed with the business and bring it to a close as soon as practicable." Not succeeding in this endeavor, the church called a Special Meeting June 24, 1844, to take more definite action in the case. Wm. Augustus Weeden was made Moderator. The Trustees appointed by the First Hopkinton church to assist those of the Newport church in the management of the business of the latter church being present, were invited to join the brethren in the deliberations of the meeting. On the report of the Trustees that they had made an attempt to carry out the instruction of the brethren to settle with the Fourth Baptist church, and that the business "was still unclosed," it was voted that "our Trustees proceed to settle with them [the last-named church] by adopting, as a part of our contract with them, the article presented to them by Eld. Crandall, or in such other way as they [the Trustees] may think proper." The records of the following two meetings contain these items: In the first, "the business was still unsettled;" and in the second, "the instruction given our Trustees to settle with the Baptist church be suspended for the present." Brethren Wm. Augustus Weeden and Edmund D. Barker were added to the Board of Trustees. On April 25, 1845, a decisive action was taken, as follows: "In view of the dissatisfactory state of things pertaining to certain repairs made upon and within our meeting-house by the Fourth Baptist church of this town, it was, therefore, moved and voted that our Trustees are hereby instructed and authorized to settle and close all business with the said Fourth Baptist [church], relating to the above-named repairs; and that they—that is, our Trustees—carry this instruction into effect with the least possible delay."

Before the close of the year 1843, the times of conducting the church-meeting and the communion were "changed from every month to once in three months, as our number is small and considerably scattered, and the inclement season of the year [is] drawing near." Wm. Augustus Weeden was chosen to serve, jointly with Edmund D. Barker, the table at the Lord's Supper. The latter was still also the Clerk as well as the Treasurer of the church. In that year the General Conference, among the last acts of its session, adopted a report that contains these lines: "It affords us peculiar satisfaction that our sister church in Newport, R. I., which is the oldest church of our denomination in the United States, and which has for many years been gradually, but steadily, approximating to annihilation, has been revived and encouraged. The revival of this church is as life from the dead."

On April 25, 1844, the pastor and the clerk were authorized to revise the list of the names of members on the church records. These officers were instructed as a committee to visit two sisters of the church and to "inquire into the cause of their absents themselves from the meetings" on the Sabbath and at other times. Their case was under examination during the next two years; and after dealing with them by "considerable exhortation," and charging them as being "defaulting sisters," the church, May 5, 1846, had their names stricken from its records.

A Bible-class and Sabbath-school were organized, and Eld. Crandall, John Congdon and John C. Burdick were chosen to superintend the same. The brother last named became a member of the church by letter a month and a half afterwards. Besides a communication to the Eastern Association, these four delegates were sent to that body, convening in May, 1844, in Hopkinton, R. I.: Lucius Crandall, Wm. Augustus Weeden, Edmund D. Barker and John Congdon. In the General Conference of that year, the church was represented by Eld. Crandall, who was also re-elected at that time the President of "The American Sabbath Tract Society" for the ensuing year. In the former name of the Society the word "American" was substituted at this time for the words "Seventh-day Baptist General." Besides the pastor, the following brethren were subsequently reported from Newport as members that year of this Society: Thomas R. Green, Calvert B. Cottrell, Thomas P. Lanphear, Edmund D. Randolph, Charles Saunders, Edmund D. Barker, Wm. Augustus Weeden and John Congdon.

Only three church-meetings were held in 1845. At the first of these John Congdon was Moderator, and, at the others, Wm. Augustus Weeden. The only cases of new business introduced in these meetings were the appropriation of the interest on the bank stock of the church toward paying the claim on said stock in favor of the estate of Charles W. Burdick, deceased; the division of the pews under the gallery of the meeting-house and the space under the pulpit stairs; the appointment of delegates to the Eastern Association, meeting in Waterford, Conn., and of Eld. Crandall as a messenger to the General Conference, holding its session at Alfred, N. Y.; and loaning "certain ancient Sabbath publications" belonging to the church to The New York Sabbath Tract Society.

Early in this year John E. G. Weeden and Lebbeus M. Cottrell joined the church by letter; and George W. Weeden, Peleg Weeden and Sarah T. Congdon, on profession of their faith. Under the date of March 28 of this year, Eld. Crandall reported to The Seventh-day Baptist Missionary Association as follows: "I desire to be thankful to God that I am permitted to inform you of an addition of four to our number about a month since—three by baptism, and one from a First-day church." He likewise mentions a revival of religion in Jamestown and at New Sharon, in connection with the labors of Eld. Alfred B. Burdick. Eld. Crandall states that he had baptized in all six candidates during the year. The Annual Report of the Executive Board of the Missionary Association in 1845 contains this statement: "Bro. Lucius Crandall has continued his labors at Newport, R. I., and

several other places in the vicinity. The prospects of the mission are regarded as encouraging. Several have embraced the Sabbath; a few have united with the church by letter; and the Missionary has baptized six persons." The church wrote to the General Conference that it had thirty-four members, five having been added since last returns.

The Corresponding Secretary of the Missionary Association stated November 10, 1845, in an address to the members and friends of the Association: "Bro. Lucius Crandall, having completed his term of appointment at Newport, R. I., and vicinity, reported that he had not only supplied the pulpit in Newport on Sabbath-days, but that he had extended his labors to four other preaching stations in adjacent towns; and that he had the satisfaction, in addition to seeing the cause sustained in that ancient church, to know that the subject of the Sabbath is, at present, awakening more feeling and attention in that region than it had done for many years before.

"Bro. Crandall having now left that station, the Board have appropriated fifty dollars for one year to the church at Newport, to enable them to maintain the preached gospel among themselves and others around them, who incline to keep the commandments of God and the faith of Jesus; and we are happy to inform you that they have, with this encouragement, engaged Bro. Lebbeus M. Cottrell, from Pawcatuck, to supply them for the present year."

At a church-meeting held May 5, 1846, the church regularly licensed Lebbeus M. Cottrell to preach the gospel; and the clerk was directed, not only to furnish him a certificate showing the same, but also another stating that he had labored with the church during the previous seven months, under the appointment of the Executive Board of the Missionary Association. He was made the delegate to the Eastern Association that year. At this meeting the initial action was taken to become incorporated as the First Seventh-day Baptist church of Newport; and Edmund D. Barker and John Congdon were given the power to frame the act of incorporation and present it for adoption at the next session of the General Assembly of Rhode Island. The letter to the Association showed that Bro. Cottrell was ministering to the church as a licentiate preacher, that one had been added by letter, and that the membership numbered thirty-five—the highest it reached under the effort at resuscitation. The following is an extract from this letter: "Although we are not favored with all the encouragement that animates some of our sister churches, yet we have confidence in God, and trust that this once flourishing branch of Zion will yet be as a city set on a hill, which cannot be hid."

(To be continued.)

#### NED—A VOLUNTEER'S DOG.

BY BERTHA H. SHAMBOUGH.

The President's call for one hundred and twenty-five thousand volunteers made every American pulse beat quicker; but the real excitement in a little Western town came when the beating of drums and the booming of cannons announced the Governor's summons of all volunteers to the mobilizing station. The entire population of the town gathered at the little station the next morning "to see

the boys off." There was many an anxious thought in spite of the cheers and huzzas as the crowded "special" pulled out from the little station. But the cheery camp letters which followed, and the indications of an early return relieved the anxiety of the first few days, and enabled the friends at home to await with calmness the outcome of the war.

One little sorrower, however, never learned the cause of his bereavement, and was unable to gather aught of comfort or consolation from bright camp letters or encouraging reports of "travelers returned." It was Ned, an English Beagle hound. He was two inches too tall to have ever become a "winner," but he was one of the finest hunting dogs in the country, and his pedigree showed him to be "bred of noble bloods."

Ned was more faithful than his master's shadow; for in fair weather or foul, in sunshine or in rain, he was his master's constant companion. Ned's devotion was fully appreciated by his young master. He was a photographer's apprentice, and his work necessarily kept him indoors most of the time. But every morning before breakfast, as long as the weather would permit, Ned and his young master went to the woods for a stroll, where Ned followed rabbit trails or treed squirrels, announcing each new discovery with that ecstatic bay so characteristic of the Beagle hound. "Don't you get tired of this everlasting hunting?" asked a friend of the young photographer. "Oh, sometimes," he replied, "but Ned enjoys it so. It's pretty hard on the poor fellow to stay in the studio all day long. I go for his sake, not for mine."

Those were happy days for Ned! But one morning as he sat on the door-step ready to go to the woods at a moment's notice, his master came out of the house, not in his hunting coat but in a soldier's uniform. There were tears in his eyes as he patted Ned's head and said something about "war" and "going away." But Ned, who was accustomed to being caressed, only caught the sad tone in his master's voice, and probably concluded that the disappointment over the morning's outing was mutual. He rubbed his head against the young man's hand as if to say, "That's all right; don't feel bad about it. We'll go some other time." Suddenly some one forced Ned into the house and the young soldier disappeared. Ned's feelings were severely wounded. After one or two vain attempts to get out he stretched himself sulkily in front of the door, ready to slip out at the first opportunity, which was not given him until several hours after the departure of the train. He went straight to the studio—into the developing-room, up stairs into the printing-room, back into the waiting-room, and finally out of the studio. Here he hesitated. Could it be that his master had gone to the woods without him? He never could have been so cruel! Still he must see. Off he ran to the woods, first to the "squirrel timber," then to the "rabbit brush," and farther on to the river where he had first learned to retrieve. Panting with fatigue, but in a state of excitement he returned home. He wagged his tail as he came into the yard, as much as to say, "I shouldn't be surprised to find that I've been wasting my time. Perhaps he is right here at home after all." But a trip to his master's empty room and a general search throughout the house convinced him that his whole day's search had been in vain. The

young photographer's father sat in the dining-room, reading the evening paper. Ned laid his paws on his knee and looked wistfully into his face, as if to say, "Won't you tell me where he is? I've hunted for him all day long. I've been to the studio, and I've been to the woods; I've been to the pond and over the river, and I can't find him anywhere. I'm so tired and discouraged. Won't you tell me where to find him?" The father's eyes were moist as he patted the uplifted head and said, "Don't take it so hard, Neddie boy. He'll come back before long. Come and eat your supper now, you haven't had anything to eat to-day." But Ned was not comforted. He scorned the proffered food. What did he care about food when his young master was missing! He threw himself upon the kitchen floor, the picture of despair. There is nothing in the whole catalogue of canine woe to equal the dejection of a Beagle hound.

This program was repeated day after day, and often several times a day. Refusing to eat or drink, Ned at last grew so thin and so violently nervous that a veterinary surgeon was consulted. He pronounced it "nervous prostration." "Whatever you do," he said, "you must try to get Ned's mind off of Loring." That was easier said than done. A friend of the young photographer who owned a brother of Ned's took him out hunting to "cheer him up a bit." But at sight of the first rabbit Ned gave a pitiful howl and threw himself at the hunter's feet. Could it be that this wonted sport reminded him more forcibly of his bereavement? Who knows? Ned's condition grew worse and worse, but he still made his daily round.

One week after the young photographer's departure his employer received a letter from him, in which he sent some loving messages to Ned. The employer held it toward Ned when he came to the studio the next morning, saying, "Ned, here's a letter from Loring." "Loring!" It was the only word that had seemed to comfort him during the past week. "Loring!" He drew nearer and gave the letter a sniff, then another, and with a delighted yelp dashed into the dark-room, up-stairs into the printing-room, into every nook and corner of the studio. Surely if this had come from Loring's hand, Loring must be somewhere near! When he finally came back into the waiting-room where Loring's employer still sat with the letter in his hand, he gave one prolonged howl so full of grief and despair that the sympathetic photographer burst into tears.

When Ned left the studio that morning he didn't go to the woods. Perhaps he realized that his end was near. He went home and tremblingly crept upstairs into his master's room. Here he stretched himself at the foot of the bed and died.

Only a dog's sorrow! A faithful, trusting, dumb creature, with an almost human capacity for love and for suffering but without the comfort of human hope and sympathy.

Two weeks after Ned's death, as if to add a final touch of pathos to the little tragedy, the young photographer returned. His heart was brave enough, but his slight, boyish figure did not meet the requirements of the rigid examination when the troops were finally mustered into service.—*The Interior.*

THE thirty-third chapter of Ezekiel is good reading for ministers—and editors—and everybody.

## Missions.

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

In our China Mission three methods are employed in the evangelization of the Chinese, viz., the Evangelistic, the Medical Mission, and the School. The educational method is very potent and successful. The Boarding School is chiefly adopted as the method. Boys and girls are taken into the schools under contract with their parents to clothe, feed and teach them. Formerly the Mission entered into contract to clothe them, but now in our own and in other missions, the parents are required to partly or entirely clothe their children taken into the mission school. They are to remain in the schools until they are of age, or for themselves. It costs some thirty dollars a year to support one of these scholars. Of course there has to be suitable buildings for these Boarding Schools and for the teacher and family. The boys and girls are taught the common branches of education in the Chinese tongue, and are especially taught the Christian religion. They are taught that there is but one true God, and that Jesus Christ is the only Saviour of men. These boys and girls soon become Christians through the Spirit of God and Christian education. What is the great advantage of this method of evangelizing the Chinese?

1. These boys and girls grow up to be strong Christian men and women, and become native preachers, Bible-readers, teachers and helpers, and are powers in the work of evangelizing their race.

2. They marry and make the Christian home a powerful factor in the work of Christianizing China.

3. They become members of the church and are active workers therein, make it a glorious light for Christ and salvation in a benighted land.

The boys and girls are cared for and taught in separate schools. Our Boys' and Girls' Boarding Schools were inaugurated a number of years ago, while Dr. Main was Missionary Secretary, and since Mr. Davis went to China as our missionary. Miss Susie M. Burdick has the charge of the Girls' School. Mr. Davis, aided by his wife, has had the charge of the Boys' School since the return of Mr. G. H. F. Randolph. This charge and care take him away largely from the evangelistic work. Most of the additions to our church in Shanghai have come from these two schools. In the last two years fourteen have been added to the church from the two schools, and six from last reports were on probation for baptism and membership. According to the last annual report of Mr. Davis, there were, June 1, 1898, twenty boys in the Boys' School and sixteen girls in the Girls' School. From the early scholars of these schools grown to manhood and womanhood are some valuable workers and helpers in our mission. It is a source of gratification that our people are in favor of supporting these schools, and so provide for them that they shall do more efficient work than they have yet done for the evangelization of the Chinese youth.

MR. DIGHTON SHAW, of Milton, Wis., now a theological student in Alfred University, has been called by the Missionary Board to go as teacher of the Boys' Boarding School in Shanghai, China, some time in next September, and has accepted the call. The committee ap-

pointed to obtain a suitable person to go to China as teacher of that school recommended in their report to the special meeting of the Board, not only to call him, but that he be sent to his field of labor this winter, to sail from San Francisco Jan. 7, 1899. The reasons for such a recommendation were:

1. That the Board voted at the October Board Meeting to send a teacher to the Boys' Boarding School this fall or early winter if one could be obtained. The committee had obtained a suitable and desirable person who was willing and would get ready to go at that time.

2. The most of the money needed to send one was at hand, and the rest would be ready from reliable sources by the time the parties were ready to sail.

3. There was urgent need of their going this fall or winter, if possible, to relieve some of the heavy burdens of our missionaries there, and that some of them could have the time for their own department of labor which they had to give now to the care of the Boys' School. As soon as the parties arrived there they could do much of the detail-work of the Boarding School, and at the same time be learning the language.

4. The people, especially the women of our denomination who were doing so much to raise the funds for that purpose, were expecting that the Board would send some one this fall or early winter, and would be greatly disappointed and lose heart if the Board did not.

The Board by a large majority voted not to send them next January, but next September, for the following reasons:

1. That in a letter from Dr. Ella F. Swinney, stating that October, November and December were the safe months for new comers to arrive in Shanghai for health and acclimation, it would not be safe or best to send them in January and have them arrive there in February.

2. The need was not so urgent as to rush the parties off in a month, not giving them suitable time to get ready to go, and so quickly and suddenly as it were, tear them away from their families and friends.

3. The parties were in school pursuing their studies, and in view of their life work it was due them that they should have the remainder of the year in school. The better their preparation the better it would be for them and for their work, and the mission would reap the advantage.

4. Our people should have opportunity to see and know the parties they send to the China mission, and they should have opportunity to meet our people. It would be of advantage to them and to our China mission for them to have that opportunity. If they are sent next January they will not have that opportunity, but if sent next September they would, and especially at our next Conference.

The Board deems itself fortunate in securing Mr. Shaw to take charge of the Boys' School, and it meets with the approval of all who know him. Since the Board in its judgment has decided it best to send the parties next September, it is hoped and expected that the people will support the Board in this movement and effort to re-inforcement of our China mission, by their prayers, their hearty approval, and their contributions.

ONE of the most interesting hours at the South-Western Association was the lone Sab-

bath-keepers' hour. Letters were read from scattered ones throughout the South. It is thought that full half of the membership of our churches here are non-resident members. We find one man who had kept the Sabbath twelve years, before he ever saw a Sabbath-keeper. Some have never been able to attend an Association or a General Conference. One said to me, "If I do not meet our people here on earth, I hope to meet them in the New Jerusalem." I wish some could have the privileges which we do not appreciate.

### THE WHISTLING BOY.

Yes, Mr. Editor, I have read the article on "The Whistling Fiend," written by A. Crank, and published in the Young People's Department of the RECORDER for November 21. Indeed, that page is one of the first that I read when the paper comes to my hand. This is not because I would, in any way, discount any of the other excellent departments of our paper, but being a young man myself, I am always in a hurry to see what is being said and done for, as well as by, our young people. I like the racy and suggestive qualities of those paragraphs; they come to me like a fresh, wholesome breeze from the stirring, hustling West. But I couldn't help feeling a little shiver run down my back when I found that A. Crank had been permitted to fire himself off at the good natured boy in that fashion, on the Young People's page. I couldn't help wondering whether he was ever a boy. If so, did he never whistle? Whistle when he came home at night from the district school; when he drove the cows to pasture on a bright spring morning, or turned the new mown hay in the back meadow; or when he split the night's wood at the kitchen door? If he never did, all I can say for him now is, "Poor boy." But if he ever was a boy, and if he ever did whistle (and I shall always believe that he was, and did, until I am definitely informed to the contrary), did he never forget the rules of conventional propriety, and whistle sometimes "when he hadn't ought to"? I hope so.

But I started to say something about the "Whistling Boy." I could never say "Fiend" however much I might feel annoyed sometimes by the untimeliness of the performance. Just at this point the following lines, written by some unknown lover of the hearty, happy boy, fall under my eye and express my thoughts so much better than I can do, that I make bold to use them:

"My neighbor's boy, shoes out at toes,  
Is of all boys most truly blest;  
He heeds not though the north winds blow,  
This boy who seeks not ease and rest.  
And oft I've to my heart confessed,  
Though whistling may some souls annoy,  
I would not have one note suppressed,  
How well I love thee, whistling boy.

He gaily whistles, yet, who knows  
If 'neath the ragged coat that breast  
Is burdened with the weight of woes,  
When daylight darkens in the west,  
For Oh, within that boy's home nest  
Is sorrow, want and little joy.  
Yet still he whistles, hast thou guessed  
How well I love thee, whistling boy?

We all may learn to speak in prose,  
And can but make a rhyme at best;  
O'er weary hearts we plant a rose  
And call on angels to attest,  
But who like thee, my little guest,  
So brave, so happy and so coy,  
Can whistle at the soul's behest?  
How well I love thee, whistling boy!

Methinks if angels went in quest  
Of whistling boys, they'd thee employ,  
All hearts with joy thou dost re-vest,  
How well I love thee, whistling boy!"

O. B. JOYFUL.



# Woman's Work.

By Mrs. R. T. ROGERS, Hammond, La.

## THE GREATER THE CROSS, THE BRIGHTER THE CROWN.

When the Saviour was here among men,  
Rejected, despised and disdained,  
What he suffered so patiently then—  
How severely his bosom it pained.  
His life on the cross they took;  
The cruel sword thrust in his side;  
They pierced his heart deep with each look,  
With a prayer in return he died.

When I meet him beyond the tide,  
Can I look on his thorn-pierced brow,  
If I share not the wound in his side  
And suffer not for his sake now?  
When I look on his hands and feet,  
And think what he had to bear,  
My glory will be incomplete  
If no scars for his sake I wear.

Help me, oh Saviour divine!  
To rejoice in each cross I bear.  
Each heart-piercing wound that is mine  
Better fits me thy glories to share.  
And when every battle is o'er,  
I'll not be ashamed to stand  
With thee on eternity's shore—  
Share a place at thy blessed right hand.

A. J. C. B.

In the *S. S. Times* we read of the sacredness of God's Word—so sacred that the "worn-out copies of the law and the prophets are sometimes hidden in the grave of a scholar; more often, however, the 'dead book' finds a grave by itself in the cemetery."

"The Book of Esther is allowed to be kept in private homes (the name of Jehovah not being in it), but the 'Book of the Law' is too sacred to dwell in human habitations."

Only a Jew is allowed to write these books, and he must be dressed in full Jewish costume when at work. The pen must be newly washed every time, before the name of God is written, and certain prayers must be frequently offered during the writing. The Book is divided into sections—one section for each week of the year—so that it may be read through in the synagogue each year.

SUCH was the sacredness of God's Holy Word in ancient times.

As we have studied about the finding of the "Book of the Law," and of the burning of God's words to his people, we have been led to recognize more and more the value of *our Bible*, God's words to us.

Let us not lose this best of all books, by our neglect to study its teachings, but rather let us find a new impetus to holier living—a closer walk with God—by a more faithful study of the Bible.

How often some new meaning comes to us from a familiar passage, as we study its pages; we see it in a new light—an old story ever new. As we remember how much more of God's will has been given us than was given to his ancient people, we should realize more fully our increased responsibilities.

King Josiah caused *all the people* to study the law of the Lord. How sadly different is the Bible treated in our day—so many homes without it, so many lives ignorant of its teachings.

God's Word is truth, and a duty is placed upon each one of his children to study and know his will. Christ says, "If any man will do his will he shall know of the doctrine whether it be of God." To know his will we must study his Word, and however much we may seek to justify ourselves in our own interpretation of its truths, *God's Word will endure.*

THE Third Interdenominational Conference of Woman's Boards of Foreign Missions in

the United States and Canada will be held in New York City, at the Broadway Tabernacle, Wednesday and Thursday, January 11 and 12, 1899. The Executive Officers and two delegates from each Board are invited to take part in the deliberations of the Conference. Preliminary meetings of Treasurers, Secretaries, etc., will be held Wednesday morning. Reports of these meetings and a discussion of missionary magazines in the afternoon. A Missionary Rally will be held Wednesday evening, to which everybody is invited. Thursday morning will be given up to educational topics, such as "Higher Education for Girls on Missionary Ground," "The Kindergarten in Missionary Work," and on Thursday afternoon, Mrs. Margaret E. Sangster will discuss "The Reaction of Foreign Missions on the Life and Unity of the Church."

### TRACT SOCIETY—EXECUTIVE BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, Dec. 11, 1898, at 2.15 P. M. Charles Potter, President, in the chair.

Members present: C. Potter, A. H. Lewis, J. D. Spicer, W. M. Stillman, F. E. Peterson, A. E. Main, C. C. Chipman, J. M. Titsworth, J. A. Hubbard, H. M. Maxson, W. C. Hubbard, Corliss F. Randolph, H. V. Dunham, A. L. Titsworth, and Business Manager J. P. Mosher.

Visitor, H. H. Baker.

Prayer was offered by H. H. Baker.

Minutes of last meeting were read.

The Advisory Committee presented the following report:

Concerning the accompanying communication from the General Conference, your Committee would recommend:

Your Committee, to whom was referred the second part of the Report of the Conference Permanent Committee, after several meetings and hearings, would respectfully present the following:

1. We believe that there is great confidence in the Tract Board, and a warm appreciation of the labors of Dr. Lewis, our leader in Sabbath Reform work.

2. We believe, also, that there is a wide-spread feeling that still more field work ought to be done by some one qualified for it, among our people and beyond the bounds of our churches, in the interest of Sabbath truth, Sabbath-keeping, Sabbath Reform, and our denominational publications.

3. We recommend that a copy of this report be transmitted to the Tract Board, to whose hands belong the administration of these lines of work.

(Signed.)

ARTHUR E. MAIN,  
M. B. KELLY,  
E. H. SOCWELL,  
MRS. R. T. ROGERS, } Com.  
T. L. GARDINER,  
G. M. COTTRELL,  
S. L. MAXSON,

Adopted by the Conference.

A. W. VARS, Assistant Sec.

1. That the Board hereby express its hearty appreciation of the vote of confidence in the plans of the Board and in the work of the Corresponding Secretary; and that we pledge ourselves anew to labor earnestly that we may discharge the obligations imposed upon us by the denomination, and fulfill the trusts committed to us.

2. That we share heartily in the conviction that "more field work" ought to be done in the interest of Sabbath Reform among our people and among those who are not Sabbath-keepers; and we beg to call the attention of the people of the denomination to the fact that since the time of the late Anniversaries the Board has sent Rev. Dr. Platts as its representative to the meeting of the "Wisconsin Sabbath Association and the Federation of Reforms" for that state; and Rev. E. H. Socwell to the South-Western Association at Fouke, Ark., with instructions to do such Sabbath Reform work on the south-western and southern fields as circumstances may demand; that the Corresponding Secre-

tary is perfecting plans to do convention and parlor conference work in as many churches as possible during the year, and to attend meetings in the interest of our work outside of the denomination; that the Committee on the Distribution of Literature has arranged for a representative in each of our churches who will aid in plans and operations for distributing Sabbath literature.

3. We beg to call the attention of the members of the General Conference to the fact that all the field work has been done in the past which the contributions to the funds of the Society would warrant; and that the success of our present plans will depend mainly upon the response which is made by the people to the appeal hereby made for larger contributions and more enthusiastic co-operation in the work which the denomination has placed in our hands.

CHARLES POTTER,  
J. A. HUBBARD,  
J. D. SPICER,  
FRANK S. WELLS,  
C. C. CHIPMAN, } Com.

On motion, the report was adopted.

The following report was received, and, on motion, adopted:

The Special Committee to which the future arrangements concerning the *Peculiar People* were referred, begs leave to report as follows:

After correspondence with Mrs. D. C. Burdick, and consultation with the Treasurer of the Memorial Fund, we submit the following:

WHEREAS, The income from the funds devoted to work among the Jews has never been sufficient to defray the entire expense of publishing the *Peculiar People*; and

WHEREAS, The income is already lessened by the payment of certain obligations, thereby requiring the reinvestment of funds at a lower rate of interest; and

WHEREAS, Mrs. D. C. Burdick, the surviving representative of the fund, expresses the opinion that the money can be used to better advantage, for the cause of Christ, in some other way; and, also, the wish that we continue to aid in the publication of the *Eduth le Israel*, as need may arise; therefore,

Resolved, That with the information now at hand, it is the opinion of this Committee that the *Peculiar People* should be discontinued at the close of the year 1898, until such time as the funds available shall be increased.

CHARLES POTTER,  
J. A. HUBBARD,  
J. D. SPICER,  
FRANK S. WELLS,  
C. C. CHIPMAN,  
A. H. LEWIS,  
A. E. MAIN, } Com.

Correspondence was received from W. C. Daland.

The Committee on Distribution of Literature reported the distribution of about 150,000 pages during the month. They also embodied in their report copies of letters which have been sent to pastors and certain representatives in the churches.

The Corresponding Secretary outlined his proposed attendance at a "civil Sabbath" convention in Washington during the present week, and "conferences" in New York state and New England during the present month.

The committee appointed at a previous meeting for the preparation of matter in type or plate form for the Sabbath Reform edition of the RECORDER, reported that the same is put up in type form only, doing away with the making of plates.

The Treasurer presented his usual financial statement.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH, Rec. Sec.

THE late Sherman Hoar wrote his own epitaph five years ago, as follows:

"God give unto thy servant rest!  
Who, finding sorrow all around,  
Gave of his strength until he found  
He'd given all of it he had  
To make the sorrowing less sad.  
Yes, give unto thy servant rest!"

DRUDGERY is as necessary to call out the treasures of the mind as harrowing and planting those of the earth.—Margaret Fuller.

## Young People's Work

By EDWIN SHAW, Milton, Wis.

“ . . . BUT I hope  
You have no enmity to the liberal arts:  
Learning is an addition beyond  
Nobility of birth; honour of blood,  
Without the ornament of knowledge,  
Is but a glorious ignorance.

I never knew  
More sweet and happy hours than I employ'd  
Upon my books.” —James Shirley.

Books are faithful friends. They never betray one. They are always the same.

Books are also dangerous enemies. A bad book is always bad, and cannot be reformed.

Books are frequently given as Christmas presents; and this is very fitting, too. They cannot be eaten nor worn out. They combine the beautiful in form and in thought. They can be shared and the owner feel no loss. They are continual reminders of the love and character of the givers, for a person's likes and dislikes show themselves no more clearly and surely than in the choice of books, even those given to others, calculated to please others.

“TIME is money.” It is all right to use your own time, but be careful about using that which belongs to some one else, unless you have permission. Of course, it is not necessary to ask directly for permission, for common sense will generally tell you when you are taking that which belongs to another, without his consent. People who take their own time to do a thing often take that which belongs to others. That is, the deliberate, calm, slow-going man, taking pride in the fact that he is never hurried, never rushed, frequently compels the person with whom he is dealing to lose many valuable minutes.

SOME people lose time, not by being too late, but by being too early. Hundreds, yes, thousands of business men and women in the cities reach the depots and offices day after day with less than sixty seconds of time to lose. Fifteen minutes too soon is much better than fifteen minutes too late, but exact promptness is better than either.

### LETTER FROM IAN MEBIN.

*My Dear Friends:*—My great-grandmother used often to give expression to these words, “Fetch and carry.” I never saw my great-grandmother, but this is what my mother tells me. This was a motto for her as she went about her work. If she wanted anything which was in the cellar, she always thought of something which should be carried with her as she went. If eggs were needed from the barn, there was a pail of sour milk to be carried to the pigs at the same time. You catch the idea; never empty-handed, loaded both ways, work well planned, no effort wasted, no time lost.

When younger I worked on a large farm, where the manager used to give this direction to the hired men: “Do this so it will work to the best advantage,” and when we in our inexperience or indifference attacked a piece of work in a wrong way, he would kindly explain how it could be done “to the best advantage.” Even in the simplest task about the house, the office, the farm, or the shop, head work counts quite as much as hand work. Then in your own work and in work for others, remember these two phrases, “fetch and carry,” and “best advantage.”

Yours truly,

I. M.

## OUR MIRROR.

### PRESIDENT'S LETTER.

Dear Young People:

I received one of those letters from one of the young folks, which Secretary Shaw asked you to write. I wish I could tell our young people of the advantages which they have that those in this country do not enjoy.

To-day I write to you from Wynne, Ark., fifteen miles from the Crowley's Ridge church. The pastor, Eld. Godsey, lives out six miles from here, with one other family of Sabbath-keepers. Of late this church has been divided and the church of Wynne organized. Eld. Godsey has just arranged to start special meetings with the assistance of two other ministers.

The storm and cold snap reduced the attendance of the meetings at Fouke the last week. We closed on Sunday night with a good interest and attendance. Some have found Christ and some have returned to his service. Many have taken part in conference meeting for the first time, who have been church members for a long time. It is still thought by many not to be the thing for women to take part in meeting. Some have been alarmed that people have confessed Christ in meeting instead of confessing their church. Church members are silent partners usually in this country where we have been, except the ministers, with very few exceptions. This we broke up to some extent with “promise meetings,” many of the people, both young and old, repeated promises from the Bible.

Eld. Socwell remained one week after the Association for work. The storms have affected us some. One small town near us was blown away.

E. B. SAUNDERS.

### ADAMS CENTRE.

Dear Young People:

The reason I have not written before, I have been waiting for something to write about, worthy of mention, and now I thought perhaps you would like to hear about the evangelistic meetings we have had in our village. They were conducted by Misses Barker and Anderson, two evangelists from Syracuse, N. Y. They are two very consecrated women, who have been engaged in this service for 18 years, and have labored in connection with many prominent pastors and churches, and in many cities, towns and villages. The first meeting was held Third-day evening, Nov. 15. Services continued every evening (except Sabbath evening) till Fifth-day, Dec. 1. Scripture readings were given several afternoons, at 3 o'clock, which were very helpful and instructive to all in attendance. But, I am sorry to say, the number at first was very small; it gradually increased, from time to time, till a goodly number were present.

I think if every one had realized what a help they were to further one on in the divine life, our numbers would have been more than doubled. The meetings were held in J. C. Heath's Hall, thinking, perhaps, to gather some in who would not go to a church. Considerable interest was manifested by the people, which deepened and grew, as the meetings progressed. The number in attendance, increasing from night to night, until the hall was filled and all seating room was occupied. Quite a number came forward for prayers and gave their hearts to the Lord. A number of backsliders were reclaimed, and many of Christ's children were drawn very much nearer to him; taking upon themselves the full consecration prayer, which means so

much, if fully carried out. Some were under conviction when the evangelists left, but had not decided to make a start. Sixth-day night, December 2, at our Young People's meeting, there were about 40 or 45 in attendance, quite a number of those present being visitors. The Spirit of the Lord was with us in great measure. Opportunity was given all to join in the service, and most all took some part. Two young men were present, under deep conviction, who had not the strength nor courage to arise and request prayers during the service, but at the close of the meeting a lady followed them into the ante-room and asked them if they would not come back, while we engaged in a season of prayer for them, and they willingly consented; then as we gathered around them, offering prayers in their behalf, they gave their hearts to the Lord. Oh! may the good work go on until many, very many more precious souls are gathered in.

MRS. F. A. B.

DECEMBER, 6, 1898.

THE Milton C. E. Society has recently put into the hands of its Good Literature Committee, thirty or more of the volumes of the “Moody Colportage Library.” These books are chiefly for Christian people, and are now being circulated among the members of the Society. After they shall have been read quite generally by the Society, it is the plan to send them to other Societies where they may continue to instruct and inspire the minds and hearts of such as desire deeper Christian experiences and greater fitness for service.

THE Junior Society of the Milton church is becoming an important factor in its work. For the past year, in addition to the usual work of the standing committees, the Society has been taking a systematic course of study in the history of the Apostolic Church. In this work a graded system of lessons has been used, ranging from the picture cards for the very little people, to quarterlies with questions and themes for written answers, for the older ones. During the last half of the year a class of about twenty of the older members has been organized, having a chairman and a teacher, to be known as the “Intermediate Class.” This class is a part of the Junior Society, but its members are also Associate Members of the Senior Society, and many of them are doing good work there. The pastor is the teacher of the “Intermediates.” The Society is contemplating a course in “Old Testament Characters” for next year.

XXX.

### HIGH LIGHTS.

Scratch a sensitive person and you generally find a selfish one.

A wise man never leaves his feelings out where they can get hurt.

Every bald-headed man believes that his active brain has done it.

The real Christmas spirit doesn't hold off the grocer in order to give costly presents.

Some people are so dismal that they keep everybody else in a broad grin.

If we could see ourselves as others see us we would all say the film wasn't good.

The man who has no faith in humanity exposes his close acquaintance with himself.

A hand-organ which played only classical music would soon get chased out of business.

There are many good people whose lovely example is seriously hampered by their bad grammar.

A real woman begins shopping four weeks before Christmas, so she will have the last week to get rushed to death in.—*Chicago Record.*

## Children's Page.

### ARTIE'S CHRISTMAS IN THE COUNTRY.

BY A. E. C. MASKELL.

"It was such a pity," Artie's mamma said, "that he had to get his first impressions of the country in the winter time, when everything was so dull and dreary;" for Artie was five years old, and had never been to the country, and now, mamma having some friends who had recently moved out of the city, had received a pressing invitation to spend a week of the Christmas holidays with them, and, of course, Artie must go along.

It was a three hours' ride by railroad, and as they started after dark, Artie was too sleepy to notice much on his journey, but the next day he was almost wild with delight, and kept the whole house busy answering questions.

Upon his knees, in a chair by the window, he buried his chin in his fat little hands while his great blue eyes roved here, there and everywhere over the landscape before him.

"O mamma!" he exclaimed, "I see lots of Christmas trees, all here, out-doors. Who put them there?"

"God, my dear, of course."

"God?" repeated the child, reverently. "Does he want us to put something on his trees for him?"

"Why, yes, I suppose so," replied his mother absently.

"Then, mamma, may I have a whole dollar to spend for things to put on God's Christmas tree?" he asked eagerly.

"Dear me! What is the child talking about?" laughed his mother addressing herself to her friend.

"Why, mamma, I want to put something on one of those trees for God. Will he come down and get it?"

"No, my dear, that is not the way to give to God. He says: 'Inasmuch as ye do it unto the least of these ye do it unto me.' He wants you to give something to the very poor people—to some poor little boys and girls, perhaps, who have no money to buy Christmas presents."

Artie relapsed into silence for a few moments, and then burst out more vehemently than ever. "O mamma, I see a great big Christmas tree right in the front yard of such a poor looking house. Are there any little girls or boys there who have no money to buy Christmas presents?"

His mamma's friend came and stood beside him, and laying one hand caressingly on his bright curly hair, said: "Yes, indeed, Artie, there are four or five little children in that house who are too poor to buy Christmas presents."

"Then why don't God come down and put something on the tree for them?"

"Because that is not his way. He expects us to do that."

"Mamma, can't I?" he asked, jumping up and down in his eagerness.

"What would you put there?"

"A basketful of candy, and my Noah's ark for one of the little boys, and a pretty book for another. O mamma! Can't I? Give me some money."

"Quite an idea," laughed his mamma's friend. "I think those little ones would open their eyes pretty wide to-morrow morning if they should wake up and find the old cedar tree all trimmed up with Christmas things."

Then Artie's mamma got up and came to the window, too, and said she didn't see why it couldn't be done. She thought it would be very sweet to do it for Jesus' sake, and if they could get a man to go there at night and tie the things on, she was willing to bear some of the expense. And then, mamma's friend thought it would be beautiful, too, and she made a whole box of cakes cut out into horses, sheep and other queer looking animals, and papa gave a basket of apples, and each one of the children contributed something; and then it was fun for the big boys to tie the things on the tree after the poor family had put out their dim little light and gone to bed.

One of the big boys wrapped Artie up in a big blanket and carried him out to see how the tree looked in the bright moonlight, and the little fellow was so pleased that he clapped his hands and laughed aloud.

"Sh!" whispered the big boy. But if the folks in the old hut heard, they must have thought that some happy little boy was passing, for they never stirred—never even turned over in their beds. They never dreamed it was anything concerning them, poor things! but the next morning their astonishment was without bounds. They didn't know what to make of it, and when their ten-year-old John climbed up the tree and brought the gifts down into the house, their joy was complete. Little Nell wept and laughed by turns over a rosy doll all dressed in blue. She kissed and caressed it, declaring it must be an angel doll, for God must have sent it down from heaven—who else could have done it? Then Allie got the Noah's ark, and Frank the tiny wheelbarrow, and Mamie the set of dishes. And O! the cakes and apples, and the real candy! was there ever anything so good?

And at noon, when Artie's mamma's friend sent a dinner of chicken, cranberries and plum pudding enough for all, Artie went along, and young as he was, learned his first lesson of the blessedness of giving.

The joy of the poor family seemed to expand his little heart, and he thirsted to do more. On his way home, on seeing an empty bird's nest, he cried out: "O see! the little birds have hung up their stockings and nobody has put anything in. Please lift me up and let me put in some of my seed-cake for them."

It was done, and the little birds, some poor hungry swallows, did find the cake, after awhile, and actually flocked into the tree after it.

Before Artie went home God sent down some snow, and there were great white balls and festoons hanging on the cedar trees. How delighted Artie was! There wasn't one dull, dreary day of the whole week to him; and how he hated to go back to the noisy, dusty city. "He wanted to live with God and his beautiful Christmas trees forever," he said, and so he received a standing invitation to spend every Christmas in the country until he became a man, an invitation he was not slow in accepting.—*Christian Work*.

A FAIR OFFER.—"I can save you five thousand dollars, Mr. Money-bags."

"How so?"

"Well, then, say you will give your daughter fifty thousand dollars as a marriage portion."

"Well?"

"Well, I'll take her for forty-five."—*Harp-er's Bazar*.

### DAT CHRISMUS ON DE OL' PLANTATION.

BY PAUL LAWRENCE DUNBAR.

It was Chrismus Eve, I mind hit fu' a mighty gloomy day—  
Bofe de weathah an' de people—not a one of us was gay;  
Co'se you'll t'ink det's mighty funny twell I try to mek hit cleah.  
Fu' a da'ky's allus happy when de holidays is neah.

But we wasn't, fu' dat mo'nin Mastah'd tol' us we mus' go,  
He'd been payin' us sence freedom, but he couldn't pay no mo';  
He wa'n't nevah used to plannin' 'fo' he got so po' an' ol';  
So he gwine to give up tryin', an' de homestead must be sol'.

I can see him stan'in' now erpon de step ez cleah ez day,  
Wid de win' a-kind o' fondlin' thoo his haih all thin an' gray;  
An' I 'membah how he trimbled when he said, "It's ha'd fu' me,  
Not to mek yo' Chrismus brightah, but I 'low it wa'n't to be."

All de women was a-cryin' an' de men, too, on de sly,  
An' I noticed somep'n shinin' even in ol' Mastah's eye.  
But we all stood still to listen ez ol' Ben come f'om de crowd,  
An' spoke up a-tryin' to steady down his voice and mek it loud:

"Look hyeah, Mastah, I's been servin' you fu' lo! dese many yeahs,  
An' now sence we's all got freedom an' you'skind o' po', hit 'pears  
Dat you want us all to leave you 'cause you don't t'ink you can pay—  
Ef my membry hasn't fooled me, sem dat whut I hyeah you say.

"Er in othah wo'ds, you wants us to fu'git dat you's been kin',  
An' ez soon ez you is he'pless, we's to leave you hyeah behin'.  
Well, ef dat's de way dis freedom ac's on people, white or black,  
You kin jes' tell Mistah Lincum fu' to tek his freedom back.

"We gwine wo'k dis ol' plantation fu' whatever we kin git,  
Fu' I know hit did suppo't us, an' de place kin do it yit.  
Now de land 'is yo's, de hands is ouahs, but I reckon we'll be brave,  
An' we'll bah ez much ez you do when we have to scrape an' save."

Ol' Mastah stood dah trimblin', but a-smilin' thoo his teahs,  
An' den hit seemed jes' nachel-like, de place fah rung wid cheahs,  
An' soon ez dey was quiet, some one sta'ted sof' an' low:  
"Praise God," an' den we all jined in, "from whom all blessin's flow!

Well, dey wasn't no use tryin', ouah min's was sot to stay,  
An' po' ol' Mastah couldn't plead ner baig, ner drive us way,  
An' all at once, hit seemed to us, de day was bright agin,  
So evah'one was gay dat night an' watched de Chrismus in.  
—*Ladies' Home Journal*.

### THE "DIES NATALIS."

BY MR. ALFRED G. MARKS.

By approaching the subject of the Nativity in an unprejudiced state of mind, we may come to a definite conclusion respecting the date of this event. First of all, it is needless to introduce any allusion to the death of Herod the Great, in B. C. 4. Every one now knows that Jesus was born before that event, which took place in the spring of that year. The "star" of the Magi is a more important point from which to argue. The following gives the requisite outline of this sidereal phenomenon. Kepler, the German astronomer, observed in the year A. D., 1603, a conjunction of Jupiter and Saturn; in the next year, a conjunction of these two planets, with the addition of Mars, in Pisces. The latter conjunction occurred in the month of March. In the autumn of 1604, Brunowski, the pupil of Kepler, noticed a new evanescent star of the first magnitude in the foot of Ophiuchus, near the above planets. This star was of uncommon brilliance, and seemed to Kepler "an exceedingly wonderful work of God."

By careful calculation Kepler ascertained that a similar phenomenon to that in 1603 would have appeared in the sign of the Pisces in B. C. 7. According to Ideler there were three conjunctions of Jupiter and Saturn in

B. C. 7. The last of these conjunctions happened early on December 5. It has remained for latter-day scholars to suppose that the last-named conjunction represented the phenomenon in the heavens at the birth of Christ. Discredit has thus been cast on the whole story.

But it has been sufficiently demonstrated that the planets could never have appeared as one star, for they never approached each other within double the apparent diameter of the moon. In B. C. 6, the conjunction of Jupiter, Saturn and Mars was still less likely to conjoin as one star; but the star of the first magnitude which appeared in the autumn of the same year is in all probability the phenomenon witnessed by the Magi. As the star at its appearance in A. D. 1604, shone for a whole year, a similar length of time would make its duration as the Nativity to have been from the autumn of B. C. 6, to the autumn of B. C. 5. The astronomical tables of the Chinese, to which Humboldt has given his approval, notice an evanescent star about this time. Modern astronomers have calculated its appearance to be at B. C. 4, and would make it to have been a comet. The above data would make the birth of Jesus Christ to have happened in the autumn of B. C. 5, but in what month it is impossible to say. If we choose to adopt the reasoning method of Lightfoot, as exhibited in his "Horace Hebraicae et Talmudicae," (vol. ii, p. 32,) we may place the Nativity on the day, or rather night, with which began the Jewish Feast of Tabernacles. This writer believes that as all the great events in the life of Christ coincide with the chief Hebrew festivals, it is manifest that his birth must have occurred at a time in no wise conflicting with the design of God as here indicated. The Feast of Tabernacles, as observed by the modern Jews, begins on the evening of September 30, but only because the Hebrew year has been changed by concurrence with the Easter cycle of orthodox Christianity. To those who believe that the ancient Passover was celebrated on the 8th or 9th of March, there must come the conception that the Feast of Tabernacles was originally kept on the 3d or 4th day of September. But it is very unwise, to say the least, to assume that the Saviour was born on this particular day; a like mode of thinking should rather place the Nativity on the Day of Atonement (August 30).

We are told in the Gospel of St. Luke that the Saviour was born whilst "shepherds watched their flocks by night." In Eastern climes the duty of shepherds in the open air generally begins and ends in March and October. In Judea, the rainy season more often than not commences in the month of November, but a succession of bright days in December and January is of frequent occurrence in the East; and one traveler in Palestine states that the weather about Christmas is favorable to the feeding of flocks, and often most beautiful. In Palestine the average rainfall is more often at its greatest in February than in any other of the winter months. When the rains are not at their maximum in February, they generally make up for any deficiency by assuming this violence in January, although then the weather becomes more boisterous in December than in the last month of winter.

The Mishna, which was certainly in existence in the time of Christ, leads one to infer

that the "Midbariyoth" or so-called flocks of the wilderness were out in the open all the year round. It is herein stated (Baba 12, vii. 7) that these flocks were in the fields thirty days before the Passover, or in other words, were being pastured as early as the 6th or 7th of February. In the Babylonian Talmud, it is said that the "Midbariyoth" or animals of the wilderness are those which go to the open at the Passover-time, and return at the first rains (about November); the rabbi or scribe, on this point maintains that the wilderness flocks remain in the open alike in the hottest days and in the rainy season, *i. e.*, all the year round. (Bezah 40 a.) A different explanation is given in the Jerusalem Talmud (Bezah 63, b), which, as being the earlier works, may be preferred. Even the last-named Talmud, however, only dates from the fourth century after Christ.

The Jerusalem Talmud (Taanith 29), says that the course of Jehoiarib, first of the priestly orders, was on duty on the 9th of Ab, at the destruction of the Temple, A. D. 70. Josephus, (Wars of the Jews, vi. 4, i. 5) dates this event on the 10th of Ab. Wieseler assumes the day to have been August 5, and reckons the weekly courses of priests back to B. C. 6, the year of John the Baptist's birth. The courses served in the Temple according to a regular weekly cycle, the order of which is known. 1 Chron. 24: 7. Wieseler makes the course of Abia or Abijah, the eighth of the order, to have been on duty at the birth of John the Baptist, between October 3d and 9th, B. C. 6, and consequently, the birth of Christ to have happened January 10, B. C. 4. Greswell (Dissertations), from the same starting point, arrives at April 17-23, B. C. 6, as the time of the course of Abia under Zacharias. It is curious that Clement of Alexandria, the first writer who alludes to the subject of Christ's birth (Stromata, lib. 1, cap. 21, vol. 1, p. 407), should say that the followers of Basilides celebrated the Epiphany or baptism on Tubi 11th or 15th. January 6 or 10. We know that until the fourth century after Christ the Eastern church celebrated both the Nativity and Epiphany on January 6, although from a very arbitrary assumption.

Wieseler based his mathematical deductions concerning the weekly courses of priests from the standpoint of the unscriptural Easter cycle. We know that the Temple was destroyed by fire on a Sabbath, this destruction probably began on Thursday and ended on Friday, at the evening of which the Sabbath begins. Therefore, throwing back the day of the Passover into the early part of March, we arrive at June 30, July 1, A. D. 70, as the date of the destruction of the Temple. Assuming the correctness of the other deductions, and that the courses were never interrupted from B. C. 6, to A. D. 70, we must place the birth of Jesus Christ on Monday night, December 5, B. C. 5. If Greswell is to be preferred, we must place the Nativity in the middle of the month of May.

No one can fail to see the connection between the 5th and 25th days of December. St. John Chrysostem, in his celebrated sermon delivered on December 25, A. D. 323, alludes to this date for the Nativity as having been kept from antiquity among the Latin church in the West. The 25th of December is said to have been first observed in A. D. 98, but not as a religious festival till A. D. 137, when it was ordained by Telesphorus,

Bishop of Rome. It is not at all improbable that this ecclesiast may have transposed the festival, originally kept on December 5, to the twenty-fifth day of the month, in order to more speedily introduce Christianity among the Roman pagans. The assumed date of the Nativity was joined to the Saturnalia among the Latins; later on, in the north, it became intimately associated with the Yule-Tide festivities of the Scandinavian nations, celebrated in honor of the return of the sun at the winter solstice, on December 21.

According to Clement of Alexandria, it appears that some placed the Nativity on the 25th of Pachon (May 20), or on the 24th or 25th of Pharmouthi (April 21 or 22). This would agree more with Greswell. Jewish chronologists have fixed the 9th of Tebeth as the day on which the Saviour was born. In the addition to the *Megilloth Taanith*, the 9th of Tebeth is marked as a fast day, and it is added, that the reason for this is not stated. It is said that between A. D. 500 and A. D. 816, December 25 fell no less than 12 times on the 9th of Tebeth. If the 9th of Tebeth was regarded as the birthday of Christ, which is very uncertain, we may understand the concealment about it. But it is only by calculating on the basis of the Eastern cycle that this day can be made to fall at certain times on December 25. By the ancient Hebrew mode of reckoning the 9th Tebeth coincides with November 25. Perhaps this may be the true day of the Nativity. Christ would then have been born on Friday night, or on the eve of the Sabbath. Here we have the coincidence of a twenty-fifth day the same as we have now in December.

Several authorities connect the orthodox Christmas day with the Jewish feast Chanukka celebrated as the dedication or purification of the Temple by Judas Maccabaeus; many features seem to speak for a connection between the two festivals. Not the least of these features is that both feasts occur in winter. Cosmas Indicopleustes says that Christians concurred in celebrating the Nativity in the nine month, on Choae (December 24).

A view of the whole subject must convince the impartial reader that the "Dies Natalis" occurred near the end or in the latter part of the year B. C. 5. The contemporary authority of the Mishna states that flocks of domesticated animals were out in the open as early as February 6th or 7th, in the days of Christ. As February is a rainy month, the above statement cannot militate against the inference that flocks of sheep were pastured in November or December. We cannot declare positively that the beasts were in the open all the year round, for the scribe in the Babylonian Talmud who says so, lived centuries after the time of Christ; his private opinion is therefore open to suspicion. We are divided between November 25, the day of the Nativity according to Jewish chronologists, and December 5, as certified from the rectified deductions concerning the "course of Abia." Of the two above mentioned days I consider November 25 as having the most likelihood of being the real date of the Nativity. In this case, November 25 was the day which, under Roman hands, has been changed into December 25, "for he shall change the times and the law." The argument from the "course of Abia" is uncertain, for Greswell arrived at a different date from that of Wieseler. Still some may believe that December 5 has more favorable weight in the balances adjusted between the two so-called "dii natales." I think that we might dismiss at once from our minds any idea of a connection between the deductions of Greswell and the statement of Clement of Alexandria concerning the celebration of the Nativity on the 25th of Pachon (May 20), or on the 24th or 25th of Pharmouthi (April 21st or 22d).

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## Our Reading Room.

"Hence then as we have opportunity, let us be working what is good, towards all, but especially towards the family of the faith."—Gal. 6:10. "But to do good and to communicate, forget not."—Heb. 13:16.

DERUYTER, N. Y.—For nearly eight weeks we have been having a mild form of small-pox and the usual excitement that goes with this dread disease. The epidemic was so very light that some doubted its being the genuine small-pox, but our Health Board so decided, and the state expert, who came and examined it, confirmed their judgment, and six cases were duly quarantined with the red flag and their families forbidden to leave their premises. Yet, in the mercy of God, only one was dangerously sick, and that apparently from taking cold, and now all are well and the danger flag removed. The school is again filling up, the churches welcoming back the young people, and business assuming its former activity. How pleasant to see the children again in the Sabbath-school and joining in praise to God for returning health and strength. Bro. J. E. N. Backus, at Lincklaen, is also gaining rapidly from his severe attack of neuralgia of the heart, and so we are led to praise God for his preserving grace and mercy.

L. R. S.

LITTLE GENESEE AND RICHBURG, N. Y.—The health of our people in these places is usually good. We are having quite severe winter weather for the time of year, and excellent sleighing, where the roads are well traveled.

The regular religious services are fairly well maintained. The writer is supplying the Genesee church Sabbath mornings and the Richburg church at 2 P. M. The Sabbath-school at Richburg meets at 1 P. M.

About the middle of November, we enjoyed a brief visit from Secretary Whitford, whose wise counsel was well appreciated by the active members of our little church at Richburg.

The genial Pres. Davis, of Alfred University, is spending a few days in this vicinity, visiting schools, and in other ways endeavoring to advance the interests of the University. His work seems well appreciated. We were glad to have him with us in the services, both at Genesee and Richburg, last Sabbath; and we very much enjoyed his addresses on the importance of higher education. We expect several of our young people will be in the University next year.

O. S. MILLS.

DEC. 13, 1898.

PLAINFIELD.—The services last Sabbath morning, according to custom, were in charge of our Endeavor Society. All the exercises were good; but a feature of special excellence was an address by Rev. George B. Shaw, of New York City.

On Sabbath night the pastor and wife gave their annual reception to the members of the church and congregation, at the parsonage. The presence of Rev. and Mrs. Shaw gave added interest and pleasure. Valued aid was given by the Pastor's Helping Band and other Endeavorers.

At the well-attended Men's Meeting, Sunday night, a plain and instructive paper was read by Dr. T. H. Tomlinson, of this city, upon some of the causes of physical, intellectual and moral degeneracy. The subject was treated from the point of view of one who is both a physician of culture and experience and a true man of strong human and Christian sympathies. The paper was followed by stirring words from Dr. A. H. Lewis and Superintendent H. M. Maxson; and the occasion was one of great interest, seriousness and importance. The paper will be the subject of general discussion at the next meeting.

PASTOR MAIN.

DECEMBER 14, 1898.

LOST CREEK, W. VA.—It was our privilege to spend two weeks with the good people of Lost Creek, W. Va., assisting Bro. Stillman in a series of meetings. The church seemed thoroughly awake from the very first meeting, and good work was accomplished. Bro. Stillman surely finds the lines falling to him in pleasant places. We trust that Lost Creek may long continue a power among men for truth, righteousness and salvation. We were amply rewarded, not only in the good-will and moral support manifested, and the good accomplished, but by the generous contribution of the temporal things needed for our support.

L. D. SEAGER.

SALEM, W. Va., Dec. 9, 1898.

MILTON, WIS.—Sabbath-day, December 3, was a red-letter day in the life of this church. It was the last covenant meeting and communion service of the year. Letters had been written by the pastor to the non-resident and temporarily absent members, and from nearly fifty of these came responses, bearing Christian greeting, expressing love for Christ and the old home church, and unswerving loyalty to God and his truth, which were truly refreshing. After the reading of these letters by the pastor, a large number gave pointed and brief Christian testimonies, after which two were received into membership, and a precious season at the table of the Lord was enjoyed. It was a surprise to some of us to know that our non-resident members are to be found in Massachusetts, Rhode Island, New York, New Jersey, Pennsylvania, Michigan, Illinois, Wisconsin, Minnesota, South Dakota, Washington, Oregon, California, Virginia, Tennessee, Missouri, Kansas and New Mexico. Most of them are lone Sabbath-keepers, and are faithfully maintaining their faith amid the difficulties which their isolation imposes. Their hearty testimonies brought much comfort and encouragement to us all, and the prayers, "God bless our lone ones," went up from all hearts. "Blest be the tie that binds our hearts in Christian love," and blessed be God, the Father, whose loving care is over all his loving children in all places of his dominion.

L. A. P.

DODGE CENTRE, MINN.—Sabbath services are attended by large congregations; Sabbath-school, also, under leadership of Bro. F. E. Tappan. The C. E. Society cannot report any great present interest or attendance, but there are faithful ones. The Junior meetings averaged a little over thirty-eight during month of November, the best average of the year. We have six Juniors who can play the organ for the singing, and they are encouraged by the Superintendent to do so. The primary Junior class, taught by Mrs. H. D. Clarke, sometimes numbers as high as sixteen. Misses Jennie Burdick and Edna Daggett and Mrs. Ellis have each done excellent work for the Juniors during the year. The pastor continues as Superintendent, as usual. Pastor Clarke has arranged for extra evangelistic services, to begin soon with one of our evangelists to come and help. The Sabbath-school is preparing its annual holiday entertainment, which always follows its election of officers.

NEW AUBURN, MINN.—Interest on the Sabbath question has been considerably stirred of late by the Rev. Halmsted, pastor of the Baptist church. He seemed to be deeply impressed that he had "something new under the sun," which would enlighten the benighted Seventh-day Baptists of New Auburn. Happening in to our service when we read the report of the Corresponding Secretary of the American Sabbath Tract Society, he seemed

(so we judged) to feel that the report had been prepared especially for his benefit, and that he was in duty bound to reply, or give to our people his views. We finally consented on condition that we should have the privilege of presenting our views to his people. In harmony with this arrangement, one week ago last night he spoke in the Seventh-day Baptist church, giving the reasons why he was not a Seventh-day Baptist. We want to say to his credit that among all the efforts we have ever heard, we have never heard any man so honestly and frankly admit that the evidence produced was not argument or proof, but that he thought it had a bearing.

The large and commodious audience and Sunday-school rooms of the Baptist church were filled almost to their utmost last night, while we spoke on the topic, "Why I am a Seventh-day Baptist." God knows and time may reveal what the results will be. We did not feel that we had very much sympathy from the congregation, for it was evident that many were there in arms against the Sabbath. Yet, although we spoke for at least two hours, we had the most respectful attention.

I wish to supplement the report of the Semi-annual Meeting, which comes to us this week, by saying that Brother and Sister Burdick, from Garwin, Iowa, remained with us two weeks and assisted in extra meetings. While all was not attained that we had hoped, yet we are sure there is a better state of feeling. One came back and took his place during the meeting; another made a start for the first time, and we are hoping that, with others, he may soon take his place in the church. A brother who has been away from the church and the Sabbath, has since announced his intention to be faithful to his vows. Notwithstanding the prejudice that exists against Seventh-day Baptists, quite a number of our First-day friends came in at times, and all seemed interested in Sister Burdick's practical sermons, and both Brother and Sister Burdick have endeared themselves to the New Auburn people. Still hoping that the little band up on the banks of New Auburn lake will not be forgotten, we go on to our work trusting in God.

J. T. DAVIS.

DEC. 5, 1898.

COLONY HEIGHTS, CAL.—A California Thanksgiving-day has little in common with its New England prototype. The bright warm sun makes it hard to believe it is not still summer and with the new life which the rains bring to the country at this season of the year, one's thoughts are more naturally a prayer for abundance in the coming harvests of fruit and grain, than thankfulness for those garnered many months ago. Yet we have much to be thankful for, and the day passed pleasantly with an appropriate service followed by a dinner at the school-house.

Our school is being successfully taught by Miss Rosa Davis, formerly of Milton Junction.

Miss Ethel Davis is attending the State Normal at Los Angeles, and Miss Bertha Titsworth the High School at Redlands.

Mr. Chas. Coon, of Chicago, who was with us during the summer, has been joined by his family at South Riverside, where he is teaching.

The Railroad to Lake View is being rapidly completed, and the regular train service is to be established soon.

Our church service is still being cared for by the members, but we are hoping for a pastor soon. We greatly appreciate the sermons kindly sent us by Bro. Lester Randolph.

Cottage and C. E. prayer-meetings are regularly held, with good interest.

ELIZABETH CARPENTER.

LAKE VIEW, Cal.

## Popular Science.

BY H. H. BAKER.

Gold and Silver.

SCIENCE AND IMAGINATION.

I imagine myself in the Klondike. Left Dawson City about a month ago; have been prospecting most of the time since, and have found a vein of quartz, running some distance between walls of granite.

The quartz vein is generally considered by prospectors as gold bearing; still I am unable to discover any particles or signs of gold, but from what has been said about gold being found in paying quantities in different strata of rock, I staked out a claim, and called "Science" to my aid to assist me in finding out whether it contained gold or silver, or both, and if so, what it was worth. I selected a section of rock that would represent a fair average of the whole, and broke out a piece that weighed about 50 pounds. I then broke this piece of rock into many fine pieces, and then ground them to a powder.

This being accomplished I formed the powder into a cone-shape, and with a thin blade divided the powdered stone into four parts. I then took two parts whose angles were opposite each other. I then mixed these two parts thoroughly, heaped them again into a cone, and divided into four parts as before. Then taking two parts opposite, as at first, I continued to mix, heap and divide until the bulk was reduced to proper proportions for an "assay." By making these several divisions in this way to reduce the bulk, I secured a quantity that represents, accurately, the general mass of rock in the vein, as gold, usually, is very evenly distributed. Now, an ordinary ton contains 32,000 ounces; if, then, I make a unit that weighs 32.001 ounces, then each .001 of an ounce will equal one ounce per ton. No further calculation is needed. I now take two of the four parts of the last division made and weigh them accurately.

To these two parts of powdered rock I add some bicarbonate of soda, borax, litharge, powdered glass and flour; then mix until they are uniform in color. I put this mixture into a fire-clay crucible, and strew on the top a thin layer of common salt, put on the crucible top and place it in a crucible furnace. The heat is applied until the ore and the fluxes are melted and cease to boil or bubble. The fluid is then poured into a mold and left to cool. When taken from the mold, on the top will appear a white substance, which is salt; the next layer is slag, of a dark color, formed by the borax and soda with earthy matter that was in the ore. Then is found a lead button, made from the litharge or oxide of lead. In this button is to be found all the gold and silver that the ore contained, and the button will vary in size, in proportion to the amount of flour that was used.

The next business in hand is to dispose of the lead and hold on to all the gold and silver, if there be any. Thus far I have not discovered any gold, not even a shine. This button is put into a bone-ash cup, called a "cupel." The cupel is placed in a sort of fire-clay funnel, called a "muffle," with the end closed. The muffle is heated from the outside, and when the cupel has attained the heat of the inside of the muffle, the muffle is opened and the button placed in the cupel; the muffle is then closed, to obtain an intense heat;

when the lead is boiling and foaming, the muffle is opened again to admit air. The oxygen that is contained in the air oxydizes the lead into lead oxide, and the bone-ash cupel absorbs the lead oxide as a sponge would lick up water, leaving a little round bead containing the gold and silver that was in the ore when taken from the mine, in a pure state.

Here for the first time I beheld traces of gold. I weigh the little bead and find it weighs .0016 of an ounce. I now flatten out the bead, by pounding and rolling, to obtain the greatest amount of flat surface possible, then place the plate in nitric acid, which, when heated, dissolves the silver, but will not affect the gold, leaving that in a thin sheet. The bead of gold and silver together weighed .0016 of an ounce; I now weigh my sheet of gold carefully, and find it weighs exactly .0007 of an ounce; this amount I subtract from the .0016 and find that the silver weighs .0009 of an ounce. Now I am down on bed rock, and find that the vein of quartz will yield seven-tenths of an ounce of gold, and nine-tenths of an ounce of silver to every 2,000 pounds of rock.

After this experience my anxiety to become a millionaire is subsiding very fast; however, should any of my young friends wish to try their luck, I would advise them to provide themselves, before going, with all of the above fixtures and commodities and make a test of their scientific ability, by procuring a pennyweight of gold and two pennyweights of silver, and six ounces of granite or graywack, and make the powder, then assay as described above, and if you succeed in finding your pennyweight of gold, and two of silver, you may — I will not tell you what, but think you better stay at home.

Great numbers fail in mining for gold or silver (especially for silver) as it is not found like gold pure, but as an oxide; when, for want of scientific information respecting gold and silver, as they exist in nature, because they do not know how to determine the real value, when the two metals are combined in the same mine.

There is, without a doubt, a plenty of gold within from 4 to 6 miles beneath us and as to silver, were it as easily obtained, it would not be as valuable as iron. Science has already aided in cheapening silver, until its value has diminished far below 16 to 1, and is "still tending downward to the" —

Andree and His Companions.

Andree, Strindeberg and Frankel left Dane Island, Spitzbergen, on July 11, 1897, in a balloon, to search for the "North Pole." It appears that on the second day of their voyage they liberated a carrier pigeon, which, in its flight, took refuge on the Falken, a whaling vessel. The pigeon had attached to it the following message: "July 13, 12.30 P. M., latitude 82.2 north; longitude 12.5 east. Good voyage eastward. All well."

The ship arrived at Copenhagen on Sept. 2, since which time no reliable information has been received from the intrepid Andree. As the months go by, my anxiety increases as to their safety. I notice that in some sections they are being given up as lost. They may have perished, but I do not share in that idea. I still have hope. They went prepared to make a safe landing, and if no accident befell them in that, I think they are now on their way south to the nearest point for reaching home.

## Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

REV. WILLIAM C. WHITFORD, Professor of Biblical Languages and Literature in Alfred University.

INTERNATIONAL LESSONS, 1899.

FIRST QUARTER.

Dec. 31.	Christ the True Light.....	John 1: 1-14
Jan. 7.	Christ's First Disciples.....	John 1: 35-46
Jan. 14.	Christ's First Miracle.....	John 2: 1-11
Jan. 21.	Christ and Nicodemus.....	John 3: 1-16
Jan. 28.	Christ at Jacob's Well.....	John 4: 5-15
Feb. 4.	The Nobleman's Son Healed.....	John 4: 46-54
Feb. 11.	Christ's Divine Authority.....	John 5: 17-27
Feb. 18.	Christ Feeding the Five Thousand.....	John 6: 1-14
Feb. 25.	Christ at the Feast.....	John 7: 14, 28-37
Mar. 4.	Christ Freeling From Sin.....	John 8: 12, 31-36
Mar. 11.	Christ Healing the Blind Man.....	John 9: 1-11
Mar. 18.	Christ the Good Shepherd.....	John 10: 1-16
Mar. 25.	Review.....	

LESSON I.—CHRIST THE TRUE LIGHT.

For Sabbath-day, Dec. 31, 1898.

LESSON TEXT.—John 1: 1-14.

GOLDEN TEXT.—In him was life; and the life was the light of men.—John 1: 4.

INTRODUCTION.

If there is one book of the sixty-six which comprise our canon of Sacred Scripture more precious than the others, it is the Gospel according to John. Written as it is by "the disciple whom Jesus loved," it gives us the most beautiful picture of the God-man Jesus Christ, who loved his own unto the uttermost. This book is the latest of the four gospels, and was probably written near the close of the first century, say about 98 A. D. Its author had undoubtedly seen the other gospels. It causes no surprise therefore to find that many important particulars in regard to our Lord's ministry are omitted. John assumes that his readers are familiar with the circumstances of Christ's life; and writes with a particular purpose, choosing such incidents and teachings as seem to him important in carrying out this purpose. John 20: 30, 31. Of all the books in the Bible the Gospel according to John shows most plainly that it was written in accordance with a logical plan. It has been said also that the plan of the whole may be seen in the introduction — the first eighteen verses. We have for our lesson this week the principal part of this introduction, one of the most sublime passages in the Bible.

NOTES.

1. *In the beginning.* The Greek words thus translated are precisely the same as those used in the Septuagint in the first verse of the Book of Genesis. There can be little doubt that John had that passage in mind as he wrote, and meant to refer to the same absolutely first time. Compare the phrase "before the foundation of the world" in John 17: 24 and elsewhere. *Was.* This means absolute pre-existence. Before there was anything created; before anything existed besides God the Word was. The Word must, then, have been nothing else than God. This one clause is as emphatic a statement of absolute divinity as can be made. "In the beginning was the Word." *The Word.* The word thus translated is evidently used in a technical sense here. In order to avoid ambiguity many writers prefer to transfer the Greek expression into English, and say, "The Logos." Thousands of pages have been written in explanation of the precise meaning of this word in this verse and in verse 14 (for it is nowhere else used in this technical sense; although 1 John 1: 1 and Rev. 19: 13 present expressions which remind one of the usage of the term here). A full explanation of this word is, of course, beyond the limits of these notes. It refers to the personal wisdom and power of God, the agent in creation, the source of all life both physical and ethical, the second person of the Trinity revealed in time as Jesus Christ. *And the Word was with God.* The word here translated "with" implied not only that the Word abode with God, but was also in vital communion with him. *And the Word was God.* The absence of the article in the Greek with the word translated God shows conclusively that John does not mean to assert the absolute identity of the Word and God; but rather to make a third and most emphatic statement concerning the essential divinity of the Word.

2. *The same.* Literally "this one," that is, the one first named. This verse contains a restatement of the ideas of verse one combined; and thus forms a transition to the manifestation of the Word.

3. *All things.* Every particular detail. *Were made.* Literally "became," or "came into being." The latter part of the verse repeats and emphasizes the thought of the first clause. *That hath been made.* These words are regarded by many as belonging to the next sentence

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thus, "without him was made not one thing. That which hath been made was life in him."

4. *In him was life.* He was the fountain and principle of all life. *And the life was the light of men.* On account of its purity and brilliance, light is often used in reference to God. It signifies here the purity and life-giving energy in Christ, which is imparted to men for their salvation. Men are spoken of here not only as individuals but as a class—mankind.

5. *And the light shineth in darkness.* The beneficent life-giving principle comes into contact and contest with the opposite principle, darkness, the depravity of human nature. *And the darkness comprehended it not.* Much better, as in R. V., "apprehended it not." Humanity opposed to light and needing illumination, did not lay hold of the light and so make it its own, and thereby receive the blessing. Other authorities translate the verb "overcame." In the contest between light and darkness the latter did not triumph over the former. Although there is much to commend this view, the translation of the R. V. seems preferable.

6. *There was a man.* Better as R. V. "there came a man." The word here translated "was" is very different from the word "was" in verse 1. John the Baptist was sent by God to aid in the revelation of the Eternal Word. It is worthy of notice that John the Baptist is always mentioned in this book as John without the characterizing phrase, and that John the Apostle is never mentioned by name.

7. *The same came for a witness.* This one came for witness-bearing. *That all men through him might believe.* The gospel is that for all men without distinction.

8. *He was not that Light,* etc. This verse is to guard against misapprehension as to the nature of John's mission.

9. *That was the true Light,* etc. The whole verse is better rendered in the R. V. The phrase "coming into the world" may be interpreted as referring to "the light" instead of to "man," and this sense is in accordance with other passages. Compare John 12:46 and elsewhere.

10. *He was in the world,* etc. There are four different Greek words in the New Testament translated "world," and the same word is often used with different significations as in this verse. The world, the earth with all that it contains, fashioned and controlled by the definite laws of nature, was made through Christ; yet the world, the sum total of human life considered apart from God, and alienated from him, did not recognize and accept the revealed Word.

11. *He came unto his own.* That is unto his own home—to Israel. *And his own received him not.* Those who were of the same race as Jesus Christ, as he was incarnated, did not accept him, although it would seem to us most natural that they should accept and own him as Lord and Saviour.

12. *But as many as received him.* Although he was rejected by many, that is, by the Jewish nation, yet he was accepted by some. These showed their acceptance by their belief in him. This was not a mere intellectual belief in the teaching of Jesus, but an appropriating faith which laid hold of the Teacher, as Master and Lord. These believers received the adoption of sonship from God, and thereby attained to the blessed relation with the Divine One in which it is the privilege of every man to stand.

13. *Which was born not of blood.* This sacred relation of sonship is not reached by any physical or human means; but it is the direct gift of God.

14. *And the Word was made flesh.* The incarnation, before hinted at, is here explicitly stated. "Was made" is well replaced by "became" in the R. V.; for the Word was not acted upon, but acting. The Word did not assume personality, for he was personal from the beginning. He did not assume human form alone; but human nature as well. "Flesh" is used here in the sense of the

corporal manifestation of human nature, and not in the sense so common in Scripture, of all that is opposed to the spiritual nature. *And we beheld his glory.* That is, not the absolute glory of the Eternal Logos, but the revealed glory of Jesus Christ which was manifested in his Transfiguration, in his miracles, and, in general, in his wonderful life. *Only begotten* is sometimes used of human relationship, but here it is used in a unique sense, referring not so much to the precise nature of the relation of the Father and the Son, as to the fact that that relation is most intimate. *Full of grace and truth.* Refers directly to the Word rather than to his glory.

## MARRIAGES.

DAVIS—ASHBAY.—At the Seventh-day Baptist parsonage, in Jackson Centre, Ohio, December 10, 1898, by Rev. A. G. Crofoot, Albert R. Davis and Laura Ashbay.

LING—TAPPAN.—In Dodge Centre, Minn., November 29, 1898, at the home of the bride's parents, Mr. and Mrs. F. S. Tappan, by Eld. H. D. Clarke, Martin Ling, of Grand Junction, Iowa, and Miss Coral M. Tappan, of Dodge Centre, Minn.

## 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.

BACON.—At Shiloh, N. J., December 7, 1898, little Walter, son of Elias W. and Sallie E. Bacon, aged 2 years and 9 months.

"This is my comfort in my affliction that thy word hath quickened me." G. H. F. R.

SCOTT.—Emma DeEtté, daughter of William and Martha Austin Burdick, and wife of Silas Scott, was born in Edmeston, N. Y., August 22, 1850, and died in Cuyler, N. Y., December 11, 1898.

She had worked very hard to finish and furnish their home, and a deep seated liver trouble overcame her, and after three days' sickness she patiently passed away. L. R. S.

LIVERMORE.—In Independence, N. Y., December 11, 1898, Dea. William S. Livermore, in the 91st year of his age. A more complete notice will be given later. W. L. B.

CLARKE.—At the home of her son, Horace Benson Clarke, of Little Genesee, N. Y., November 27, 1898, Marilla Clarke, daughter of Samuel and Olive Kinney, and widow of Jesse Clarke.

She was born in Pittsfield, Otsego County, N. Y., Aug. 18, 1815, and in about 1842 came to live with friends near Leonardsville, where in 1844 she became the wife of Jesse Clarke. Four children were born to them, Adelbert, who died at the age of seven; Olive, who died at the age of twenty-one, being the wife of Charles H. Burdick, of Westerly, R. I.; Robert B. and Horace B., who have cared for the mother since the death of their father in 1886. Early in life she professed faith in Christ and united with the Christian church, and in 1875 became a member of the First Seventh-day Baptist church of Brookfield, N. Y. Funeral services at the home of H. B. Clarke were conducted by the writer. Interment at Little Genesee, N. Y. O. S. M.

## CALVIN'S PRAYER.

"Grant, Almighty God, since we are so prone to error, that thy truth may always shine upon us amidst the darkness of this world; grant also that we may gaze upon it with open eyes, and subject ourselves to thee with true docility, so that, being governed by both thy Word and thy Spirit, we may fulfill our course, and at length arrive at that happy rest which thine only-begotten Son hath prepared for us. Amen."

## WHEN STANLEY FACED DEATH IN AFRICA.

Writing of his most thrilling experiences, Henry M. Stanley, in the *Ladies' Home Journal*, tells of the narrow escape of himself and expedition during one of his early exploration trips in Africa. The party was attacked by the natives, and Mr. Stanley asserts that "had those ferociously stupid natives been under the sway of one man, our caravan would never more have been heard of, but unity of action could not be expected from so many savages led by scores of village elders. They were all equally animated by lust of murder and greed, but they were not all equally brave."

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## Special Notices.

### North-Western Tract Depository.

A full supply of the publications of the American Sabbath Tract Society can be found at the office of Wm. B. West & Son, at Milton Junction, Wis.

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

☞ THE Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moyne Building, on Randolph street between State street and Wabash avenue, at 2 o'clock P. M. Strangers are most cordially welcomed. Pastor's address, Rev. L. C. Randolph 6126 Ingleside Ave. CHARLES D. COON, Church Clerk.

☞ THE Sabbath-keepers in Syracuse and others who may be in the city over the Sabbath are cordially invited to attend the Sabbath-school held every Sabbath afternoon at 4 o'clock, at the residence of Dr. F. L. Irons, 117 Grace Street.

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

☞ THE Mill Yard Seventh-day Baptist church holds regular Sabbath services in the Welsh Baptist chapel, Eldon St., London, E. C., a few steps from the Broad St. Station. Services at 3 o'clock in the afternoon. Pastor, the Rev. William C. Daland; address, 1, Maryland Road, Wood Green, London, N., England. Sabbath-keepers and others visiting London will be cordially welcomed.

☞ THE Seventh-day Baptist church of New York City holds services in the Boys' Room of the Y. M. C. A. Building, Twenty-third Street and Fourth Avenue. The Sabbath-school meets at 10.45 A. M. The preaching service is at 11.30 A. M. Visiting Sabbath-keepers in the city are cordially invited to attend these services.

GEO. B. SHAW, Pastor,  
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