

THE SABBATH RECORDER.

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THE RECORDER sends greetings to all its readers. It is well that Christmas-tide and New Year's hopes come close together. We cannot meet Eighteen hundred and ninety-nine as we ought, without the overshadowing presence and blessing of Christ. We send greeting to those who are weary; remember the promise, "Come unto me and I will give you rest." We send greeting to the discouraged. If you have done the best you could, let there be no self-accusation. Remember, Everlasting Strength does not fail. God is never discouraged. Reach up for his help and try again. We send greeting to those who are carrying heavy burdens in the work of Christ. It is true that not many are eager to do what needs to be done in the Lord's vineyard. The majority think that some one else can do most of the work, and, if you who are already overworked, fail, those who have done least to help you will be the most likely to complain. Do not try to lay your load down. It will be more trouble to get rid of it than it will to carry it; and then you will lose so much blessing if you lay it down. Only one release can come to the true servant of Christ and the church—death and glorious rest above. We send greeting to the "Lone Sabbath-keepers." God grant you a double blessing. You have been true to duty; remain true. Never doubt, the clouds will break. We send greeting to perplexed pastors. Does the work languish in your church? Go alone with God and learn wherein you have failed. Let him search you as with a lighted candle. Pray for help, seek for light and begin anew. We send tender greetings to sorrowing ones. On one side, earth is always open to disappointments and sorrows. Greeting, to one and all, in the name of Christ, of truth and the Sabbath. Welcome the year for the work it brings; for the hopes it awakens; for the attainments it makes possible.

\$2.00 A YEAR

BABCOCK BUILDING

PLAINFIELD N J

Sabbath Recorder.

A. H. LEWIS, D. D., - - - - - Editor.
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If singing breath or echoing chord
To every hidden pang were given,
What endless melodies were poured—
As sad as earth, as sweet as heaven!
—Holmes.

You think you will not make any good resolutions, at this New Year's time? Why? Are you good enough? You made such resolutions last year and failed to keep them? Did you not do better for a time? You say that you were better in every way for the first six months of the year? Have you bought a new overcoat this winter? Why? The old one was worn out? Have you thought that good resolutions and overcoats have some things in common? Was it foolish to buy a new overcoat when you had an old one? You needed the overcoat for appearance and for comfort? Which is of the greater value, your body or your soul?

PEOPLE will know that your soul is clothed in ragged resolutions and unfulfilled purposes, even if you have a new overcoat. God cares more for character than he does for overcoats, and you ought to. All life is a succession of resolving and attempting. If you never make any more good resolutions, the road to ruin will be short and steep. To cease resolving is to cease trying. To cease trying is the assurance of failure. There are few forms of folly less excusable than the refusal to resolve to do better, because of past failures. Attempting to do right, with earnest purpose, is success. Every attempt is the child of a resolution. He is foolish, if not wicked, who laughs at honest resolutions, made at any mile-stone in our life-journey. One specific value of the New Year is the incentive to higher and better living, because of past failures. The successful artist spoils many pictures before he paints one that is immortal. The successful author burns many manuscripts before he writes one book that will outlive him. Success is built on new resolutions which rest on the well-trodden fragments of broken ones. Except in the few sad cases of weakness or dishonesty, no good resolution is wholly unkept. With every honest soul it is better to talk of unfinished resolutions rather than broken ones. The solid foundations on which massive structures rise are built of broken bits of stone, cemented. Your highest ideals of one year ago may have been shattered, but in so far as your purposes have been honest, and your motives pure, the fragments and the unfinished portions are not waste material. God's help and wisdom will cement these into an enduring foundation for the new resolutions which belong to 1899.

EIGHTEEN HUNDRED AND NINETY-NINE. How that strikes the eye. Last year of a closing century. Year of ever-growing opportunities and duties. Year fraught with results unmeasured and unknown. It will bring chance to complete unfinished work. It will offer strength for enlarging duties. It will teach success from the lesson of past failures. Have you thought of the deeper meaning of A. D., "The year of our Lord"? God will abide with every trustful and obedient heart, in every day of the coming year. His strength

will await your weakness. His wisdom will instruct your ignorance. His love will comfort your sorrow. His light will chase away your doubt. The last year of this century belongs to our Lord, Christ. Welcome it as his own. Accept its opportunities as sent of heaven. Meet its duties in his name. Laugh at its fears in his strength. We look in vain to-day for a familiar spot on the mountain that would show from the window before which our desk stands but for a winter fog that seems bent on strangling mountain and plain to-day. Though unseen, we know the spot is there, and that some day it will be sun-kissed and beautiful again, as it has been so often before. If there are fogs in the sky, as you face the New Year, no matter. Fogs will lift. The sun is above them. God's breath in the winds will scatter them. They will part before you, though they rush in behind you. God can find you, even in a fog. Happy will the New Year be if it does no more than teach you, bravely, to face a fog.

If you are not fit to face the New Year, gladly, you better have a prayer-meeting, alone with God, on the 31st of December. It will be a good way to spend that Sabbath; have a long meeting, if need be. Straighten up all matters with God. Start the year with clean books, and new purposes.

ON another page will be found "The First Thanksgiving," by Prof. Henry M. Maxson, Superintendent of the City Schools of Plainfield, N. J. This article was originally a "Thanksgiving Talk" to his pupils, a copy of which he has kindly consented to furnish for our columns. This date is so near to Thanksgiving-day that our readers will find double interest in this excellent sketch of a time-honored institution.

CIVILIZING the Indians who are wards of the nation is a slow and discouraging process. The Creek nation, located in Indian Territory, has refused by a majority of 152 to accept the treaty which has been prepared with great care by the "Dawes Indian Commission." The most valuable point in this treaty is its steps toward individual ownership of land, and citizenship. The old tribal arrangement suits the Indian nature better, and unscrupulous white men, who find the present situation favorable to their dealings with the Indians, unite with the Indians in opposing the treaty.

THEODORE CUYLER, at Rochester the other day, said that the grievous mistake of the Temperance Reformers of late years has been that they have spent so much energy in denouncing the sale of liquor and so little in trying to induce men to cease from drinking. Dr. Cuyler has been prominent in temperance work for many years, and his words ought to carry weight. Agitation concerning the sale of liquor has a certain educating influence, but the masses who drink remain, meanwhile, ignorant as to the evil effects of drinking and the true nature of what they drink. Doubtless many, if not all of them, still think that they find benefit from drinking. Many of the poorer ones find a momentary relief from hunger and cold in the effects of alcohol. One thing is certain, the salvation of individual men and women from the drink habit forms the only permanent hope for temperance reform.

THE DEAD YEAR.

Eighteen hundred and ninety-eight has been crowded with marked events. It has passed on many questions which will not find full solution until the next century has grown gray. We as Americans think first of the war which has crowded one of the older nations into the far corner of powerlessness and forced us, the youngest of the great Powers, correspondingly far to the front. He is wisest who does not attempt any prophecy of the final results which may follow. One momentous result has already begun to develop, *i. e.*, the drawing together of the two great English-speaking nations of the earth. This promises untold good to each nation and to the world. We pray that only good may come.

To France, next among the nations, the year has been tremendously important. The military system of that country has been brought to trial by the astonishing evolution of the Dreyfus case. Foreign war, civil war and revolution have all been possibilities of the situation. The condition is still tense. But, whatever the result, France and all the nations have learned one high lesson: that injustice, no matter upon how small a scale, bears certain and terrible fruit of trouble.

The hope that justice will yet be done to Captain Dreyfus is much brighter than it was when he was condemned, as we think, most unjustly. We also trust that out of it all may come a well-deserved blow against the baneful Anti-Semitism which has played so prominent a part in the scandals that have made all Frenchmen of high character blush and fear.

To poor China the year has brought events more disastrous internally than those of any other nation; though less important to the world at large than those of which we have spoken. The enfeebled giant has been in the hands of the vivisectors. One hardly knows whether the end of the operation is to be death or the revival of a prolonged but unhealthy life. A change too great for prophecy has certainly come over the affairs of the Celestial Empire. When the change will stop, and what effect it will have on the stagnant life of the Orient, time only can demonstrate.

Germany has enlarged the realization of her long-cherished colonial dreams. Her piece of China lies safe in her hand. England has added nation to nation among her colonies. The battle of Omdurman crowns the long struggles which began with the fatality of Chinese Gordon in the Soudan. Russia has amazed the world, as an angel of light rising out of darkness, by the peace proclamation of the Czar. What it means the world hardly knows, and whereto it may come none can tell. Italy has faced revolution, and still trembles at the specters of poverty and anarchy which long years of military taxation have raised up. Crete is at last redeemed from Turkey, and Hawaii is joined to the United States. Austria-Hungary has been shaken by a race conflict which was only stilled by the shock of the assassination of the Empress. A great man—one of the greatest of the modern world—William E. Gladstone, has passed away; while Bismarck, his fellow-patriarch among statesmen, has followed him to the grave. Of these we have spoken before.

A wonderful year of progress this has been to America. The Thanksgiving sermons

wrote themselves this year. But it has been accompanied, nay, laden, with such responsibilities, with issues so great and grave, that the New Year should be ushered in by every true Christian with the prayer:

"Lord God of hosts, be with us yet:
Lest we forget, lest we forget."

TESTIMONY AGAINST THE USE OF ALCOHOL.

At the 15th Annual Meeting of the New York State Medical Association, held in New York City, Oct. 18-20, 1898, several eminent physicians discussed, in a very practical and spirited way, the various questions relating to the medical use of alcohol.

Those of the medical profession who believe in the value of alcohol as a remedy are now in the minority, we believe. A great change in this respect has taken place in recent years. It is known that alcohol is not a food, but, on the contrary, it impairs nutrition. It is not a stimulant, but really a depressant. Recent physiological experiments show that it retards and perverts normal cell growth. Life insurance companies have become convinced beyond question that alcohol, used even in moderate quantities, impairs health and shortens life. They decline to accept a risk unqualifiedly if the person uses liquor habitually. Railroad companies now require their engineers, brakemen, switchmen, and conductors to be total abstainers. The majority of Christian churches have banished wine from their communion services, and use instead unfermented grape juice. Notwithstanding the drinking usages of the time, there never was a period in the world's history when the use of liquor was so degrading as now. The superior accuracy of our gunners in the late naval engagements with Spain is in favor of temperance. By order of Lord Wolsely, careful experiments have been made regarding the staying qualities and health of the British troops using alcohol, as compared with those not using such drink. Certain regiments were allowed rations of grog, and from other regiments these were withheld. It was found that those receiving the grog made a very impetuous dash in their charges, but after a few days they showed more fatigue and weakness than those who had no grog. As a result of these observations, and not from any conscientious scruples, rations of grog have been forbidden in the present campaign in the Soudan. Although the saloon and the organized liquor traffic are now in the ascendency, we believe that permanent gain is being made in the matter of the use of alcohol, as a whole.

CATHOLICS CONCENTRATING AT THE NATIONAL CAPITAL.

The growth of the Roman Catholic church as to influence in national circles at Washington is well known. Perhaps few have noted the fact that the educational interests of the Catholics at Washington are growing with a rapidity and permanency which has already outstripped any similar movement on the part of Protestants. The first building of the Catholic University was erected about ten years ago. That fact made Washington the center of Catholic higher education for the United States. As feeders to the University, various scholastic organizations have been located in close touch with it, in quick succession. The Paulist Fathers, made up of converts from among Protestants, have established the College of St. Thomas Aquinas.

The Marist Fathers have established a college which is under the control of the Society of St. Mary. Both of these colleges have made permanent investments in buildings and spacious grounds near the University.

Still more thoroughly Catholic is the establishment of the monastery of the Franciscan Fathers. It is situated upon an eminence from which there is a fine view reaching away to the Blue Ridge. It is about half a mile from the University. It is a building of immense area in a form of a cross, a beautiful chapel forming the front of the entire structure. Forty acres of land surrounding the monastery have been purchased, many grapevines have been planted, and here the monks will produce much of the vegetable diet for their table. This monastery will comprise the Commissariat and College of the Holy Land, and its purpose is to educate students for the Holy Land under the direction of the Friars Minor of St. Francis. There will probably be from fifty to sixty monks constantly in the institution as instructors, and students from all parts of the world. The monastery will be the headquarters for the order in America. The students, like those of the other institutions mentioned, will take certain of the courses of the University.

The latest addition to these educational institutions is the Holy Cross College. This is for post-graduate students only, who have had a course at the University of Notre Dame, in Indiana. This college aims to prepare teachers for the various schools which are controlled by the "Congregation of the Holy Cross." At other places in and about Washington are other older schools, like the Jesuit College at Georgetown, and the Academy of Visitation, with many lesser schools. For centuries past, Catholic education has been the strong right arm of the Catholic church, and these movements indicate that the permanent and growing influence of the Catholic church at Washington and in national affairs will be increased with each succeeding year.

NATIONAL GOOD CITIZENSHIP CONVENTION.

[Continued from last week.]

Three sessions were held by the National Christian Citizenship Convention at the First Presbyterian church on Fourth-day, Dec. 14. The papers of the day were of a very high order.

Mr. S. M. Cooper, of Cincinnati, presided at the morning session, which was given over to the consideration of suffrage and civil service. After devotions by Rev. Leslie Moore, Mr. Cooper introduced the subject, "True Manhood Suffrage for our New Islands and Ourselves." He urged that no republic can be strong and enduring without a high type of manhood through which suffrage shall find expression. The best theories of government are comparatively valueless if not supported and exemplified in suffrage. Our new people must be fitted for suffrage from this higher standpoint before they can be fit for self-government or for citizenship.

CIVIL SERVICE QUESTION.

General C. H. Howard, of Chicago, read a paper on "Civil Service Reform as Related to our New Possessions." Mr. Howard said the question of civilizing the new people of the United States is a grave one, the Americanizing of the islands requiring tact and delicate handling, especially the separation of church

and state. The speaker reviewed the recent Indian outbreak as an example of the necessity of placing over such inhabitants civil officials who have stood a test and shown themselves worthy of the trust. General Howard has had much personal experience in the Indian Department, and spoke as one who knew whereof he talked. As General Merritt has said, the Filipinos are children. In their government is the absolute necessity of a new civil service system—one of common sense and entirely divorced from politics.

The military government in the Philippines must gradually give place to civil establishment; even the school teachers must be appointed by the government at first. Civil service in the selection of such officials is essential to good government, and the success of the United States with the new possessions will depend upon the wise administration of persons who have shown themselves to be competent.

Rev. A. S. Fiske, D. D., of Washington, spoke on "Civilizing Forces as Related to our New Possessions." The intolerable rule of Spain, he said, is all the people know about government, and they are thoroughly demoralized. He urged the introduction at once of a sound system to provide for fairly paid labor, as the first step. Local government should be set up under military control until it can be superseded. A system of non-sectarian schools should also be inaugurated at once. In this way the people can be shown the difference between the oppressive and unjust treatment which Spain has given them, and can be prepared, gradually, for self-government.

Mr. Wilbur F. Crafts read a letter from Rev. W. H. H. Roberts, D. D., secretary of the Alliance of Reformed Churches, who was unable to be present. Dr. Roberts wrote on "The Effects of the Separation of Church and State in Porto Rico and the Philippines Upon Church Property and School Funds."

Since the Catholic church, and the religious orders connected with it, claim the church and school property in these countries by virtue of the church-state system hitherto in vogue, the destruction of that system will present some difficult problems. Dr. Roberts favored the idea of careful inquiry as to the sources from which church and school property had been provided. Whether from private gifts to the church or from public tax and public funds belonging to the people. He quoted precedents, from England and the Continent, showing that under similar cases property for which the people had paid had been retained for them. Some such method of securing a new basis for school and church property to the people, he urged, should be followed in our new possessions.

Five-minute discussions of the papers read during the morning were next in order. In these discussions it was emphasized that the United States must not expect a higher moral standard in the new possessions than prevails in this country.

The general idea expressed by the speakers was that purification should begin at home. There were those also who opposed as unjust and impracticable the seizure of any church property. Among those taking part in the discussion were Dr. McAllister, of Pittsburg; Mrs. Belva Lockwood, Rev. Leslie Moore and Dr. Gilbert, of Washington; Chaplain Wills of Philadelphia; Dr. A. H. Lewis, of Plainfield,

N. J.; Mrs. Mary H. Hunt and Mrs. J. Ellen Foster.

The attendance was small, but the morning session was vigorous, and crowded with thoughts and facts which are pertinent to the history we are making so rapidly.

AFTERNOON SESSION.

THE SUNDAY QUESTION.

First came a paper by W. F. Crafts on "Dying Nations." The chief point in his argument was that impurity and the holiday Sunday, Sabbathlessness, have been fatal in every case, and that similar results await us and our new possessions, unless these two death-bringing factors are checked speedily.

Dr. A. H. Plum, of Boston, spoke on "The American Civil Sabbath as a Civilizer for our New Islands." He appeared in place of Dr. Kneeland, Secretary of the "New England Sunday Protective League." Dr. Plum took the ground that much, if not all, that is best in American civilization and development is due to the effects of "Sabbath-keeping" as it has existed in the United States. Through it religion, education, general intelligence, and high moral character have been developed. These results cannot be attained in our new possessions unless our "Civil Sabbath" be carried to them and enforced upon them. The real merits of the Sunday question were not discussed, and the fact that "Sabbath Observance," as described, no longer exists in the United States was carefully kept out of sight. The address was earnest and able, or would have been had the assumed basis of argument been facts. No effort was made to show how we can carry to the new islands what we no longer possess.

Dr. Plum was followed by Rev. J. H. Leiper, D. D., who represents the extreme National Reform position. He piled up facts concerning the disregard for Sunday by our national government, and by people in general, which undermined Dr. Plum's position as a high tide does a loose sand-bank. He averred that the government is now the "chief offender" in Sunday-desecration, etc., etc. The core of his contention was this; the nation which will not serve and support the church (Isa. 60:12) shall perish. Since this is a "Christian nation" none but Christians should hold office under the government. A national "Sabbath law" *must be enacted!*

WOMEN'S VIEWS PRESENTED.

Two ladies were next on the program, Mrs. Varilla F. Cox and Mrs. Wellington White, both of whom spoke on "What Can Be Done by National Laws to Develop True Homes in our Spanish Islands?" Mrs. Cox dealt mainly with the conditions as they exist in this country and the reforms which could be instituted for the good of all. Mrs. White, who spent ten years in China, gave an interesting report of her experience. She made a plea for the sending of moral men to rule the Philippines, so that the missionaries may be permitted to spread the gospel, which has done so much for the people, especially the women. Both these ladies exalted Sunday-observance as a vital factor in furnishing good homes, but they said little concerning its decline in the United States.

Dr. Sheldon Jackson, the well-known Alaskan explorer, made a report on the exact moral conditions as they exist in those far northern possessions, and set forth many valuable truths. Notwithstanding the fact

that prohibition is supposed to exist, under an Act of Congress, the drink habit is one of the greatest evils. The speaker stated that were the liquor question put to a vote, 99 out of 100 of the people would be in favor of its maintenance. Governors and judges have been known to drink in the saloons, and several of the latter officials have been removed because they were drunkards. The natives manufacture their own liquor, which sets them insane. Immorality is so common in the country, said the speaker, that it is not looked upon by the inhabitants as an evil, and it is this one thing which is degrading the people more than any other. The distressing state of affairs brought about by bad men can only be uprooted by the Christian church, which is the only hope of the poor natives. Dr. Jackson's address was full of that power which comes from clear personal knowledge concerning the matter discussed.

WEDNESDAY EVENING.

"New Drink Problems" formed the theme for the evening session. Mr. Joshua Levering discussed the "Army Canteen," *i. e.*, a saloon run by the government in connection with the army. He spoke from wide personal observation, and his words showed how deeply unwise and wrong that institution is. It is clear that much of the enormous death-rate among the boys in our late war was due to the susceptibility to disease induced by beer drinking. He was followed by Mrs. E. M. Thacher and Mrs. M. D. Ellis, who spoke of liquor selling in soldier's homes, and of the Ellis Bill, which is before Congress for the suppression of the sale of liquor in government buildings or anywhere in territory under government control.

The principal address of the evening was delivered by Rev. Howard H. Russell, D. D., field secretary of the National Anti-Saloon League, of Columbus, Ohio. His subject was "New Anti-Saloon Problems." He reviewed the history of the prohibitory legislation for the territory of Alaska, and declared that all that was needed to make the law a success was honest, temperate, and capable officials to carry it into effect. Touching upon the temperance question in the territory recently acquired by the United States, the speaker said that the Sandwich Islands had an interesting temperance history. The natives were taught by white men in 1800 to distil liquor from sugar cane, and navigators plied the islands with rum until the missionaries came in 1820.

TEMPERATE FOR SIXTY YEARS.

Four years before the first national convention in the United States declared for total abstinence, and nine years before the Washingtonian movement, a total abstinence society was formed at Honolulu. For sixty years, the speaker said, the islands have been temperate, and shame upon this nation if we adopt a policy for our Hawaiian territory that will make free trade or license in rum.

As a whole the evening bristled with important and weighty facts, showing the terrible grip which the liquor traffic has on the government of the United States. Our space forbids a summary of these facts, facts which grip and strangle like an octopus.

(Concluded next week.)

Do not force Spiritual growth contrary to the laws of healthy development. "All precious things, ripened before their time, wither before their time."—*Ex.*

NOT KNOWING WHAT GOD OFFERS US.

A story is told of a poor Hungarian, lately landed, who was walking on the tracks of the Lehigh Valley Railroad in New Jersey. He carried a huge package containing household utensils and clothes. He seemed tired, though he trudged bravely on. An agent ordered him off the track, telling him that he was liable to arrest for trespass, besides incurring the risk of being killed by a train.

The Hungarian demurred, and produced a railroad ticket, good from Jersey City to Scranton, Pa. The agent looked at him in amazement, and asked him why he was walking when he might ride. The Hungarian replied that he thought the ticket gave him only the privilege of walking over the road. His right was explained to him, and the tired man quickly boarded the first train that stopped.

One can imagine how delighted the poor miner was as he sped over the rest of the way, rested and strengthened! And how he prized as he had not done before the bit of paste-board which assured him so much more than he had thought of. We fear that too many Christians fail to avail themselves of the high privileges which divine love assures to them. He who has accepted Christ and been accepted in him has far more than the privilege of plodding a weary way under burdens. He is entitled to strength and to the promise: "Come unto me and I will give you rest." He is entitled to more than the privilege of doubting and fearing and guessing as to salvation. He is entitled to *know* in whom he has believed, to know that nothing created can pluck him out of the companionship and protection of divine love. Brother, read your ticket again as the New Year comes in. It entitles you to an "abundant entrance" into rest now and, therefore, to a yet more abundant rest hereafter. Have you plodded painfully over the rough ways during 1898? Get off that track. Board the first express train that comes along. The Christ-taught conductor will honor your ticket.

Do not try to take your bundles of cares, and doubts, and self-condemnations and anxieties on board. Read your ticket again: "The bearer hereof has been redeemed. He is entitled to the peace that passeth understanding. This is equivalent to a warrant deed for a mansion in the heavens." Celebrate the New Year by going on board the train that runs through to the Celestial City *without change*. May God add a double blessing to every reader who has been too busy or too careless to read his ticket, and thus to learn what he is entitled to. It is really a "pass," bearing his signature who hath gone before to "prepare a place for you." Hail, glad New Year that brings such blessings!

DRIFT.

BY BISHOP H. W. WARREN.

I dropped a note in the sea,
Lost, utterly lost, it seemed to be,
As the swift ship sped along.
But the winsome winds and the currents strong
Drifted the note from the end
Of the world to the hand of my best earthly friend.

I was dropped off the world into space.
Lost, utterly lost, I seemed in the race,
As the swift world sped along.
But the tides of love, than of seas more strong,
That back to their Maker tend,
Swept me on to the heart of my uttermost Friend.

—*The Independent.*

HE who truly knows what prayer is needs no exhortation to pray.

CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Chicago, Ill.

A Sunday Convention on a Small Scale.

A few of us had an opportunity to attend a convention of the Wisconsin Sunday-Rest Association without going to Stevens Point. It was by no planning of the Seventh-day Baptists, and by no foresight of the First-day people; so we were quite willing to accept the conclusion of Secretary J. B. Davison that it was the Lord's work.

Our Coloma brethren use the Congregational building of that village for their meetings, and the two organizations work side by side with great harmony, some of our members being mainstays in the Union Christian Endeavor Society. Now before it was generally known that the Semi-Annual Meeting of our Central Wisconsin churches was to be held there November 25 to 27, the First-day brethren arranged for Mr. Davison to occupy the pulpit that Sunday morning and evening. In the morning he spoke on the Sabbath as emphasized in the Old Testament; in the evening on the need of the Sabbath, as shown in the constitution of man. Mr. Davison enjoys an acquaintance with Dr. Lewis, by correspondence, and has found, he says, a great deal of benefit in the *Outlook*. His address of Sunday morning was certainly masterly. The missionary pastor found all the way through marked evidence of the speaker's debt to Dr. Lewis for his material. There was certainly a wonderful similarity to the lines of Bible evidence as put forth by our own speakers and writers. It would have accorded with our feelings to sit under the shadow of the speaker and shout an occasional "Amen," but such a course would have been open to misconstruction—something as was the action of the Baptist who introduced "sectarianism" into a union meeting by reading about Philip and the eunuch going "down into the water."

Mr. Davison waited over on Monday morning long enough to give a Bible reading on the subject: "Was the Sabbath changed from the seventh to the first day of the week?" Such an interesting question as this could not be slighted. The missionary pastor and the delegate deferred their trip to Marquette a few hours and attended—with their Bibles.

It was, without exception, the cleverest statement of the case to which we have ever listened. Mr. Davison has not been studying the question these years for nothing. He began away back in the Old Testament to lay the foundations for his case. Even the Psalms were brought into requisition to point forward to some change in the Sabbath. "Now this does not prove anything," he would say, "but it is in line with some future change." Little by little he went on, picking up a straw here and a twig there, skillfully forming them into a skeleton and putting the flesh upon it, until it stood forth a beautiful image. "After eight days" was the common Greek expression meaning a week; there was a difference of opinion about 1 Cor. 16: 2, but it *must* refer to a public collection, otherwise there *would* be "gatherings" when Paul came; Acts 20: 7 plainly pointed to a regular gathering to break bread upon the first day of the week; Rev. 1: 10, "the Lord's-day," meant Sunday, for it is the common phrase used for it by the early fathers. "It

is not enough to say that it makes no difference, that Sunday will do as well as Saturday," said the speaker, with eloquent emphasis. "We want to know just what God's Word says, and that—just that—we will do." We cannot in half a dozen lines do a semblance of justice to that clever marshalling of passages and explanations with which he filled an hour and a half. The address was clearly making a deep impression and, unconsciously, an expression of triumph came into the speaker's eyes. He had the case all packed in his satchel, and strapped ready to carry away. Just as he was about to turn the key in the lock, we asked for a word. We had been silent throughout the discussion, for he had a definite plan and would need all the time to carry it out. It would not be courteous to be constantly interrupting, as one would have to if all the mistakes were corrected. Such a course loses the sympathy of the audience, and does not accomplish its purpose, for a speaker has the advantage, it being *his* meeting. So we held our fire in reserve with the hope of centering it in the last five minutes on the most essential point.

We expressed the pleasure we had experienced in hearing his able arguments on the day previous for the necessity and the perpetuity of the Sabbath. There had been much that he had said this morning with which we could heartily agree. We were glad there had been no bloodshed, that there was such a spirit of good-will. We had no doubt that, if it were possible for us to stay, there would be equally respectful attention given to whatever we might present. The speaker had presented the strongest statement to which it had ever been our privilege to listen.

But that same weak spot was still there. There was nothing substantial. The theory was built upon assumption, inference and tradition. There was still no statement anywhere in Sacred Writ that the Sabbath was changed or abolished. There was no command to observe Sunday; no statement that any one ever did observe it; no promise to those who observed it. Throughout the Bible the names of the two days of the week still remained the same. The seventh day was always called the Sabbath, the first day simply the first day of the week. It was an assumption to say that the passage in Revelation referred to Sunday; when similar expressions in the New Testament refer to the period of our Lord's triumph. Let us follow Bible usage. "The weak point in your addresses, Bro. Davison, is that you have used Sabbath and Sunday as interchangeable. The plain English reading is against your interpretation of 1 Cor. 16: 2. It is even stronger in the Greek. The scholarship of the First-day world itself declares that the passage refers to a laying by in store at home, a common Jewish custom. The power of tradition may be seen in the common statement that 'after eight days' is Greek for a week. I asked Dr. Boise at the Seminary: 'Doctor, do you know of a case in all Greek literature—unless this be one—where after eight days means a week?' He answered, No. How can you say that this is the common expression for a week when you can bring forward no single instance to support it? Acts 20: 7 evidently did refer to a regular meeting to break bread, but what proof is there that it

was a weekly meeting? Suppose it was a daily meeting. That is what the disciples at Jerusalem had, as seen in Acts 2: 46. No significance would be attached to that kind of a Sunday meeting."

"The different theories of defence for Sunday-observance are destructive of one another. One says the day was changed. Another says, No, we have no Sabbath—if there is one it is the seventh day of the week. Another says, No, we have a Sabbath, but it does not make any difference when we observe it. The no-Sabbath and no-difference theories are rapidly sapping Sunday-observance in America. The only trouble with the theory of a change is that no one could prove it."

"I am glad that we can meet together thus kindly and lovingly to talk it over, and hope to meet with you all again at some future time."

The way is now open at Coloma for a presentation of the Sabbath of the Bible, and such a discussion will be welcomed, I think. All that we could hope to do in five minutes was to break the spell, insert a few needle-points of Scripture into the fat but inflated image, chock the wheels until Bro. Socwell or some one else is permitted to come and present the subject in its fulness. There is a very fine Christian spirit at Coloma, and many consecrated people. I think they will give a candid and respectful hearing.

For myself, I feel no hostility toward these brethren who are endeavoring to secure a Sunday rest-day to America. They are strong on the importance and need of the Sabbath. Their weakness comes in trying to base Sunday-observance on divine authority—and without it the heart is gone from the Sabbath. For numbers of the people who observe Sunday we have a deep affection. We have no question as to their Christian character. We have no quarrel with them. We stand for the Sabbath of Jehovah, but any address upon the subject should be in such a spirit that it could be properly followed by an invitation to the unconverted to accept Christ. We believe that is the spirit of our public speakers everywhere.

How the great question will work itself out, I do not know. God knoweth. I would rather leave it to him, and do my duty day by day as it comes. I do not think that God cares very much for the name Seventh-day Baptists. He cares very much for the truth for which they stand. But some day these denominational lines will be obliterated. There will be no Seventh-day Baptists in heaven—as Seventh-day Baptists. The redeemed of the Lord will see face to face, and know as they are known. God has a work for us to do. That work includes the standing like a rock for the Sabbath of the Bible; it embraces also the evangelization of the world and Christian unification. "By their fruits ye shall know them." Only that much of truth is ours which we make vital. The Sabbath is not a burden and a piece of drudgery to be thrown in the faces of others on every occasion, but a blessing to be held in trust. It is an element of power, or it is nothing. If we are complaining of the hardship, there is something wrong. To be a Sabbath-keeper is an honor, a privilege. Cheerfully, gladly, with the smile of heaven upon our faces, let us stand at our posts, and let the Lord of the vineyard work out his purpose through us.

Missions.

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

REV. J. G. BURDICK has closed his labors with the Otselic church, and commenced meetings with the church at Lincklaen Centre, Dec. 17. The meetings at Otselic were continued five weeks, or more, and were blessed of the Lord. Old difficulties were harmonized, brethren were brought together in reconciliation and in brotherly love, wanderers were reclaimed, and several were added to the church. Bro. Burdick was very faithful in his work there, and efficient. He did the preaching, playing the organ and led the singing. This little church takes on new life and strength, and, we trust, it will be a bright light in that community for the gospel and the law. We hope Bro. Burdick and the Lincklaen church will have the prayers of our people while the meetings are going on, that there shall be a gracious visit of the Lord, the church greatly quickened, and many souls brought to the saving knowledge of Jesus Christ. Bro. J. E. N. Backus, who has settled as missionary pastor of the little churches of this field, has been seriously sick, but from the last news received from there he was improving. His moving was rather too much for him, and resulted in sickness. We hope and pray that he may soon be able to resume his pastoral duties.

BRETHREN E. B. Saunders and J. H. Hurley are still laboring in Arkansas. Bro. Hurley went to Winthrop while Bro. Saunders was at Fouke, and held a few meetings. The people voted very heartily for them to come there and hold more meetings. They went, but the people did not come out; just boycotted the meetings. There is a great prejudice against the Sabbath question, and the ministers in that section, it is judged, advised the people not to attend the meetings. Our evangelists left and went to Wynne and Crowley's Ridge, where, from latest communications, they were laboring. Our evangelists are hindered in their work from the want of houses in which to hold meetings. Only school-houses are available, and sometimes they are not, and services are held in private houses. It is evident that to do effective and efficient work, and draw the attention of the best classes, it is better to do evangelistic work in the Southwest in the season when the evangelists can take, and use, a tent.

THE Rev. L. C. Randolph will begin evangelistic work, under the employment and direction of the Evangelistic Committee of the Missionary Board, January 1. His first field of labor will be with our church at Dodge Centre, Minn. This church is one of our largest and strongest in the Northwest. Pastor H. D. Clarke is very anxious that this effort shall result in a thorough quickening of the membership of the church, and the gathering in of many precious souls into the fold of Christ. We know that Bro. Randolph will go there not in his own strength, but in the strength of Jesus, with his soul filled with the love of souls, and with the indwelling of the Holy Spirit. If the pastor and the people are filled with the same love and spirit, we shall hear of a wonderful work in Dodge Centre. Shall not Bro. Randolph, and that church and pastor, have our prayers for a gracious out-pouring of the Holy Spirit upon the whole town and community?

WE are reading, with a great deal of interest, the good words of instruction and counsel of Dr. Lewis, in the RECORDER, to the young ministers, and those who are preparing for the ministry among us. There are two things wherein young ministers, when they get into the work, are most likely to make a mistake, which will cause much of failure and regret. First, they are liable to let up in study. They should be just as hard students as they were in preparing in the seminary for the ministry; if anything, they should be more studious, and apply themselves to the study of the Word of God, and the themes of discourse with greater diligence and exactness. They should be, by such diligent study, and will be, growing men in the pulpit. If a young minister is not growing in pulpit ability and strength, not growing as a preacher, he will soon have to take a back seat. He who is too indolent to study, and too indifferent to excellent work in the pulpit, deserves a back seat. Some men are natural preachers, born preachers, but, after all, those forge ahead, and reach the top, who, with fair ability, have the genius of hard work. The other thing in which many preachers fail, and young pastors make a wrong beginning, is in pastoral work. How many churches, to-day, are running down, losing in spiritual life and power, because of the lack of warm, loving, judicious, faithful pastoral visitation and labor. How can a pastor preach to the highest good and growth of his people, who does not know the spiritual conditions and needs of his people? There is no better or surer way to know the condition and needs of a parish than by pastoral visitation and work. A strong bond of mutual interest, sympathy, affection and confidence between pastor and people is made by such labor. It is worth working hard for, to have the reputation of being a fine preacher, but it is better to have it said of one, "he is just as fine a pastor as he is a preacher." Some have better social gifts and natural adaptation for pastoral work than others, but it is the duty of every pastor to do pastoral work, and one can cultivate the qualities needed for such labor. In divinity schools the theological students are trained in preaching. Why should not these schools be training schools, also, in pastoral work? If they were, we would have, probably, much better pastors. However, much efficiency in such labor is to be obtained by practice and experience. The young pastor who is determined to be faithful in such work, will grow in the love of it, become efficient in it, receive great blessing, and see his church prosper under it.

THE following clipping from the *Baptist Teacher*, of Sept., 1898, will be of interest to the friends of our China mission:

BAPTIST FORCES IN CHINA.—Dr. Ashmore summarizes in that ever useful publication, *The Baptist Missionary Review* (published in Madras, India), what is being done by Baptists in China. There are eight organizations believing in and practicing immersion, having missionaries in China. The Seventh-day Baptists have a small force, never exceeding six persons at any one time. They are very zealous and consecrated. Their operations are in and about Shanghai.

THE Christian religion will some time make the Chinese one of the greatest people on the earth. This is the belief of Rev. O. E. Goddard, who adds: "Faith in Christ is the panacea for all their mortal ills. They have

never had human sacrifices in their religious ceremonies, nor have they deified vice as other heathen nations have done. If their industry and economy could be sanctified by divine grace, and the hope of eternal life made to throb within their breasts, Christendom could point with pride to the grandest achievement in human history."—*Missionary Review*.

WHY DO WE GO TO MEETING?

Almost every church in America is struggling with the problem, how to maintain a full attendance at divine service. In colonial days attendance was compulsory by law, and in Virginia, the penalty for non-attendance, for the third offense, was death! It was not very long ago—in the memory of many of us—that non-attendance at divine worship was a sort of disgrace. Those who attended no place of worship had little standing in the community, and if people did not go for conscientious reasons, they at least went from social considerations. A decided change has come about. In Protestant churches there is no compulsion, and probably few persons now "go to church" to maintain their social standing. The result is that it is no longer easy to maintain the desired attendance, and every possible method is resorted to in order to "attract" worshipers, or at least auditors. We may as well admit that the time has come, or is fast approaching, when most people will not go to places of worship unless the forces which draw them there are stronger than the rival attractions which have grown so numerous in our days. In other words, the mere custom of church-going is passing away, and people go only when they are drawn, so that the great question is, What will draw? Trained choirs, sensational preaching, church entertainments, interesting and instructive lecture courses, are some of the well-known ways of attracting attenders. Such methods, however, at once enter into competition with the opera and theatre, and the church soon degenerates into "a highly respectable show-place," and the young people have their appetites whetted for still more sensational and "professional" entertainments. There seems to be no permanent way of drawing people to places of worship except the good old-fashioned way of making them centers of spiritual life and power. If men and women can be made to feel that our religious meetings, our divine services, are times when the soul meets God and renews its strength, they will not find it hard to leave other things and come. There are multitudes who have a genuine hunger for God, and for a sense of his presence and love, and while they are not drawn by routine church services, or by sermons made up out of warmed-over ideas, or by milk-and-water philosophy and theology, they are ready to be drawn anywhere where they can really have their souls fed with the bread of life. The common people heard Jesus gladly, because he had a gospel for them. The common people—we are all common people—hear gladly to-day any man whose heart beats in harmony with the divine purpose, and whose lips bear a genuine message of life and truth. Vitality and spiritual power are infinitely more attractive, even to sinners, than monotonous preliminary services and perfunctory prayers and sermons, however eloquent. Let there be one meeting-place in a city or community where the attenders feel lifted up in spirit by a true sense of God's presence, and from which they go home with souls fed and restored, and it will not be long before it will prove attractive, and draw thither both church-goers and the unsaved. Let us see to it that our friends' meetings are such places.—*The American Friend*.

THE WISCONSIN SUNDAY REST-DAY ASSOCIATION.

BY REV. L. A. PLATTS, D. D.

The eighth anniversary of this Association was held at Stevens Point, November 17, 18. For some reason it pleased the managers to call in connection with it a general Reform Convention, which, whatever the motive, considerably increased the interest and consequent attendance. The number of delegates present, according to reports, was "about 30," and at the close, on Friday night, it was publicly announced that "this had been the most successful Convention in the series." One could hardly help wondering how much it would take to make an average convention when the entire state of Wisconsin could get out "about 30" delegates to a Sunday Rest-day Convention, with a half-dozen live questions thrown in as an attraction. Among these latter questions—the discussion of which filled up the entire first day of the session, after the formal opening of the Convention—were: "Improper Pictures in Public Places," "Saloons Around the Soldier's Home," "Saloons Around the State University," "Raising the Age of Protection of Girls to Eighteen," "Organized Reform Work Essential to the Church's Success," "How to Secure the Passage of Laws Needed for Moral Reform," "The Guilt and Duty of the Church as to Gambling Customs," and "National Perils and Hopes." On these topics able papers and addresses were presented by previous appointment, and their voluntary discussion attracted considerable attention and awakened more than a passing interest.

In the morning of the second day, there was formed what is to be known as the "Wisconsin Federation of Reforms," and from which, it is promised, the public will hear more in the future. After this came the report of the Rev. J. B. Davison, Secretary of the Wisconsin Sunday Rest-day Association, showing the work done during the year. We note this paragraph: "The Secretary has traveled 11,000 miles in the state, and is endeavoring to secure the co-operation of pastors and churches. Even some of the German churches are coming into line." After listening to this report, Dr. Crafts declared that the Wisconsin organization was in the best working order of any like organization. Then by way of effort to stimulate Wisconsin people to greater zeal, he said: "All denominations can co-operate in this work except the Seventh-day people, and they, with their small numbers, distribute more millions of documents than the rest of us distribute thousands." Of course, some allowance must be made for the possible inaccuracy of the newspaper reporters, but after all the efforts which Mr. Crafts has made during the last dozen years, more or less, to minimize the place and work of the "Seventh-day people," because they are such an insignificant little handful, the confession that they distribute more than one hundred times as much literature on this question of questions as all other denominations together, must have been humiliating to him, whether he looked at the great work of the Seventh-day people, or at the almost less than nothing which all the great denominations combined are doing.

On the afternoon of the last day of the Convention several "Sunday topics" came up for discussion. A young lady from Milwaukee wrestled with the question, "How Can We

Make the Bicycle a Blessing and Not a Curse upon the Lord's-day?" which she answered very simply and directly, by saying, in substance: "Use it for a good purpose, and not a bad one." Certainly! But why limit the discussion to the use of the bicycle on Sunday? "How Shall Christians Keep the Sabbath?" This was a topic which ought to have been thoroughly discussed in a straightforward Biblical way, on its own strength and merit. As a matter of fact, however, the time allotted to it was spent chiefly in reciting *how men do not keep Sunday*; and this recital ran all the way from the evil of "working late Saturday night and lying abed Sunday morning," through the question of big Sunday dinners, Sunday newspapers, Sunday trains, pleasure excursions, beer gardens and the like. Sunday railroading for profit, and Sunday work in factories were alike disposed of by the assertion that more money is lost than is made by such use of Sunday. One speaker quoted the words of Jesus: "The Sabbath was made for man," on which he made this comment, "What does this institution mean to us? This is the question! not, What do we mean by the Sabbath?" From this excellent starting point for getting at God's thought of the Sabbath by a careful study of his Word, he drifted immediately into the popular maze of Sunday train, newspapers, dinners, etc., etc. Thus the afternoon passed.

The session closed in the evening of Friday, with an address by Mr. Crafts on "On What Grounds Can Church or State Oppose Sunday Amusements?" I quote from the report in the *Stevens Point Daily Journal*:

He spoke at some length on the authority of the Sabbath. The Sabbath was not of especially Jewish origin. Mention of a seventh rest-day is found in tablets written by the nations older than the Jews, who had not the Jewish religion. In all the years from Adam to Moses there was no command to keep the Sabbath-day holy, except inference from the statement that God rested upon the seventh day. The Fourth Commandment does not specify any particular seventh day. It does not even say seventh day of the week. There is a church which believes that the great masses of people will be eternally damned because they do not keep the seventh day of the week. Now it stands to reason that God would not propose or enforce a law which even a part of his people could not obey. Let the Seventh-day Adventist adherents in session here Saturday, send a cablegram direct to Jerusalem, and it will find the good Presbyterians assembled. Humbolt, who never said anything good about God, affirmed that a seventh day of rest was a natural necessity. It is an established scientific fact that the rest which can be gained in one night is not sufficient to repair the waste of the body during the day.

Some men say they have to work on Sunday or lose their jobs. That is slavery. Have we not as much stamps to-day as we had in 1776 or 1861?

Horace Greeley said, "The liberty of rest for each demands the day of rest for all." The employer may not care to rest or attend church, so in order to give his employees the opportunity they desire there must be laws. The state laws should be entirely separate from the religious laws, and should provide only for a civil rest-day.

Again making a liberal allowance for the inaccuracy and insufficiency of the *Journal's* reporter, it is difficult to conceive a more confused and self-contradictory effort. It starts with the authority of the Sabbath, which is certainly a good place to start; in fact it would be a good thing never to get away from that safe mooring, which is the Word of God. Then we are told that the Sabbath is not Jewish, which is a good deal more than we had expected from Mr. Crafts. Then it begins to look a little doubtful whether, in the opinion of Mr. Crafts, there is any Sabbath at all, or whether, on account of the rotundity of the earth, God could make a Sabbath-

day! And yet Humbolt has declared a seventh day of rest a natural necessity, because God has not so adjusted the nights to the days that one can repair the waste of the other! Finally, "Horace Greeley said 'The liberty of rest for each demands the law of rest for all.'" That is, in order that they may rest who desire to do so, all must rest whether they desire to do so or not. But state laws must provide only for a civil rest-day, albeit great efforts are made to put the whole question upon the religious conscience of professedly religious people, and great lamentations are indulged over the manifest decadence of that well-nigh obsolete troubler of men's souls. And the topic for all this is "On What Grounds Can Church or State Oppose Sunday Amusements?" Into such absurdities does the civil rest-day fiction lead men who are out of harmony with God's law of the Sabbath, and who see the Pagan Sunday which they have put into the place of Jehovah's Sabbath dying of its own unsoundness. We do not wonder that earnest, thoughtful men are alarmed at the almost universal disregard of Sunday among the masses. But we do wonder that they fail to find the difficulty, not in railroads, or bicycles, or pleasure parties, but in the fundamental errors with which the people have been fed concerning the Sabbath to avoid the claims of God's law, until conscience is dead and buried.

The Wisconsin convention, with its "about 30 delegates" discussing the common platitudes about the popular disregard for Sunday, showing little or no appreciation of the fundamental cause of the difficulty is another evidence of the waning cause of Sunday Reform. There can be no staying of the tide until the whole question of Sabbath-keeping and Sabbath Reform shall be forever divorced from all civil laws, and placed upon the Word of God, where again it shall become a matter of conscience.

THE IDEAL OF CHRISTIAN INTERCOURSE.

"And be ye kind to one another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you."

That first clause carried into the daily lives of one-half of Christians would make this world much nearer paradise than it is. How prone we are to be unjust and censorious as though our position and good reputation or religious activity gave us right to be thus to our fellow-men, whose failings and mistakes we so clearly see. And what reproach to religion so much unkindness and unforgiving ways among Christians brings in contrast with some unconverted people, who by nature are loving, sympathetic, gentle, and who bring sunshine into homes and society, calling forth more sunlight in the world. It is no wonder so many "good, moral" people judge of their eternal safety by the contrast they make between the two. Of course they are mistaken, not taking into account the law of heredity, education, and the amount of grace needed by the Christians which might be needed by the naturally sweet-tempered non-professor. But if many unconverted ones who do not have the love of Christ to soften the heart to those about them can manifest this sweetness of disposition, shall not Christians all the more strive to be free from their unlovely ways, and sullen, critical moods. Kindness, forgiveness, costs but little, and gives so much of happiness to others. And is there anything we cannot forgive when we think of all God and Christ Jesus has done for us? "O but I don't take your view of the doctrine of forgiveness," says one who wants to make a great thing out of some one's mistakes—no, that is quite evident. But brother, forgiveness unasked will bring into your soul the sweetness of heaven, of which as yet you know but little. The ideal of Christian intercourse is in this verse, "Be ye kind to one another, tender-hearted, forgiving one another."

H. D. CLARKE.

Woman's Work.

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

TRUTHS CONCERNING THE HOLY SPIRIT.

We, as Christians, may serve God in two ways. We may serve him in the power of our own human strength and the service will be very imperfect, weak and full of doubts and fears, not pleasing in the sight of God, or we may serve him in the power that the Holy Spirit gives us. If we wish to serve God in the power of the Spirit, there are some truths concerning him that we must lay hold of by faith. We must believe in the personality of the Holy Spirit.

He is not a mere influence, or emanation from God, for he performs the work, and has the attributes of *personality* which are no more difficult to explain than to explain the personality of the Father or the Son. Another truth is that he *dwells* in the heart of the true child of God. Christ said, "If I go away I will send the Comforter, and he shall take of the things of God and reveal them unto you," and "He shall dwell with you and shall be in you." Paul also said, "Know ye not that your body is the temple of the Holy Ghost which is *in* you?"

Ever since the day of Pentecost the Spirit has been dwelling in the hearts of believers. He takes the place in the work on earth that the risen Christ occupied, for Jesus said, "If I go not away the Comforter will not come." Jesus knew that we must have an ever-present guide and helper, which he was not while here on earth in human form.

The Holy Spirit had a certain relation to the holy men of God during the Old Testament times. He inspired them to write the Word of God, and was with them in other ways, but when Jesus went back to the Father, he sent the Holy Spirit to *dwell* on the earth in the midst of his people, as his representative. Another truth is, that we are to be anointed by the Spirit.

Jesus, as we believe, had the spirit in his heart from his birth, but still at his baptism he seems to have received an anointing of the Spirit, for we read that the Spirit "abode upon him," thus fitting him for his earthly ministry. We read in Luke 4: 18 these words of Jesus, "The Spirit of the Lord is upon me, because he hath *anointed* me to preach the gospel to the poor." If Jesus, who had the Spirit dwelling in him, needed, and received, a special anointing for service, how much more should we, who are believers, require, and receive, the same anointing.

We see that the apostles and early Christians did receive the Holy Spirit when they were converted to Christ, and that they were led and directed by him in their work. Jesus told the disciples to tarry at Jerusalem until they were imbued with power from on high; also he said that "Ye shall receive *power* after that the Holy Ghost come upon you, and ye shall be witnesses, unto me, both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost parts of the earth."

After the day of Pentecost we read that, "With great power gave the disciples witness of the resurrection of the Lord Jesus, and great grace was upon them all." Paul, who was not one of those who had been with Jesus in his earthly ministry, nor of the company who received the Spirit at Pentecost, was directed by the Spirit as to where he was to go, and forbidden to go to other places he had intended to visit.

Another truth is that we must have the anointing of the Spirit repeated. We read that the disciples received it again and again

as they went forth to their work, and we have a promise that "These things are for you and your children, and to all them which are afar off, even as many as our God shall call." Let us then draw near to the Lord, and receive through faith the anointing of the Spirit, thus fitting us for the Master's service. M.
LOST CREEK, W. Va.

WOMAN'S BOARD.

November Receipts.

Ladies' Missionary Society, Salem, W. Va., Teacher Boys' School.....	\$ 5 00
Elsie Bndh, Salem, W. Va., Teacher Boys' School.....	5 00
Mrs. L. E. M. Crandall, West Genesee, N. Y., Teacher Boys' School.....	1 00
F. D. Crandall, West Genesee, N. Y., Teacher Boys' School.....	2 00
Elsie A. Crandall, West Genesee, N. Y., Teacher Boys' School.....	1 25
A. K. Crandall, West Genesee, N. Y., Teacher Boys' School.....	50
Miss Sarah Worden, West Genesee, N. Y., Teacher Boys' School.....	25
Mrs. Wm. Allen, Shirrel, N. Y., Teacher Boys' School.....	1 00
The One Cent a Week Association, Alfred, N. Y., Teacher Boys' School.....	5 00
Mrs. D. C. Burdick, Nortonville, Kan., Teacher Boys' School.....	30 00
Mrs. Lucy A. Davis, Westfield, Pa., Teacher Boys' School.....	1 00
Mrs. T. F. Pierce, Carbondale, Pa., Teacher Boys' School.....	1 00
Ladies' Aid Society, Lost Creek, W. Va., Teacher Boys' School.....	10 00
Mrs. S. J. Clarke, Milton, Wis., Teacher Boys' School.....	2 00
Alfred E. Whitford, Milton, Wis., Teacher Boys' School.....	1 00
Woman's Missionary Society, Boulder, Colo., Teacher Boys' School.....	4 00
Ladies' Aid Society, Adams Center, N. Y., Tract Society, \$18; Teacher Boys' School, \$12.....	30 00
Little Girls of Sabbath School, North Loup, Neb., Teacher Boys' School.....	1 00
Anna F. Maltby, Saugerties, N. Y., Teacher Boys' School.....	2 00
Mrs. Melissa C. Morgan, Ironwood, Mich., Teacher, Boys' School.....	1 00
Mrs. B. C. Hall, Lodi, Wis., Teacher Boys' School.....	1 00
Winnifred J. Curtis, Westery R. I., Teacher Boys' School.....	1 00
Woman's Benevolent Society, Milton, Wisc., Teacher Boys' School.....	17 55
Woman's Missionary Society, West Hallock, Ill., Teacher Boys' School.....	11 15
Mrs. John Spicer, West Hallock, Ill., Teacher Boys' School.....	5 00
Ladies' Aid Society of the Pawcatuck Church, Teacher Boys' School.....	35 00
Mary S. Maxson, Emporia, Kan., Teacher Boys' School.....	2 00
Ladies' Benevolent Society, Milton, Wis., Board Fund \$4 Teacher Boys' School \$15.....	19 00
Mrs. H. W. Stillman, Edgerton, Wis., Teacher Boys' School.....	5 00
Miss Mary Grace Stillman, Potter Hill, R. I., Teacher Boys' School.....	1 00
Mrs. C. B. Rogers, Phillips, Fla., Teacher Boys' School.....	1 00
Mrs. A. M. Sherman, Hatfield's Point, N. B., Teacher Boys' School.....	1 00
Ladies' Benevolent Society, Dodge Center, Minn., Susie Burdick \$5; Teacher Boys' School \$10.....	15 00
Ladies' Aid Society, Hornellsville, N. Y., Teacher Boys' School.....	2 00
Mary Lee Stillman, Hornellsville, N. Y., Teacher Boys' School.....	1 00
Mary J. Stillman, Hornellsville, N. Y., Teacher Boys' School.....	1 00
Woman's Missionary Society, Grand Marsh, Wis., Teacher Boys' School.....	2 00
Josephine Stillman, Phoenix, R. I., Sabbath Reform \$2, Home Mission \$2.....	4 00
Proceeds of Missionary Concert Given by Mrs. Alice and Mabel Davis, of Hammond, La., Teacher Boys' School.....	4 12
Mrs. Belinda Bond, Apherdeen, W. Va.....	2 00
Agnes F. Barber, Norwich, N. Y.....	10 00
Ladies' Benevolent Society, Welton, Ia., Teacher Boys' School.....	12 00
Mrs. Tamar Looftoro, Welton, Ia., Teacher Boys' School.....	2 00
Misses Waldoes, Blystone, Pa., Teacher Boys' School.....	1 00
Mrs. A. R. Harris, Blystone, Pa., Teacher Boys' School.....	2 00
Ladies' Aid Society of 1st Verona Church, Teacher Boys' School.....	6 00
Sunbeam Society of 1st Verona Church, Teacher Boys' School.....	1 00
M. J. Stillman, Leonardsville, N. Y., Teacher Boys' School.....	5 00
Mrs. W. H. Babcock, Leonardsville, N. Y., Teacher Boys' School.....	1 00
Thank-Offering of King's Children, Bible Class, Milton, Wis., Mattie Brown, Myra Campbell, Mabel Clarke, Nettie Coon, Anna Jordan, Lizzie Crandall, Orpah Looftoro, Elsie Richey, Gertrude Wells, Lena Wells, Matie West and teacher, for Teacher Boys' School.....	5 10
Prof. E. B. Swift, Milton, Wis., Teacher Boys' School.....	25
Mrs. I. N. Looftoro, Boulder, Colo., Teacher Boys' School.....	1 00
Ladies' Aid Society, Marlboro, N. J., Teacher Boys' School.....	11 60
Marlboro Juniors, Marlboro, N. J., Teacher Boys' School.....	2 00
Mrs. Juliet D. Babcock, West Troy, N. Y., Teacher Boys' School.....	1 00
Junior C. E., Salem, W. Va., Teacher Boys' School.....	5 00
Christian Endeavor, Dodge Centre, Minn., Teacher Boys' School.....	10 00
Woman's Evangelical Society, Alfred, N. Y., Teacher Boys' School.....	12 25
Ladies' Missionary Society, Nile, N. Y., Teacher Boys' School.....	32 35
Mrs. A. D. Crumb, Walworth, Wis., Teacher Boys' School.....	5 00
Sale of Photos Mr. and Mrs. Davis, S. M. S.....	50
" 3 " Dr. Swinney, M. M. S.....	75
" 7 " Susie Burdick, S. M. S.....	1 75
" 1 photo Boys' School, Boys' School.....	35
Mrs. C. Champlain, Medford, Okla., Teacher Boys' School.....	50
Miss Eusebia Stillman, Mapes, N. Y., Teacher Boys' School.....	2 00
Mrs. Wm. W. Kingsbury, Rushford, N. Y., Teacher Boys' School.....	2 00
Mrs. S. A. McWhorter, Mansfield, W. Va., Teacher Boys' School.....	2 00
Mrs. R. T. Rogers, Hammond, La., Tract Society.....	10 00
Sale of Mr. and Mrs. Rogers photos.....	1 00
Ladies' Missionary Society, Hammond, La., Teacher Boys' School.....	5 00
Two years interest on note, Board Fund.....	9 00
Mrs. Eliza Callin, Wolf Creek, Wis., Teacher Boys' School.....	5 00
Junior C. E., Talent, Ore., Teacher Boys' School.....	80
S. D. B. Church, Wellsville, N. Y., Teacher Boys' School.....	4 75
Mrs. I. T. Lewis, Obit, N. Y., Teacher Boys' School.....	1 00
Y. P. S. C. E., Marlboro, N. J., Teacher Boys' School.....	3 40
Ladies' Aid Society, Marlboro, N. J., Teacher Boys' School.....	2 00
S. D. B. Church and Society, Chicago, Ill., Teacher Boys' School.....	37 00
Mrs. J. N. Answorth, Mourou, Wis., Teacher Boys' School.....	2 00
Mrs. F. A. Babcock, Milton, Wis., Teacher Boys' School.....	58
Ladies' Aid Society, New Market, N. J., Teacher Boys' School.....	10 00
A Friend in Kansas, Teacher Boys' School.....	10
Ladies' Missionary and Benevolent Society, Albion, Wis., Teacher Boys' School.....	18 00
Mrs. Sarah Burdick, Albion, Wis., Teacher Boys' School.....	5 00
Junior C. E., Albion, Wis., Teacher Boys' School.....	2 00
Woman's Auxiliary of Southern Illinois, Teacher Boys' School.....	4 00
Mrs. Harriet S. Rogers, Preston, N. Y., Susie Burdick \$2, Girls' School \$1, Teacher Boys' School \$2.....	5 00
Mrs. Wm. Merchant, Cincinnati, N. Y., Tract Society \$2, Missionary Society \$2, Teacher Boys' School \$2.....	6 00
Woman's Board Auxiliary, Little Genesee, N. Y., Teacher Boys' School.....	8 50
Woman's Missionary Society, Nortonville, Kan., Teacher Boys' School.....	67 00
Mrs. Sarah Tomlinson, Nortonville, Kan., Teacher Boys' School.....	1 00
Mrs. H. D. Burdick, New Woodstock, N. Y., Teacher Boys' School.....	1 00
Little Friends of Missions, Milton, Wis., Teacher Boys' School.....	3 25
Ladies' Aid Society and Friends, Independence, N. Y., Teacher Boys' School.....	18 95
Memorial Professor Wm. A. Rogers, Teacher Boys' School.....	50 00
Total.....	\$697 05

E. & O. E.

MRS. GEO. R. BOSS, Treas.

MILTON, Wis., Dec. 14, 1898.

WHAT ARE THE NEEDS OF SEVENTH-DAY BAPTISTS OF SOUTHERN ILLINOIS?*

BY CHARLES A. BURDICK.

The above is the form of the question as it came to me in the notification of my appointment to prepare a paper on this subject. But, as I believe that the needs of Seventh-day Baptists of Southern Illinois are, in the main, identical with the needs of Seventh-day Baptists everywhere, I beg leave to give to the consideration of the subject a wider scope than that indicated in the title; and first to name such needs as I conceive that they have in common with all Seventh-day Baptists, no matter where located, the particular needs arising from their relation to the true Sabbath.

1. I believe the first great need of Seventh-day Baptists, which they have as Seventh-day Baptists, is to feel that they have a mission to proclaim Sabbath truth. We hear about the mission of Seventh-day Baptists; but how many realize what that means? If the work of our people were only to build up and foster our churches and various denominational interests within our own borders, we should have no mission. "Mission" is defined as "the act of sending, or the state of being sent, as on some business or service." God had a message for the people who had forsaken his commandments. He said, "Whom shall I send, and who will go for us?" Isaiah answered, "Here am I, send me." And God said, "Go and tell this people," etc. This was a mission. Christ's visit to this world was a mission; the Father sent him. The gospel is a message of salvation. Jesus sent his apostles to proclaim it. This was their mission. So, a mission is not a home affair; it reaches out beyond. The word is "go." All who hold a vital truth, which the world needs, have a mission. Seventh-day Baptists have such a truth, and hence a mission to proclaim it. I fear that many persuade themselves that if they, themselves, keep the Sabbath, their duty toward it is done; that they have nothing to do concerning the attitude of others toward it; that they have the Bible and may learn for themselves what God commands, and if they will not obey, the responsibility is their own. This is not the spirit of Christianity. They who hold any vital truth are debtors to them who have it not. "Freely ye have received, freely give," is the law of Christ.

2. A second need is to feel that this mission involves responsibility. Every mission carries with it responsibility, the greatness of which is proportionate to the magnitude of the interests involved. The Sabbath of Jehovah is trodden under foot of men, and its benefits are being lost to the main body of the Christian world. If it is ever to be restored to its rightful place, it must be through the instrumentality, under God, of those who hold the Sabbath truth. Hence the responsibility for its advocacy is theirs.

3. Here I wish to emphasize the need of realizing that this responsibility in the matter of Sabbath Reform effort is the responsibility of *individuals*, and that no Sabbath-keeper, of mature years, can evade some degree of this responsibility. Churches and societies have no personality, and, therefore, can have no responsibility. Their acts are the acts of the individuals of whom they are composed. Every plan of work devised

* A paper read at the Yearly Meeting at Stone Fort, Illinois, and requested for publication.

originates in some individual mind. Every measure adopted is by vote of individuals. Every item of work done is the work of individuals. All funds are made up of individual gifts. Now on what principle of right shall some individuals bear the responsibilities of our mission, and do its work, while others go free? Yet many seem not to take this matter into mind at all; while others excuse themselves from doing anything on the plea that they have no talent for the personal work required, and no financial ability to give money for its support. Surely every one can do as much as the poor widow, whom Jesus commended for giving her two mites. "If there be first a willing mind it is accepted according to that a man hath, and not according to that he hath not." Christ's law of receiving and giving is applicable to all alike.

4. Another important need is that of the spirit of sacrifice. No reform was ever accomplished without individual sacrifice. Every reformer, from the prophets down, has shown the martyr spirit in a greater or less measure. Jesus emphasized the necessity and duty of self-sacrifice, when he called his disciples, and in his subsequent instructions to them. He is our pattern in this matter, and, if we are not willing to sacrifice something for him and his cause, we are not worthy of him. What we are willing to sacrifice for the defense of his truth is the measure of our loyalty to Christ. Time, labor and money must be expended in the Sabbath cause, the same as in other lines of Christian work.

5. Still another need which we have in common with all Seventh-day Baptists is such a keen sense of the sacredness of the Sabbath as will lead to such an observance of it as is described in Isaiah 58:13. It is easy to neutralize our efforts to bring people to the Sabbath, by laxness in observance of it ourselves. And not only do we need to show fidelity to the Sabbath, but we need to be so faithful to all the precepts of the gospel, so free from mere sectarianism, so broad in our Christian sympathies—in short, to be so full of the Christ Spirit as shall secure a ready hearing to our message, and add weight to our testimony for Sabbath truth.

6. And now as to such needs of Seventh-day Baptists of Southern Illinois as are not common to all; these, so far as I understand them, arise from the fewness of their numbers and their isolation from the rest of our people. Because of this isolation, very few of them ever have the opportunity of attending our various annual gatherings, and of gaining the inspiration which they impart, and of coming into touch with our denominational enterprises. This fact emphasizes the need they have of more ministerial laborers, who can give their entire time to the care of the churches, and to such missionary efforts as the field needs. But because of the fewness of numbers, and consequent lack of financial ability, it seems impracticable to supply this need. There is, therefore, the need of a sense of larger responsibility on the part of brethren and sisters to exert themselves by pious living, faithful support of Sabbath services, Sabbath-school and Christian Endeavor work, and consistent Sabbath-observance, to maintain the cause committed to their hands. To overcome any apparent discouragements of the situation, they need to cultivate a strong faith in the Master's promises and in the power and final triumph of his truth, and a courage which is born of such faith.

THE OPEN DOOR.

The open door is a term in very common use in these days of increasing national opportunity and responsibility, and it may serve as a hook on which to hang a few thoughts of denominational interest.

For years, in our Associations and Conferences, our people have been praying for widening opportunities and for the spread of the truth as it has been given to us; and possibly with so little faith that any marked answer to our petitions staggers, if it does not overwhelm us.

The purpose of this article is to lay before the RECORDER readers what seems to us an open door, a marked answer to these prayers, and what may prove to be a severe test of our faith. To recall what may be familiar—last summer there came to the Plainfield church an earnest, unassuming Englishman, Joseph Booth by name, to enlist our sympathies and aid in African Industrial Missions. He prefaced his address with the remark that it gave him peculiar sensations to stand for the first time in a Seventh-day Baptist church, for the reason that a Seventh-day Adventist had once followed him some 350 miles into the interior of Africa in the endeavor to win him to that faith. He had presented the Sabbath truth with such clearness as to make a deep impression upon Mr. Booth; but it was accompanied by so much that he was not able to receive, that he rejected the whole. He confessed, however, that ever since that time he had not been able to read certain Scriptures referring to the Sabbath, without some uncomfortable feeling that he was not doing right.

After the services, Pastor Main invited him and Dr. Lewis to lunch, and at this interview he was so impressed with the Scripturalness of our views that, after independent study, he and Mrs. Booth commenced keeping Sabbath, and have since joined the Plainfield church.

Mr. Booth came to this country to interest Baptists, particularly, in African Industrial Missions, of which he is the founder and promoter, and he had succeeded so well that a committee, headed by the late lamented Dr. H. L. Wayland, after thorough canvass and investigation, endorsed the founding of such a mission, and have since then raised or pledged the necessary funds for it. Now, however, his changed views on the Sabbath question have altered his relation to this plan, though many of the committee are still willing that he should go on with the work, notwithstanding his present views, if he will not teach them. This restriction he cannot accept, and he now turns to us, his newly-found co-laborers, to seize what he believes to be a golden opportunity to spread the truth and to bring enlightenment to thousands who have never heard it, and who, though sunkissed to a darker shade of skin than we, are yet children of the same loving Father.

To those who were at Conference his plans and ideas are known, but there may be others to whom a brief statement of what is meant by Industrial Missions may not be unwelcome. For the help of any such the following quotations will best serve our purpose.

The prospectus of the African Baptist Industrial Mission of Philadelphia, above referred to, after calling attention to the sad fact "that there yet remains over one hundred and fifty millions of natives unevangel-

ized," and to the almost hopeless task of reaching them by present missionary efforts, suggests the following method:

The Industrial Mission designs to train the African himself so as to become the chief factor in solving the financial difficulty. It seeks to transform him from being an absorber into a producer of funds, and so convert him into the chief subscriber by developing the resources available around him, utilizing his labor to that end.

The Rev. A. T. Pierson, D. D., of Philadelphia, in an address on Industrial Missions, says:

The Industrial Mission proceeds on this basis—that everything, that every kind of employment in which men are engaged as a Christian work for God, may be a channel through which we may preach the gospel to all about us.

In Industrial Missions we link the industrial idea with the missionary idea. What is the advantage of that? Much, every way. You form an industrial center, where industrial work is set up in the name of the Lord Jesus Christ. You seek to establish there a temperate, a law-abiding, a total-abstinent community—a community self-supporting, a community self-dependent, and a community that illustrates before all the region round about you what a Christian state is when constructed and conducted upon New Testament principles. Can you imagine anything that is more fruitful as a source of spreading the gospel, both by teaching and example, among those penetrated by the darkness of heathenism, especially when conducted by consecrated people?

I believe that we are on the right track when we support and seek to maintain industrial missions; when we link industry with piety as a sacred employment; when we connect the idea of the industrial with the idea of the missionary; and when we seek to train native converts into industrious habits, whereby they become self-supporting, disconnected from their old and corrupt associations, and enter themselves into the corporate body or community in which Christ is presented and represented to a dying world!

The Zambesi Industrial Mission in B. C., Africa, founded by Mr. Booth, is a practical working out of his ideas, and there are connected with this mission several stations which have reached the self-supporting and helpful stage.

A number of brethren in Plainfield have had a series of interviews with Mr. Booth, and a committee composed of Henry M. Maxson, Wm. M. Stillman, Wm. C. Hubbard and the writer, with Pastor Main, was appointed to serve as a sort of nucleus for any effort which might be made in the direction of founding a Seventh-day Baptist Industrial Mission in Africa. This idea is in no sense antagonistic to the Missionary Society, but, on the contrary, it is believed that it will foster and stimulate an interest in missions generally, and that its influence for good will be felt along all lines of missionary effort. The committee feel that we, as a people, should not let this opportunity pass unheeded. They would like to correspond with all who are interested in the subject. Brethren, the closing years of the 19th century are calling in thunder tones to us as a people to justify our existence. From Africa almost simultaneously there came three distinct calls from independent sources for light and aid along the lines of Sabbath-keeping Christianity. It is a time of great opportunity, of grave responsibility, and who knoweth whether we are come unto the kingdom for such a time as this. Let us go up and possess the land.

DAVID E. TITSWORTH.

PARENTS, are you as anxious to leave your children the memory of a pious and spiritual life as you are to leave them houses and lands?

Young People's Work

By EDWIN SHAW, Milton, Wis.

Our Publishing House, at Plainfield, N. J., is prepared to furnish the booklets containing full Topics and Daily Readings for Christian Endeavor Societies for the year 1899. The size of these is 3¼ by 5½ inches. It seems that here is a chance for us to show our loyalty to our own denomination. The booklets may be procured at the following prices:

100 copies.....	\$1.50
75 ".....	1.15
50 ".....	1.00
25 ".....	.50
Single copies.....	.03

SOCIETIES wishing the names of their officers, or any special announcements, to appear on the Booklets which they may order, can be accommodated at a slight advance in price. Any information bearing on this will be cheerfully furnished by the Publishing House.

OUR MIRROR.

PRESIDENT'S LETTER.

Dear Young People:

Though Bro. Hurley and myself are still in the Sunny South, it is so cold we cannot warm the churches and school-houses sufficiently to make people comfortable. They do not build for cold weather. Fuel is abundant; wood for the cutting.

For three weeks, now, people who have attended the meetings have suffered with the cold, one side of us at least, the side away from the fire, and cold feet. We gather in a small circle around the stove; one tends fire and the other preaches.

It was my privilege the other night to add fuel to the flames, while a minister of another denomination carried us for an hour and twenty minutes over the life of the Prodigal Son. It was tragic; he made three trips with him; went back after reaching home; had him again feeding swine, and left him finally in the hog-pen. The prodigal left home with a fine team and top buggy. He married, etc. I am sure you will be more interested in this minister, whose life will never be so widely known as that of the prodigal. According to his own account, he first broke out of the "Methodist" pasture into the "church of God," and from there to the "Freewill Baptist;" now feed is getting short, as was demonstrated by two collections in one day, with less than twenty cents, in one of them, all for a minister with, at least, two full sets of ordination papers from two of the leading denominations. Though this brother says he is seeking for the light, he did call Bro. Godsey, pastor of our church, out of the church; to ask him not to say anything about the Sabbath truth, neither to allow us to. What ingratitude, only twenty cents with which to reward this truth-seeker, for trying to shield this congregation from the fiery darts of Seventh-day Baptists, and he looking for light. I thought him another one of those revolving (around self-interest) ministers; at least we thought best not to hold out any inducements to him.

We are now at Dea. Ellis', with the little church at Cowley's Ridge. Can only hold cottage meetings, on account of the extreme cold. Our RECORDER is a welcome guest to us as well as to those who live here cut off from the associations of our people. I wish more of them could afford to have it. If some one

feels able to donate one or more copies, I should be glad to give the names of families where I think we are losing children for want of the RECORDER in those homes.

E. B. SAUNDERS.

HYDRICK, Ark., Dec. 15, 1898.

THE North Loup Christian Endeavor Society seems to be in very good working order. The prayer-meetings Sabbath afternoon are interesting and fairly well attended. At the last consecration meeting twenty-nine responded to roll-call, four of whom sent Scripture texts, and one who was away at school sent us a very interesting letter to be read in answer to his name. Several of our members are away this winter, some in school, some teaching or otherwise employed, and one who was a member several years ago is with a Colorado regiment in Manila. A reading circle has been organized for the benefit of the young people, and two meetings have been held.

COR. SEC.

THE following letter has been sent to the Corresponding Secretary of each Society:

MILTON, Wis., Dec. 22, 1898.

Dear Secretary:—We know that this is a busy season and that you have lots of work to do; but we trust that you will give a few minutes to our letter. What do we want? Three things. First. We want you to read the letter through carefully. Second. Read it at the last prayer-meeting of the year (1898). Third. See that it is made the topic of the first meeting of next year (1899). Yes there is one thing more. When you read the letter at the meeting please call attention to the fact that the letter has been published in the SABBATH RECORDER, where may be found a few suggestions as to how it may be used as a topic for the meeting. This is all we ask, all we wish, all we expect at this time. For doing this you have our thanks in advance.

In behalf of the Committee,

Very sincerely yours,

EDWIN SHAW, Sec.

FOLLOWING this paragraph will be found the annual letter of the Permanent Committee to the Societies of the denomination. Notice the request that the first meeting of the New Year be the time for a public consideration of the letter. You may observe that the letter calls the attention of the young people to the following lines of work: 1. The Quiet Hour. At the prayer-meeting let someone be prepared to speak a few minutes on this most important phase of Christian living. 2. Personal Work. Here again, as with the other topics, some one should be prepared to present the subject. 3. Evangelistic Work. Few of us are informed regarding the amount and character of this work carried on by our own denomination. 4. Sabbath Desecration. The object of this item in the letter is to counsel and encourage our young people to a better observance of the Sabbath. 5. The China Mission. This is a topic dear to the hearts of the members of the Committee. There was talk of asking the young people to assume the entire salary of Miss Palmborg; but if the half is promptly and cheerfully given, it is perhaps all we can reasonably ask this year. 6. Our "Mirror." This is a work which needs your hearty co-operation. 7. Correspondence Work. The value of this kind of work is very great. The home members are strengthened in faith and confidence in the absent ones, by hearing the letters read at the prayer-meeting. So the lone member is encouraged and helped by the letter from the home correspondence committee. 8. The Apportionment. This is put last, but it is not least. Of course it is impossible to make a fair apportionment.

Please do not compare the sum asked of your Society with the sum asked of the Society next to you. Our President, Mr. Saunders, has visited nearly every Society on the whole list, and he has made the apportionment from the membership and from his knowledge of the general ability of the Societies to raise money. The Societies reported last year a sum total of \$1,785.11. Of course this did not all pass through the hands of the Committee. That amount was \$1,204.81. We have asked for \$1,250 this year. We shall not be at a loss to know how to use it if we should get \$1,500, or \$2,000. Now unless this letter is brought in some way to the attention of the people, our time and postage have been wasted. If you have a careless secretary, will some one please stir him up, or her up, for most of the secretaries are ladies.

MILTON, Wis., Dec. 19, 1898.

Young People's Permanent Committee of the Seventh-day Baptist General Conference:

Dear Christian Endeavorers.—Again we come to you with our annual greeting, praying that the Spirit of our Lord Jesus may abide richly with you. We have a ten-fold message, as follows:

1. A REQUEST. Will you please make this letter the topic for the first prayer-meeting in 1899? For suggestions see the SABBATH RECORDER of a recent date.

2. OPPORTUNITY. In a studio among many images of idol gods there was one with covered face and with winged feet. A visitor asked what god it was. "His name is Opportunity," replied the sculptor. Then pointing to the covered face and to the winged feet he continued, "Few know him when they see him. He is soon gone and can never be overtaken." Young friends, the opportunities of '98 are almost gone, and those of '99 are now before those of us whose lives may be spared another year. Let us be quick to recognize and seize them before they have passed.

3. THE QUIET HOUR. This means a fifteen minutes' prayerful use of the Bible, seeking wisdom and strength from God for the day at its commencement, with the thought "opportunity" in your mind. It would be a good plan to hang up in your room the word "Opportunity" written in large letters. It may help you to settle right the mooted questions of your life.

4. PERSONAL WORK. This is coming to be the most successful method of winning men to Christ. Its reflex action is the safeguard of the worker. In this work use the "sword of the Spirit," for it will cut down every giant wrong, and will sink every pirate sin on Life's Sea.

5. EVANGELISTIC WORK. Will you not pray for the work before us this winter, not only among our own people but over our land and nation?

6. SABBATH DESECRATION. Let us be very thoughtful of our influence and example, conscientiously observing the Sabbath. Let us have as much anxiety how we observe it as we have about what day others may keep.

7. THE CHINA MISSION. We are paying half of Dr Palmborg's salary (\$300). Let us do it promptly and cheerfully.

8. CORRESPONDENCE WORK. This work is especially needed among Sabbath-keepers for the purpose of following up absent members, that we may keep all good attachments strong, and thus prevent others from growing up.

9. OUR MIRROR. This you have kindly supported in the past; will you continue to read and to contribute regularly, thus helping us to lengthen its columns and widen its influence.

10. THE APPORTIONMENT. The estimate enclosed is the amount of money which we think the young people can easily contribute for the Missionary and Tract Boards. We ask you, if able, to pay even more than the amount suggested, as some cannot pay as much, and a few contribute nothing at all.

Yours in the bonds of Christian fellowship,

E. B. SAUNDERS, Pres.

EDWIN SHAW, Sec.

J. DWIGHT CLARKE, Treas.

THERE is an enormous amount, even among Christians, of — prevarication. "Prevarication," said Franklin, "is half way to lying, and lying is the whole way to hell."

Children's Page.

BOREAS BLUSTER.

BY MRS. H. L. HULETT.

Old Boreas Bluster decided one day
That he was in just the right mood for a play;
So, out of his hut, with a founce and a fluster,
Dashed this rollicking, frolicking Boreas Bluster.

O'er the country he rushed at a great speed per minute,
As though out for a race, and determined to win it;
With all of the vim he could possibly muster
Came this hurrying, scurrying Boreas Bluster.

He shook all the houses, and rattled each pane,
Adown every chimney his shrill whistle came,
Till each family 'round its warm hearth stone would
cluster
To escape this tempestuous Boreas Bluster.

To fill up the roads with enormous snow-banks,
Was only just one of his numerous pranks,
As if with a mammoth, invisible duster,
He whisked up the snow—neat old Boreas Bluster.

Some children he met from school just returning,
And gave each such a smack that it set their cheeks burn-
ing,
And when he got through, each nose shone with such
lustre
That he haw-hawed out right—rude old Boreas Blus-
ter.

A pretty young lass down the street was a hieing.
He snatched off her hat and sent it a flying;
Cried she, Oh you rascally old filibuster,
You're a naughty, impertinent Boreas Bluster.

At last, when the sun in the far west was setting,
Sighed he to himself, I toward home must be getting,
Or that good wife of mine will be in a great fluster.
Ah! what a considerate husband was Bluster!

And when in his hut thus soliloquized he—
There surely is nothing slow about me.
What fun! What a frolic! Oh, I am a hustler!
Quoth this vain, egotistical Boreas Bluster.

THE PALACE OF GOLD.

BY ETTA C. IDE.

In a great, swinging palace of gold, far up
in the blue sky, a long way from the earth,
lives a band of fairies. Such a wonderful place
it is, with the walls, the floors, all of a shim-
mering gold, set in topaz, opals, diamonds—
all the jewels that have a gleam of gold in
their depths. Even the little fairies that go
dancing about through the halls are clothed
in dazzling gold, with flashing wings of rain-
bow hues. And if you listen very closely you
will hear soft, sweet music, for so happy are
these little fairies and so sweet their voices
that the whole palace seems constantly filled
with music. One great room of this palace is
the court room of their King, and here they
all gather each night to receive instructions;
for they are not useless little fairies that go
dancing about in the moonlight, but each
day they are sent on a mission to the earth,
and each night return to this palace of gold
to tell the beautiful King the story of their
work.

Long before any of you children are out of
dreamland, the King summons them all be-
fore his throne, and, in a voice wondrously
soft and tender, he tells them of their mission
to the far-off earth, to which he is sending
them, and of the good each one must do ere
the night falls. Then he lifts his scepter, and
out of the doors and windows in golden
streams float the sunbeam fairies to the sleep-
ing world.

They sweep over the sea, and the waters
grow bright and sparkling; they fill the sails
of the floating ships with a golden glow, and
then stream landward. They touch the folded
wings of the birds, who wake and greet them
with a flood of song. They creep into the
hearts of the roses, which unfold their petals
and send forth their sweetest fragrance.
They brush the sparkling dew from the grass,
and kiss into life the butterflies, who unfold
the beauties of their sainted wings; and the

tiny streams ripple with laughter, as the
fairies plunge into their clear depths.

Ah! what a happy time it is for the fairies,
this touching into song and life the flowers,
the birds, the streams! They dart here and
there, their golden wings flashing light over
the mountain tops, down into the valleys,
then into the dense woodland, where they
drive away the shadows.

When they have wakened all nature, as the
glow and light, the humming and singing,
about them indicate, they know their serious
work begins, and each remembers what she
has to do for the beautiful King 'way off in
the palace of gold.

To weary, aching hearts they whisper sweet
messages of comfort, till the clouds of care
and trouble melt away, and the world seems
suddenly filled with joy and gladness.

All feel the magic touch of these sunbeam
fairies, from the little child whose happy, up-
turned face welcomes their golden coming, to
the one with soft white hair and trembling
steps. The shepherd-boy wakens at the rustle
of their wings, and drowsily takes his staff
for the steep climb up the mountain to the
plateau where feeds his flock. But the fairies
go dancing before him, till the path grows
easy and he breaks into a song which the
mountains catch and toss from peak to peak.

Wherever they go they carry joy, hope,
comfort with them, from the great castle on
the hill down to the lowly cottage; for not
once do they forget whose messengers they
are; and only when the day has grown old
do they feel that they have fulfilled their mis-
sion, and are ready to return to the beautiful
King. How that great mass of dark cloud in
the west grows softer and lovelier, as the
fairies gather from far and near! They are
coming in great numbers now, for it is grow-
ing late, and the flash and sparkle of their
wings make a wonderful golden glow in the
western sky.

At last they look over the world, which is
slowly sinking into gloom and shadow, and
they know all the fairies are ready for their
flight to the swinging palace; so away they
go, leaving only a faint golden gleam which
wavers and at last disappears. Then the
bird quietly seeks his nest, the flowers close
their petals, the lullabies are sung to the tired
little ones, and the world is asleep.—*The Out-
look.*

EXTRACTS FROM A BABY'S DIARY.

BY MAY WALDEN KERR.

August 16, 1894.—(Two weeks old.) My
sister kissed me on top of my head. I sneeze
three times. I don't think much of kisses.
She squeezes my hand too. It hurts. I don't
cry, though. I'm usually too busy eating.
I have a good bed, so I sleep lots. People
are not apt to bother you when you sleep.
I don't see much of my papa. He holds me
sometimes. He lets my feet stick out. Then
grandma runs and covers them up.

November 1, 1894.—I am three months old
now. Mamma says I am the sweetest baby
that ever lived. I laugh at her and talk to
her every time she comes near my basket. I
sleep most of the time. Mamma takes me
out doors every day. I like it.

February 12, 1895.—I can almost stand
alone. Not quite, but I stand very stiffly
when they put me on my feet. Mamma says
I am getting spoiled. I get tired lying on my
back and on my stomach and sitting in a
chair. I have to stand up. How could I

learn if I didn't? I like to play with the lit-
tle balls (Frobel's "First Gift.") I push them
away, then I scold because I can't get them
again. Mamma hangs one on the back of a
chair. I knock it. I like to see it go.

May 16, 1895.—When they put me in the
buggy, I bounce. I do it hard. I laugh. It
is lots of fun. This morning, mamma gave
me the powder box to play with while she
went away. She was gone a minute. When
she came back I had the powder scattered all
over my face and dress and the pillows. The
puff was over my head, I was chuckling and
having a good time.

June 16, 1895.—Today I said mam—mam
—mam. I can stand by the couch and take
one or two steps. We have great fun in the
jumper. They put me in, then sister swings
me. I laugh hard. They nod at me. I nod
too. Sister says, "Katharine, say da, da;"
then I say it.

September 1, 1895.—They are trying to
make me keep my thumbs out of my mouth.
They have been trying for a week.
Mamma put red pepper and collodion on my
hands. I didn't like it. I cried and cried.
Then I got used to it. I put my thumbs and
fingers in just the same.

September 10, 1895.—I had my picture
taken the other day. We rode in a buggy to
another house. Mamma undressed me. She
put a little black silk skirt on me. Then the
fun began. I put my thumb in my mouth.
She took it out. The man got ready. Then
I put my thumb in again. He took me seven
or eight times. Finally I sat still. When
papa comes home at night I see him a long
ways off. I begin to laugh and dance, or
bounce. I try to slide down the steps by my-
self.

October 19, 1895.—Yesterday sister and
mamma went away and left Bridget and me
to keep house. We got along very well until it
was my supper time. Bridget put me into
my high chair by the table, lighted the lamp
and then went after the wheat porridge. I
pulled the table-cloth, and the lamp fell down
on the floor. The oil caught fire. She came
and put it out. Then she cleaned up the mess
and pulled me back and put another lamp on
the table. I reached until I found the cloth
again, then I pulled the other lamp off. Only
the chimney broke that time. I scared her
most into fits. I wasn't scared though.—
Chicago Vegetarian.

WHY CATS WASH AFTER EATING.

BY EVA J. BEEDE.

You may have noticed, little friends,
That cats don't wash their faces
Before they eat, as children do,
In all good Christian places.

Well, years ago, a famous cat,
The pangs of hunger feeling,
Had chanced to catch a fine young mouse,
Who said, as he ceased squealing:

"All genteel folks their faces wash
Before they think of eating!"
And, wishing to be thought well-bred,
Puss heeded his entreating.

But when she raised her paw to wash,
Chance for escape affording,
The sly young mouse said his good-by,
Without respect to wording.

A feline council met that day,
And passed in solemn meeting,
A law forbidding any cat
To wash till after eating.

CLERGYMAN—"My child, beware of picking
a toadstool instead of a mushroom. They
are easy to confuse."

Child—"That be all roight, sur, that be.
Us bain't a-goin' to eat 'em ourselves—they're
a-goin' to the market to be sold."—*Tit-Bits.*

LETTERS TO YOUNG PREACHERS AND THEIR HEARERS.

LETTER X.

EMPHASIS.

Emphasis involves both the tone and the movement. In emphasis the feeling should indicate when and how words are to be uttered. But emphasis in a sermon is like spice in food, or ornaments in a parlor; it is easy to produce an unfavorable reaction by too copious use. Quick discrimination and wise choice are necessary to indicate what is essentially emphatic, and what degree of emphasis is demanded. In a sermon, emphasis is usually demanded upon whole sentences and passages rather than upon words. Dr. Wm. Taylor (Yale lectures) speaks upon this point as follows: "Cultivate the art of proper emphasis. Do not let your sermons be like the letters of a school Miss, in which every other word is underscored, but study how to mark by the voice the various points which need to be thereby denoted for the hearers' attention. Observe how in ordinary speaking one unconsciously punctuates his speech with emphasis, and seek to do the same when addressing your people. Above all, shun monotony, as you would the plague. It is bad for the voice, it is bad also for its reflex influence on the composition of your sermons; for if you speak on a dead level, you will come at length to think on a dead level; and it is especially bad for its soporific effect upon the audience. Rest your voice by varying skillfully its tone; give direct narration in an easy, familiar style. Rise to a higher note when you become admonitory. Let pathos and solemnity be marked by the seriousness of your tone. Pause a moment and change your key, when you wish to introduce an illustration, and as you pass from one division of your subject to another; give your hearers time to gather themselves up again, before you make a new demand upon their attention."

GESTURE.

Gesture, the language of pantomime, is an important item in the work of speaking, especially as regards emphasis. He who speaks as he ought, speaks from head to foot. Words, movements, and position, all unite to constitute the complex language of the man. This natural, physical language, called gesture, has its birth in the soul. The thought and the gesture come into being in close connection, hence gestures cannot be efficient when they are mechanical, or are made by any arbitrary rules. Two elements of general preparation should be carefully sought. First, study the physical language of men when they are unconscious of any effort. Take a group of boys on the play-ground, or of men in the street. Note especially the gesture of emphasis under extreme excitement. Study the position of the body which specific ideas prompt one to assume, and so by learning to interpret these laws of language, learn to apply them. Accustom yourself, also, to free and graceful movements of the arms, and to easy and natural positions in standing or in moving. These things come only by much practice. Repetition is the law of success. Let nothing compel you to pass over this element of general preparation lightly. High attainments in this language of pantomime will add incomparably to your efficiency in imparting ideas, but especially in illustrating

and emphasizing. And although your hearers may not be able to analyze your sermons, and determine how much is due to sounds, and how much to movements, they will feel and own the added power which proficiency in gesticulation gives.

Closely allied to gesture is the language of the countenance. No specific rules can be given for proficiency in this direction. The language of the countenance and of the eye is too subtle to be reduced to rules and formulas. Here soul-culture lies at the basis of success. Strive to *throw out* your thoughts and feelings. Give them unrestrained play, and thus make your face a tell-tale face. Historians are far better cultured in this respect than preachers are. It is at once their strength, and its lack is the weakness of the pulpit. It has almost a magical power when fully developed and rightly used. Previous practice as between your soul and your face will be of great advantage. Seek some representative author, like Paul or Shakespeare; read him by yourself, not before the mirror, for the effort to note your own expression will detract from it. Seek to give expression to what you read by your countenance. Do this always when you read aloud. When reading with the eye only, teach the soul to feel all you read, so that, before you are aware, smiles will ripple across your face, or laughter burst from your lips, because of the pleasant things you read. When you read the story of some shameful wrong, let your feelings have full play, until your face darkens with indignation, and your tongue mutters vengeance. When you follow the sad history of suffering along the page, let your eyes drop tribute, and tell how you sympathize with the sufferer. Years of such culture will give you a priceless ability to impress and sway men when all of your powers thus combine to speak to them.

SELF-POSSESSION.

No one can develop these various powers, and combine them effectually, without great self-control. This, too, must be attained as a habit, for if it be not attained in ordinary life, it cannot be reached under the more trying experiences of public discourse. The *ego* which sits back of all these agencies of voice, and hand, and lip, and eye, must be master of the situation. He must be self-poised and self-reliant. He must have himself well in hand as regards every power, and must have all agents under such control that obedience to his slightest wish will be instantaneous. Passion must not be permitted to rush too far and run riot. Logic must not be allowed to weigh so heavily, or pinch so closely, as to overcome and break down the movement. Outward surroundings must be controlled, rather than allowed to control. Opposition must be met in such a way as to spur to new efforts. Time, patience, practice, and remorseless self-criticism are all necessary in order to attain this mountain-peak of self-possession; but it can be attained, and when one reaches it, he has already entered the promised-land of success. We saw the want of self-possession illustrated in the case of Newman Hall, on his visit to the United States, in 1868. He was speaking in the chapel of Union Theological Seminary. The janitor quietly lighted the gas, as the room grew dark. Mr. Hall stopped and asked that a stanza be sung, before he could regain self-possession. At another time we witnessed the same occurrence, when the janitor quietly opened the windows to ventilate the room. Mr. Hall apologized to the audience, owned that he lacked self-control under such circumstances, and expressed the hope that his hearers would never be compelled to suffer as he did. It was a great weakness in a great man. In extempore preaching—of which we will speak in a future letter—self-control is absolutely indispensable.

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.

SCOTT, N. Y.—December thus far has proved wintery in every sense of the word. We have had a slight experience of the severe blizzards which have visited various sections of our country. Several inches of "the beautiful" made its *debut* with which the zephyrs played quite freely. Snow-shovels and snow-plows are very much in evidence, and the merry jingle of bells are indicative of good sleighing. Wedding bells have also rung quite lively of late, as there have been six weddings in our quiet village within the last two months.

Union Thanksgiving services were observed this year in the M. E. church. Rev. B. F. Rogers gave the discourse, which was very interesting, and was well received. Text—"He Loveth Our Nation." On the evening of December 7, 1898, the Aid Society social was held at the S. D. B. parsonage, at which time literary exercises were rendered, and supper was served. About 60 persons were present. Proceeds \$5. Children were served free. The society also presented the pastor and wife with a beautiful album quilt, containing names of every member (or representative of all families of church and society). We truly appreciate the gift, realizing that it is an expression of their love and esteem, and hereby would again acknowledge our sincere thanks for these kindly remembrances.

Hon. A. W. Litchard, of Allegany County, recently conducted a farmers' convention in which much interest was manifested. Question Box and address were the order of the day, and in the evening the Hon. gentleman gave a very instructive and entertaining lecture; subject: "How to Succeed in Life." The general opinion was that if Mr. Litchard can in the approaching session of the legislature as ably advocate the interests of his constituents as he did that of the farmer's on this occasion, Allegany County is to be congratulated on the choice she has made in her representative.

Dr. A. H. Lewis is expected here next week to address the people in the interests of Sabbath Reform work. A. E. R.

DECEMBER 15, 1898.

SABBATH REFORM CONVENTION WITH BROOKFIELD CHURCHES.

In completing the arrangements for Sabbath Reform work as announced in these columns two weeks ago, it was decided that the Secretary should visit both the First and Second Brookfield churches. On Sixth-day evening, December 16, he spoke at Leonardsville. There was a good attendance and evidence of deep interest. On Sabbath, December 17, we were at Brookfield, preaching at 11 A. M., and again in the evening, combining a parlor conference with the evening service. On First-day, December 18, at 10.30 A. M., a conference was held in the church parlor at Leonardsville. The room was crowded and unusual interest was evinced in the discussion of plans for local work. In the evening the Secretary spoke to a good audience, which showed a specially deep interest. The friends from West Edmeston were present at both places, and as there was no service at Leonardsville on Sabbath morning, a goodly number drove to Brookfield in spite of threatening weather, and several came from Brookfield to Leonardsville on First-day. The burden of the Secretary's message to these churches was *dangers and duties* which confront Seventh-day Baptists and the

Protestant churches at this time. The aim of the parlor conferences was to perfect plans for local and extended Sabbath Reform work from each center. The reception of the message by the people was gratifying as considered from the standpoint of new duties, dangers and opportunities, none of which can be emphasized too much. Thoughtful men, everywhere, recognize these duties and dangers, touching all phases of the Sabbath and the Sunday questions, the interests of Protestant Christianity, and its deeper spiritual life. The close of this historic century brings such issues to the front as Seventh-day Baptists have never faced before. In several particulars they are poorly prepared to meet them. Deep spiritual life, larger hope, wise planning, persistent doing and increased giving are demanded as never before.

There are pleasant things to report from these Brookfield churches. At Brookfield—Clarksville—Pastor Clayton A. Burdick has just been called to the eleventh year of the pastorate. The church is in good working order, and the Y. P. S. C. E. has established weekly services for the winter in an outlying district, a step which promises much good to the young people and to the neighborhood. Similar steps ought to be taken by every such society. Definite work for others is the best guarantee of good to ourselves. Eld. J. M. Todd is spending the well-earned rest of his later years, in good health except for his impaired eyesight, at his home in Brookfield, where he endeared himself in countless ways during a long pastorate. His presence and words enrich the various services of the church. No man is more worthy of the love and honor which are accorded to him by all who know him.

At West Edmeston, though removals and changing business interests have lessened the numbers of our people, Pastor Harry and the faithful few are holding the banner up in faith and sincerity. Bro. Harry and some of his people were present at every service connected with the convention.

At Leonardsville Rev. H. B. Lewis is acting as pastoral supply. His health is much better than it has been, and in spite of hills and snows he is doing good work among the people and in the pulpit. Those who know him will understand that he is enthusiastic in Sabbath Reform work. Business in Leonardsville is "looking up," and we trust that increasing spiritual and financial good await this church, which for more than a century has stood for Sabbath truth and for Christ in the Unadilla Valley. We shall not soon forget the earnest, anxious faces of devout men and women who sat for an hour and a half in the Conference there, planing for advanced work. We missed some accustomed faces. Deacon Irving Crandall's home was practically a hospital—epidemic influenza. Bro. H. D. Babcock was in the West, and others whose faces and voices are familiar were absent from illness or unavoidable engagements. We pursue our way to-day with pleasant memories of the last three days and their five public services, and send back a "God speed" to pastors and people of all the Brookfield churches. May they increase and abound in works of righteousness and peace; in brotherly love and brave endeavor.

R. R. STATION, Syracuse, N. Y., Dec. 19, 1898.

P. S.—We reached Homer, N. Y., in the evening after writing the above. On the morning of the 20th a sharp storm, with promise of "more to follow," led to a consultation with Pastor Rogers—by telephone—which resulted in the determination that it was wise to defer the work at Scott until some future date, when skies and roads will be more propitious. We regret the necessity, but the wisdom of the decision was clearly apparent.

COR. SEC.

HEARD AT THE CHURCH DOOR.

BY A. H. JESSUP.

I once stood at the church door as the congregation passed out, and these are some of the things I heard:

"Good morning, Mrs. Clare; what a love of a bonnet you have."

"Yes, but the ribbon is a shade too dark, don't you think, and—"

"—stock fell 2 per cent. and the syndicate secured \$50,000 worth"—the rest of the sentence was lost as the speaker, a gray-haired, florid-faced man, with gold eye-glasses passed into the open air.

"Did you ever hear the minister so prosy in all your born days, as he was this morning?" said a tall, angular woman, with the look of a martyr upon her countenance. Directly behind her came a crippled girl on crutches; and the sweet content upon her brow was beautiful to look upon as she said to one by her side: "How the love of Christ helps us to bear our crosses; and how helpfully Mr. Albright spoke of it in his sermon." And the crutches sounded quite cheerful as they pattered down the steps, and out upon the sidewalk.

"Wish they wouldn't stick a collection box under your nose every time you step a foot into a church," growled a big man, buttoning his coat tightly around himself, as though resolved they should have none of his nickels at any rate.

"And O, girls! we had a whole box of chewing gum!"—"and cart loads of caramels!"—"and isn't Miss Zane horrid!" and the bevy of gay school-girls twittered away with never a thought that they were desecrating the sanctity of the place.

"Not that way, mother," spoke up a sharp voice; and its owner caught hold of the arm of a little, bent old woman who seemed confused in the crowd, and drew her rather roughly toward the door. "Sure enough, Eliza, came the meek response, "I can't just see as I used to, but there won't be any blind ones in heaven, I thank my Lord;" and the withered face at that moment seemed almost transfigured.

"I am so anxious for my Sabbath-school class, I wish you would pray for them." I glanced in the direction from whence the words came, and saw the tears standing in the eyes of one of the most faithful young teachers, and remembered she had one of the most unruly classes in the school. But from that moment I have had no doubt those boys will come out all right.

"If I only knew where the money was coming from," said one young man who was saying to another, as they passed me. "Don't worry, Jack, in some way or other the Lord will provide." And as I recognized in them two students preparing for the ministry, I had only time to send a God-speed after them before turning to place a couple of bank bills, which had been given me for that purpose by a wealthy and kind-hearted member of the church, in the hands of a pale-faced woman in black. Her husband had been killed by an accident a few weeks before, leaving her in great destitution with a large family of children. "He is the God of the widow and fatherless," I said gently. As she dropped the cheap crape veil over her face, to hide the tears of joy that sprang to her eyes at the unexpected bounty, and in broken accents exclaimed, "He is, he is, indeed! Bless him for his goodness; and thank Mr. S—, thank all of my kind friends," I thought, "Truly, 'it is more blessed to give than to receive.'"

"I love 'ou, mamma," prattled a little tot of two summers, just awakened from the nap she had been enjoying during the sermon. "I love 'ou;" and the wee one flashed a sweet smile up into the mother's face, which sent an answering smile back again. And then the sexton came and locked the door, and I went away, pondering the strange medley of utterances which had gone up from that congregation that morning, to be written down by the recording angel in the great Book of Remembrance.—*The Standard*.

Popular Science.

BY H. H. BAKER.

Horseless Carriages.

The horseless carriage is coming to the front, both in Europe and in this country. I think, like the bicycle, it is coming to stay.

The experiments to make them a success have been far more numerous and extensive in Europe than here, and among the more wealthy class of people. We have, in this country, appeared to stand still, making but very little effort to perfect this valuable conveyance.

France, as a nation, has taken the lead, and Paris as a city, in bringing this carriage to its present state for usefulness and pleasure. I am quite sanguine that it will come into general use, because ladies of the higher class in Paris are adopting it for their pleasurable rides. They are having their dressmakers make them automobile gowns, and their milliners automobile hats. The milliners have adopted certain colors and fixtures as fashions for hats, and the dressmakers certain grays, or greens, and forms of bouice, with trimmings as being beautiful for appearing out, in automobile carriages.

This has already settled the question, and in due time these carriages will be in practical use here. It appeared to be rather out of place at first for a lady to ride on a bicycle, but no sooner than the fashionable dressmakers and milliners adopted forms of dress and declared they were stylish for ladies to wear, than bicycles came with a rush. Bicycles are now the vehicles of both ladies and gentlemen alike.

The influence of the Parisians in favor of the horseless carriage is already taking effect in this country. Mr. O. H. P. Belmont had two carriages at Newport the past summer, one for two persons, and one for four. Mr. Barber also had a double-seated carriage. There are several now in New York owned and used by ladies. It is to the ladies that credit should be given for the booming of horseless carriages, and as soon as their manufacture can be cheapened, they will rapidly come into use. For safety, it certainly is superior to the horse, for it cannot get frightened and run away; it may balk and refuse to go; if it does, it then will stand still, and that is not dangerous. Although high spirited, it will not rear, and pitch and smash things; a little scientific coaxing and all will move on smoothly. In New York, merchants are adopting them for delivering goods, and if useful for that purpose, there will be other positions they can occupy with profit. Having now fallen among scientific engineers in this country, it will not be long before they will be greatly improved and simplified. Like the sewing machine, these carriages will be cheapened at least to one-half, and in ownership, one-half we think, will be by the ladies.

Tanning Leather.

Mr. Daniel Hays, of Gloversville, N. Y., has introduced a new method of treating leather which greatly simplifies its manufacture. His invention consists in giving the skins a beating or hammering while in the vats, and forcing air through them; oil being applied at the same time.

In order to accomplish this he constructs an air chamber around the vat containing the skins, having perforations inward and connected with the vat; these perforations are completely covered, so that the air may come in contact with the skins while being hammered and not allowed to escape. The air is forced into the air chamber by a compressor and is thus made to permeate all the fibres or cells, extending them, thus greatly facilitating the tanning process. The temperature of the air and oil is regulated while passing through pipes on its way to the chamber, by a heating apparatus which molifies the skins.

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
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Feb. 11.	Christ's Divine Authority.....	John 5: 17-27
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Mar. 4.	Christ Freeing 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 II.—CHRIST'S FIRST DISCIPLES.

For Sabbath-day, Jan. 7, 1899.

LESSON TEXT.—John 1: 35-46.

GOLDEN TEXT.—Behold the Lamb of God.—John 1: 36.

INTRODUCTION.

John does not record the baptism of our Lord; but he tells of the ministry of John the Baptist, and of his testimony to Jesus, which occurred at the time of the baptism.

The preaching and work of John the Baptist attracted a considerable notice. The Pharisaical priests and Levites even thought it worth while to enquire into his teaching. In reply to their questions, John spoke in humble language of himself, but in unmeasured terms of the One whose forerunner he was. Before the multitude he proclaimed Jesus as the Lamb of God, the sin-bearer for all humanity, the one on whom the Spirit rested, the Son of God.

NOTES.

35. *Again the next day after.* On the day following that in which John the Baptist had pointed out Jesus to the multitude as the Lamb of God. *And two of his disciples.* We are told that one of these two was Andrew; there can be scarcely a doubt that the other one was John, the Evangelist. We need not be surprised that John the Baptist had disciples. Every teacher had disciples, learners who sat at his feet and listened to his teachings.

36. *Behold the Lamb of God.* These words are the expression of the intense feeling of John, and need not be regarded as addressed to any one in particular. The word "Behold" is not a command, but an exclamation. This is shown by the comma in the R. V. *The Lamb of God.* This refers to the gentle and innocent character of Jesus suffering for the sins of men. See Isa. 53: 7, and compare Acts 8: 32. Note the same expression in v. 29.

37. *They followed Jesus.* They went after him, moved by the testimony of John. This verse does not assert that they became disciples of Jesus instead of disciples of John. This was merely the first step toward the new discipleship.

38. *What seek ye?* It is to be noted that our Lord is frequently asking questions. Oftentimes, as here, it seems as if he were asking merely to set his hearers to thinking in order that they might better understand themselves. *Rabbi.* Literally, "my great one," the word ordinarily used by the Jews in addressing their teacher. *Which is to say being interpreted, Master.* This parenthetical phrase is added by the Evangelist, and shows that he is writing for those unfamiliar with Jewish manners and customs. "Master" is here used not in the sense of a master of servants, but in the sense of a teacher. Compare our English word "school-master." *Where dwellest thou?* As much as to say that they would like to become acquainted with him.

39. *Come and see.* The second of these two verbs is in the future indicative rather than in the imperative. "Come, and ye shall see." *They came and saw where he dwelt.* In this verse and in the preceding the R. V. has the verb "abide" instead of "dwell," for the reference is evidently to temporary rather than to permanent habitation. The two remained with him the remainder of the day. *For it was about the tenth hour.* The word "for" has nothing to represent it in the original. This line does not give a reason for the abiding, but is rather the mention of an interesting circumstance by an eye-witness. There is still a difference of opinion among commentators as to whether John meant the tenth hour counting from midnight, 10 A. M., or the tenth hour from sunrise, and so about 4 P. M. The latter is the more probable view.

40. *Andrew, Simon Peter's brother.* This use of Peter's name to explain who Andrew was shows the prominence of Peter.

41. *He first findeth his own brother.* The use of the word "first" here is thought by many to imply that in the second place John found his brother, James. This view does not seem improbable. *Simon.* A common Hebrew name. Eight persons mentioned in the New Testament are named Simon. *The Messiah.* That is, the Messiah, the Anointed One, whose coming is so often foretold in the Old Testament. The Greek equivalent of the Hebrew "Messiah" is "the Christ." This word as applied to Jesus was not used at first strictly as a proper name; but rather as a title. *Which is being interpreted the Christ* is a parenthetical phrase, inserted by the Evangelist to explain the word Messiah.

42. *Cephas* is an Aramaic word corresponding to the Greek word Peter.

43. *Jesus would go forth into Galilee.* That is, he desired to go. *Philip.* This is not the same Philip mentioned in Acts.

44. *Bethsaida* on the northern side of the sea of Galilee near the mouth of the Jordan, as it empties into this sea.

45. *Nathanael* is probably the same as Bartholomew. Nathanael is not elsewhere mentioned; Bartholomew is associated with Philip in all the lists of the twelve. This verse does not assert that Moses wrote in the Prophets, but that Moses wrote of the Messiah in the Law, that is, in the Pentateuch, and that the prophets also wrote of the Coming One. *Jesus of Nazareth, the son of Joseph.* These words emphasize the human character of the Messiah.

46. *Can there any good thing come out of Nazareth?* That is, is it possible that such a one as you speak of should arise from an insignificant village of Galilee? We do not know that Nazareth was worse than the other villages, except that its inhabitants once rejected Jesus and tried to kill him. There was, however, a proverb that no prophet should arise from Galilee. Compare John 7: 52. Philip did not stop to argue the matter, but suggested that Nathanael put the question to a test for himself.

THE FIRST THANKSGIVING.*

BY SUPERINTENDENT H. M. MAXSON.

The most interesting of all Thanksgivings is that first one at Plymouth, nearly three hundred years ago. A strange sight it must have been, that little, care-worn group of English people on the bleak coast of New England.

In the foreground is the old meadow-land that the Indians used to cultivate with their rude methods of tillage before the dread pestilence swept them off. Now, on this first Thanksgiving-day, the brown stubble on some twenty acres of it shows where the Pilgrims have just gathered their first crop. But under that stubble lie buried the bones of good Deacon Carver, of Rose Standish, the frail wife of the rough captain; of Mr. and Mrs. Molines (Mullins), with their son and their servant, all the family of the Puritan maiden, Priscilla, and of more than half of the hundred or more men and women that sailed in the Mayflower.

Back of the meadow are the seven little log houses with roofs of rude thatch and with windows covered with oiled paper in place of glass. Back of the houses, up on the top of the hill, is an odd, square building, with a flat roof from which project the black muzzles of six cannon, that make it hard for us to recognize this as the first church in New England; but such it is, church and fort, and the cannon on the top must have given courage many a time to the anxious worshipers beneath, as they prayed Jehovah for protection and guidance.

From the church we look out on to the rim of the ocean, "sailless, sombre and cold with the comfortless breath" of November. Over that rim the resolute Pilgrims, after their winter of suffering, saw the Mayflower disappear, as she sailed away to the England they had left. Over that rim they anxiously look, from

*A talk given the children at Thanksgiving.

day to day, to see the sails of a returning ship, bringing aid and encouragement from the home land.

The tables for the feast are set out-of-doors. Working about them, or bringing wood for the fires, are two score sober-visaged men, dressed in homespun, with high, pointed-crowned hats. Around the fires are four women, all of their sex that survived the cruel winter; and, in the background, ninety stolid Indians with their chief, the faithful Massasoit, idly watching the preparations for the feast. Are there no children? Yes. I think there must have been a baby a few months old, with the strange name Peregrine, given him to commemorate the anxious wandering of this company in search of a place for the new home. Then there was this mischievous boy, John Billington, who almost set the Mayflower a-fire on the way over. A real, live boy he must have been, in spite of the grim company to which he belonged. In the beautiful summer weather he had strayed away into the woods, and after wandering about for five days had been carried away over to Barnstable by unfriendly Indians, causing the little settlement great anxiety and worry until the doughty Miles Standish sailed away with ten armed men and the faithful Squanto as guide to bring him back again.

Is it a joyous, merry company, like those that celebrate Thanksgiving now? I think not. The anxious, half-starved look on those determined, white faces does not suggest merriment. It is not many years since at Scrooby, in the home land, they had defied King James and refused to worship as he willed. Fleeing from persecution in England, they had spent twelve years of toil in Holland, only to see their children growing up in forgetfulness of the land and the customs they loved. Then came the anxious decision to seek the new world of Virginia, from which such glowing accounts were brought; there to establish a new home in which could be preserved the manner of life they loved, uncontaminated by unfavorable surroundings. The leaky Speedwell, the crowded Mayflower, the long, tedious voyage across the ocean, the weary month of waiting on shipboard in Cape Cod Bay, were all endured before that first Christmas day in the New World when they worked all day long in the storm to build their first house. Then came the winter, the starving time.

"O, the long and dreary winter,
O, the cold and cruel winter!
Ever thicker, thicker, thicker,
Froze the ice on lake and river;
Ever deeper, deeper, deeper,
Fell the snow o'er all the landscape;
Fell the covering snow and drifted
Thro' the forest, round the village."

Every few days some weary body from which the soul had flown was sadly carried out and buried in the wheat field and the grave carefully smoothed over to hide the loss from the Indians.

With the spring came Samoset, exclaiming, "Welcome Englishmen," and matters looked brighter. Soon after came Massasoit, that true Indian friend who for fifty years was faithful to the white man—a noble man in spite of his red skin and Indian paint.

Then, too, came Squanto, the indispensable, indefatigable Squanto, who taught the settlers so much that made life easier for them in the New World. Squanto it was that taught them how to catch the herring as they swarmed up the town brook in the spring,

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and how to plant the corn, Indian-fashion, with a fish in each hill to fertilize it. I think it must have been Squanto, too, that dropped a pumpkin seed here and there, that the vines might trail between the hills of corn, and a few beans to climb the stalks. The European seeds that they brought with them did not thrive very well, but the Indian grain planted in Indian fashion pieced out the crop so that they gathered a fair harvest from their twenty acres.

This made the outlook for winter more hopeful, and they ceased their toil for a brief time for a harvest feast with their Indian friends. Between the stern Pilgrims and the stoical Indians it could not have been a very merry one, but I doubt not that little John Billington's mischievous face was covered with very broad smiles now and then as he looked upon the grim Massasoit, decked out in the copper neck-chains and riding-coat of red cotton trimmed with lace, which the governor had given him, and if he played no trick upon the simple savages it was because he feared the consequences.

Good Governor Bradford was there, strong and wise, for many years the mainstay of the colony, and there, too, off at one side, perhaps, where he could keep an eye on the Indians, was the brave captain, "clad in doublet and hose and boots of cordovan leather," that "little chimney heated hot in a moment." "Short of stature he was, but strongly built and athletic; Broad in the shoulders, deep-chested, with muscles and sinews of iron; Brown as a nut was his face, but his russet beard was already Flecked with particles of snow as the hedges sometimes in November."

Old and rough as he was, he was, too, "great of heart, magnanimous, courtly, courageous," and he tended the sick all that dreary winter with a hand as gentle as a woman's.

Somewhere, perhaps helping the women at the fires, was the youngest man of them all.

"Fair-haired, azure-eyed, with delicate Saxon complexion, Having the dew of his youth and the beauty thereof, as the captives Whom St. Gregory saw and exclaimed, 'not Angles, but Angels.'"

Coming over with the privilege of returning on the Mayflower in the spring, John Alden had let the ship sail without him, in spite of the toil and suffering the approaching winter promised. No doubt if he were writing, his pen would have betrayed the secret, "singing and shouting the name of Priscilla."

She, too, in her modest apparel of homespun, "beautiful with her beauty, and rich the wealth of her being," was helping about the cooking, and in spite of the sober faces about her, I think, now and then you might have seen her "eyes over-running with laughter," but whether it was when they rested upon the mighty captain, with his watchful eyes upon

the Indians, or when they rested upon the dexterous writer of letters who failed to go back with the Mayflower, I know not.

There was no lack of good cheer. Of course there were turkeys, for what would a Thanksgiving be without a turkey?

Four men in one day's hunting had brought in an ample supply of wild turkeys and sea fowl, while the Indians, not to come empty-handed, had brought five deer. There was plenty of corn and beans for the luscious succotash, there was meal laboriously ground with pestle and mortar for the hasty pudding, and the rich golden pumpkin for pies.

So, for three days, they feasted; then the Indians went to their forest home; the little company of grave men and women turned to their toil and suffering, and the feast passed into history as a memorial of the brave, resolute spirit in which the foundation of our nation was laid.

All honor to that resolute, God-fearing company. Three centuries, with the contaminations of baser blood imported from other nations, have not been able to destroy the integrity and independence of spirit they gave to their descendants on that rugged New England coast.

MARRIAGES.

LAMMES—WILSON.—At the home of the bride, near Eagle Lake, Texas, Nov. 2, 1898, by Rev. John Armstrong, Mr. W. C. Lammes, of Alleyton, and Miss Estella Wilson, of Eagle Lake.

TRAINER—DAVIS.—At Lost Creek, W. Va., Dec. 7, 1898, by Pastor M. G. Stillman, Joseph E. Trainer, of Wetzel County, W. V., and Tressie M. Davis, of Lost Creek, W. Va.

GREEN—GREEN.—In Berlin, N. Y., Dec. 8, 1898, by Rev. George Seeley, Mr. Robert A. Green, of Long Ridge Illinois, to Miss Esther, daughter of Charles F. Green of Berlin, N. Y.

UNKLERS—COCHRAN.—In Glen Haven, N. Y., at the home of the bride's parents, Mr. and Mrs. William Cochran, Dec. 14, 1898, by Rev. B. F. Rogers, Mr. Fred A. Unklers, of Scott, and Miss Velma A. Cochran, of Glen Haven.

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.

JENNINGS.—In Plainfield, N. J., Jacob M. Jennings, born in what is now North Plainfield, Jan. 14, 1829, died, Dec. 18, 1898. In memoriam, next week. A. E. M.

RANDOLPH.—At her home, near Salem, W. Va., Dec. 13, 1898, of complication of diseases, Mrs. Margaret Kennedy Randolph, in the 63d year of her age.

Sister Randolph was born at Lost Creek, Harrison Co., W. Va., and has resided in the state from her birth. On Jan. 1, 1854, she was married to Mr. Chapin Randolph, of Salem. To them were born nine children, seven sons and two daughters, six of whom survive her. Her husband, one son and two daughters preceded her to the spirit world. In her early "teens" she gave her young heart to the Saviour, and united with the Lost Creek church. Some twenty-five years ago she transferred her membership to the Salem church, in whose fellowship she remained till the Lord called her home. She leaves a large circle of friends and relatives, upon whose hearts she had made a deep impression. Services were held at

the church, Dec. 15, conducted by the pastor, assisted by the Rev. L. D. Seeger, of Berea, W. Va. Text, Eccle. 12: 7, Phil. 1: 21. G. W. L.

BARNHART.—In the town of Harmony, Wis., Dec. 12, 1898, of heart failure, Albert Barnhart, in the 67th year of his age.

When but twelve years of age, Mr. Barnhart came, with his father's family, from Ohio to Wisconsin, and has been a resident of Milton and vicinity ever since. His father, James Barnhart, was one of the first settlers of this part of Wisconsin, and was a man universally esteemed. The son inherited the sterling qualities of his father's character. For forty-two years he has been a worthy member of the Milton Seventh-day Baptist church. His wife, eldest daughter of the late Alvit Clarke, died about six and one-half years ago. He leaves four daughter and one son, several grandchildren, one brother and two sisters, and his aged mother, who mourn his unexpected death. L. A. P.

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☞ 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.

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