

THE SABBATH RECORDEE.

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CONTENTS.

EDITORIALS.

Paragraphs.....	66, 67
Adams Centre and Verona.....	67
Some New Things in 1898.....	67, 68
Danger to the Republic.....	68
A Great Man.....	68
What Do Our Young People Believe?.....	68
Letters to Young Preachers and their Hearers— No. 15.....	68, 69
The Passover.....	69

CONTRIBUTED EDITORIALS.

The Soul Awaiting its Tenant.....	69
The Gospel in Story.....	69

MISSIONS.

Report of the Evangelistic Committee.....	70
From E. H. Soewell.....	70
From S. R. Wheeler.....	70
Missionary Board Meeting.....	70, 71

WOMAN'S WORK.

An Earthen Vessel—Poetry.....	71
Paragraphs.....	71
How Shall Women Make Money?.....	71, 72
Consume Your Own Smoke.....	72, 73
Scotch Life MacLaren Has Not Seen Yet.....	73
Character, Not Profession.....	73

YOUNG PEOPLE'S WORK.

Paragraphs.....	74
The Hebrew Sunday.....	74
A Dream.....	74
Our Mirror.—President's Letter.....	74
Words From Our Secretaries.....	74, 75
Paragraphs.....	75

CHILDREN'S PAGE.

Golden Keys—Poetry.....	75
What Happened at Our House.....	75

OUR READING ROOM.

Paragraphs.....	76
David Rose Stillman.....	76, 77
A Woman's Appeal.....	77

POPULAR SCIENCE.

Artificial Silk.....	77
Colors Produced by Heat, and their Effects.....	77, 78
Hating Evil.....	78

SABBATH-SCHOOL.

Lesson for Sabbath-day, Feb. 11, 1899.— Christ's Divine Authority.....	78
For the Brotherhood.....	78
Inimical to Fried Potatoes.....	78

MARRIAGES.....

79

DEATHS.....

79

SPECIAL NOTICES.....

79

TIME.

BY T. B. W.



SOMETHING which forward moves,
Nor e'er turns back;
Something which moves incessantly,
Nor stops for lack

Of strength or any circumstance
Which stems the power
Of something less winged than
A fleeting hour;
Something inevitably mine,
But which I lose
As quickly as it is my own
For me to use.
O Time, thy wings do hasten me
Against my will!
I would delay a space, O Time!
Let me be still
For time but long enough for me
To calm reflect
On what has been and what those things
Which I expect!
But, lo! While I would meditate,
My present slips
Into the past; and that which on
My moving lips
I designate as Future Time,
Sudden I find
Subtracted from my lease of life
And left behind!

—The Advance.

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BABCOCK BUILDING

PLAINFIELD N

Sabbath Recorder.

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

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

THE RECORDER gladly joins in the well-deserved tribute to David R. Stillman, which Pastor Gamble contributes on another page. The writer has known Brother Stillman since 1862; much of the time intimately. He was a man able, well-informed, companionable and trustworthy. As Business Manager of the Publishing House, and office Editor of the RECORDER, as in many similar positions of importance and responsibility, his integrity was unquestioned, and his faithfulness was always assured beforehand. A Christian gentleman, a warm-hearted and abiding friend, a trusted servant of the public, a beloved husband and an honored parent; he did life's work well. Abiding in Christ, he has been welcomed into the rest which everlasting love holds in waiting for the redeemed. Rest, glory—crowned rest.

THE Core of Christianity is work. Christ was busiest of men working for others. The apostles were working men. "Go work to-day in my vineyard" was the summary of Christ's instructions to his followers. The Holy Spirit waits to fit Christians for working. Be the best you may for the sake of doing the most you can. Doctrinal technicalities about "salvation by faith" have robbed many Christians of the blessedness of working as they ought to work. It is not, work that you may be saved; but, work because you are saved. Too great stress is placed on personal salvation and too little on personal work. It is not best to dwell so much on the *duty* of working; rather let us exalt the *joy* and blessedness of working. Think less of thanking God that you are assured of an entrance into heaven, and more of the fact that you may "Come rejoicing, bringing in the sheaves."

FOR many years past we have been greeted by a pleasant-faced policeman at the crossing of West street, New York, at the foot of Liberty street, where thousands of people pass each day. He is quiet, but watchful, and as alert as though he had a sixth sense which enables him to see all things at once. He stands at the most dangerous point of the crossing, just where street cars and all sorts of vehicles, with all sorts of drivers crowd, crush and curse if things go wrong. Not one of these dares to disregard his summons, or disobey his orders. His lifted hand is law, and his raised club is a danger signal worth regarding. Women go forward boldly when he beckons, and children are escorted safely under the shadow of his blue coat. But the greatest good that comes to the thousands who pass there is that they are taught to be careful by his warnings. He is a constant teacher of caution, self-reliance and obedience. The pastor, the Sabbath-school superintendent and the teacher fill a similar place in spiritual things. They stand where the way is dangerous and warn, teach, beckon forward, or hold back men, women and children, directing all in ways of righteousness. But when all is done the final and determinative responsibility rests with each person. Those who listen, learn and obey find safety. Those who rush against orders,

and choose other ways usually fail. Pastors have great and grave duties. Superintendents must be fit example. Deacons must be Godly men and wise counsellors. But back of all "every one of us must give account of himself to God."

THE actual, though not formal, alliance between the two great English-speaking people—England and United States—finds a counterpart, in a certain way, in a similar alliance between Germany and Turkey. The strength and permanency of the latter, however, have no promise when compared with the former. This latter alliance is forced and incongruous. The Emperor of Germany is head of the Protestant State Church of Prussia. The Sultan is head of the State Church of all Mohammedanism. This German-Turkish alliance is antagonistic to itself in language, race, religion. Germany hopes to extend her empire and Turkey seeks military help and protection. Germany must lose the active sympathy of Christendom in general, if not its open opposition, in this new effort to prolong the rule of the "unspeakable Turk." At the most it can only prolong the present state of things and changes, which may be precipitated almost any hour by the death of Emperor Francis Joseph, or by new movements on the part of Russia or England.

THE ratification of the treaty, of Peace by the Senate seems to be fully assured. This is evidence of wisdom. When the main issue is thus settled the minor questions concerning new territory can be met as they now exist, or may arise. One point must be aimed at constantly, *viz.*, self-government by the various peoples as soon as they are fit to assume it. This should include incorporation into the nation, if that is sought by the people, upon terms to be agreed upon by mutual choices.

MATTERS in the Philippines will need considerable time for adjustment, especially when compared with the rapid adjustment in Porto Rico. But the two peoples cannot be judged by the same standard. The Filipinos and the less civilized tribes are yet ignorant of the purposes of the United States. They expect such treatment as the Spaniards have given them. The temporary trouble with the insurgents will be overcome by time and such wisdom and patience as our Generals are exercising. Aguinaldo will continue to be restive, and some lessons may be needed by him which must be sharp in order to be salutary.

THE dispensary system of dealing with the liquor question is gaining ground. We have lately spoken of its excellence over the licensed-saloon system as illustrated in the South. South Dakota has lately adopted a constitutional amendment providing for a dispensary system by a majority of 1,613 votes. The total vote polled upon it was light; and it is possible that its opponents may yet prevent a trial of the new system by petitioning for a referendum vote upon any law passed to carry the amendment into effect. The newly adopted clause reads as follows: "The manufacture and sale of intoxicating liquors shall be under exclusive state control, and shall be conducted by duly authorized agents of the state, who shall be paid by salary and not by commission." In

Georgia, where the plan was first tried in the college town of Athens, it has been adopted in a score of towns and counties. In Alabama also it is gaining a foothold, two counties having a dispensary bill pending in the Legislature. While we do not expect temperance reform to be accomplished by any system of legislation, the dispensary has so much to commend it above the prevailing system that we welcome it as a valuable help toward better things.

THE figures which represent the live stock market of Chicago bewilder one's comprehension. The reports for the past year show the following: 15,700,000 head were received with a total valuation of \$230,000,000; 9,370,000 of these were hogs. Only 1,333,000 of these were reshipped. More than 8,000,000 were killed and packed in that city; 250,000,000 pounds more of cured meats were exported than in any previous year. A less number of cattle were received last year than in some former years, but the ruling price was higher than for ten or twelve years past. That somebody eats flesh yet is very apparent.

CONSIDERABLE interest has been awakened as to what will be the effect of the petition to Congress for a reopening of the question of "Contract schools" among the Indians, submitted by Cardinal Gibbons in behalf of the Roman Catholics. The representatives of several Protestant home missionary societies have submitted to Congress a counter petition. This petition declares that the whole question has already been argued thoroughly in Congress and decided, and that to reopen it is most unwise. The Roman Catholic church, it affirms, has had a special favor in the gradual decrease of the amount appropriated to it. The petition also urges the General Government to adopt a uniform policy, advancing education among the Indians on the basis of the American free common school system, and keeping the functions of church and state entirely separate. To all of which the RECORDER says Amen.

GENERAL WHEELER has suggested that the colleges in the United States arrange for the education of students from Cuba free of charge, since better education is one of the pressing needs as a step toward the government of the island. The *Catholic Mirror* favors the plan, and says:

The chance to aid in this generous plan of education rests alone with Catholic colleges. Those Cubans who are unable to pay their tuition fee will also be unable to pay for their board. Consequently this item must also be free, in addition to their tuition. This consideration practically eliminates all secular colleges and universities, so that the carrying out of the plan remains to those institutions of learning which are conducted under religious auspices. As to these, there is no question with those who are acquainted with the Latin character and disposition but that the Cubans will refuse positively to receive instruction at any but Catholic institutions. The Cuban may be an infidel or an agnostic, but a Protestant, never!

The probabilities seem to be in favor of the result which the *Mirror* names. Whether Cubans will accept the help of Protestant colleges will be an interesting feature of the situation.

WE have spoken already upon the question of seating Polygamist Roberts in the U. S. Congress. The case cannot come to trial until next December. Meanwhile, petitions and protests are being lodged in

Congress in an unusual degree. We commend this work, and urge the Christian Endeavor Societies throughout the denomination to join in it. The denominational gatherings, Associations and Conference, will be able to join in the work when the time for their annual meetings arrives. To aid our Christian Endeavor Societies, we subjoin a copy of petition and protest lately sent out from the Plainfield Society. It will serve as a guide for other Societies. Send to the Congressman of *your district*, whoever it may be, and in whatever state. Put yourselves on record against this monstrous iniquity, this open breach of faith against the authority of the United States.

YOUNG PEOPLE'S SOCIETY OF CHRISTIAN ENDEAVOR,
of the Seventh-day Baptist Church of Christ,
Plainfield, N. J., Jan. 16, 1899.

To the Honorable Charles N. Fowler, United States Congressman,
from the Eighth Congressional District of New Jersey:

We, the members of the undersigned Society of Christian Endeavor, noting with great regret the election, from the state of Utah, of Brigham H. Roberts, a polygamist, to a seat in the Congress of the United States, and believing it wrong and unworthy a civilized and Christian nation to tolerate such a Congressman, hold ourselves pledged, as a part of this Christian nation, to protest against his being seated; and, therefore, respectfully petitioning, ask that you use every legitimate means to prevent Brigham H. Roberts from taking a seat as a Congressman of these United States.

And further respectfully ask that, should the said Brigham H. Roberts be able to gain a seat, that you take such other steps as you may deem wise to dispossess him of the same.

By order and in behalf of the Young People's Society of Christian Endeavor of the Seventh-day Baptist church of Christ, of Plainfield, N. J.

LUELLE A. CLAWSON, *President.*

ASA F. RANDOLPH, *Sec. Pro Tem.*

ADVICES from the Postmaster-General indicate that no mail can be sent into the Klondyke during the winter, except letters. Newspapers, even if enclosed and sent as first-class matter, cannot be forwarded. During the summer somewhat better facilities are expected.

ADAMS CENTRE AND VERONA.

We reached Adams Centre, New York, at 3 30 P. M., on Sixth-day, Jan. 20th. The grip epidemic was at its height, and we found Pastor Prentice much inclined to yield to its fascinations (?), as many of his people were doing. There was no service on that evening except a meeting of the C. E. On the previous Sabbath the service had been small, and on the Sabbath previous to that the severity of the storm prevented any service. Considering the prevailing illness, which included some serious cases of pneumonia, the attendance on Sabbath morning was large, and the interest was excellent. The day was far from a pleasant one, with snow squalls, tending to rain, high winds, etc. At 6 P. M. a good audience convened for the Parlor Conference, which was followed by the regular weekly prayer-meeting. The leading representative men and women of the church were present, taking a commendable part in the conference.

So far as the current of opposing influences is concerned, Adams Centre is favorably situated as compared with some other of our larger churches. But the church feels the influence of the popular indifference, and of the temptations to think of the Sabbath as people think of Sunday. The theological lawlessness which is the source of popular lawlessness abounds in that region as elsewhere. Our readers will recall an able paper against

this error presented before the "Minister's Association" of the city of Watertown, by Pastor Prentice, and published in the RECORDER a few months ago. The church at Adams Centre is in good working order. The public services are well attended. As our readers know, Pastor Prentice has passed the thirtieth anniversary of his pastorate there. As to length of unbroken service he is the senior pastor in the denomination. He has proven well the fact that only able and consecrated men can sustain such positions of responsibility and influence for so long time. His library is well supplied with tracts, from which supply many messengers of truth have gone forth during the years. In the aggressive Sabbath Reform work of the late Dr. Potter, Pastor Prentice was always in hearty co-operation. We expect good work by this church in Sabbath Reform in the stirring and trying years immediately before our people.

VERONA.

The Sunday trains on the Watertown and Ogdensburg Railroad are such that we were compelled to reach Rome before the morning of the 22d. At 10 P. M., night after the Sabbath, we found hearty welcome at the home of Bro. Wm. H. Lewis, in Rome, a lone Sabbath-keeper, who has fully demonstrated the fact that one can serve the public, keep the Sabbath, and succeed in business. It is what men are, not where they are, that determines success in Sabbath-keeping, as in all else.

A ride of eight miles in face of a spiteful, snow-spitting, grip-engendering wind made a few hours' rest before the evening service, at Verona, doubly welcome. The Conference convened at 6 P. M. It was well attended, several having driven six or eight miles. Others, whose interest was well known, were detained by illness. The weather was still in an unkind mood. By 7:15 the house was full, more than one-half the audience being non-Sabbath-keepers. The Secretary tried to set forth the common dangers which threaten all Christians through the growth of Sabbathlessness and the want of conscience concerning Sunday and the Sabbath. There were abundant evidences that the people were deeply interested in all that was said. We have found no church where the way has been prepared for active Sabbath Reform work any better, if as well, as at Verona. The vestibule of the meeting-house has a well-filled table of tracts, with an invitation to search the Scriptures lying in the center of the table. Since Pastor Sindall came to Verona three years and a half ago, fourteen converts to the Sabbath have united with the Verona churches. This quiet and healthful agitation of the Sabbath question had opened the minds and hearts of the people to the message of the Secretary, and the systematic enlargement of Sabbath Reform work in Verona seems to be well assured.

With tearful eyes the people are facing the fact that Pastor Sindall has accepted a call to New Market, N. J., his resignation at Verona to take place March 31, 1899. We trust that some one will be found to take up the good work which he lays down, some one who will aid the churches in continuing to prove that there are those who are waiting to come to Christ and the Sabbath. Few mistakes are more serious than the too prevalent one that local Sabbath Reform work in the immediate vicinity of our churches is useless. That erroneous view is

deleterious in many ways, not least of which is this, that it cultivates hopelessness and inactivity on the part of pastors and people. We trust that it will soon disappear, once and forever.

In spite of the prevailing illness and unfavorable weather, we have much enjoyed this visit to Adams Centre and the Verona churches.

UTICA,—en route, Jan. 23, 1899.

SOME NEW THINGS IN 1898.

It is difficult to realize, at first, how many important and familiar things that surround us to day were wholly unknown a century ago; or even half a century ago. Here are some examples.

The following sciences have come into existence during the century: Geology, Biology, Philology, Botany, History as a science, Psychology, Bacteriology, the Spectroscopic Analysis of Light, the reconstruction of Chemistry, Archæology.

Among the principal inventions in applied force are these: The harvester and thresher, cotton gin, sewing machine, planing machine, and a great variety of wood-working appliances; the diamond drill, high explosives, steam elevators, the Fourdrinier paper making engine, the dynamo, the transmissibility of energy by electricity, breech-loading guns, steel building material, the machine typesetter, the cylinder printing press, armored ships, the hydrostatic press, the turbine water-wheel and the screw propeller.

The recording and transmission of thought by the telegraph, telephone, phonograph, short-hand, type-writer, electrotyping, postal envelope, postage stamp, marine and military signal code, are all products of this century.

Travel and transportation which had remained without improvement for thousands of years, since the domestication of the camel and the wild ass and horse, and the first use of oars and sails, received the steam ship, the railroad first operated by steam power direct, and then by electricity and compressed air.

This century produced the friction-match. Then came gas-lighting, electric-lighting, electric heating, and electric welding. The century is marked by the use of coal and the discovery of petroleum, and mineral gas. Petroleum has proved to have wonderful properties. From it is derived a great variety of dyes, sugar, gums, pitch, disinfectants, etc.

In metallurgy the most important invention was the Bessemer process for converting pig-iron into steel, and next to that the reduction of gold ores by the cyanide process—which has doubled the output of gold, and left the increase of its production without limits.

In medicine and surgery, the most important discovery has been the organic origin of disease, by Pasteur. Possibly the discovery of anæsthetics outranks it.

In domestic economy two of the more important discoveries are the preserving of fruit by hermetical sealing; and the manufacture of ice.

In art has come the great discovery and invention of making pictures by sunlight. This has been followed by photography, the X-rays, and the application of photography to astronomy and physiology, and the engraving of photographs by acid etching.

Of subordinate inventions the number is legion. Mechanical principles are now like tools in a box. Any operation which can be

performed by tools in the hand can be performed by tools in an automatic machine. All that is necessary is to make a new combination of such mechanical principles and appliances as are already familiar, so as to adapt them to the desired operation.

This imperfect list will suggest enough to show that the century soon to close has enriched the world to an extent beyond measurement, an enriching which gives cause for devout thanksgiving.

DANGER TO THE REPUBLIC.

Sometimes we have been criticised for suggesting that the social and political corruption which dominates so many of the great cities, in many directions, is a serious menace to the permanency of the Republic. Such criticism is of no account except as it indicates superficialness of thought and blindness as to important facts. An absolute monarchy, any form of government which is centered in a few persons, is much stronger in some respects than a Republic. If the few who govern are fairly high-minded in devising and enforcing wholesome laws, the masses who are less high-minded can be held in check and gradually elevated. But in a Republic where each man is at once law-maker and subject, the power of the few who are best is easily limited and neutralized. Dishonesty in the politics of a Republic hastens decay. Immorality in law-makers and executors insures growing corruption in all forms. The Republic starts with the idea that men are fit for self-government, that they are high-minded men. The tyranny of an unjust and immoral majority is the worst tyranny in the world. A corrupt monarch or an unprincipled "Boss" can be cast out by a just and determined people. But if the people have sunken low, the Republic must perish. Few men in public position have put the case better than Governor Roosevelt did in his late inauguration speech as Governor of New York. Among other things excellent, he said:

Under no form of government is it so necessary thus to combine efficiency and morality, high principle and rough common-sense, justice and the sturdiest physical and moral courage, as in a republic. It is absolutely impossible for a republic long to endure if it becomes either corrupt or cowardly; if its public men, no less than its private men, lose the indispensable virtue of honesty; if its leaders of thought become visionary doctrinaires; or if it shows a lack of courage in dealing with the many grave problems which it must surely face, both at home and abroad, as it strives to work out the destiny meet for a mighty nation.

Two fundamental elements must subsist in every Republic. 1. There must be good laws; laws made to answer the highest interests of the nation and of all classes in it. 2. These laws must be enforced, honestly and impartially. One of the first contentions that attend the idea of a Republic is that it exists for the sake of lifting up and ennobling men. So far as government can do that work it must be done through righteous laws, justly and honestly administered. A corrupt people will naturally elect corrupt law-makers. Corrupt law-makers become even worse administrators. With such men, personal ends are first. They believe in the "spoils system" even if the nation is slain thereby. Such men practice bribery. They buy and sell; they are bought and sold. All the institutions of government which are set for the lifting up of men are degraded and perverted, when each man, or any great number of men, are low

enough to set a price on power, position, or influence. Should it ever come to be true that Croker in New York, Tanner in Illinois, and Quay in Pennsylvania, represent the majority of the voters, law-makers and manipulators in our Republic, its grave will be already dug and its epitaph will have written itself. Hence we cry not too seldom, against the saloon which corrupts, the money that bribes and the dishonesty which poisons our national life.

A GREAT MAN.

Prof. Edwards A. Park, of Andover, Mass., has been a conspicuous figure in theological circles for a large part of the present century. As preacher, teacher, editor and theologian, Prof. Park had few equals. He edited the *Bibliotheca Sacra* for forty years. His style was especially lucid and forceful. Definitions were the basis of his arguments and the source of his conclusions. These were made with the skill of an engineer and the strategy of a warrior. Still he was not coldly unsentimental. On the contrary, spiritual experiences and convictions, together with obedience to what he deemed to be truth, formed the heart of his theological system. He justly ranks with the great thinkers of America and of Europe. His ninetieth birth-day was celebrated at Andover on the 29th of Dec., 1898. In the morning Mrs. Prof. J. W. Churchill, of Andover, presented to him on behalf of a wide and distinguished circle of friends a beautiful loving-cup filled with ninety pink roses. After dinner one hundred letters from his former pupils and friends, were presented by Dr. Furber, of Newton Centre, and extracts from them read. Then came the reading of a sonnet by President Rankin, of Howard University; and some stories by Professor Park and others. Others came in and there was a social chat, in which the Professor's old-time wit and power were well sustained. Just as the sun set there was a service of song, in which all united in singing Professor Park's favorite hymn, "When I Survey the Wondrous Cross," and the company departed after a benediction by Dr. Furber.

WHAT DO OUR YOUNG PEOPLE BELIEVE?

In prosecuting the work of Sabbath Reform we are eager to know that the young men and women of this generation have right opinions and tendencies. The destiny of each church to whose members these pages come, for the next twenty-five years, will be settled, largely, if not absolutely, by the people in that church who are now under forty years of age. Each pastor who has reached middle life, from Sabbath to Sabbath looks into the faces of those who will control the interests of the church for which he is laboring for at least twenty-five years, after he is dead. The dominant opinions and the controlling tendencies of the younger people of any time form a sure basis on which to build a prophecy for the future. Every half century records a definite stage in the verdicts of history. In times of transition like the present, these verdicts are formulated still more often. The testimony of ideas and events on which the verdicts of history are based, will not wait. God summons these witnesses into court and they must testify. Men may wish the testimony were different, but wishes do not change it. Men may pray that the verdict be delayed, but history never stops. So far as now appears on the surface, either as regards the practices of the younger half of the men and women who sit in the pews of our churches, or their enthusiasm in any feature of our Sabbath Reform work, the verdicts to be

written down in 1910, 1925, 1950, are not wholly encouraging. This is not saying that the opinions and practices of the older half of the people in our churches are essentially different from those of the younger, or better. They are not. But the older half are less capable of changing ideas and opinions and of taking new and higher ground. Men change comparatively little after forty-five. Reaction in favor of better things is the main ground of hope for the future. The influences which crowd the Sabbath to the wall and undermine it, increase with each succeeding year. It seems certain that they will continue to increase for some years to come. In so far as these do increase, the verdicts of history will be adverse to the Sabbath and to us. Do you wonder that the RECORDER pleads for the revival of Sabbath Reform spirit, the revival of love and regard for the Sabbath among its readers? The opinions and practices of to-day have now determined the destiny of our cause for the next quarter of a century, great reactions excepted. Are you, dear reader, conscious that in your heart and life there is a good basis for quick and strong reaction in favor of better things? If not, why not? If not now, when? If not by your choice and effort, how shall that basis be laid, and the favorable reaction be made sure?

LETTERS TO YOUNG PREACHERS AND THEIR HEARERS.

LETTER XV.

CLASSIFICATION OF SERMONS ACCORDING TO THEIR STRUCTURE.

Some writers on Homiletics make an elaborate classification of sermons. They analyze the process of construction, dividing and subdividing, until the result is burdensome and confusing. We shall avoid such a result by making only three general classes, viz., Topical, Textual and Expository. These terms, especially the second and third, are used in such a loose and indefinite manner by second-rate writers, and in conversation, that we ask special attention to the definitions that will be given here. If you apply the popular definitions to the terms as used in these letters, you will be led astray. The popular notion concerning a Topical sermon makes it one which is created mainly from the fancies of the speaker, or from a general theme drawn from some source outside of the Scriptures. It must be acknowledged that there has been too much cause for the growth of such an idea, since too many men seek material for their sermons outside the Word of God. This being arranged after the topical method produces a topical sermon, but not a Scriptural one. The defect is not in the plan, but in the material used. The Topical is the natural method. The most powerful and earnest speakers on any question follow this model. Sermons and speeches are effective in proportion as they approach this model; we, therefore, treat of it as a method, without regard to the materials used, or the source from whence they are drawn. But, as we shall suggest more fully farther on, we do it with the thought in mind that you will draw your material from the truths taught in the Word of God.

The Topical sermon has *only one leading idea*. This idea is distinct and prominent. It should embody some important truth. The whole structure of the sermon should be governed by the demands of this central truth. All divisions, illustrations and efforts to persuade should be made in order to explain and enforce this central idea. The cen-

tral truth should be one that can be clearly and briefly stated. This is the true oratorical form. The first prominent element of style laid down in a former letter was Pointedness, or oneness of aim. This cannot be attained without the Topical structure. Strong thought, and earnest feeling, and logical argument, all assume this arrangement. Hence, it is especially fitted for use in the pulpit, since no themes inspire and elevate as do the messages of eternal life. No other realm demands as much power in oratory. Men blinded by sin and hardened by selfishness, brutalized by lust and pervaded by passion, can neither be checked nor converted without the most powerful presentation of truth.

The Topical structure is pervaded by military wisdom and skill. It arranges the forces of the sermon methodically, putting each in its proper place. Each supplements the other, and stands in pertinent relations to the central thought. In the movement all combine to fling themselves upon the desired point. Thus the lines of the enemy are broken. The Topical structure keeps the baggage-train and ambulance out of sight. It allows no hangers-on. Its tread is like the tread when a thousand men move as one.

The Topical structure alone gives the highest type of beauty. Such a sermon blends and weaves all its elements so that only one fabric appears. All sorts of threads are in it—silken, silver and golden. But there is no separateness. Intertwined and inwoven, each distinct thread loses its special character, so that we see it only as a part of the whole. Speaking of this type of sermons, Dr. W. T. Sheed says:

"The importance of this maxim may be best seen by considering the fact that sermons are more defective in respect to unity of structure, and a constant progress toward a single end, than in any other respect. But these are strictly oratorical qualities, and can be secured only by attending to the nature of the laws of eloquence, to the rhetorical, as distinguished from the philosophical, presentation of the truth. Too many sermons contain matter enough for two or three orations, and, consequently, are not themselves orations. This is true among the elder English sermonizers, in whom the matter is generally superior to the form. Take the following plan of a sermon of South (in oratorical respects the best of the earlier English preachers), on Jer. 6: 15: 'Were they ashamed when they had committed abomination? Nay, they were not at all ashamed, neither could they blush; therefore they shall fall among them that fall; at the time that I visit them they shall be cast down, saith the Lord.' It is a topical discourse. The theme or proposition is 'Shamelessness in sin is the certain forerunner of destruction.' The sermon contains sixteen pages, of which only four and one-half are filled with matter that, upon strictly rhetorical principles, goes to establish the proposition. The first three-fourths of the sermon are occupied with an analysis of the nature of shamelessness in sin. . . . The consequences are that this sermon possesses less of that oratorical fire and force so generally characteristic of South. It is not thoroughly pervaded by its own fundamental proposition. It does not gather momentum as it proceeds. There is no greater energy of style and diction at the end

than at the beginning. It is clear, it is instructive; it has many and great excellences, but it lacks the excellence of being a true oration, a rounded and symmetrical discourse, pervaded by one idea, breathing but one spirit, rushing forward with a uniformly accelerating motion, and ending with an overpowering impression and influence upon the will."

The fault which is so clearly pointed out by Dr. Sheed in the above pervades many excellent sermons of the present century. In general, if the proportions were reversed, and three-fourths of the sermon were spent in illustrating and enforcing the central idea, it would be far better. We, therefore, insist upon the Topical sermon as *the model*, so far as general structure is concerned. It is the sermon of power, point and pith. It can be made as fully Scriptural as any other form, and doubly more effective than most others. True, it will cost more hard work, much more than rambling talks will, and more than the somewhat popular running commentary on a portion of Scripture, which has been cultivated by the modern "Bible Reading." But you are not in the ministry to find easy methods. Cost what it may, one sermon so structured and delivered as to be a power for good is worth a dozen talks which illustrate weakness for want of right construction and proper delivery.

THE PASSOVER.

BY W. H. WALLICK.

The Passover was instituted to celebrate deliverance, primarily the deliverance of Israel from Egyptian bondage, which is a type of the deliverance of the race from the bondage of sin—from death.

In celebrating the Lord's Supper, "we show forth his death till he come;" the deliverance is prospective, when he comes. Eph. 1: 14; Heb. 9: 28. Birth-day of the world. As to the time of celebrating the Lord's Supper, it is certain that the Passover was instituted at the close of the 14th day of Nisan, the first month of the sacred year, the seventh of the civil year. It is anniversary (Ex. 13: 10), and cannot be observed weekly, nor monthly, nor quarterly nor any day that we may select, but only on the day on which it occurs.

Several texts indicate that Jesus kept the Passover the year of his crucifixion one day earlier than the Jews kept it, and one day earlier than they keep it to this day, indicating that it has always been kept by them at the close of the 14th day, the day on which it was instituted.

The question now is, Which is the right time to keep it, the time that Christ kept it or the time the Jews keep it? The Lord's Supper takes the place of the Passover and is not a new institution. Christ took the place of the "lamb," and now the "bread" and the "wine" takes the place of the broken body and shed blood of Christ. There is no change save in the emblems. The time was not changed save in this one case, which was a necessity. Jesus said, "With desire have I desired to eat this Passover before I suffer." In order to eat it he must eat it before he was slain, and consequently before the proper time—hence one day in advance.

I don't think Christ meant to change the time of observing the Passover, or Lord's Supper (Christ our Passover, 1 Cor. 5: 7), any more than he meant to change the Sabbath by meeting with the disciples on the first day of the week. If he had so meant he would have instructed them in both cases to that effect. It is a mistake to say redemption is a greater event than creation; it is equivalent to saying a part is greater than the whole. God "saw the end from the beginning," his plan of creation comprehends "the things that are and the things that are not," as yet. We celebrate the Passover in prospect of the consummation. Eph. 1: 10.

CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Chicago, Ill.

The Soul Awaiting its Tenant.

A face of noble mold—strong, firm chin, clear, honest eyes, looking out from under a broad and shapely forehead. A Puritan in blood and breeding. Here were integrity, independence, reverence—the raw material of the elemental virtues which we heap together under that splendid word, womanliness. A personality compelling attention and admiration, yet, somehow, chilling and disappointing. At the corners of the mouth lurked a curve of discontent. The attitude was listless. No flush of earnestness mantled the cheek; no depth of resolve molded the lines of the face; no flash of yearning aspiration shone in the eyes.

A mansion without its tenant, an image wanting the living breath of its Creator, a soul waiting for its God.

O, heavenly fire, come down and breathe upon the dry bones of this meaningless life, these empty forms, the trivialities, the purposeless round of existence! Make these dry bones live. Give the soul a vision of God. Transfigure our common existence until every detail shall shine resplendent with a heavenly meaning. Ingraft the divine upon the human so that all these things shall be worth while—the drudgery and routine, the toil and struggle, the achievement and victory.

Young men and women, well wrote a rugged saint of the early church: "Thou hast made us for thyself, and the heart is restless until it rests in thee."

The Gospel in Story.

A Methodist pastor in St. Paul has now taken up the plan of reading a religious serial story to his Sunday evening congregation.

This custom was first introduced by Rev. Charles M. Sheldon, in his church (Congregational) at Topeka, Kas. "What Would Jesus Do?" "The Crucifixion of Philip Strong," and other stories which have since had a wide circulation on the printed page, were the product of the pen of a busy pastor. Sitting in his study one day, trying to solve the problem of reaching the masses in a Sunday evening service, he asked himself the question, "How far would you go from your pleasant home to hear yourself preach?" The average sermon was not reaching the people and bringing them to Christ. In an absorbing desire to do his Master's work, he began to write a serial story. It proved successful beyond all expectations. The second night the church was crowded.

Mr. Sheldon's stories are intensely spiritual in their tone. They are not the work of a man seeking to make a sensation and to achieve notoriety; but of a consecrated preacher, endeavoring to apply the gospel of Christ to human life. They have had a profound influence on the Christian reading world.

May we indulge the hope, however, that the plan will not become a fad? May we be spared seeing upon the signboards posters announcing, "The Curse of the Colwell's, Continued next Sunday night at the Fourteenth Presbyterian church. Don't miss this Thrilling Story." There is a difference between the apostle Paul yearning "by all means to save some," and the feverish desire for excitement and sensation which, being in the American blood, reaches out its hand toward the pulpit itself.

Missions.

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

REPORT OF THE EVANGELISTIC COMMITTEE. For the Quarter Ending Dec. 31, 1898.

EVANGELIST E. B. SAUNDERS has worked in twelve places in Wisconsin and Arkansas. He reported 56 sermons, and congregations from 10 to 200. Rev. J. H. Hurley, who accompanied him in his trip into Arkansas, reported 25 sermons. These two brethren were sent into the South-Western Association at the urgent request of our people living in Arkansas and Texas. They held meetings at Fouke, Texarkana, Winthrop, Wynne, Crawley's Ridge, Little Prairie and other places in Arkansas. Owing to continued rains with accompanying high water and floods, and very bad roads, which made it very difficult to get about, they were compelled to return earlier than was anticipated. The little churches were strengthened and encouraged by their visit and ministrations; two were added by baptism and two by experience.

THE REV. L. R. SWINNEY reports 7 trips to Sherman Park, at Syracuse, N. Y. He speaks very encouragingly about the work of our mission there, and of the work of the Sabbath-school at Dr. Irons'. The services held there on the Sabbath and the Bible-school give opportunity to our people in Syracuse, and our people are gradually increasing in the city, to have and enjoy Sabbath worship and service.

REV. T. J. VANHORN, of West Hallock, Ill., spent two weeks with the churches of Bethel and Stone Fort, Southern Illinois. He reports 16 sermons and 18 visits, and 2 added to the Bethel church by experience.

THE REV. J. G. BURDICK began work in the Central Association with the Otselic church the middle of October. He reports having labored at Otselic, Otselic Centre, and Lincklaen Centre, and other places, covering a period of two and a half months. He is now holding meetings with Lincklaen church. He reports 82 sermons, 50 visits; added to the churches, 1 by letter, 1 by experience, 3 reclaimed to the Sabbath, 16 back-sliders from their wanderings, and 8 converts. The New York church very generously contributed a portable organ to the Missionary Society for evangelistic work, and especially for Bro. Burdick's use.

EDWIN A. BABCOCK, a student of Milton College, was employed three months on the Wisconsin field, laboring at Grand Marsh, Marquette, Cartwright and other places. He reports 37 sermons, many visits; added to the churches, 3 by baptism; 13,340 pages of tracts distributed, of which 9,040 were "Studies in Sabbath Reform," 1,600 "Bible Readings on Sabbath," 700 "Pro and Con," 2,000 "Why I am a Seventh-day Baptist."

REV. D. W. LEATH labored part of the quarter in Missouri with Bro. L. F. Skaggs, and the last part of it in Arkansas. A summary of his quarter's labor does not come in time to be incorporated in this report.

THE EXPENDITURES of the Evangelistic Committee for the quarter were \$622.59, and the receipts in the fields for evangelistic work were \$42.50. The amount appropriated for evangelistic work for the year 1898 was \$1,800. The total expenditures for the year were \$1,755.35, leaving a balance of the appropriation unexpended of \$44.65. The results of this expenditure for the year shows

as follows: 857 sermons, 1,028 visits, 20,795 pages of tracts distributed, 81 added to the churches, 19 of whom were converts to the Sabbath. To the human eye and judgment this is not altogether satisfactory, but who shall measure the future harvest from this seed sowing? If we expend time, labor and money only on such fields as seem to us already white for the harvest, how then shall the ungodly be saved, and the poor who have not the gospel preached to them come to know the truth?

O. U. WHITFORD,
G. B. CARPENTER, } Com.
GEO. J. CRANDALL,

FROM E. H. SOCWELL.

The condition of the Iowa field is very much the same as has been previously reported. The interest in spiritual matters at Welton is as good as usual, if not better. The church prayer-meeting has been better attended and a deeper interest evinced during the past month than for some time before, and Sabbath service is well attended.

The Grand Junction church is holding up the true light in its isolated condition, and progressing as well as can be expected, when the scattered condition of our people is considered, and when it is remembered that they have preaching only one-fourth of the time.

During the early part of the quarter, and by request, I visited Calamus, sixteen miles south-west of Welton, and preached a few discourses upon the Sabbath question. Religious labor had been bestowed upon this field prior to this by Messrs. Tolbert, Sayer, and Hurley, and I had done some personal labor upon the field during last summer. As a result of the combined labor, three ladies began the observance of the Sabbath, two of whom were baptized into the fellowship of the Welton church, and the third one will probably unite by verbal statement. Still others in the place are interested regarding the Sabbath truth, and may yet embrace it.

Once during the quarter it was my privilege to spend part of one day at Garwin and to make a few calls upon those living near by.

During the month of November, and at your suggestion, I accepted the appointment of our Tract Society to represent that Society at the South-Western Association, held at Fouke, Ark., and to engage in Sabbath Reform labor at other points as opportunity might offer. I preached and performed personal labor at Fouke during the Association, and for a few days after its close; then canvassed the city of Texarkana with a view to securing an opportunity to hold public service, but was unable to do so. From here I went to Winthrop, Little River County, Ark., and in company with Bro. J. H. Hurley began meetings out in the pine woods, two and a half miles from Winthrop, but we soon found that we could accomplish nothing, since, as we think, the people had been instructed by the local preacher to give us a good "letting alone," and this they did. Finding it impossible to secure the attention of the people, and learning that winter is the wrong time of the year for holding special meetings, I abandoned the thought of making further efforts, and returned home.

Altogether, I have been kept busy during the quarter and during the year just ended, but I regret I cannot report more accomplished.

During the quarter I have visited our peo-

ple at Marion, Garwin, Gowrie, Grand Junction, Des Moines, Knoxville and West Liberty. Have preached 19 sermons, attended 13 prayer-meetings, made 69 visits, distributed 152 pages of tracts, received 2 members by baptism, 1 by letter.

Praying that I may live nearer to God and be a more efficient worker during the year upon which we have entered, I am yours in Christ.

WELTON, Iowa, Jan. 5, 1899.

FROM S. R. WHEELER.

The last quarter of the year 1898 has given us considerable encouragement. One family came to us from Oregon. Only the parents as yet have joined the church. We trust all the others will soon cast in their lot with us. The Sabbath services have been attended to with usual regularity, and the interest has been quite encouraging. Both pastor and church have been somewhat unsettled over the question of pastor, who was for a time fearful as to his health. Also he wished a fresh token as to whether he ought to serve this church as pastor any longer. Thanks be to God, health improved very much, especially after the Conference at Milton Junction, Wis. That meeting proved a refreshing time in very deed. And now, the unanimous call from the church gives fresh evidence that this is the place for this pastor to continue his work. After the months of thought, talk and correspondence, I think all feel satisfied that this arrangement of the matter is God's order. We have, therefore, begun the new year with good courage, and we pray God, and ask your prayers, that the church may make good progress through the entire year.

At the church-meeting held January 1, it was voted to ask for the evangelists Brethren Saunders and Hurley to visit us and help forward the work. The clerk of the church has probably already given official notice of this.

The winter thus far has been unusually severe for this country. Although it has thawed more or less nearly every day, and at times the streets have been very sloppy, yet the ground has not been entirely free from snow since the 20th of November. There are a few cases of *la grippe*, but good health prevails among us as a people, and in city and country.

BOULDER, Col., Jan. 11, 1899.

MISSIONARY BOARD MEETING.

A regular meeting of the Board of Managers of the Seventh-day Baptist Missionary Society was held in Westerly, R. I., Jan. 18, 1899. The President, Wm. L. Clarke, in the Chair.

Prayer was offered by Rev. A. E. Main.

There were present, Wm. L. Clarke, O. U. Whitford, Geo. B. Carpenter, Jonathan Maxson, A. McLearn, L. F. Randolph, B. P. Langworthy 2d, A. E. Main, Gideon T. Collins, N. M. Mills, S. H. Davis, I. B. Crandall, L. T. Clawson, A. S. Babcock, C. H. Stanton, Geo. H. Utter, P. M. Barber, O. D. Sherman and Geo. J. Crandall.

Minutes of preceding meeting read and approved.

The Corresponding Secretary reported the receipt of 292 communications and sent out 323; preached 13 times, held 7 Missionary Conferences; in his trip to the Western Association he secured Bro. Dighton Shaw as teacher for the Boys' Boarding School, in China, and performed the usual amount of editorial work.

The Evangelistic Committee reported work performed at 24 places, sermons preached 263, visits and calls 208, pages of tracts distributed 14,590, added to the churches 11, expenditures \$622.59, receipts on the field \$46.50.

Two letters written by the Corresponding Secretary, in which he extended to Bro. Dighton Shaw the call of this Board to become its teacher to the Boys' Boarding School in Shanghai, China, and his replies accepting the call, were read.

It was voted that Bro. Shaw's acceptance of the call be recorded, and the entire correspondence be approved and placed on file.

The Treasurer reported \$815.98 in the treasury at the beginning of the quarter, \$2,005.81 received from the people during the quarter, and \$500 received from bequests. The expenditures were \$2,008.06. There was in the treasury Jan. 1, 1899, for the reinforcement of the China Mission \$605.51, available for current expenses \$708.22.

It was voted to extend the time of Bro. Daland's mission in London to the close of the present year, and that an appropriation be made for the same at the rate of \$1,200 a year.

Meeting adjourned to 1 o'clock P. M., and the business of Rev. A. E. Main was made a special order for that time.

AFTERNOON SESSION.

Prayer was offered by Rev. S. H. Davis.

The special order was taken up and Bro. Main stated that he came here to express the feelings of some of the people of Plainfield, N. J., toward this Board, concerning mission work in British East Central Africa. After Bro. Main's remarks, and the answering of several questions put to him by several members of the Board, and expressions of interest and opinion upon the proposed work by some of them, the regular order of business was resumed.

The application of the churches of Hornellsville and Hartsville, N. Y., for an appropriation of \$200 to aid them in the support of a pastor for the two churches was taken up, and their request granted.

The request of the Richburg, N. Y., church for aid in the support of its pastor was presented, and action was deferred for the present.

The church of New Auburn, Minn., requested an appropriation of \$75 to aid in the support of its pastor. The request was granted.

The Winthrop, Ark., church requested an appropriation to aid in the support of a pastor.

It was voted that the Evangelistic Committee be instructed to take into consideration the entire South-Western Association, in order to supply it with pastoral services, with an appropriation not to exceed \$500.

It was voted that an appropriation of \$100 be made to the Bethel, Ill., church for the year 1899.

It was voted that our President, Wm. L. Clarke, and our Corresponding Secretary, O. U. Whitford, be our representatives to the Ecumenical Conference to be held in New York in 1900.

It was voted to authorize the Treasurer to respond to the requests for aid for those preparing for the ministry.

The request of the Viborg, S. Dak., church was referred to the Evangelistic Committee. Meeting adjourned.

WM. L. CLARKE, *President.*

GEO. J. CRANDALL, *Rec. Sec.*

Woman's Work.

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

AN EARTHEN VESSEL.

"We Have This Treasure in Earthen Vessels."—2 Cor. 4: 7.
The Master stood in his garden, among the lilies so fair,
Which his own right hand had planted, and trained
with tend'ring care;

He looked at their snowy blossoms, and marked, with
observant eye,
That his flowers were sadly drooping, for their leaves
were parched and dry.

"My lilies have need to be watered," the heavenly Master
said;
"Wherein shall I draw it for them, and raise each drooping
head?"

Close, close to his feet on the pathway, all empty, and
frail, and small,
Was an earthen vessel lying, that seemed of no use at
all.

But the Master saw and raised it from the dust in which
it lay,
And smiled as he gently whispered, "My work it shall
do to-day;

It is but an earthen vessel, but close it is lying to me;
Is small, but clean, and empty—that is all it needs to
be."

So forth to the fountain he bore it, and filled it full to
the brim;
How glad was the earthen vessel to be of some use to
him;

He poured forth living water all over his lilies so fair,
Till empty was the vessel, and again he filled it there.

The drooping lilies he watered, till all reviving again,
The Master saw with pleasure his labor had not been in
vain;

His own hand drew the water, refreshing the thirsty
flowers;
But he used the earthen vessel to convey the living
showers.

And then to itself it whispered, as aside he laid it once
more,
"I still will lie in his pathway, just where I did before,
For close would I keep to the Master, and empty would
I remain.

Perchance some day he may use me to water his flowers
again."
—*Missionary Tidings.*

In justice to the Hammond church we would say that the first item in this issue of our Page, from its secretary, was handed in several weeks ago and overlooked.

We trust it will fulfill its mission even at this late hour. The concert mentioned was given soon after our arrival in this Southern home, and we are proud to testify that it was one of the best Missionary Concerts we have ever attended, and we have had excellent opportunities in this line of work. EDITOR.

DR. SWINNEY'S circular letter, which was sent out soon after Conference to our churches, stirred the hearts of our sisters, both old and young, in our little church in Hammond, to a deeper consecration and a greater interest in our denominational work, especially in the desire to do something to help send a teacher for the Boys' School in China.

It is said that no kind thought, no gentle word, no good deed is ever lost, but that it leaves its influence, and is like the pebble cast into the pond whose ripples reach the other side. So must the desires, the prayers and earnest work of our devoted women tell for time and eternity.

Perhaps our leaders do not see the effect of their pebble cast into the pond of influence as we see it, who have a farther view, but the work is leavening, even "away down in Dixie."

When Dr. Swinney's letter was copied (by request) to send out to other churches in the denomination, there arose in the hearts of two of our young women a desire to work, and they immediately made arrangements for giving an entertainment—in which the young people and children of the church unanimously joined—the proceeds to be sent to the Missionary Society for the teacher.

Although the results financially were small, the Missionary Concert was a success, and we trust the work has not been in vain.

May God bless our young people who are so soon to take the places of responsibility in our churches, and may our united efforts enlarge our own hearts and help to brighten some of the dark places of the earth with the glorious light of the gospel of Christ.

SECRETARY.

ON Wednesday, Jan. 11, 1899, the regular meeting of the "Woman's Missionary Society" of Hammond was held at the home of Mrs. Landphere, with nine members and four visitors present.

After a call to order by the President, the Scriptures were read and prayer was offered, followed by the reading of the minutes of the last meeting.

Through the kindness of Mrs. R. T. Rogers, (our editor) a literary program had been prepared, consisting of music, readings, and a paper by Mrs. Rogers, in which she presented the need of broadening our knowledge of our denominational work by a closer study of God's Word, and by more earnest prayer, citing for our example the writings of Paul in which he frequently requested prayer for the churches he had founded.

The program was entirely missionary in spirit and of great interest and help to all who listened.

This being our annual meeting, we then resumed business. Three new members accepted our invitation to unite with us and help in our work.

The following officers were unanimously chosen to serve us this new year: President, Mrs. Bertha Potter; Vice-president, Mrs. Grace Davis; Treasurer, Miss Leona Humiston; Secretary, Mrs. Alice Davis; Corresponding Secretary, Mrs. A. B. Landphere; Literary Committee, Mrs. Rogers, Mrs. Booth, Mrs. Potter. SECRETARY.

HOW SHALL WOMEN MAKE MONEY?

It seems true among the sisters we meet in many homes in various places, that the oft expressed desire to know some way to make spending money for themselves, is not an unimportant subject.

From the mothers the demands of the home use every penny, and even then there is not enough often for the extras; while with the daughters whose spending money is regularly supplied them, there are many personal needs known to none so well as themselves; many there are in reality who do not realize the value of money, often telling me, "it does require a little more coaxing to get twenty dollars from papa than ten, but that is all." Yet some daughters in similar or different circumstances are too independent and have tact and ingenuity enough to make most or all of their own spending money. Where a woman has a heart large enough for others outside her own home, and eager that all may have temporal and spiritual blessings equal to her own, she will have an unconquerable desire to help in all plans tending toward such objects. If her heart aches and mourns over her inability, what is there then that she can do, what should she do, to remedy it?

At the recent Farmers' Institute held in this place, a noted lecturer spoke upon a subject something like this, Financial partnership necessary in the home. In justice to the wife he said, she should share in all the profits as any other partner, and be able to draw from the bank account when necessary. He exemplified in his own case; all profits and loss

and all business transactions performed or anticipated, were talked over daily if possible, and in the bank both their names were given, as for instance, using a fictitious name, John and Mary Smith, though in the latter years they found their signature given as John or Mary Smith, worked much better, and less hampering when either was away from home. Here the wife was fully aware of the responsibilities in the business and of the narrow or wide margins rendered, and could manage her home more intelligently and economically if necessary, or liberal according to their prosperity, and could have her share for other needs. The plan the speaker advocated may not be advisable in all homes and may be in the far future as to its general adoption; yet it afforded an opportunity for study on this subject, and opened more ways for improvement in the daily life of homes to those inclined toward bettering the existing perplexities. Women and girls generally take their homes as they find them, and often only in the more accessible ways do they seek to change their environments.

The inability to increase the means in hand for good objects, is not on account of lack of desire, but because they cannot find or hear of any proper or reasonable way outside of their daily duties, to increase this means. Having been in many homes it has been my privilege to note carefully the plans of women when they mention them to me.

I know several homes where they are making the fashionable silkline quilts in imitation of the down ones. The nine yards of silkline and the electric cotton cost about one dollar and a half, yet these ladies told me they received from their relatives and friends to whom they sold them from \$4.50 to \$5 apiece. Another woman—a friend—bought Japanese black silk of a certain large size, and with care knitted mittens with fine flowered backs, and supplied her neighbors; they were profitable and in demand, because they were found to be better than any made by machinery. One lady in a high position socially, has for ten or twelve years put up fine fruit in glass cans. She was two or three years in introducing them into some large firms; her goods being always of the best quality, one firm offered a fair price and bound themselves to take all she offered if she would supply no others. A few feet from her kitchen door she had a long shed erected, open toward the south, with nothing within but stoves and tables. She is very particular to hire the same women each year for help, and here she puts up her fruit. Her name in a near city is especially known by her tomatoes, which, after being skinned, she cans whole in the juice which she makes clear by filtering it.

There is another work similar to this; jelly which is often adulterated becomes injurious to the mucous membrane of the stomach. One of the large exporters in another country has the main portion of his jelly made from the fluid in turnips, which is colored, flavored and acids added until it resembles in color and taste the name labeled on the cover. Now there is a lady near us who has fruit of her own, with nothing to buy but the sugar and the glasses, and who makes pure jelly, such that a large firm that has learned to know her has taken all she has made for a number of years.

Two bright young ladies—sisters—who know at all times what is in vogue in dress are quick

to see and imitate and ready for any new style. When last seen they were buying ribbon and making fashionable neckties by the hundred, in the privacy of their own home, and supplying a store. A young girl made bed-room slippers of various designs, and furnished her friends. One woman had pineapples engaged among her fashionable friends, and for the eight years I knew her as a neighbor she regularly canned them at a handsome profit; this too besides her home duties to her husband and four children. Many are the young ladies who do fine needlework or artistic painting on China ware, or in other ways, thereby receiving much help toward the good causes in which they are interested.

Have I not now, Mrs. Rogers, answered your question given me sometime ago? Yet I will add a little more concerning a lesson that has been taught me recently about the earnestness of our Endeavors in helping in our denominational work.

The members of our Ladies' Society in this place were given five cents apiece to invest and return in two months with its increase. Five cents! only a nickel! what can one do with so small an amount? It was days and in reality the weeks went by before anything occurred to me to do. Five cents, and in a sick room, what could be done to bring in any kind of a return? Now and then the report would come of one here and another there who were already adding to the sum many times the original amount; and I do verily believe the impelling power that caused me to invent something to do was the urgent need of doing something and doing it quickly. Repeatedly since the question has come to me, have I never really been in earnest before, have I not felt the need of salvation to souls about me and to those in far off lands? Have I really rolled my talent in a napkin in an indifferent way? Surely, from this time on I can do more, if I try.

On New Year's eve a public program was given, one portion being the reporting of our gains. One had made aprons and had increased her trifle to \$1.10. One had made Jersey biscuit and gained seventy-five cents. Another bought a stick of braid with the five cents and furnishing the calico, sold three holders in the shape of chickens for fifteen cents, investing these in more braid and a pound of bright calico scraps from the store made others again and again until she accumulated \$1.36. Several made graham bread, others pies and doughnuts; one bought lamp wicks by the yard, and sold by the piece; one made rusks and sold to the neighbors and in an adjoining town, clearing above all expenses \$4.12, which was the largest gain of any. Another, whose daughter at a distance invested for her mother, cleared and returned \$4. One made a goodly sum by tettering, another by knitting, and still another by varnishing chairs, taking photographs and making pies and doughnuts; others sold cottage cheese, another made corn husk mats. One went to work immediately, putting out one penny on interest to a daughter at a distance, with the promise that it should double every week for the eight weeks, receiving \$1.28; another penny she put out to her husband in the same manner, but as there remained only seven weeks, she received sixty-four cents from this; then investing the remaining three cents she gained altogether \$2.32. My part was to make strawberry

meries used in sewing, thereby gaining \$1.66. One mother made candy and the daughter popcorn balls, bringing in to them \$1.21 and \$1.16 respectively. Altogether about \$40 will come into our Treasurer's hands from these little efforts.

Not that we have done anything wonderful is this given, but that others may be encouraged to try in some way, by our surprise, that with earnest effort so great a result can be obtained from even a trifle. s.

CONSUME YOUR OWN SMOKE.

Walking up La Salle Street not long ago, less than three blocks from the Chamber of Commerce, we looked toward that fine building and could not see a single architectural feature of the structure except the top of the tower. Our vision was clear at the time, but the atmosphere was so full of smoke that the millions of dollars which had taken on architectural form around the Chamber of Commerce might as well have been represented by adobe brick and other cheap materials, for distance, instead of lending enchantment to the view, robbed it of all beauty—no, smoke was the offender—the chief criminal against scenic Chicago and many other cities throughout our land.

Chicago would be a sightly city if she could learn how to consume her smoke. She has many fine buildings, many miles of beautiful streets and a noble system of lovely parks, but the trail of the smoke-serpent is over them all. From countless chimneys thousands of tons of unconsumed carbon are poured into the atmosphere every year, doing no one any good—except the coal dealers—and doing more harm than any one can compute. The mayor of Chicago might well exclaim: "Oh, for a trap! a trap! a trap!—something to catch smoke before it gets out of the chimneys, and consume it there." The world anxiously awaits the coming of the man who will invent a successful and economical smoke-consumer.

Bible critics should learn how to consume their own smoke. If they were able to do so, giving to the world only the results of their labors after they had come forth like refined gold from the furnace of thought, higher critics, and smoke-consuming critics of all grades, would be regarded as the best friends of the Bible. It is able to abide the hottest fires of criticism.

Many times it has been cast into the midst of a fiery furnace burning with the seven-fold heat of hostile criticism, bound with bonds of reasoning from which it was thought that it could not escape; but in every such trial the bonds fell from it, in company with one like the Son of God it walked in the fire unhurt, and came forth from the flames unsinged, with not even the smell of fire on its garments.

And when destructive critics of our day cast the Bible, or parts of it, into a furnace fed with bitumen from the "slime pits" of German rationalism, such dense volumes of smoke darken the intellectual atmosphere around them that they cannot see historical facts with clearness, and they supply the place of facts with fancies. They cannot see Adam and Eve, they cannot see Abraham, they can hardly see Moses, they are miracle blind, they cannot see much in the Bible that could be called history until about the time of Ezra; but on the other hand they see, or think that they see through their own smoke, stranger things than the dark conjurations of Hecate

caused to pass before the eyes of Macbeth: Isaias so many that we feel inclined to say, "What, will the line stretch out to the crack of doom?" myths, fables, an Israelitish God who is hardly worthy of being called better than Baal, and much else which they try to evolve out of—their own smoke. If they would only learn how to burn their own smoke!

But let us not be disturbed; smoke may obstruct vision but it cannot destroy things. Sometimes the smoke of forest fires settles around a grand mountain and seems to sponge it out of the landscape; but when the air becomes clear there it stands saluting the azure of heaven with a snowy kiss, its outlines unchanged, its foundations unshaken! So the obscurations and attacks of hostile critics cannot destroy the imperishable truths of God's Word. Unchanged by vapor and storm, it lifts its twin summits of the Old and New Testaments before the eyes of successive generations, and it has suffered as little impairment from the assaults of all hostile critics as the Domes of the Yosemite suffer from the brief bombardment of a passing hail-storm.

But should not every man, whether critic or cobbler, consume his own smoke? The theologian should use smokeless powder in firing his propositions at his pupils. The preacher should keep so hot a fire in his study that his sermons shall be smokeless. The pulpit is not the proper place to darken the air with one's doubts. Let preachers of the Word by study and prayer make their way into that clear atmosphere where Jesus stands, and in their utterances let them say with him: "We speak that we do know, and bear witness of that we have seen."

And in social and domestic life let each well-wisher of humanity consume his own smoke. People will be depressed rather than benefited if in conversation you pour into their faces the smoke of your aches, pains, doubts, fears, troubles of all sorts; but if you can say something which will brighten and sweeten the social atmosphere, by all means say it. God is light, and in him is no darkness at all; and we should be children of light, walking in the light day by day.—*The Advance*.

SCOTCH LIFE MACLAREN HAS NOT SEEN YET.

The dear public has listened to the homely morals, the tears, the pain and the pleasure of Ian Maclaren in quiet contemplation, but there is another side to the Scotch life. Now, dear public, here is a faint but true idea of that life which Maclaren has not fed the thirsty mind upon, but it does not need to have happened in the land of haws and heather, either.

It was the Sabbath morn, and the sky was overcast, while the chill of last night's frost still hung heavily in the air.

Rab McNab's guid wife awoke with an awful, jumping pain in her teeth, of which there was a woeful lack.

"Ye'il jist hae to git the breakfas' yersel'. I'm no ablew i' this awfu' wrackin' i' ma tith tae stir a fit the day," she groaned, as Rab was dressing.

He looked at her in sympathy.

"Dis it hurt ye, Leezie?" he asked, in a tone meant kindly.

"Dis it hurt me? Div ye think I'd be lyin' here wi' ma heed i' the bed clothes an' poorin' speerits o' peppermint intil ma mooth till it's as raw as the loof o' yer lug, if it didna hurt

me?" she retorted, raising up a greatly swollen face and rocking to and fro in the bed. What thanks we do get for well-meant sympathy!

"Weel, I didna ken it was sae bad," Rab muttered, consolingly. "Och, aye. I maun be makin' the fire, or never a bit o' breakfast I'll see the day."

Then he stumbled away through the darkened room into the kitchen. Suddenly there was a crash, and a voice declaiming in pain and anger:

"Ye'll hae a buddy kilt some night, wi' yer rammin' chairs in the road."

"Did ye hurt yersel', Rab?" she asked in a half groan. "Hae ye broken onything?"

"No, wummin'!" he snapped, forgetting in his pain that she was the partner of his joys and sorrows. "Feth, it's a wunner I didna tak the leg off me, fa'in sae hard owre yon chair. Whit for div ye pit chairs in the way for a buddy tae fa' owre i' the daurk?"

"Me! It's a wunner yer no ashamed o' yersel'. I pit no chairs i' yer road, ye ken brawly. Giu ye gang stammerin' ben wi' yer een shut ye'll breck a' the bit sticks o' furniter i' the hoose. Noo—Oh, that tith, that tith!" and she clasped her head as the sudden twinge came again, as though to end what might have been a wordy war.

A few minutes later a dense cloud of smoke rolled from the kitchen stove, filled McNab's eyes with tears and quickly pervaded the far ends of the house until the guid wife began to sniff suspiciously.

"Odds dods!" exclaimed the Scotchman, as he gave a despairing poke at the refractory coals and retreated to his wife's room for information.

"Rab," she began before he had a chance, "whit hae ye been doin' tae the bit stove? It's smokin' awfu'."

"I ken weel eneuch it's smokin' like a furnace o' a coal pit," he replied, and there was no joy in his tone as he rubbed his weeping eyes and dabbed the end of his nose with his coat sleeve. "Tak' the auld stove! I'm curst—"

"Noo, dinna sweer, Rab, dinna sweer, this is the Sabbath-day, man. Ye mauna let yer temper rin awa' wi' yer tongue. Dinna be sae easy pit oot. Noo, here's me," and up she raised herself, "maist oot a' ma mind wi' the tithache, an' ye dinna hear me a-sweerin' an' rampin' about. If the meenister was to hear—"

"I dinna care for a' the meenister's fra here tae Glesca!" he cried, as another cloud of gray smoke came rolling into the room. "I want tae ken whit's the matter w' that infernal ould stove?" (hi-chew! hi-chew!)

"Weel, ye needna come a takin' a buddy's heed off wi' yer ill farred tongue," she retorted, bridling up and shaking her head, tied up in red flannels, as she spoke. "I'll no hear till ony mair o't, Rab McNab. If ye'll go an' turn doon the damper the stove'll burn a' right. Och, och, there's that awfu' jumpin' i' ma tith again. I'll be oot o' ma heed afore nicht." Silently she rocked to and fro in the bed, as Rab went sneezing again to the smoking kitchen, muttering:

"I wunner she couldna hae tellt me that i' the first."

Soon he had the fire merrily burning away, and in his eagerness to drive out the sea of smoke he opened numerous doors and windows. A sudden chilling puff of wintry wind

rustled into the bed-room, and set the guid wife's tooth a-jumping.

"Rab!" she called, angrily, "wull ye niver learn onything? Close they windies an' doors this meenit! It's saer eneuch for me tae be chaunnerin' wi' the tithache, wi'out ye a tryin' tae gie a buddy their daith wi' a' they doors open."

"I had tae let the smoke oot some wey," he said to himself.

She lay with her head buried in the pillows when he came in, after a short, suspicious, quiet absence. "I'm makin' a bit drap o' purrich, an' I canna fin' the saut," he remarked, demurely. She gave him no answer. "I canna fin' the saut, Leezie," No answer. "D'ye hear me, I'm makin' purrich, an' I canna fin' the saut. D'y' ken whaur ye hae it hid away?" and he was evidently exasperated.

"Eh? I was maist asleep, on' ye hae tae breenge-ben an' stairt me oot o' a bit o' peacefu' rest. Saut, wis it? It's richt for-ninst yer nose, if ye had ony sense tae look for it. Ye'll find it on the tap shelf, back o' the tea box. My, I wadna be as helpless as that man for warlds," she said to herself as he turned away. Suddenly she started up, sniffed wildly, and exclaimed:

"Rab, Rab, whit is ye hae on the stove a burnin'? It smells awfu'. If ye'd tend tae yer cookin an' pit yon bottle—"

"Hivens o' hivens! If it isna ma pot o' purrich—an' me no had a bite o' breakfas' yit!" tragically exclaimed the discomfited cook. "Tak' it a'!"

"That's jist like ye," replied the guid wife, as she arose and proceeded to dress. "Ye niver can dae naething richt. Noo ye fiang been oot o' the road an' I'll git the breakfas'. Then ye're tae gang wi' me doon tae Dr. Morrison's an' hae him poo' oot this auld snag o' a achin' tith."

"Och, aye, 'deed I wull," Rab answered, joyfully, "for I dinna want tae pit in another morn like this for a' the siller i' the toon."—*Everywhere*.

CHARACTER, NOT PROFESSION.

The question which the American Jew must answer aright is not how conservative he may be, or how radical he may be, but how true and honest and sincere he is. A congregation may have a reputation for conservatism or radicalism, without being either, judged by the lives of its members. There is no safety for the conscience and character unless the synagogue is what it professes to be. There is little encouragement for an earnest rabbi in the religious condition of congregations which have one law for their form of worship, but quite another for the lives of the worshipers. No whole-souled, honest minister could long endure such an atmosphere without being reduced to the level of the crowd and regarding his office simply from the business standpoint.—*Jewish Messenger*.

Put Christian in place of Jew in the foregoing, and you will have some very timely thoughts for yourself.

MEN talk about overwork in the Lord's service. I don't believe in it. It is over-worry. That is what frets, and tears, and wears out the worker. You can't have that liberty without the Spirit.—*D. L. Moody*.

How's This.

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Young People's Work

By EDWIN SHAW, Milton, Wis.

How would you feel to approach the pearly gates of the next world and find the doors closed because the services had commenced?

How do you feel when you stand in the vestibule of the church waiting for a hymn to be sung so you will not be noticed so much when you go in?

WHAT is the use of being late to divine services? Late to prayer-meeting, late to Sabbath-school, late to the preaching service? No doubt the pastor and superintendent are glad to have you come, even though you are late; but how much better for all concerned, if the services could begin with a full house! The first ten minutes of many services are almost wholly wasted in vain attempts at singing while three-fourths of the people come straggling in. Hard for the leader! Hard for the chorister! Just try it awhile yourself and see.

THE HEBREW SUNDAY.

From childhood I have heard such expressions as these: "You keep Sunday on Saturday," "You keep Saturday for Sunday," "You keep the Jewish Sabbath," and so on. But it remains for a writer in the *Outlook* of Jan. 21, 1899, to speak of "The Hebrew Sunday." It is in a short story by Chas. E. Ogden, called "Love Will Have its Way." The paragraph is as follows: "The building was strongly made, and bore the imprint of the hardy builders who had come into the wilderness of Western New York to worship freely and to conform to the tenets of their own peculiar doctrines. It was Saturday afternoon, and the settlers had gathered to worship. It was their custom to worship on the Hebrew Sunday. A few came in wagons, more on horseback, and quite a number walked a long distance to be present." After this we shall not be surprised to hear the Sabbath spoken of as the "Jews' Lord's-day."

A DREAM.

Who Can Give the Interpretation Thereof?

I thought that I was waiting for a friend at a railway station. There entered the room a young man of perhaps thirty years of age in company with a young woman who might have been a younger sister, but who I afterwards learned was no relation whatever. They carried satchels and bundles, and were evidently about to make some kind of journey. A man who was sitting near me looked up as they entered, rose from his seat, and shook hands with them both. I became at once an interested listener of their conversation. "Going away somewhere, Mr. Pharvue?" said he who had risen from his seat. "Yes, for a few days, Bro. Neersyte."

"May I enquire what can be calling you away from your home and your work at this busy season of the year? I should think that you would have to see about cutting your oats this week."

"Well," replied Mr. Pharvue, "there is a sick man where I am going, about two hundred miles from here at a small village called Langshang. I am going out there to care for him until he gets better."

"Why it seems to me that you are very foolish," was the answer, "for you are leaving your home and friends. Take the money you will spend for your ticket and hire

some one out there to care for the man; and if you are so set on taking care of sick people, why there are lots of them in your own neighborhood. You need not go so far from home for that kind of work."

"But you see," said his friend, "while this man is no relation to me, and I never saw him in my life, his father was a foster son of my grandfather, and he has written to the old home for help, and out of the whole family it seemed that I could best go. This young lady here is a trained nurse. She volunteered to go with me as soon as she learned that no trained help could be secured at Langshang."

"But what difference does it make to you if this sick man's father was a foster son of your grandfather. I have a friend who has been at this place you speak of, Langshang, and he says that it is a miserable little hole. There is no society there, it is twenty miles from a railroad, and has mail but once a week. It is no place for a man like you or a woman of such talent and training as your friend here."

"Look here, Bro. Neersyte, this man is in trouble, he needs help; help such as cannot be had where he is. Our family is under certain obligations to him. I have been chosen out of the family to go. I know that it is a sacrifice, that my farm work will suffer; but I am going, and going cheerfully."

"O, you are foolish. You may contract some disease and die. Let me tell you plainly, Mr. Pharvue, that while I admire your spirit, I think you are wrong about this thing. As I said a moment ago, there is an abundant opportunity all about you right here at home for philanthropic efforts such as you are now following. Why! there are half a dozen sick people within a mile of our village that need help. Your trip will be a waste of time, and money, and effort; for if these same things were expended here at home, you would be helping not one person, but four or five. No, no, my friend, you doubtless have right motives but"

Just then the whistle blew, and I, in haste to reach the train, rose up—in bed—for it was all a dream.

IAN MEBIN.

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
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Single copies.....	.03

OUR MIRROR.

PRESIDENT'S LETTER.

Dear Young People:

I have been watching the Young People's Department of the RECORDER, hoping to hear from more of you in regard to what you were doing in the line of work in the reading circle, distribution of good books, in outposts, or work of meetings of some kind. If the religious work dies down something else will grow up—plays or clubs, some frivolous thing, if not some things which are decidedly bad. A dead church cannot expect to hold its young people; the church will be just what the members make it.

People who hang to the back seats in church are not the ones who are the back seat people in other things, usually. I have a friend, a member of a M. E. church, who says that

before he was a Christian he was always willing to pay fifteen or twenty-five cents more for a front seat when he went to a show; now that he is a Christian, he is willing to pay most for a front seat in church.

When revival meetings commence, I find that the back seats are almost always at a premium. As people get warm spiritually, and interested, they gradually come farther front, and then we have to raise the price on the front seats, in order to supply the demand. This habit of doing may account for the expression "back-sliding," but the hardest problem is what to do for those who have slid clear out of the church—the telephone members of the church, who have to be called up individually, by name and number. I have wondered if an alarm clock on our churches would not be a useful, modern fad.

Now, if we go back to the root of this matter, we shall find about the first of our sliding was lack of interest, because we were doing nothing; all other members doing the same thing, and they, too, got cold, and this made a cold, dead church.

Think of a member of a Seventh-day Baptist church having to leave the church and go to the Salvation Army in order to get something warm, to find something doing. It has been done, and when they came back to the church they were not afraid of a front seat, or to lead in prayer, or to witness for Christ. I have been asked, what shall the church do with a person that so leaves the church? I should say, get all of the other members to go, too, do the same, get religion, and then come back and go to work.

Where our young people are running after and joining clubs, lodges and every other thing, is it not a fact that the church is dead? Can we not interest them in good books and good company? They will not be driven to find others then. Not old musty books. What will you do to help?

Yours for the emancipation of the church and the young,
E. B. SAUNDERS.

WORDS FROM OUR SECRETARIES.

NILE.—The circular letter has been presented to the Society, which is making efforts to raise the amount which it agreed to pay.

NAME NOT GIVEN.—I received your letter some time ago, asking us to give \$15 for the Missionary Society. For several reasons, no business meeting was held until last week, and I will now report. Although having an interest in the work, we do not feel that we can help, for the following reasons: Our Society is very small, much smaller than the report gives, for those who do not come very often are not dropped from the list; also, the money raised has been given for different purposes, and we feel that it will do far more good in our home work than to send it to foreign countries. [Editor's Note.—Please notice what President Saunders said in the RECORDER, January 16, 1899, about the apportionment. Please notice also that the letter does not ask for this money for the Missionary Society, but for the Missionary Society and the Tract Board. Of the fifteen dollars asked for, only about five would have found its way to foreign lands. Please notice also that money will be used for whatever purpose the local Society may choose. Simply state in your letter to the Treasurer when you send the money, and it shall be used for that purpose.]

NEW LONDON.—The annual letter was read the last Sabbath in December, and was made the topic for the first Sabbath in January, I trust with profit to all who were present. The vote was unanimous to raise again this year the amount of our apportionment, *i. e.*, \$15, and I hope to be able to forward it to the Treasurer in due time. Hoping and praying for great blessings to all Christian Endeavorers, I remain

WALWORTH.—A free sociable was recently given by the Y. P. S. C. E. of the Seventh-day Baptist church, with special invitations to the Y. P. S. C. E. of the Congregational church. Enclosed please find a short article on Correspondence Work. The writer does not wish to have her name appear. In keeping with the suggestions, a committee was appointed to consider the matter. The committee consists of Miss Cynthia Maxson, P. S. Coon and L. A. Bonham.

CORRESPONDENCE is a work I am not personally acquainted with, only through the RECORDER; but I think if our Society would take up this line of work we might make it a great help to ourselves and to others.

We have all learned a great deal about the different churches and what they are doing, through Mr. Saunders' letters, and I have often wished we had some way of learning more about our denomination—what it is doing, and how; and also find out more about the small churches and Societies. I have been thinking this past week about having a correspondence committee added to our list of committees, to work along this line of corresponding with those doing missionary work, the absent members and the isolated ones. We might receive a great benefit ourselves, and at the same time help others by exchanging ideas with other Societies, finding out how they try to make their meetings interesting and profitable, and also how they manage to raise their money, and many other things along that line. Then, again, we might write to isolated Sabbath-keepers, and find out what we could do for them, if we only knew where they are, and could know what they are in need of most. Again, we could be a great help to absent members of our church and Society, if we would only take enough interest in them to write a friendly letter occasionally, to let them know about the home Society, and that we miss them in our meetings. Of course, some of this work is done by our Secretary, but she doesn't have time to take up all the lines of work that would come under this head, that might be made of interest to all of us.

—ENDEAVORER.

WALWORTH, Wis.

THE Y. P. S. C. E. connected with the First Hopkinton church hold their prayer-meetings Sabbath afternoon at four o'clock. Members of the Society led the meetings during the week of prayer. Two socials have been held during the winter, one at the home of the president, the other at the parsonage, which were exceedingly pleasant and seemed to promote a more cordial feeling among the members. A holiday festival netted about twenty-five dollars, making nearly two hundred dollars that have been raised since May, 1898.

COR. SEC.

ASHAWAY, R. I., Jan. 21, 1899.

My Jesus, my King, my Life, my All, I again dedicate myself to Thee.—*David Livingstone.*

Children's Page.

GOLDEN KEYS.

A bunch of golden keys is mine
To make each day with gladness shine;
"Good morning!" that's the golden key
That unlocks every day for me.

When evening comes, "Good night!" I say,
And close the door of each glad day.
When at the table, "If you please,"
I take from off my bunch of keys.

When friends give anything to me
I'll use the little "Thank you" key;
"Excuse me;" "Beg your pardon," too,
When by mistake some harm I do.

Or if unkind harm we've given,
With "Forgive me" key I'll be forgiven.
On a golden ring these keys I'll bind;
I'll often use each golden key
And then a child polite I'll be.

—*Christian Inquirer.*

WHAT HAPPENED AT OUR HOUSE.

Mamma did not like cats one bit, and the strangest part of it was that she did not even like kittens. So we children never had owned any, although we hugged every neighbor's cat we could get hold of, and often talked over by ourselves how perfectly lovely it would be if we could just have one for our very own.

We had been forbidden to feed stray cats about the door, so when we found one that seemed especially needy, we coaxed it off down the alley, and brought it as many delicacies as we could induce cook to give us. All this did not satisfy our longing to possess a kitten of our own, but it had to suffice us for a long time. But at last something happened.

It was a very cold week during the winter, and the snow was several feet deep. One day as we were coming home from school, just as we reached the corner of our yard, Dick espied something gray in the snow. He stopped to look at it, and then called to the rest of us excitedly.

"Why, it's a kitten," he exclaimed, and I believe it is frozen in the snow!"

We exclaimed in horror at this, and were at his side at a bound.

It was a kitty sure enough, and she did not move nor make any noise.

"She must be dead," Dick repeated, while the rest of us wrung our hands helplessly over such a calamity.

"Run for mamma," Dick suddenly commanded, and I darted away, glad to be able to do something.

Mamma was the one to go to in trouble of any sort, and I reached her quite out of breath.

"O mamma, there's a cat out in a snow-drift and she can't move, and we're afraid she's frozen. Won't you come out and see?"

Then for the first time I remembered how mamma disliked cats, and my heart gave a big jump. But dear me, I might have known better, for mamma was always ready to help anything that was in trouble, and almost before I had finished speaking she had put on her over-shoes and a shawl and was ready to go with me.

As soon as she had reached the kitty, mamma began digging away the snow, and pretty soon she lifted the kitty out. It seemed quite stiff, but mamma said, "I don't think she is dead," and then how glad we all were.

We took her into the kitchen, wrapped her in a blanket, and after a while she gave a

faint little mew. We children fairly danced about at that, and some of us watched her all the rest of the afternoon. By night she was able to take a little milk, and then we felt sure she was going to get well.

Somehow nothing was said about where she was to live after she grew quite strong again, but we children made the most of our opportunity, and cuddled and loved her and fed her dainty bits that we saved from our own plates.

After the kitty began to feel quite well again, mamma paid no attention to her. She sort of acted as though she didn't know there was a kitty around. But one night when we children were all having a good time with Muff, as we had named the kitten, I heard papa say to mamma, "Just watch those children," and mamma answered, "Yes, I have. I didn't suppose children could think so much of a cat." I would have felt quite glad over mamma's answer if she hadn't said cat in such a tone at the end.

One evening, a little later, as we were sitting before the grate fire, kitty came in and curled down at papa's feet. In a little while she began to purr contentedly, and papa smiled at mamma as he said, "It sounds quite homelike, doesn't it?"

Mamma smiled a little, but did not say anything. I began to wonder if papa didn't like kittens pretty well.

After a while kitty got up and began playing with the balls on mamma's wrapper. She boxed the balls around, and tumbled the cutest little somersaults, and danced around on her back legs, till we all began laughing so heartily that she ran behind the heavy curtains and looked out at us in wonder. Then mamma tied a string to an empty spool and gave it to me so that I could coax her out, and we all watched her as she played with it a long time. I looked at papa when she did that, and he nodded and smiled to me, and I smiled back, but we didn't say anything.

After that we watched the kitty play very often in the evening. It was great fun.

One day we children sat out on the back door-step, and cautiously began a discussion of the possibility of kitty's being allowed to make her home with us.

"Oh, mamma'd never!" Dick exclaimed with firm conviction.

The others began looking forlorn over this emphatic assertion, and I was dispatched to bring Muff out so that we might enjoy her as much as possible before we were obliged to give her up.

I knew that mamma was lying down, so I tiptoed in softly. I looked in the kitchen and in the library, two of Muff's favorite places for napping, and then I went on into mamma's bedroom. I peeped in quietly, and what do you suppose I saw? Why, mamma was lying on the couch, and curled down beside her was Muff, fast asleep, with mamma's hand stroking her gray fur softly.

I didn't wait to say a word to mamma, but I rushed out to the children, and dancing before them, I exclaimed, "Mamma's cuddling the kitten! Mamma's cuddling the kitten!"

"Then she can stay," we all exclaimed, and in we rushed pell-mell, where we hugged mamma and then the kitten in the ecstasy of our joy.

So Muff became one of the family, and we all love her.—*Youth's Companion.*

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.

ASHAWAY, R. I.—We have recently been having opportunities for good that are not very common. A few weeks ago Dr. A. H. Lewis, of Plainfield, N. J., came to us, in his work as agent of the American Sabbath Tract Society. In his earnest and effective way, he sought to show us the dangers of Sabbath-desecration and the inevitable consequences which are following, and will continue to follow, the treading God's holy law in the dust. Why is it that men do not heed the warning prophets that God sends among them? Bro. Lewis is doing faithfully his work, and it will be well if we give his words the listening ear. The other pleasure we have had was the coming of Rev. Geo. B. Shaw, of New York. He was here the 19th, speaking with us in the afternoon upon "The Ideal Sabbath-school." He said he was anxious about getting our ideas of the ideal Sabbath-school, but he did not attempt to conceal the fact that he had well-defined opinions of his own upon that subject. In the evening he gave us an address upon "The Literary features of Isaiah." If any one present had entertained any doubts about the beauty and grandeur of God's Word as expressed by Isaiah, they went away from that meeting with their doubts scattered. We have the finest literature in our homes that can be found in the world, yet how few realize that this is true. The people present that evening will be glad to hear Bro. Shaw again. We are having good attendance and attention in our Sabbath meetings, and since the re-organization of our Sabbath-school, a better attendance. G. J. C.

JANUARY 25, 1899.

LEBANON, CONN.—Possibly a few lines from this little nook may not be wholly out of place in "Our Reading Room" department of the SABBATH RECORDER. Since retiring from editorial duties, nearly eleven months ago, several letters have been received expressing disappointment and regret that no communication from our pen had found its way to the columns of the RECORDER. We also have shared in the same feelings, for it has often been a matter of intention and desire to have a familiar chat with our former readers. It is not an easy thing even now to formulate a good excuse for this long silence. But having had our nerves and brain at a high tension for five years in editorial work, when the opportunity finally came for throwing off that responsibility, it was gladly embraced, and we settled down into a restful and enjoyable silence. However this silence has not been for lack of interest in our denominational affairs, nor in the welfare and mission of our dear old SABBATH RECORDER, whose weekly visits we very much enjoy.

We are situated in New London county, in which there are two Seventh-day Baptist churches, one at Waterford and one at Mystic. But, since both of these are more than a Sabbath-day's journey from Lebanon, we have not had the pleasure of attending worship in either place, but have usually attended service at the First Congregational church on Sunday. This church was organized in 1700, and will therefore complete its bi-centennial some time next year. This will be only about five and eight years in advance of our two oldest churches, Piscataway and

First Hopkinton, respectively. The present pastor, here, is Rev. Stephen Smith, the tenth pastor since its organization. The longest pastorate was that of the Rev. Dr. Solomon Williams, extending from 1722 to 1776, a period of 54 years. The longest pastorate in our New Market church covered most of that same period, which was that of Jonathan Dunham, son of Edmund Dunham, the first pastor, being a service of 43 years, terminating in 1777.

Rev. Mr. Smith is a Scotchman; a very friendly, broad-minded, devout, Christian gentleman. His sermons are models of brevity, rarely exceeding twenty minutes in length, and often not more than fifteen or sixteen. They are carefully written, very practical, and, like compressed air, all the more powerful for their condensation.

Congregational churches in this state take stated collections for a fund to aid in the support of aged ministers who have worn themselves out in their Master's service, on small salaries, and are left without sufficient means for their support in old age. Would it not be well for our people to inaugurate a similar movement? We have a small fund to aid able bodied young men to prepare for the ministry; but when they become old and infirm, and are more needy than when young, there is no grateful offering from the people for their comfort and encouragement. Such cases are usually dismissed with the remark that "ministers are poor financiers."

Brother O. U. Whitford recently cheered us with his presence for a short visit, which we very much enjoyed. It seemed good to have a face-to-face chat with our faithful friend, classmate and co-laborer.

We greatly missed our Associational, Conference and educational Anniversaries during the past year, but hope circumstances will be more favorable for our attendance in the coming summer. L. E. LIVERMORE.

PLAINFIELD, N. J.—Last Sunday night our Men's Meeting gave a reception to the men of the congregation, extending the invitation to non-church going men. The attendance was encouraging; and the time was pleasantly occupied by short addresses, songs, recitations, a phonograph, light refreshments, and conversation. PASTOR MAIN.

MIDDLE ISLAND.—Severely cold weather for West Virginia occurred here in the latter part of December, culminating January 2 to about 17 degrees below zero, with eight inches of snow. Since then it has been mild. Health as usual for the winter season.

The Young People's Society has the most regular weekly religious service of the church. Bible-school semi-regular. Bro. S. A. Ford, a licentiate, has an appointment here for the first Sabbath in each month, and the second Sabbath at Greenbrier. His zeal and improvement are commendable. A series of meetings began First-day night, January 8, conducted by Eld. L. D. Seager. They continued until Sixth-day following, when Dea. F. J. Ehret, of Salem, and Bro. Ahva Bond, of Roanoke, who is in school in Salem, came and conducted the meetings until First-day night, inclusive, when Eld. Seager returned from his church at Ritchie, having gone there to the Quarterly Meeting occurring at that time. The meetings continued until the next Sabbath, with a moderate attendance, and some special interest was exhibited, when Eld. Seager started for home—preaching at Lick Run First-day—to prepare to move to

Farina, Ill., where he has accepted a call to the pastorate of the church, to begin Feb. 1.

The joint pastoral committee of the Greenbrier, Blacklick and Middle Island churches had a meeting January 19, looking toward ministerial work on that field, but from the shady influences that have overspread, from various causes, the prospect is not so bright as the committee would be glad to report; however, there are some who are not entirely hopeless, workless or prayerless. F. F. R.

JANUARY 24, 1899.

DAVID ROSE STILLMAN.

D. R., son of David and Lillis Rose Stillman, was born in Alfred, Dec. 15, 1822, and died within a few rods of his birthplace, Jan. 18, 1899. He had two sisters and one brother, and is survived by one sister, Amanda. He was present at the birth of Alfred University, being one of the first students in the select school opened here by Mr. Church, in the winter of 1836-1837. He also continued his studies under the instruction of Rev. J. R. Irish, Mr. Church's successor. From that time on, throughout his long life, he maintained an active interest in the cause of education and in all young people seeking culture. For 43 years (from 1842 to 1885) he was a trustee of Alfred University. From 1841 to 1847 he was engaged in mercantile pursuits; the remainder of his life being spent upon the farm (owned by his father and subsequently by himself) just on the border of Alfred village.

He has filled various public positions of trust and responsibility, always with credit to himself and with satisfaction to all concerned. In 1855 he was appointed to take the census of the town; and subsequently to make an enrollment of all persons liable to military duty for state purposes; and when an enrollment was ordered by the government, to be used in connection with the War of the Rebellion, he was appointed enrolling officer—and discharged this delicate duty with fidelity as well as with great kindness and sympathy. For 20 years he served his town either as Supervisor or Clerk of the Board of Supervisors. In 1866 he was appointed a Notary Public by Gov. Fenton, and held this position the rest of his life.

On the 30th of January, 1847, he was baptized by Eld. N. V. Hull, and the same year he was elected church clerk, which position he held uninterruptedly for 25 years. He was for 21 years Treasurer of the Western Association. When the Tract Society assumed the publishing business of the denomination in 1872, he was called to the management of the business, in which position he continued until Jan. 1, 1883; also during this time combining with his duties as business agent, considerable of the editorial business of the office—principally in the revision of communications and in the preparation of news items. In all his public and Christian life it must be said of him, "He was faithful;" and in all his business and social life he was in a marked degree characterized by urbanity, cheerfulness and Christian courtesy.

On the 17th of June, 1847, he was united in marriage with Miss Martha M. Greene, daughter of his former partner in business. To them were given four children: Charles, Clerk of the Board of Supervisors of Allegany county; Rogers, editor of Belmont paper; Lillis, wife of Dr. Thos. W. Rogers, of New London, Conn.; and Dr. Martha, physician in Plainfield, N. J. Being a wise and affection-

ate father, his family were ardently attached to him. His health for many years has not been such as to promise long life, and yet God has permitted him to reach nearly 80 years, and to enjoy a most beautiful home-life for over 51 years. A little over one year ago his home was filled with happy guests who came in to celebrate his "Golden Wedding;" this was an occasion long to be remembered, the brightest recollection being the happy faces of the bride and groom whose hearts had been lovingly bound together for 50 years. Who can estimate the agony of heart over the sundering of this long, loving and intimate association? Let prayer be offered for the stricken widow and the bereaved family.

Funeral services were held at his home, January 20, conducted by his pastor and President Davis, and the mortal remains were followed to their resting place in Alfred Rural Cemetery by a large number of weeping friends and neighbors who had long known him, and had known him only to love him.

A WOMAN'S APPEAL,

On Behalf of the Women and Girls of Central Africa.

The needs and claims of the women and girls of Central Africa, when carefully considered, cannot fail to impress very solemnly any heart touched with a little of the compassion of Jesus.

It seems incredible that, at the close of the nineteenth century, there should be ninety to one hundred millions of women and girls in the continent of Africa, living, suffering and dying as though no Saviour had ever visited this earth. Yet so it is!

The women are far more numerous than the men, owing to the fact that while it is the custom of many tribes to "kill out" the men of weaker tribes, they spare the women and girls captured, in order to distribute them among the captors, and so polygamy abounds. Every woman will understand that there are terrible wrongs which unprotected women may have to endure, which cannot befall men; wrongs which should make every Christian woman resolve to take her part in securing to these oppressed ones that gospel designed to set the captive free, and to heal those that are bruised; a gospel which is theirs by birthright.

As we look back we are reminded of noble men who, not counting their lives dear unto them, have forsaken home and friends and country, and have gone forth to carry the light of the gospel into the heart of the dark continent; men whose very names will ever live in the hearts and memories of God's people.

But shall it be that we women shall be found unready to respond to the cry of need as it comes to us from the hearts of these perishing millions? Is it not marvelous that there should be two pictures with such a great gulf of difference between them on the face of the same globe? The one of multitudes of women and girls in possession of none of a woman's rights; fought for, outraged, pillaged, or poisoned at will, yet without the gospel that would effectually change their position. The other, of multitudes of Christian women, charged to carry the gospel of good words and good deeds to every one of these, accepting the truth, and constantly reasserting their discipleship, acknowledging their responsibility, and yet so slow to make the needed response.

THE TRIBES.

The Central African tribes the writer is familiar with are the following, lying between the eastern coast and the country east and west of Lake Nyassa, viz: Chikunda Manganja, Makalolo, Ajawa, Anjoni, Atonga and Chipeta. The women and girls of these tribes are tractable and surprisingly quick to adopt a Christian and civilized life. Before the missionary comes their clothing is generally merely a piece of bark-cloth around the loins. This cloth is much like cocoa-nut fibre. I am personally acquainted with twelve East African girls, of ages from 13 to 19 years, who have been sold from three to seven times each.

THEIR POSITION.

Let American mothers think of the African mothers' position: some are free women, many are slaves. The value of the slave mother's body is from 30 to 40 yards of common muslin, value, about \$2. She may be sold from one man to another at will, and her children sold with or without her. What mother would be guilty of withholding the gospel from such weary ones?

Let American daughters think of the young African daughter's position, with no right or say over their own bodies, no choice as to whom they shall consort with, no power to hinder their purchase by any one able to pay their value, viz., twenty to thirty yards of muslin. Their entire clothing a small scrap of calico or bark-cloth.

This is the native slave's position. The free daughter is little better off, not being sold, but given in exchange for a present. Can we tell all it means to leave these neglected? And how shall we meet Him, and hear him say, "Naked, and ye clothed me not"?

POISON ORDEAL.

What shall we say of the many who die from the awful poison ordeal? Perhaps a chief is ill, or dies. In order to find out who has bewitched him, a score or more persons must drink poison, to find out who sent the sickness. Those who die are accounted guilty; those who survive are considered innocent. When any person dies from natural causes, the same test is applied. "Mwavi" is the name of the poison. If one is charged with theft, or a slave has run away, then the poison cup is set to work to reveal by death the offender. Is it a small thing to keep the light from these who sit in such darkness? At whose door do these deaths lie? Will those of us who have the one remedy entrusted to us, and make no solemn or adequate effort to impart that remedy, be found guiltless? Or will these deaths be placed to our account?

OUR POSITION.

What do these words mean? "If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold, we knew it not; He that keepeth thy soul, doth not he know it? and shall not he render to every man according to his works?" Perchance there may be a message to this age in the old-time words: "The voice of thy brother's—sister's—blood crieth to God from the ground." May it be ours in the day of reward to hear him say, "I was naked, I was in prison; inasmuch as ye did it unto one of the least of these, ye did it unto me."

ANNIE S. BOOTH,

(Missionary, Nyassaland, East Central Africa.)

PLAINFIELD, N. J., January, 1899.

Popular Science.

BY H. H. BAKER.

Artificial Silk.

The general public may not be aware that there is being made a large quantity of artificial silk, that is thrown upon the market, which so nearly resembles real silk that manufacturers and dealers are the only persons who can detect the spurious from the genuine.

For dress materials, and many other kinds of goods, the warp consists of common silk of a very inferior quality, therefore the fabric is not strong, and is liable to break, which allows the film to raise and show itself on the surface. Much of this kind of silk is manufactured and sold at from 40 to 50 per cent less than the genuine article; thus the purchaser is induced to pay the full price for an adulterated silk.

For ribbons, and all kinds of fancy silks, the warp is made entirely of cotton. These goods can be made to equal in texture and brilliancy the natural product in every particular, and as there is a good demand for ribbons and silks of various colors and shades, the artificial silk industry has become very extensive.

Another line in artificial silk manufacture is that of making silk straw, which is fast coming into use for ladies' bonnets; the threads are so arranged and held together by an elastic sizing that they resemble the finest Tuscan braid, or, when placed on a flat surface, produce flat ribbons of various widths. The dyes give these artificial goods rich and beautiful shades.

Science is engaged in making every kind of improvement; it is also used to deteriorate and degrade. In the line of textiles and food products, it appears to be universally the aim to adulterate and deceive, until inspectors have to be appointed and sworn to be honest, laws are also passed to bring to punishment those who adulterate and who so wickedly deceive.

Colors Produced by Heat, and Their Effect.

The critical temperature in working iron and steel is shown by what is called the "blue heat," this being from 500° to 600° F. The metal is much more brittle at the blue heat, as shown by the bending test, than when cold or when heated to a redness. If iron is worked in the blue heat temperature, it will retain its brittleness after cooling, and will show a loss of ductility. To work steel under the blue heat temperature is more destructive to its qualities than to work iron under its blue heat, but both iron and steel are affected in proportion to the grade of the metal. The poorer the metal the more susceptible it is to the blue heat. By tests, it is found that there is a difference in effect on the metal, whether the particles are being expanded by increasing heat, or being contracted in the process of cooling.

Many articles made of steel where a sharp edge or point is not required, such as watch and clock springs, and various other articles, are raised to the blue in order to protect them from oxydizing by the action of the atmosphere.

Steel when subjected to heat until it becomes red and then suddenly cooled by being plunged into cold water, will show a pale white color; if the surface is made bright and a moderate heat is applied, the surface first will gradually change to a straw color, and

then to the blue. If we shut off the heat at the blue degree and let the steel gradually cool, the blue color will remain for a long time; but if from the blue the heat is continued until the metal becomes red, and we stop there, then allow it to cool gradually as before, the red will soon disappear, and on the cooling the blue point will be passed without producing the color as at first, and when cold it will show neither the red nor the blue. As to what constitutes the blue and the red colors, or why the red should disappear on cooling and the blue remain, deponent saith not.

[The editor of the RECORDER—without being scientific—ventures the suggestion that the colors produced result from the arrangement of the particles of metal, through the influence of heat. The adjustment of these particles varies with the degrees of heat; and at certain points, notably the blue heat point, little or no change in the adjustment of the particles takes place in the process of cooling. This is said modestly, knowing that it will come under the eye of the editor of this department, who hath declared that "Deponent saith not." But if our scientific readers will question him until he reveals the cause as clearly as he states the phenomena, it will be well. So let it be.]

HATING EVIL.

To be a good hater is an important requisite of moral health. We should never cherish vindictive personal hatred, even toward our enemies, but with all the strength of our moral natures we should hate evil. The sacred writers often put love and hatred in the opposite scales of a balance of emotion. "Ye that love the Lord hate evil." God, who is love, is represented in a great variety of passages, which need not be quoted, as hating every form of evil with undying hatred. Paul states the repulsion and attraction of a healthy soul by the Christian apothegm: "Abhor that which is evil; cleave to that which is good." Abhorrence is superlative hatred, of which the three degrees may be said to be, dislike, hatred, abhorrence. The great reform movements of the world have been and are carried forward by superlative haters.

We should hate evil for the sake of individual moral health. This is a world of sin, and we cannot choose our general moral environment, but we can elect for ourselves a favorable inner environment by loving good and hating evil. By loving the gains of Sodom more than he hated her sins, Lot was drawn into that city and was finally saved, with a shop-worn character, by being drawn out of Sodom by sin-hating angels and burned out by a sin-hating God. The Sermon on the Mount is the Magna Charta of right living, and the two foci around which the entire discourse revolves are love of good and hatred of evil. Jesus, the perfect model of moral health, was a good hater. He hated sin as no one else has ever hated it. He loved Peter, but he sternly rebuked the Satanic element in the ambition of Peter. He could be angry, as the Scribes and Pharisees learned more than once, and he lashed the hypocrisy of their lives with an eight-stranded whip of stinging "woes!"

—The Advance.

THAT land is henceforth my country which most needs the Gospel.—Count Zinzendorf.

Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

INTERNATIONAL LESSONS, 1899.

FIRST QUARTER.

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

LESSON VII.—CHRIST'S DIVINE AUTHORITY.

For Sabbath-day, Feb. 11, 1899.

LESSON TEXT.—John 5: 17-27.

GOLDEN TEXT.—This is indeed the Christ, the Saviour of the world.—John 4: 42.

INTRODUCTION.

Between last week's lesson and this there are a number of events not recorded by John. Jesus went to Nazareth and was rejected. He made his abode at Capernaum and called certain disciples to be his constant companions. He taught in the synagogue at Capernaum and performed many miracles of healing. He went about Galilee, healing all that came to him. After this activity in Galilee, Jesus went up again to Jerusalem to attend a feast of the Jews. John 5: 1. There is considerable controversy over the question as to what feast is meant. The preponderance of testimony, however, seems to point to Passover.

While in Jerusalem at this feast Jesus had healed an impotent man at the pool of Bethesda. The Pharisees, filled with jealousy toward the new teacher who had become so popular, were on the lookout to find some irregularity in his teaching or conduct. Now was their opportunity; for this miracle was wrought on the Sabbath-day. Although Jesus could not be accused of having broken the Sabbath himself; for he had not even touched the man he had healed; yet he had commanded the man to carry his bed. They began therefore in a general way to persecute Jesus. Our present lesson gives us Jesus' defence.

NOTES.

17. *My Father worketh hitherto, and I work.* Although there is an obligation for mankind to rest upon the Sabbath-day, and although God himself rested from the work of creation, yet our Heavenly Father has been continually active from the beginning up to this very moment, in beneficent work for man. As the Father is at work at all times, so it is necessary that the Son also should be engaged in this work at all times—not by way of imitation, but by reason of the essential likeness between the Father and the Son.

18. *Therefore the Jews sought the more to kill him.* In v. 16 we are told that they persecuted Jesus. We may readily believe that the spirit of these orthodox Pharisees were already vindictive enough to stop short of nothing less than the death of the new teacher; although there is no record of their seeking his death before this time, unless we accept the words of Received Text in v. 16. Compare the Authorized and Revised Version of v. 16. *Because he had not only broken the Sabbath . . . making himself equal with God.* The Jews were correct in understanding that Jesus claimed an equality with God. That a teacher of Israel should break the Sabbath seemed a terrible offence; but to claim equality with God was greater. Instead of being angry with him they ought to have investigated his assertions concerning his relation to God, and to have noticed that this relation justified his action in regard to the Sabbath.

19. In this verse and following, Jesus is explaining his relation with God and the ground of his authority. *The Son can do nothing of himself.* It is impossible for him to act with individual self-assertion; but with a oneness of purpose and action he is engaged in the same work with his Father.

20. *For the father loveth the Son.* The word "loveth" refers to the love of natural affection. This clause and the next are to explain how it is possible for the Son to do the same things. The Son has complete and intimate knowledge of the Father; he cannot err in regard to the will and plan of the Father. *Greater works than these.* That is, greater than miracles of healing. What

is meant by the "greater works" is explained in the following verses. *That ye may marvel.* Not that ye may believe, but that ye may be surprised and put to shame.

21. *For the Father raiseth up the dead and quickeneth them.* "Quickeneth" means "maketh alive." The reference is general, both to the spiritually and physically dead; but the stress of thought is evidently on the former idea. For the following verses to the end of our lesson are referring to spiritual death and life. *Whom he will.* The "making alive" depends on the will of the Son. He wills to make alive those who believe. This clause is not intended to shut out any one from hope. The unbeliever will be excluded; but this verse does not assert even that.

22. *For the Father judgeth no man, etc.* This verse is to explain the last clause of the preceding verse. Judgment, it is conceded by all, belongs to God; but he has given this authority unto the Son.

23. *That all men should honour the Son.* The purpose of divine bestowal of authority in regard to judgment. *He that honoureth not the Son, honoureth not the Father which hath sent him.* The purpose of God was not fulfilled in these Jews; for they refused to honor the Son and by that very act dishonor God. They could not honor God while refusing to accept the one that God had sent.

24. *He that heareth my word and believeth on him that sent me, hath everlasting life.* Here is shown to whom the phrase "whom he will" refers. "Heareth" in the sense of heedeth; "Believeth" in the sense of accepting with trust and devoted allegiance. The word translated "everlasting" is uniformly rendered "eternal" by the R. V. as more nearly in accord with the root idea of the word. *And shall not come into condemnation.* The word "condemnation" is the same as "judgment" above. There is no question concerning the coming of such a one into judgment. Judgment has nothing to do with him. He has already passed out of the sphere of death, spiritual death, where he might have been in danger of judgment; and has been transferred into the sphere of life, real life.

25. A restatement of verse 24. *The hour is coming and now is.* "The hour" means the Messianic time from the first coming of Christ to his second coming. *The dead.* The Spiritually dead.

26. *To have life in himself.* The Son could not impart this life if he had not a fountain of life in himself; but this is exactly what the Father hath bestowed upon him.

27. *And hath given him authority to execute judgment.* This is the necessary correlative of bestowing life as above. *The Son of man.* This rendering is an error. Literally, "a son of man." It was possible for the Father to delegate to the Son this redemptive work for humanity and authority to judge, because he was not only the divine Son of God, but also and just as really, a son of man, a human being. The world had to have a human Redeemer as well as a divine Saviour.

FOR THE BROTHERHOOD.

PRAYER-MEETING TOPICS FOR FEBRUARY.

- General topic for the month, Discipleship.
 Feb. 3. Conditions of Discipleship. Luke 9: 23-26; 14: 26, 27.
 Feb. 10. Learning of Christ. Matt. 11: 28-30.
 Feb. 17. Tests of Discipleship. 1 John 2: 3-6; Rom. 8: 9, 10.
 Feb. 24. Characteristics of Discipleship. John 15: 5-8; 8: 31, 32.

CHAS. A. BURDICK.

INIMICAL TO FRIED POTATOES.

Vegetables are often cooked in hot fat, but we cannot recommend this as a wholesome method. A morsel of food encrusted with fat is not easily digested. Fat is not acted upon by the digestive fluids in the stomach, and its combination with other food materials hinders their digestion also. The action of the heat during the process of frying decomposes the fat; in consequence, various poisonous substances are formed, which are highly detrimental to digestion. For the seasoning of vegetables, cream and the fat of nuts are, from the point of wholesomeness, to be preferred to butter.—Ella Eaton Kellogg, in *Good Health*.

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MARRIAGES.

PARKER—DOUGLAS.—At the residence of the bride's mother, in Chicago, Ill., on Jan. 16, 1899, by the Rev. J. T. Davis, Mr. Clarence W. Parker and Miss Marguerite Douglas, all of Chicago.

KING—SWALLOW.—At the bride's home, in Durhamville, N. Y., Jan. 11, 1899, by Pastor M. Sindall, Alonzo H. King and Mrs. Mary F. Swallow.

MILLER—SUMNERLIN.—At Fouke, Ark., Dec. 20, 1898, by Rev. D. W. Leath, Mr. W. C. Miller and Miss Annie Sumnerlin.

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.

STILLMAN.—At his home, in Alfred, N. Y., Jan. 18, 1899, David R. Stillman, in his 77th year.
 (See obituary in another column.) J. L. G.

CRANDALL.—At the home of her daughter, in Chicago, Jan. 19, 1899, of apoplexy, Mrs. Sardinia Greenman Crandall, in her 76th year.

Mrs. Crandall was born in Alfred, N. Y., Aug. 2, 1823, was married to Ezra Potter Crandall in 1841; four children blessed this union—Wm. H., President of Alfred University Bank, Eugene T., of Hornellsville, N. Y., Mrs. Corabelle Ellsworth Tabor, of Tonawanda, N. Y., and Mrs. Effa Maude Sawyer, of Chicago. Mrs. Crandall spent all her life in Alfred, except the last six years. In early life she united with the First Alfred church, and was one of its most devoted and active members, President of its Ladies' Aid Society for many years, active in the prayer-meetings and other church work, and to the last loyal to the truth and to all denominational interests. She greatly prized the Recorder, and almost the last thing before she was suddenly stricken was the reading of the number of this paper which had just come to hand. A good woman, a valued member of the church, a wise and loving mother, she leaves a memory as fragrant as ointment poured forth. J. L. G.

DAVIS.—In the town of Andover, N. Y., Jan. 13, 1899, LeRoy C. Davis, in the 96th year of his age.

Our aged brother was born in Brookfield, N. Y. When nine years of age he moved, with his parents, Jonathan and Anna Clarke Davis, to a farm near where he died. The whole section of country was then nearly a wilderness, and it was his to help transform it into a beautiful farming country. In early life he gave his heart to Christ, and became a member of the Independence Seventh-day Baptist church. In 1871 he became a constituent member of the Andover Seventh-day Baptist church, of which he continued a faithful member till death. He was married in 1835 to Lucy H. Ellis, who is now left to mourn his departure. To them were born three children, only one of whom, C. Frank, is now living. His long, active, patient and pleasant life had won for him universal love and respect. Another link that binds the past to the present has gone. Funeral services were held Sunday, January 15. W. L. B.

BIVENS.—At Shiloh, N. J., Dec. 18, 1898, after a brief illness, Miss Eunice Bivens, youngest daughter of Joseph and Elizabeth Bivens, aged 75 years, 1 month and 3 days.

She was very conscientious, quiet and reserved, and in severe suffering during her last sickness manifested great patience. She desired, if it was God's will, to cross the river and be at rest. She was baptized May 14, 1892, and united with the Seventh-day Baptist church of Shiloh. Of a family of eight children, only one sister survives her. I. L. C.

BURR.—At his home, 7128 Yale Ave., Chicago, Jan. 13, 1899, Edward C. Burr.

He was born in Rosendale, N. Y., in 1846, has lived in Chicago since 1887. He was baptized in July, 1897, and became a member of the Chicago Seventh-day Baptist church. He died in the loving fellowship of that church and the faith of a Christian. Services were conducted at

the home, Sunday, January 15, by Rev. J. T. Davis. The funeral sermon at the Normal Park Presbyterian church was to have been preached by the writer; but in his inability to be present, the exercises were conducted by the chaplain of the Normal Park Masonic lodge, a large company of Knights Templar attending as an escort of honor. Further memorial notice later. L. C. R.

THE "COMPANY" WAS PRESENT.

Simple language sometimes needs interpretation to make it clearly understood. The man who said to his servant: "Throw this out of the window," was amazed and enraged when he found that the pitcher, and not its contents only, was thus hurled to the ground. A Pacific coast paper describes this distressing situation, due to the misinterpretation of a single word:

A San Francisco hostess, famous for her tact and resourcefulness, tells a good story on herself. It seems that an officer in one of the Tennessee companies, a very shy young man, brought letters with him when his regiment came to the coast, and presented himself one evening at the (let us say) Van Ness Avenue residence. As he was the son of a well-known public man and a member of an old family, his hostess exerted herself to entertain him. "We should be glad to have the pleasure of your company Friday at dinner," she said as he was leaving; "the Hawaiian Commissioners are to be with us." Friday came, and the commissioner. Shortly before the hour for dinner the butler excitedly entered the room. "They's a regiment o' soldiers, mum, outside." "No doubt in honor of the commissioners; I will tell them." Just then the lieutenant was announced. "When you are ready," he said, "I will have the men march to their places in formation." "Why," said the lady, "what men?" "It's my company," was the reply, "all but ten, and they're very sorry, but they couldn't come."

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

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

☞ THE Seventh-day Baptist Church of 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. GEO. B. SHAW, Pastor, 461 West 155th Street.

☞ THERE will be a Quarterly Meeting at Shingle House, Pa., commencing Feb. 10, at evening. We expect Rev. W. D. Burdick, of Nile; Rev. Geo. P. Kenyon, of Hebron; Rev. W. L. Burdick, of Independence, and Rev. O. S. Mills, of Richburg. We are expecting the presence of the Holy Spirit. J. G. MAHONEY, Pastor. JANUARY 21, 1899.

☞ THE next Quarterly Meeting of the Southern Wisconsin and Chicago churches will be held with the church at Milton, Feb. 18, 19. The Ministerial Conference of these churches will be held at the same place on Sixth-day, Feb. 17. The following program for this session has been arranged:

1. In what sense was Jesus tempted by the devil in the wilderness? S. L. Maxson.
2. Is it possible or desirable to have an ethical creed as a basis for membership in the church, while maintaining a theological creed as a basis of doctrinal uniformity among our churches? W. D. Tickner.
3. Is there a growing neglect of public worship; if so, what is the cause, and what the remedy? L. A. Platts.
4. Have present methods of church work outgrown the "revival" as employed by our fathers? S. H. Babcock.
5. How may the interest in our Bible-school work be increased? E. B. Shaw.
6. What changes, if any, should be made in the aggressive methods of our denomination in Missionary and Sabbath Reform work? Geo. W. Burdick.

The afternoon of First-day, during the Quarterly Meeting, will be given to the C. E. work, under the direction of the Young People's Union. L. A. PLATTS, Sec.

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Those who receive the new Calendar for 1899 given by the *Youth's Companion* to all new subscribers will be ready to allow that the publishers have pretty nearly accomplished their object, which was to produce the finest calendar of the century. The subject of the exquisite color piece which forms the center is "The Ideal American Girl," and it is depicted in the most delicate tones as well as the most brilliant shades. The Calendar is so designed that no printing appears on the lithographed panels, and they may be preserved as permanent ornaments—suitable for the prettiest corner of the house. This Calendar is a gift to all subscribers to the 1899 volume. A beautiful illustrated announcement of the principal contributions engaged for the 1899 volume will be sent free to any one addressing

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