

THE SABBATH RECORDER.

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WORK AND FORGET TRIFLES.

TAKE hold with God, in his steady work for lifting up the world; and you shall fairly forget that there are these grasshoppers and crickets screaming and chirping and asking questions around you, even if they aspire so far, in their wrangling disputations, as to doubt whether there be any world, be any heaven, be any God, or any life worth living. Let your vine blossom and bear fruit, let the fruit ripen and hang in fragrant and luscious bunches heavy upon the bough, and you do not put the knife to the bark to see if the vine is alive. Nay, you do not argue with any one who asks you if it be worth the manure you spread about its roots. Live in the life which enlarges, live with all your might in the Life of God, and you forget that any one has asked whether life is worth the living.—*Edward Everett Hale.*

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BABCOCK BUILDING

PLAINFIELD N J

Sabbath Recorder.

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

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LEARN TO LOVE YOUR WORK, WHAT-
ever it is. Choose no work which is not hon-
orable in God's sight, and therefore lovable.
Never slight your work, be it street-sweeping,
dish-washing or preaching. Few things de-
moralize a man faster than the indolence or
carelessness which tempts him, or permits
him, to do poor work. The man who rejoices
in his work will rise. He is conscientious.
Men find it out. It soon speaks for itself. It
is its own testimonial. Learn to do any use-
ful or elevating kind of work, and men will re-
spect you. Count for something in this world
of activity by doing something well. Do not
slight religious work because you think that
the circumstances are such that only a few
persons will hear the sermon, or the Sabbath-
school lesson, or will appreciate the effort,
whatever it may be. Rejoice to do it well,
not to be seen of men, but because you are in
partnership with God; and you may also be
certain that in the long run men also will find
out excellence. Be sure your work will find
you out, whether it be good or bad. Be sure
also that indolence and neglect will find you
out.

PASTOR SEELEY, OF BERLIN, N. Y.,
says: "We do a good deal of 'table' tract
work in our church vestibule. Our supply is
nearly out; would be glad for a general
assortment for the table. Strangers who
come to the church take them of their own
accord." That is the kind of report we long
to receive from every church. Many opportu-
nities for spreading truth are lost by negli-
gence or over-conservatism in our churches.
Opportunity is duty. Opportunity lost is
duty undone. Duty undone is closely allied
to sin. Brethren, emulate the example of the
church at Berlin.

PRESIDENT GARDINER OF SALEM
College asks us to say that "about *one hun-
dred and fifty dollars* are unpaid on the
pledges made to Salem College for last year.
He says that all pledges for last year and for
the present year will be requisite, and that the
failure of any will bring distress to a good
cause." He also reports that the attendance
this year promises to surpass that of any
previous year.

BY NO MEANS LEAST AMONG THE
new things which crowded into 1898 was the
call of the Czar, Nicholas II., of Russia, upon
the Powers of Christendom to join in confer-
ence on "the maintenance of general peace
and the possible reduction of the excessive"
armaments which weigh upon all nations.
This came as a clarion call to remind us how
far from the millennial era and how full of
strife and unrest the world yet is. On the
surface there does not seem to be much more
than a perfunctory response to this imperial
vision, either among the potentates or peoples
of Europe. But there is reason to believe
that Queen Victoria and Lord Salisbury both
favor a more cordial and trustful policy to-
ward Russia on the part of Great Britain.
If Great Britain and Russia can agree on a
peaceful policy respecting the future of
China, the chance of realizing higher hopes of
its future will be greatly increased. Taken

at its face value, this proposition for peace is
the most Christ-like international event of the
year 1898.

THE RELATIONS BETWEEN CANADA
and the United States open favorably with
the new year. The United States has turned
into the Canadian treasury \$500,000, award-
ed by the Bering Sea Tribunal to Canadian
sealers for damage suffered at our hands, and
this act, together with the formal delibera-
tions of the Joint Commission, still in session,
and Premier Laurier's avowed policy of culti-
vating friendlier relations between the two
peoples, have drawn Canadians and Ameri-
cans nearer together than they ever have
been before. This is as it should be. For,
without considering "annexation," these two
governments have abundant reason for the
fullest friendship and mutual co-operation in
all matters.

AMONG THE FAR-REACHING EVENTS
of 1898 is the epoch-marking action of Great
Britain in regard to matters in Africa.
France has been defied openly, and given to
understand that she must not longer stand
in the way of the conquest of the Mohamme-
dan tribes in the territory around the head-
waters of the Nile. England is opening a great
highway railroad southward, which will trav-
erse the continent, and give an unbroken pub-
lic route from Cairo to Cape Town. Africa is
no longer the unknown continent. It can
never be again what it was ten years ago.

SOMETHING AKIN TO THIS OPENING
up of Africa is being accomplished rapidly in
Russia by the prosecution of the great Rus-
sian-Siberian railway system. This will ex-
tend into Northern China and become a large
factor in completing the partition of that an-
cient and broken Empire. The close of this
century promises to see such an opening of
the two great unknown countries, Africa and
China, as the beginning, or even the middle,
of the century did not dream of.

THE TRANSFERENCE OF CUBA TO
the formal control of the United States has
taken place with quietness and good feeling.
The final scenes in Havana, at noon on New
Year's day, were impressive and pathetic.
The emotion shown by Spanish leaders, their
unfeigned sorrow finding expression in silence
and in tears, was worthy of men who loved
their country, though vanquished. The
transactions were free from all unnecessary
humiliation, and the Americans avoided all
show of exultation. The impulsive Cubans,
restrained by the United States forces, did
not attempt any joyous demonstrations.
We sympathize with the sorrow of noble-
minded Spaniards, and hope that Spain may
learn such lessons as will give her a happier
future.

THE JOY OF THE NEW YEAR IS TEM-
pered by the consciousness that death has
claimed many to whom the world looked in
guiding its political destiny, and carrying for-
ward its reforms. Among those who died dur-
ing 1898 none approach Gladstone and Bis-
mark in massiveness of proportion or histori-
cal importance. In the world of theology and
religion the most notable figures to pass away
have been John Caird, of Glasgow, and George
Muller, John Hall and Frances E. Willard.
The world of art has lost Burne Jones, and

the world of literature a number of lights,
like "Lewis Carroll," James Payn, Edward
Bellamy, Harold Frederic, and George Ebers.
Of rulers, either by alleged "divine right" or
as servants of democracy, Queen Louise of
Denmark and Queen Elizabeth of Austria
have left the stage—the latter by foul assas-
sination—and Great Britain mourns her
greatest colonial statesman, Sir George Grey.
We grieve over the death of Hon. T. F. Bay-
ard, ex-Secretary of State and first American
Ambassador to Great Britain. Of American
publicists, the eminent Judge T. M. Cooley is
no more. Of great world-benefactors,
through invention, few men ever did more for
mankind than the late Sir Henry Bessemer.
Not least of the shadows in the United States
which darken the opening year is the death
of Senator Morrill, of whom we have spoken
in a former issue, and later of Congressman
Dingley.

THE EXPORTS FROM THE UNITED
States for 1898 exceeded those of any previous
year, and our imports have been less than in
any previous year. Of manufactured goods,
up to December 1, 1898, we exported \$219,-
000,000 worth. Manufactured iron and steel
led in this enormous sum. In 1888 we ex-
ported \$17,763,000 worth. In 1898, \$70,-
367,000. Australia, Russia and India are
large purchasers of our steel products, and
the purchasing from that direction is increas-
ing.

THE DREYFUS CASE MAKES SOME
progress toward the attainment of more just
treatment for this man, whom France has
wronged so deeply.

THE PROOF-READING DEPARTMENT
of the RECORDER feels called to make a word
of explanation in view of the complaints made
by the Western Editor last week. The exact
copy sent in reference to the speech of Mr.
Davison, at Coloma, was this—it was type-
written: "All that we could hope to do in five
minutes was to break the spell, insert a few
needle *pints* of Scripture into the *fait* but in-
flated image," etc. The proof-reader says
that while *fait* was not *fat*, since *fait* meant
nothing, and since *fat* chimed with the idea of
inflated, he thought it necessary to change
"*pints*" to *points*, and *fait* to *fat*, although
he thought the expression not very elegant.
In the explanation made in the same con-
nection concerning a mixing of figures of
speech suggested by "A professor of English
out West," the proof-reader was not certain
whether our Western Editor meant to talk of
a wave which would *cover* the land, or one
which would *flow* over the land, etc., but since
the copy said, "a great tidal wave which shall
over the land until the whole continent is
ablaze," it was thus left. Types are tricky;
but as the pens and type-writing machines of
editors are not infallible, the proof-reader
does not wish to be held responsible for
not knowing what editors or correspondents
mean to say but fail to say it.

IT IS DUE TO THE PUBLISHING
House to say that the seeming failure to fill
orders for tracts, as indicated by statements
made at the late session of the South-Western
Association is not due to neglect at this end
of the line. For example. In November,
1898, a letter was sent to Bro. Leath an-
nouncing that tracts were then forwarded to
him, according to his order. After a time the

letter was returned "unclaimed." It was sent out again to the latest address furnished to the office by Bro. Leath, and on the 15th of January, 1899, it came back again, "unclaimed." Since the letter has not been able to find him, naturally the package of tracts could not. The Business Manager requests us to say that all orders for tracts are filled at once, and a full record of the same is placed upon a Record Book. This explanation is due to the business office, in order to dispel the opinion that might otherwise prevail, that orders are neglected. The Manager also says, that if tracts are ordered which are not in supply at that particular date, notice is sent at once to the party making the order. As to the particular tract named at the South-Western Association, "Law of Moses," etc., written by Bro. Socwell, and published in 1891, the preface states that it was written to meet arguments frequently met with in the state of Iowa. Subsequent editions have not been printed because the tract was deemed to be in that sense local, rather than general. So far as the office can judge, the call for the tract has been almost entirely from that locality. The tract meets certain forms of argument peculiar to that field, in an excellent way. It is hoped that copies of this tract can be found in the hands of parties to whom they have been sent for distribution, but which remain unused. The office is making inquiry for such supplies, and the Business Manager will be grateful to any pastor to whom supplies were sent when the office was removed from Alfred to Plainfield, having copies of Bro. Socwell's tract, if they will report the same to him.

CAREFULLY MATURED CALCULATIONS by the Chicago *Tribune* show that there was a gladdening decrease in crime during 1898. Suicide, which has increased at a frightful rate since 1890—there were 6,600 cases in 1897—dropped to 5,920 last year. Physicians led the list as to the numbers of suicides. In 1897 there were 9,520 murders; in 1898, 7,840. One hundred and twenty-two persons were lynched, 102 of whom were negroes. As to embezzlement, forgery and defalcation, there was nearly 50 per cent decrease as compared with 1897. In that year \$11,248,084 were lost; last year, \$5,851,293. All will join us in thankfulness for whatever of gain these figures indicate.

THE USUAL ANNUAL REVIEW AND summary of the religious forces in the United States was published in the *Independent* for January 5, 1899. According to the figures presented, the Catholics have gained 219,791 members during the year. The Mormons have gained 43,269 members. Subtracting Roman Catholics and Mormons leaves 589,240 members gained by Protestants. This gain represents nearly 150 bodies. The figures show 1,200,000 Jews in the United States.

BILLS HAVE BEEN INTRODUCED IN the Legislature of New York, looking toward legalizing liquor-selling on Sunday in New York City. Up to date one of three courses has obtained in that city: actual Sunday selling, under legal sanction, or easy evasion, or prolific corruption of the police under stricter legislation. With Tammany controlling Greater New York, the fight for sobriety and order is increasingly difficult.

TO NEW ENGLAND AGAIN.

On the 13th of January, in the early gray of the morning, and a snow-storm, the Secretary left home for New England. When eastern Connecticut was reached, rain took the place of snow.—At Westerly, R. I., the messenger from Dunn's Corners—Second Westerly church, Pastor N. M. Mills—advised that the appointment for preaching at that place in the evening be given up on account of the storm and of sickness in the neighborhood.

The prayer-meeting at Westerly was small because of the storm. The Secretary spoke upon the need of deeper spiritual life in order to the strength, wisdom and unity needed to accomplish the special work which is now demanded of Seventh-day Baptists. On Sabbath morning a large audience greeted the Secretary, in spite of the storm, and at the Conference in the afternoon the church was well represented. The *Westerly Sun* of Sunday, January 15, spoke of the services as follows:

Rev. A. H. Lewis, D. D., of Plainfield, N. J., Corresponding Secretary of the American Sabbath Tract Society and editor of the *SABBATH RECORDER*, was in town yesterday, and delivered addresses at the Seventh-day Baptist church, which were of great interest to that people. It had been planned for him to speak in the church at Dunn's Corners on Friday evening, but on account of the rainy weather it was thought best for him not to meet that appointment, and he accordingly spoke in the church here. His theme was a deeper spiritual life.

Yesterday morning Dr. Lewis spoke to a large congregation from the text, "And the door was shut" (Matt. 25:10), making an earnest and eloquent plea for Seventh-day Baptists not to neglect the opportunities before them. In the afternoon a second service was held, at which an informal conference was conducted by Dr. Lewis on methods of disseminating Sabbath truth.

The people joined in the Conference heartily, and much valuable truth as to the life of the church, and the cause of the Sabbath, was elicited. Westerly feels the influence of commercialism and of low standards in Christian life which prevail and increase in New England year by year. It has passed from the "Factory Village" status so far toward the status of a city that many of the problems of city life are at its doors. In New England, at the present time, those problems involve several factors which tend toward the decline of Protestant church life. As touching practical Sabbath-keeping, and therefore religious services, instruction, etc., the proximity of fashionable and growing "sea-shore resorts" places the church at Westerly in the presence of serious and threatening temptations. Such resorts have been a potent factor in the destruction of regard for Sunday throughout New England. A similar loss of regard for the Sabbath is threatened by these influences. Pastor Davis and the church are combating these influences, but from the human side, the struggle is an unequal one. The low standard of Sunday-observance which surrounds our people creates a silent but dangerous trend against the Sabbath. But we believe in the "Sabbatarian blood" which has filled the veins of the New England churches for more than two hundred years, and we expect it will triumph. To see a danger clearly, is a large factor in avoiding it.

This church held services during the Week of Prayer. Pastor Davis preached pertinent and strong sermons to good audiences, and additions to the church are promised as one of the good results. The regular attendance on Sabbath mornings is large, the Sabbath-school is vigorous. The Y. P. S. C. E. is well sustained, people and pastor are well united,

and the Pawcatuck church is doing good work. Its exposed position makes great demands upon the members for brave loyalty, earnest work, constant consecration, and ever deepening spiritual life. Westerly is an important point in the older fields, as North Loup and Boulder are in the newer fields. The problems which confront all our New England churches, each one having some peculiar to itself, can be solved only by earnestness, consecration, and special safe-guarding against popular tendencies in the direction of amusements and holidayism. But under God's guidance the churches can win full victory.

OPEN DOORS.

What D. E. Titworth said about open doors in Africa, in a late number of the *RECORDER*, can be said concerning open doors in other directions. Stirring times make open doors. Dangers open doors, and close them too if they are neglected. Times of transition in thoughts, creeds, and movements open doors. These years are stirring times. To Seventh-day Baptists they are dangerous times. They are times of transition in religious thought, notably so in regard to the Sabbath question. Dull and conscienceless as the average man is to the claims of the Sabbath, there are some in every community who are thoughtful. Some of the best friends of Sunday, people who earnestly desire to know the truth and obey it, are open-hearted toward the Sabbath because they realize that Sunday is decaying. Fruitless efforts to save Sunday will open doors for the Sabbath. The avowal, by religious teachers, that Sunday has no ground for observance in the Bible, will open some hearts to the Sabbath. Increasing evil, and its results, always turn some toward truth. Destructive as the tide of holidayism is, it will open more doors for the truth than were open when Protestants generally taught that Sunday was sacred. Good men will not always hold to a course which brings ruin.

The percentage of those who will accept Sabbath truth just now is small, because the doctrine that "it makes no difference what day you keep" is now popular. But the ruin which that doctrine creates is appalling some, and leading them to ask for a better way. This is an open door which God calls us to enter. No systematic and persistent efforts have ever been made to spread Sabbath truth in the immediate vicinity of our churches. This is a strange fact in our history, one not easily understood. Probably it is explained by two ideas. It is common to say that people near us "know well enough why we keep the Sabbath." On the contrary, even slight investigation will show that they know little more than the fact. Much less have they ever considered their duty to keep the Sabbath. Even those born in Seventh-day Baptist homes must be taught these reasons with each new generation. Because this is not done as it ought to be done, many families "go out," in part or wholly, with each generation. The efforts which are being pushed now to secure a systematic and permanent circulation of Sabbath literature in and around our churches is meant to be an entering of this open door.

That effort will benefit Seventh-day Baptists. They must re-study the question in the light of present tendencies. They need to do this for self-strengthening and self-protection,

If any one thinks he "knows all about the question now," and does not need to study it, he will be a poor worker, and easily lost to the cause. The open door of our own imperfect knowledge of the question and our needs is very large. The open door of waiting work is large. The open door of undone duties is large. All these open doors will be shut if we slumber and wait. That is a sad wail in Matt. 25: 10, "And the door was shut." The careless ones came back, cried themselves hoarse and made their knuckles sore, pleading and pounding, only to hear from within the closed door, "I know you not." Hoarseness and bleeding knuckles await every indolent Seventh-day Baptist who neglects or delays to enter the wide-open doors of waiting opportunities; now, not next year. *Now.*

DANGER AN INCENTIVE TO ACTION.

Napoleon said, "The stomach keeps the world moving." Grant it. The danger of starving protects life. Supreme indolence is exemplified in the story of the worthless fellow who preferred burial to shelling the corn offered him for food. It may not be the highest ground for action, but danger is the promoter of safety. Perhaps you think that the Danger Cry is not the best motive by which to move Seventh-day Baptists to greater activity, loyalty and devotion. Be it so. The RECORDER would be glad to appeal always to highest motives. But we are not willing to grant that the incentives to action which danger presents are low motives. Obedience under fear of punishment, alone, is a low motive. But many dangers are created without our choice or complicity. We cannot prevent their existence, but we must guard against them. Such are the principal dangers that now threaten us. We are not responsible—except in so far as we have failed to warn men—for the wide-spread lack of conscience touching the Sabbath question. The compromise which kept the Puritans in England from accepting the Sabbath, three hundred years ago, coupled with the no-Sabbathism which underlies the Roman Catholic doctrines, are the two great sources of that danger. But although we did not create the danger, we cannot escape it. A ship-master does not create the dangers that assail his cyclone-caught vessel, but he must guard against them, or go down. It is not a low motive when he rushes all hands on deck the moment the barometer begins to settle. When the RECORDER raises the cry of "Danger," because the spiritual barometer shows a cyclone of Sabbathlessness at hand, it is appealing to the same reasons which abound in God's Word and in the teachings of Christ. God pleads and warns men against the results of sin and the danger of neglect. Every warning in the Bible is a danger signal.

Life would sink into inanition if the element of danger were wholly removed. Every call to duty is a warning against the dangers which follow closely on the heels of neglect. Wise men are alert against danger. Successful business enterprises depend on such alertness. All the helpful sciences in behalf of human good, such as medical science, sanitary science, etc., are turned against dangers. Engineer Waring's death from yellow fever, coming because he faced dangers that he might help to free Cuba and the United States from them, gives double emphasis to the pressing plea, "Cleanse Havana at once, now, before next June." The United States did not cre-

ate the terrible foulness as to sanitation in that fever-haunted city. But we must act now, or be flooded with fever next year.

The dangers which impend, threatening Seventh-day Baptists, are like the latent fever in the cesspools of Havana. We cannot elude them. We can fortify against them. We can cleanse our hearts of worldliness and indifference. We can seek the tonic of loyalty to God's law and Christ's Sabbath. We can shake off the drowsiness that slumbers till the door of opportunity is shut and we are left outside without a latch-key. Hence the RECORDER cries DANGER; write large. Not in despair, but in hope.

THE HARVEST.

"He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully."

One wept that his harvest was small,
With little of fruit or of grain;
While his neighbor, with barns running o'er,
Still followed the full-freighted wain,
"How much didst thou sow?" I said, "Friend."
"A handful of wheat, less or more."
"And didst thou expect broad acres would bend
To thy sickle from such scanty store?"

Who sparingly soweth, must look
For little of fruit or of gain;
'Tis only the bountiful sower can reap
A bountiful harvest again.
"A lesson," I said, "to thee, Soul,
For harvest time soon will be here;
Sow with bountiful hand lest thou weep at the last
When the Lord of the harvest draws near."

LETTERS TO YOUNG PREACHERS AND THEIR HEARERS.

LETTER XIV.

The study of the writings of the masters in literature has been recommended in a former letter. Few, if any, helps will do more to aid you in point of purity of style than familiarity with those whose style is pure. Goldsmith and Southey, Irving and Prescott, are among this class. Greek and Latin authors of the better class are also of great value in this direction. Lord Brougham is said to have placed Demosthenes above all others as authority in matters of style. In the rigorous exclusion of all superfluous words, he placed Dante next to Demosthenes. Advice from your teachers in English literature will be valuable in this direction.

It must be remembered that one is not wholly passive in this work. You cannot absorb a style, as a sponge absorbs water. You must add to all reading and listening the invaluable element of self-criticism. Do not, however, carry this to the point of self-disparagement; yet that is better than self-flattery. To accomplish this, one must write and re-write, compose and re-compose, reject and introduce, even unto weariness. Lay your work aside, even after you have preached a given sermon, and never use it a second time without similar criticisms. If you are not able to put it into manuscript, think it over so carefully that you will be able at each re-using to improve the style by accurate thinking, even though the sermon exists only in memory. You cannot gain power without purity. You cannot attain purity without long-continued and oft-repeated effort.

PROPRIETY.

Purity and propriety in style are somewhat closely related. Propriety puts the right word in the right place. Dean Swift made this to comprehend style as a whole. Each idea may be expressed in many ways, but there is one way which is better than any other. All others are weak compared with that. Propriety is not satisfied until that one best method of expression is found.

Among all the wheels that enter into the formation of a watch, only one will fit a given place; that is the only proper wheel for that place. If another be put there, even though but slightly dissimilar, the watch is imperfect, if not ruined. By the same law, absolute propriety of style has only one ultimate choice. Propriety equals fitness.

PRECISION.

Precision equals exactness. An exact style expresses just what the speaker means—no more, no less. It cannot be attained without a nice perception of the essential differences which exist between words. It requires that one mark the shades of meaning carefully, as an artist does shades of coloring. Exactness may be lost by using too few words, but the ordinary fault consists in using too many. An idea is easily lost in a vague, mist-covered sea of talk.

In preaching it is especially necessary to guard against inaccuracy and impropriety by confusing the literal and figurative use of terms. Life, death, righteousness, holiness and similar words are examples in point. These are used in various senses and with various shades of meaning. It is, therefore, easy to combine them in such a way as to bewilder or mislead the hearer. The caution which we have already given in regard to thinking, accurately, applies here. Most of the inaccuracies and improprieties which appear in sermons are due to habits of thought which appear in expression. Hence, we repeat, learn to think carefully, clearly, accurately.

ENERGY.

A long definition of energy in style is given by Prof. Hoppin, as follows: "Energy is that quality which gives a sense of power in the speaker, and in the truth which he speaks, and thus forces attention to the subject in hand, and stamps it upon the mind of the hearer." We deem this definition too analytical. It is too long to be strong. A better definition of energy is *unrolled power*. That definition suggests the truth that all real energy is subjective. Strong thoughts and deep convictions will unfold in energetic style. Truth will make itself felt. It exists for that purpose. It is a definite power among men. Truth never stops to speculate. It is intuitional, instinctive. It is pertinent and practical. Remember, too, that your hearers have a love for it. Their souls were created to receive it. God sends you to impart it. It is incisive. It does not stop to parley with doubts. It cuts a path through them. Hence the first source of energy in style is a robust spiritual life. Such a life comes from feeding on truth. It will always give an energetic style. That pulpit in which it presides will be a divine power in itself. He who has such a style will never want for eager listeners.

But there are a few minor suggestions which should be heeded.

(a) Use Saxon words as far as possible. An Anglo-Saxon Testament is a good collateral help. We do not need to press this point by examples. Your observation and experience will soon teach you the worth of short words, full of meaning. A general habit of choosing words whose sound corresponds to their meaning will aid you in selecting Anglo-Saxon and rugged English terms. Kick, bite, smash, crush, push, are examples.

(b) Never generalize when you can avoid it.

Never say: "The force of the concussion upon the brain brought his life to an untimely end," when you mean that a blow on the head killed him. Concrete and specific words are the best agents for expressing energy.

(c) Never seek a "flow of language" for its own sake. It tends to stretch your thoughts and make them thin. Prepositions, conjunctions and expletives in general should be used only when absolutely needed. Brief sentences ought to abound. Energy loves periods. It does not keep the hearer in doubt. It detests suspense. However great its purpose, it is eager to accomplish it.

(d) Energy deals in strong figures of speech. Antithesis, climax and metaphor are favorite ones. It says, "The beauty that was Greece, and the glory that was Rome." That is from Poe, whose style was at once unique and energetic. It says, "Wisdom has spread her table. She cries in the streets, Come hither and eat."

The parables of Christ are robust with energy. The arguments of Paul are like charging legions of warriors, made impetuous with the overwhelming energy of truth. A wise use of the leading rhetorical figures is heartily commended.

BEAUTY.

Beauty is rather the result of a proper combination of elements than a distinct element in style. Beauty in a sermon, as in a landscape or in a painting, is *unity in variety*. It is such an arrangement of all elements and details as will produce plan and oneness. This is always pleasing. An autumnal landscape is made up of numberless items, such as outlines, colors, hills, valleys, woodlands and meadows. These are so placed and blended that we call them it, and beautiful. But if any one thing be lacking, beauty is marred or destroyed. So beauty in a sermon results from such a union of Pointedness, Purity, Propriety, Precision and Energy as produces an unified and efficient mode of expressing and enforcing truth. Nothing essential is left out. The hearer sees the truth in in exact proportions. These show its real character. Seeing it thus, he feels its power; his heart yields to the divine call; he obeys. Beauty is intrinsic. It is not outward ornamentation. That disfigures, as feathers and flowers, paint and jewelry disfigure a woman. Ornamentation should never be sought. Beauty should never be disregarded. Aim to make your sermons beautiful in style, since you will thus be led to all the essential elements of powerful, attractive and successful preaching. But do not forget that all real power and beauty have their home in the soul. The heart must be pervaded with truth and must be inspired by love. It must be guided by wisdom and impelled by a Christ-like desire to save men. Such a heart will speak in such a style as will lead men to Christ. All the elements of successful style are born in the spirit, and exist primarily in the soul of the speaker. They must grow from within.

The finest gardens in the world are the Royal Gardens at Kew, England. They cover an area of about 270 acres, and are visited by about 1,500,000 persons a year. The gardens contain the finest collection of exotic plants in the world, a palm house, a winter garden, a museum, an observatory, and a school for gardeners.

CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Chicago, Ill.

After the Revival.

Though the present time sometimes seems like an ebb tide in revivals among us, yet ten calls for help within two months are something of an indication of the place which evangelistic work still has in the hearts of the people. A noted preacher suggested an important idea when he said that the converts from a revival would average up with the members of the churches which they join. Said one town pastor to another, "I do not think much of these periods of excitement. Out of one hundred who joined my church, most of them have gone back." Said the other pastor: "I can put my hand on ninety-eight of the one hundred who joined my church." One had varied his discourses on systematic theology with warnings against sentimentalism, while the other had watched over his fold with loving care, guiding, instructing, encouraging and putting them at work.

Non-resident Members.

How about them? They are too far off to be called on; yet, especially if they are alone in their Sabbath-keeping, they need the help of a pastor and the watchcare of a church. A personal letter is the best thing; but there are many ways in which the absent ones can be shown thoughtful attention, and be assured that they are held in loving remembrance.

Items in the RECORDER, specially interesting issues of the local paper (and the pastor can help make them interesting) marked and mailed, budgets of church news, circular letters produced on the duplicator or mimeograph—love will find a way.

All too often is heard the cynical, "O, they don't care anything about me." Let us show them, brethren, that we do care. Not all the fruit of this work will be apparent; but it is sweet to have among the files of memory such words as "Thank you for so kindly remembering me," "Your words have helped me," "I appreciate the work you have done."

Items from Albion.

From a recent letter from S. H. Babcock we extract the following pertinent items: "No 'cut and dried' methods can be relied on in evangelistic work any more than in the general work of the pastor. The presence and power of the Holy Spirit to direct and give efficiency in harmony with existing circumstances is about as near a general plan as can be adopted, so far as I have been able to see.

"The 'forces and tendencies of spiritual life' here are more or less mixed up with the affairs of the world, business, money getting, loose regard for the Sabbath, social pleasures. There are earnest workers in the prayer-meeting, Sabbath-school and Christian Endeavor Societies.

"Under the Christian Endeavor Missionary Committee the meetings at the Potter school-house have been revived with a large and interested attendance. Many of the congregations do not regularly attend religious services elsewhere."

The Undertone of Politics.

A bright writer in the *Milton Journal* gives a vivid picture of disappointed hopes and wrecked ambitions in public life. In his letter from the state Capitol occurs the following trenchant passage:

A round of the Capitol reveals the departments getting down to business. The clerks who are reappointed are hysterical with joy, for they know they are on the pay roll for two years more, and probably four. About the corridors we see the disappointed ones, who are still feeding their souls on hope, though some have given up the fight and gone home.

A reminder of the "Passing Show" is here and there a retiring state officer, or other high official—now fast on the road to the land of "Has Been." He has a friend by the button-hole and notwithstanding the confusion about them is threshing out old straw—talking ancient history—telling him some appointments he made or didn't make two, four years ago, perhaps.

The friend listens sympathetically, but is evidently restless. He wants to get away. The old state officer talks on; he is anxious to be set right in the eyes of posterity; but the other party is more interested in the plums that have not yet fallen. The glowing, juicy, real present possesses him. He finally tears himself off and is soon closeted with the man of to-day.

HIS SUN HAS SET.

The man of yesterday looks uncertainly down the corridor. He is alone and the throng passes him, heeding him not; yet when he took office a few, brief years ago one had to press back the crowd and conciliate messengers to even get a look at him.

But that was yesterday.

To-day he stands alone, unknown, undecided. He is trying to make up his mind whether to go to Cheney's for a lunch or to go up and rest in the Historical library. Such is politics.

The Incoming Tide of Power.

First impressions of the importance and hopefulness of the Dodge Centre field are deepened on ten days' acquaintance. The commodious church is filled upon the Sabbath and in the evening meetings. There are plenty of staunch, reliable business men—and groups of bright children. It is a church of families. The business men give strength and stability, the children—they are the future.

January 14 was a blessed day. Sabbath evening, Sabbath morning and the night after the Sabbath were all marked by the presence of the Spirit. In the last meeting especially many were melted to tears, and testimonies were given in broken tones. On a general invitation to those who were Christians or desired to be, many rose for the first time. The funeral of Brother Samuel Mills, with its inspiring lessons for the Christian life, has left its impress. May we all be with one accord in prayer for the mighty incoming tide of power which shall, as in days of old, sweep through the community, convicting the church of its barrenness and the world of its sin.

A Pulpit Essayist—Not a Preacher.

Dr. Newell Dwight Hillis, on the occasion of his sermon before Beecher's old church in Brooklyn, used the theme, "Jesus Christ the Supreme Example of Genius in the Realm of Intellect."

Elder Dunn used to say of Beecher that he was a pulpit orator—not a preacher. Dr. Hillis is a pulpit essayist. Naught would we have to say to tear down the good work of men who toil in other ways than ours. There be those who "cast out devils" but who "follow not with us." The mighty work of to-day is done by many men in many ways. Let us thank God for it all. Jesus Christ is "the supreme example of genius in the realm of intellect," but, oh, young men, you who are called to preach the Gospel to sinning, burdened men,—unless he is something *more* than this to you, your ministry will fall to the level of other human things. A divine book, a divine Saviour, a divine forgiveness, a divine redemption which saves now,—these are the mighty themes which, under the power of the Holy Ghost, shall issue in "a new heaven and a new earth."

Missions.

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

It was the privilege of the Secretary to attend the Seventh Conference of Foreign Mission Boards in the United States and Canada, held Jan. 10-12, 1899, in the Church Missions House, Fourth Avenue and Twenty-second Street, New York City. Having attended several of these Conferences, he found this the most interesting one, and the largest attended.

On Tuesday afternoon, the 10th, the Treasurer's Conference was held, though it was attended by other missionary officers and delegates. The discussion was very interesting, after short papers were presented on the following topics: Purchase of outfits and refits for outgoing missionaries; also of supplies for missionaries in the field, and where goods can be purchased to best advantage. Traveling expenses of outgoing and returning missionaries. The relation of the Treasurer to the missionaries on the field. Questions relating to property in the mission fields. Titles; how held? and what constitutes the best title obtainable? Laws of various countries relating to the holding of property. It was deemed an advantage, as a general rule, for missionaries to purchase their outfits and refits in the country where they are to labor, unless the missionary station was far inland. Prices did not vary much from those in the home land; they would know better what was needed when they were on the fields of labor, and they would save in freight, which was no small sum. It was generally thought best for missionaries, as a rule, to take first-class passage on steamers, and first-class on railroads. A Committee was appointed to secure better rates for missionaries on the Pacific steamers and trunk-line railroads between the Atlantic and Pacific coasts.

On Wednesday morning the Conference proper was opened. After devotional services, the adoption of the program, the election of officers and the opening remarks by the Chairman, the following subjects was presented: Missionary Candidates. (1) Qualifications, Rev. R. P. Mackay; (2) Methods of Securing, Rev. S. N. Callender; (3) Special Training Needed, Rev. M. G. Kyle, D. D. These papers were followed by discussion. The following qualifications were brought out: Sound body and strong hold on physical life; piety, consecration, good common sense; love for the work, college and seminary training, if possible. On methods of securing: Divine call, the volunteer movement, the Y. M. C. A., the Y. P. S. C. E., as sources for calling out candidates, and the call of Missionary Boards. On special training needed, the following points were: A training for a life movement and work, a training which will enable one to reach the mainsprings of action, a broad and liberal education, some experience in preaching and teaching, some medical training, if possible, some training in handicraft. It was not deemed advisable to study in the home land the language of the people among whom the missionary is to labor, for he would have to undo much he had learned, when he arrived on his field. He better learn the language from a native teacher, and from the people; can learn to speak and write the language in that way much more easily and rapidly.

After the discussion closed, a very able paper was presented by Mr. Robert E. Speer on "The Science of Missions." This paper will be printed in pamphlet form, and we hope to be able to send a copy to all of our pastors and missionary workers. Rev. H. N. Cobb, D. D., Secretary of the Reformed Church Mission Board, presided during the forenoon session.

In the afternoon, John H. Converse, Esq., of Philadelphia, presided. The Rev. Arthur J. Brown, D. D., of the Presbyterian Mission, North, presented an interesting report of the Committee on Special Objects, with special reference to forward movement. A lively discussion followed on "Special contributions and gifts for special missionary objects." But few favored special contributions and special funds. Almost all advocated only a general fund and all contributions, gifts, collections for that fund, and all missions to be supported by that fund. Almost all, however, did not know when the time would come, in the work and support of missions, when there would be only one fund,—the general fund—for people would give for special objects, as their heart, or fancy, or personal interest led them, and it could not be helped. The most important report of the whole Conference was presented in this afternoon; the report of the Committee on the Ecumenical Conference, 1900, by Rev. Secretary Judson Smith, D. D., of the American Board. It was a very able and enthusiastic report. Arrangements are being made by the Foreign Missions Boards of the United States and Canada to hold an Ecumenical Missionary Conference, or International Missionary Conference, similar to the one held in London, 1888, in New York City, beginning April 21, 1900. Some stirring remarks were made on the report. Everybody was enthusiastic over this coming Conference. Committees were raised to carry out the plans for this Conference, and make it the greatest and grandest Missionary Conference ever held in the history of missions. At the close of this session there was a meeting of the business men of New York City, and some from Philadelphia, interested in this Conference, to discuss ways and means. It was enthusiastic. Plans were devised and committees were appointed to raise the necessary funds to make the Conference a great and successful event of 1900. Every Missionary Board in this country and Canada is requested to appoint two representatives, for its Board and Society, to serve on the General Committee of the Ecumenical Conference on Foreign Missions. Circulars of statement and information, and papers on the various phases of the Conference, will soon be published for distribution among the various denominations. The Secretary, in due time, will see to the distribution of such printed matter among our people.

Wednesday evening a reception and dinner, by invitation of Rev. C. M. Lamson, D. D., President, and Mr. D. Willis James, Vice-President, of the American Board, was given to eighty or more of the Missionary officers and delegates in attendance to the Conference, at the Hotel Manhattan, Madison Avenue and Forty-second Street. This hotel is one of the finest in the city, and the banquet-room is one of the most elegant and beautiful. After two hours spent in doing an elaborate and very enjoyable menu, and in social con-

verse, while partaking of the various courses, excellent speeches were made by Rev. C. M. Lamson, D. D., John H. Converse, Esq., Philadelphia; Col. C. A. Hopkins, of Boston; Rev. S. H. Converse, D. D., Nashville; Rev. R. P. Mackay, D. D., Toronto, Canada, and others. Rev. A. E. Main, D. D., Rev. Geo. B. Shaw and the Secretary were at the reception and dinner.

Bishop Ozi W. Whitaker, Episcopalian, of Philadelphia, presided over the morning session, Thursday, Jan. 12. The session was taken up by a Report of Committee on County and unoccupied Fields, presented by Rev. Alexander Sutherland, D. D., of Canada, and a paper upon "Relation of Missions and Missionaries to Native Church," by Rev. S. H. Converse, D. D., of Nashville, Tenn., and discussion thereon, followed by business.

The afternoon session was presided over by Bishop E. G. Andrews. The session was occupied in report of Committees: On Self-Support, Rev. W. R. Lambuth, D. D.; "Relation to Governments," Rev. A. B. Leonard, D. D.; "Editing Report," W. Henry Grant. Questions answered and business closed this most interesting and profitable Conference. The officers of Boards and Societies and delegates present were entertained by the American Board of Commissioners for Foreign Missions, with elegant lunches at noon under the management of Rev. Charles H. Daniels, D. D., Home Secretary of the American Board, and Chairman of the Committee of Arrangements.

These Yearly Conferences are of great value in giving missionary information, inspiration, in evolving best methods, in unity of mission effort, and in advancing the great work of world-wide evangelization. Steps are being taken by several of the larger Boards to send missionaries to Cuba, Porto Rico and the Philippines.

AN ECUMENICAL CONFERENCE ON FOREIGN MISSIONS.

The Seventh Annual Conference of Secretaries and members of the various Foreign Missionary Boards of the United States and Canada was held in New York City, January 10-13. There were interesting papers read and discussed on The Qualifications and Training of Missionaries, The Science of Missions, Gifts for Special Objects, Comity, etc. The topic, however, which will attract the widest interest was the action in regard to an Ecumenical or International Conference on Missions, to be held in New York City, in April, 1900.

The plans for this have been maturing for three years. A committee appointed at the Annual Conference in 1896 has been in communication with the different Protestant Missionary Societies of the world, and has met with most gratifying responses from all. There seems to be a very general appreciation of the appropriateness of the plan for rounding out the century with a survey of the work accomplished in the past and an outlook over the future. In the afternoon meeting on Wednesday, January 11, the Rev. Judson Smith, D. D., Secretary of the American Board, the foreign missionary organization of the Congregational churches, presented a graphic and interesting paper on the plans already formed and the prospects for success.

The whole enterprise is under the care of a General Committee appointed by this Annual

Conference, of which Dr. Smith is Chairman, and the Rev. S. L. Baldwin, D. D., of the Missionary Society of the Methodist Episcopal church, is Secretary. There is also an Executive Committee, composed of some members of the General Committee, together with the Chairmen of a number of sub-committees, charged with special duties for the conduct of the detail work. These committees, including those on Finance, Program, Publication and the Press, Hospitality, Transportation, Hall and Places of Meeting, and others as may be needed, will find a large field of work, in view of the magnitude of the undertaking.

Some conception of the Conference will be obtained from the fact that in 1888 at the Conference in London there were 1,759 delegates in attendance, and it is hoped to double that number next year. There are about 200 societies whose work is to be represented, and it is hoped to have missionaries present from every part of the world. The general plan of the Conference is to have a few general sessions and a number of sectional meetings where specific topics can be discussed. Papers will be presented by experts on the different topics, and these will be followed by short addresses. It is planned also to secure the attendance of the delegates in different cities of the country, and it is hoped that miniature Conferences may be established elsewhere, so that the presence of so large a body of men directly interested in missionary work and closely connected with it may be exerted to arouse a still greater interest in the cause.

The Conference at London had the support of many of the most influential men of the country—nobility, clergy, officers in the army and navy, men in business and professional life. It is the earnest wish of the Committee in charge that the same thing should be true of the Conference to meet in this country. Already many of the prominent citizens of this country have joined in the movement, and others have indicated their interest. There was held last week a business men's meeting called by Darwin R. James, John H. Converse, W. E. Dodge, Lucien C. Warner, William L. Brower, Seth Low, General O. O. Howard, Enoch L. Fancher, Everett P. Wheeler, D. Willis James, Mornay Williams and Frank H. Fields.

At this meeting a Committee of Finance was appointed, consisting of prominent business men representing the different denominations. They will arrange plans for securing subscriptions to meet the necessary expenses of the Conference, such as hiring halls, publication of the proceedings, entertainment of guests, etc. As this is a matter in which the whole country is interested, they will also enter into correspondence with different cities to secure the formation of sub-committees in them.

England has more than once entertained American delegates and given them right royal welcome. It is the hope of the Committee that America will not be behind, but will give to the kinsmen from over the sea and to the delegates from other countries a welcome that shall show that we are ready and able to assume our place in the great world movements, with its honors and responsibilities. It is the purpose of the Committee to keep the public well informed of the various steps taken, and they will welcome any inquiries or suggestions. The addresses of the Secretaries are: General Secretary, the Rev. S. L. Baldwin, D. D., 150 Fifth Avenue, and Associate Secretary, W. Henry Grant, 156 Fifth Avenue, New York City.

FROM G. VELTHUYSEN, SR.

Now at the end of the year the Lord granted us the privilege of receiving by baptism a brother in our church. He is one of those who, with some energy, came up against our testimony, relating the Lord's Sabbath and baptism; but finally truth became too powerful to him and he submitted by the grace of God. His age is 69; he is living at Alkmaar, some 15 miles from Haarlem.

It is a long time since such a rejoicing event happened with us. Often we asked whether, perhaps, some hindrance amongst ourselves did retard the blessing. Perhaps it is so; but then nobody of us is able to see it. Peace and harmony give their bliss and happiness unto our fellowship, and, although not without faults and many imperfectness, we are conscious that the service of the Lord is our choice.

Looking back over the dying year, we must acknowledge to the glory of our Heavenly Father that he did help us wonderfully to keep up the banner of truth, sowing the seed of his Word by different means, and in different ways. And never he put us to shame as for the means to drive the work, although more than once we did not see any way for help, save by looking on high.

The two brothers, who constantly labored with our gospel wagon, are now busy with a stereopticon, because the experience taught us that winter time brings too much hindrances for being always in the open air and along ways and streets. They use the magic lantern in the service of our Lord and Saviour, going from place to place.

When you will get these lines the New Year, dear brother, is some days old. Nevertheless accept, with all the dear brotherhood, our praying wishes for a blessed year. May God enable us all to put ourselves and all our interests for time and eternity in his hands, by faith in Christ Jesus, our dear Saviour. Never he will put ashame those who trust in his kindness.

If it please him to give soon a new brother or sister to us, we would be very glad, for our heart is longing for the obedience of his children to his will. You there on the other side of the ocean see a richer increase of members, thanks be God. But, no doubt, whether seeing fruit or not, we have to sow in faithfulness and perseverance, and in his own good time the Lord shall give fruits, even if we do not see them at once.

With Christian salutation to you and all the brotherhood.

HAARLEM, Dec. 29, 1898.

MEANINGLESS MUSIC.

BY H. H. HINMAN.

To the Editor of the SABBATH RECORDER:

Dear Brother:—I desire to call attention to what (it seems to me) are some of the obstacles to a higher spiritual life in the Protestant churches of America. Among them is the idolatry of music. Singing has in all ages been an important part of divine worship and has the sanction of our Lord; for at the institution of the Supper "they sang a hymn and went out." But if we consider the character and objects of singing as practiced in the primitive church, we shall see that it was in marked contrast with much of our modern church music. The following quotations indicate the apostolic idea of church singing: "But be filled with the Spirit, speaking to yourselves in psalms and hymns and spirit-

ual songs, singing and making melody in your hearts to the Lord." Eph. 5: 18, 19. Here singing is made a part of private worship. The language implies that there was an intelligent comprehension of the words sung, and that they were like the words of prayer to be used only in a spiritual state of mind. Again, "Let the word of Christ dwell in you richly, in all wisdom teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." Col. 3: 16. Here teaching and admonition are the main objects, and the condition of thus singing acceptably is the indwelling Word of Christ, and "grace in your hearts to the Lord." It is plainly implied that the music was purely incidental to the thoughts conveyed, and that these thoughts were so expressed that they were clearly understood by the hearers.

Again, in speaking of the use of an unknown tongue, Paul says: "I will pray with the spirit, I will pray with the understanding also: I will sing with the spirit, I will sing with the understanding also. Else, when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?" 1 Cor. 14: 15, 16. It is plain that the apostle regarded praying and singing in an unknown tongue as alike, in that they did not edify the church, and were inconsistent with the unity of true spiritual worship. Singing by a choir, in words however appropriate in themselves, but which are not understood and convey no distinct meaning to the congregation, is, to them, singing in an unknown tongue, and plainly comes under the apostolic interdict.

In view of the foregoing teaching, it seems to me that we may draw the following inferences:

1. Music, unaccompanied by words, however grateful to the ear, is not worship and should have no place in meetings for Christian worship.

2. The great object of church music is not the gratification of æsthetic tastes, but Christian edification. It should always be subordinate to this end. Its mission is to give expression to such thoughts as inspire devotion, give instruction, and include invitation, exhortation and admonition. To be acceptable to God it should, just as truly as prayer, be in the spirit.

3. The cultivation of music for its own sake and as a high art, however appropriate in the halls of science, is wholly out of place in the church. Every such scheme that has for its object to make the church attractive to the world, only draws the church downwards and brings final dishonor on the name of Christ.

4. The singing of anthems or other musical compositions, the words of which are unknown to the congregation, are usually regarded as a display of fine art, and do much to destroy the distinctive purposes of Christian singing. Such singing is neither with the spirit nor "with the understanding," and can hardly be acceptable to God. "In vain we tune our formal songs." The testimony of the ages is that every true revival is attended by much spiritual singing, and that nothing tends more to lower the spiritual tone and to diminish all deep, religious feeling than the making of church music an artistic display. The simple songs of the Salvation Army are very efficient in leading souls to Christ, because they are sung "with the spirit and the understanding also."

OBERLIN, Ohio.

Woman's Work.

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

THE INVALID'S THANKSGIVING.

BY MARY WARREN AYARS.

Must I, can I, give thanks? For what?
Is such great happiness my lot?

The luscious fruit that came for me,
The flowers so beautiful and sweet,
The letters with their precious treat
Of news from those I long to see,
The pleasant calls, the books so rare,
This constant, thoughtful, loving care,
For these I thank thee, Lord.

Give thanks for pain? When shortened breath
And anguish make me long for death?

Yet e'en in pain thy love I feel;
And when, its fury o'er, all spent
I lie, and wonder what it meant,
So near thou dost thyself reveal—
Thy tender, pitying, loving heart—
My weakness in thy strength enfold,
My helplessness with might uphold,
Strange sweetness to my life impart.
Shut in from all the world by pain,
Thy friendship infinite I gain—
For this I thank thee, Lord.

AN UNENLISTED REGIMENT.

BY RUTH P. MAXSON.

A little eager knot of men stood clustered round a pine table in Dick Anderson's cabin. A candle in a broken bottle flickered fitfully, and all heads were bent and all eyes strained toward a man seated at the table. A soiled and crumpled sheet of paper lay before him, and he was tracing upon it with his finger the outlines of a map already drawn.

"Here," he said slowly, "are the Confederate forces. They're marching north, right toward the Cumberland River. There, on the other side of the river, is our regiment, heading straight for the Rebs. Here—hold the candle nearer, Jim—here is the Big Bend Bridge, the only thing that can bring the two armies together. And here," his finger traced the movement of his thought, "this red line is the railroad, going around by Big Bend and over the bridge to our regiment."

There was silence a moment, then Anderson spoke again, his dark face glowing with some hidden excitement.

"Our boys don't know the Rebs are coming, and they've camped in Cumberland Valley just beyond the bridge. Jim Farley brought me word to-night. If the Rebs reach that bridge and cross it, no earthly power can help our men; and so—boys, we *must* save our regiment! Come! Forward, and burn the bridge! Boys! Who'll help me?"

A sudden storm of cheers drowned his voice; springing to his feet, he held up his hand for silence.

"It's eighty miles to the bridge," he said. "We'll ride to the railroad and leave our horses on the hill. Then we'll steal the train and—that's all. Only be quick, and keep together."

"And afterwards—the horses?" asked Jim Farley anxiously.

"If we reach the Valley," said Anderson, turning his hand on the latch of the door, "if we reach the valley, we'll find horses there, and if we don't reach it—I don't think we'll need horses to bring us home."

It was nearly midnight when they reached the station, and the train was not yet due, but as they left their horses and crept down the hill, the express came thundering in. The moon was hidden under a cloud, and the raiders stole unobserved to the waiting engine. The train hands, laughing and talking noisily of peaceful things, went into the station to snatch a hasty lunch. Only a few ragged boys lingered about the train, and

they did not see the tall dark figure of Anderson step up to the second car and uncouple it. Nor did they see the other figures climbing into the car and swarming around the engine. The train hands were singing loudly inside the station, and the place rang with cheers for Jackson and Lee, when puff—puff—the engine began to move and glide slowly down the track. A rapid volley of shots whistled after the raiders, but slowly, steadily, the train swung round the bend and out of sight.

Before him in the red circle of the engine-light, Anderson could see lengthening stretches of shining rails, and beyond them it seemed as if he could already discern the gleaming of hundreds of camp-fires, and the flutter of battle-stained flags. Soon he would reach them, he thought, and the engine sped on faster. Far off to the right, shimmering through the trees, lay the peaceful Cumberland, the only barrier between the opposing armies which every hour was bringing nearer to a conflict. Anderson knew he had at least three hours before there could be a chance of pursuit, and the Confederates could not reach the river before then.

He turned, and suddenly, far, far up the road behind him, there gleamed a light, red and ominous, the headlight of another engine. The raiders were pursued! Could they ever reach the bridge? Anderson turned again, and flung the throttle wide open. Forward the engine leaped, and left long lines of glistening rails behind her. On came the light, on flew the runaway engine; trees, poles, wires and signals whizzing by like the wind. On, on, down the lane-of-light, the engine sped; and nearer, nearer crept the red light.

Then suddenly out of the shadow loomed the black trestles of the bridge, in a second there was a rumble and a crash; the engine shot out on to the bridge. Anderson flung the throttle shut, and slowly, with a slipping, grinding creak of wheels, the quivering monster stopped.

"Burn the bridge!" cried Anderson, springing to the ground, but even then his quick ear caught the distant throb of the coming train. A line of flame ran across the track; a little fiery ribbon went winding up the trestle; the sound of an axe rang at the foot of the arch; and on, on, came the train. A blaze sprang up between the rails, and a board fell hissing into the river far below. The foundations of the bridge creaked, the engine slid heavily down the widening rails. A circling crown of smoke curled upward from beneath the ties, and —

"They're upon us, boys!" cried Anderson.

The train came thundering down the track, and a soldier, standing on the fender, fired a volley of shots in front of him. They splattered on the grass and sung around the ears of the men on the bridge. One man, with a lighted torch in his hand threw up his arms and fell backwards into the river. A young Confederate officer leaped from the engine, calling on his men to follow.

"Don't kill 'em!" he cried, "take 'em and shoot 'em for spies!"

Anderson stepped forward quietly, the captain leveled his rifle.

"We didn't come here to fight," said Anderson, "and we haven't any weapons. We've done all we wanted to, and you can't do worse than kill us."

From the top of the hill the Confederates

looked down on the regiment encamped in Cumberland Valley. The light of hundreds of camp-fires flickered among the trees, but, save for the call of the sentry now and then, all was as still and quiet as peace itself. And then a hundred muskets cracked, and were answered instantly by others from the valley, but Anderson and his mountaineers lay peaceful and silent forever. Through the short summer night the bridge burned on, a blazing barrier between the two armies. All night long the patient horses waited miles away, watching and listening for the masters that never came.

RETRENCHMENT.

All doors prayer-opened. Heathen millions waiting, crying "Make haste! We die in the awful dark." Eager men and women, trained as they have never been before. Swift greyhounds of the sea ready to transport them to their fields. Cables under sea and over continents to send, swift and clear, to the lonely and overborne in the far lands, the thrilling message, "We are coming at last to your rescue! Be of good courage!" But the treasuries of Christ are empty. The Master says, "Go!" The men say, "Here am I; send me." Instead of the men, or the message that the men are coming, the churches make the cables under the sea sob and the wires overhead wail the word over all the mission spaces to all the heathen waiting, "We cannot come! We will not send! Work out there! Die out there! Retrench! Draw back! Cut off! Retreat! Close that school! Shut up that hospital! Abandon that preaching tour! Leave that hopeful station! Refuse that call to preach Christ in a new city or province or kingdom!" That has been the character of the messages of Christendom to the heathen world for more than three mortal years!—*Church at Home and Abroad.*

WOMAN'S BOARD.

December Receipts.

Ladies' Aid Society, Jackson Centre, Ohio, Boys' School.....	\$ 4 00
Ella F. Swinney, Shiloh, N. J.....	2 00
Woman's Missionary Society, West Hallock, Ill.....	1 00
Ladies of Roanoke, W. Va.....	2 25
Sunshine Band, Lost Creek, W. Va.....	2 50
Miss Bee, Bolair, W. Va.....	20
Ladies of Seventh-day Baptist Church, Waterford, Conn.....	17 50
Y. P. S. C. E. of Waterford, Conn.....	5 00
Woman's Missionary Society, North Loup, Neb.....	19 00
Woman's Benevolent Society, Leonardville, N. Y.....	10 00
Junior C. E., Leonardville, N. Y.....	5 00
Woman's Evangelical Society, Second Alfred Church.....	15 00
Junior C. E., Alfred Station.....	2 00
Mrs. Matt Brown, Roseland, Neb.....	5 00
Ladies' Aid Society, Scott, N. Y.....	5 00
Ladies of Eagle Lake Church, Texas.....	1 00
Mrs. F. H. Tucker, Boulder, Colo.....	1 00
Hartsville Church, Hartsville, N. Y.....	1 55
Ladies' Aid Society, Farina, Ill.....	12 00
Ladies of Seventh-day Baptist Church, Andover, N. Y.....	5 00
Woman's Missionary Society, Nortonville, Kan., Unappro.....	25 00
Young People's Missionary Society, Brookfield, N. Y., Teacher Boys' School \$5, Boys' School building \$5.....	10 00
Mrs. C. H. Tucker, Westerly, R. I., Boys' School.....	75
A Friend, Westerly, R. I., Boys' School.....	25
Miss Nellie Dunn, Salem, N. J.....	50
Mrs. Emma York, Hiawatha, Kan.....	2 00
Niantic Church, R. I., Boys' School.....	3 00
1 photo each Mr. and Mrs. Davis, S. M. S.....	50
Lucy G. Langworthy, Daytona, Fla., Susie Burdick \$3, Board fund \$2.....	5 00
Ladies' Aid Society, Independence, N. Y., Teacher Boys' School.....	8 25
Ladies' Missionary Aid Society, Brookfield, N. Y., Tract Society \$4 50, Susie Burdick \$20, Board fund \$5, Teacher Boys' School \$2.....	31 50
Memory of Miss Anna R. Saunders, Teacher Boys' School.....	5 00
Flora Ayars, Well, Minn.....	25
Mr. T. F. West, Medford, Oregon.....	10 00
Ashaway Thank-offering Boxes.....	4 27
Mrs. G. A. Gillings, Akron, N. Y., Tract Society, life membership, \$25, Sabbath Reform \$10, Helper's fund \$2, Board fund \$1, SABBATH RECORDER \$14 (sent her names).....	52 00
1 photo, Miss Swinney, M. M.....	25
1 photo, Miss Burdick, S. M. School.....	25
Class No. 3, Milton, Wis., Teacher Boys' School.....	80
Mrs. J. A. Saunders, Niantic, R. I., Boys' School.....	2 00
Mrs. Laura F. Polk, Greenwood, Ind., Boys' School.....	5 00
Mrs. Janet T. Rogers, Brookfield, N. Y., ".....	1 00
Mrs. Dr. H. C. Brown, " ".....	1 00
Mrs. H. L. Spooner, " ".....	50
Mrs. Charles Maxson, " ".....	25
Mrs. Ray G. Clarke, " ".....	25
Mrs. C. A. Britton, Marquette, Wis.....	2 00
Mrs. Maude C. Hendricks, Talent, Oregon.....	1 00
Total.....	\$288 87

E. & O. E.

The name of Mrs. W. H. Babcock, Leonardville, N. Y., appears in last report. It should have been Mrs. W. H. Burdick.

Mrs. Geo. R. Boss, Treas.

God tries us until we are strong.

Our Reading Room.

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

PLAINFIELD, N. J.—At an adjourned meeting held yesterday in the interest of the African Industrial Mission movement, it was thought best to postpone the election of regular officers until it could be done by a larger and more widespread constituency. But the same practical end was reached, and probably in a better way for the present, by requesting the Committee of Four to push the movement toward a complete organization, as fast as in their judgment shall seem right and wise. This committee was appointed not long after Conference, at a somewhat informal meeting held here, to inquire into the whole subject; and several meetings have since been held. The committee consists of four conservative and thoughtful brethren, who, after correspondence, inquiry and careful deliberation, are all thoroughly committed to the support of the enterprise. The chairman is Mr. David E. Titsworth, of Plainfield, to whom persons interested in the movement may write, if they wish. Two of our brethren are going to Westerly, R. I., this week, to attend the Missionary Board Meeting, for the purpose of assuring the members of that body that this new undertaking means neither rivalry nor opposition, but fraternal and mutual co-operation in our common work in the world. Owing to holiday interests, stormy weather, and sickness, the Men's Meetings have been considerably interrupted; but last night men, young and old, listened with interested attention to a plain, practical, sensible, instructive paper by Supt. H. M. Maxson, in which he showed what it is to be truly wise in the many walks and relations of life. Young men, particularly, ought to have been helped and inspired. Last Sabbath the pastors of the New Market and Plainfield churches exchanged pulpits.

PASTOR MAIN.

JANUARY 16.

FARINA, ILL.—As Farina has hardly been heard from since the Conference, some of our friends may have been led to think that the effort of sending our delegation was too great for us, but such is not the case. We are generally well and hearty, and our pastor's wife, who was sick with a fever at Milton Junction, has so completely recovered that she now says "It is more of a pleasure for me to do my work than at any time since I have lived here," and our pastor says that he has never weighed so much in his life as he does now, and he looks the picture of good health.

On Christmas eve, the evening after the Sabbath, our Sabbath-school had a very pleasant program, mostly by the little ones, after which they enjoyed the distribution of a nice lot of presents from three beautifully decorated trees.

We began the new year with a well attended sunrise prayer-meeting, some coming from the country to attend it, and all feeling well paid for the extra exertion. Later in the day our people generally came together at the church, and the society considered and accepted the resignation of Elder Coon as our pastor, not because we were glad, or even willing, to part with him, but because it was

his request. We very deeply regret his decision that it is his duty to accept the call of another church, for the relations between pastor and people have been mutually pleasant, as far as we are able to judge. At the same meeting we extended a unanimous call to Brother Seager, of West Virginia, who has accepted, and it is expected that the change will be made very soon. I never knew of a more unanimous action of a church and society meeting, or one where harmony seemed to be more complete. At the close of this meeting the ladies announced that the "annual dinner" was ready in the vestry, and a large number partook of the good things provided, as well as of the social and friendly intercourse thus brought about. In the afternoon the regular church meeting convened, and among other business the clerk was instructed to write to all non-resident members in time to get a letter from them to be read at the anniversary of the organization of the church in April. There seems to be a social feature coming to the front among our people that is encouraging and helpful to the best interests of the society.

Deacon Clarke's large house was filled to overflowing a short time ago where sociability, refreshments and music were the leading attractions, and a beautiful present was left as a token of love and friendship.

Brother and Sister D. P. Crandall were very much surprised on their 15th wedding anniversary, the 8th of January, to have their house filled with guests, who did not forget the good things for the table, among which was a "lovely" set of china dishes which were left as a remembrance of the happy occasion.

We are glad to note the growing tendency of social gatherings among our people. We are enjoying the pleasure of Mrs. Huffman's presence with us now, and hope that she may remain with us for some weeks at least.

The M. E. people are to begin a revival effort this week, after which we are hoping for something in that line. We have been having much rainy weather, but now it is clear and bright over-head, but very muddy. This interferes with the very interesting cottage prayer-meetings that we have been conducting in the outside neighborhoods of the society.

C. H. W.

JANUARY 16, 1899.

DODGE CENTRE, MINN.—The "grip wave" has struck us and nearly every home is more or less affected by it. No very serious cases as yet in our own society. Our meetings began Sabbath evening, January 6, and with an unexpectedly good attendance, which, in spite of the sickness in the community, holds its own and promises to greatly increase before the first week ends. Bro. L. C. Randolph is winning the hearts of the people, and we trust the Holy Spirit will direct us all in a thorough work of grace, that men may become Christians with a "definite and due regard for God's law." May we truly be kept from the "blighting influence of indifferentism," and that merely "good-fellowship and non-disturbance" which ignores character, habits and the true spiritual life. We want everybody saved, but we want the church strengthened with material that is not antagonistic to the deeper spiritual things and the reforms which to-day call for the great power of the church of God to accomplish. Pastor and evangelist will try in Jesus' name

to help on this reformation. May God give us courage and grace to be thus true to all these vital interests. So shall the church be better equipped for future conquests.

H. D. CLARKE.

JANUARY 11, 1899.

NORTH LOUP, NEB.—It is a long time since anything has appeared in Home News from here. We have been enjoying the various reports and communications from other quarters, and began to feel that perhaps we ought to be represented. The year just past has had its full share of disappointments and failures, but viewed as a whole it has been a year of advancement. While we have not been as richly blessed with good crops as in some past years, the church has freed itself of debt. The interior of the church has been materially improved, and a new, large pulpit platform built. The Endeavor Society has repaired and painted the outside of the church, giving it a very pleasant and attractive appearance. There has also been placed over the front door a large white tablet, with gold letters and figures, giving the name of the church and the date of its organization. These improvements are nearly all paid for. A very pleasant entertainment was given on Christmas night to a house that was packed; good cheer seemed to prevail. The new year has dawned upon us with a cheering promise of hope. Hope for a larger spiritual growth. Hope for greater consecration. Hope for a fuller indwelling of the divine life. Last Sabbath a full house was stirred to deep tenderness, and moved, we believe, to lasting interest in the work in the South undertaken by our Evangelistic Committee. Bro. J. H. Hurley, moved by the Holy Spirit, gave to us such an account of the conditions he found, the needs of the people, and of his work there, as could not fail, under God, of doing much good. He said that, as Seventh-day Baptists not only our growth, but our life, depends upon entering more fully into such fields, where, with Christ and the whole law, we may build for God. I believe that could all of our churches have the privilege of listening to such a clear and sympathetic description of the conditions and needs of sections within our own land, it would be the means of giving an impulse to stronger, truer growth among all of our dear people. May the Lord help us to make this year, '99, the grandest year of our history, is my desire and prayer.

E. A. WITTER.

A SONG BY THE WAY.

BY M. D. E.

My life path stretches dimly on,
Yet at my feet 'tis light.
I'll take the step I see, for sure
My Lord will lead aright;
And as I walk I'll sing it low
(Perhaps 'twill cheer a brother)
"I'll do the duty that I know,
As if there were no other."

'Twere vain to sit with folded hands
And wonder where the road
Will end, or yet what weary years
I still must bear my load.
To walk by faith the steps I see
Is all I need, my brother,
I'll do the duty nearest me
As if there were no other.

I'll patiently and humbly then
Press on, with courage bright;
The path that seems so dark before,
Behind me, may be light
To glorify the Father's name,
And save an erring brother.
I'll do the duty that I know,
As if there were no other.

Beneath, the Everlasting Arms,
Around, His wondrous love,
And like a beacon to the soul,
Heaven's lights hung out above.
There's rest and peace at last with Him
Who comforts "as a mother,"
There's rich reward for those who do
One duty, then another.

NORTONVILLE, Kan.

Young People's Work

By EDWIN SHAW, Milton, Wis.

SOME very good people with the best of motives and with the sincerest purposes, often do a great injury and injustice to those whom they love by encouraging them in the idea that they are unjustly treated.

THE city or the country? that is the question now under discussion in a widely read weekly paper. Which has the worst surroundings for boys and young men? Is the country or the city the better place in which to bring up a family of boys? You young men who have spent your lives upon the farm, are the influences there worse than those which you meet in the city? Let us hear from you.

A PLEA FOR EVANGELISM.

BY REV. F. E. CLARK.

I had an interesting talk the other day with your friend and mine, Dr. Theodore L. Cuyler. The great burden on the good doctor's mind was evidently the decadence of the evangelistic spirit. Upon my heart has rested the same burden, and I have reason to know that this feeling is shared by many others. I hope that among you to whom I write there are a great multitude whose hearts will respond to an earnest appeal I would make.

Leaders of Christian Endeavor, officers and committees,—think for a moment before this old year dies, what is your supreme duty for the new year about to dawn. It is not simply to have good meetings, not simply to perform a creditable amount of work for the church. Your supreme duty as a society is the same as the duty of every true church—to bring men and women to a knowledge of Jesus Christ.

For this supreme end the society exists, and every meeting, and every committee, and every consecrated service has this ultimately in view. I do not say that the training of young Christians is not a most important feature of the society, but how can you have the Christians to train unless you make it your business to bring young people into the kingdom?

Active members, consider for a moment what it means to be an *active member*. In most societies it means that you are on one side of an invisible line; and the associate members, according to their own confession, are on the other side of the line. They are facing in the right direction, but they have not stepped over the line.

Such a line really exists, though we do not always know where it runs. I do not say that all active members are really on Christ's side of the line, and that all associate members are on the other. Only God knows, but this is the fundamental idea of this distinction. There is such a line of demarkation in God's sight, wherever it is drawn; and it is your supreme mission, as a professed active Christian, to induce your companions to step out distinctly, boldly, on the Lord's side.

Comrades of the Quiet Hour, during this last year you have learned much of the joy of personal communion with God. Many of you write me that this is your greatest joy, your supreme treasure. Do not keep it to yourselves. Share it with others. God has intrusted you with this blessing, not for your

selfish enjoyment. By sharing it, you double it. Indeed, you cannot keep what you have if you try to keep it to yourself.

For your own sake, as well as your friends, I plead with you to do your utmost to bring others into this unseen fellowship. Make it the burden of the petition of your Quiet Hour, and the earnest effort of your active hours.

If your church is willing, why not have a special evangelistic service, or turn your regular meeting into a soul-winning meeting, with the unconverted especially in mind?

Draw the net. Be a Philip to some Nathanael. Give the invitation to come to Christ, and see whether there are not some who will accept it. Clear your own skirts of responsibility, if you can do nothing more.

I know that it will not be easy to do this in all cases. The revivalistic type of religion, alas, has gone out of fashion in many churches. There are some young people to-day, who, though they attend Christian churches, have never so much as heard an earnest invitation to accept Christ.

There will perhaps in some cases be indifference, opposition, possibly ridicule, to overcome; no matter;

"The Master praises, what are men?"

Be wise in your methods, but be courageous in your purpose. I believe in evangelists, but do not think you must necessarily cast about for some outsider to do your evangelistic work. Do it yourself. Be your own evangelist. Christ himself will not be absent from your meetings if you invite him. We have yet a month before our Christian Endeavor Day comes again. Before that day God grant that the praises of a multitude of newborn souls may be heard throughout the land.—*Christian Endeavor World*.

THE FATHER'S LETTER.

There was once a very wise foolish man, who received a letter. At once he began studying it in this way. He measured it accurately. He used a microscope to see of what fibres the paper was made. He analyzed the ink, and the mucilage on the flap. He gauged the average slant of the letters. While he was about this folly a friend came near and glanced at the letter.

"Why," said he, "this letter is from your father!"

"Is it?" asked the foolish wise man; "I had not got so far as that."

Ah, how many students read in creation everything but their Father's message!—*A. R. W., in Christian Endeavor World*.

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

OUR MIRROR.

PRESIDENT'S LETTER.

Dear Young People:

If you remember some few days ago, I wrote in my RECORDER letter of some families which, on account of sickness and misfortune, could not afford to take the RECORDER; they had nice families of children; that I wished some one knew of the circumstances who was able and would be glad to send the RECORDER to them; that I should be glad to furnish the names and addresses to any one who would do so.

I write now to tell you that the prayer I made when I wrote those lines has been answered. I have received a letter which now lies before me, asking for addresses. I wish that any one who feels that they can afford to pay for one or more copies of the RECORDER, to send out to do good, both to those to whom it is sent and also to the Tract Board, would either send the money to the RECORDER office, or write me for the address of some one to send it to.

You have prayed for some of these things to be done; have you answered any of the prayers which you have made? Bringing something to pass is just what we are trying to do. A religion which brings the supply and the great need together is the Christ religion. Thank God for such a gospel. "And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear." Isaiah 55: 24.

Young people, what are some of the things which you in your C. E. or in your work are bringing to pass this year? I know of quite a few who have commenced to read the Bible through this year, some with one plan and some with another. This is the plan I am trying. Three columns of the Old Testament, one of Psalms, and two of the New, making three pages each day. Write the "Mirror" what you are doing that is bringing you or some one else a blessing.

One of the young people asked if I had received reasons why they believed the Bible, as I have asked of you, in one of my letters. I wish more of you would write out your reasons and send them to me for the "Mirror." If you have no reasons, get and read the little book on the Bible in the Colportage Library.

E. B. SAUNDERS.

THE Y. P. S. C. E. of the New Market church held a public session a few weeks since, under the auspices of the Good Citizenship Committee. Two very excellent addresses were delivered, one by Rev. A. E. Main, of Plainfield, on the subject, "The Age on Ages Telling," and one by Rev. Mr. Dorward, of Stelton, N. J., President of the Middlesex County Local Union, on the subject, "Are New Jersey Gamblers Good Citizens?"

A. W. V.

THE Y. P. S. C. E. of Independence, N. Y., met for its regular business meeting January 7. An interesting literary program was presented, arranged by the Program Committee, Mrs. Flora Burdick; subject, "China." Several well-written papers were read, together with other exercises, making the evening's entertainment pleasant and, we hope, instructive and profitable. An exercise rendered by several of the Juniors was well performed and was indeed creditable to those taking part. The semi-annual election of officers also occurred, by which the following officers were elected: President, Clayton Green; Vice-President, Floyd Clarke; Secretary, Bertha Greenman; Treasurer, Mrs. M. A. Crandall; Organist, Anna Laura Crandall; Program Committee, Mrs. W. L. Burdick; while the usual committees were also appointed. Our Society would kindly extend a New Year's Greeting to all our sister societies, with the hope and prayer that the New Year with its grand possibilities for every young heart may be fruitful with grand results in higher and holier attainments that make life beautiful.

COR. SEC.

Children's Page.

A MEMORY GEM.

BY FANNY B. JONES.

"Little deeds of kindness,
Little words—

"Now, Robbie, do be still, for I want to learn my memory gem for to-morrow. Please keep still."

But Lulu's words were of no avail. Robbie's tears were falling fast. His toy wagon had shed a wheel and it wouldn't ride straight over the path he had mapped out on the kitchen floor. "I can't fix it," he cried, "and my wagon can't go to market to buy a fat pig. My wagon's broke."

"Little deeds of kindness,
Little words of love,
Help to—

"Run and tell Marian to fix it, Robbie. She isn't busy."

Robbie ran into the sitting-room, but returned in a moment, his cries increasing. "Marian's reading. She can't be 'sturbed," he sobbed.

"O, well. I'll do my studying after a while, though I do want to be through so that I can read my library book after supper. Give me your wagon dear, I'll see if I can mend it." Lulu crushed back a sigh as she closed her book. She lifted Robbie into a chair beside her, and carefully examined the broken toy.

"You can smile again, little fellow, for I'll soon have the wheel all right. It only needs to be screwed in." But it proved to be a troublesome piece of work, and Mrs. Moore entered the room to prepare supper, before it was completed to Lucy's satisfaction.

"Now run and play, Robbie," his mamma said, "so Lulu can finish her lessons." Robbie briskly obeyed, while Lulu resumed her book.

"Little deeds of kindness,
Little words of love,
Help to make earth happy
Like—"

"O, Lulu, please come and show me how to get this passage in my music lesson. I've been drumming away at it for half an hour, and it won't come right. Please do." It was Lulu's youngest sister, Grace, who made the request as she thrust her troubled face into the doorway.

"Ask Marian to help," interposed Mrs. Moore.

"I did ask her, but she hasn't time. She's busy finishing her book."

"Then wait till after supper, and I'll help you, Grace," Mrs. Moore suggested. "Lulu has already spent part of her study hour quieting and amusing Robbie."

"Indeed you will not, mamma," cried Lulu quickly. "That's your rest hour, and you're tired enough to have earned it. I'll go this minute, Grace." When the intricate passage was mastered, Lulu returned to the kitchen.

"Are you setting the table for supper, mamma?" she cried. "I thought Marian would do that."

"So did I," returned Mrs. Moore, "but she's so deeply interested in her book that she dislikes to leave it."

"Then I'll do it," cried Lulu, cheerfully. "I'll keep my book open on the table, and study as I work."

"Little deeds of kindness,
Little words of—

"I'll tell you, mamma," she broke out, ab-

ruptly, "I must study hard to-night. I missed two in spelling to-day, and my arithmetic was very faulty, though you know how carefully I prepared my lessons. Marian gets hers without an effort, and they are nearly always perfect. I sometimes think I am not good for anything. I get discouraged, it's so hard for me to learn. Marian will be out in the world climbing the ladder of fame some day, while I'll only—"

"Help to make earth happy,
Like the heaven above."

put in Mrs. Moore, gently. Lulu, taking the plates from the warming oven, paused as she glanced at her mother in surprise. "That's my memory gem, mamma," she said.

"Yes, dear," returned Mrs. Moore, as she buttered her toasted bread, "and I'm glad you have mastered its spirit. Your little deeds of kindness have cheered several hearts to-day. It is better to be able to spread happiness than to climb the ladder of fame, I think. Now, if the table is ready, tell all to come to supper."—*Religious Herald.*

OUR GUINEA-PIG.

"Yes'em, and he's eaten the ends of the baby's necktie, and some shoe lace, and one of your fine handkerchiefs all up'm, except a little corner, and—"

"You don't mean it!" said I to nurse, who was recounting these sad doings of our guinea-pig. "I didn't know that they ate things like that, but if he's such a mischievous little fellow we must have a cage made for him right away and keep him in it."

A nice cage was made for "Tommy"—that was our guinea-pig's name—out of an old starch box and some fine wire netting. Tommy looked very peevish and discontented, however, when he was put in it. I think he would rather have had the whole nursery to live and to scamper about in. There were such chances for nibbling things and stealing things when one was let loose among the baby's playthings!

Every day at luncheon time baby took Tommy out of his cage to feed him with some of his own luncheon. Tommy was set up on the tray beside the dish of bread and milk, and as soon as baby was through he had his share. My, how fast he gobbled, and how clean he licked the dish! There was nothing left for anyone else when Tommy had finished, I can tell you.

Sometimes, if the baby kept Mr. Guinea-Pig waiting, the little fellow would set up a squeal which sounded like a very angry bird's whistle—"Whee-e eup eup eup!" or something like that—plaintive and complaining. This sound of whistling and grunting together always made us laugh, and we hastened to feed the weeping Tommy.

In spite of our efforts to keep the guinea-pig in his cage, he would sometimes be left out all night. Then, when you opened the door of the nursery, you would be startled by frantic squeals and a great sound of running about and scuttling away. Tommy was retreating under the bed in a hurry, for, although quite tame in the day time, he was particularly skittish and fearful at night, and never was willing to be caught.

The last thing he ate up was the top of a stick of cocoa butter and a piece of skirt binding.

Do you want to know what our Tommy looks like? Well, let me try to tell you.

He is fat and round in appearance, about as big as a small kitten, with very round, beady eyes (about as large as hat-pin heads), little ears (almost hidden in fur), scrawny little pink feet (that look all toes), and his color is chocolate brown and white.

If you pick him up by his tail his eyes will drop out!—or so "they" say; but really I don't see how one could ever prove that because our guinea-pig has no tail, not even the stump or suggestion of one. But he is the nicest kind of a pet for little children; he neither scratches nor bites. He is clean, and not too mischievous if watched carefully. He is affectionate, pretty to look at, and will eat almost anything you offer him.

If anyone wants a pretty, quiet little pet for very young children to play with, let him get a guinea-pig; and please remember that piggie is not by any means so stupid as people say he is.—*The Examiner.*

OUR PETS.

We have two pets of which we think a great deal. Their names are Thor and Jose. Thor is a large St. Bernard dog, and Jose is a beautiful yellow and white Angora cat.

Jose had a habit of climbing on our shoulders when we were at the dining table. He would go from one to another all around the table. When he was a small kitten we thought it a very cunning trick, but now we would prefer his not doing it on account of his size. In the winter he used to jump on the table in the sitting room and climb into the work-basket under the lamp, and sleep on the spools. He will play now almost as well as he used to. He loves to play in the dark, and when some one goes to the end of a dark room, and begins to scratch on the carpet, he will creep along under every chair and table so that he is invisible until he suddenly jumps out at you.

Thor was one year old one day last week, and weighs 115 pounds. He loves to run and race with his little masters, aged seven and three, and will bark three or five times at their will.

Father takes Thor over to the barn every day. One morning, when he was cleaning off the horse, he happened to look around, and there was Thor on the other side of the horse with his front feet on her back, cleaning her off with his tongue in a most thorough way. You see he wanted to help.

He is very clever and knows when you are talking about him as well as any one. He loves to chew Jose's fur, and is gentle to him, considering the fact that he could break Jose's back with one snap of his powerful jaws. It is funny to see the calm indifference of Jose while he is lying under Thor's mammoth paw, letting himself be chewed. One day Thor was seen carrying Jose around by the nape of his neck.

WHATEVER else you do, for a child (or another) that is ablaze, throw it down, and thereby give it ten chances for its life where it will have one, if you leave it standing with its head and face in a funnel of flame, while you are trying to tear off its clothing.

A SENTENTIOUS PRISONER.—From a Paris paper we take the following conversation in a police court: *The President*: "It appears from your record that you have been thirty-seven times previously convicted." *The Prisoner* (sententiously): "Man is not perfect."—*London Globe.*

FROM THE KLONDIKE.

STEWART RIVER, Yukon Territory,
November 12, 1898.

To the Editor of THE SABBATH RECORDER:

I wonder if a letter from the Klondike would interest RECORDER readers. At any rate I can find no more pleasant way of filling up the Sabbath afternoon than in writing such a letter.

I think I may reasonably lay claim to being a lone Sabbath-keeper in the fullest sense of the term, for there is probably not another within fifteen hundred miles. In fact there is only one man in this mining district (Henderson Creek and its tributaries) who even professes to be a Christian. He is a young man of about my own age living on a claim eight miles from here, and, as you may imagine, we appreciate each other's society as often as we can get it.

Other good things are appreciated in proportion; for example, the visits of the SABBATH RECORDER, the first one of which came to me about ten days ago, dated August 8th. It was a special Sabbath Reform number and was just the one to interest me most. Doubtless before the next one comes its whole contents will be impressed on my memory, advertisements and all.

One article in particular commended itself to my earnest thought. It set forth an array of facts leading inevitably to the writer's conclusion that "Christians themselves are responsible for the decay of regard for Sunday." My thoughts followed a course something like this: those facts lead to the specific lesson that the cause of their own undoing lies with the Sunday advocates themselves. Do they not also emphasize a broader lesson, namely, that the responsibility for its own ill success lies usually within any enterprise? Carrying the thought a step farther, can we not take from that to ourselves as a denomination a much needed lesson? Let us see.

It has always been my lot to live with my father among those who were strangers to the Sabbath, and always our privilege to make it known that we were observers of the seventh day. "But," some one says, "notoriety is not an especially desirable thing." Well, notoriety is not the end, only an incident by the wayside. God has a mighty truth to give to the world, and the world is rapidly getting in line to receive it. Who is to deliver the message? We believe it to be our privilege, our mission; but what if we prove to be poor messengers, and, like the proverbial messenger boy, are caught playing marbles on the corner? To be sure, prison bars and the chain-gang are not comforts to hanker after, but if they are the means to accomplish a purpose let them come.

Three years ago in a commendable burst of enthusiasm we, in Conference assembled, decided to branch out specifically into the Sabbath Reform work. We called to the labor a man whose studies and the work of a lifetime have fitted peculiarly for the place. Very effective work was done for over two years when, as the Board foresaw, the pocket-books began to close a little tighter and it became necessary, as a matter of economy, to put upon this man, already doing the work of two, the work of still another. Can he do it? *Not for very long.* After two years in a campaign which is going to make history, instead of enlarging our field operations we have withdrawn and let some one else carry on the fight. It is not a pleasing picture, is it?

But what can we do? We haven't the money to go ahead? I think we have. What we lack is the trust in God to do the work he has given us and believe that he will provide for our wants as they are in evidence. What we lack is *organized effort*, the disposition and determination to stick together, pull together and pray together. Briefly, we lack a wholesome interest in this line of reform work. Our first business then is to get interested.

Our indifference is not surprising. We have settled largely in those states which have exemption laws; personally we are quite comfortable. Why should we care? But down in our hearts we know that Sunday laws with or without exemption clauses are unchristian and unconstitutional. Let us then begin at home, do what we can to correct the errors in our own state codes and see how quickly we'll get interested. Then if our heart is in the work some of our treasure will go there too, and we can push forward the work that is given us to do. Is the fault with us or isn't it?

THIS COUNTRY.

I spoke of this country as being in the Klondike. The Klondike River is still sixty miles north of us, but by climbing a mountain, just behind my cabin, one can look over into that fabulously rich region. Just at present it would be a dreary scene were it not for the great white magnificence that confronts the eye. On every side on the mountain-top we see nothing but the very extract of purity in the perfect, unbroken whiteness. In front of us, a thousand feet below, at the head of a little mountain stream, the clear expanse is broken by clumps of sturdy, scrubby little spruce trees bending low under their weight of snow; the snow itself assuming grotesque shapes full of suggestion to a fanciful imagination. As our eyes travel up the slope on the other side they are arrested for a moment by a grove of birch in its winter dress, not of snow but of brilliant frost crystals flashing in the sunlight like a hundred million diamonds. For fifty miles in front we see the well-rounded tops of domes and ridges, seemingly dropped here and there at random, yet after all contributing with perfect order to nature's great water system. But the grandest, most impressive part of the whole vision is to be seen away in the distance, two hundred miles or more, where the Rocky Mountains rise ten thousand feet above us; a long line of massive peaks, broken only once in all our range of vision by a deep canyon (presumably the Klondike), like a breach in a mighty fortress built to turn back the attacking waters, but still insufficient to check the advance of that wonderful, silent, irresistible force. How can a man look on such a scene and say there is no God? It is past all understanding how thoughtful men can contemplate the vast forces of nature at work, through incomprehensible ages, carving out towering peaks, great mountain systems, and continents; always contributing to the support of earth's tenant life from the lowest form of vegetable creation to man himself—how men can see the evidence of these things on every hand and then be so rich in their own conceit as to say they don't believe there is an omnipotent, omniscient Power to direct it all; and that just because there are some things that seem, to their intellects, a trifle out of gear! I suspect such men have been shut up all their narrow lives within the high

walls of city streets where nature has no chance to show herself and the weaknesses of men are most apparent. No wonder our great men so often come from log cabins on the frontier.

But this part of the world isn't always white. It is a pleasure to climb this same mountain in midsummer, away from the mosquitoes, about ten or eleven in the evening, and see the sun blazing away over in the north! Then the snow is conspicuous by its absence. Everything is green, the only white to be seen being great quartz boulders on the face of the distant Rockies. Or about the last of August, a days' ride on the Yukon from here to Dawson presents in the foliage some of the richest color contrasts and harmonies to be seen anywhere.

Dawson is a queer city. There are probably ten thousand actual residents, twenty thousand more on the creeks adjacent, and ten thousand in the Yukon valley above Dawson. There are for this army of men four small churches and a Salvation Army barrack. As is so often the case the servants of the devil are more active than the servants of God, for the streets are lined with gambling houses, saloons and brothels. But the churches and their leaders are doing a good work and nearly every service sees the log meeting-houses filled with hard-working, rough-looking, interested miners. Denominationally the churches are Methodist, Presbyterian, Episcopal and Catholic. The Salvation Army workers are made of true grit and have won their way into the hearts of the Dawsonites.

Stories of the wealth of Eldorado, Bonanza and Hunker Creeks have not been exaggerated, and a recent strike on Thistle Creek, one hundred miles above Dawson, would make it seem that the rich gravel is not confined to Dawson City and vicinity. This winter will decide the fate of many a man's fortune.

PAUL PADEN LYON.

PERSONAL RESPONSIBILITY.

BY REV. J. L. GAMBLE.

Responsibility for what? Why, for a revival in the home church; for the success of missions, home and foreign; for the support of the cause of Christian education; for Sabbath Reform work; for holding our young people to the Sabbath, etc.

The walls of Jerusalem went up because "the people had a mind to work," and because they built "every one over against his own house." Personal responsibility was denied as far back in history as Cain, who boldly said: "Am I my brother's keeper?" Cain's family is not yet extinct. Many shift their responsibility over upon the pastor or some one else; like the man who "paid the parson to do his praying."

The RECORDER sounds a clarion note on this important subject. Responsibilities that are great enough to break the back and heart of one or of a score, might be easily borne if only every one would stoop to the burden. The weight should rest upon all shoulders according to their breadth, according to their God-given ability to bear burdens. If one can lift but a pound he is as responsible for lifting that pound as is the one who can lift a thousand pounds. How shall every one be brought to see and feel this? Most persons are very willing to acknowledge the responsibility of pastors, secretaries, editors, college presidents and professors; but the work of Christ in this world will not go for-

ward as it ought until "the people have a mind to work," and until every one is building "over against his own house."

Pastoral responsibility must vary as pastors differ in talents and opportunities. He is responsible, in a measure at least, for the spiritual life of the church over which he presides; but this responsibility does not rest *wholly* upon him. He is responsible for the faithful preaching of the Word. God said to Jonah, "Preach the preaching that I bid thee." He should be able to say like Paul, "I shrank not from declaring unto you anything that was profitable, and teaching you publicly, and from house to house. I shrank not from declaring unto you the whole counsel of God." He is to "preach the Word; be instant in season, out of season; reprove, rebuke, exhort, with all long suffering and teaching." He is responsible also for faithfully living out his own preaching; if he does not do this, his preaching will accomplish but very little. He must be warm-hearted, courteous, truthful, honest, keep out of debt, and possess a conscience "void of offence toward God and men alway."

But the question that presses upon me just now is this: Who is responsible for *the lapse of our young people from the Sabbath*? Certainly the RECORDER cannot be charged with apathy or unfaithfulness along this line. Where is the responsibility? I have just received a letter from a promising young man who writes, "I regret to say that I must ask to have my name removed from the church book, as I have found it necessary for me to keep Sunday. I tried as well as I knew how to find work in the denomination, but did not succeed. There seems to be plenty for a young man to do, and a good chance to get ahead, if he will only keep Sunday. I am offered a good place where I can learn a good trade. I have thought very earnestly on the matter and have at last decided to accept." Now it is in poor taste for one in a good position with his bread and butter assured, to disdain this young man and others like him, and declare he ought to be willing to suffer and even starve to death for the sake of keeping the Sabbath. I have stood upon such principles, and believe I am willing to hold such ground to the end; but I must confess I see that it is a serious question with a young man, full of aspiration, desiring a position where he can support himself and family comfortably, and have a chance to rise in the world—when he finds all doors closed against him. Let us not pass by such young people with the scornful remark, "They have no backbone," "They are not worth trying to help"; but let us rather consider who is responsible for the lapse of so many of our young people from the Sabbath of Jehovah.

In the first place, the pastor is responsible for faithful and repeated warning and counsel on this subject. Do Seventh-day Baptist ministers preach as often and as earnestly on Sabbath-keeping as they ought?

In the second place, a prior and greater responsibility rests upon parents—first for faithful teaching, and secondly for right example. If in the home children are not constantly and strictly taught to fear God and keep his commandments; or, if such instruction is not thoroughly re-enforced and emphasized by faithful Sabbath-keeping on the part of the parents themselves, what wonder if children grow up with lax views as to Sab-

bath obligation and are ready when the test comes to barter the holy day for a piece of bread and butter! Parents, take warning!

In the third place, business men and employers have a grave responsibility in this matter. It is well to "look out for business"; it is better to *look out for souls!*

We should interest ourselves in helping our young people into business; give them employment in preference to all others; our factories, shops, etc., should, in my opinion, be kept exclusively for such—that is, if we really love the Sabbath and want to help our young people keep it. Employers also are responsible for seeing that all in their employ have a chance to keep the Sabbath properly, and are not allowed to work one minute after sunset on Sixth-day; indeed, if the employer's heart is set, not on gain but on helping souls, he will dismiss his employees in time to reach home before the beginning of the Sabbath. When men come to live for God and his truth instead of for self, there will be a wonderful change.

But once more, much of responsibility for the lapse of our young people from the Sabbath rests upon the individual membership of our churches. A kind word spoken at the right time may save a young man; a genuine manifestation of interest in him would brace him to stand in the hour of trial. But if every one is busy and absorbed in looking out for himself, the boy sees it and says, "No one cares for me; no one is really concerned whether I keep the Sabbath." We are taught to pray to be kept from temptation; and that means we are not only to avoid them ourselves, but help others out of their temptations, and, as far as possible, shield them from sore temptation.

Some perhaps feel their responsibility for their own children but do not realize responsibility for the children of other parents. If any one is straying or is in any peril, the answer to the question, "Whose boy is it?" makes a great difference with many of us. Perhaps one is saying, "My boy is in no danger; I'll never need any one to help me look after him." But what would be our interest in others if we only realized that *our* boys and girls may need all the help that all others can give them; and that by our very efforts to help and save the children of other parents we have indeed saved OUR OWN.

A traveling salesman was returning to his home in Rochester, N. Y. As he was hurrying along the street he noticed a great crowd of people on the banks of the Genesee river. He inquired as to the cause, and was told that a boy was drowning—no one knew whose boy, and no one seemed willing to go in after him. The salesman promptly threw off his hat, coat and shoes, plunged in, and, guided by the circling wavelets and the rising bubbles of air, soon brought the drowning lad to the shore, where, after some effort, he was resuscitated. But not until he laid him upon the ground did he discover that he had rescued *his own boy*. Had he not tried to save "somebody's boy" he would not have saved his own.

ONE never knows a man till he has refused him something and studied the effect of the refusal. One never knows himself till he has denied himself. The altar of sacrifice is the touch-stone of character. The Cross compels a choice for or against Christ.—*O. P. Gifford.*

Popular Science.

BY H. H. BAKER.

Actinograph.

A new machine has lately been devised, which evidently will be of great service to photographers in all parts of the world.

It consists of a number of graded scales, or slides, so arranged that when in position they will insure a perfect negative, doing away with the amount of guess work now made by the operator; for instance, there are slides or scales when adjusted that regulate the light, the lens, the exposure, and the plate.

The light scale is on a card, on which are engraved curves, indicating the amount of active photographic light, for all latitudes, for every day in the year, and for every hour in the day. The brightest daylight is supposed to be when the sun is at ninety degrees of altitude, and from this point is calculated the strength of light for any day in the year, and every hour in the day, whether in the forenoon or afternoon, according to the altitude of the sun. The unit of light is fixed at the one one-hundredth part of the brightest daylight.

The lens scale shows the relation of apertures to length of the focus as generally used. The exposure scale indicates exposures ranging all the way from one-twentieth of a second to one minute. There is a small slide between these two scales that has upon the upper edge five points, pointing at the same time to five different times of exposure, marked "very bright," "bright," "mean," "dull," "very dull." The exposure is to be selected at the point nearest to the present conditions of the atmosphere.

Joseph Nicephore Niepce, born at Chalon-sur-Saone, France, March 7, 1765, was the first who began investigating the problem of obtaining pictures by the action of sunlight, commencing his experiments in 1814.

Louis Jacques Mande Daguerre was born at Cormeilles, Seine-et-Oise, November 18, 1789. He was at first in the internal revenue service, then devoted himself to scenic painting, and attained celebrity. In 1822 he removed to Paris. There he commenced experimenting to obtain pictures by sunlight, but soon found he had been anticipated by Niepce, who was then occupied with the subject, and communicated some of his results to Daguerre in 1826.

In 1829 Niepce and Daguerre joined forces and worked together until July, 1833, when Niepce died. Daguerre continued and perfected the process, which was communicated to the Academy of Sciences by Arago, Jan. 9, 1839. Daguerre died July 12, 1851.

For twenty-five years these two men struggled to produce a picture made by sunlight before one could be obtained worthy to go before the Academy for inspection. Was ever such single-handed perseverance known as that of Niepce, working for one result from 1814 to 1833, and dying while striving to obtain it?

I have three Daguerreotypes made after the original process. They are faded and dim, so that the picture is hardly discernible. Since 1839 Science has lent a most willing hand, and the progress of picture-making along the line of sunlight has been most wonderful. As I visit the photographic studio and inspect the portraits from real life, or survey the landscape in its minuteness, it

light and shade, transfixed to the photoplate, I ask myself, Can the "actinograph" above described make the picture any more perfect, or real? Yet, I suppose it will. As I look over my *Century*, or *Harper's Magazine*, and there behold the work of the same sunlight, in all of its minuteness of light and shade, upon the printed page, I ask myself again the question, What is to come next? Science answers, "The production of all the bright and beautiful colors."

THE WATER OF LIFE.

THE SOUL'S CRY.

"My flesh for thee is longing
In a dry and thirsty land;
My soul for thee is thirsting;
Unto thee I stretch my hands."

THE LORD'S ASSURANCE.

"Ho, every one that thirsteth
Unto the waters come;
And though thou hast no money
To buy and eat, still come."

"Come, saith the Bride and Spirit,
Let him that thirsteth come;
And of Life's water, freely,
Let him partake who'll come."

"He shall never thirst, who drinketh
Of the water I shall give;
It shall be a well upspringing
Whereby he shall ever live."

MARYL.

A SHORT LESSON FROM JOASH.

There are different ways of going about religious work; the business-like way, and the "dawdly way," as a writer in the *Sunday School Times* called it. Joash desired to repair the temple and there were money matters involved. He left the collections to a set of men who, it is said, "hasted not." Such slowness and indifference is the mother of decay and ruin. Churches that could meet their needful obligations just as well as not and would with three or four active business men at the helm, will often get discouraged and nearly bankrupt, and, consequently, spiritually weak, because of delays and neglects. Promptitude, courage and devotion by a few will repair many a temple, create enthusiasm, take precaution against misappropriations, and bring life and love to a Christian compact. There is more financial ruin with its accompanying spiritual decline due to delay and neglect than to lack of means and hard times. Put into your religious enthusiasm and work the ballast of business-like qualities, and the church will prosper and revivals often come. There is a closer relation between money and business matters in the church, and revivals of religion, than most Christian people realize. The love of money may be the root of all evil, but the love of promptness and business-like ways of using it to further God's cause will greatly help the spiritual growth of any people.

H. D. C.

RESOLUTIONS.

WHEREAS, our heavenly Father, in his infinite wisdom, has removed from our midst our loved friend and co-worker, Mrs. Margaret Randolph; therefore,

Resolved, That in her death we, the Ladies' Missionary Society of Salem, W. Va., have lost an efficient worker whose faithful co-operation in all our work has been most helpful and whose memory, we trust, will ever inspire us to more efficient work.

Resolved, That, while, though deeply mourning the loss, we bow in humble submission to the will of a loving Father, we hereby extend our deepest sympathy to the bereaved family and friends, especially to the daughter, Anna, thus left so lonely.

In behalf of the Society.

ELSIE BOND,
DORA FRET,
HATTIE RANDOLPH, } Com.

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
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Feb. 11.	Christ's Divine Authority.....	John 5: 17-27
Feb. 18.	Christ Feeding the Five Thousand.....	John 6: 1-14
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Mar. 4.	Christ Freeing From Sin.....	John 8: 12, 31-36
Mar. 11.	Christ Healing the Blind Man.....	John 9: 1-11
Mar. 18.	Christ the Good Shepherd.....	John 10: 1-16
Mar. 25.	Review.....	

LESSON VI.—THE NOBLEMAN'S SON HEALED.

For Sabbath-day, Feb. 4, 1899.

LESSON TEXT.—John 4: 43-54.

GOLDEN TEXT.—Jesus said unto him, Thy son liveth; and himself believed and his whole house.—John 4: 53.

INTRODUCTION.

The result of the interview with the Samaritan woman was that she believed on Jesus as her Saviour; and that many of the Samaritans also believed on him. Jesus taught his disciples the true view of the work before them by saying, "My meat is to do the will of him that sent me and to accomplish his work." As the Samaritans believed on Jesus from their own knowledge, thus it is the privilege of every one to believe. We are led to Christ by the testimony of some one, but we cling to him because we know for ourselves that he is the One most worthy of our trust.

Jesus tarried in Samaria two days. Our present lesson concerns a wonderful miracle which he performed immediately after his return to Galilee.

NOTES.

43. *Now after two days.* Literally, "the two days"; that is, those mentioned in v. 40. *He departed thence.* That is, from Sychar.

44. *For Jesus himself testified that a prophet hath no honor in his own country.* Jesus was not honored in his own country, Judea, where he was born, and where he belonged in virtue of his kingly office. This proverb was used also by our Lord upon the occasion of his second visit to Nazareth during his ministry.

45. *Having seen all things which he did at Jerusalem at the feast.* The things especially referred to are, no doubt, the signs mentioned in John 2: 23. *For they also went unto the feast.* The feast mentioned is Passover. The Galileans were Jews, and were careful—many of them—to obey the commandments of God.

46. *So Jesus came again to Cana of Galilee, etc.* See Lesson III. *Nobleman.* Literally, "kingly person." The word probably refers to one in the service of king Herod rather than to a member of Herod's family. *Whose son was sick at Capernaum.* The nobleman had come directly from the bedside of his son to see Jesus. The nature of the sickness is suggested at the end of verse 52.

47. *And besought him that he would come down.* That is, from Cana in the hill country to Capernaum at the level of the Sea of Galilee, a distance of about twenty-five miles. *For he was at the point of death.* No human physician could save him.

48. *Except ye see signs and wonders ye will not believe.* This is a general rebuke for this man as well as others who believe in Jesus merely as a wonder-worker. They ought to have believed in him as the Messiah from his teaching. This cannot be a reproof for asking for a miracle in this particular case; for the boy could not be healed without a miracle. Some have supposed that this is a reply to the imperfect faith which is shown in the request that he *come down*; but this view seems hardly probable.

49. *Come down ere my child die.* This shows the urgent faith of the nobleman after it was tested by our Lord's rebuke. Compare the faith of the Syrophenician woman which was increased rather than diminished by obstacles. The tender affection of the father for his son is seen in the expression, "my little child."

50. *Go thy way; thy son liveth.* His faith is immediately rewarded. Live is used in the technical sense of "revive," "recover health." *And the man believed the word.* Faith in Jesus' power to heal involved faith in his words, and belief in his words involved faith in his power to heal at a distance.

51. *His servants met him.* They were hastening to

tell him the good news. *Thy son liveth.* That is, he is convalescent.

52. *Then inquired he of them the hour when he began to amend.* Not that he did not believe the word of Jesus; but it would be only natural that he should make this inquiry. The student of natural science who tries an experiment to verify a law of physics does not, by making the test, show any lack of belief in the law. *Yesterday at the seventh hour.* This probably means at one o'clock in the afternoon. Some, however, think that 7 P. M. is intended.

53. *So the father knew that it was at the same hour, etc.* He noted what he had already believed, that his son began to improve when Jesus spoke the words concerning his restoration to health. *And himself believed and his whole house.* Better English, "He himself believed." That is, the nobleman and his household believed upon Jesus as the Messiah.

54. *This is again the second miracle.* Referring to John 2: 11. This is the second Galilean miracle. He had performed a number of miracles in Judea. This miracle is in many respects similar to that of the healing of the centurion's servant recorded in Matt. 8. It is a mistake, however, to regard these two as different accounts of the same miracle, for there are several intrinsic differences.

DON'T WASTE SYMPATHY.

In New York, day before yesterday, a young man was sentenced to nineteen years imprisonment for working the "badger game," so called. Now the "badger game" is generally worked by a man and a woman, who at the crisis represent themselves to be man and wife. The woman secures the presence of some man in her private apartments, and then, the man who poses as her husband discovers them in such compromising surroundings, and after threatening to blow out the brains of the stranger who has "attempted to destroy his home," he finally agrees to drop the whole matter for a pecuniary consideration. The money is paid, and the indiscreet gentleman generally considers himself fortunately out of a very bad incident.

The sentencing of an expert in this line of business to so long a term of imprisonment as nineteen years is said to have been for the purpose of frightening badger workers; all of which may be right. But doesn't so severe a sentence serve another purpose as well? Doesn't it encourage the stranger in his improper pursuit of pleasure? Is not the long sentence as much for his protection as it is for the badger worker's restraint? It strikes an ordinary, everyday, old foggy countryman that the man who willingly puts himself in the way which leads to the room of the badger worker is not entitled to any great amount of protection from the law. Bad as the badger worker may be, his victim cannot be much better. Instead of sending the worker to prison for nineteen years, it would be more in accordance with the rules of ordinary conduct to send the victim to prison also, and to divide the sentence between them. That would give each about nine and a half years, and during that period they would have had plenty of time to consider what they were taught in their youth, that the way of the transgressor is comparatively hard. Don't waste any sympathy on the badger worker, and don't waste it on the badger worked either.—*Westerly Sun.*

A Calendar That Stays.

The calendar crop is never short, as the post office people will testify. We always get our share, and begin the new year with a great assortment, but the one we select "for keeps" is that of N. W. Ayer & Son, the keeping everlastingly at it advertising men of Philadelphia. This one spends the whole year in our company. It is a piece of fine printing, but its good looks do not constitute its sole charm. It is clear and plain. Utility has been put first. He who seeks the date can find; he who writes may read. The matter on it interests more people every year, but the edition is limited. While they last a copy can be obtained postpaid by sending 25 cents to the publishers.

ROYAL BAKING POWDER
ABSOLUTELY PURE
 Makes the food more delicious and wholesome
ROYAL BAKING POWDER CO., NEW YORK.

MARRIAGES.

YORK—DAVIS.—At the residence of the bride's father, Charles Davis, Brookfield, N. Y., January 11, 1899, by the Rev. C. A. Burdick, Mr. Fritz E. York, of North Brookfield, and Miss Florence Davis.

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.

GARDNER.—Sarah Trowbridge Gardner was born June 5, 1820, and died in Watertown, N. Y., December 21, 1898.

She was the daughter of the late Dea. Adonis Trowbridge. Her husband, Job Gardner, died many years ago, since which she has lived mostly with her children in various places. She was a devoted Christian and a member of the Adams church. Interment at Adams Centre, N. Y. A. B. P.

BURDICK.—In Leonardsville, N. Y., January 15, 1899, of heart failure, Eliza Jane, wife of C. K. Burdick, in the 47th year of her age.

She was born in Bridgewater, Somersetshire, England, November 29, 1852. She was sprinkled in early life, and became a member of the Wesleyan Methodist church. She came to America at the age of 24 years, and settled at West Edmeston, N. Y. About one year after this she embraced the Sabbath of Jehovah and united with the Seventh-day Baptist church of that place. She was married November 28, 1878, to Bro. Burdick, as above. In 1887 they came to Leonardsville to live, and joined the First Seventh-day Baptist church of Brookfield. She was a remarkably faithful, earnest Christian worker, dearly beloved by all, as was manifested by the large attendance at her funeral, on the 17th. A few hours before her death she repeated the familiar lines,

"Take my life and let it be
 Consecrated, Lord, to thee."

All regarded her life as the most complete imitation of the spirit of the Master often met with. She leaves one son, a student in the State Normal School at Oneonta, and two daughters at home; a mother, one brother and a sister in England, and one brother and a sister in this country. Funeral services were conducted by the writer, using the text, Rev. 14: 13, "Blessed are the dead who die in the Lord." H. B. L.

DAVIS.—In Montra, Ohio, January 13, 1899, Mrs. Lucinda Howell Davis, aged 86 years, 4 months, 23 days.

Sister Davis professed faith in Christ when young, being baptized by Elder John Davis, and uniting with the Seventh-day Baptist church of Middle Island, W. Va., of which church she remained a member until her death. August 25, 1835, she was married to Obadiah Davis, who died in 1851. She was the mother of six children, only two of whom are now living: Mrs. Elizabeth Scott, of Missouri, and a son, Harrison, who has faithfully cared for his mother for many years. She had been a resident of Ohio for nearly 70 years, loved, honored and respected for her Christian character. Funeral services were held at the M. E. church in Montra, January 15, 1899, in the presence of a large assembly of people. Sermon by the writer, and music by the choir of the Jackson Centre Seventh-day Baptist church. A. G. C.

CHAMBERLAIN.—In St Paul, Minn., January 1, 1899, of pneumonia, Louise L., wife of George W. Chamberlain, aged 34 years and 4 months.

At the age of 22 Sister Chamberlain was baptized by Rev. H. B. Lewis, into the Dodge Centre Seventh-day Baptist church. She was married to Mr. Chamberlain December 25, 1890, since which time she has resided in St. Paul. She was the adopted daughter of Mr. and Mrs. F. E. Lehman, of Dodge Centre, was a devoted and faithful member of the church, and with her husband was preparing to move back where she could enjoy Sabbath privileges. She leaves her husband and two children, a son and daughter, to mourn a great loss. Funeral services were conducted by the pastor, Eld. H. D.

Clarke, in the church at Dodge Centre, and interment there. H. D. C.

MILLS.—In Welton, Iowa, January 13, 1899, of consumption, Samuel Thomas Mills, aged 74 years, 6 months and 6 days.

Bro. Mills was the son of John and Lydia Yapp Mills, and was born in Allegany Co., N. Y. When a boy he went with his people to Ohio and from there to Dane County, Wis., where he married Sarah P. Greene, who departed this life in Ashland, Dodge County, Minn., in 1883. To them were born nine children: Elvora J. Sanford, Francelia A. Sanford, Matie J. Sanford and Addie M. Green, who live at Dodge Centre, Minn.; Lucy M. Armstrong, of Minneapolis, Minn.; Rev. Nathan M. Mills, of Westerly, R. I.; Rev. Orpheus S. Mills, of Richburg, N. Y.; Rolla J. Mills, of Hammond, La.; and Dora A. Linnell, of Annandale, Minn. In 1886 he was again married to Mrs. Malinda Hull, widow of Rev. Varnum Hull, who survives him. Bro. Mills professed faith in Christ in early life, and was a member of the Seventh-day Baptist church at Utica, Wis., then at Dakota, Wis., at Dodge Centre, Minn., and last at Welton, Iowa. He died in the full assurance of the faith, patient and trustful as he had lived. His remains were brought to Dodge Centre, Minn., where funeral services were conducted by Eld. H. D. Clarke, sermon from Phil. 1: 21, "For to me to live is Christ." H. D. C.

DENNISON.—In Elmira, N. Y., January 7, 1899, Mrs. Adelaide Champlain Dennison, in the 64th year of her age.

An attack of la grippe, culminating in pneumonia, took this dear one away after a short illness. She was a gentle, Christian woman, much beloved by all. She leaves a husband, Marion Dennison, two sons, Charles and Walter; a brother, Orson Champlain, of West Edmeston; and a sister, Miss Kate Champlain, who was living in Elmira with the deceased. Her body was brought back to her birthplace, West Edmeston, and funeral services were held at the home of her brother, conducted by the writer, assisted by Rev. M. Harry. C. A. B.

Literary Notes.

"PROPHECY AND HISTORY"—*Profetie en Geschiedenis*—is the title of a tract published at the office of *De Booschapper*, Haarlem, Holland, G. Velthuysen, Sr., Editor. This is a translation from the Scandinavian of a tract by J. Nygvist, of Rosseau, Minn., entitled, *Millers och Adventisternas Misstag*. Our Dutch readers who are interested in the interpretation of prophecy, as related to history, can secure this tract by addressing G. Velthuysen, Sr., Haarlem, Holland.

WHETHER "The Pilgrim's Progress" be read for its spiritual significance or for its model English, the centuries pronounce it one of the great books of all time. And yet comparatively few intelligent persons know much about its author. The Rev. Richard Henry Poynter has been the pastor, for more than eighty years, of Moot Hall, the famous old building which was erected in 1538 upon Elstow Green, where John Bunyan himself preached over two hundred years ago. He also holds offices in various Bedfordshire associations active in good works, and has acquired an international reputation as a lecturer and writer on Bunyan. Mr. Poynter, by his researches around and about Elstow and Bedford, has been able to identify the very landscape and buildings which suggested "The Slough of Despond," "By-path Meadow," "Vanity Fair," etc. It is because he is so active in helping the Christian through the difficulties of his life pilgrimage, as well as because of his authoritative utterances on the immortal dreamer, that Mr. Poynter has been called "the second John Bunyan." The *S. S. Times* of January 21 contains an article from his pen on Bunyan's boyhood, and the succeeding issue, January 28, will contain a second article, in which the same author treats the later life of Bunyan—the preacher, prisoner and author. Mr. Poynter's peculiar opportunities, as well as his personal power, have resulted in throwing much fresh light, not only upon the man Bunyan, but upon his matchless allegory. The articles are likely to prove informing and entertaining to a large circle of readers. John D. Wattles & Co., 1031 Walnut Street, Philadelphia, Pa.

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

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

THE 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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