

THE SABBATH RECORDER.

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OUR LAMBKINS.

BY M. E. H. EVERETT.



HE tents are white and beautiful,
And vernal is the sod;
Our lambkins all are folded safe
Upon the hills of God;
They weary not, they wander not,
No prowling wolf is there;
The Crystal fountain from the Throne
With all the saints they share.
O thorny is the pasture field,
The weeds have fetid breath;
Who linger here may lag or faint,
Or hunger unto death;
The upper fold is white and fair,
With light that never sets,
And He who gently led them in,
No weakest wean forgets.
Then, bless the Shepherd of the flock,
The lambs are gathered all
Where never storms break pitiless,
Nor night's grim shadows fall;
And, with the blood of sprinkling white,
And clean forever more,
Are folded on the hills of God,
Beyond the pearly door.

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IMPERFECT IN ORIGINAL

Sabbath Recorder.

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

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FAITH.

BY ARTHUR J. BURDICK.

Rain, clouds and darkness, and the stars are hid away;
The soul cries out against the gloom and longs for
light and day.
The wind goes wailing 'cross the wold as though the
night of doom
Had settled down upon the world and all were lost in
gloom;
But up above the clouds I know the stars are just as
bright
As though no somber veil were drawn across the face of
night.

EDITORIALLY, AND THROUGH ITS EDITORIAL correspondent at Leonardsville, the *Brookfield Courier* gives favorable notice of the late Sabbath Reform services at these places. The *Courier* has the thanks of the RECORDER in behalf of the cause of truth.

CHRISTMAS WITH ITS MESSAGES OF love and its benedictions has gone from the calendar, and is buried with 1898. New Year's Day has come, mingling its joy-bells with the funeral dirge that floated over the grave of the old year. Our date line for this issue reads January second, eighteen hundred and ninety-nine. Let the dead past go, praying that its blessings may abide with our hearts for coming duties. Covered be its failures. Forgotten be its mistakes, except to teach us wisdom. Transfer to the new year all good intentions. Give room for all unfilled hopes and purposes in the plans of this day. Bid expectation rise higher for all that is good and God-like. Enlarge your plans for serving Christ, his church and the world for which he lived and died. Let the joy of new opportunities consecrate your life for new endeavors. Be better. Be purer. Be braver. Be more earnest. Be more thoughtful. Be more loving. Make amends for lost opportunities. Make unceasing prayer for divine guidance. Make much, more, most of yourself for all that is best in life.

DEMOSTHENES SAID THE FIRST element of success in oratory is action; the second is *action*; the third is ACTION. The first result God seeks at our hands this year, in return for all blessings past and present, is work; the second is *work*; the third is WORK. Work, not talk about working. Work, not dreams about doing. Work, by you, not complaining about the indolence of others. Work, not criticisms and hair-splitting about methods. The last year of this grand century—grand unto awfulness, both as to its dangers and its possibilities, ought to be permeated and emphasized by work in Christ's vineyard. Do not stop to wonder concerning the weariness work will bring. Think about the joy of work. Count up the blessings work brings. Make work the dominant chord in your life this year. We mean soul work, Christian work, Christ's work. Work in the cultivation of your own inner life. Work for the church, the Sabbath-school, the Christian Endeavor Society. All forms of work, by word or deed, that will soften sorrow, lift burdens, guide wayward feet and lead souls in the way of righteousness. Write this your watchword: 1899 and work!

ON CHRISTMAS SABBATH THE MUSIC to which we listened seemed, in some respects, better than at any previous Christmas time. The words were familiar enough; but the language of the music—do you know the language of the angels we call music, bits of heavenly choruses caught for earth-born choirs?—was surpassingly tender. It rests in our memory, enshrined in one word, "Peace." Peace which forgiveness brings. Peace out of which immortal hope springs. Peace that hushes earth-born sorrows. Peace that soothes eyes weary with weeping. Peace that hushes the sobs of hearts well-nigh to breaking. Peace that springs exultant when faith catches sight of the land of rest beyond the swelling tide. Peace, priceless, and passing all understanding. The singers sang as though such peace filled their souls. The organ, many-tongued, which on occasion can shout like a glad tempest when it chimes its voice with exulting seas, was instinct with the spirit of peace. It hushed all its pipes and keys, and told the water-motor that filled the bellows to stop its throbbing, while every melody whispered peace, peace, peace. It seemed to us that it told the organist to hold her hands aloof until only the shadow of a touch should help it sing the song of peace, Christ-brought peace.

PRESIDENT MCKINLEY'S SPEECHES at the Atlanta Jubilee were of the kind that "mark an epoch." They indicate the great changes in national feeling which have come as a result of the Spanish War, which are without doubt its most momentous consequences. It is truly said that "war never leaves a nation the same as it was before." Upon the subject of a reunited North and South, the President made this remarkable declaration:

Every soldier's grave made during our unfortunate Civil War is a tribute to American valor. And while, when those graves were made, we differed widely about the future of this government, those differences were long ago settled by the arbitrament of arms, and the time has now come in the evolution of sentiment and feeling, under the providence of God, when in the spirit of fraternity we should share with you in the care of the graves of the Confederate soldiers.

Coming from a Union soldier, as well as from a Republican President, there could not be a more notable declaration of reconciliation than this proposition to cherish the memory and honor the graves of his former foes. The President spoke as a manly man, and not as a position-seeking politician, during all his Southern tour.

INTER-OCEANIC CANALS ARE TO BE A specific feature of the coming century. The Suez canal has changed the commercial and political status of Europe and European Powers. From this time forward our own Nicaraguan canal will be a living question until it is an accomplished fact, under our governmental control. The stupendous improvements which Russia has begun so well in her great Siberian railway schemes are to be supplemented by an internal canal which is to unite the Baltic and Black Seas, crossing the entire empire. Such a ship canal will work a revolution in the naval operations of the Powers, and might well work a similar revolution in commerce. It is to have sufficient depth of water to admit of the passage of the heaviest battleships. This, of course, would also admit of the passage of the heaviest

freight steamer, so that Russia would be able to receive and discharge an enormous amount of commerce. Great as the plan is, it is so simple in its engineering aspects and from a financial view-point that the wonder is that the work has not been done before. Though the waterway will be ten times as long as the Suez canal, the territorial conditions are so favorable and the existing waterways are so large and deep and convenient in their natural direction that only about 150 miles of the 1,000 miles will need to be dug, and comparatively little dredging will be required to complete the availability of the natural waterways. When the American and Russian canals are added to the Suez, the face of the world will be changed almost beyond comprehension.

BRO. G. H. LYON, WHO HEADS A PARTY of railroad surveyors in Pennsylvania, writes: "The railroad surveyors here have held Sabbath-school at Ormsby (Pa.) the past two months with an average attendance of twenty-three. No week less than twenty." Here is another plain illustration that it is not in our surroundings, but in ourselves, that we are, or are not, Sabbath-keepers. The RECORDER prays for blessings on that band of surveyors. Be careful of your lines, watch for hidden causes that may affect your needles, be sure of your grades, bridge where you cannot fill, tunnel where you cannot climb, trust in God and push on for a final rest in the New Jerusalem.

A LATE NUMBER OF THE *Brooklyn (N. Y.) Teacher* contains a fine picture of Principal F. L. Greene, together with a description of the school of which he is the efficient head. Our readers will recall Mr. Greene as the President of our General Conference at Salem, W. Va., in 1897.

ATTENTION IS CALLED TO ALL OUR advertisements, and especially to the one headed "Business Opportunity," which appears for the first time this week. Thereby is offered an exceptional opportunity for any one desiring this particular line of trade, and the location of the business is all that a Seventh-day Baptist family could desire. We call especial attention to this case, as we are anxious that some one of our own people should take advantage of this offer.

NATIONAL GOOD-CITIZENSHIP CONVENTION.

(Concluded.)

The closing day of the Convention was given mainly to questions of purity and temperance. General John Eaton, of Chicago, led the discussion of the forenoon upon the "Menace of Mormonism." He analyzed its religious basis, detailed its history, and recounted its political aspirations, showing that in all of these and in its continual and rapid growth it forms a definite and powerful menace to the Republic. Mrs. Katherine J. Bennett, representing the Presbyterian Woman's Board of Home Missions, spoke along the same line, and the Editor of the RECORDER, who represented the Minister's Association of Plainfield, N. J., joined in the protest against the seating of Roberts in Congress. The election of Mr. Roberts has served to call attention to the menace of Mormonism at this time. The story is this: Brigham H. Roberts, the husband of four wives, an editor who defends his cause and supports polygamy as

an essential feature of Mormonism, has been elected to the House of Representatives from Utah, under circumstances which show that Utah means to make this a test case. The House can decide whether he is to be expelled because he is a polygamist who has been imprisoned for the crime, and who has not been restored to citizenship. The final decision cannot be made until next winter, but protests are pouring into Congress from every side. The case is a grave and complicated one. It is plain that Mormon influences have controlled not only Utah, but to a certain degree other states in the vicinity. Public declarations of church authorities have been equivalent to directing voters how to vote, and those who know the tremendous power of the Mormon priesthood to ruin those who disobey cannot doubt that the instructions were usually followed. Those who have studied politics in some of the Rocky Mountain states say that there will soon be, if there is not already, a practical union of church and state where Mormons are in power.

The proselyting activity of the Mormon church was never greater than at present. It is said that there are 2,000 Mormon missionaries now preaching in the United States and Europe. There is hardly a state in the Union to which they have not penetrated. Their greatest successes outside of the Rocky Mountain region have been in parts of the South, in Iowa and Missouri. We must awake to the seriousness of the situation. It is easy to think of Utah as a remote region of little interest to the country, and to doubt whether some marital irregularities there can be of much importance to Christians in New York or Chicago. But when Congressman Roberts reaches the national capital, and the President of the United States is obliged by custom to invite him and one of his wives to receptions, perhaps the country will feel the menace of Mormonism as less remote and unreal.

Following up the interests of Alaska, the Editor of the RECORDER, with Dr. Jackson and others, went before the Committee on Territories of the House of Representatives, and spoke against the repeal of the present prohibition law for Alaska. Because drunken and inefficient officers have failed to enforce it, there is now under consideration a proposition to repeal the law. We argued that since the law has not been fairly tested, it is neither good morals nor good government to repeal it.

All told, the Convention has been one of the best of its kind. The papers were of a high order, by men who are masters of the subjects which they discussed. The larger congregation which will be reached through pages like these must extend the influence of well-spoken words. Our nation has entered new fields, new dangers, new duties, new possibilities. If wisdom guides, great and untold good will come. If evil prevails, a great and deep grave will be dug in which God will bury us.

AN APPEAL TO PASTORS.

The New Year has come and gone. It is high time to put your best plans into execution. Preach those best sermons about which you have been planning. Recall the half-forgotten themes touching higher spiritual life which you have promised to present "sometime." One great need, if not the

greatest need, of all our churches, is higher, stronger and deeper spiritual life. Spiritual power and endurance alone can fit us for the continued strain and the sharp struggles which await us. We need a period of special training to fit us for the work in hand, and that which presses in. Our churches have lived these many years in a comparatively easy-going way, which may be well enough in times of quietness and peace, but which will not do for times and work such as are now at hand.

By deeper spiritual life we mean more than revival; much more than is involved in a "few extra meetings," or the coming of an evangelist. We mean something far more than pleasant emotions and temporary revival methods. Those are too superficial, too ephemeral. The RECORDER recommends to all pastors broad plans for sermons covering the year 1899, which will aim to enrich the spiritual life of the churches in a sense deeper and more radical than is usually thought of or planned for. In saying this we do not speak by way of complaint nor criticism; but rather in view of such new issues and opportunities as demand new and unusual efforts. That such demands and opportunities are here none can doubt except the careless and the blind. The Bible and its authority, the Sabbath and its sanctity, are assailed on every side. These assaults are not so furious as they are dangerous. In many respects they are like the quiet work of "sappers and miners," as compared with cavalry onsets and bayonet charges. We should be safer if the influences which oppose Sabbath Reform and high spiritual life were more open and defiant. Indifferentism, "peace and safety," "no importance," these are the dangers which threaten. Our people need awakening and warning, arousing and strengthening.

Pastors must lead. People look to them. Sermons are the main source of instruction and inspiration. In the economy of our church life and methods, nothing can take the place of sermons. Whatever is pressed wisely from the pulpits will be responded to usually by the people. Whatever is not pressed, PRESSED, will not be taken up by the people. It is natural for pastors to shrink from the responsibility of pushing new and possibly unpopular phases of church work. But they must sometimes do it. That is what "watchmen" are set for. It is as foolish as it is futile to expect that anything in church work will succeed which an earnest and popular pastor does not urge. It is true that churches are not always quick to respond. Projects, plans, truths which are beyond question as to need and desirability and duty are sometimes pressed, pleaded for, and urged by pastors only to be rejected or killed, by being let alone. The RECORDER does not lay all the obligation on pastors, but it does urge that what they wisely push usually succeeds; at least few things will be likely to succeed without their warm endorsement.

If any pastor feels that the denomination does not need deeper spiritual life, and greater activity in the work of Sabbath Reform, we beg him to reconsider the questions involved. We ask him to note how swift the tide of Sabbathlessness gathers; how it is sweeping Sunday-observance out and away. We beg him to note what cries of warning, of danger, and of despair come up from the few friends of Sunday who still stand for Sab-

bathism connected with that day. If half they say is true—and it is—Seventh-day Baptists need to be moved by the deepest convictions of duty and of danger. Not duty and danger to come, but now at hand, waiting, warning, pleading. Brethren, you whom God has placed as watchmen and shepherds, hear Isaiah saying, "Watchman, what of the night? Watchman, what of the night?" The days cannot be what they have been to us. Sabbath-observance connected with Sunday cannot be restored. Holidayism has taken its place. That poison is all around us. It creeps into our hearts. It weakens our lives. It threatens our churches. It steals our young men. It entangles our business men. It taints our social surroundings. It is subtle, and elusive, but persistent and pernicious. In the presence of such influences, double care and double activity are demanded. May the Lord help us to use 1899, so wisely and well that when the twentieth century dawns it may find all our churches stronger in spiritual life than they have ever been. Thus and thus only shall we be safe.

THE NEW CHALLENGE OF POLYGAMY.

Having noticed the report, in another column, concerning the late convention in Washington, the reader will be better prepared to take increasing interest in the following general facts. Utah was admitted to statehood upon the solemn pledge and under the legal requirement that polygamy should cease forever within her borders. There were reasons for fearing that the Mormon leaders were not sincere in accepting the requirements of the United States. Present facts confirm those fears—Roberts, an avowed polygamist, having four wives, has been elected by a large majority over non-polygamous candidates, to a seat in Congress, from a district in Utah. In May, 1889, Roberts was sentenced to the penitentiary for his crime as a polygamist. He has never been restored to citizenship, and to what degree the sentence was executed we cannot now say. He is an editor who openly advocates what he practices. His election shows that Utah means to push a lawless victory for her legalized social anarchy. She says to the people of the nation, "We are a state, and can send whom we will to the councils of the nation; what are you going to do about it?" If Roberts is admitted it will be a retreat by Congress, an insult to purity, and a disgrace to the nation. The issue is not of politics. It is not of party. It is not of locality. It is a question of religion and decency in the largest sense, a question of rational authority and honor. It is an insult to the flag, and to every pure home under it. It does not seem possible that we have sunk so low that this insulting challenge can succeed. Polygamy is an essential element of Mormonism. It is taught as a religious duty. Probably a fierce fight will be attempted if Congress ventures to rebel when Mr. Roberts comes to claim his seat. Every voice and every pen in the land should enter protest, loud, deep, sharp protest.

PRESERVE FOR HISTORY.

A copy of the *Madison Union*, of Oneida, New York, is before us, which reports the incorporation of the "Madison Historical Society." Such local organizations are among the best means of preserving materials for reliable history. Single documents, stray newspaper articles, pamphlets on local mat-

ters or temporary issues often furnish invaluable links or starting points for chains of history. Some of the most valuable matter the writer found in the British Museum, touching the great "Tractarian Movement" in England, was made up of tracts, pamphlets, etc., bundled together in covers, irregular as to size, and widely diverse as to authorship and literary ability. We know that Astor Library in New York, and similar institutions, wait to pay an hundred times what single publications cost to furnishing missing links in history. We commend to our readers organizations for gathering facts for future history. As a suggestion, touching material to be gathered, we note that the Madison Society acknowledges the receipt from Charles H. Maxson, of DeRuyter, New York, the following, among other things:

"An article written by himself 16 years ago, entitled "Home Antiquities," and which appeared at that time in the *Madison Observer*; a letter from ex-Treasurer Spinner to the late Benjamin Enos, of DeRuyter, written 56 years ago, from Mohawk. The most ancient document, one constituting the power of attorney, was executed 133 years ago, in the fifth year of his majesty's reign, George III, King of Great Britain."

In this line we must mention the value of good Recording Secretaries in all churches and societies. Few people appreciate the value of full and correct records of meetings, transactions, current events. That which everybody knows to-day is that which no one will remember accurately five years hence. Definite records which seem useless to-day may be priceless even ten years hence. Think of the Bible, man's blessed gift among books, the bulk of it is made up of fragments of history. The Mohammedan preserves all scraps of paper lest he destroy so much as one word of the Koran written thereon. A similar regard for facts and their preservation ought to abound. Every community ought to have an "Historic Crank," and if one-half of what is gathered to-day proves valueless for history, the other half will be worth more than the whole costs. Save the facts. Preserve the chain of events by accurate records.

LETTERS TO YOUNG PREACHERS AND THEIR HEARERS.

LETTER XI.

GOOD JUDGMENT.

Among the elements of general preparation, good judgment, or, as we sometimes say, common sense, surpasses all others. It makes all other elements efficient. It cements and vivifies. This faculty is a sort of "sixth sense." It is not easily analyzed, but its absence is fatal to success. Its presence enables even mediocrity to attain great power. It is a combination of caution, prudence, discernment, wisdom. It is "tact." It enables a man to discern quickly the fitness of things, and hence to do or say the right thing at the right time. It is a sort of intuition, a power by which one discovers at the moment what is demanded by the circumstances. It keeps a man from saying things incongruous, and from doing things that are unseemly and ridiculous. It was the exercise of good judgment that Paul referred to, when he said that he became all things to all men, that he might win them to Christ. He humored their prejudices, respected their fancies, and dis-

armed their opposition by the way in which he "managed" them. A mountebank may be in his place in the ring of the circus, but he has no business in the pulpit. Good judgment prevents a man from seeking to attract attention, by peculiarities of style. It forbids all affectation, all display of person or of learning. It never forgets that pulpit themes demand earnestness and dignity, and that it is pitiful to court laughter or draw attention to ones self, when one ought to be drawing souls to Christ. Hence seriousness, earnestness and dignity are all ingredients in good judgment. He who lacks these qualities and fails to cultivate them, is not fit to preach. His work will approach mockery. It is perhaps too nearly true that when there is great lack of good judgment, the want can never be fully supplied. But the stock in trade which most men possess can be greatly improved and increased by care and culture. We can give no specific rules for obtaining common sense, but we commend it to you as "more to be desired than gold, yea, than much fine gold."

SUMMARY.

Up to this point we have sought to suggest such general habits and methods as will combine to produce in you the *Homiletic* or sermon-making habit. If cultivated properly, this habit will grow with your growth, until it becomes a sort of second nature. Two elements which enter into this Homiletic habit, should be especially cherished:

Observe carefully and critically, always, and everywhere, concerning everything. Keep every avenue of your mind open. Train your senses. Teach every power to bring something in for your store-house of materials. Seek accuracy and rapidity in the work of observing. Learn to value suggestions and hints. Never ask for exhaustive treatment by another. Avoid men who profess to tell you everything, and books which attempt to give you everything. An idea sought for and found by yourself is worth more than a half-dozen given to you ready-made. Criticise closely the sermons which you hear and read. This will be a fruitful source of good. You will thus discover how other men build. An artist who seeks to paint well, studies all pictures, and especially those of the masters. So you are to listen to all within your reach, but most of all, listen to and read the few who are models.

DO NOT COPY.

We mean that you are not to listen and read for the sake of copying, slavishly or copiously. If you find a theme treated in a way which commends itself to you, accept the suggestions, but work them out in your own way. Never use the production of other men as crutches. If you have a "Book of Skeletons," or any similar abomination, burn it. The system of "prepared sermons," with its comitants, has emasculated the power of many preachers. It is a premium on laziness and inefficiency. The effect of reading or hearing good sermons is very different. In the latter case, you are watching the process of construction, that you may learn how to construct. But as you would not appear on the street wearing another man's clothing, you ought not to appear in the pulpit with another man's sermon. We do not counsel any attempt to appear "original" in a specific sense, but do advise that all material be so worked and assim-

lated by you that it shall be your own, not borrowed.

The second desirable element in this Homiletic habit is the organic. Train your mind until it instinctively seeks to put materials into use, as soon as they are found. Outline structures and lay them aside, if there is not immediate demand for them. Classify and label the materials which you gather. In this way you will avoid the folly of preserving rubbish. Never gather a heap of chaff. Pick out the handful of grain and burn the rest. A "Common-place book," or an "Index Rerum," is an essential help in such work. A note-book is indispensable. Whatever method you may adopt, labor unceasingly to perfect the habit of thus organizing into sermons everything which comes to you. Without this organizing tendency, the Homiletic habit will be impossible. Without the Homiletic habit, as a general and continual presence and power, you will make but sorry work in preaching.

Lastly, under the head of general preparation, habituate yourselves to measure your sermons by the highest standards of excellence. Never rest satisfied with what you have gained. All your sermons cannot be alike in excellence. Circumstances will forbid this, but you ought to enter upon your work with the determination to do the *very best you can each time*. Never grow discouraged because the ideal is unattained. It moves on that you may be drawn higher. There are many reasons why you should insist upon such high ideals. The magnitude and importance of your mission demand it. The highest interests of immortal men are involved in your work. Your words mean life or death. The influence of each sermon is boundless. It is as far-reaching as the eternities. Sinning and dying men will always be about you. Hungry and weary ones will come to you continually. Because of these things, and scores of similar reasons which we cannot mention here, you should set your mark very high, and struggle steadily toward it.

CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Chicago, Ill.

E. A. WITTER is Director of the North Loup School Board, instead of president, and is not under a regular engagement to preach for the Presbyterian church of his town, as we recently reported. He does not deny, however, the main allegation of our informant that he is "a good man, what there is of him." It is only fair to all, for the benefit of those who have never seen this tall sapling of the Western prairies, that there is plenty of him.

BROTHER JASON WELLS reports that Grand Junction, Iowa, is holding its own well "for society that has no settled pastor, and is thrown out in a country where everything seems to have a ring of hustle in it. I tell you that financial prosperity and the growing Christian are hard to find in the West. I don't believe I can name, among the First-day churches of my acquaintance, three devoted Christians, such as Dea. Truman Saunders, Prof. Albert Whitford, etc. But very few attend church, except on Sunday evening, when the finest display of costume is brought forth. The revival comes every winter, but it seems to be like the snow to an

outside observer. There are no examples set by the church-goers, no system for putting them to work and keeping them at it. I am a great believer in evangelistic work, but there must be some means of helping the converts along. We have not so much to fear, for when a person is converted enough to keep the Sabbath, he or she is pretty certain to stay with it."

Mr. Wells has a good word for the editorship of the RECORDER, and for the lines of aggressive work. His letter has a cheery and encouraging ring. He and the scores of other men like him, with their loyalty and consecrated common sense, form the bone and sinew of the Seventh-day Baptist denomination.

DON'T lose your grip, my brother, when your cherished plans are thwarted, and your dearest wishes seem all to have failed of fulfillment. It is these times that try the metal,—and they come to every man. There is a dark hour in every life—a period of apparent defeat. There are few men, probably, who do not, at some time, feel weary of their struggle, and tempted to give up. You have trusted your case to your Heavenly Father, and it is all coming right. It is right now.

"Better to weave in the web of life
A bright and golden filling,
And to do God's will with a ready heart
And hands that are swift and willing."

Come up from the valley of trial, by the path of decision, and turn a brave face and a stout heart to the duties of life. You will thank God for it all some day, and the world will be brighter because you have believed.

The Ripe Fruit of the Tree.

You may know an institution by its finished product. That trifling, worldly, half-and-half church member is not a sample of Christianity. Take some one whose life has been surrendered to the grace of God, and see what it has done for him.

You shall not judge the saloon by its most respectable patrons—those who patronize it least. The light and cheer and comradeship which it holds out to young men are not its sign-marks. These things are only surface ripples at the upper end of a stream whose deep, abiding currents are the lust of appetite and the greed of gold. Go down on State Street below Congress, to see the poisoned lake toward which the river is sweeping. Place them side by side, and take your choice, the barrel house bum and the gospel worker. They are each the ripe fruit of their institution. On the one, that terrible appetite has usurped every instinct of manhood. He is a wreck, a more ghastly thing than the brute creation can offer. He has but to topple into a pauper's grave, and the work of the rum-shop will stand complete. The other, such a man as Thomas Mackey, brought up amid evil surroundings, but saved five years ago from a life of degradation, and to-day working in the slums of Chicago for the salvation of men, with the light of heaven upon his face.

By their fruits ye shall know them. Open up the sample case. Let us see the product, after it has been through the mill; the mill of infernal appetite, or the mill of God's salvation—only I think we shall never see God's last and best thing for man until in heaven he kisses the faces of the redeemed from whom the last scar and taint of sin have been taken away.

FORGIVEN.

BY L. CRAIG WALDRON.

I dreamed a dream of the Master:
That he came to earth once more,
Not for the world's salvation
For which he came before:
But he came to visit his children,
For whom he laid down his life,
And to cheer by his spirit's presence
The weary and faint in the strife.
As he journeys along the highways
Of the world's busy thoroughfare,
I follow along in the distance,
Unworthy his presence to share.
For I had not followed the Master
For many, many a year;
The world's temptations had lured me
From all I had held most dear.
The prayers that my mother had taught me
Had long been left unsaid,
And my footsteps had ever wandered
From the paths she would have me tread.
But as now I beheld the Master
And saw his infinite love
For the dear ones gathered around him,
As he told of his kingdom above;
Of the home prepared in the heavens
For those who on earth do his will;
My heart was filled with a longing
The world ne'er again can fill.
And I cried, "O, Master, Master,
Is there mercy yet for me?
From all my load of sin and guilt
Canst thou still set me free?"
"Repentant soul," the Master said,
For you my blood did flow,
And though your sins as scarlet are,
I'll wash them white as snow."
I felt my load of sin removed
And knew I was forgiven;
Beyond all earthly hopes and fears
I'll reign with him in heaven.
O soul cast down with sin and shame,
And plunged in darkest night,
Look unto Christ and be ye saved—
He is this dark world's light!

PLAINFIELD, N. J.

SOME THINGS BY THE WAY.

BY L. A. PLATTS, D. D.

Riding on a railroad train affords an opportunity to study human nature, and sometimes it opens the gateways to others' thoughts and experiences, when they little think how they are revealing themselves to strangers.

Two ladies took the seat directly behind me in a car not long ago, when the younger began to pour into the ear of her companion, and also into the ear of an involuntary listener, the tale of her sorrows. The story was too pathetic and withal too sacred to be told in public, so not even the subject of it will be mentioned here. But the saddest part of it all was what appeared to be the utter lack of hope or comfort either in the heart of the sufferer, or in the words of her sympathetic listener. With tearful eyes and trembling lips, the narrator again and again exclaimed: "Oh, it is hard to bear such things alone!" To which the other invariably replied: "Yes, it is hard." Again the troubled heart cried out: "One does not know where to look for sympathy and help in such a sorrow." To this cry came the stereotyped answer: "No, one *doesn't* know." Were they speaking only of human friends and helpers? or had they no knowledge of him "who hath borne our griefs, and carried our sorrows?" Had they never heard his tender voice saying, "Come unto me all ye that labor and are heavy laden, and I will give you rest?" The delicacy of the situation seemed to forbid any effort to turn mind and heart to the Divine Friend, but an earnest prayer went up to God that he would lead the broken heart to the fountain of everlasting comfort and healing.

I was at Stevens Point the other day, in search of the Annual Convention of the "Wisconsin Sunday Rest-Day Association," but, owing to a change of dates without adequate or timely notice, I did not find it. After in-

terviewing the local committee, I went to the office of the city *Daily Journal* to arrange for full reports of the Convention, when it should be held and the reports should be published. When the address was given as Milton, the editor looked up quickly from his memorandum and said: "I suspect you are on the other side of this question." When asked why he should entertain such a suspicion as that, he replied: "Oh, we know about you Milton people." That was a good "testimony," as the leader of a prayer-meeting would say. We could not hide our light if we would; we would not if we could. "Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven."

"Ra, ra, ra!" What is all this racket? You shall soon see. We were taking the train at Janesville, Minn., for our home in Wisconsin, and were not long in finding that in the same car was the football team of the Mankato (Minn.) Normal School, on the way to Winona to play the team at that place. They had recently won "glorious victories" from some local teams along the way, which fact they celebrated in college songs and "Normal yells," especially at the towns from which they had but lately carried away the laurels. They were manly fellows, and their manager was one of the professors, and, as we overheard one of the boys remarking, a "Baptist minister." So there seemed to be good guaranty that, whether they carried their laurels back or left them at Winona for the enjoyment of their competitors, they would do their work in an honorable way, and so carry home to Mankato Normal fresh laurels whether in victory or defeat. But what enthusiasm! How they sang! How they talked and planned for victory! How determined they were to win! That is what they were going for. Now, I'm not going to preach a sermon, but who could help thinking of the Apostle Paul's use of such contests in his day, when he said: "And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible." What if any of our churches, even one of our small churches, had the enthusiasm of the football boys! What if its members planned, and worked, and sung the way to victory under the lead of the Great Captain, as these boys do under theirs! What if all our churches, and our societies of young people were thus animated! Who can tell what might be done for Christ and the church, and the world, before next Conference? Why should we not do it? The methods employed would, of course, be different, as the character and ends of our work are different; but there is no reason why we should not work with the same spirit of enthusiasm and determination to win, and every reason why we should. I do not know whether or not the Mankato team won the game at Winona, but I do know that every young man or woman who goes into life's great battles with the spirit of enthusiasm and determination to win, and fights it out on that line, will some day join the triumphant song, "Thanks be unto God who giveth us the victory through our Lord Jesus Christ."

But these notes are already growing lengthy.

MILTON, Wis., Dec. 2, 1898.

Missions.

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

TO-DAY is Christmas. At this writing, while we do not believe that Christ was born Dec. 25, yet how happy is the contemplation of the greatest gift of God to man, in whom is free and full salvation, and who is everything to us in this life, and will be in the life to come. Yesterday our pastor gave us an excellent sermon on "Christ Our Shepherd," and the choir finely rendered a short Christmas Cantata, "The Hope of the World," by Schneckner. All the music was exceptionally good and inspiring. To-day, children, young and old, are enjoying their Christmas gifts, and their Christmas dinner. It is hoped, while so many have been remembered and made happy to-day, that the cause of Christ has not been forgotten. How fitting it is at Christmas-time to bring our offerings in generous sums and fill the treasury of our Lord, that the Christ-life may go to all nations.

IN Christ is the life and light of the world. It was through his instrumentality that all physical life became. All things were made by him. Before there was any life or light in the universe he was, and in him was life and light. He is not only the source of all physical life and light, but all spiritual life and light are from him. How plainly the Scriptures teach the pre-existence of Christ, his divinity, and in him, and him only, is eternal life. In Christ is the life and light of men, out of him is the death and darkness. The saddest sight in the world is to see men love darkness rather than light, and to see the life and light of Christ in men paling and go out, they left in utter darkness and eternal death.

God is the Divine Sovereign of the universe. He has a government as real as that of the United States or Great Britain. He is the law-giver of that government. He has in himself in that government—supreme legislative, judicial and executive power. The laws are the transcript of his own perfect holiness, justice and righteousness. His law is as pure as he is pure, as holy as he is holy, as just as he is just, as righteous as he is righteous. His moral laws are the behests of his own nature and activity, and they are as eternal as he is eternal. All his laws are for the ends of divine love. We are all subjects of God's government, amenable to its laws, and are to receive the rewards and penalties of that government as we are obedient or disobedient. The majority of men live as though they did not believe that there is a divine government, a divine sovereign and law-giver. They live as if it were all a myth, or an abstract theory. There is a great deal of practical atheism in the world. If people really believed in a divine sovereign, law-giver, and a divine government, they would not live as they live, and do as they do in the market-place, in business life, in social life and in citizenship. There is an immense amount of missionary work yet to be done in Pagan and Christian lands to lead men to sincerely believe in God and his Son, Jesus Christ, and that there is a divine government to which all men are eternally amenable.

PEOPLE can better understand and appreciate a truth in a concrete form than in an abstract form. We all learn easier and bet-

ter by example than by precept. I well remember that my father wanted me to build for him several rods of rail fence. I had never learned to build fence. He told me how to do it. I hesitated, being afraid I would not do it well. I said, "Father, show me how by building for me two or three lengths." He did, and I built that fence and he pronounced it a good one. While the world needs very much the preached gospel, it needs more an exemplified gospel. A concrete Christianity will do more to convince the world that Christ can and does save men, and make them better, than there in a reality in the religion of Jesus Christ, than the preached word alone. Christian deeds, kindness and helpfulness will lead men to believe in Christ and accept him, where strong arguments and persuasive words utterly fail. A poor, needy family can see Christ and Christianity more readily in a basketful of food carried to them by a loving disciple of Jesus, than in the best words of instruction and appeal. He who quietly goes about doing good in the spirit and name of Christ, and talks but little of Christ, will lead more to accept Christ and Christianity than he who talks well, exhorts warmly, prays earnestly and does little or nothing for Christ. The world may not need less preaching, but it does need more Christian doing.

THE DOWNWARD PRESSURE.

There is a pressure of fifteen pounds weight on every square inch of our bodies, caused by the weight of the column of air which reaches from us perhaps fifty miles up into space. Every one of us carries day after day this enormous load of air. Multiply the number of square inches on the surface of the body by fifteen, and you have the number of pounds. It gives a novel sensation when we stop to think that we are bearing on our head and shoulders a tower of air taller than the highest mountain, rising into a cold and lonely region which no living thing has ever penetrated. And yet we never feel this pressure, and it does not weigh us down or hinder our work, because there is an upward pressure equal to the downward, a pressure from within equal to that from without. In other words the pressures are perfectly balanced so that we are buoyed up as much as we are weighed down.

There is something beautiful in this balance of pressure, and it is this which really makes life possible. Some of us have discovered that this balance of pressures is not confined to the material world; there is something very much like it in spiritual experience. Nobody gets very far on in life without feeling a tremendous pressure from without,—the burdens and the cares,—the world's great load which settles on us, and almost threatens to crush the life down. It does break the spirit of many a poor fellow, and he goes to wreck under it.

The only way to find relief is to over-balance this weight by a contrary pressure which buoys up the life, and enables one to go steadily on without being crushed by the weary weight. This overcoming force, this buoying power is indispensable for all true living. It does not take away the loads or the burdens or the trials, but it enables a "heavy laden" soul to find rest in the midst of struggle, for the buoying power overcomes the weight. Emerson's advice has long been

a proverb: "Hitch your wagon to a star." That is good advice for those rare souls who hardly live on the earth anyway, and who are not freighted and weighted with such a load of real difficulties that the stars seem too far away to be harnessed to with success. But most of us want to feel that a tender, loving person is close within our reach, that he shares our load, and gives us an easy yoke, that a union with him brings with it the overcoming force which more than balances the pressure. Every living thing that grows rises upward in spite of the force of gravitation, and overcomes its "law." The law of life has dominion over this law of weight, and the tiny hair-bell pushes up toward the sun by the force of the light within itself. So the law of the spirit of life in Christ Jesus makes a soul free from all downward pressures, and enables him to carry his loads as easily as he bears the high column of air.

If one goes up even two thousand feet on a mountain the downward pressure is less, and the air grows much rarer. Breathing is quickened, the pulse beats faster, the cheeks grow redder, and the bodily temperature becomes higher. Life in high altitudes has a vigor which is strange to the lower levels. It is possible, too, to live a spiritual life on a high level, to overcome the stagnation and low pulse and half-vigor, and to rise, like God's sky-lark, into an ampler air, until that triumphant note breaks out of the full heart, "Thanks be unto God who giveth us the victory through our Lord Jesus Christ!"—*The American Friend*.

COST OF CONVERTS.

A. H. Nelson, of Detroit, contributes to the *Baptist Missionary Magazine* an article in which he estimates that the cost per capita of the converts of the Northern Baptists is \$42.27, while the converts of the Southern Baptists cost \$146.32 each. The Congregationalist converts cost \$176 each, while those of the Methodist Episcopal church cost but \$24.04 each. On the other hand, the converts of the Methodist Church South cost \$886. The Northern Presbyterians involve an expense of \$297 a convert, while the Southern Presbyterians expend \$280 on every soul saved.—*Westerly Sun*.

"We need persons who will consecrate their lives to foreign mission service at home. It is for some to consecrate their lives, their thoughts, their prayers to just this service. I believe that some of the best missionary work that is done to-day is done by invalids who never leave their bedrooms, or by old people, or by those who are very poor and have not much to give; but they give the Lord what is most precious—a true, yearning heart, a constant remembrance, a constant prayer."

ALL we want in Christ we shall find in Christ. If we want little, we shall find little; if we want much, we shall find much; and if, in utter helplessness, we cast our all on Christ, he will be to us the whole treasury of God.—*Bishop Whipple*.

THINK of what you are—a child of God, an heir of heaven. Realize the grandeur of saintliness, and you will shrink from degrading your soul and debasing your spirit.—*F. W. Robertson*.

DON'T wait for great things; for while you wait the door to little ones may close.—*Galax Leaf*.

Woman's Work.

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

TO THE NEW YEAR.

BY DINAH MARIA MULOCH CRAIK.

A friend stands at the door;
In either tight-closed hand,
Hiding rich gifts, three hundred and three score,
Waiting to strew them daily o'er the land,
Even as seed the sower.
Each drops he, treads it in, and passes by;
It cannot be made fruitful till it die.

Oh, New Year, teach us faith!
The road of life is hard;
When our feet bleed, and scourging winds us scathe,
Point those to Him whose visage was more marred
Than any man's; who saith,
"Make straight paths for your feet," and to the oppressed,
"Come ye to me, and I will give you rest.

Comfort our souls with love,—
Love of all human kind;
Love special, close, in which, like sheltered dove,
Each weary heart its own safe nest may find;
And love that turns above
Adoringly; contented to resign
All loves, if need be, for the love-divine.

Friend! Come thou like a friend;
And whether bright thy face,
Or dim with clouds we cannot comprehend,
We'll hold our patient hands, each in his place,
And trust thee to the end,
Knowing thou leadest onward to those spheres
Where there are neither days, nor months, nor years.

—Missionary Tidings.

At the beginning of this New Year, let us remember we are *seed-sowers* for the Master; and however much we may see in our past efforts that *seem* to us useless, instead of yielding to a feeling of discouragement, let us be thankful for the *spirit* of service which has strengthened our faith and created in us a desire to do more for him. Shall we not leave the past with God, who only can bring increase out of our weakest endeavors, and remember that

"The smallest effort is not lost;
Each wavelet on the ocean tossed,
Aids in the ebb-tide or the flow;
Each rain-drop makes some floweret blow;
Each struggle lessens human woe."

IN our human experience, we find it hard to lose the friendship of one whom we dearly loved, and whom we trusted, but Christ has had the same experience, and has it still, whenever his professed children refuse to trust him in any time of special need. If we trust him fully, we have the promise that we shall not only be counted "heirs of God, but joint heirs with Christ." Christ will save us from ourselves; that is just what he came to earth for. Is not this our special need *just now*? "More of Christ." "More joy in his service." "More purpose in prayer." "More used would I be." "More, Saviour, like thee."

JANUARY.

BY M. A. DEANE.

January! Usher of the glad New Year!
Upon thy front, the star of Hope is set,
Reviving fainting souls, dispelling fear,
While o'er thy spreading mantle, pure and white,
Bright jewels sparkle in the cheerful sun,
Leading the train of blessed months anew,
Thou offerest rich reward for work well done,
And bid'st "Godspeed" with thy swift-winged "adieu."

—Every Other Sunday.

OPPORTUNITY.

Opportunity, derived from two Latin words, *ob* and *portus*, means literally "at the port"; hence it is defined as the fitness of time, place, or favorable circumstances for accomplishing a purpose.

Naturalists tell us of a kind of insect that comes into life, fulfills its mission and dies in one hour; but many opportunities are much more brief than this, and yet what wonderful work they accomplish in this short period. Besides, opportunities never return; once neglected they are forever lost.

We all readily recognize that commercial, literary, political success—indeed, success in any vocation—depends upon taking advantage of opportunities.

"There is a tide in the affairs of men
Which, taken at the flood leads on to fortune;
Omitted, all the voyage of their life
Is bound in shallows and miseries."

Truly, "planting must be done in seed-time, tending the field in growing-time, harvesting when the grain is ripe, preparation for the future must be made while it is to-day." If this be true in other things, why not in the matter of usefulness?

Even Christ, our example in all things, must do his work at the appointed time, or never do it. He said, "I must work the works of him that sent me while it is day; for the night cometh when no man can work."

To each individual God has given some work and a suitable time and place for accomplishing that work. Placed as we are in close relation to each other in family, social and religious life, we may exert an untold power for weal or woe.

Parents to a great extent shape the destinies of their children. And yet they so seldom realize that the opportunity of influencing their little ones for "Christ and the church" is so rapidly passing by. It is indeed a grand and glorious opportunity, but it can last only a few short years. To-day the home resounds with the merry voices of happy children, receiving lasting impressions from each act of the parents. Their characters are being molded for time and eternity, and they are fast hastening onward to that fixed state. To-morrow, as it were, this one goes from the home into the cold world to battle with the stern realities of life. Then the angel of death enters and there is another vacant chair. By and by their bright faces are all gone and the once happy home is very still. The opportunity has flown, never to return. Was it improved or neglected?

As in the family, so in the social circle; each one has especial gifts and opportunities for usefulness. "The greatest works that have been done have been done by the ones." "No learned society discovered America, but one man, Columbus." "No parliament saved English liberties, but one man, Pym." God has always blessed individual effort. We have the example of our Saviour who spent his life in loving, self-sacrificing service, and who died that we might live.

As God has set his seal upon individual labor, so has he ever blessed the union of individual work in organizations. Since Christ first sent his disciples forth by twos, his followers have in some degree united and thus strengthened individual effort. To-day Christian workers are better organized than ever before, and hence our opportunities for work through organization are correspondingly greater.

In the past, the Woman's Board, as well as many other similar organizations, has done nobly, but the present calls for more zeal and greater effort than ever before. The fields on every side are whitening and the Macedonian call comes from every quarter. Our leaders, one by one are being called to their reward, and their mantles must fall on us. We must not falter, but let us go bravely forward, trusting in Him who has said, "Lo, I am with you alway, even to the end of the world."

ABERDEEN, W. Va.

FORGIVE AND EVER GUIDE ME.

Saviour, with love unbounded,
In grief to Thee I call;
My sins, they are as scarlet,
Yet Thou can'st cleanse them all.

O, bid these tears cease flowing,
These burdens roll away;
While at thy feet I'm kneeling,
Forgive my sins, I pray.

The past of life forgotten,
Each stain of sin forgiven,
Help me the path to follow
That leads me on to heaven.

Let not these o'er shadow,
Remove them far away;
The sunshine of Thy presence,
Let it illumine my way.

While here on earth I'm staying,
Help me to do thy will;
When Jordan's waves I'm crossing,
Thy presence cheer me still.

And when I reach that country
From mortal eyes concealed,
O, in Thy arms receive me,
Thy glory there revealed.

SALEM, W. Va.

A. J. C. B.

IN RETURN.

When a friend bestows upon us a favor, whether it be some needed assistance sought or unsought, or a free-will deed of kindness, we usually seek to repay by doing as much in return. It may be because we are appreciative, it may be because we do not wish to be outdone in generosity, or perhaps it is because we find more pleasure in bestowing than in receiving; but for some reason we always seek to repay the smallest benefits from friends. Always? Well, it seems that after all there is one Friend whose loving service we are not always careful to repay. Who ever had a better friend than Jesus? Who but our loving Lord would leave a home of splendor, would sacrifice riches and honor and choose a life of humblest service for our sakes?

It seems there could be no greater love than that a man lay down his life for his friend. But the love of our Saviour in willingly, gladly, giving his life for those who love him not, surpasses any other. We cannot begin to realize the magnitude of such a love, a love which prompted the Infinite God to become a tempted, suffering man, that he might conquer death and give us life eternal; a love which sought severest trials, that we might not be more severely tried; which chose to smooth life's roughest paths that we might safely walk therein; a love which counted life itself not too dear a price for our salvation. We cannot hope to repay such love, such sacrifice. But should it not be our chiefest aim to bring some return which will be acceptable unto God and pleasing in his sight?

If we go forward in his name, if we are pleased to serve in his way, if we return freely the time and means he gave us, if we accomplish all we may, though it seems to us but little, we will have done nobly in our Father's sight. But if we are indifferent to his love, if we care not to share his sufferings, if we seek not to win one star for our crown, but bring at last a life void of effort to serve, how can we meet our Saviour? How can we stand in his presence? It seems that self-reproach alone would drive us from his sacred presence—that we should not wait to hear, "Thou hast not been faithful." O, as we are "saved to serve," let us try to serve faithfully and in his way, that we may merit a welcome from our blessed Lord and a place at his feet.

WEST VIRGINIA.

V. H.

WHATSOEVER we beg of God, let us also work for it.—Jeremy Taylor.

E.

IN MEMORIAM.

JACOB MARTIN JENNINGS.

Jacob Martin Jennings, son of Benjamin and Sarah Jennings, was born in what is now North Plainfield, N. J., Jan. 14, 1829, and went to the other life Dec. 18, 1898.

In 1843 he was baptized and joined the Plainfield Seventh-day Baptist church. His father, not a Sabbath-keeper, felt sorry, but said that Jacob was a good boy, and that some day he would keep Sunday.

In 1858 he and Rachel Dunham were married by the late Rev. James Bailey, then the pastor here. Mr. Jennings was a soldier in the Civil War for a little over nine months, a member of Company H., Capt. J. F. Hubbard, in the 30th New Jersey Infantry. He was in the battles at Fredericksburg and Chancellorsville; and Capt. Hubbard says he was a faithful soldier.

He was held in high esteem by his fellow citizens and brethren in the church, for his thorough goodness in character and conduct. Neighbors and friends speak of him as a good man, a man of integrity, very conscientious, just and right in his judgments of others, a great Bible reader, and of great evenness in his Christian life. He took delight in the appointments of the church; but, in later years has been kept away very much by feeble health. He loved the prayer-meeting; and, in other years, used to lead it frequently.

A widow, a son and daughter with grandchildren, two brothers and a sister, survive our friend, who very peacefully departed from the earthly house of his tabernacle.

PASTOR MAIN.

PLAINFIELD, N. J., Dec. 27, 1898.

MRS. MIRANDA FISHER DEANE.

As Mrs. Deane was one of my parishioners several years, while I was pastor of the Farina church, material was put in my hands by one of her relatives, after her death, for the purpose of preparing an obituary for the SABBATH RECORDER. My time was so occupied at the time that I postponed the writing for a while, and then, when I was about to begin, I was told that an obituary of her had already appeared in the RECORDER. As the number of our paper containing it was mislaid before I had opportunity to look it over, I did not see the obituary. Just a few days ago I came across it. In it I saw the statement that "She was reared a Seventh-day Baptist, but in later life she united with the Unitarians." While this statement is true, it does not contain all the facts, and is likely to lead the reader to the conclusion that there was a greater change in her religious views and practice than really took place. Hence I wish to make a statement that is due to her memory, and which may better satisfy her many friends among our people.

The family resided, until about four years ago, on a farm not far from Farina, were observers of the Sabbath and attendants at our church. Mrs. Deane, years ago, was a member of the Seventh-day Baptist church of Petersburg, I am told. Whether she joined the Alfred church while she resided there, or the DeRuyter church, where she was several years preceptress of DeRuyter Institute, I have not learned. She did not unite with the Farina church, for the reason, I suppose, that her views were not in harmony with those of the church; and yet I do not think that many knew that she was not orthodox in her views.

As I understood her, she believed that Christ was the divine Son of God, but not God; not equal with the Father, but yet the Saviour of men. In her poem that was printed in connection with the obituary, and which is supposed to be the last she wrote, we find these words:

"May there not stand revealed, some happy day,
The 'Mansion' blest, our Saviour's love prepared
Even for us?"

In her book, "Out of Darkness into Light," which was made from her Journal after the death of their eleven-years old daughter, I find expressions and quotations from Scripture indicating trust in Christ as a Saviour. I will quote one:

"Of similar import is the blessed invitation of the Saviour, 'Come unto me all ye that labor and are heavy laden, and I will give you rest,' and this beautiful promise, 'Blessed are ye that mourn for ye shall be comforted.' Oh! has he not verified this promise to us, times without number, and in a multitude of ways which we could never have guessed? How often has he filled our souls with joy, through those very channels which once brought us only pain! Ought we not then to be able, henceforth, to cast all our care upon him? to believe in our inmost souls that he is able and willing to give us rest, according to his promise, if we will only come to him? What inexpressible relief and comfort must result from the constant habit of coming to the Saviour with all our trials," etc.

Her book is not regarded as quite orthodox, but it breathes a tender, devout, Christian spirit throughout. She told me at one time that she had sometimes felt that she would like to partake of the Lord's Supper with us, but she thought the members would not like it.

After the family moved to Shelbyville, where their daughter was to pursue a course of study, Mrs. Deane united with the Unitarian church of that place, whose pastor, Rev. J. L. Douthit, and the Deanes had been warm friends for some years. Whether they observed the Sabbath or not after they moved there I do not know.

Mrs. Deane's funeral was held at their home in Shelbyville, but her body was brought to Farina, and the writer officiated at the burial. Her husband, Mr. Newell Deane, was stricken with paralysis some time before her death, and is now in a helpless condition. He is cared for by his only surviving daughter, and an unmarried sister. C. A. BURDICK.

DEACON WILLIAM S. LIVERMORE.

William S. Livermore was born in Brookfield, Madison County, N. Y., May 17, 1808, and died in Independence, N. Y., Dec. 11, 1898, thus the days of his pilgrimage on earth had been ninety years, six months and twenty-four days.

He was the son of Samuel and Hannah Bassett Livermore. There were fourteen children in his father's family, ten of whom lived to grow up, and only one of whom—Edmund Livermore, now living in Alfred, N. Y., and two years his senior—now survives him. The family moved to Independence when he was sixteen years of age, and under his eyes and by his help most of the improvements which we behold to-day have been made.

In 1830, he was married to Amanda Clarke, the labors of whose sweet life closed only last

February. Their married life was not only exceptionally long—sixty-eight years—but it was also exceptionally happy, each being blessed with the other's fullest confidence and love. He had expected to depart this life first, and when not permitted thus to do, he was simply waiting for the time to come when his spirit might be reunited with her blessed spirit; reunited not by the ties of nature, but by that higher and holier union, the kinship of genial spirits. Under the benign influence of this family, five children and youths found all that goes to make home. These five were a younger brother, Maxson; Mrs. John Bassett, of Andover; Mrs. George Greene, of Belmont; Mrs. Julia Wood, of Andover; and James Livermore, of Independence. The last named, and his wife, cared for the aged couple in their declining years.

When he moved to Independence there had been no church established, but a distillery had been, and, though under its baneful influence, his youth was moral, temperate and upright. Others came to the distillery and spent their time in drinking and lying in the ditch; but that which "biteth like a serpent and stingeth like an adder" poisoned not his blood, dulled not his intellect and cursed not his soul. Deacon Livermore had been reared a Universalist, to which doctrine he clung until about twenty-five years of age. About this time, under the providence of God, the distillery was supplanted by a Christian church. In the early days of that movement, when the Holy Spirit was brooding over the whole community, he renounced his Universalism and gave his heart to Christ. His conversion occurred while he was in the hay-field at work. So great was his joy that he immediately went to the house to carry the glad news to his wife, who had also that day found peace and forgiveness through Christ. He was soon baptized by Eld. W. B. Gillette, and became a constituent member of the Seventh-day Baptist church of Independence. The esteem in which he was held, and the confidence placed in his Christian character is shown from the fact that only two or three years after his conversion he was ordained to the office of deacon in the young church. This office he worthily filled till his death. The church which had driven out the distillery and intemperance created a higher moral atmosphere in the community, and trained a large number of souls for the Paradise of God, continued to the end to be warmly cherished in his heart and borne to the Throne of Grace in his prayers. Though he could no longer hear much of the service, yet one of his chief delights was to go to the sanctuary, and there join with the brotherhood, whom he dearly loved, in adoring the Saviour who washed his sin away, and gave him life eternal. He seemed to have accomplished in his own life what he, some three years ago, counseled his young pastor to endeavor to accomplish in his pastorate, *i. e.*, "Win the love of the people." Never has the writer heard one unkind word spoken regarding Dea. William S. Livermore; never one expression of distrust; never one sentiment of disrespect. He took a deep interest in all denominational enterprises, often regretting that he could not do more for the advancement of the truth. The SABBATH RECORDER was ever a welcome visitor to him. Other papers had to be laid aside, but those eyes which had beheld the snows of ninety winters

never became too dim to read his denominational paper.

Funeral services were held at the church the 13th inst., and his dust was laid to rest in the cemetery, in sight of the home where he had spent seventy-four years of his life.

W. L. B.

WILLIAM PERRY BENTLEY.

William Perry Bentley died of general debility in Edgerton, Rock County, Wis., Dec. 15, 1898, in the eightieth year of his age. He was born September 2, 1819, in Potter County, near Coudersport, Pa., the son of Hezekiah and Sylvia (Wells) Bentley. He traced his ancestry in this country among leading families of the early Puritans and the Pilgrim Fathers of Massachusetts and the settlers of Rhode Island. Some of them defended the cause of American freedom in the Wars of the Revolution and of eighteen hundred and twelve against Great Britain. He possessed the distinctive Bentley trait of character, shown conspicuously in American and previously in English homes, of determined opposition to despotism, civil, religious or social.

When he was a boy his parents moved into Allegany County, N. Y., to a place sometimes called Bentley's Creek, where he was taught the mere rudiments of an education. At twenty years of age he was at Canton, Fulton County, Ill., where he attended an academy for a time; then he was employed in the lead mines near Galena in that state, and stopped for awhile in Grant County, Wis., and finally near Warren, Ill. By 1846 he had settled at Utica, Dane County, Wis., on a farm; and in January of the following year he married Mrs. Harriet L. Truman, a daughter of Adin Burdick, a pioneer settler in the town of Albion, Wis., where he came to reside. In 1850 he crossed the Plains and the Rockies to California, and returned home the next year by the way of the Panama Isthmus. In 1872 he removed to Edgerton and there engaged in commercial business.

He early joined the Seventh-day Baptist church in Albion, rendered efficient service in the erection of its meeting-house, and died in its membership. Formerly he was a prominent delegate from this church in the sessions of the North-Western Association. While living in Albion he also held for several terms the office of town supervisor in the Dane County Board.

His wife died some years ago, and he has since made his home with his eldest son, A. Wallace Bentley, of Edgerton. Two other sons survive him: Charles R., of the last-named city, and Fred W., Esq., of Wichita, Kas. Two daughters were born to him: Mrs. Francis M. Pells, deceased, and Mrs. Louisa B. Scarciff, of Indian Ford, Rock County, Wis. To his wife by her first husband was born a daughter, now Mrs. Z. H. Bowen, of Chicago, Ill., who has always been held as an endeared member of his family.

The funeral services were conducted by Rev. W. C. Whitford, President of Milton College, on Sabbath afternoon, December 17, at both the home of the oldest son and at the house of worship of the Edgerton Congregational church, whose pastor assisted in the services. The sermon was based on James 4: 14, "For what is your life?" The music was furnished by the choir of the last-named church. All the sons, the surviving daugh-

ters, some grandchildren, other relatives near by and from a distance, neighbors and acquaintances from adjoining towns made up a large congregation. The burial in charge of the Masonic order of the place took place in the city cemetery.

W. C. W.

THE FALL TERM OF MILTON COLLEGE.

BY PRES. W. C. WHITFORD.

This term is just closing, with its usual attendance of students, who have registered mainly from twenty-three Seventh-day Baptist societies in ten states of the West. Scarcely any sickness has existed among the faculty or the students. Reports from the classes show more than the average thoroughness and progress in their studies. No case of discipline for ill-behavior, or for absence from the recitations and general exercises, has occurred. Forty-three students, both gentlemen and ladies from abroad, have been aided by money or by securing work here during term time to pay in part or entirely their expenses; and eight of the former are preparing for the ministry.

Dr. J. M. Stillman has been busy in giving lessons on the organ or piano-forte and in voice culture, besides having charge of the large choir in the Milton Seventh-day Baptist church. Rev. Dr. L. A. Platts has conducted weekly a class in Bible study in English, consisting in an examination of the four Gospels and collateral Scriptures relating to Christ. Mrs. Emily A. Platts, his wife, has taught regularly a class beginning French. Miss Grace E. Miller, of Janesville, Wis., a graduate of the College in 1895, took at the opening of the term the place of Miss Eleanor M. Brown, of Milton, who resigned to pursue post-graduate work in English Literature at the Chicago University; and she has performed satisfactory work in the German and English languages. All the other members of the faculty have instructed their usual classes for the Fall Term.

The College Cornet Band and the College Orchestra, which furnished the instrumental music at the last session of our General Conference, and which have been under the excellent charge of a student, Oscar Harley Greene, of North Loup, Neb., during the term, have been drilled in two sessions a week, and furnished on the evening of December 17 an enjoyable concert. They were assisted by Miss Leo N. Coon, of Milton, a student, in very superior solo singing.

Under the auspices of the Philomathean Society, the Oratorical Contest held on the evening of December 10 was participated in by members of the three Literary Societies of the College. Miss Sarah Alice Holmes, of Milton, won the first prize; and Mr. Peter Ernest Clement, of North Loup, Neb., the second. The speaking as a whole was highly commended.

A Calisthenic Club of over thirty ladies, mostly students, has met weekly in the chapel, and been trained by Miss Jessie M. Davis, of Milton, a well-qualified instructor, and the teacher of the kindergarten in the public school of the village.

The Military Company, with Edgar Adelbert VanHorn, of Welton, Iowa, as captain, and Ray Willis Clarke, of Milton, as drill-master, received, several times a week during suitable weather, out-door training in tactics. Its work will be assumed next Spring Term.

The prayer-meetings under the charge of

the Christian Association of the College have been held three times a week, and have been very well attended; and the spiritual interests among the students, as a result, have materially grown. The holiday vacation of two weeks will be spent by a few gentlemen in evangelical labor elsewhere.

All the members of the College have been greatly interested in the arrangements made by the Seventh-day Baptist Missionary Board to reinforce our Mission in Shanghai, China, by engaging Dighton W. Shaw, of Alfred, N. Y., a graduate of the College in 1894, and Miss Amy Gertrude Campbell, a present student in the institution, as assistants in that Mission, entering upon their work by next September. Mr. Shaw was a superior student for years in the College, has succeeded finely in charge of public schools in Wisconsin and Minnesota, and possesses an original and unique style in his public addresses and communications. Miss Campbell is the daughter of Mr. Mark Campbell, of New Auburn, Minn., and a granddaughter of Rev. Zuriel Campbell, deceased. She is blessed with excellent health, has a good education with some years of training as a teacher in public schools in Minnesota, and is an earnest and sincere follower of Christ. It is trusted that nothing will prevent their going to China.

The Librarian of the College, Prof. Edwin Shaw, is exceedingly gratified to learn that the Executive Board of the American Sabbath Tract Society will bind, free of all charges to the institution, the large amount of our Sabbath literature now in his hands, consisting of our denominational newspapers since 1842, many of our tracts and periodicals issued during the present century, and most of the Annual Reports of the General Conference and the Benevolent Societies and of the sessions of the four Associations in the North since their organization.

COMPARATIVE LONGEVITY OF JEWS AND CHRISTIANS.

The Israelites in the United States always being on the alert to turn any advantage in business in their favor, and by any fair means to secure the profits accruing therefrom—we are surprised that they have not asked the life insurance companies for a reduction of rates whenever they take out a policy. The most careful inquiry and patient investigation on the part of experts have shown that the death rate among Jews in the United States is really but *little over half* of that of the average American population. This holds good in infancy as in middle age. In a well-digested treatise on the subject by W. Z. Ripley, Ph. D., which appeared in the latest number of *Appletons' Popular Science Monthly*; the author refers to the most reliable authorities, and in furnishing statistics of recent compilation he illustrates Jewish viability in this manner: "Suppose two groups of one hundred infants each, one Jewish, one of average American parentage (Massachusetts), to be born on the same day. In spite of all the disparity of social conditions in favor of the latter, the chances, determined by statistical means, are that one-half of the Americans will die within forty-seven years, while the first half of the Jews will not succumb to disease or accident before the expiration of seventy-one years. Lombroso (the celebrated Italian sociologist and psychologist) has put it in another way. Of one thousand Jews born, two hundred and seventeen die before the age of seven years, while four hundred and fifty-three Christians—more than twice as many—are likely to die within the same period.—*Jewish Spectator*.

Young People's Work

By EDWIN SHAW, Milton, Wis.

"ANOTHER year, with all its hopes and fears,
Has sunk into the deep abyss of time;
And on the threshold of the new we stand,
Like travelers to a strange and distant clime."

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 booklets may be procured at the following prices:

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

WINTER EVENING PLEASURES.

Here they are again, the long winter evenings, when we gather around the lamp for home enjoyment, for sociability and for profitable study. Wise parents turn this part of the year to account in making home the pleasantest place on earth for their growing boys and girls. There have been great men among us who conned their books by the blaze of pine knots, and whose childhood was necessarily filled with privation and hardship. But, though these men triumphed by sheer personal force and strong will over many hindering circumstances, it is not well for those of us who can make the way easier for our dear ones to fail to do so. Let us provide for the school children a warm, well-lighted room where they may prepare their lessons in comfort, all the more successfully that father is sitting near with his book, and mother is close by with her mending basket.

The winter evenings give us a fine chance for being neighborly. That home which does not open its friendly doors to acquaintances and intimates, which does not sometimes entertain guests, is far from being as broad and as winsome as a home ought to be. Guests help to educate the children. They draw from us our best in conversation and in manners, as well as in fare, and they are to be welcomed and held in honor, though we should never attempt to entertain in a way beyond our means. Simplicity and unostentation are always to go hand in hand with our gentle welcome.—*Sel.*

BELOW DECK.

Man's greatest debt is to the invisible. This is true in a physical, common-life sense quite as much as in the realm of the spiritual or the ideal. In the Franco-Prussian war, much credit was given to the Prussian "needle-gun;" in the American Civil War, the names of "Dahlgren guns" and "Springfield rifles" were conspicuous. In the recent war, it was the "men behind the guns," and now a brave fellow writes from the flagship at Manila in behalf of the "men below deck." These are engineers, machinists, oilers, coal-passers, or still others. What were the navy without these heroes whose place is twenty feet below water-line? Every business in life has its men and women "below deck," upon whom success largely depends. Some of them are visible to the eye, but not to the appreciation of the public. Track-walkers and switchmen, janitors and sextons—these, and a hundred others, constitute that nobler kind of submerged tenth by whom we live and to whom we forget to give the full meed of credit. We walk by a kind of half-conscious faith in them, but we ought to keep them in sight for their encouragement, if not for our own betterment.—*S. S. Times.*

THE HOLY SABBATH.

Effort on all sides is being made to banish the Lord's-day, or turn it into a scene of pleasure. When the Sabbath goes down, the republic goes down. Men who are not willing to obey God's law in regard to Sabbath-observance, are not fit to govern themselves. Sabbath-breaking means dissoluteness, and dissoluteness is incompatible with self-government. What is the matter with republicanism in Italy and Spain? No Sabbath. For ages they wanted a republic in France. After a while they got a republic: but one day Napoleon III. with his cavalry rode through the streets, and down went the republic under the clattering hoofs. They have a republic there again; but who would be so bold as to prophesy its continuance for twenty years. France never will have a permanent republic until she quits her roystering Sabbaths, and devotes one day in every week to the recognition of God and sacred institutions. Abolish the Sabbath, and you abolish your religious privileges. Let the bad work go on, and you have "the commune," and you have "the revolution," and you have the sun of national prosperity going down in darkness and blood. From that reign of terror may the God of Lexington and Gettysburg deliver us!

The above is a leading editorial in one of the most widely read religious papers in America, the *Christian Herald*. Notice the third sentence, "Men who are not willing to obey God's law in regard to Sabbath-observance, are not fit to govern themselves." In the spirit of brotherly kindness we ask who would govern the writer of that article if this sentence were applied to him?

OUR MIRROR.

PRESIDENT'S LETTER.

Dear Young People:

We know that many of you are praying for the cause in this country. From the standpoint of work in the North, it is very hard to tell much of what the results of our work will be. For nearly three weeks now, either the cold or storms have constantly interfered with the meetings, preventing their being held in the churches, with several exceptions, and also preventing congregations being of any much size. For the most part we have had cottage meetings, often both day and evenings, with five or six Sabbath-keepers, a few other neighbors and friends, sitting around the large open fire-place, with a log on, sometimes larger than one man could lift. We have in some cases tried to get First-day churches in which to hold meetings, but have failed. At this time of year, the country and smaller town churches are not often used, and the same is true of the school-houses, unless for Christmas or some "extra doings." The houses thus not in use soon get out of repair, windows broken, stoves and pipes out of order, etc. We have several times helped fix up our churches for use, but in all cases north of the Fouke church, it has been of no avail; they have not been suitable for use. The roads have now thawed up, and the heavy rains have made them almost impassable. Yesterday we were over three hours driving seven miles with a double team and wagon. We have now visited five of our churches, with only thirty resident members in them all, with some eight or ten other Sabbath-keepers living among them, who we hope will unite with us. These five scattered churches represent the Sabbath cause over a great radius of country, and among many people. I wish that some of our grumblers in the North could know what these small churches and scattered ones in the South sacrifice in order to keep the Sabbath, and how little of encouragement there is for them, aside from the promises of God.

The discontinuance of the *Sabbath Outpost* is a sad blow to our people in the South. Pray for our people here. E. B. SAUNDERS.

THE Middle Island Y. P. S. C. E. still holds its regular weekly prayer-meetings on the evening following the Sabbath. Although we feel the loss of those who leave us for other homes, and although at times we may get the "blues," the younger ones are taking hold of the work. May the Master grant that the work should not delay for lack of strong hands. Already our West Virginia young people are planning to attend Conference next year. An opportunity for our people, East, North, etc., to see some of the "output" or "production" of the Mountain State.

COR. SEC.

HINTS.

BY J. P. HUNTING.

When giving out a hymn, where there may be different books, give not only the number but also the first line.

When you mention the use of a text of Scripture give a few catch words to save the time of those who cannot always remember the conventional numbering of every sentence in chapters and verses.

Never again, especially in teaching God's Truth, confound resurrection *from* the dead ones with resurrection *of* the dead ones.

Never imagine you can interpret the New Testament without first understanding the Old Testament, on which and its fulfillment the New is built.

By all means do not attempt to understand the New Testament teachings respecting the last things till you have studied chronologically the Old Testament prophecies about "the last times," and carefully examined how the New Testament writers understood and applied them.

Do not act as if you supposed that any one age, church, denomination, or school of thought teaches and lives every truth of Christ perfectly.

"ALL things are yours."

Study Christian unity in the farewell discourse and prayer of Jesus.

Study the kingdom of God or of heaven in the Sermon on the Mount.

Be in earnest to reach as high as you teach. But do not seem to limit the religion of Jesus Christ by your own state or the attainment or deficiencies of any times or people.

No rite or ordinance is understood until its symbolic meaning is clear. It exists for that meaning.

As Christ explained the sixth commandment by its inner, first principle, so no law of God is rightly taught except in accord with supreme regard to God and unselfish love to our fellowmen.

Jesus himself is God's law embodied in life.

Conscience, the receiver and repeater of law, says that which is best, is suited to our nature and our relations to creatures and creator, *that do*, thus only be right.

Therefore no man can be better than he ought, can have overplus of righteousness. The doctrine of "supererogatory works" and some allied doctrines are unethical.

God's works are in time and space. He himself simply is. All time and space are present to him.

His "Decrees are the eternal principles of honor, truth, right, justice, mercy, according to which he does all things."

DECEMBER 1, 1898.

WHAT Christianity most needs to-day is Christians whom the world calls "too strict."

Children's Page.

TWO LITTLE TRAMPS.

Trippety Trot and Trudgety Tramp
Were gypsies both, who traveled all day
Side by side in two little tents,
For the best of friends, you know, were they.
And Trudgety Tramp and Trippety Trot
Were so near alike that none could tell
Which was which, so the people said,
Who knew these queer little gypsies well.

Out in the garden through rows of posies;
Down in the meadow where dew lies damp;
Chasing a butterfly over the clover,
Go Trippety Trot and Trudgety Tramp;
All day bobbing along together,
Two covered wagons of odd design;
Many hard roads do they have to travel,
Up hill and down through rain and shine.

And five little children apiece have they,
This Trudgety Tramp and Trippety Trot,
For I counted them all as together they came,
Trespassing over my own front lot;
And five little heads were sticking out
From the front of each raggedy, tattered tent;
Five little, pink little, Trippety Trots,
And five little tramps on mischief bent.

For Trippety Trot is a dear little foot,
And Trudgety Tramp is another, you know,
And each little wagon a worn-out shoe,
With a hole in front, I know 'tis so,
Where five little toes come crowding out,
To scuffle the dust and feel the damp;
The rosy babies of Trippety Trot,
And the dimpled darlings of Trudgety Tramp.
—Selected.

A BEE HUNT.

BY MRS. ANNIE HAMILTON DONNELL.

Lynn's face and Betty's were full of delighted mystery, and even little Fitzpatrick's roly-poly countenance radiated the joy of secrecy.

"We're defectives, mamma—pink ones," announced Fitzpat'.

"Oh, ho, you funny chicken!" laughed Lynn. "He means *detectives*, mamma. Uncle Spence said we'd play be Pink-ton men, you know."

"Dear me, you frighten me!" cried mamma, in mock dismay.

"Oh, 'tish't you—we aren't a-going to detective you, mamma," Betty exclaimed, hopping up and down in glee. "It's bees."

"Bees? Then it's a bee-hunt in the wind, is it?"

"Yes'm, with Uncle Spence," Lynn explained; his eyes shone with excitement. "Won't it be splendid? We'll bring you home oceans o' honey! You track 'em this way, you know—with strings. One string goes this d'rection—so, and the other one so." Lynn's arms waved wildly toward mamma. Then he crossed them at the little brown wrists.

"And where the strings criss-cross, so, you find a bee-tree, and chop it down, and—"

"Ho, there, Pinkertons—forward, march!" called Uncle Spencer's big, cheery voice.

"Off with you!" mamma laughed, "and I hope Uncle Spencer's lines won't get as tangled as yours, Lynn!"

It was late September, and how gay the woods were! How clear the air was! How the cedar-birds and the cow-blackbirds were chattering, and the chestnuts were dropping! Just to be out-of-doors was a treat; and then to feel as if somewhere ahead, in the scarlet and gold woods, was a bee-tree waiting to be "detected."

Uncle Spence and Lynn carried what Fitzpat' called the "baggages." There was the little box of honeycomb to trap the bees with, the compass, the axe, and the pail to carry the honey home in.

"But where's the strings, Uncle Spence?" asked Betty, in sudden alarm.

"To find the bee-tree with, you know," explained Lynn.

"Oh!" Uncle Spence laughed, and tapped his compass lightly.

"In here, Betty," he said, "but not wound into a ball. They're only imaginary 'strings,' chick."

When they got to a fence on the outskirts of the woods, Uncle Spence set down the honey-box and took off the cover.

In the goldenrods close by the bees were humming, and he caught one deftly and slipped it into the box. How quickly it buried its nose, and, presto! half its fuzzy brown-and-yellow coat, in the sweet mass!

Presently, honey-loaded, it rose slowly into the air, and, after circling about uncertainly a minute, flew straight toward the woods.

"Good!" cried Uncle Spence. "We'll try it again."

Another bee, and another, followed the first, with their loads of sweets. Then they all came back again, with recruits, for more. With the compass Uncle Spencer found the exact direction of their flight, and they all followed it into the woods, breaking branches and hacking tree-trunks—"blazing a path," Uncle Spence called it.

"There, that's far enough, I think," he said, after a while. "Their tree must be quite near, because the bees flew back so quickly. Now we'll go back to the fence and begin all over again a few hundred yards further on."

The box of honeycomb was set down in a new place, and again the unsuspecting little bees loaded themselves from it, and hurried away home. Again Uncle Spencer found the direction they went, and followed it up carefully. It was not all done in a twinkling—oh, no—for sometimes they lost the traces of the little brown fellows altogether, and sometimes they proved to be "tame" bees, and flew off to their hives on some farm.

It took patient watching and waiting, and such sharp eyes, before they could be quite sure.

When they had gone half a mile on their second "line," suddenly Lynn cried excitedly, "Here's the birch-tree you chopped into, Uncle Spence—oh, and here's where I broke off twigs!"

Sure enough, they were crossing their first "line;" the bee-tree must be near!

It was a thrilling moment; and how much more thrilling still when little Fitzpat' discovered a fat bee squeezing out of a crack in one of the tree-trunks.

The bee-tree! the bee-tree!

The rest of it was thrilling, too, especially when the bewildered bees swarmed out of the cleft trunk and made a dizzy black cloud in the air. But who was afraid, when Uncle Spence said, "Poh, you *needn't* be, one speck! Bees don't sting un-'fraid folks—it's only 'fraid cats."

"I think bee-hunting's the most fun there is," Lynn declared at supper-time.

Betty took another slow, enjoying bite of her bread and honey. "Cept *this* fun," she said.

A BOY'S ESSAY ON HORNETS.

A hornet is the smartest bug that flies anywhere. He comes when he pleases, and goes when he gets ready. One way a hornet shows his smartness is by attending to his own business, and making everybody who interferes with him wish they had done the same thing.

When a hornet stings a feller he knows it,

and never stops talking about it as long as his friends will listen to him. One day a hornet stung my pa (my pa is a preacher) on the nose, and he did not do any pastoral visitation for a month without talking about that hornet.

Another way a hornet shows his smartness is by not procrastinating. If he has any business with you he will attend to it at once, and then leaves you to think it over to yourself. He don't do like the mosquito, who comes fooling around for half an hour singing, "Cousin, cousin," and then, when he has bled you all he can, dash away yelling, "No kin." A hornet never bleeds you; but if he sticks you, you will go off on a swell.

I don't know anything more about hornets, only that Josh Billings says: "A hornet is an inflammable (Josh was a poor speller) buzzer, sudden in his impreshuns, and hasty in his conclusions, or end."—*The Boys' Friend*.

THE BIRDS' PARTY.

It had been raining all night. Then the wind blew cold, and froze the raindrops on the trees, till every branch and twig was turned into an icicle. They all sparkled and glittered like diamonds; and Tom and Prissy thought the world looked like a big, splendid palace. They kept calling mamma to come to the window and look.

"Yes, dearies, it's beautiful," said mamma. "Only I can't help thinking, What will become of the poor little birds?"

Then she explained that, when the ground is covered with snow, the birds live on worms and other insects that hide under the bark of trees; their poor little bills cannot break through this hard crust. The children were greatly interested.

"I wish we could feed them," said Prissy. "Couldn't we give them a party, mamma?"

Mamma said "Yes," and offered to furnish the refreshments. She told them that, in cold weather, birds liked nothing better than a bit of fat meat. So the children hung a piece of pork in the old apple-tree, and then watched from the window to see the birds' party begin.

The first visitor was a little bird in a blue coat and a neat white vest. He ran up and down the tree, and cried, "Hark!" two or three times before he ventured to taste the refreshments. Mamma said this was a nut-hatch.

After him came a flock of prettily dressed little birds, in black velvet hoods, all singing, "Chick-a-dee-dee!" together.

Their voices were sweet. But I am sorry to say their manners were really rude; for one began his dinner alone, and drove away all the others who tried to get a taste. When he had finished, another came and ate in the same selfish fashion, and so on till each one had dined. Then they all flew away together, singing their favorite tune.

Then came dear little Jenny Wren, in her trim brown suit, and then Mr. Woodpecker, in a fine red fez, and then Miss Creeper, dressed very plainly, but neatly and tastefully.

So the birds kept coming; and the party only ended when night fell and the refreshments were all gone. But the children and mamma, too, enjoyed it so much that they agreed to have just such a party every day till the cold weather was over.—*Youth's Companion*.

THE PERSONAL RESPONSIBILITY OF THE PASTOR.

BY REV. GEO. J. GRANDALL.

The personal responsibilities of a pastor must inhere in the duties and obligations of his office and in his relations to the church of which he is the pastor. If pastors are responsible, they must be accountable; if accountable, there must be some standard by which that accountability is to be measured.

The Scriptures speak of the pastor as a shepherd of a flock. This flock is not his own. It is the flock of God. The pastor is called and appointed of God to the work of a shepherd over this flock; therefore, this shepherd is to look to God for instruction as to the manner in which he is to care for that flock. If God has given definite directions for this, these are to be studied, known, appealed to, by the pastor; as defining his duty, as that to which he is to respond; as that by which his account is to be rendered.

We are clearly taught in the Scriptures that the Christian church is composed of persons, called out, of God, from the world into his service. When Jesus was about to leave his disciples, he said to them, "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever: Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye shall know him; for he dwelleth with you, and shall be in you. But the Comforter, who is the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John 14: 15-17, 26.

This is the promise of full authority, and detailed instruction in the organization and development of the Christian church in the world. This Holy Spirit to be given is not only to bring to remembrance the teachings of Christ, but he is to be a present teacher of all things needful in the work to be done.

Under this power and authority the Christian church was established.

This church was composed of people who believed that Jesus of Nazareth was the promised Messiah of Israel. These were baptized in the name of the Father, Son, and Holy Spirit, and this Spirit acted in, and directed them in their work. These believers bound together in the common faith and practice, had power to elect their members to positions of honor and trust, as is shown by the election of the seven deacons; also in the instruction given to the young minister Titus, in the fifth verse of the first chapter, as follows: "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee."

Among the men appointed to do special work in the early churches were pastors, or shepherds as they are called in the Scriptures. We therefore turn to the accounts of these appointments, and to the instruction given to the persons thus appointed, that we may learn their duties.

The word pastor is used but once in the English New Testament, and that is in Eph. 4: 11, 12, when it is said, "And he (Christ) gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers: for the perfecting of the saints, for the work of the ministry, for the edifying

of the body of Christ. Although this is the only place where the special word is used, the word translated pastor here is used in the following passages: Matt. 9: 36; 26: 31; Mark 6: 34; 14: 27; Heb. 13: 20; 1 Pet. 2: 25; Luke 2: 8, 15, 20; Matt. 25: 32; John 10: 2, 11, 12, 14, 16; Luke 2: 18.

All these passages show that the work of Christ and of a pastor is beautifully illustrated by that of a shepherd with his flock of sheep.

Let us note a few points in which this similarity consists:

1. The shepherd does not have to furnish the food for his flock, he leads it to the place where this food grows; the pastor does not have to furnish food for his flock. God provides it, the pastor points it out. Jesus did this. He taught that the Father was the source of life, and that he had given his Son to have life in himself. He taught also that men received this life by believing that he was the Son of God, the giver of life. He quoted the promises, the prophecies, and performed miracles to show that he was from God, and taught by his authority. Jesus commanded his disciples to work in the same way. He said: "Go, make disciples of all nations . . . teaching them to observe all things which I have commanded you, and lo, I am with you all the days."

2. The shepherd must know the lurking places of the enemies of his flock, and call his sheep away from them. Jesus often lifted the voice of warning to the people of his day, showing them of this danger, that they might not lose eternal life. Paul in his charge to the elders of the Ephesian church, says: "Therefore, watch, and remember that by the space of three years I ceased not to warn every one night and day with tears." Acts 20: 31. He says also, "Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus." Col. 1: 28.

3. The Shepherd calls his flock and if they do not heed the call, he calls louder, with more intensity, and by calling them by name he constrains them to follow him. This is what Jesus did. How he called men to follow him. He persuaded, entreated and besought men to be reconciled to God. Paul says: "That God was in Christ, reconciling the world unto himself, not imputing their trespass unto them; and hath committed unto us the word of reconciliation; now then we are ambassadors for Christ as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." 2 Cor. 5: 19, 20. Also in his instruction to the young pastor, Timothy: "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and teaching." 2 Tim. 4: 2. From these examples of Jesus Christ and of Paul his Apostle, and from their teachings as given in the passages quoted, and many others which might be presented, we may clearly see what the duties of pastors toward their flocks are.

The next question is: How far is the pastor responsible for the salvation and good conduct of his flock? That he is responsible so far as the faithful performance of his own duties will effect such results, is clear; but all his flock are free moral agents, capable of resisting the highest good, even the influence and direction of the Holy Spirit, therefore they may resist the best pastoral efforts.

Where is the pastor that believes he is responsible for the sins of some of the members of his flock? If it is admitted that the members of a church may be guilty of sins for which the pastor is not accountable, then how can anyone say he is responsible always and everywhere for the attitude of his church toward denominational work? It may be that in some instances he is; but I am quite sure that it is often true that the pastor's good name and work is greatly injured, and he disheartened, by persons blaming him for the short-comings of his flock.

Jesus was the perfect pastor. His work was done with the only people of God at the time in which he lived. Now, if the pastor is responsible for the unfaithfulness of the members of his flock, the Jews ought to have all become perfect men under the pastoral care of Jesus. Will any man say that he was to be blamed because they did not? He taught the people that they were the ones who were responsible for the manner in which they acted under his instruction and work. He says, "If ye believe not that I am he, ye shall die in your sins." John 8: 24. Paul says, "Your blood be upon your own heads; I am clean," when men blasphemed because of what he taught. Acts 18: 6; also, "Wherefore I take you to record this day, that I am pure from the blood of all men; for I have not shunned to declare the whole counsel of God." Acts 20: 26, 27. These passages show clearly that a man may be so faithful in his work as a pastor, that men doing wickedly under his pastorate will lose their souls, and yet he be not held accountable for the loss. This agrees also with what God teaches by the mouth of his prophet: "So thou, O, son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity: but thou hast delivered thy soul." Ezek. 33: 7, 8.

From these teachings I conclude that the pastor is to find in the Word of God nourishing food for his flock; in the blessed gospel, in the precious promises, in the clear and direct instructions, and commandments given. He is to warn, to entreat, to rebuke, with all long suffering and teaching, to persuade even with tears, and not leave anything undone that he can do to help his people to see duty and obey God. When the pastor has faithfully performed his duty, every member of his flock is responsible to God for the way he receives the efforts of the pastor and uses the opportunities given him in God's ordained way of building up the church and saving men. "So then every one of us shall give an account of himself to God." Rom. 14: 12.

THE BROTHERHOOD.

PRAYER-MEETING TOPICS.

To more deeply realize the vital truth that the Christian is a "quickening spirit," "the second man—the Lord from heaven," personally applying the Spirit of Jesus in all his words and works, as a saving means of grace, has been the subject of our studies for some time past. As a farther study in that direction the following topics are presented:

- Jan. 6. "God's Benevolence." 2 Thes. 2: 13-17.
 Jan. 13. "God's Word is Saving Wisdom." 2 Tim. 3: 15-17.
 Jan. 20. "Partaking Christ's Nature." 2 Pet. 1: 4; 2: 20.
 Jan. 27. "Applying Christ's Nature." Phil. 2: 1-13.

PASTOR S. L. MAXSON.

WALWORTH, Wis., December, 1898.

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.

PLAINFIELD, N. J.—On recent Friday nights we have had the privilege of hearing reports from two Conventions: the National W. C. T. U. Convention, held in St. Paul, Minn., by Mrs. Mary D. Tomlinson, National Superintendent of Parlor Meetings; and a Convention of the League for Social Service, held in Washington, by Dr. Lewis. The first impressed us anew with the well-known and wonderful influence of one woman, the late Miss Willard; and the second with the obligations, and responsibilities, and possibilities of American citizenship.

Last Sabbath was observed as our annual Christmas Sabbath. At the morning service the excellent music consisted of the doxology, two glorias, three hymns, and three anthems. At the Sabbath-school, after an interesting quarterly review conducted by the Superintendent, the primary department and other classes presented their Christmas offerings of many kinds, money, books, toys, etc., for other people, particularly for those about us most in need of such tokens of good-will. And the meeting of the Endeavor Society was in full accord with the spirit and purpose of the day of "peace, the gift of God."

PASTOR MAIN.

DECEMBER 27, 1898.

ALFRED, N. Y.—Last Sabbath-day, Dec. 17, President Davis gave an address on Alfred University, in the First Alfred church. The address reviewed the present status of the University, showed that the attendance has gradually increased in four years from an average attendance of 97 to an average attendance of 174, and also showed that this growth is the result of heroic effort along two lines:

First, to convince the public that the Academy is prepared to do, and is doing, work superior to that done by the average high school. That while the high school usually has but two or three teachers, Alfred Academy has six or more. Further, that Alfred Academy offers library and laboratory privileges; and the educational tone of association with college students, in Lyceum and otherwise, and with professors, which no high school in the country can offer. These facts, he said, Alfred's friends must constantly keep before the public as its great attractions for academic training.

Second, to convince the public that Alfred is not only a place for superior academic training, but that it offers collegiate advantages, and is actually doing college work in the Liberal Arts and Sciences unsurpassed by any college or university of the country. He mentioned the construction and equipment of the Babcock Hall of Physics as evidence that the Trustees are keeping its facilities abreast of the times and enabling it to command the confidence and respect of the most ambitious students.

The President said that the village of Alfred had contributed over \$3,000 toward the construction of the Babcock Hall, but urged that this amount be still increased and doubled if possible, that the indebtedness still standing against the Hall be lifted at the earliest possible moment.

Alfred is delighted with the progress the University is making, and was glad to listen to the President's presentation of plans and methods for increasing its usefulness. COR.

MILTON JUNCTION, Wis.—We have, as yet, had very little snow, but have had several weeks of steady cold weather, not usual at the opening of winter. A fair degree of health prevails in the community. The appointments of the church are quite well attended, especially the Sabbath services.

Some of the friends of Pastor Burdick and his wife, disappointed that they had not been made aware that November 5, 1898, was the twenty-fifth anniversary of their marriage, and not being willing to be deprived of the privilege of doing a generous and pleasant action, they decided to commemorate two events at one time; namely, the twenty-fifth wedding anniversary and the close of a five years pastorate, December 1 being the time of the latter. Accordingly, on the evening of December 3, 166 members of the Milton Junction church and society, including a few from the Methodist and Adventist churches, and also a few from Milton, tendered the pastor and wife a reception at their home. Although 170, including the members of the pastor's family present, tested the capacity of the parsonage quite severely, all seemed to enjoy the evening much. Light refreshments were served, and Rev. A. W. Stevens, pastor of the M. E. church of Milton Junction, in behalf of the donors, and in well-chosen words, presented the pastor and wife beautiful and valuable presents of silverware and also a nice clock. The ties of friendship and affection, before strong, received added strength by the expressions of regard, of which the tokens left will be a constant reminder. The pastor and family wish, through the RECORDER, to express their appreciation of the many assurances of confidence and tokens of regard received during their connection with the people of Milton Junction.

Although the resignation of the pastor took effect December 1, by an unanimous vote, at a special church meeting, an invitation was extended to him to continue to serve the church for the present, which he has consented to do. GEO. W. BURDICK.

A PRE-HISTORIC BURIAL.*

BY W. P. CLARKE.

Many years ago there was a large village of mound builders situated on a bluff at the western end of Lake Koshkonong, Wis. Among the leading men of the village was a chief, known as an expert arrow-maker, and, also, as a hunter of renown. The largest deer ever known in this region had fallen before his weapons, and he wore, as a trophy, a bracelet made from the grinders of the buck. His family consisted of a wife, a daughter, recently married to a young brave of the tribe, and a son of about four years. They lived happily together, and life was full of the pleasures of a savage existence. But an enemy, a young brave who had been refused as a mate for the daughter, in revenge for his rejection, found opportunity, while lurking about the wigwam, to place poisonous mushrooms in the pot of succotash prepared for the evening meal. The next sun shone upon the family cold in death. After the usual

* The above description of a "Pre-historic Burial," with the exception of the cause of the deaths, which is assumed, is based upon inferences, fairly drawn from the exploration of a burial mound at Lake Koshkonong.

period of mourning, the whole tribe united to give them a fitting burial. Upon the brow of the bluff, overlooking the broad expanse of the lake—now known as Kinney's Point—was built a rude wigwam of poles and bark. Within it, stretched at full length upon his back, was laid the chief. Beside him, on his right, were four spears with heads of finely wrought white chert. On the left was the bone implement with which he had chipped the spear-points. About his neck was a string of beads, made from the shells of the *unio* taken from the near-by lake, and on his right wrist the bracelet of deer's teeth.

Ranged in a semi-circle, on one side, were the wife, the daughter, the son and the baby of the family. After the funeral rites were finished, many and willing hands brought from the distant prairie the fine soil, and heaped it above and around the "tepee" of the dead, until it reached the height of ten feet and a diameter of thirty.

Years passed by; other tribes occupied the village site, buried their dead in the summits of the mounds, and, in time, gave place to the "pale-face." Trees sprouted and grew to maturity upon the tumulus, as if to mark the resting-place of the dead. At length the seeker after knowledge of the "stone age" explored the mound, and revealed to the light of day the secrets of this "Pre-historic Burial."

OLD PEOPLE.

I want to say a word to the old people. I see you wherever I go. I see you on the street-cars. The conductor gives the car an extra rest when you get on or off, out of courtesy to your slow steps. I see you at church. You nod sometimes, but the sermon is not complete without your smile of approval. I see you in the warmest corner of the hearth, reading the paper.

You have one great temptation: it is to think that your days of usefulness are over. You are only in the way, so you feel, and you'd better be out of the world.

It is a great mistake. If the Lord thought that old people were useless he would have devised some way to suddenly get rid of them.

What makes a person useful? Not ability to work. A baby cannot earn a penny, cannot do a stroke of work, yet is often the most important factor in the household. Baby's coming often makes father "straighten up"; often reunites the estranged hearts of husband and wife; often brings sobriety and industry into the home-life.

An old man sitting in an arm-chair, feeble and helpless, may be the most useful member of the household. Let me say three things to you:

1. Old people are a blessing because of their accumulated wisdom. You have made the journey of life. You have the rich experience—more valuable than Klondike. That boy is a bright boy who forms the acquaintance of some aged person.

2. Old people supply a necessary conservative force. You make society more stable. You bring reverence to us. The age that is wise rises before the hoary head.

3. Old people link us to heaven. You remind us of the future life. "My old mother knows how to pray," said a merchant recently to me. You bind us to the throne of God.

The earth would be positively poor without you. I am not sure but that you are the most useful members of society—*Advance*.

Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

INTERNATIONAL LESSONS, 1899.

FIRST QUARTER.

Dec. 31.	Christ the True Light.....	John 1: 1-14
Jan. 7.	Christ's First Disciples.....	John 1: 35-46
Jan. 14.	Christ's First Miracle.....	John 2: 1-11
Jan. 21.	Christ and Nicodemus.....	John 3: 1-16
Jan. 28.	Christ at Jacob's Well.....	John 4: 5-15
Feb. 4.	The Nobleman's Son Healed.....	John 4: 43-54
Feb. 11.	Christ's Divine Authority.....	John 5: 17-27
Feb. 18.	Christ Feeding the Five Thousand.....	John 6: 1-14
Feb. 25.	Christ at the Feast.....	John 7: 14, 28-37
Mar. 4.	Christ 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 III.—CHRIST'S FIRST MIRACLE.

For Sabbath-day, Jan. 14, 1899.

LESSON TEXT.—John 2: 1-11.

GOLDEN TEXT.—And his disciples believed on him.—John 2: 11.

INTRODUCTION.

After the calling of his first disciples, Jesus went out immediately to Galilee. It seems that he was accompanied by these new followers of his, although they were not permanently with him until after another call, which occurred about a year later by the Sea of Galilee.

The incident of our lesson is most valuable in helping us to get a true picture of Jesus. Our Lord was not an ascetic. He did not mingle with the people merely to preach to them, and to heal their diseases; but he took a real interest in their lives. He was often present at dinner parties, and in the passage of this lesson we see that he was one of the guests at a wedding.

It has been conjectured, in view of Mary's intimate knowledge of the resources of the family, that they were near relatives of Jesus.

NOTES.

1. *And the third day.* Counting from the day last named in chapter 1: 43. *There was a marriage.* The word refers not so much to the marriage itself as to the feast. The festivities often lasted for seven days. *In Cana of Galilee.* So called to distinguish it. Another Cana was situated in the tribe of Asher. Josh. 19: 28. *And the mother of Jesus was there.* Evidently as an intimate friend of the family.

2. *And both Jesus was called and his disciples.* Probably by reason of his intimacy with the family as suggested above, and not because he was a celebrated teacher.

3. *And when they wanted wine.* Literally, When the wine was lacking. *The mother of Jesus saith unto him, They have no wine.* The most obvious interpretation is that she suggested that he perform a miracle in order to supply the lack. It is evident, however, from verse 11, that he was not in the habit of working miracles. It may have been that she remembered the miraculous circumstances in connection with his birth; certainly for some cause or other she had confidence in his ability. Any lack of provisions would be a great disgrace to the household.

4. *Woman.* The use of the word "woman" in addressing his mother implies no rudeness or lack of consideration on the part of Jesus. We find the same expression in his farewell words to his mother as he hung upon the cross. *What have I to do with thee?* This implies that the former relation of our Lord with his mother was now dissolved. His thought and purposes are to be concerning his work. Her directions or suggestions are no longer to have paramount influence with him. Those who do the will of his heavenly Father are henceforward to be his "brother and sister and mother." *Mine hour is not yet come.* That is, the time for the manifestation of his divine power. This is not to say, however, that it would not soon come. Compare the words of Jesus in John 7: 8 with his subsequent action, bearing in mind also that the word "yet" in that verse has not the best authority. His mother evidently inferred from his words that he would help, although not immediately.

5. *Whatever he saith unto you do it.* This command to the servants implies that Mary was an intimate friend of the family, as suggested above.

6. *And there were set there six water-pots of stone, etc.* The ceremonial washings of the Jews required a considerable amount of water. There is a little uncertainty as to the precise quantity of water that these jars contained, not only because of the indefinite "two or three," but also because the word translated "firkin" may refer to the common Palestinian "bath," contain-

ing about five and a quarter gallons, although more likely to measure containing nearly nine gallons. There may have been, then, as little as 63 gallons, or as much as 160.

7. *Fill the water-pots with water.* There was no chance for a trick or a pretended miracle. Jars ordinarily used for water were filled with water. In their zeal to obey the command of Jesus the servants filled the jars as full as possible.

8. *Draw out now.* We are not told whether the water became wine in the jars or as the servants drew it out. They would draw it by dipping with a small vessel. *The governor of the feast.* The marriage feast occurred at the home of the bridegroom, but he was relieved of the duties of host by one specially appointed to taste the food and see that people were served, and that proper order was maintained.

9. *When the ruler of the feast had tasted, etc.* The same Greek word translated "governor of the feast" is here translated "ruler of the feast." There can be no doubt but that it was real wine that he tasted, and that it was that which had been water in the water-jars. In his surprise at the good quality of the wine he calls the bridegroom.

10. *Every man at the beginning doth set forth good wine, etc.* This was a popular saying which the ruler of the feast quotes by way of a jocular remark. We need not suppose that any one at this feast had actually become intoxicated, although the verb rendered "have well drunk" actually refers to intoxication. *Thou hast kept the good wine.* Contrary to the usual custom.

11. *This beginning of miracles.* The word rendered "miracle" is literally "sign." The miracles of Jesus were signs or indications of his divinity. *And manifested forth his glory.* That is, his Messianic majesty, as in chapter 1.

14. *And his disciples believed on him.* They had believed on him already; they had accepted him as Master and Teacher. But now their faith was strengthened, and they believed on him more firmly than before.

FOR THE BROTHERHOOD.

The following letter with answer in blank was prepared especially for non-resident members of one of our churches, but a large number were printed, so that a copy could be placed in the hands of each member. A perforated line separates the two parts so the latter can easily be detached and returned to the pastor—or they might have been printed on two separate cards with a little more expense. Other churches may find it a help in obtaining replies from absent members.

I. L. C.

_____, NOVEMBER 24, 1898.

Dear Brother and Sister:—The _____ Seventh-day Baptist church voted to have a roll-call the last Sabbath in this year and to request all its members to respond in person or by letter. We trust you are not only living in harmony with the faith and practice of your church, but that you are growing in the love of God; that you are an aggressive, earnest disciple of our Lord Jesus Christ, and that you are winning souls for him. Be assured you have the sympathy and prayers of your brethren in your struggles and labors. We hope you can be with us at the roll-call, but if it is impossible, we request you to write us a letter to be read on that occasion, or, if you prefer, you can sign the inclosed printed slip and return it to pastor _____, and thereby express your interest in the church and the cause. We trust you will pray that a great blessing will come to the church at that time.

Very sincerely your brothers and sisters in Christian love.

By order of the church,

THE PASTORAL COMMITTEE.

DECEMBER _____, 1898.

My dear Brothers and Sisters of the _____ Seventh-day Baptist church, Greetings:

I thank you for the interest manifested in my behalf by your invitation to the roll-call. I am trusting in God and striving to live in harmony with our covenant and his will.

I desire to retain my place among you and be the object of your prayers and watchcare. I will pray for you, and hope to assist the church financially, also.

Very truly yours in the faith,

(Name).....

(Address).....

Popular Science.

BY H. H. BAKER.

Science and Grip.

Dr. Park, of New York, explains to us the difference between the old fashioned influenza and the present malady called "the grip," that prevailed ten years ago, and is prevailing at the present time. He says: "In addition to the symptoms of a cold in the head, a disposition to sneeze and cough and profuse secretion in the head and throat and nasal passages, the modern malady is likely to be attended with aches in the bones, pain in the head, and far greater lassitude than was common with the old fashioned influenza."

He also says: "But when the symptoms which first marked an attack of the grip have subsided, it often happens that new ones develop, and the patient is apparently worse off than he was in the earlier stages of his sickness."

The doctors all agree that the grip is a contagious and infectious disease. Its whole early history pointed in that direction even before it was confirmed by bacteriologists.

About ten years ago the grip first appeared in Russia, and it then spread westward through Europe, crossed the Atlantic, and spread over this country. The bacillus accompanying the disease was found, which determined the character of the grip, and showed that it was infectious.

Dr. Park, who is bacteriologist for the New York Board of Health, is now making extensive examinations into the peculiarities of this bacillus.

Yersin, in time of the plague bacillus, inoculated guinea pigs, rabbits and rats, and produced the same symptoms as were developed in the human system. Behring, in experimenting with the diphtheria bacillus, inoculated a horse, with a small dose at first, and increased the dose until the horse became immune, when he obtained a serum that cured diphtheria.

We are told that so far as known, none of the lower animals and even larger ones such as the horse and cow, are susceptible to the grip. The only animal found to respond to the grip bacillus by inoculation is the monkey.

The grip bacillus can be cultivated in mixtures of gelatine and beef tea the same as other bacteria, but the difficulty seems to be to find an animal susceptible enough to constitute an immune, so that a serum can be obtained. It seems to be a necessity that the animal inoculated for any bacterial disease must be made sick to the same extent as human beings, at least, to have the serum possess curative qualities. The animal that is susceptible to the grip bacillus has not been found. We are also told that the grip bacillus finds lodgment in peoples' throats, and will remain there for a time without doing any harm, until some outside conditions favor development, when a great number of persons will be taken sick about the same time, which apparently would indicate that the grip is epidemic, caused by atmospheric disturbances. It is also stated that the number of germs that are present in the throat of a grip patient, and may be thrown off in his sputa, is very large, so that in this way the disease is easily disseminated.

If the above statements are correct, why cannot a decoction be made that can be taken by any person, at any time, that will ren-

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der this grip bacillus immune while it is in the throat waiting for a favorable opportunity to give us the grip. It strikes me that there are several articles that could be safely endured, that would render these animals perfectly harmless by a single application.

Dear doctors, please fix us a dose that will kill any and all of these thirty or more different bacilli, and not kill us, and let all of us take it, every day if need be, whenever any danger may appear.

MARRIAGES.

WHITFORD—WEST.—In Alfred, N. Y., Dec. 22, 1898, by the Rev. Boothe Colwell Davis, Mr. Frank S. Whitford and Miss Elizabeth L. West, both of Alfred.

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.

PIERCE.—At the home of his parents, near Danbury, Iowa, Thursday, Nov. 3, 1898, after a lingering illness, Wayne Thomas, son of Albert and Nellie Pierce.

He was born at Dickens, Clay Co., Iowa, March 16, 1894. The funeral services were held at the house on Sunday, Nov. 6, 1898, and were conducted by Rev. J. P. Garman, assisted by Rev. A. F. Hahn. The text was taken from 2 Kings 4: 26. The bereaved parents have the sympathy of the entire community.

O. C. G.

BURCH.—At the residence of her daughter, Mrs. N. L. Clarke, in Brookfield, N. Y., Nov. 30, 1898, Mrs. Cynthia Randall Burch, aged 84 years and 2 months.

She was the daughter of Judge Elisha Randall, once Surrogate of Madison county. She was married to Paul B. Burch, Jan. 13, 1835. Had been a member of the Second Brookfield church, of which her husband was for many years Deacon, a long time. She had always lived in the vicinity of the village of Brookfield and was well-known to all as kindly, and as exemplifying the faith she professed. Since her husband's death, which occurred about eight years ago, she had resided with her children, gradually giving way to old age. One sister and two brothers survive her—Mrs. Betsy Brightman and Benjamin Randall, of Mason City, Iowa, and Jabesh Randall, of Sanford, Fla. Also seven children who all lived near by and were faithful in their care for her—Mrs. Wm. Brand, Mrs. N. L. Clarke, Mrs. Mary Baylyss, William C. Calvin, Randall Burch and Mrs. Kate Camenga.

C. A. B.

DUNN.—At the home of her daughter, Mrs. Luther Boice, near New Market, N. J., Dec. 14, 1898, Mrs. Cornelia Titsworth Dunn, aged 84 years, 1 month and 12 days.

Mrs. Dunn was the youngest daughter of Deacon Lewis and Keziah Titsworth. She gave her heart to the Saviour in early girlhood, and was baptized into the Seventh-day Baptist church by Elder William B. Maxson. At the age of 19 she married Isaac S. Dunn. The union was blessed by three children, Elizabeth (Mrs. Wm. Randolph), Hattie (Mrs. Luther Boice), and Carrie (Mrs. Herman Millard). Mrs. Phoebe Ross, sister of the deceased, is now the only survivor of the ten children of Deacon Lewis Titsworth. Mrs. Dunn received an injury from a fall, some months ago, and has since been confined to her bed and invalid's chair. Her last sickness was only for a few hours, she passing away almost without warning. She was a woman of strong Christian faith, a true helpmeet to her husband, a devoted mother, a faithful friend. She was cheerful, unselfish, and ever thoughtful of others. She counted her blessings rather than her trials, and was ever a source of inspiration and encouragement to those about her. Her

trust in her Saviour was strong to the last, and she died triumphant in the faith delivered to saints. Her husband passed to the better land a little more than thirty years ago. Her three children and aged sister remain to mourn her loss. The last services were held at the home of her daughter, Mrs. Luther Boice, and were conducted by her pastor. Interment was made in the Seventh-day Baptist Cemetery, Plainfield, N. J., where the service at the grave was conducted by Pastor Main. "Those also which sleep in Jesus will God bring with him."

F. E. P.

Literary Notes.

"THINGS OF NORTHFIELD AND OTHER THINGS THAT SHOULD BE IN EVERY CHURCH." By Rev. David Gregg, D. D., author of "Facts that Call for Faith," "Makers of the American Republic," etc. 143 pp., 60 cents. E. B. Treat & Co., New York.

This book is made up of five sermons preached in the Lafayette Avenue Presbyterian church, Brooklyn, by its pastor, Dr. Gregg, after a visit to the Moody School at Northfield, Mass. Among the themes treated are these: Why Are there not More Conversions? Am I Worldly? Under the theme last named many things are said and suggested which possess unusual value for inducing personal examination. One subdivision of that sermon reads: "If you would overcome your worldliness, look after your environment, and live in spiritual associations." Another theme, "Our Duty to Young Men," is crowded with advice for parents and preachers, as well as for young men themselves. One thought under, "Why Are there not More Conversions," is put thus: "Because the individual Christian as a converting agent is not up to par." The book is stimulating, suggestive, helpful.

"THE PRESBYTERIAN CHURCHES AND EDUCATION," an address by General John Eaton, LL. D., before the General Assembly, May, 1898. The address is weighty with thoughts of special interest to Presbyterians, and of general interest to all Christians and educators. Presbyterian Board Publications, Philadelphia, Pa.

"THE GOVERNMENT OWNERSHIP OF RAILWAYS," by F. G. R. Gordon, Unity Library No. 88. "UNCLE IKE'S IDEAS," by George McA. Miller, and "THE KINGDOM OF HEAVEN IS AT HAND," by W. C. Woodbridge. All from Chas. H. Keer Co., 56 Fifth Avenue, Chicago, Ill.

In the celebration of its twenty-seventh birthday, beginning with the January issue, *The Church Union*, of New York City, becomes a magazine, and, at the same time, reduces its subscription price from one dollar to fifty cents a year.

The prominent features of the January issue, aside from the short and pithy editorials and articles in lighter vein, are contributions by Washington Gladden, D. D., on "England at School"; by Charles S. McFarland, on "The Life and Teachings of Professor Budde," of Strasburg University, and a sermon by Dr. Madison Peters, of New York, on "The John Storms of the Church."

We understand that sample copies of the paper will be sent to any one free, on application to the Church Union Co., 18 Wall Street, New York City.

THE *Signs of the Times*, Oakland, Cal., has issued a Quarter Centennial Number. It is illustrated and the publishers propose to circulate a million copies. Two sentences from the leading editorial should be repeated for every eye. They are these:

"There is world-wide agitation over the Sabbath question in both church and state, which 'will not down.' The true Christian will desire above all things to know God's mind with reference to the question; and this we shall endeavor to present in all its varied phases, as related to the state, the church, the individual."

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I have no money, Lord, to give;
 My talents, Lord, are few;
 But help me, every day I live,
 To give myself anew
 To thee who knowest every thought,
 To thee who with thy blood
 My heart, my life, my soul, hast bought.
 —E. Sumner Rogers.

THE sermon which quotes the scientists and the poets more than the Scriptures may be less of a sermon than it ought to be.

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

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

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

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

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

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

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