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NATIONAL PRAYER FOR THE NEW YEAR.

GOD of all grace, who hast kept our Nation's life in every time of need, be present still with guiding and upholding mercy in the untried problems and perplexities of the coming year. Thou hast laid great responsibilities upon us; leave us not to the folly of pride and self-conceit, but pardon our transgressions and neglects, and give us the sober confidence that comes of trust in thee. Help us to so deal with the peoples for whom, before thee and the Nations of the earth, we have assumed responsibility, that they and we may dwell in peace and strength, and learn thy righteousness; raise up men who shall govern in thy fear, and with unfaltering justice. Grant to thy servant, the President, and to Congress, all needed wisdom to choose and to decide. Maintain peace within our borders and among the Nations of the world, and may all changes and overturnings be for the uplifting of the people and the speedy coming of thy kingdom in the earth. And unto thee, O Lord of Hosts, be glory evermore. Amen.

—*The Congregationalist.*

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BABCOCK BUILDING

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Sabbath Recorder.

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J. P. MOSHER, Business Manager.

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TWO CORRESPONDENTS—WEST VIRGINIA and Rhode Island—have written, calling attention to a "slip of the pen" in RECORDER for January 2, in which we spoke of 1899 as the "last year of the closing century." The RECORDER begs pardon for the slip and is grateful to know that some of its household read thus carefully. We can afford to have our faults noted for sake of such readers.

REVIEWING THE EFFORTS MADE TO check the decline of regard for Sunday in Massachusetts, the *Defender*, January, 1899, says:

That a marked change has come in the observance of the Lord's-day in New England during the past forty years is strikingly manifest.

The mammon-serving causes, that affect many members of our churches, are not difficult to trace. And still the baneful leaven works! An alarming per cent of our population ignores the sanctity of the day that has become to so many a labor day or a holiday.

Multitudes of our young people are growing up in the midst of secularization and desecration, and know no Sabbath.

Protests have been made from time to time in the past against the increasing and insidious abuse of the Lord's-day. But little that was effective has been done till recent years.

Abundant testimony from the *Defender*, and its compeers, has appeared in our columns, within the last six months, showing that nothing effective has been done during the later years, and that the "baneful leaven still works on."

WE HAVE WATCHED THE HISTORY of Sunday for the last thirty years, noting what its friends have said, what organizations for checking its desecration have sprung up and died, and what has been the prevailing type of work and tone of purpose. Thirty years ago the religious side of the question was most at the front. The arguments in favor of Sunday were based on the Fourth Commandment, upon the idea of a "change of the day," but a continuation of the authority of the law of God. In 1882, to meet that illogical and unscriptural theory, the *Sabbath Outlook* was established—it has lately been merged into the SABBATH RECORDER. For ten years that paper reached the Protestant clergymen of the United States and Canada, to the number of fifty thousand a year. Within two years from the time that work began a definite change appeared in the efforts to defend Sunday. Now, the change-of-day theory and the defense of Sunday on Biblical grounds have both disappeared. The religious issue is now made subordinate, or left out entirely. All forms of disregard for Sunday and of general Sabbathlessness have increased with a rapidity comparable to the swiftness of steam and electricity. Conscience has shriveled or disappeared, church attendance has decreased, and to the masses Sunday is a day of irreligious, or at best, of non-religious holidayism.

A CORRESPONDENT OF THE *Defender*, January, 1899, rejoices in certain new allies of "Sabbath Reform" in that two baseball teams are found which do not play for pay on Sunday. He says:

Boston is to be congratulated upon having a baseball management which is a bulwark against the inroads of Sabbath-desecration and an impressive object lesson to the other great cities of our land. One other management—that at Philadelphia—stands with the Boston Association in their commendable attitude. A Roman Catholic is at the head of this other Association, who conscientiously will not receive profits from Sunday entertainments.

As members of the New England Sabbath Protective League we gratefully recognize these important allies in the protection of our priceless day of rest.

Considering what a baseball team in Boston may be, and what Christians are not, this talk about "a bulwark against the inroads of Sabbath-desecration," and "important allies in the protection of our day of rest," would provoke a smile, if it were not so pathetic. One cannot laugh at a drowning man who weakly clutches at straws, while the bubbles that tell of death come up from his water-filled lungs.

THE TWENTIETH CENTURY PROMISES a flood of influences against all Sabbathism and in favor of irreligious holidayism. The churches teach all men to trample on the Sabbath of the Bible. They stigmatize it as "Jewish" and scout the idea that it has any claims on Christians. In this way they destroy all ground for a religious basis for any day, and make the growing disregard for Sunday inevitable. Except the Seventh-day Baptists and the Seventh-day Adventists, the Protestant churches lead in teaching the theories that foster Sabbathlessness. The new commercial and political issues of the coming century will bring still greater strain on conscience and character. The friends of Sunday—a few of them—are talking of the need of a strict Sunday law for our new territories as a most efficient element in their civilization. But their plea is discounted at every breath by the fact that the Sunday laws of the United States are disregarded by the National government, by corporations and by individuals, at will, and in endless ways. It goes without saying that no nation can give to lower peoples what it does not possess. The ruins of Sabbathism are on every hand. The causes are mainly inherent in the unscriptural theories of Christians who reject the Sabbath that Christ honored, and add failure to failure in their attempt to build Sunday on the popular Sabbathless foundation which their false theories have heaped. Except that the power of God must bring reaction, sometime, the whole situation would be hopeless. These are crucial years to all Christians, and doubly so to Seventh-day Baptists.

IN THE INTEREST OF PERMANENT and accurate history, the Tract Board has decided to secure, if possible, complete sets of all our publications for depositing in the libraries of our schools, and for preserving at the Publishing House. We invite persons, as well as librarians, to send us files of the RECORDER, the *Register*, the *Protestant Sentinel*, the *Missionary Magazine*, the *Memorial*, etc., etc. Persons having bound or unbound copies of any of these which they are willing to donate to the office, or to either of our schools, are asked to report them to Corliss F. Randolph, 607 W. 138th Street, New York City. Help us to equip these permanent sources of reference literature, so that future generations may know our denominational history accurately. Send Mr. Randolph a note by next mail, telling him what you have for this important work.

LAW—NO LAW—SABBATH—NO SABBATH.

ASHLAND, N. Y., Dec. 19, 1898.

To the Editor of the SABBATH RECORDER:

Dear Brother.—The marked copy of the SABBATH RECORDER was duly received. I desire to express my thanks for the attention my letter has received, and the kind tone in which you have commented upon it.

Your avowal that you do not sympathize with Sunday-desecration is all I need to assure me that I misapprehended your position on that point, and I shall be more careful in future. I regret that I made such a mistake.

I might easily take up the argument you so earnestly and ably urge for the Seventh-day Sabbath, but *cui bono?* I should only advance the well-known points. I made a quite exhaustive study of the subject in my early ministry, with the best of the Seventh-day literature before me, and came out in my present position, in which I am quite sincerely established.

I do not quite see the truth of the basis of the American Sabbath Union (first day) that the Sabbath is written in the human constitution, and in nature. I do see that *periodicity* is a rule of human nature, and of nature, but I see no sign of the *week* there.

I do not base the authority of the First-day Sabbath, simply on civil enactment, or ecclesiastical appointment, but believe it to be "of divine authority and obligation." For me the Fourth Commandment is in full force. I labor six days, and do all my work, and sanctify the seventh—not of the week, but of the order or succession.

It seems to me that your reasoning would tie the religious festival, known as Sabbath, to one day of the week, and forbid a Sabbath to be kept on any other day than the *seventh*. That it *may* be kept on other days of the week, there are frequent illustrations in the Old Testament.

And if a Sabbath may not be kept except on the seventh day, how can a passover be kept except on the prescribed day! But you remember that one was kept a month later, because it could not be prepared in time.

I do not believe the church can maintain the holy observance of the Sabbath unless she maintains the full force and binding authority of the Fourth Commandment. The letter requires us to observe it on the seventh day. But the change to the first day, for me at least, seems to be sufficiently warranted by apostolic and early church authority.

And yet if the whole Christian world were agreed to keep the seventh or the fifth day as the weekly Sabbath, for good and sufficient reasons, what harm would there be?

"The letter killeth; the spirit giveth life."

Yours very truly,

H. M. DODD.

The foregoing letter, excellent as to spirit, but utterly illogical and unscriptural as to theories, may be summarized as follows:

1. The letter of the Sabbath law requires us to observe the Sabbath on the seventh day of the week. The Sabbath is not fixed on any day of the week, and any day may be observed as the Sabbath. It is not important to begin or end reckoning with the beginning or end of the week. The succession of work and rest is the essential thing. A man must work six consecutive days, and the seventh is the Sabbath, providing he chooses to rest then. The point of beginning to work is a matter of individual choice. If a man has not worked for six days consecutively, he cannot have a Sabbath on the seventh. To work four or eight days before resting would destroy the essential succession, and so destroy the Sabbath. Surely a more unstable foundation, and a more indeterminate standard for a divine institution could not be found.

2. Brother Dodd believes that the observance of Sunday is "of divine authority and obligation," although the Fourth Commandment requires the Sabbath to be kept on the seventh day of the week, and although the week is not of any importance as the standard of determining what the Sabbath is, and when it comes. He must conclude that Moses, Isaiah, David and Christ were not

competent to interpret the Sabbath law, or to apply it in actual Sabbath-observance. They were so ignorant as to make the week the standard, and to obey the law of God by observing the last day in each week; and yet Mr. Dodd declares that this same Fourth Commandment, thus interpreted by Christ, is "of divine authority and obligation and in full force" now, and yet he dares to ignore it. Confusion and inconsistency could not be more confused and confounded.

3. In declaring that "the letter requires us to observe it [the Sabbath] on the seventh day," but that the spirit may permit us to observe any day after six days of work, Bro. Dodd ignores the essential fact in all jurisprudence and in all literature. Best laws and best literature embody and enshrine the spirit and purpose of their authors. Courts base their decisions on what laws say. Critics in literature deal with what authors say. Ideas may be larger than the words of the law can fully express, but they cannot be different. The letter is the clothing of the spirit. The Sabbath law means more than a simple definition of the word rest can convey. Christ extended the meaning of the law and enlarged its purpose, but he did not change it. Bro. Dodd, in one breath, asserts that the Sabbath law is binding, and that its letter requires us to observe the seventh day of the week, as Christ did. In the next breath he denies all obligation in the matter of Sabbath-observance, except the succession of six days of work, and the next of rest. What wonder that men grow Sabbathless and indifferent to the claims of the Bible under such evasions and confusion.

4. The final explanation lies in the fact that our correspondent and his compeers are so eager to elude the plain command of the Bible that they destroy all foundation for Sabbathism in connection with any day, deeming it success when they have tried to escape from the Bible and the SABBATH RECORDER. The real issue, an issue which impends with direct threatening, is the growth of holidayism on Sunday, the decline in church attendance and the loss of conscience as to all Sabbath-observance. The vital issue is not an argument between Bro. Dodd and the SABBATH RECORDER. There are two phases of the greater question which rise far above debate or denominational lines. One is the self-condemnation of Protestantism by its acceptance of the Roman Catholic doctrine of church authority, or else a lawlessness which is still worse, in the matter of the Sabbath. The other is the sweep of Sabbathless holidayism that covers all the land, like the tide of Enderby, "as far as eye can see." Oh, brethren, though you smile or sneer at our words, you cannot close your eyes to the clouds of Sabbathlessness you so much dread, and from which you are as powerless to escape, as one in the paralysis of nightmare.

THE INEVITABLE DECAY OF SUNDAY.

The friends of the "Puritan Sunday" are mourning over its decay. The issues connected with that decay are grave. They involve Protestantism sharply. The whole question needs revision. Sentiments and wishes cannot settle it. Facts will settle it. Facts are stubborn. They do not die to please their enemies. They are not smothered because error covers them with chaff and calls them dead.

Neither men nor institutions can escape from themselves. The results of parentage and the laws of heredity work as unceasingly in institutions and theories as they do in men or animals. Sunday was born to holidayism. Long before it became associated with Christianity, it was "The wild Solar holiday." It did not come into Christianity, until no-Sabbathism had begun to separate the church from the authority of the Decalogue and the Old Testament. The philosophical basis of this no-Sabbathism, and its associate antinomianism, was the Gnostic notion that Jehovah, creator of material things and national god of the Jews, was an inferior deity, if not a wicked one, and that his Revelation was an unimportant book which was binding on the Jews only. No-Sabbathism was first formulated by Justin Martyr, about the middle of the second century. He was born and reared a Pagan, and was well versed in the prevalent philosophic systems. After reaching manhood, Justin accepted Christianity as better than any system of which he had before known, but he mingled with it much of his Pagan faith. Most prominent among these Pagan notions was the conception of the Old Testament of which we have just spoken. Justin never laid off the garb which marked him as a philosopher, and he continued to call himself by that name. Antinomianism and no-Sabbathism are fully set forth in his treatise entitled, "Dialogue of Justin, Philosopher and Martyr, with Trypho a Jew." The core of his theory is that the Old Testament is a book for Jews only, and that all Sabbath-keeping is foreign to Christians. That treatise is the source of the no-Sabbathism which pervades the popular theories and keeps alive the anti-Jewish prejudice of the present time.

The previous practices of the Pagan communities, the unscriptural reasons given for the assembling on Sunday, and the utter rejection of all Sabbathism by the philosophical leaders in the Roman Empire, forbade anything but holidayism in connection with Sunday from the first. That it was a holiday, with little religious character, at, and following its birth, is shown by the words of Tertullian, the father of Latin Christianity, written at the close of the second century, or early in the third. Soon after his conversion from Paganism, Tertullian wrote a phillipic, full of the fire of his North-African blood, against the idolatrous practices of those who called themselves Christians. In this he makes comparison between the Pagans and the Christians, to the disadvantage of the latter. Incidentally, he also shows that there was no need of their indulging in the holidays which were not at all connected with Christianity, because Sunday gave all the "indulgence to the flesh" which any could desire. Here are his words:

"The Holy Spirit upbraids the Jews with their holy days. 'Your sabbaths, and new moons, and ceremonies,' says he, 'my soul hateth.' By us—to whom the Sabbaths are strange, and the new moons and festivals formerly beloved by God, the Saturnalia and New Year's and Midwinter's festivals and Matronalia are frequented—presents come and go; New Year's gifts, games join their noise; banquets join their din! Oh better fidelity of the nations to their own sect, which claims no solemnity of the Christians for itself! Not the Lord's-day, not Pentecost,

even if they had known them, would they have shared with us; for they would fear lest they should seem to be Christians. We are not apprehensive lest we seem to be heathens! If any indulgence is to be granted to the flesh, you have it. I will not say your own days. [Probably referring to their personal birth-days.] but more too; for the heathen's each festive day occurs but once annually; you have a festive day every eighth day. Call out the individual solemnities of the nations and set them out in a row; they will not be able to make up a Pentecost." (On Idolatry, chapter 14.)

These words are full of no-Sabbathism, full of evidence that the leading festivals of the Pagans were observed by those who called themselves Christians, and full of proof that Sunday was a great non-religious holiday. These words give striking evidence of the rapidity with which Pagan practices took possession of the church, after the time of Justin.

HOLIDAY THROUGH STATUTE LAW.

Such was Sunday, even before civil law began to legalize and exalt it as a holiday. In the later development of the Roman Catholic system it became a prominent ecclesiastical-civil feature among the holidays of the church. This Roman Catholic Sunday—never a Sabbath—was made more a holiday than before by the theories of the Continental Reformers, who announced a sort of theological anarchy under the claims of "Liberty," while they rejected the modifying influence of the strong ecclesiasticism which had marked the Catholic rule. These two influences gave the oft-condemned and much-dreaded "Continental Sunday." Thus the Sunday came to the English Reformation with a thousand years of non-Sabbatic holidayism in its veins.

In the English Reformation new factors appear. The English Seventh-day Baptists, whose denominational progenitors had a history, broken, but actual, reaching back to the Sabbath-keeping Christians of the New Testament period, were developed early in the movement for reform in England. They were not great as to numbers, but they were strong in culture and in literary work. They became a prominent factor in the Sabbath question as it developed in connection with Puritanism. Logically, the Puritan position ended in the Seventh-day Baptist doctrine concerning the Sabbath. That was the only outcome of the application of the Protestant theory of the Bible as the supreme rule of faith. The agitation was sharp, and the Puritans were put into historical and exegetical straits by their Seventh-day Baptist brethren. But hesitating in the acceptance of the full and logical demands of the Protestant movement, the Puritans wavered, faltered, compromised. The Puritan Sunday was an undisguised compromise between the Continental Sunday and the Bible Sabbath. The Puritans said: "The Sabbath law of the Old Testament is binding, and we must accept the Bible as our rule of faith and practice. Nevertheless, we must be allowed to retain the Sunday, but we will transfer the name, the law, and the duties of the Sabbath to it." This theory of the "Change of the Sabbath" was first enunciated by Nicholas Bownde in 1595. It was generally accepted by the Puritan party as solving the Sabbath problem, although there was very little effort made to prove the compromise by the Bible. It was asserted, ac-

cepted, left. The greater part of Protestants did not accept it, and, like all compromises, it carried the seeds of decay in its heart.

The chief test of this Puritan Sunday has been made in the United States. In our earlier history it held the field. Men believed in it. Conscience obeyed it. Civil law protected it. But the hectic of internal disease was on its cheek. It weakened with age. Rapid decline followed. Until within a brief time, those who have seen the coming decay have been held as enemies or pessimists. But now the cry goes up daily: "Sunday is going, or hopelessly gone." A hundred pages of this testimony, gathered from the best Protestant newspapers in the land, has appeared in our columns. The list of witnesses includes the *New York Christian Advocate*, the *Congregationalist*, the *Watchman*, the *Examiner*, the *Advance*, the *Interior*, the *Observer*, the *Christian Statesman*, the *Intelligencer*, the *Outlook*, and many more.

All this was unavoidable. No-Sabbathism, born of Pagan philosophy, took possession of the church in the third and fourth centuries. Sunday was born to holidayism, and nourished on popular antinomianism and anti-Jewish prejudice. Puritan compromise only delayed the final results a little, and now the failure of the compromise has added vigor to the growth of holidayism. The germ of Sabbathless holidayism which Justin planted in the second century has shown a wondrous vitality, and promises a still more sad harvest yet to be gathered. The failure has not come because the Puritans were not honest. But the half-way, faltering reform with which they were induced to be content was of little avail against the centuries that preceded, and the germs of decay which pervaded it. History shows in this case, as in all similar ones, that compromise is weak or wicked, and that no great question is settled until it is settled rightly.

THE LOGICAL AND HISTORICAL CONNECTION BETWEEN CHRISTIANITY AND THE BIBLE.

This theme has special importance at this time. For fourteen hundred years the majority of the Christian church, Greek Catholic and Roman Catholic, has not held to the Bible as the supreme standard of faith and practice. That fact covers the first and much the longest period of Christian history. The revolt against Roman Catholicism—known as Protestantism—is based theoretically upon the idea that the Bible is supreme in authority as to religious faith and practice. But this Protestant movement is a child, as to age, when compared to the Catholic church, and as a united movement its history presents some sad elements of failure. Now, when Biblical criticism is at its height, when Roman Catholicism in Europe and America is quietly but rapidly regaining lost ground, it becomes doubly important that Protestants should make careful inquiry as to the actual relation between Christianity and the Holy Scriptures.

Christianity was the direct product of Judaism. It was related to it as the flower is to the bulb, as the child is to the parent. Christianity centers around the person of Christ. Christ was the Messiah of Old Testament prophecy. Take away his Old Testament credentials, and he is the worst of impostors. The kingdom which he came to establish, and concerning which the New Testament says so much, was the kingdom of the Jewish Messiah. Imperfectly understood by his disciples, Christ

struggled from first to last to give them a proper conception of the spiritual nature of his kingdom. The doctrine of the second coming of Christ is but a reproduction—slightly modified—of the Jewish conception of the Messianic kingdom, which had filled the hearts of devout Jews for centuries before Christ was born. The ethics of Christianity find their source in the Old Testament Scriptures. Under the interpretation and example of Christ, the Ten Commandments became the ethical constitution of the Christian church. Most of the opposition to the Ten Commandments, of which we now hear so much, comes because men, instead of interpreting them as Christ did, cling to a certain narrow Judaistic interpretation, and condemn the commandments with that interpretation.

Centering thus in Christ, his work and his kingdom, the development of Christianity began as a movement within the Jewish church and based wholly upon the scriptures of the Old Testament. Christ was accepted because men believed him to be the fulfillment of Old Testament prophecy. They sought entrance into his kingdom and the blessings which they expected thereby, because that kingdom was foretold in the Old Testament. All ethical questions and all standards of right and wrong were settled by the Old Testament scriptures. Christianity began as a higher spiritual unfolding of Judaism, created by Christ as the expected Messiah of the Old Testament. As the New Testament scriptures were gradually created, between the death of Christ and the end of the first quarter of the second century, the writers of the New Testament connected it with the Old in almost countless ways. The term "Scriptures," used always to represent the Old Testament as a divine and authoritative book, occurs in the New Testament, more than fifty times, while the expression "it is written," referring to the Old Testament occurs many more times, all linking the New Testament in every part with the Old. The New Testament church had no sacred book but the Old Testament. Beautifully and truthfully it may be said that the Old enfolded the New, while the New unfolded the Old. The book of Daniel, in the Old Testament, and the Revelation which closes the New, are both so closely allied to the current Jewish apocalyptic literature that they cannot be understood nor wisely interpreted except in the light of that literature and of Jewish ideas concerning eschatology. We must therefore agree with Harnack when he says: "The proclamation concerning Jesus the Christ rested first of all entirely upon the Old Testament, yet it had its starting point in the exaltation of Jesus, through his resurrection from the dead. To prove that the entire Old Testament pointed toward him, and that his person, his work, his fate, were the actual and verbal fulfillment of the Old Testament prophecies was the chief interest of his believers."

No one can set the foregoing facts in their proper relation to the Sabbath question without seeing that the attempt to separate the Christian church from the direct authority of the Bible, Old Testament as well as the New, for the sake of escaping from the claims of the Sabbath, is illogical and suicidal. We shall write more on this point hereafter, showing how the error came in which rejected the authority of the Old Testament, and substituted the authority of the Catholic church for that of the Scriptures, on which the New Testament church was founded.

LETTERS TO YOUNG PREACHERS AND THEIR HEARERS.

LETTER XII.

PROPERTIES OF SERMONS.

In passing from the field of general preparation to that of specific preparation we find that certain properties ought to exist in every sermon. These are definite as related to each sermon, but yet common to all. They naturally group themselves under the head of Style. Before considering these properties we need to note the general characteristics of the people to whom sermons are to be preached. As a wise mechanic selects his tools according to the work in hand, so we should determine the style of sermons, somewhat, by the character of the time in which we live. The sermon which does not meet the wants of those to whom it is preached is a failure, and there are certain elements which are essential to each age in a marked degree.

Ours is a quick-moving age. Intellectual and religious movements partake of the rapidity which characterizes the pace of the age in physical things. Steam and electricity have combined to render time and space, change and communicating, to a minimum which approaches annihilation. The desire for brevity and directness has entered all departments of life. Men are unwilling to accept anything which does not take the shortest course. In other days people would follow patiently through a long and rambling discourse, laden with words and smothered in metaphysics. They would sit for hours, and call such a good sermon. This generation will not do that. The more religious ones will submit to it a while, for the sake of propriety, but the masses are strangers in the churches where such sermons are offered. "To the point now, or not at all," is the motto of the age.

Our age is intensely practical. It says, Give us facts. Go to the bed-rock. What are you driving at? What is the thing good for? Such are the key-notes of these days. As a consequence, the dreamy and speculative stages of theology are passing by. Theories, abstract systems, fancies, inferences and guesses are at a discount. The hungry crowds which follow where practical sermons are preached, and wait eagerly for things that touch every-day life, are testimony on this point.

This is a questioning age. The spirit of inquiry is abroad. Her hands are full of keys. She tests all doors. Nothing is too sacred for her eyes. The dust of ages is only a respectable nuisance—sweep it off. Tell us what is under it. Examine foundations. Imperfect? Down with them. Does that path lead anywhere? No. Cut a new one. Is that gold? Make the flame hotter and see. It is dross. Fling it into the street. Is that ceremony dead? Discard it. Has that creed done its work? Get a better one. Such are the questions and answers with which our age is vocal. Scales, measures, tests and standards are at every turn, with sharp-eyed men at hand to apply them and announce results. You must prepare sermons for such an age. You must stand amid the swirl of such times and preach; hence much depends upon the type of your sermons. You must aim to make deep and lasting impressions on the heart of the age. If it rushes past swiftly, you must strike the harder. In this respect your work is different from that in any other profession. The physician is content if his patient is convalescent to-day; to-morrow he will be well, and the responsibility of the physician ends. The teacher carries his class

through successful examination, and is at rest. The lawyer gains his case, is congratulated by the client whom he has made victorious, pockets a good fee, and begins a new brief. Your work is not thus temporary. The results of your efforts are not thus ephemeral. The gospel rests not with simple relief from present disease. Sin is forever under indictment, and the trial must go on. The gospel seeks a radical and continual change in men's characters. It insists upon faith and obedience, until the end of life. Each sermon is a blow struck in prosecuting such a work. It should be so arranged and delivered as to convince the judgment and move the deeper currents of life into the channels of faith and obedience. Your work is for God, not for yourself. Your reward must come through loving service to him who redeemed you and has honored you with the work of calling others unto redemption. Such love on your part should prompt you to bring the best offerings for every sermon.

"Love still delights to bring her best,
And where love is, her offering evermore is blest."

Bearing your high commission to such an age, bidden do a work thus grand in character and measureless in results, every power of body, mind and heart should be laid under contribution in its performance. The general elements in style may be designated as follows:

POINTEDNESS.

Sermons for such an age must be pointed in an eminent degree. We do not mean mere sharpness. The sermon must be directed toward some definite objects. Never preach for the sake of filling an appointment. Never preach unless you have a definite purpose to accomplish; a doctrine to illustrate and enforce; a sin to rebuke; a sorrow to remove; something definite and german to your work at the time and the place. Never preach a sermon until you see distinctly the thing you wish to accomplish by it. Indeed, you ought to see that before you shape the sermon. It should be fashioned after a given style, and finished in a direct and distinct way. Thus you will act like the astronomer who adjusts his instrument to observe a given planet. He is not merely looking into the heavens to see if he can find something. On the contrary, the position and focus of his instrument are determined that he may reach one given point. There his search rests, ultimating in a most careful examination. Vagueness and indefiniteness in a sermon act like an open jar of chloroform upon an audience. People nod and doze and dream away into quiet slumber under it. Even vehemence is vain, if there is no objective point against which it is directed. One's efforts must not be aimless. Have a goal, and go steadily toward it. In walking across a plain and seeking a definite point in the distance, one finds the shortest route by fixing his eye upon the point and moving straight forward. The purpose which your sermon is meant to serve must be in your mind, rising above all else, and glowing like a beacon light to guide you. Write, think and speak with this constantly in mind. If an idea, a word or an illustration comes to hand, ask whether it will serve your purpose in that specific sermon. If it will not, reject it. Use no material for the sake of using it. We emphasize this point, because you will be tempted to neglect this rule. You must not yield to the temptation. It is nonsense to put a kid glove on the brawny hand of a woodchopper; so all ideas and forms of expression which do not contribute to the pointedness and single aim of a sermon are evidence of carelessness or folly. He who constructs a sermon without an object is like one who whittles a stick aimlessly. He may show that he can whittle, but the result is only a heap of shavings fit for the dust-box. Neither can a sermon be made pointed and definite after it is constructed. Pointedness is not a superficial characteristic. It is an innate element. Hence, we repeat, *have a definite object before you construct a sermon. Reach that object before you stop, and stop when you reach it.*

CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Chicago, Ill.

Talk It Over.

There is a church in the suburbs—no matter of what denomination—where there seems to be a good deal of misunderstanding. We happen to know the pastor, having made his acquaintance during our school life. We also happen to be acquainted with two or three of the members. One of the latter said to us the other day, "I think our pastor believes that he better resign, but he can't make up his mind to, and we haven't the grit to ask him."

It is a pitiful condition of things when there is no frankness between members of the same church, when one member has grievances against others, and others against the one, each believing himself to be wronged, and the relations too strained to admit of lovingly talking it over. It is especially sad when one of the parties is the pastor.

Charity and self-control, sympathy and generosity—let them be blended together when the different members of Christ's church come together for a mutual understanding. Smith said so and so about Jones, and Jones feels insulted. Jones did so and so to Smith, and Smith feels wronged. Each one is brooding over his own injury. Talk it over. The church does not pay the pastor's salary that is due him, and he steps aside to earn money in some other way. Some of the members say among themselves, "We could raise the money if the pastor would attend to his business." The pastor says, "I could attend to my business, if I had the money which was due me." Why must we forever be talking behind each other's backs, when what we need is to come together and have an understanding? If our dispositions are so stubborn, or our tempers so violent, that it is not safe to do this, then the Lord grant us a revival of religion which shall bring us all humbly down to the foot of the cross.

A Live Sabbath-School.

It is always pleasant to receive cheery reports like the following: "The Walworth Sabbath-school observed Christmas Eve by an entertainment. The program consisted of recitations, and exercises by the primary and intermediate classes, songs by the school, etc. The little people did their parts very well indeed, and not only won praise for themselves, but also for those who had charge of the exercises. The entertainment was followed by a Christmas tree, which was prettily decorated with gifts for old and young. The Sabbath-school presented their Superintendent, Mrs. Lillie Greene, with a handsome gold watch. There has been an increasing interest in the study of the lessons, and a spirit of work which has been encouraging and helpful to those having charge of the school. Thirty new books have been donated to the library. Efforts are being made to organize a Home Department of the Sabbath-school."

The Tribute of a Pastor.

We have read the time-honored stories (with variations) of the donation party which eats more than it brings; of the hard bargains which churches drive with pastors, getting them at as low a salary as possible, and not paying that; of crooked cord-wood and stale butter, turned in on subscription.

We have absorbed the general impression given out by alleged humorous stories that the minister's lot is a hard and rocky one.

Doubtless these conditions do exist in some cases, but we are led to conclude that they are the exception rather than the rule. Most ministers are not in imminent danger of getting rich in worldly goods; but so many cases of thoughtfulness, and generosity, on the part of churches, have come to our notice that our composite picture of a church member has not nearly as stingy a mouth as is sometimes painted. The standard of giving needs to be raised far higher, but the fault is not all on one side, and the remedy will come through instruction and the deepening of the spiritual life.

As your Western Editor leaves ties which are dear to him, to enter the evangelistic field, he has special reasons to be impressed with the generosity of the church with which he has been associated for the past seven years. How unworthy he has been, how far he has wandered from the standard which he would now fain set up for these days, which are now gone forever, is known only to the Father above. The sad mistakes, the willfulness of heart, the bartered birthrights, the lost opportunities—these would haunt the heart with bitter regrets, were they not buried under the forgiving love and the cleansing blood of the Saviour of men. But there will always come back like a sweet memory out of these years the recollection of a church which was kind and patient, believed in its pastor and had faith that he would yet realize the possibilities that God had ordained for him. In the invigorating warmth of that loving faith which gave kindly criticism, generous appreciation, fruitful suggestion or the stirring trumpet call to duty, as each was needed, he has been able to lift upon his shoulders the burdens which were a heritage from past mistakes, and go forward. Though the path has been zig-zag, we know that its trend has been upward. We hope that, to some extent, the faith of loving friends has been realized. For the help which we have received we can only say, "Bless the Lord, O my soul, and all that is within me, bless his holy name."

Thank God that the ties which bind us together can never in reality be broken. The common memories of the past, the joys and sorrows shared, the battles in which we marched shoulder to shoulder, the memories of a common work and a common cause—they shall be ours forever. These homes whose hospitality I have enjoyed while the sunlight lay across the room, or when the death shadow lay for weeks above the threshold, where was always the welcoming smile and the clasp of hands which knew each other's secret—they are mine. The boys and girls whom I have seen growing up toward manliness and womanliness, whom I have taken down into the waters of baptism, are mine. They may be separated from me, by the width of a continent, immersed in new scenes, have homes of their own, but I shall always be their pastor.

Some sweet day, when our work is done, and the record is closed, we shall all sit down together and talk it over. We will recount the steps of the journey, the path by which we came, the lovingkindness of God, the unwearying patience, the tender mercies. Then, while the harps are ringing, and all heaven is filled with light and music, we shall join with the great blood-washed throng. "Blessing and honor and glory and power be to him that sitteth upon the throne and unto the Lamb, forever and ever."

History and Biography.

By W. C. WHITFORD, Milton, Wis.

A RESUSCITATION OF THE NEWPORT CHURCH.

(Concluded.)

The first item of special interest to be noticed in the year 1847 is the death of Rosaana Taylor, on the 18th of May, at the age of seventy-five years. "She was a colored woman, and had been a most exemplary member of the Seventh-day Baptist church in Newport for fifty-two years. She was like a shock of corn fully ripe, and left this world in a happy frame of mind."

By the 2d of September in that year Elder Charles M. Lewis began his work in the church. Both he and his wife, Eliza A. Lewis, were at once received as members. On the 17th of November following, his report as missionary at Newport and in its vicinity was laid before the Executive Board of the Eastern Association, which had employed him. He writes: "I devoted myself [at first] to visiting our people here. I believe I have now succeeded in calling on all of them on this island, and Jamestown also; and I must say that I have felt much pleased with these interviews. They seem resolved to maintain their attachment and devotion to the cause of Christ, and to contend for the faith once delivered to the saints. They seem much encouraged in view of what the Association has done for them in making arrangements whereby they enjoy the stated means of grace in connection with their brethren. I am sorry to find that family prayer is not attended to by them all, but have endeavored to urge it upon their consideration. I have succeeded in permanently establishing a weekly conference meeting on Sixth-day evening. There has been an evident increase in numbers and interest in our Sabbath meetings. October 23d was our communion season. We had a very precious time; and it seemed peculiarly so to our brethren who had not enjoyed one for a long time. I believe all who participated felt revived and encouraged to pursue the Christian course.

"I found the state of religious enjoyment very good among the few of our people on that island [Jamestown]. In every meeting there was marked attention to the preached word, and evident tokens of the divine presence and favor. I give it as my opinion, that if a Seventh-day Baptist minister could take the time to visit, preach, distribute Sabbath publications, and attend a series of meetings among them, good might be done in the cause of presenting the whole to men." He refers to an invitation from a church of the Christian denomination on that island to fill its pulpit for three months or more, and of his acceptance of the invitation. He reports also that he had preached since coming to Newport several times in other adjoining places.

By March 23, 1848, he again writes: "Our congregation on the Sabbath has increased, and our prayer-meetings have become really interesting seasons. I find enough to do. Indeed, there are more calls for my ministerial labor than I can attend. In Jamestown an increasingly solemn attention is manifest in the congregation,—so much that I have deemed it expedient to increase the frequency of my appointments. I have circulated Sabbath publications, and found no difficulty in obtaining pledges that they would be read."

In the session of the Eastern Association opening May 25th of this year, the Executive Board report that Elder Charles M. Lewis has labored as its missionary nine months at Newport and vicinity. At the former place there is "a congregation of some thirty or forty. There are three or four places in the neighborhood where Sabbath-keepers reside, and where the labors of a missionary would be welcomed, by both our brethren and their neighbors. Since the mission was commenced there some years ago, although the church has not been constantly supplied, nineteen members have been added, making the present number thirty." The church in its letter to the Associations represents "the state of religious feeling among us as far beneath that standard of piety which is our reasonable duty and exalted privilege; but we can truly say that our desires are large and full that we may be aided in sustaining a minister in this place."

In a letter to this Executive Board, Elder Lewis speaks of a certain experience of his mind, as follows: "Though at times I have felt somewhat depressed in view of the low state of Zion, and especially the general disregard of the Sabbath, still I have found cause of encouragement when I have anticipated that better time, which I believe is drawing near, when the distinguishing truth held by our people in sacred trust shall ultimately triumph."

At a semi-annual meeting of this Board, held Nov. 15, 1848, a report from Elder Lewis was presented. After briefly mentioning his preaching on the Sabbath and First-day of the week at Phoenix, R. I., he says: "My appointments at Portsmouth are continued regularly every First-day, and I am expected to supply them for a time not as yet definitely fixed. At Newport our meetings are now held on the Sabbath in the afternoon only, as one family has removed to Pawcatuck, and one or two members are detained at home by bodily indisposition. I have resumed my evening appointment at Cononicut; and as Elder Carr has removed I am the only minister left there." By March 8th following, Elder Lewis had changed his labors from the Newport church to the Third Hopkinton. The Minutes of the General Conference for 1849 report the former church without a minister, and the membership as twenty-eight, a decrease of seven since 1846.

Under the direction of the Associational Board, Elder Henry Clarke, of Hopkinton, R. I., preached a portion of the year 1850 for the Newport church. In the succeeding two years this Board was unable to engage a suitable person to perform missionary work with this church and several other feeble ones in Rhode Island. Elder Lucius Crandall, having held his membership with other churches since he closed his missionary pastorate at Newport in 1845, again joined the church in this city in 1852. He remained until his death in 1876 as its only elder, although he performed no stated labor for it in that time—occasionally visiting its members and preaching to them. This church sent in 1854 a letter to the Eastern Association, requesting answers from it to the following inquiries:

First. "What explanation can the Association give in respect to the course taken by some of the churches of the denomination in receiving and fellowshipping members of

secret societies, in view of the Associational and Conference action thereon?"

Second. "What counsel the Association has to give this church in regard to the position of Elder Crandall, or what should be done in respect to the matter?" The latter inquiry was made from the fact that Elder Crandall had stated to this church, that "he felt it to be his duty to decline to commune with the churches of our denomination," on account of the action of some of them in admitting to membership and the communion brethren belonging to secret societies.

In the above mentioned year the number of the members in the Newport church had been reduced to fifteen. Its letter to the Associations also contained the following extract: "Since the removal of Elder Lewis [in 1849], we have been entirely destitute of the preached word, with few exceptions; the result of which is obvious and natural, we being only a remnant, weak and small, existing in broken fragments of an ancient and, for a long time, flourishing Zion. Our meetings have been very irregular, and almost entirely without the ordinances of the gospel; yet we feel an individual responsibility to act our part on the stage of life."

Subsequently the church sent only occasional returns to the Eastern Association and the General Conference. The last received by the Conference was in 1882, when its membership was only five; and in 1886 that body dropped its name in sadness and regret from its list of denominational churches.

IT STOPPED HIS GROWLING.

Grumper isn't his name but it will serve. He's a big man, with a big voice, big appetite, big heart, big bank account, and rather a big opinion of himself. He belongs to that extensive class that come in from the country, begin in a small way, and push along till they are among the leaders in their respective callings.

It is not long since he married a dainty little woman, whose chief aim is to please him. For weeks, day by day, he registered the familiar complaint, that no cooking tasted as good as his mother's used to.

Mrs. Grumper was so anxious to please him and remove this cause of complaint, that she roasted, fried, stewed, and broiled herself in the kitchen; but Grumper never ceased to yearn for "mother's cooking."

One day a plain but cheery old lady appeared at Grumper's front door. She was the mother, and had come a long way to see her boy once more, and give him a surprise. He would not come home till evening; and his little wife enticed the old lady into the cooking department, determined that he should be made happy for once.

The mother used plenty of grease, made plenty of smudge, and felt more at home than she would in the parlor. She was induced to remain in her room till the meal was well under way, to see if Grumper would recognize the food as prepared by her hands.

He sniffed the air of the dining-room, and there was a very unpleasant look on his face. He scanned the table, and the look deepened. He tried a few dishes, laid aside his knife and fork, turned to his wife, and declared that he could stand it no longer. He had hoped that she would learn, but this was, by all odds, the worst yet. He would write for his mother, and she could remain till his wife learned her ways.

When he knew all he wilted, and admitted that tobacco might have spoiled his taste. Now he eats, with relish, anything set before him.—*Household.*

Missions.

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

THERE are some twenty small churches that are aided by the Missionary Society in the support of their pastor. After a small church, not self-supporting, calls a pastor, it raises what it can toward the support of its pastor and then applies to the Missionary Board for pecuniary help, usually asking for a certain sum. A church thus applying for help should state with their application whom they have called or have as pastor; the number of members in the church; the financial condition of the church; how much they have raised for the support of the pastor; whether there is a regular collection taken for our missionary interests. The most of these small churches have meeting-houses, a few have parsonages. Those that have no meeting-house usually hold their services in a school-house. There are a few small churches that are yet self-supporting.

It may be asked how is it that we have so many small, non-supporting churches that we should help. Many of these churches were small when organized. Especially is that the case with our churches in the South, the Southwest and on the frontier in the West, some of them being composed entirely of converts to the Sabbath. The growth of such churches is very slow; indeed, some run out because of prejudice and opposition to the Sabbath and its exponents, sometimes manifested in bitter persecution. Some of these churches became small by death, removals and migration. Not a few of our strong churches in the West owe their existence and present strength to those who have moved from these churches. What has been their gain has been the loss to many of the churches in the East, leaving some a struggling remnant, which deserve loving help. This migratory spirit and action has been and is the source of spreading and extending our cause into the regions beyond, setting up the banner of the gospel and the law in their inseparable unity.

THE strong should help the weak. Our strong and well-to-do churches should gladly and heartily contribute to help these small churches to have the preached Word and maintain the ordinances of the Lord's house. We should strengthen as far as possible the things that remain. Many of these small churches are outposts where we have a grand opportunity to extend the truths we hold as a people. They are, many of them, fine points for evangelistic and Sabbath Reform work, and there we should put some of our strong workers and put forth our best efforts. Some of these outposts should grow into strong, self-supporting churches, having the power to push the gospel and Sabbath truth into the places beyond. We are anxious to grow, spread out as a people. Here are our open doors to enter, here are our opportunities for enlargement.

SOMETIMES these small churches are called our weak churches. That term is not a good one to use. Many of them are the strongest churches we have in spiritual life and power. Some of them are the most active in the service of Christ, and the most faithful and enduring. When without a shepherd to lead them, they will maintain the prayer-meeting,

the Sabbath service and the Sabbath-school among themselves, thus developing strength and self-reliance. The various gifts are brought into use. From these small churches have come our ministers for the last ten years, and they are still coming, while our large churches, strong in numbers and in material resources, have given and are giving us none, lacking the spiritual life, power and consecration to produce ministers. Thus, while we are financially aiding the small churches in the support of pastors, they are paying us back in supplying us young men who are becoming our strong and able ministers. Is not the investment a good one and paying well?

TO BE a missionary pastor, as he is frequently called, of one of these small churches means a small salary, a self-sacrifice, a limitation, a struggling, which the pastors of our large churches know little or nothing about, if they have never been there. It is a marvel sometimes how these missionary pastors get along as well as they do for themselves and their families. They could not do it if they and their wives were not excellent financiers and economists. Anyway, they have to do without many things which they ought to have for their material good and their ministerial growth. It is a serious question as we look out upon the fields and the workers and the support which the workers get, whether to have less workers and better paid, or have as many workers and so inadequately supported. However, these missionary pastors and workers have grand opportunities for doing good, a grand field about them for evangelism and Sabbath Reform, a touch with those outside of ourselves, whereby they can make our cause known, which a pastor of one of our large churches seldom if ever has. God bless our missionary pastors and give them many souls as gems in their crowns when the heavenly Father shall call them to himself.

BRETHREN E. B. Saunders and J. H. Hurley, after two months of evangelistic labor in the Southwest, have returned to their homes. They visited and labored in six of our small churches in Arkansas. During December the wet season set in, the heavy rains and deep mud almost prevented them from holding any meetings. There was much sickness among the people. Though their labors have not resulted in a great ingathering into the churches, the brethren in the Southwest have been greatly encouraged and strengthened. Much has been learned of the condition and needs of that field by their visits and labor, which will enable the Missionary Board to better provide for that field and use those methods which will better maintain and build up our interests in the Southwest.

POSSIBILITIES.

The possibilities of grace and the possibilities of faith are immense. "All things are possible to him that believeth." The possibilities of this life seem in embryo in a little child, but, oh, what developments either for good or evil, either into light or darkness, is enclosed therein! We are born but not buried; our life is before us and the future is all unknown. Hereditary circumstances, and surroundings, may have much to do with our enlargement or dwarfing; but surely the Former and Creator of our being has more to

do with us than all besides. The maker of a watch knows how to repair and clean it, and our Maker knows how to get the most out of us, and the wiser and better way is to place ourselves in his hands and give him the control of our lives to develop them. Never mind what seeming lack there is, he can more than make it up, if requested and allowed so to do. He can develop all our powers, and by grace on his part, and faith on our part, can make us to be not ourselves, but himself; and "wheresin abounded, grace" shall "much more abound," and his strength be made perfect in our weakness. Give up ourselves to him. All things are possible with him, and under his tuition and guidance all things are possible with us.

The artist that, as his early effort, drew a picture of a most beautiful and perfect boy, drew in his declining years a picture of a most dissipated and destroyed man, and it chanced to be a picture of the same person. Sin's work. The possibilities of sin are fearful. A low-down, drunken, debauched, filthy tramp has just been in; he was an American boy, of American parents who were of Christian profession and of exemplary life; a beautiful, sweet-eyed, rosy-cheeked, smart, simple, loving, baby boy. Father's joy, mother's idol, and the household pet. Sin-destroyed, a soul in ruins, a body wrecked; the sad possibilities of sin.

Now take another baby boy, given up as was Samuel to the work of the Lord, under the watchful care of the Holy Ghost; all unhallowed ambition removed, all worldly desires displaced by an inward desire for God's glory and man's good; a sublimity and grandeur developed, as the life came in contact with the God-life, with powers increased, good influences multiplied, holy aspirations quickened, the wonderful possibilities enlarged—and he walks and talks with God. The Holy Spirit makes him his temple, his abiding fortress, his prepared arsenal and magazine, and uses him for the good of his fellows and for the glory of God. This life takes on a sublimity of beauty and grandeur, and the possibilities of blessedness multiply and increase day by day—others, seeing that he has been with Jesus and learned of him, are inspired by the possibilities, and the good seed roots, grows, fruits and harvests as one anointed life touches another, and the possibilities go on and on, and on, in a geometrical ratio—on and on, never to cease; the wonderful possibilities of a human life in unison with the divine.

Remember that the good or evil influence exerted never dies, but continues and walks the world after our bodies are buried and decayed. John Wesley still lives in his glorious possibilities of usefulness, and reproduces his blessed influence in the Epworth Leagues all over the globe. Thomas Paine still lives in his "Age of Reason," and the influence of his teachings and intellectual powers. The possibilities of either are still in progress, and they will never know the possibilities of their lives; nor we of ours, until the books are opened, and the throne is set, and the secrets of all hearts are made known. Holy Spirit, help us to measure up to our possibilities!—*The King's Messenger.*

HE who afflicts me knows what I can bear,
And when I fail, and can endure no more,
Will mercifully take me to Himself.

—Wm. Wordsworth.

TREASURER'S REPORT.

For the month of December, 1898.

GEO. H. UTTER, Treasurer.

In account with

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Dr.

Balance in Treasury, December 1, 1898.....	\$1,519 09
Churches:	
Shiloh, N. J., General Fund.....	\$14 09
China Mission.....	4 49
Milton Junction, Wis.....	18 58
Plainfield, N. J.....	43 58
Milton, Wis.....	23 55
Hartsville, N. Y.....	14 18
Garwin, Iowa.....	5 00
DeRuyter, N. Y.....	11 81
Albion, Wis.....	6 00
Jackson Centre, Ohio.....	6 25
Farina, Ill.....	1 42
Nortonville, Kas.....	5 70
Hornellsville, N. Y.....	39 85
Long Branch, Neb.....	1 50
New York, N. Y.....	13 05
Chicago, Ill., China Mission.....	25 55
General Fund.....	\$6 00
Little Genesee, N. Y.....	7 09
Sabbath-schools:	13 09
Welton, Iowa.....	12 55
Farina, Ill.....	4 47
North Loup, Neb.....	1 78
Albion, Wis.....	3 46
E. J. VanHorn, Boulder, Col.....	6 66
Irene VanHorn, Boulder, Col.....	2 00
F. L. Hall, Potter Hill, R. I.....	2 00
Mrs. T. H. Tucker, Boulder, Col.....	5 00
Income from Permanent Funds.....	1 00
Mrs. L. R. Lyon, Waterford, Conn.....	250 80
Mrs. Mary McWhorter, Pursley, W. Va., Home Missions.....	5 00
Mrs. S. L. Barber, Westerly, R. I.....	1 00
Ladies' Aid Society, Westerly, R. I.....	5 00
H. D. Clarke, Dodge Centre, Minn.....	35 00
B. T. Bliss, Little Genesee, N. Y.....	5 00
One-half Surplus of contribution by the North-Western Association for Conference, in part.....	58 60
Mary A. Stillman, Webster, Mass.....	3 00
Mrs. Harriet S. Rogers, Preston, N. Y.....	10 00
L. F. Skaggs and family, Boaz, Mo.....	\$7 00
Collected on field, 2 00.....	9 00
	\$2,174 02
Cr.	
O. U. Whitford, on salary account.....	25 00
A. P. Ashurst, Attalla, Ala., salary for December.....	37 50
Wm. C. Daland, London, Eng., salary, quarter ending March 31, 1899.....	800 00
G. Velthuisen, Haarlem, Hol., salary, six months ending June 30, 1899.....	200 00
Evangelistic Committee, Orders Nos. 111-116.....	297 79
Balance in treasury, January 1, 1899:	
To re-enforce China Mission School.....	\$805 51
Available for current expenses.....	708 22
	1,513 73
	\$2,174 02

E. & O. E.

GEO. H. UTTER, Treas.

ROOM FOR SABBATH-KEEPING BOYS.

BY H. D. CLARKE.

Why do some of our young men leave the Sabbath? That question has had many answers. It occurs to the writer, who has been a mechanic and has also had flattering offers to go into business where Sabbath-breaking would probably result, and who knows some of the temptations encountered by youth, that parents are quite to blame for a large share of our losses as a denomination. So many have given their children the impression that there is little chance for them in the business world, that discouragement and temptation quickly come. How much better to say to a boy, "There is a fine chance for you as a Christian laborer if you now give attention to details and thoroughly prepare yourself so you will be wanted by business men." Care of trifles makes perfection in the whole, and if success ever comes to our boys in any undertaking it must be because their work is well done. We live in an age when only the best is tolerated, and to meet that demand they must learn how to do best work. Seventh-day Baptist boys, of all others, should be boys of principle, and that leads to conscientious labor for others; slighting nothing; willingness to give even a little more than an equivalent for the money received. This is an age of great competition. Poor work and poor workers are pushed aside for something better. The unsympathizing public, when paying for what it gets, demands the best. It is a matter of business with the world, but men of integrity best meet the world's condition, which is, "Give us the best." Sunday-keepers put their work beside ours in the market. Which is the best? Ours, if conditions are met. Now tell the boys to win this marketable value for their work, and be willing to learn when they can,

and not be like too many students or workmen who think they can instruct their instructors. Better be humble and teachable in all life's walks. Trifles make perfection, "perfection is no trifle." Early form this habit of attention to trifles and details, and your work will be of a high grade in the world. Careless Seventh-day Baptists will have more temptations to leave the Sabbath than others. Don't miss your stitches. Lessons to-day are foundations for later years. Let our boys be encouraged to do and be the best. The business world wants them, and they will succeed and keep the Sabbath. Our young people who early understand this will have less discouragement and temptation. My father was an excellent mechanic, and when a boy I used to think he was a little too particular, and noticed in his work (and mine) too many trifles. It was not pleasant for a boy to "do the thing over again and do it just right." God be praised for that father. He knew his business, and boys having such fathers will, in after years, call them blessed. Yes, be a Sabbath-keeper though you die in the "poor-house," but if you attend to trifles you will never die there, and the world will want you and let you obey God at the same time.

DODGE CENTRE, Minn.

THE CUBAN EVANGELIZATION PROBLEM.

Cubans dread the incoming of Protestant sects. They wish, however, to be free from Roman Catholic church domination, of which they are sick and suspicious. They do not ask the Protestant denominations to settle the matter in any cut-and-dried manner in which they are contemplating it in the United States. They see nothing ahead but future strife in the Church of Christ, to apportion different Provinces of Cuba off to this denomination and to that. When provincial boundaries become marked by sectarian sects, religious and civil wars will commence in earnest, and it will be with Cuba as it was with the cats of Kilkarney. The Cubans plead for some one evangelical church on the Island. Something similar to the French Evangelical church; or to what is called Old Catholicism; or as the Swiss prefer to say "Christian Catholic." Those movements in Europe which have been away from the Roman Catholic church, while holding to the universal and unifying idea whose aim is Biblical, primitive, evangelical, apostolical Christianity is what they will much more heartily accept than the absurd plan of the "Protestant Alliance." They recognize that the whole face of Protestantism must be reformed before it will be Biblical, and care not for the mistakes of the past to be introduced into the New Cuba. Such statements as Dr. Plum and his compeers have made recently, in regard to the "Civil Sabbath," are looked upon with more favor in the United States than in Cuba. Cubans nor Roman Catholics in general will never accept, with any serious well wishes, any body or set of people who insist that "we must force the blessing of the American Sabbath (?) upon these islands recently come into our possession." Let me hit the Rev. Dr. Plum right in the pit, together with all those who are trying "to force" anything on Cuba contrary to clause IV. of the Joint Resolution of Congress, signed by the President and made public to the world; together with attempts to lay hands upon the God-given consciences of the

Cubans. The plan suggested in my letter to the Judson Memorial Baptist church for a return to Biblical Christianity would much more readily meet an acceptance by Cubans, than to enforce upon them what they do not believe in, the American civil Sabbath. The following was the suggestion made: "Do you not believe that it would be a cloud-burst of glory upon the Christianity of to-day, revealing the true church of the New Testament, if your church would hold its chief service on the Biblical Sabbath, the Sabbath of God and of Christ; together with its weekly 'breaking of bread,' free seats, 'holding all things in common,' worship on all days in the week, believers' baptism, work for the poor and continuance steadfastly in the apostles' teaching and fellowship?"

The apostolic church could be established in Cuba, if the Protestant sects would only keep out of this beautiful island, by crystallizing around the "old Catholic" movement of Cabero, Campbells, Carrier, Reilulus Michelis, Herzog, Munzingu Beyschlag, and others of Europe, modified by the healthy injection of Seventh-day Baptist views and the impregnation allowed to develop undisturbed into a national, evangelical, primitive, apostolical, Biblical, impergnable church in Cuba.

SIGNED, CUBAN-AMERICAN.

MRS. EMILY BUTTS.

TRIBUTE FROM A CLASSMATE.

Just when the Christmas chimes were being tuned for the glad message of redemption to be re-echoed over the land, an angel called a sister—a classmate—whose pure life had ever been joyfully recorded by smiling angels. Only fifteen minutes of anguish, and the cord which held her to earth was sundered, and she was ushered into God's tabernacle of love, in Paradise, filled with wonders and lustrous with glory. Emily Butts was her earth name. She had shown forth the beauties of God's love through the fruits of the Spirit for 64 years, with trembling joy, and now she beholds the Tree of Life in the midst of Christ's garden. Mrs. Josie Runner, Mrs. Matie Potter, Mrs. Belle Wheeler, Mr. Frank C. Butts, with their families, are left to gladden earth until they are called to join their glorified mother.

In the blessed time to be,
Through the riches of His grace,
We shall see her shining face,
And the crown her head adorning.
God grant to each of us such joy,
In that endless Christmas morning.

M. E. HAKES.

RESOLUTIONS.

WHEREAS, In the providence of our gracious Heavenly Father, he has removed from this to the higher life with himself, our dear friend and sister, Mrs. Emily Tallett Butts; therefore,

Resolved, That we, the West Hallock Sabbath-school, hereby express our appreciation of the worth and example of one of our most faithful members and co-workers.

Resolved, That while we have for so many years rejoiced in her faithful and pure life, we now, in her death, bow in humble submission to the will of him that doeth all things well, and pray that her mantle may fall on us who are left to carry on the work in which she has ever taken so deep an interest.

Resolved, That we hereby express our most sincere sympathy with her sorrowing children, grandchildren and friends, feeling that none knew her but to love and respect her.

Resolved, That a copy of these resolutions be sent to her bereaved family, and to the SABBATH RECORDER for publication.

Submitted by her Superintendent, teacher and classmate.

H. C. STEWART,
J. G. SPICER,
MRS. E. E. HAKES, } Com.

Woman's Work.

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

EVERY day is a fresh beginning.
Every morn is a world made new,
You who are weary of sorrow and sinning,
Here is a beautiful hope for you:
A hope for me and a hope for you.

—Susan Coolidge.

"BEGIN each day by tarrying before God and letting him touch you. Take time to meet God."

We are not to ask how nearly we may conform to the world in its pleasures and customs, and give the fag-ends to God from a sense of duty and necessity, but how can we delight our souls in him and his service. There are many Christians who seem to live upon earth and now and then pay duty calls in heaven. But the true privilege of the Christian is to live in heaven and pay certain duty calls on earth when God imposes the necessity.
—Webb-Peploe.

"IF I take the wings of the morning and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me." O Lord, thou knowest all things, to thee our inward thoughts are open and thou alone canst perfectly help us. We implore thy loving grace and mercy, for we are poor and needy. Open our eyes that we may see, and fill us with the greatness of thy love. May our hearts burn within us as we talk with thee and of thee. Bless all who need thy loving sympathy and thy help. Deal with us according to thy goodness and not according to our sins, and may this New Year be indeed a new life for each of us, and we be strengthened in our service for thee. Disappoint us not, O God.

Our Treasurer's report in RECORDER of December 26 is the result of an earnest, prayerful devotion to duty, made plain to us by the needs of the hour. In other words, "We had a mind to work." Our report tells of great gain in funds, and we trust a consequent gain in interest. We learn to love that for which we pray, and "God is not unrighteous to forget your work and labor of love which ye have showed toward his name." We need a closer touch with God, a clearer understanding of the needs of his kingdom which will make us willing to sacrifice for his sake, but we must remember we are co-laborers with Christ, that he will do his part of the work and expects us to do our part. Surely we will continue to give of our service to the work which Christ inaugurated and has given to us to carry on.

CONFESSING CHRIST.

"With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation."

These words of Paul declare to us one of the most helpful forms of service, aside from the service of prayer, that we can render toward the upbuilding of God's kingdom.

Witnessing for Jesus was one of the things that he said should result from the outpouring of the Holy Spirit, and so it was upon the day of Pentecost. We read that "they continued daily in the temple, and did eat their meat with gladness and singleness of heart, praising God and having favor with all the people." Jesus told them that "it behooved Christ to suffer and to rise from the dead," and that "repentance and remission of sins

should be preached in his name among all nations," and "ye are witnesses of these things," a divinely ordained way by which we may become partakers in the evangelization of the world. "Ye are my witnesses, saith the Lord." We see this verified to-day, when God's people are filled with "all the fullness of God," that their witnessing is with power. A witness for Jesus! Oh, what a glorious privilege and how much that little sentence contains. If we are true witnesses for him, we must know the truths of the gospel, and have a real heart experience, plain and conclusive to the world. How beautifully David wove God's dealings with him, the real experiences of God's workings in his soul, into songs of praise and confession. He said in one place, "Bless our God, ye people, and make the voice of his praise to be heard." As we read the New Testament we see the greatest desire of these men of God was to "testify the gospel of the grace of God."

How lovingly and constantly should we witness for Jesus by telling what he has done for us, that those who have never become acquainted with God's loving provisions may thus be awakened to see their privilege and to embrace the hope that is set before them. And more than this, if we do not tell what God has done for us and thus give "glory to his name," we are in danger of losing the blessing. We have read that Frances E. Willard upon one occasion received the blessing of God, was filled with joy and the sweet peace of heaven, and gave a burning testimony to the fullness of the Spirit. Soon after she became a preceptress in a ladies' seminary, where there was much controversy over the doctrine of holiness; she was advised by her friends to keep still about sanctification, which she did. In after years she sorrowfully wrote: "I kept still until I soon found I had nothing in particular to keep still about. The experience left me. That sweet pervasiveness, that heaven in the soul, of which I came to know in Mrs. Palmer's meeting, I do not now feel." Ah, is not this just the secret of so many professing Christians becoming cold and backslidden in heart? We are either too timid to tell what God has done for our souls, or we are afraid that we may not be able to hold out faithful to the end, and the world will then laugh us to scorn, so we say to ourselves we will enjoy what God hath given of his blessing in our hearts in silence. Oh, what a mistaken thought! And we will soon find the words of the Saviour true in our experience: "He that hideth his Lord's talent in the earth and improveth it not" shall find that he is an unprofitable servant and "that which he hath shall be taken away from him."

Logic will not always convince the minds of men, but if logic be set on fire by a testimony burning with real heart experience, it will often convince even the strongest skeptic. We have read of the skeptic who could resist all the logic and eloquence of the gospel minister, but who was brought to see his need of a Saviour by this simple testimony: "I love my Jesus," uttered in a voice choked with emotion, by an old, poor, colored woman, who had nothing in this world to give her such happiness, and he realized that she possessed something that he did not, and he longed to possess it for himself.

It is our privilege also to witness for Jesus by a holy life. We have often heard that

actions speak louder than words, and that the outward life is an index to what is in the heart, for "out of the heart are the issues of life." How very carefully we should walk before the world, for many times they look to our lives as a proof of what salvation will do for them, and if our lives are proud and selfish they think they do not desire this salvation, but when they see pride and self and worldliness have been cleansed from the heart by the blood of Jesus, and see instead the "fruits of the Spirit" manifested, it produces a conviction that cannot easily be thrown off. Paul and Peter and other men of God have had their sermons filled with burning words of testimony for Jesus. How that wicked king was "almost persuaded" when Paul reasoned of righteousness, temperance and judgment to come. We may overcome the wicked one by thus witnessing for Jesus. We read in Revelations 12:11, "And they overcame him by the blood of the Lamb, and by the word of their testimony."

The testimony of an honest, true child of God may be the means of counteracting the influence of one who has been unfaithful and untrue. Oh, how sad it is that there should be any who are false witnesses. Because some have been untrue is no reason why those who have experienced the gracious working of God in the soul should keep silence. The more we realize that the devil has counterfeit Christians, the more we ought to publish the genuine, that we may expose the false.

We are also witnesses for Christ in the general conflicts of life. To do this we must be taught by the Spirit, and do just what we think Jesus would do in our place. We must take our stand on the right side of all moral issues. If we do not, we shall be found witnessing against him. We, who love Christ and believe in a life of purity and holiness, must stand squarely against the great social evils of our time. What a glorious privilege it is thus to witness for Jesus, and what a blessing it brings to the soul, strengthening us in the Christian graces. "If we confess Christ before men, he will confess us before his Father and the holy angels." M.

LOST CREEK, W. Va.

A FOREIGN MISSIONARY AT HOME.

Sophia had been praying for twelve years to become a foreign missionary. One day she had so prayed, and the Heavenly Father seemed to say: "Sophia, stop! Where were you born?"

"In Germany, Father."

"Where are you now?"

"In America, Father."

"Well, are you not a foreign missionary already?"

Then Father said: "Who lives on the floor above you?"

"A family of Swedes."

"And above them?"

"Why, some Switzers."

"Who in the rear?"

"Italians."

"And a block away?"

"Some Chinese."

"And you have never said a word to these people about my Son! Do you think I will send you thousands of miles to the foreigner and heathen, when you never care enough about them at your own door to speak with them about their souls?"

Not a few need the lesson Sophia learned. "Beginning at Jerusalem." As the salt of the earth, sweeten the bit of it next to you; as the light of the world, conquer the darkness nearest you.—The Watchman.

Young People's Work

By EDWIN SHAW, Milton, Wis.

OUR Publishing House, at Plainfield, N. J., is prepared to furnish the booklets containing full Topics and Daily Readings for Christian Endeavor Societies for the year 1899. The booklets may be procured at the following prices:

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

TO-DAY IS OURS.*

BY ERNESTINE C. SMITH.

"Remember now thy Creator in the days of thy youth." Had I the artist's power or the poet's divine gift, I would portray the picture of Christ, as he sits upon his great white throne, awaiting the results of the lives of the young, to whom so many doors have opened.

To-day, as never before, we are called upon to present our bodies a living sacrifice unto God, which is our reasonable service. If we find it hard to live for Christ, we have the assurance that he will supply our need, and, by his grace, enable us to give to the world the greatest sacrifice possible; to give the strongest impression of Christ possible; to proclaim to the world that it is not ourselves, but Christ that liveth in us. One who lives right, and is right, has more power in his silence than another has by his words. We must awaken to the Christian duty toward our fellows. Doing good to others brings its own reward which the selfish world cannot appreciate. "Kindness is the music of goodwill to men, and on this harp, the smallest fingers may play heaven's sweetest tunes on earth." We should ask God earnestly what our personal duty is; we should not weaken our lives with the idea that we cannot do much, for we are all able to do far more than we have ever done. We know it is true that no one liveth to himself alone. Our moral failures drag others down, and so we must be most careful what we say and do. Let us be true to ourselves; be true to our church and Sabbath-school; do not speak disparagingly of any one, or of any one's effort. We cannot always see and do as others do.

The Christian Endeavor Society has been the means of uniting young hearts in earnest Christian work; it has solved the problem as to how to retain the interest of the young. We have won for ourselves the reputation for enthusiasm and energy. From our ranks are to come consecrated workers to go throughout the land; and there is one who is guiding and protecting us in our endeavors, to whom all effort is acceptable, if it is the best we can make it.

The golden opportunities must be met. We stand each day on the threshold of new privileges. We take but one step at a time; this we were taught at our mother's knee; and if the path be tangled with thorns of discouragement and disappointment, let us stop, and look for God's sweet forget-me-nots. In God's service the best things are always yet to come. He has made ready good things for every child of his love. The future lies before us to be unfolded, moment by moment, and reveal God's loving purposes. There

must be seed time and harvest, dawns and sunsets. *To-day* is the seed time of *our* harvest. We desire to attain to something higher and beyond. The future offers such great promise, that it is easy to be misled, and neglect what comes *to-day*. *To-day* is the accepted time. The lessons learned now will prepare us for the tasks before us.

Our days are all linked together. If we are false to present duty we break a thread in the loom of life, and find the flaw when the cause is forgotten. Let us bind together the threads, lest we lose sight of the pattern we are weaving.

Young people ardently absorbed in the present, eagerly anticipating the future, do not always appreciate the fact that the best preparation for the future is to improve the present with days well spent, in forming habits which will strengthen and build up the character. Philips Brooks said: "Character is like bells which ring sweet music, and which, when touched, accidentally even, resound with sweet music." How closely linked we human creatures are. More hearts than we dream of enjoy our happiness and share our sorrows.

When we promise to do whatever Christ would have us do, we paraphrase the prayer, "Thy will be done on earth as it is in heaven." We know what his will is, for he went about doing his Father's will—went about doing good. If we follow in his footsteps we must first *be* good. We do not want to be merely imitators. It is no small thing that God should ask of us our service. It is not the church, society nor associations, but God that gives us power. The more we know of him through his Word, the mightier will be our achievements for Christ and the church. We exert ourselves zealously; but in spreading out too much, do we not lose some of the depth? It is more satisfying to be a sunbeam than a star, a fountain than a rill, but if one cannot be more than a star or a rill, then be the very best.

The calls of the hour must be heeded as calls from heaven. We are ambassadors of Christ, and here to do the Master's work. This age of progress and enlightenment is sadly deficient in the realization of the fact that a vast deal of work is yet to be done. Ere long we shall have to transfer our duties and privileges to other hands. The time is coming so soon when our gaze must be backward rather than forward.

Christian Endeavorer, what is your ideal *to-day*? Do you aspire to the grandeur of a life consecrated to God, consecrated, both heart and hands? Are you striving for prosperity and success, or laying up treasures in heaven? Are you searching for the poor and needy? Have you strengthened the feeble faith? These would be indeed high ideals, perhaps mountain high to the world, but we can keep in sympathy with them by a sanctified ambition and fervent prayer.

The C. E. Society was born of God, it has grown into the life of the church and world at a critical time, when most needed. We are being educated to honor the church, the gospel and the Sabbath-day. There is nothing narrow about Endeavor work; it is for the whole race; it broadens and elevates human nature; it makes every man our brother, and the universe our home. It is *love*, the supreme grace, that enlarges the heart until there is room for all. The good

Samaritan had not studied philosophy nor science, but there was within his heart a love so broad, so deep, so tender, that his sympathy and self-sacrifice were the angelic manifestation of brotherhood. Only God, who knows the real heart, can know how much of service we do for him.

As a society, and as individuals, we are pledged to work for Christ and the church, to be something, and to do something. "Each life that fails of the true intent mars the perfect plan the Master meant."

Do you wonder why your pastor gets discouraged? I wonder if you have helped him carry his burden. Have you done *all* you could to help him; have you been *faithful always*, so he could depend on you? Are we not looking for privileges and opportunities far from home, when there are many around us, waiting for a word of cheer, a look of sympathy, and a hand-clasp of comfort? We must be instant in love; for the white-winged moments are soon gone. Do not let the day slip uselessly away. How easy to spoil a day by thoughtless words, selfish acts, an unbending will! How easy to spoil a life! The days are too short to be spent in vain. Out of eternity each new day is born, and into eternity each night will return. Will you let it return fruitless to its Maker?

The events that form turning points in a life we never know till they are past and their work done. Life comes to us only in glimpses. In restful trust in God's planning, let us be of good cheer, as we go on to meet the hidden future. Do we fear we may find trials? There are many sweets in life, but there was never yet a life that knew *no* bitterness. There is nothing draws us to heaven so gently as a sense of our helplessness; we go to Christ for shelter, as a tired child goes to its mother's arms—knowing that the Friend who bore the cost of all our sins is ready to receive his children. We all need encouragement. Give and it shall be given unto you.

It took courage to go into battle and face cannon and shell. Our boys were brave and noble; yet it takes a valiant soldier of Christ to say no to the many voices of temptation clamoring for attention. We need to assert our courage in the inferior as well as the superior contests of life. There are triumphs that no eye sees, no renown rewards. Misfortune, poverty and intemperance are drinking up the life-blood of our youth. These are battlefields of life which have their heroes.

We were anxious for those who went from our homes in defense of honor and humanity, but let us not forget those in danger around us, who are striving to do whatever the Master would have them do. They are fighting the battles of life, where no drums beat, only aching hearts beat; no banners fly, no friends cheer. For all this we need faith, zeal, courage, wisdom, heart within and God above. Be steadfast in your faith, and when the last weary hill of life's pilgrimage is climbed, as you look back over the way you have come, you will find the sunniest spots are those where you stopped to encourage a weaker brother. What you give to a soul is never lost. This lower life is a glorious life, because it flows into eternity; and if, when we shall have passed all the milestones of life, we shall hear his "well done, welcome home," we may consider our life a grand success.

Perhaps you are familiar with the legend of

* Paper presented at the Young Peoples' Hour at the Yearly Meeting at Shiloh, N. J., and requested published by the Plainfield Y. P. S. C. E.

the child who asked for the road to *yesterday*. She had lost her way and was unfamiliar with the road of *to-day*. Her heart upbraided her because she fell asleep in the evening and lost yesterday. She had neglected a duty she should have done; didn't say the kind word she meant to; had lost an opportunity that might have been hers. So she wanted to turn backward, to reclaim the lost hours, and she begged some one to guide her to *yesterday*. May we all realize that *yesterday* is not *ours*, to-morrow *may not be*, but *TO-DAY IS OURS*.

No longer forward nor behind
I look in hope or fear,
But grateful, take the good I find,
The best of now and here.

OUR MIRROR.

PRESIDENT'S LETTER.

Dear Young People:

Though the mercury stood below zero this morning, a bright, clear New Year morning, some fifty people, mostly young, and all Endeavorers, were in attendance at the union sunrise, or seven o'clock, meeting, held at the Congregational church, Milton, Wis.

The topic was John 14: 27, Christ's words of comfort and farewell, his promise of the Comforter, the Holy Spirit. "Peace I leave with you, my peace I give unto you; not as the world giveth give I unto you."

The Spirit that makes us at peace, unruffled, like our Master, though like him pursued by all the world. "The meek shall inherit the earth." The worldly man does not possess these temporal things, but they do possess him; like the miser, who, Drummond says, does not possess his gold, but it does possess him.

Nearly every one present took part in this meeting. The spirit reminded me of that in the Leonardsville meeting on New Year's morning in 1895, when one or more found Christ. Also of the morning meeting at Milton in 1896, when one of the students, a young man, gave his heart to Christ. One year ago I was permitted to be with the young people at New Market, N. J., in their sunrise meeting. A blessed meeting it was.

May God anoint for the work all who attended or desired to attend these morning meetings, over the length and breadth of this land.

During this meeting many asked prayers that they might be made conquerors through Him. At the close of the meeting all joined hands in a circle around the room and sang "Blest be the tie that binds." After prayer we let go of each other's hands, not God's, to go out to the work of the New Year in his strength. Mrs. Huffman stood with us in this circle, joined us in this song, though her companion, we trust, has joined the innumerable throng, has struck hands on the banks of eternal deliverance, and sings of Moses and the Lamb. Who next of this circle will exchange these temporal for things eternal?

Young people, put your hand in God's. He will pilot you through life, as well as through "the valley of the shadow of death." Let us live this new year as if it were our last. It will be to some of us. May God direct us.

E. B. SAUNDERS.

MILTON, Wis., Jan. 1, 1899.

The Pawcatuck Society, at Westerly, R. I., has not reported very recently for this column, but it has not been because the Society has not been prospering in its work. Most of its members are active in the prayer-meetings, Sabbath-school and other branches

of church work. Special services are being held each evening during the week of prayer, with preaching by the pastor. On the evening after the Sabbath, Dec. 31, the Christian Endeavor Society took charge of the preliminary service of praise and prayer, with a large number of the active members participating. The Society has recently assisted in filling a Christmas box for one of our churches in the South. At the semi-annual election of officers, December 31, the following were chosen for the ensuing term: President, H. Louise Ayers; Vice-President, Harold R. Maxson; Recording Secretary, Grace E. Clawson; Corresponding Secretary, H. Louise Ayers; Treasurer, Allen C. Whitford; Look-out Committee, Mabel A. Saunders, Allen C. Whitford, Alva Crandall; Prayer-Meeting Committee, Mary Whitford, Winnifred J. Curtis, Irving A. Hunting; Social Committee, Emma S. Langworthy, Mrs. S. H. Davis, Harold R. Maxson, Harry A. Burdick, William H. Browning; Relief Committee, Mabel L. Stillman, Daisy D. Barber, Mrs. J. H. Tanner, Jr., William H. Healy; Flower Committee, Emma Crandall, Elizabeth Hiscox, William H. Healy, Lewis A. Stillman; Sabbath-school Committee, Winnifred J. Curtis, Charles B. Andrews, Jessie Burdick; Missionary Committee, John H. Austin, Effie Barber, Jennie Leonard, Julius Emmons; Music Committee, Mary Babcock, Emma Crandall, C. Louise Maxson; Good Literature Committee, Irving A. Hunting, Mrs. J. H. Austin. W. J. C.

JUNIOR WORK.*

BY MRS. H. M. MAXSON.

The Junior Christian Endeavor Society is no longer a new and untried experiment. It is already well established in many of our churches, and looked upon as a regular line of church work. Since, however, there may be some who do not yet fully realize the importance of Junior work, and by way of a conference with some of the workers, it may not be amiss to present the matter again to-day.

The Junior Society in no way supplants the church or Sabbath-school, but is intended as an aid to both. Its need has been questioned when a child already attends Sabbath-school, but in the Junior Society the work is more a hand to hand work with the spiritual side of the child. The subjects selected are such as would tend to personality. The texts are gathered from the whole Bible, and not from a small portion, so giving greater familiarity with the Bible. The child is taught to use the Bible, in finding references and verses, also the use of a concordance in finding verses containing the word which is the key-note of the lesson. The lessons are usually of a practical nature, bringing out suggestions regarding the home and school-life of the boys and girls.

The Juniors are taught how to conduct religious meetings, and the work of the various committees. They become accustomed to the sound of their own voices, so that when they are older there will not be the dread of speaking in a religious service when necessary.

Of course the most important phase is the purely spiritual one. Ask any of our pastors, who has in his church a good working society, his opinion of the Junior Endeavor Society, and I am sure he will tell you, as more than one has told me, that he considers it one of the greatest sources of good, one of the greatest helps of the church. I know one church where more than half the additions to the church during the last year have been recruited from the ranks of the Junior Society.

* A paper read before a "Junior Conference" in Plainfield, N. J., and secured for publication in the SABBATH RECORDER.

You think they do not always live up to their vows? Do you? and can you expect more of your children than yourself? You think your boy behaves no better at home since he joined the Junior Society? Have you done your part? Parents and Superintendents should unite forces in this, and there are many ways in which parents can be of great service.

The pledge, you will remember, calls not for the child's signature, but that of the parents. It says, "I promise that I will pray and read the Bible every day, and so far as I know how I will try to lead a Christian life." The parent says, "I am willing my child should take this pledge, and will do all I can to help him keep it." So if the child fails to keep the pledge, the responsibility rests very largely with the parent.

Parents can also help in the preparation of the lesson. The subject of the meeting is announced a week in advance and the Junior usually has a topic card to remind him of it. You can see that your boy is prepared with his verse, or any special work the Superintendent may ask of him. And right here I want to urge the memorizing of verses. It is far more valuable to a child to learn than to read a verse. What we read we are prone to forget, but what we learn is our own for all time. You can see that he is ready in time for the meeting, and that he goes directly to the place of meeting. You can help by assisting him in any committee work he is asked to perform, see that he keeps the appointment promptly and that he does the work faithfully. You can show your interest by attending the meetings yourself, occasionally, conferring with the Superintendent regarding the work, and seconding the efforts being made for the good of your child. You feel that much is asked of you? Is it too much when you know that you are now making the man you are hoping to have when your boy is grown?

There are so many "musts" for the Superintendent that I have come to think that what we need is "a perfect woman." This can at least be our ideal, and if we aim high our attainments will be so much higher than if we are satisfied with a lower standard.

Anyone who thoughtfully and seriously takes up the work of Junior Endeavor must do so with a spirit of devotion to the cause, of consecration to the work and with a deep sense of responsibility. It often demands considerable self-sacrifice, and the giving up of many pleasures, for a Superintendent should never allow herself to be kept away from a meeting for anything but an absolute necessity. It seems to me also a necessity that she should not only be punctual at the meeting, but be there ahead of time. You need a few minutes in which to speak to the children, to welcome one who has been absent, or to make suggestions about the work, and to see that everything is in readiness for a successful meeting. Let the boys and girls learn to expect you in your place whenever they may come.

Have your lesson well in hand, fully outlined in your mind, as well as on paper. Let your boys and girls do whatever they can under your direction, but present the truth you want taught yourself, or see that someone as well or better fitted is ready to do it. What a child sees he remembers much better than what he hears. So it is nice to use the

blackboard, or some object lesson, to impress the thought on the child's mind and heart.

A good plan for committee work is to know first what you want done, and then put the committee in charge of some member of the Junior Society, who will take entire charge of the work. Do not appoint a committee till you have work for it to do. It forms a bad habit to put a boy on a committee where there is no work to be done. He becomes lazy, and shrinks from work when it comes to him on another committee. I deem it wise for the Superintendent to appoint the officers and chairmen of committees and let each chairman choose his own committee subject to the approval of the Superintendent.

You may have found the subjects on the topic card not suited to your needs, and, perhaps, you want a missionary lesson. Your church, and possibly your Juniors, have assisted in sending a barrel to some station on the home field. Get one of your society who can draw to make a map of the state in which the station is located, putting in the mountains, the principal bodies of water and important cities, and marking with a red x the places in which you are particularly interested. Ask another to tell something about the country. It is often so remote as to be very different from our own state. The manner of living and something of the productions will be of interest, and, if possible, know something about the family you have helped.

A temperance lesson may consist of simple experiments, or a black-board lesson, and a meeting consisting of Bible verses and temperance stories told in the simplest words of the child, can be made very interesting.

The different characters in the Bible form good stories for the Juniors to tell, and an interesting variation is to have the story told without telling the name of the character, and have that told by the listeners. Or, again, take the life of Moses for example, divide the story into several sections, let one tell of the early life; another his public life; another his experience when he received the tables of stone from the Lord; another his miracles; another his life in the wilderness and his death, and still another something of the condition of the children of Israel at this time.

I wish every Junior Superintendent would make herself familiar with some of the leading principles of the kindergarten, the discipline and treatment of children in general, and methods of imparting instruction. Take up child study as a study, and study your children. There are so many occasions when we are obliged to say no, we should be very careful not to say it unless it is really necessary.

An old gentleman once said to a young mother, "be careful how you say no. There are many times when it is necessary, without using it when you do not need to," and I will add, when you do say it, mean it, and stick to it.

There are many times when it is wise not to see, and there are many times when a disturbance can be quieted by giving the child something to do, but when a boy is wilfully naughty he should be treated as such, and if he cannot behave where he is, and you are confident that he is an injury to the society, the time has come for him to leave. This should never be done hastily, nor without consultation with the parents, and deep thought and prayer on your part. I have known of very few cases where a boy had to leave the society, and I think Superintendents are usually very careful in this particular; in such a case as this, the parent can, if he will, be of the greatest assistance.

And finally, to parents, I would say, be helpful, be just, be interested; and to Junior workers, be devoted, be consecrated, be filled with a love for your work, your children and your Master.

Children's Page.

FOUR BEDTIMES.

"Cluck, cluck, cluck," said the hen;
"Tis time this little chick went to bed,
Or you'll live to be a fowl
Which in the night will prow,
And be taken for an owl," she said.
Then without a single peep
The chick went off to sleep,
Soft tucked in its warm feather bed.

"Purr, purr, purr," said the cat,
"Tis time this little kit went to bed,
Or you'll grow to be a cat
Which cannot catch a rat;
And you wouldn't much like that," she said.
Then the kitten in a trice
Slept and dreamed of catching mice,
Wrapped in fur in her basket bed.

"Bow-wow-wow," said the dog,
"Tis time this little puppy went to bed,
For playing in the dark
Will take away your bark,
"And you'll never make your mark," she said.
Then the puppy stopped his play,
And went to bed straightway,
Curled up on his clean straw bed.

"Come, come, come," said mamma;
"Tis time this little boy went to bed,
To sleep throughout the night,
And with the morning light
To waken fresh and bright," she said.
But that boy did tease and tease—
"Let me sit up this once, please."
And at last was carried pouting off to bed.

—Mary L. Paine, in *Youth's Companion*.

A SNOW-SHOE EXPERIENCE.

Thomas G. Allen, Jr., writes for *St. Nicholas* an article on "The Boys of Siberia." Mr. Allen says:

The pride of knowledge and self-confidence in the Siberian lad was brought home to me rather forcibly last winter. I was spending some time at a certain gold-mining camp not far from the Siberian-Chinese border-line. It had been an exceptionally severe winter, and a fall of seven feet of snow had covered the valley and surrounding mountains. Even sled traffic was practically abandoned. Wearied, one day, with the tediousness of camp life, I started out with gun and snowshoes to hunt the *riabchick*, a bird very similar to our grouse, but covered with a mass of feathers, even down to its very toes. The ten-year-old son of my host, to whom I had taken quite a fancy, begged for the privilege of accompanying me. I could not refuse him, notwithstanding my apprehension on account of his extreme youth, for he assured me that he could stand any hardship, and, as I had seen for myself, was an adept at snowshoeing.

The Siberian snow-shoe, I will say in passing, is a strip of thin wood covered with skin, and resembles the Norwegian ski rather than the Canadian snow-shoe. Unless you have had long practice, it is a very difficult thing to manage in the snow.

We started out to ascend the slope of a neighboring mountain, where some birds had been seen the day before. After a very short time it became evident that my little companion had the better of me; for his lightness of body, in addition to his snowshoeing skill, enabled him to glide up over the deep snow with almost no effort whatever. I can see him now as he brushed along with rapid stride, his little fur coat covered with snowy spray, and his cheeks flushed with the glow of exercise.

We reached the top, having bagged two very fine birds on the way, and there we stopped to rest for a while, to take in the magnificent, far-reaching view, which it is possible to get only in the extremely clear atmosphere of Siberia. Before starting on the descent, I tightened the straps on our snow-

shoes, and cautioned my little companion about going slowly and carefully. We had not gone many yards, however, before the exhilaration of the exercise made him forget himself, and he shot down like the wind. I feared every moment that he would meet with some accident—so much so, in fact, that I hastened along at his own pace to keep near him. In doing this my lack of experience in snowshoeing proved disastrous. In making a sudden turn my shoes got twisted, and over I went headlong, to bury myself, head first, in the snow. My gun landed some six feet away, with stock in the air. Any one who has been in a snow-drift seven feet deep knows how difficult it is to extricate one's self from it, especially when standing on one's head. The more I struggled the deeper I sank; and had it not been for the timely assistance of my little companion, who fortunately, had seen me fall, it is possible that I should have been there yet. To be outdone, and even rescued, by a little fellow scarcely ten years of age, whom I had considered too frail even to accompany me, was a humiliation.

THE WORM THAT WENT TO SLEEP.

One day, when Manette was visiting her grandpa, she found a great worm lying in the path. It was as long as her grandpa's forefinger and was as big around as his thumb. It was a light green color, with queer, bright-colored knobs or bumps all over it. It was so ugly Manette was afraid of it; but her grandpa lifted it between two sticks and put it into a pasteboard box with a piece of glass for cover. He then carried it into an upper room which was not much used. His little granddaughter worried and asked questions. "The worm is sleepy, and so I have made it a bed, and by and by it will make itself a blanket," grandpa said.

"O grandpa! can it really? How can a worm make a blanket?"

"It weaves it, dearie, sometimes as a spider weaves its web. It will take a good while; you must watch and be patient.

Manette went every day to look at the worm, and, after what seemed to her a long time, one day she saw some fine threads from the form to the glass. Every day there were more threads, until at last Manette could not see the worm at all.

"He has covered himself all up, grandpa. Is the blanket finished now?" she asked.

"Yes, and now the worm will sleep all winter, and when he wakes in the spring I don't believe you will recognize him."

When Manette's visit was over her grandpa gave her the box, carefully done up in paper, and told her to lift the cover off when she reached home. So she did, and found the worm snugly wrapped in its odd bedclothes, fastened tight to the glass. Her mamma leaned the glass against the wall above the mantel in the library, and there it stayed all winter, and Manette often forgot all about it.

But one day in the early spring a very wonderful thing happened. Manette was playing in the yard when her mamma called her. She ran into the library, and there on the edge of the mantel was the most beautiful, gorgeous, golden-yellow butterfly!

"O mamma," she whispered, "did it fly in through the window, do you think?"

"No, dear; it crept out of its winter blanket."

And then her mamma showed her the cocoon, as she called the blanket which the worm had made. There was a hole at one end, and out of that the ugly green worm had changed into a fairy-like insect, had crept to spend its second summer floating in the air and sipping sweets from flowers.

"It's just as grandpa told me," Manette said. "I never would have known it."—*Child Garden*.

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.

VERONA MILLS, N. Y.—Pastor Sindall has issued some leaflets for the New Year, two of which we print for sake of people in other churches:

One hundred men wanted! (also their wives, sons and daughters) to attend the Gospel Service at the Seventh-day Baptist church every Sunday evening, at 7:15. Don't bring your purses! but do bring your friends and your Gospel Hymns.

New Year Resolutions. As a child of God, and a believer in the Bible, I will, during this year: 1. Try to attend every service of the church. 2. Read my Bible and pray daily. 3. Devote one-tenth of my income to the Lord's work. 4. Pay my pastor regularly, once a month, or quarterly. 5. Contribute regularly to Missionary and Tract work. 6. Try to do as Jesus would in everything.

(Name)

NORWICH, N. Y.—With my renewal for our excellent paper, which is an indispensable blessing, I wish to offer a word of encouragement to our Sabbath Tract Society. Its seed-sowing in Norwich nineteen years ago, through the faithful labors of Elds. L. C. Rogers and H. D. Clarke, in Dr. Potter's Gospel Tent, is still bearing good fruit. A happy convert to the Sabbath, Mrs. Fannie Garrison, an influential African sister, formerly of the Free Baptist church, recently came into our meeting and told of her long years of struggle, knowing that she ought to keep God's only sanctified Sabbath, but hindered by fear that she could not make a living. (That crafty device of the enemy by which he seeks to "deceive many.") She is now putting her faith in practice, and rejoicing in the consequent blessing for both soul and body. Her thrilling testimony and her rare gift in prayer and singing are a cheering addition to our always enjoyable services. "Who shall not fear thee, O Lord, and glorify thy name? for all nations shall come and worship before thee," rejoicing in the blessed assurance "that both he that soweth and he that reapeth may rejoice together."

In best of bonds,

AGNES F. BARBER.

DEC. 30, 1898.

PLAINFIELD, N. J.—Our Sabbath-school had its annual holiday entertainment on Tuesday evening, Dec. 27, 1898, a large audience being interested listeners and participators. After an organ voluntary, and prayer by Dr. Lewis, there followed the singing of Christmas songs led by the Superintendent, a short talk by the pastor, well-performed exercises by the primary department, the coming forth out of a "snow-bank" of presents for the younger members of the school, refreshments, and a sociable time. The little folks had the place of honor at a large, crescent-shaped table, very prettily arranged and bountifully laden.

In the midst of the many joys of the season we have tried not to forget those who have gone to be with the glorified Christ, and those who could not meet with us.

There is a great deal of sickness in town, the grippe being very prevalent. Our own people seem to be having their full share.

PASTOR MAIN.

JANUARY, 1899.

WEST HALLOCK, ILL.—The little church on the prairie is doing quiet but faithful service for the Master. Unity, harmony and active kindness prevail, and the interest in high spiritual things, and in the searching of God's Word for his teaching, is growing. A class for Bible study, at the request of some of the young men, was formed soon after Conference. They meet each Wednesday night at the parsonage, and around the evening lamp they gather with Bibles in hand to find what God speaks to them concerning his great truths. The plan of study includes no commentaries. The Bible alone is the text-book. At first, a single book was studied in an evening, the author, the contemporaneous history, the scheme of the book, and reasons for its writing were considered, and thus a comprehensive view obtained. Then favorite or familiar passages noted and discussed. Later, at the suggestion of a member of the class, it was decided to search the Scriptures for God's thought concerning the Sabbath. The "claw-hammer method," whereby a text could be wrenched from its setting and made to prove a theory was carefully avoided. During the week's preparation for the class, whole books were carefully read, and any passages relating to the Sabbath marked together with the context. These were then discussed in class, and the result of the evening's study made note of. The riches of the Scriptures on this subject have been unfolded to surprised and delighted students, and the importance which God attaches to the Sabbath has made a deep impression on every heart.

The scheme for study is given herewith:

- I. The Law and the Sabbath.
 - 1. The Sabbath in the Pentateuch.
 - (a) The Sabbath from Eden to the giving of the Law in Sinai.
 - (b) The Sabbath from the giving of the Law in Sinai to the death of Moses.
 - 2. Christ's Attitude Toward the Law.
- II. The Sabbath in Old Testament History, Christ's Teaching on the Sabbath.
- III. The Sabbath in Prophecy.
- IV. The Sabbath in the Acts of the Apostles.
- V. The Sabbath in the Epistles.
- VI. The first Day of the Week.

Christmas was celebrated by the Sabbath-school on Monday evening, December 26, by a musical program and the decking and stripping of a Christmas tree. The church was packed to the doors by an audience gathered from all the neighboring towns. West Hallock has a reputation for unusually fine musical talent. The program presented was as follows:

- "Watch Hill," } Orchestra.
- "Columbian Overture," }
- March by the Sabbath-school children.
- Anthem, "Calm on the Night," Choir.
- Scripture Reading, Superintendent H. C. Stewart.
- Contralto Solo, "Hail Bethlehem," with violin obligato, Mrs. T. J. Van Horn.
- Prayer, Pastor T. J. Van Horn.
- Male Quartet, "March of the Magi."
- Cantata, "Santa Claus' Dream," School.

The community was greatly shocked on Thursday night, December 22, by the sudden death from heart trouble of Mrs. Geo. W. Butts. She was as well as usual except for a slight cold when she retired, but waked about half past nine with severe coughing. Remedies were hastily applied, but within fifteen minutes she was gone.

The loss is a heavy one to this church and people. She was greatly beloved, and her sweet, helpful, unselfish life was an inspiration. The silver lining to the cloud of sor-

row and loneliness is that she was entirely ready, and that the wish so often expressed that she might go quickly when the time should come was granted her. A large congregation gathered on Sabbath-day to pay the last tribute of respect, and the remains were laid to rest in the quiet cemetery near the church she loved.

H. C. V.

DEC. 28, 1898.

DODGE CENTRE, MINN.—We have been having some steady cold weather which, in these parts, is called heathful. About sixteen below zero has been the extreme for a few times.

Sabbath, December 24, was Children's Day, arranged by Superintendent of Sabbath-school. It was a very pretty exercise. Rev. Ernst spoke upon the origin of Christmas and the various views entertained. Pastor Clarke talked to the children on "Something to do for Jesus." Our Sabbath-school has changed its method of securing subscriptions for the *Helping Hand* from individual subscriptions to that of ordering copies paid for from the general fund. The school ordered sixty copies for 1899. The annual entertainment takes place on the evening of December 31, after the election of officers and teachers. The morning sermon will be a review of practical lessons for the quarter just closing.

Our village had its seventh fire for the year 1898 on Sunday evening, December 18. Six business houses were burned: Jewelry store, dressmaker's shop, two furniture and undertaking establishments, two restaurants, barber shop, and printing house of *Dodge County Star*. Everything was well insured save one building. A new brick block will probably be built in the spring.

Readers will notice Bro. D. T. Rounseville's advertisement in RECORDER of the Evan's Land Company. Bro. Rounseville is one of the most active and reliable business men in this section of country. Men who "hustle," and are Sabbath-keepers, could do much of Dodge Centre's business. Many past opportunities have been lost. * * *

TRACT SOCIETY.

Receipts in December, 1898.

Churches:	
Milton Junction, Wis.....	\$48 58
" " Sabbath Reform.....	8 50—\$ 52 08
Shiloh, N. J.....	15 57
Plainfield, N. J.....	23 56
Milton, Wis.....	14 18
Hartsville, N. Y.....	5 00
Marlboro, N. J.....	2 00
Deltuyter, N. Y.....	6 00
Albion, Wis.....	\$4 00
" " Sabbath Reform.....	3 00— 7 00
Jackson Centre, O.....	1 42
Independence, N. Y.....	15 00
Farina, Ill.....	7 10
Nortonville, Kas.....	39 35
Welton, Iowa.....	4 46
New York City.....	25 55
Sabbath-schools:	
New Market, N. J.....	10 00
Farina, Ill.....	3 84
North Loup, Neb.....	1 44
Albion, Wis.....	6 67
Ladies' Aid Society, Pawcatuck church, Westerly, R. I.....	35 00
North-Western Association, part of surplus after paying Conference expenses.....	58 60
Collection, South-Western Association.....	2 35
F. L. Hall, Potter Hill, R. I.....	5 00
Mrs. T. H. Tucker, Boulder, Col.....	1 00
Mr. and Mrs. C. H. Threlkeld, Memphis, Tenn.....	15 00
Mrs. H. A. Fisher, Northboro, Mass.....	20 00
Rev. H. D. Clarke, Dodge Centre, Minn.....	5 00
Cash.....	2 50
Alfred Collins, Charlestown, R. I.....	1 00
Rev. L. W. Mitchell, Rocky Comfort, Ark.....	25
Rev. D. W. Leath, Fouke, Ark.....	1 00
Dea. B. F. Granberry, Fouke, Ark.....	25
Sally Hillier, Alma, Ark.....	50
Dr. S. C. Maxson, Utica, N. Y.....	5 00
Mrs. Harriet S. Rogers, Preston, N. Y., Thanksgiving offg.....	10 00
Mrs. Emma Witter, Wausau, Wis.....	1 00
I. N. Looftoro, Boulder, Col.....	5 00
	\$408 67

E. & O. E.

J. D. SPICER, Treasurer.

PLAINFIELD, N. J., Jan. 2, 1899.

SOLOMON bids us "buy the truth," but doth not tell us what it must cost, because we must get it, though it be never so dear.—*Thomas Brooks*.

RICHES should be employed for the getting of knowledge, rather than knowledge for the getting of riches.—*Matthew Henry*.

Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

INTERNATIONAL LESSONS, 1899.

FIRST QUARTER.

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

For Sabbath-day, Jan. 21, 1899.

LESSON TEXT.—John 3: 1-16.

GOLDEN TEXT.—For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—John 3: 16.

INTRODUCTION.

After our Lord's first miracle he went to Capernaum with his mother and brethren and his disciples. After a brief stay in Capernaum he went up to Jerusalem to the Feast of the Passover. At this time he cleansed the temple, his Father's house, from the traffic which polluted it. The ministry of Jesus was thus publicly inaugurated at the capital city. The Pharisees at once demanded a sign; but, as always, our Lord refused to grant a wonder for those who would not believe even if the marvelous sacrifice of the Son of God on behalf of sinful humanity should be displayed before their eyes.

Many people were attracted to the new teacher, believing upon him with more or less sincerity. Jesus showed his wonderful power in discerning the thoughts and character of the men who were coming to him. Of the many who were attracted by his teaching, our present lesson tells in particular concerning one.

NOTES.

1. *There was a man of the Pharisees, etc.* Among the others attracted by the new teacher there was a certain man of importance, a member of the Sanhedrin, one who was well versed in the Scriptures. Nicodemus is mentioned three times in this Gospel; but nowhere else in the Bible. John 7: 50 and 19: 39.

2. *The same came to Jesus by night.* It seems that he came by night, because he was only a half-believer and wanted to avoid the hostility of his associates. Some say he came by night, because then he would be more likely to find Jesus at liberty to talk with him. The latter view is not as probable as the former. For why should John explain who Nicodemus was by mentioning that he was the one who came by night. John 19: 39. *Rabbi, we know that thou art a teacher come from God.* Nicodemus shows respect in the title "Rabbi," and shows a certain belief in Jesus by confessing that his wonderful teaching must be of divine origin. *For no man can do these miracles, etc.* The learned teacher of the law gives a good argument for his belief in the divine origin of this teacher. That God must be with Jesus is a legitimate conclusion from the miracles viewed as signs. Jesus had already wrought a number of miracles. See Chap. 2: 23.

3. *Verily, verily, I say unto thee.* This is an expression of great emphasis, used often in this Gospel but not in the others. *Except a man be born again he cannot see the kingdom of God.* The word translated "again" means usually "from above"; and many think that it has that meaning in this passage. The chief difficulty with this view is that Nicodemus evidently understood Christ as referring to another or a second birth. We may conclude, therefore, that although it is possible that our Lord was referring to a birth from God (for this birth is certainly of heavenly origin, see John 1: 13 and elsewhere), it is more probable that he was speaking of it particularly as the new birth, the re-generation. *See* is probably used figuratively for participating in, becoming a member of, the kingdom of God. *The kingdom of God* is that reign of peace on earth which Christ came to establish. The members of the kingdom are the true followers of Jesus who have repented of their sins and turned to him in faith. These are they who inherit eternal life. The kingdom is both internal, in the hearts of believers, and external in the triumphs of truth and righteousness. It includes both more and less than the church.

4. *How can a man be born again, when he is old?* In his perplexity he asks a foolish question. From his familiarity with Old Testament teachings, Nicodemus might easily perceive that our Lord was not speaking of literal physical rebirth. Compare Ezek. 36: 26, Psa. 51: 12, and many other passages.

5. *Except a man be born of water and of the Spirit.* This is a passage over the meaning of which there has been much controversy. The word "of" before "the Spirit" has nothing to represent it in the original, and should be omitted. "Of water and Spirit" in this verse is not essentially different from "of the Spirit" in the next verse. The water of baptism is the outward and symbolical form by which the renewing power of the Holy Spirit is represented in the new birth. The water of baptism is valueless if the power of the Spirit is wanting. It is not, however, merely a symbol; but really a means of grace. The word "water" is omitted in v. 6, not because baptism is non-essential, but for the sake of the form of the rhetorically balanced sentence.

6. *That which is born of the flesh is flesh.* Spirit and flesh are the distinguishing principles of that which is heavenly and of that which is earthly. Whatsoever is born of frail human nature, alien from God, must necessarily be no higher than its origin. The new higher spiritual life must have a cause outside of humanity.

7. *Marvel not.* Do not be surprised at this requirement. There are like incomprehensible phenomena in nature. We cannot tell how the wind blows; but it blows. We cannot tell how one is born of the Spirit; but we can perceive that he has been born again.

9. *How can these things be?* Nicodemus is still puzzled in regard to the possibility of such things as the new birth. He ought to have had some idea of the power to renew (as mentioned in note on v. 4). We are not surprised that Jesus should say "Art thou the teacher of Israel and understandest not these things?"

11. *We speak that we do know, etc.* The real source of Nicodemus' inability to comprehend was in his lack of belief in the teachings of Jesus and John the Baptist.

12. *Earthly things—heavenly things.* The contrast is not between worldly affairs and things holy; but between those whose proper place is upon earth and those which are in heaven. The new birth would belong to the first category, as taking place on earth; the Messianic mysteries—the divine decrees for the redemption of mankind are among the heavenly things.

13. This verse implies that no other than Christ can declare the heavenly things.

14. Jesus is like the serpent in the wilderness in being lifted up. The lifting up of Jesus is a direct reference to his crucifixion.

15. *Whosoever believeth in him.* The purpose is broad: it is for everyone who believes. *Have eternal life.* That is, live forever with the truest and highest life.

16. It is probable that the record of the interview with Nicodemus ends with v. 15, and that v. 16 gives us the words of the Evangelist rather than of Jesus himself. This verse has been called "the little gospel." In a few words are summed the beneficent purpose of God for all humanity. This is the most precious promise.

A CIVIL SABBATH?

"The Civil Sabbath," by Rev. Wilbur F. Crafts, Ph. D. Published by the Reform Bureau, 210 Delaware Avenue, N. E., Washington, D. C. The author of "The Sabbath for Man" has, in this smaller volume, composed of more recent addresses, separated the civil Sabbath from the theological aspects of the subject, and has set forth a program of Sabbath defense on which labor unions and churches, Protestant and Catholic, Hebrew and infidels, also, in some cases, have been united—one of many illustrations of the coincidence of intelligent self-interest and Christian duty. *This new edition appears just when the Sabbath is more attacked and less defended than ever before.*

To the Editor of the SABBATH RECORDER:

The above book notice I cut from *Ram's Horn*. It struck me very peculiarly indeed—the fact that a man can get up an argument on "The Civil Sabbath" and not mention Bible authority for Sabbath; i. e., "separating the civil Sabbath from the theological aspects of the subject," as stated in the notice. I imagine it must be a curiosity. To me it is an index of the depths to which otherwise good Christian people will degrade God's law rather than to obey. It is a sad condition of things.

Fraternally, GEO. W. HILLS.

You are right, Bro. Hills. As well talk of a "civil" baptism or of a "civil" Lord's Supper. In earlier times, when the state-church idea was fully carried out, the statute law determined what these should be and what orthodox Christianity should be, etc. Mr. Crafts' "civil Sabbath" is self-contradictory and self-destructive. It is the "last ditch" in a failing struggle to save Sunday from holidayism.

Popular Science.

BY H. H. BAKER.

Mountain Climbing by Rail.

One of the most noted achievements of engineering skill is now being exemplified in building a railway from Scheidegg, in Switzerland, around the great glacier of the Eiger, one of the highest mountains of the Bernese Oberland, and past another high mountain called the Monch, then on to very near the summit of the Jungfrau, the station, at a height of 13,670 feet above the level of the sea.

During the past season, passengers have been carried from Interlaken (which heretofore has been the great summer resort), on to Scheidegg by means of a rack railway. Scheidegg lies at a height of 6,788 feet. From here to the station on Jungfrau an ascent of 6,882 feet has got to be made.

It is in contemplation to have this wonder of the world in mountain climbing by rail, completed in three years. It is now being pushed with energy. The motive power is to be electricity generated by some of the numerous waterfalls in the vicinity, probably at Lauterbrunnen, 33 miles southeast of Bern, which is noted for the Staubbach and Trummelbach falls.

The Jungfrau railway and station when completed will have to take second place in the skyward route by rail, carrying its passengers up only 13,670 feet. Pike's Peak railway can still advertise the highest, if not the longest, journey into the heavens, to their station at 14,147 feet, while the Mt. Washington railway will be set back to third place, being only 6,293 feet.

Let us be patient for a little season until the Mont Blanc (mon blon) railway scheme is carried out; then Pike's Peak will have to doff his *chapeau bras*, and step down to second place and allow Mont Blanc to be chief, having succeeded in gaining an ascension by rail of 15,779 feet, a distance of three miles (lacking 71 feet) on a perpendicular line.

Vegetable Ivory.

Numerous buttons and other articles that are sold, called "ivory," are made from the seed or nut of a low growing palm found in South America. The nuts are grown in heads covered with a woody substance. A tree grows from 6 to 8 heads, and each head contains from 6 to 9 seeds or nuts. A full grown head weighs about 25 pounds.

The nut or seed, when ripe, is about the size of a hen's egg and is close grained, very hard and in texture and color resembles the finest ivory. It is known in South America by the name of corozo. This palm is found chiefly in damp places; and on the banks of the rivers Magdalena and Colombia, also in separate groves, not mixed with other trees or shrubs. The nuts are separated by placing the heads in a rotating sheet-iron drum, having on the inside sharp three-edged knives, by which the woody fibre is disintegrated and the nut released.

Small boxes, and many other articles of small size, are made from these nuts on the turner's lathe, but in the manufacture of buttons, for the smaller sizes, the nut is cut in half, and the holes are bored; then they are cut to size and form by machinery. For larger sizes, the nut is cut into blocks, and the button is brought into form by the use of shaping ma-

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chines. It requires much skill to give articles their proper color, when made of this material.

By far the largest amount of vegetable-ivory goods, especially buttons, are manufactured at Gera, a town in Germany. Many of the articles are dyed in various hues, which requires not only chemical knowledge, but great skill by the workmen to perfect the combination of colors, with which they are decorated.

Mr. James Ivory, a Scottish mathematician, who was born in Dundee, in 1765, and died on Sept. 21, 1842, published a theorem relating to homogeneous ellipsoids in 1809, which commanded universal attention, and gave the name of ivory to the tusk of the elephant and tooth of the walrus, also to the nut of this South American palm.

MARRIAGES.

GRADY-MARRIS.—At the home of the bride's parents, at Nortonville, Kas., December 28, 1898, by Pastor Geo. W. Hills, assisted by the Rev. Isaac Marris, Mr. Marcellus C. Grady, of Emporia, Kas., and Miss Eva Rose Marris, of Nortonville.

WELLS-AUSTIN.—In Little Genesee, N. Y., December 24, 1898, by Rev. O. S. Mills, Clark R. Wells and Miss Cenyth B. Austin, both of Bellrun, Pa.

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.

INCOMPLETE information is at hand concerning the death of Lucy A. Renwick, November 12, 1898, we suppose, at Oneida, N. Y. She was born at Adams, N. Y., in 1839. She was a faithful Seventh-day Baptist, having united with some one of our churches in early life. Beyond these general facts our information does not go, although we have taken some time to secure fuller data. She is no longer a "lone Sabbath-keeper."—[ED.]

PLACE.—Of general debility, Rev. A. A. Place, in the 78th year of his age. A fuller notice elsewhere in this issue.
M. B. K.

ALLEN.—At the home of her adopted brother, Mr. John Pearce, of Alfred, N. Y., Miss Rebecca M. Allen, in the 68th year of her age.

Miss Allen was one of twelve children born to James and Martha Allen, long since deceased. Of this large family of children only two survive: Mrs. A. B. Burdick, of Alfred, and William M. Allen, of Westerly, R. I. The deceased made a profession of religion when about eighteen years of age and united with the First Alfred church, where she has since retained her membership. She has been a great sufferer for many years, but bore her sufferings with great patience and cheerfulness. She died trusting in him whom she had professed so many years before.
M. B. K.

COVEY.—In Bolivar, N. Y., at the home of her daughter, Mrs. A. R. Case, December 28, 1898, Mrs. Laura D. Covey, in her 70th year.

Sister Covey leaves two daughters, Mrs. Case and Mrs. F. E. Severance, and one son, J. N. Covey, all of Bolivar. In early life she accepted Christ, and since 1880 has been a member of the Richburg Seventh-day Baptist church. Her neighbors speak of her as a devoted Christian. Funeral services were conducted by the writer.
O. S. M.

BUTTS.—At her home in West Hallock, Ill., December 22, 1898, of heart disease, Mrs. Emily Butts, in the sixty-fourth year of her age.

Emily Tullett was born near Otselic, Chenango Co., N. Y., on January 3, 1835. She was one of twelve children. One sister and two brothers survive her. She was married to Geo. W. Butts November 11, 1858.

Three daughters and one son formed the immediate home circle, but a little babe left motherless when only five months old was taken into the home and loved as dearly as any. He lived to be sixteen, and died about six years ago, mourned as a son. This family was also for many years the home of Dr. Rosa Palmberg, now missionary at Shanghai. Beloved by all who knew her, for her sweet womanly qualities and her unflinching desire to do for others, her loving motherly heart sought out the lonely ones and ministered to them with precious words and kindly deeds. For more than forty years she has been a faithful member of the Southampton Seventh-day Baptist church. In keeping with the wish so often expressed, that when the summons came it should call her quickly, her Saviour gave her a sweet surprise by bidding her spend the Christmas time with him in heaven. Fit ending of a beautiful existence, she goes to take up the better, brighter life mid scenes of joy and glory, without end.
T. J. V.

Literary Notes.

HOW TO MAKE SABBATH AFTERNOONS PROFITABLE AND PLEASANT FOR CHILDREN. By Mrs. F. A. Welcher, Newark, N. Y., published by the author.

By "Sabbath" Mrs. Welcher means Sunday, but a wise mother can apply what the booklet suggests to the true Sabbath. Undoubtedly the best teacher for younger children is a wise mother. Earliest training is a definite factor in later life. Mothers who find the need of help in answering the question which forms the theme of this booklet, will be aided by what it suggests.

THE Treasury—E. B. Treat & Co., 241, W. 23d St., New York—for January, 1899, is at hand. It opens with an illustrated article on John Bunyon and his works which is of more than ordinary interest. Bunyon and Bedford Jail have been a lamp of wondrous power to guide men in ways of righteousness. It were well indeed if each succeeding generation of English-speaking people would become familiar with "Pilgrims Progress," with its excellent English and its high spiritual tone.

REV. A. A. PLACE.

Alvin Ayers Place, one of eleven children born to Rodman and Sally Stillman Place, was born in the town of Alfred, Jan. 6, 1821, and died Nov. 17, 1898. Of this large family all but one lived to reach middle life, but now only one, Mrs. Clark Sherman, survives.

The deceased was married to Ruth Sherman, Feb. 12, 1846, who, after a happy union of nearly fifty years, departed this life April 9, 1895, preceding her husband by about three years and a half. They were the parents of six children, four daughters and two sons, of whom three daughters and one son, Prof. F. S. Place, lived to grow up, and are now, with the exception of one daughter, the first wife of Pres. Theodore L. Gardiner, honored citizens of Alfred.

Eld. Place was converted and joined the First Alfred church (the old church), at 17 years of age under the preaching of Eld. Alexander Campbell, but was baptized by Eld. Daniel Babcock. He afterwards moved to Nile, N. Y., and was for years an earnest worker in that church. In December, 1882, he was ordained to the gospel ministry and became pastor of the Scio church, which he faithfully served for several years, and about

one year ago became a member by letter of the Second Alfred church, of which he was an honored member at the time of his death.

He was a man of decided Christian character, and strong religious conviction. He took a keen delight in the promulgation of gospel truth, and was always ready to throw the weight of his influence on the side of right as opposed to wrong. A loving husband, a kind father, a highly respected citizen, his death is mourned by the surviving sister, three children and a large circle of sympathizing friends.
K.

A Fine Piece of Color Work.

An experienced art critic gives it as his opinion that there will be no handsomer piece of color work issued this year than Hood's Sarsaparilla Calendar for 1899. It is not only useful, but artistic and beautiful, and up to date. The charming "American Girl" whose beautiful face appears with a delicately painted flag in the background, makes a pleasing feature which anyone will be pleased to have before him the whole of 1899. We suppose druggists will have this Calendar, or a copy may be obtained by sending 6 cents to C. I. Hood & Co., Lowell, Mass.

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

THE 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 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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