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CHRIST came not to revolutionize, but to ennoble and to sanctify. He came to reveal that the Eternal was not the Future, but only the Unseen; that Eternity was no ocean whither men were swept by the river of Time, but was around them now, and that their lives were only real in so far as they felt its reality and its presence. He came to teach that God was no dim abstraction, infinitely separated from them in the far-off blue, but that He was the Father in whom they lived and moved and had their being; and that the service which He loved was not ritual and sacrifice, not pompous scrupulosity and sensorious orthodoxy, but mercy and justice, humility and love. He came, not to hush the natural music of men's lives, not to fill it with storm and agitation, but to retune every silver chord in that "harp of a thousand strings," and to make it echo with the harmonies of heaven.—*Dean Farrar.*

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BABCOCK BUILDING

PLAINFIELD N J

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.

REV. DR. PLATTS, pastor at Milton, Wis., in a personal letter, suggests some things to which we are glad to call the attention of other pastors. He says:

I am profoundly interested in the movement looking to the establishment of the Industrial Mission, and the possible introduction of the industrial feature of mission work into our China Mission. My soul was stirred to its depths when, some time ago, I read and re-read Bro. Booth's article in the RECORDER on the evangelization of the world. I was glad to see the outlines of the forming plan in last RECORDER, as well as the article of Bro. Titworth's a few weeks since. I pray for its success.

I am planning to preach next Sabbath on "An Open Door," Rev. 3: 8, and hope to make this subject one of the heads of the discourse. Our Milton young people and College students are filled with the spirit of evangelism beyond anything I have ever witnessed anywhere else.

It seems to us that industrial missions, the form varying according to circumstances, offer the only solution of some important problems connected with evangelization. Perhaps this fact is more important to Seventh-day Baptists than to others. Everyone knows the value of association and co-operation in business and social life to Sabbath-keeping, even in America, where the general influences are far more favorable to Christian living than they can be in Africa or China. To ask a heathen to break away from business and social relations for the sake of Christianity, with no aid by way of permanent business relations, conducted on Sabbath-keeping, Christian principles, is asking more than the average man in America is willing to do. We hope that industrial and self-sustaining features can be added to our work in China at no distant day.

It is reported that Russia has secured a treaty of alliance with Afghanistan, by which she is permitted to extend the Russian Trans-Caspian railroad southward through Afghanistan. For twenty years past, England and Russia have been seeking advantageous relations with Afghanistan, which is so related to India as to make its possession by England an important key to success. If this new advantage gained by Russia proves all that it seems to imply, it will not only be of great value by way of commerce, but in case of war with England it will give Russia an overwhelming advantage against the British Empire in India.

CARRYING the new into the heart of the old is made prominent by the fact that the International Sleeping Car Company announces the first sleeping and refreshment car service in Egypt, which began running in January, 1899, between Cairo and Luxor, leaving Cairo at 9.30 P. M. every Sunday, Tuesday and Friday, and arriving at Luxor at 12.45 P. M. on Mondays, Wednesdays and Sabbaths, starting again for Cairo on the same days at 4 P. M. Services continuing on to Atbara and beyond will be arranged ultimately. The cars are lighted by electricity, will be warmed when necessary during the winter by hot-water circulation, and rendered cool during the summer by electrically-driven punkahs. Tea, coffee, mineral waters and other light refreshments are served in the cars. Surely the land of the Pharaohs is awakening from its sleep of centuries.

The cable and electricity have driven horses from the street-car lines in nearly all great cities. This is a great gain in many directions. But many thousand horses remain for transferring passengers and freight. The "horseless carriage" is destined to send the "cab" horse into retirement at no distant day. Compressed air has been planning a campaign against the horse, for heavy business, for some time. Its first wholesale attack is about to culminate in the city of New York. The Auto-Truck Company has been organized, and within a few months the trucking business of the city will enter upon an entirely new history. Trucks carrying from five to eight tons, and easily controlled, will take the place of the present system. This will save at least one-half the room now used on the street, and greatly increase the amount of freight moved at one time. The removal of so many horses from the streets will reduce the street-cleaning and sanitation problems in a most desirable way. The new company will help to readjust the business of the city, by employing men now engaged in trucking, purchasing horses, etc. The Auto-Truck is a welcome addition to the good things brought by the later years of the century.

ROCKVILLE—BOSTON.

Sixth-day, January 27, was not stormy. It was bright, but by no means balmy. We took an early train for New England. Reached Rockville, R. I., about 5 P. M. Evening came, cold and raw. A small congregation assembled. Grippe prevails here as everywhere. The Secretary preached from "Finally be strong in the Lord and the power of his might;" theme, "The need of deeper spiritual life, in view of the struggle which is at hand." Sabbath morning the attendance was excellent, considering the weather and the general health. In the morning we spoke of the impending and increasing dangers which hinder the work of Sabbath Reform. At evening, under a snow-threatening sky, a large audience came to listen to "The value of the individual in Sabbath Reform work," and to take part in the conference upon local work and methods. Deep interest was evinced in all the services.

Rockville is contending with the problems which the times are forcing upon New England farming and factory-village communities. All things considered, it is sustaining itself well. Our church is the only religious organization in the village, and the only strong one in the vicinity. Pastor McLearn has done good work for the past ten years, and all things point to its continuation. The Sabbath-school, Hon. A. S. Babcock Superintendent, is largely attended and well-sustained, and the Christian Endeavor Society is commendably active. But Rockville, in common with all our churches in New England, needs new awakening and increased devotion, for its own sake, and for sake of Sabbath Reform. Bro. Palmer is the representative of the "Committee on the Distribution of Literature," and systematic work in distributing literature is well begun. We expect still better things of Rockville.

The promised snow-storm of evening after Sabbath did not arrive. The morning of the 29th was clear and frosty. When the sun rose, Pastor McLearn and the Secretary had ridden eight of the nine miles which lie between Rockville and Wood River Junction,

where the writer was to take a train for Boston at 7.40, and where Bro. McLearn was to preach at 10.30. There are experiences more comfortable than riding nine miles over rough roads, at that time of day, and in the temperature which prevailed that morning; but McLearn's geniality and theology are both warm and orthodox, and we made the trip without mishap or great discomfort.

The afternoon in Boston was bright, blustering, cold. The street dust filled the air, whirling everywhere under the rollicking nor'-west wind. At times clouds "hove in sight"—one must be nautical in Boston—but they were not the soft, fleecy clouds of an Italian summer. They did not float. They rolled and surged like frozen chunks of mist on an angry sea.

It is an hour's ride by trolley out to Mount Auburn, Boston's famous City of the Dead. We went. Harvard University, with its plain buildings and its high thinking, looked cold and deserted. It was a day to make even Mount Auburn dreary, in spite of its wealth of hill and dale, of paths and drives, and its beauteous forests of marble and granite. But one who loves Longfellow as the writer does could afford to stand on the crest of Indian Ridge, muffled against the pitiless wind, for sake of paying tribute where a plain monument commemorates his memory. James Russell Lowell lies at the foot of the ridge near by. A gray head-stone, severely simple, bears his name. Oliver Wendell Holmes is not far away. We may not take space to describe the last earthly homes of the many immortals whom Mount Auburn enshrines. Turn whither you will, they meet you. Here are the names of some of them: Louis Agassiz, Edwin Booth, Phillips Brooks, Rufus Choate, Charlotte Cushman, Dorothea Dix, Edward Everett, Margaret Fuller, John Palfrey, Francis Parkman, Jared Sparks, Joseph Story, Charles Sumner, E. P. Whipple, N. P. Willis, Robert Winthrop, Fanny Fern, Kate Field, and many more. No place in the United States holds in sacred trust the dust of so many who may be called good and great as this sacred camping ground of Boston's loved and lost. If the dust which is entombed at Concord, twenty miles away, was here, this would be New England's Mecca, indeed. The solid and simple beauty of the marble and granite at Mount Auburn is in keeping with the true greatness it commemorates. It reminds one of the noted Acropolis at Glasgow, Scotland. But the real monuments of the great and good and loved are found in the influence of their words and lives reproduced in those whom they have uplifted and inspired to higher and holier living.

As we were leaving the office, at the main entrance, the sexton said: "I have buried most of the great ones who lie here, and I am to bury Oliver Wendell Holmes' brother this afternoon." On inquiry we learned that this brother was John, the only brother of the noted author. The two brothers were born in a house which was torn down to make room for the building of the Harvard Law School. They were schoolmates of Margaret Fuller and Richard H. Dana. John was a bachelor. In his youth he fell in love with a governess, but his intended marriage was opposed by his mother and brother. The girl suddenly disappeared. She was too proud to marry him against the opposition of his relatives. He heard of her no more until he

read of her death in a distant place. He was the intimate friend of James Russell Lowell and a man of rare literary culture.

HOTEL, Boston, Jan. 29, 1899.

INDUSTRIAL MISSION IN AFRICA.

The movement for establishing Sabbath-keeping Industrial Missions in Africa, to which references have been made in the RECORDER from time to time, has taken definite shape by the incorporation of the "Sabbath Evangelizing and Industrial Association" on the first of February, 1899. This result has been reached after consultation between the friends of the movement and representatives of the Missionary and Tract Societies. Work already on hand prevents the Missionary Society from taking up the work in Africa at this time, and hence the new association has been organized, with full provisions for turning the work over to the Missionary Society at any time when that Society may see its way clear to assume control of the enterprise.

Twenty thousand dollars worth of stock will be issued, in four annual series of five thousand shares each, at a par value of one dollar per share. Executive officers have been elected to carry forward the enterprise until the first annual meeting in October next. At that time a Board of thirty Directors will be elected together with new executive officers. The Association has been organized at Plainfield, N. J., not as a local movement, but for the purpose of pushing the work until a constituency of stockholders is secured throughout the denomination. It is a body corporate, with full legal powers, so that a safe business basis is assured. Bro. Joseph Booth of Nyassaland, Africa, will canvass the churches, as far as possible, in the interest of the Association. Next week we shall be able to give the Constitution of the Association, the Articles of Incorporation, etc., etc., together with information as to how persons may become stockholders without waiting for a visit from an agent of the Association.

Those who have begun this movement believe that it will foster and aid the work of the Missionary and Tract Societies, rather than hinder or detract from them. There is a growing conviction in the minds of all students of mission work, that industrial methods must become an important element in such work. The experience of Bro. Booth in founding and developing industrial missions in Africa before he became a Seventh-day Baptist has proven the wisdom of the methods along which the Association will pursue its work. There are Sabbath-keepers on the western coast of Africa, also, who are eager for the establishment of an Industrial Mission there. We commend the "Sabbath Evangelizing and Industrial Association" to all our readers. More information next week.

KEEP ROBERTS OUT OF CONGRESS.

The following are some of the reasons why this should be done:

1. Roberts is an avowed polygamist, having at least three wives.
2. Roberts has married all his polygamous wives since the Edmunds Anti-polygamy law of 1882, or since the Congressional Anti-polygamy law of 1862, and hence his marriages have all been consummated in open and willful defiance of law, as well as in willful defiance of the sense of morality of the American people.
3. Roberts was convicted of living with

plural wives prior to the amnesty proclamations of President Benjamin Harrison, Jan. 4, 1893, and of President Grover Cleveland, September 25, 1894, for which offense he served a term of imprisonment, to which he was sentenced on May 1, 1889.

4. Part of the penalty for living with plural wives as prescribed by the Edmunds law of 1882 (see 8th section of said law) and reaffirmed by the Edmunds-Tucker law of 1887 is disqualification to vote or to hold office as an American citizen.

5. Roberts has confessedly lived with plural wives and has begotten polygamous children since November 1, 1890, and has, therefore not complied with the conditions of either of the said amnesty proclamations, which shows him to be as defiant as ever.

6. The Constitutional Convention of Utah, in accordance with the condition imposed by Congress, did incorporate into the Constitution a clause forever prohibiting the practice of polygamy within the bounds of that state, Mr. Roberts being a prominent member of that Convention.

7. When Utah had thus reached statehood, the Mormon leaders began to teach the right and duty of polygamy as an essential part of Mormonism, and Roberts, with others, openly practiced it. Mr. Roberts was elected over candidates who were not polygamists, and, by his choice, both as editor and speaker, polygamy was the prominent issue in his campaign.

8. To permit Roberts to remain in the House of Representatives would be an endorsement on the part of the House of Representatives of such covenant-breaking. The issue cannot be evaded. It must be squarely met by expelling Mr. Roberts, and thus serving a notice upon Utah that the House of Representatives does not propose to endorse covenant-breaking, or even to permit Utah to break her solemn covenant with the nation.

To permit him to remain in the House of Representatives after he has been elected upon such an issue would be understood by the Mormon people as an endorsement of polygamy by the House of Representatives of the National Congress; and it would give polygamy such an impetus as it has never had before in all the history of the Mormon church. It would establish polygamy as a legitimate system of marriage and make it at once a menace to the American home, which is the corner-stone of our Christian civilization. It must not be.

THE GLORY OF OUR EDUCATIONAL SYSTEM.

The special characteristic of the growing educational system of the United States is the development of the individual without regard for social distinctions or class privileges. The early educational system in England, when her universities were founded, aimed only to educate the nobility and the ecclesiastics—lords and priests. As civilization increased, the scope was enlarged, but without recognizing the "common" man and his children. The idea of a Republic naturally becomes the foundation for universal education. Self-government and citizenship in a nation of self-governing men demand the education and the uplifting of all.

The specific development of each individual in a manner most nearly normal is another factor which must obtain in a system like ours. Hence come special courses, professions, trades and callings, demanding men

and women who shall become specialists by education, as by choice and fitness. Thus the individual is made far more efficient for himself and for the general good. Thus the nation becomes fitted each year for higher problems and attainments in self-government. We are learning, too, the much-needed lesson, that all successful education must have a definite purpose in view. It must deal with realities, with specific aims, with doing something. It says, "Become something that you may do something."

The personal factor counts much in such a system. The teacher must come close to the student. The best results forbid large classes and wholesale methods. The great university is a partial failure, compared with the smaller college, because it lacks much in this personal contact of teacher with pupil. The ancient system which educated the few is still the best model in some respects. Christ took twelve men through a three years' course, that he might send out twelve giants, each dissimilar from the other, and yet all trained for a common purpose:

A Japanese writer, Uchimura, says of education in old Japan:

We were not taught in classes then. The grouping of soul-bearing human beings into classes, as sheep upon Australian farms, was not known in our old schools. Our teachers believed, I think instinctively, that man (*persona*) is unclassifiable; that he must be dealt with personally—i. e., face to face, and soul to soul. So they schooled us one by one—each according to his idiosyncrasies, physical, mental and spiritual. They knew each one of us by his name. So naturally the relation between teachers and students was the closest one possible. We never called our teachers by that unapproachable name, Professor. We called them *Sensei*, men born before, so named because of their prior birth, not only in respect to their time of appearance in this world, which was not always the case, but also of the coming to the understanding of the truth. It was this, our idea of relationship between teacher and student, which made some of us to comprehend at once the intimate relation between the Master and the disciples which we found in the Christian Bible. When we found written therein that the disciple is not above his master, nor the servant above his lord; or that the good shepherd giveth his life for his sheep, and other similar sayings, we took them almost instinctively as things known to us long before.

We should seek methods such as old Japan had, so far as individual education is concerned. Such a system in the hands of competent teachers will give immediate results of incalculable value; but more still will be the worth of the foundation that will be laid for strengthening the nation and the church by giving the best of materials for future building. Two mottoes should be written on the walls of our educational systems: Educate all men without distinction of class or position. Educate each man so as to make of him the most and the best. Train up each one in the way *he should go*. This ideal is not too high, nor is this undertaking too great. We have gained much already along these lines. What we have gained reveals how much is yet needed and may be gained.

WORD-PICTURE GEMS.

If life were not too short, and so crowded with dominating duties, the RECORDER would devote a page each week to purely literary themes and examples. We invite students and teachers and lovers of literature to send their gems to these columns. Meanwhile, here are some word-pictures from Mary Tappan-Wright, in a late number of the *Independent*. They are not faultless, but no one who has looked on scenes akin to what she

describes can fail to enjoy the following paragraphs:

The sea was brimming to the very edge, quaking far out like an overfilled beaker, shining with the many-colored radiance of some pale gem, and pulsing as from a heart of light. It did not sparkle, as it does on days when the careless wind blows diamonds in the sun; nor did it shine, as when on stilly nights the moon takes soundings, dropping her pallid disks far down one upon the other into the clear depths below. No, it was none of these: reflecting no mood for once, it was itself, conscious, sentient, powerful.

A deep vault of blue stretched overhead, and extended far down in the east, where a great moon shone almost full, and in the west the afterglow arched high up the sky. The waves rolled in joyously, but broke foamless, dark, lustrous, shot with gold and crimson at the foot of the rocks, and everywhere sounded the splash and tumult of the dashing water, living water, held in a cup of granite shore and sand-hill whose outlines across the bay were cut clear and black against the golden horizon.

PROGRESS IN AGRICULTURE.

Many of our readers are farmers, who cannot fail to be interested in the important advances made in matters connected with farm products during the last two years. Corn is king among our farm products, but corn has never found a ready acceptance in foreign countries as an article of food. The government at length determined to make specific efforts to enlarge and improve our corn market abroad. A commissioner was sent abroad to suggest to our European neighbors methods of cooking corn. It is said that as a result the exports of corn have doubled within a brief period.

Another important step has been taken toward introducing the study of agriculture into rural schools. The drift of population, especially of young men from the country to the city, has reached an alarming stage. This has resulted in the abandonment of many farms in the less productive states, and to the practice of attempting to till larger farms where smaller ones, better tilled, would be more profitable. We look to the National Superintendent of Schools, now Wm. T. Harris, for further and continued efforts in this direction.

The development of new uses for waste materials has been startlingly successful, within a year past. Victor L. Emerson, of Baltimore, has conducted experiments that have led him to send word to the sawmills, which have thrown thousands of tons of sawdust away every year, that such waste is worth not less than thirty dollars a ton for producing hydrogen gas for lighting and heating. He claims that such gas can be furnished from carbonized sawdust—pine, we suppose—at the cost of ten cents per thousand. If this be true, great iron and steel works, and other industries demanding such heating material, will spring up around our sawmilling interests. We have often said that artificial gas must take the place of coarser fuels in the near future, where natural gas cannot be secured.

Late developments in warfare will compel all nations to adopt smokeless powder. The necessity of doing this has had an effect where we would least of all have thought—that is, in corn fields. Alcohol, produced from corn, has immediately jumped into an unprecedented demand. It is said that Japan has bought fifty carloads of alcohol within two months, and Russia and Germany are also heavy purchasers. The United States government is buying extensively for the purpose of making its own pow-

der. This has already had an influence upon the price of corn, which will certainly go higher; and the influence will be felt much more markedly in future years. What the influence will be upon the subject of temperance and drinking we cannot positively foretell. It would not be surprising, however, if the increased demand for alcohol for manufacturing purposes tended to decrease its use for intoxicating drinks. Perhaps a new factor in favor of temperance will come to the front through improvements in killing men by other means than the saloon. We pray that this may.

We take space for one more item from the immediate past. Cotton has figured largely during the last century in the agricultural interests of the United States. But lately an impulse fully equal to that given to corn has come to the cotton plant. There is not a particle of this plant which is not now put to an industrial use. A few years ago the lint was the only part of the cotton that was supposed to be of value. The seeds, the stalks, the hulls, were burned or plowed under. After awhile the cotton seed was found to be of great use as feed, and still later the cotton seed hulls have been found to be of great practical value. They are used not only for fuel, but as a substitute for hay. For fuel they are worth less than a dollar a ton, but for animal food they are worth two or three dollars a ton. They are first mixed with condensed food, such as bran, corn, meal, and are said to be of great value to the animal in the way of digesting and assimilating. It is now proved that the stems of the cotton plants are fully as important as the hulls. The question of utilizing them as fibre for cotton bagging has been favorably settled. Such bagging, although coarse, is in every way first-class. If, then, there is anything left of the cotton plant, it may still be used as an artificial fertilizer. Cotton seed oil is the most valuable by-product, and is now coming sharply into competition with other oils of more expensive nature, and especially for food.

Farming is the prime source of wealth and of subsistence. We look for such continued improvements in the use of farm products, and in producing them, as will turn the tide of human life from the city to the country again, and make possible such attainment of comforts and culture for farmers as will push the world a long way toward better things.

LETTERS TO YOUNG PREACHERS AND THEIR HEARERS.

LETTER XVI.

DEFINITION.

A textual sermon is one in which the words or clauses of the text are used as divisions or themes in the sermon. Comparatively few texts are so constructed as to permit a topical treatment, if the textual arrangement be closely adhered to. The textual sermon is likely to be more diffuse, and, therefore, less efficient than the topical. If didactic purposes only be sought, a wise use of the textual structure will be found desirable. But there are some prevalent faults connected with textual sermons that must be carefully avoided. Many preachers follow this plan, because it is easy, but their productions can scarcely be called sermons. They repeat the words and phrases, ring the changes on the text, dilute the Word of God with their own

weak thoughts, and think they have preached a remarkable sermon, because they have "followed the text." Two suggestions will be of value to you under this head.

1. If you desire to preach a textual sermon, choose a text which is topical, as nearly as may be. Let it contain definite and emphatic conceptions which will naturally serve as points in your discourse. If your text contains only general ideas, your sermon must be general, and correspondingly weak. If the text contains several distinct themes, more or less unlike, the sermon must be weak, because no one point can be fully treated. Thus the attention of the hearer will be so divided that no powerful impression will be made.

2. Avoid the verbalizing process in preparing a textual sermon. Do not dwell upon the language of the text, except as you analyze it to find its meaning. Subject the text to the most careful and searching examination. Do not venture upon the sermon until you are satisfied that, in a good degree, you have extracted the real meaning and moral from your text. Textual sermons form a valuable part of exegetical training, if they are prepared in this thorough manner. But the textual sermon is likely to lack depth and power. The average man who follows the textual method mainly will be limited in his range of thought, and likely to run in a narrow and constantly decreasing circle. This would not be true if he made such thorough exegesis as we have suggested, but in the past such has not been the history of what are properly called textual sermons. The general result is more nearly stated in the words of one who said of a given preacher, "Whatever the text may be, we always know what he will say."

3. Do not seek to draw from the text what it does not contain. Never work a dry pump. Do not bring in extraneous matter and try to fasten it on to the text. Many textual sermons are only pieces of patch-work. They string together random thoughts, as children do bits of paper on a string. Hence, we repeat, for a textual sermon, choose a text which is essentially topical. A good illustration of a befitting text is found in Romans 14:12.

"So, then, every one of us shall give account of himself to God." From this text, we suggest the following outline:

Exodium.—This is a solemn and far-reaching truth.

1. "Every one."
 - Universal character of this judgment.
 2. "Of us."
 - Personal—each of you.
 3. "Shall give account."
 - Account giving implies freedom as agent, and, therefore, responsibility.
 4. "Of himself."
 - Not for another, nor another for you.
 5. "Unto God."
 - One who judges justly—cannot be hought, nor deceived, nor over-awed.
- Peroration.—Are you satisfied with your life? Are you ready to give account, and take the consequences?

This arrangement may be varied to suit peculiar circumstances. The foregoing is given simply to illustrate the natural method by which a simple, textual sermon may be developed.

EXPOSITORY SERMONS.

In defining an expository sermon, we must again note the difference between the popular definition and the real one. The popular definition of an expository sermon makes it

a sort of running commentary, or paraphrase, upon a certain portion of the Scriptures. Such commentary is often superficial and disconnected. It seldom has any very definite point. It touches upon one or many themes, as the case may be. It is farther removed from the topical model than the textualis. It has few things to commend it, and many things to condemn it. Nevertheless, when properly defined, we deem the expository sermon to be the most desirable of all. This is our definition: An expository sermon is one in which the materials used are the result of careful exegesis, and are topically arranged. It is a sort of combination, and might well be called *topico-exegetical*. With this definition in mind, we shall use the ordinary term, and so treat of the third-class as expository sermons, always meaning *topico-exegetical*.

THE PULPIT NOT THE PLACE FOR THE PROCESS OF EXEGESIS.

Real, thorough exegesis is the work of time. It is a work requiring much thought and many collateral helps. It belongs to your private study, and your hours of meditation. It cannot be successfully done in the pulpit. It makes a sermon tedious. People are not interested in the construction of a sermon. Many processes of thought and methods of investigation which are requisite in exegesis, are wholly new and unknown to your hearers. If these be paraded before them, or pressed upon their attention, they are wearied or disgusted, perhaps both. Neither do your hearers care for the opinions of other men. A multiplicity of opinions confuses. It is a serious mistake when you attempt to build a sermon by giving the opinions of A, B and C. All comparing of views, and deductions which you make therefrom, should be done by yourself, and beforehand. Determine for yourself what your text means, or else let it alone. *Bring only results to the pulpit*. People do not want to see you build a sermon, they wait to feel the power of the one you have built.

EXEGETICAL STUDY IS A SOURCE OF POWER.

Many, if not all, beginners in the ministry soon find themselves themeless. They have prepared from one to half a dozen sermons, and found their stock of subjects exhausted. Hence with unfeigned trouble, they exclaim, "What shall I preach about." Exegetical study is the main source of relief under such circumstances. It brings the preacher into direct and continued contact with the Spirit as he is embodied in the Word. Themes thus found bring the people into a similar and direct relation with the same Spirit. In this way, both speaker and hearers are kept on a high plane of spiritual life. The preacher who studies thus, cannot sink to themes that are insignificant and trivial. He who does not study thus will be certain to sink. Careful exegesis enriches the whole life. Those elements of truth which are indispensable to the preacher are contained mainly in the Sacred Word. The deeper one delves in the Gospels, the more he feels that Christ spake as man never spake. In the same proportion, the student of His words learns to speak as one taught by him. Make the Bible the central source from which you gain material for sermons. Choose themes pertinent to time, place and people. Arrange your materials topically, and let your sermon be keen as a Damascus blade. Make it bright with truth, and God will wing it with power.

CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Chicago, Ill.

That Prayer-Meeting Question.

It has two sides. "Come to the prayer-meeting," says the pastor, "it is your duty." "Make it such a bright spot that we cannot stay away," is the answer, and both are right.

A Seventh-day Baptist boy a thousand miles away from home thus describes his experience. He is endeavoring to live an earnest Christian life, among men who seem to have no religion except the worship of carnal desires and the means of their gratification, and was hungry for help. But we will let him tell the story:

"I went to prayer-meeting last night. It was a very old building. The church has many of the old aristocracy, as well as many of the new, wealth-made ones, in its membership. They sang fifteen minutes. Then a man offered prayer. Then another man spoke. He wasn't exactly like the clock that will go eight days without winding. He only ran thirty minutes, and his talk was so interesting that I immediately forgot every word I heard him say. They called for others to speak. A man rose and took up ten minutes in a talk quite as valuable as the leader's. They seemed to be talking against time. Then there was prayer by a man who took the remaining five minutes, and five more, and then they sang an hymn and went out. I want to go there to prayer-meeting again—I don't think!"

Now you may say that the young man should have given in a ringing testimony that should have shown a "more excellent way"—and I think so, too, although it would have been a hard thing to do in that atmosphere of doubtful welcome.

Make the prayer-meetings a bright spot in the week's experience. We know not how great its influence may be. Young men who, surrounded by debasing habits, are depending on their religion to keep them clean and right; tempted people, anxious people, afflicted, perplexed, discouraged, longing for help, they come. Bring them all into the immediate presence of Jesus Christ. Seek the baptism of the Holy Spirit upon the meeting, that all may be uplifted and strengthened, and go forth to bear fruit to the honor and glory of his name.

"The Last Word."

In the case of the compositor *versus* the Western Editor, the compositor has all our sympathy. The man (or woman) who can calmly survey all the styles of manuscript which come to his hand, put them in type, read the proof, study out all that the writer says, all that he means, and all that he ought to mean—and still retain his church membership—has our sincere tribute of admiration.

However, do let us poke a little fun at him once in a great while. It was such a good opportunity. That picture of the needle points inserted into their obese victim kept us good-natured all the rest of the day, and we wanted to share our joy with others, while we corrected a slight mistake.

Alas, that our clumsy antics in the editorial china shop should have broken any of the dishes! Our thanks to the Editor for mending them so deftly and good-naturedly. Let the "fat but inflated image" go down into history, needle-points and all, and we will turn back from our momentary diversion to the serious discussion of "Open Doors," "Danger an Incentive to Action," and other themes which are being presented in such a masterly manner from the Plainfield sanctum.

Finding a Hero in Disguise.

The problems of the twentieth century lie, in no small measure, at the hand of the school-master. When one thinks of the eternal interests which are at stake in the future lives of the boys and girls, it is heartening to know how high a standard of conscientiousness and faithfulness is lifted up among the teachers of to-day. Such instances as the following are not exceptional, but are in the common life about us:

A teacher came to her principal several times to complain of the irregularity of attendance of one of her twelve-year-old boys, named Jacob.

"What is the cause of his poor attendance?" asked the principal.

"I don't know. I asked him this morning again, and he just says he couldn't come; he had to stay at home."

"Do you know anything about his home life?"

"No. He is dressed shabbily, but I don't know anything about his family."

"Well, send him to my office. I will have a talk with him, and let you know the result."

When Master Jacob came in a short time later, the principal said, pleasantly: "Good morning, Jacob. Sit down a few minutes till I finish this work."

The principal soon took a chair facing him, and said: "Jacob, you haven't been in school very regularly, have you?"

"No, sir; my grandmother was ill, and so I couldn't come."

"Isn't your mother at home?"

"My mother is dead." A tear trickled down his cheek, and the boy pulled out a soiled rag that served for a handkerchief.

"Is your father living?"

"Yes, sir; he and grandma and my little sister and I all live together. My sister is six years old. My mother died when my sister was born, and I have been tending to her ever since, because grandma is eighty-seven years old, and is sick most of the time, and father goes out to work early and doesn't come home till late, and we are too poor to hire some one to take care of my sister."

"Do you have to work hard?"

"I get up in the morning at four o'clock, dress my sister, get the breakfast for father, give grandma her medicine and a little something to eat, wash the dishes and sweep the room. Then I chop wood till half-past six, and then I go for the newspapers and sell them till nine o'clock; then I go to school; but if grandma is too sick, I stay at home with her. On Saturdays I wash out a store on Main Street. In this way I earn as much as three dollars a week."

"What do you do with your money?"

"My father needs it all; but he gives me everything over three dollars that I earn. I buy my own clothes, and have for over five years."

"Do you go to Sunday-school?"

"No; I don't have any clothes fit to wear; but to-morrow I expect to have a new suit, and next Sunday I am going to Sunday-school with Eddie —."

You who have been there know that by this time the principal and Jacob were intimate friends. What it meant to the boy to be told by him that he was a hero worthy of the highest honor, and that God would reward him, some of us may imagine as memory goes back to the turning points of our own lives.

One can not help wishing that the boy's teacher had found these things out for herself, without appealing to the principal; but it gives us a great warming of heart to think of the great body of men and women, who, like this principal, regard their work as a mission. And God bless the boys who, under a ragged disguise, bear the marks of a royal chivalry.

Missions.

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

AT PRAYER-MEETING.

BY MARGARET SANGSTER.

There were only two or three of us
Who came to the place of prayer,
Came in the teeth of a driving storm;
But for that we did not care,
Since after our hymns of praise had risen,
And our earnest prayers were said,
The Master himself was present there
And gave the living bread.

We knew his look in our leader's face
So rapt and glad and free;
We felt his touch when our heads were bowed,
We heard his "Come to me."
Nobody saw him lift the latch,
And none unbarred the door;
But "peace" was his token to every heart,
And how could we ask for more?

Each of us felt the load of sin
From the weary shoulder fall;
Each of us dropped the load of care,
And the grief that was like a pall:
And over our spirits a blessed calm
Swept in from the jasper sea,
And strength was ours for toil and strife
In the days that were thence to be.

It was only a handful gathered in
To the little place of prayer,
Outside were struggle and pain and sin,
But the Lord himself was there;
He came to redeem the pledge he gave—
Wherever his loved ones be.
To stand himself in the midst of them,
Though they count but two or three.

And forth we fared in the bitter rain,
And our hearts had grown so warm,
It seemed like the pelting of summer flowers,
And not the crash of a storm;
"Twas a time of the dearest privilege,
Of the Lord's right hand," we said,
As we thought how Jesus himself had come
To feed us with living bread.

EXTRACTS FROM THE QUARTERLY REPORT OF THE REV. W. C. DALAND.

In presenting to you my report for the three months, closing Dec. 31, 1898, I have to record, most thankfully, that we have had in many ways tokens of divine grace. Much you have already learned through the RECORDER, but I will give some matters here more in detail. From the record of attendance you will see that while the attendance on the whole averages a trifle less than for the same months last year, the number of members in attendance has been larger, and this despite the fact that one of our members has been absent constantly on account of poor health. Then, too, others have been kept away for various reasons. The prayer-meetings, you will see, are more steadily attended, and by a larger number, than heretofore. Our Bible-class is well sustained.

Three new members have been added to the church this last quarter, one, Charles Richardson, a young pupil-teacher in one of the London Board schools, about 18 years old, was baptized by me Oct. 1. Another, Bro. George Spinner, of Eastleigh, where Dea. O'Neill lives, was received on profession of his faith, he having previously been baptized by the Plymouth Brethren. He is one of the fruits of our deacon's labor in his neighborhood. The third is Mr. John E. Vane, a son of Bro. H. B. Vane, who lives with his father at Bilsington. Mr. John Vane left the Sabbath about three years ago, but was afterwards converted and joined a Sunday Baptist church. He has now come back to the Sabbath and deeply regrets his leaving it. He is now much interested in our church and has been elected Church Treasurer. He has subscribed for the RECORDER, and seems to wish to keep in touch with us all he can. These three, with Mr. Marks, makes four members added this year, and five in twelve months, if we count Mr. George Vane, whom

I baptized Dec. 31, 1897, only one day before the new year a year ago. Certainly this is a good year, three newly baptized converts, one brought back to the Sabbath and one new Sabbath-keeper from Sunday ranks. Five is about 25 percent of the total membership anyway. Except Bro. Spinner, all these are having good employment where they can keep the Sabbath, although no one is well off. Bro. Spinner is a poor man who has many trials. But Dea. O'Neill is looking after him, and they are working together pretty well where they are in the matter of preaching the Sabbath and in the distributing of tracts.

The condition of things now in regard to our case in Chancery is that the Trustees' counsel and Bro. Richardson's counsel are to meet to agree upon a compromise scheme, somewhat between that proposed by the Trustees, which deprives us of all our rights, and that proposed by Bro. Richardson, which demands a restoration of all our rights. This agreement is suggested by the Attorney General, whose expressed opinion is that we should have a sum per annum (£100 was mentioned by him) and a place of worship. This is certainly far better than nothing, and it is, perhaps, more than we could get by fighting for it. Of course it is not certain how this will come out, but several drafts of compromise clauses have been made out and altered. The last allowed us £100 a year for all purposes till a chapel should be built, and after that we could have the £100, clear, for a minister and the use of said chapel on Saturdays only. We hope to get something a little better than this, and doubtless in a few months we shall know more than we do now about it. But things look more encouraging than they have at any time since Dr. Jones' death.

FROM N. M. MILLS.

I herewith present my report for the quarter ending Dec. 31, 1898. I can say that I have a very interesting field here at Dunn's Corners, R. I. Our church membership is small. Congregations average, on the Sabbath, from 14 to 40. The average attendance is somewhat more than that Friday evening. Sunday evenings we have congregations from 30 to 75; they are union meetings. The congregation is quite largely made up Sunday evening from the young people. I take my turn, with others, in leading the meeting; we have lively meetings. I led the meeting last Sunday evening. After a short address, gave the meeting up to conference. The people took hold so well that I asked for hands to be raised from any who had not taken part in the meeting, that would like to be prayed for, that they might find Christ. I saw several hands up, and one backslider expressed a desire to me, after the meeting, to try again to live a Christian life. And thus the work goes on. I make this statement to show you that there are those in our midst who are tired of sin and willing to seek the Lord. One encouraging feature of the work is that we get so many young people out to our evening meetings who do not know Christ. We hope and pray that we may lead them to the Saviour. I am becoming acquainted more and more in the society, and so hope to be able to do very much more for the cause, which I so much love, during the next quarter. Please remember me, and this field, at the throne of grace.

WESTERLY, R. I., Dec. 31, 1898.

FROM L. F. SKAGGS.

The time has come for me to make my quarterly report. Another year has closed with its opportunities. I desire to praise God for his preserving care over me another year. But oh, how sad we feel when we look over this large field and see so much sin of every kind, and so little seemingly done to overthrow it, through the knowledge of our Lord and Saviour Jesus Christ. When I made my last report to you, I was at Lowell, Ark. I went from there to Fayetteville, Ark., and from there Bro. Leath went to Strickler, to look after our interest, and the writer went to Ardmore and Elk, I. T. When I reached Elk it was in the midst of the cotton picking, and the people were so pressed with their work that we only stayed about one week, preaching nights and on Sabbath and Sunday, and visiting and talking with the people. It seems to me that we ought to have someone located on that field, to do mission work effectually.

In November I held a protracted meeting at the Providence church, Texas County, of which I wrote you. But as it did not reach you, or you would have made some reference to the revival, I will refer to it. This series of meetings at Tyrone commenced on the 18th of November and continued about two weeks, which resulted in five converted and a number of others who were convicted of sin, and a great outpouring of the Holy Spirit on the Christian people, a deeper work of grace in their hearts.

In the month of December I visited the little church of Corinth, in Barry County. Commenced a series of meetings with this church, which continued three weeks. I was assisted the last two weeks of the meetings by Eld. Duggins, of the Cumberland Presbyterian church. There were twenty converted, and a general awakening and quickening among the Christian people. After one week the house was packed as long as there was standing room. There were from two to three hundred present. The little church at this place was greatly revived.

The little church at Delaware has had no protracted effort since Bro. Leath was here in August. Have preached here, as a rule, once a month. There is a great deal of prejudice here against the Bible Sabbath. The great trouble the missionary has here is to get church members to live consecrated lives. There is quite a number who realize that they must be made perfect in love, and that cannot be unless they will crucify their lust and passions. May God bless the Board in their arduous task to organize the work for the best and for the glory of God.

BOAZ, Mo., Dec. 31, 1898.

WITH many the tomb is the supreme ruler of the world, and contains almost all they value. In our despondent hours how many, how large, are life's tombs into which have gone our ambitions, our hopes, our struggles and our joys. It is easy to form a habit of living in our disappointments, brooding over our wrongs, fancied or real, and making dolorous sounds, rattling the dry bones of "It might have been." Really, the grave is not half as large as we think. The spirit of Christ was not laid there, and the grave is not large enough to contain much that is Christlike in deed, or purpose, or spirit. No life is buried there.—Sel.

Woman's Work.

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

GOD'S PATIENCE.

Like a cradle rocking, rocking,
Silent, peaceful, to and fro;
Like a mother's sweet looks dropping
On the little face below,
Hangs the green earth swinging, turning,
Jarless, noiseless, safe, and slow;
Falls the light of God's face, bending
Down and watching us below.

And as feeble babes that suffer,
Toss and cry and will not rest,
Are the ones the tender mother
Holds the closest, loves the best—
So when we are weak and wretched,
By our sins weighed down, distressed;
Then it is that God's great patience
Holds us closest, loves us best.

—The Colporter.

A MISSIONARY was once asked which she would chose, money or prayers. She replied, "Prayers, and then the money would come too." Mrs. Browning says:

"Be sure no earnest work
Of any honest creature, however weak,
Imperfect, ill-adapted, fails so much
It is not gathered as a grain of sand
For carrying out God's end."

If we make the most of our opportunities, however small they may seem to us, God is able to bring good out of our efforts.

As we read the reports of the work accomplished by the women of the various denominations, in both home and foreign fields, and realize how few, comparatively speaking, are interested, we wonder what might be the possibilities of service, if all the women of America should consecrate their lives to the work of evangelization. How much greater are our opportunities for acquiring a knowledge of the needs of the various countries and nations than our forefathers enjoyed. For what are our young women fitting themselves by their college and post-graduate work? What is demanded of them because of these great opportunities? Is it not the consecration of their lives and their powers to the uplifting of humanity from degradation and sin in the homes about them? But we all must read to know—first our Bibles, and also various kinds of literature, especially missionary literature. "Humanity with all its fears, with all its hopes of future years," lies with us, but time and opportunities are continually coming and passing beyond us; only the present is ours. Let us not neglect to-day.

WOMEN'S CLUBS AND MISSIONARY SOCIETIES,

One of the questions discussed at the semi-annual meeting was, "What can we learn from women's clubs as to the conduct of our missionary societies?" The following items were reported from members of different clubs present:

"Every lady is expected to serve on committees, and is herself responsible for the welfare of the club." "Every lady is expected to attend the meetings. If she is not present at a certain number of them she loses her membership." "The subjects for all the meetings are arranged beforehand for the season, writers of papers are appointed and usually spend from six to ten weeks in their preparation. They are required to be thoroughly informed on all connected with the subject." "We have no trouble in securing members; at present there are forty-seven on the waiting list for twenty-three places." A missionary present asked, "What is the membership fee in women's clubs?" Answers from all parts of the house: "Three dollars," "Five

dollars," "Ten dollars," and so on—none reported less than two dollars. "And what is the membership in women's missionary societies?" Dead silence. Every one seemed ashamed to speak first. An incident was related: a lady interested in missions visiting a friend's house is told, "We have decided to hold our auxiliary meetings only once in two months, instead of every month, as we have been doing. People can't seem to find time to come every month, and we think it will be better to try to have really interesting meetings once in two months or once a quarter, and then people will take pains to come." The visitor remained unconvinced but silent. A few days later the secretary of a club studying the history of the state in which they live called, full of enthusiasm over the next meeting of the club. Finally she said, "Really, Mrs. W., we all think we must have our meetings once in two weeks. We can't begin to get in all the interesting things we have to tell in monthly meetings." "I think you are right; we forget so much from one time to another when we have to wait four weeks." More conversation of the same purport, followed by a question from the visitor, "Are these the same ladies who think they cannot have an interesting missionary meeting more than once in two months?" "Why—yes—I believe they are very much the same." A change in the subject of the conversation.—*Life and Light.*

ONLY A SHUT-IN.

BY ANNIE A. PRESTON.

"I am glad the Lord sent you here to-day," said Amy Ross, as her pastor entered her small and not very cheerful room in the crowded quarter of a large manufacturing city in England.

"Why did you wish to see me?" asked the good man, taking the thin hand for a moment before sitting down beside her bed.

"I have been reading and thinking a great deal lately, and I wanted to talk. I am only a poor invalid, the least of all Christ's followers, but it is my heart's desire that his cause shall prosper. I am not a theologian, my knowledge only extends thus far: 'The Son of Man came to seek and to save that which was lost.' I have been reading lately, in papers sent me by my Shut-in Circle, accounts of the meetings of Mr. —, the evangelist, and they fill my soul with joy. Why have we not all the same zeal? I have been praying that he may come here and preach to the unconverted and unbelievers in our city."

The pastor could not repress a smile.

"He is doing a wonderful work," he said, "but he is in great demand, and there is no likelihood that you or I will ever see him, or that he will ever work anywhere near us, but he is a man of God, and we may all pray for him and learn all we can from his methods."

"I think he will come here," said Amy. "I have been praying that he may, and now I am praying that the Lord will prepare the hearts of our people to receive him, and when he comes, I want you to ask him to preach only from the text: 'The Son of Man is come to seek and to save that which was lost.'"

The next day the pastor, at a large evangelical meeting, met a minister from the metropolis, and as they sat side by side at dinner and spoke of things pertaining to the kingdom, the work of —, the celebrated

evangelist, was discussed, and this story of Amy Ross was told."

"Her faith is wonderful," said the minister. "Such prayers never go unanswered; the very hearing of it stirs my heart. I have wished he might come to our city, and so have several of us, but I doubt if we have prayed very much about it."

Amy Ross continued praying for the great revival. She asked no questions and made no plans. "There is always some one raised up to look after details," she said. "I am so glad that God is my friend and that he allows me to come so close to him. I am sure this man will come. I will write and ask other shut-ins to pray that the Lord will prepare the hearts of the people to receive the truth."

It was marvelous how the Lord heard and answered the prayer of those shut-ins, held by the subtle link of sympathy, Christian love and a common faith, forgetting bodily pain in praying for a harvest of souls.

Not long after, some one sent Amy Ross a paper with a marked item—an announcement that evangelist — was soon to begin a service of meetings in the metropolis. I need not particularize, but soon large posters announced that he would come also to that manufacturing city.

The meetings began, hundreds rose for prayers, the city rang with the words: "The Son of Man came to seek and to save that which was lost." They were on every lip, the whole community was aroused.

I have heard that evangelist tell the story. "It was not I," he said, "I never felt so humble. God used me, but these souls were given in answer to the prayer of that woman. I was permitted to meet her once. We shall meet again farther on. She took no praise to herself—'God is so good,' she said, 'and he is all-powerful. Why do not Christians come more fully into that glorious knowledge, and oftener prove his promise that he will hear and answer the prayer of faith?'"—*New York Observer.*

THE SILENT SISTERS.

In an article in *Harper's Bazar* by Virginia Van de Water, showing that the people who suffer the most are not always those who talk the most about their griefs, she uses this illustration to give emphasis to the point being made:

The woman with a pet grievance resents another's sorrow. The conversation between her and others of her class reminds one ludicrously of an altercation which occurred between two little girls to whom a sensation was a joy. Said one, "I had the croup last winter!"

"Pooh!" said the other, "I had inflammation of the lungs."

"Well," boasted Number One, "I have the toothache dreadful sometimes."

"Why, I had a tooth pulled out last week by the dentist," from Number Two.

Silence for a moment, while both seemed to be gathering forces for a final charge. Then a gleam of delight shot athwart the face of the first child as she announced, "I've got a very sick father at home!"

"Anyway," burst forth the other in an ecstasy of triumph, "I've got a dead grandmother in the cemetery! Now let's see you get ahead of that!"

Need I repeat that we (some of us at least) are but children of a larger growth?—*Selected.*

THE SOUTH-WESTERN ASSOCIATION AND THE TRACT SOCIETY.

FOUKE, Ark., Jan. 22, 1899.

To the Editor of THE SABBATH RECORDER:

Dear Brother:—Inasmuch as Bro. Socwell's report of the Tract Hour at the South-Western Association seems in some respects rather rigid criticisms—almost strictures—upon the work or methods of the Society, I feel a word is due from me. The article contains only a few things that were said during that hour, and if the readers of the RECORDER could only know all that was said respecting that work, the attitude of our Association would be differently understood. The report might have contained more, but could not contain all. The report shows the open parliament to have been opened by Bro. I. L. Cottrell, and as making the statement, "That our present Sabbath tracts are not equal to the demand, nor doing the best work we as a people are capable of doing." If this is to stand for all he said it might be construed into a disparagement of the Tract Society's work, but to have heard him make the earnest plea for strengthening the hands of its Board and its Corresponding Secretary would dispel such an idea.

As to what I am reported assaying, I would explain that in giving out the serial tracts, an interested reader will not be satisfied with less than the whole series. To give them out to an uninterested reader, or to one who allows prejudice to render a verdict against the Sabbath after reading one or two, is usually to turn them into the hand of one who will not scruple to destroy the whole set. If only one of the set is given out, or even two or three, and the rest cannot be obtained, it leaves it often that the reader is imposed upon by patch-work arguments of the teachers of Sunday. This, I say, is with reference to Sunday-observers just entering upon the investigation of the subject. It is not applicable to those who are already Sabbath-keepers, as they are not supposed to need the tracts for themselves individually—only to distribute to those who do need them. And also, just as different persons are best suited in their tastes by different preparations of the same kind of food, so the manner of expressing a truth by one man will suit one reader, while a different manner of expressing the same truth will best suit another, and so on. So I think along the line of simple tract work, a variety of authors on the same topics is essential to an enlarged Sabbath Reform work.

One thing I did speak of in this connection I wish might have been mentioned. I stated that I believed that a great mistake made by the Tract Society was the suspension of the *Evangel and Sabbath Outlook*. My honest conviction is that as an instrument for agitating Sabbath Reform, no agency has ever been, nor probably ever will be, employed by the Tract Society to make the true Sabbath idea prominent. It was the greatest lever ever used in uplifting the Sabbath truth. I believe it was needed, is now needed and it will be needed as long as the Sabbath is not raised to and safely rested on its true foundation in the great public minds of Christians. The denominational features that naturally go with the Reform issue of the RECORDER engender an indifference in the reader, both in and out of the denomination, never raised in connection with the *Outlook*. The attest to this is the fact that during the latter's pub-

lication the converts to the Sabbath were in greater numbers than since, especially among the ministers of all denominations. But, mighty a lever as it was, it could not work itself. Its efficiency was only in the fact that our people threw themselves on the long arm and contributed their weight to bring it down that the Sabbath on the short arm might go up, even a small degree. But it seems that our people came to think the sweep on their end of the lever was too long down for the short sweep up, and the work which their unanimity inaugurated and pushed on so successfully for a time, is gradually to subside into its old resting place through weariness, indifference, or dissensions about the work.

As to what others said, probably it is best to leave them to make their own explanations. I should deeply regret to have it appear that as an organized body, largely the child of the Tract Society, the South-Western Association should be the first to take its friend and benefactor to task for methods and acts. Nor do we believe that Bro. Socwell thought in his report of putting us in this light, though our Brother Editor is led to feel that reflections were passed upon his and the Society's work in the discussions of that hour. God grant that the South-Western Association should ever be the earnest friend of the two Societies, the Tract and Missionary, with a passive willingness and earnest, active energy to be their helpers in all their glorious God-given work.

J. F. SHAW.

CHURCH ATTENDANCE.

It is unhappily true that attendance upon public worship, especially in our large cities, has suffered a decline from which there are no present indications of recovery. Many of the larger churches now virtually sustain but one service. The attendants at the other are just numerous enough to give funereal effect to vacancy that surrounds them. In one of the most magnificent edifices of the metropolis, where the Chrysostom of the American pulpit ministers, a visitor, on a recent Sunday evening, counted just sixty persons; and it was an evening when the great preacher himself conducted the service.

The causes of this deplorable neglect are apparent on a little reflection. In some measure it is a reaction against the rigid Sabbatarianism of an earlier period. If we contrast the conditions that obtained in the New England of the past, and even more notably in Virginia, when her statute condemned to death those who absented themselves three times, consecutively, from divine service, and the conditions that prevail at present, when only one out of six attends worship at all, it would certainly seem as if, in the re-bound, the nadir had been almost touched. Materialism, benumbing the religious consciousness, and so concentrating the thoughts of men upon temporal acquisition as to deprive them of the time for spiritual reflection, is another and prolific cause of religious disaffection. But perhaps the most serious of all, and one for which the church cannot too soon find a remedy, is the irreverent sensationalism of many modern pulpits. We are far from saying that this baneful departure had its origin in evil purpose. Quite the reverse. Under the pressure of life's burdens and exactions, of late years the jaded spirits of men have clamored for entertainment

and amusement—something to mitigate the strain upon the mind and sensibilities. Recognizing this, a class of preachers and churches have thought it their duty to minister to the existing craving. But, as was inevitable, many of them have been carried far beyond their original intention. Churches have entered into rivalry with the theatre and concert hall, and preachers have had recourse to *outré* topics, fantastic methods of delivery, and diatribes on every-day affairs which contain just enough reference to religion to convert the performance into a sacrilegious farce.

By such inexcusable expedients—and all those that have their inception in the spirit of sensationalism are inexcusable—religion is vulgarized, its sanctities profaned, and the skeptically disposed sustained in their assertion that it has become an out-worn superstition.

There is not, and never can be, need of adventitious aids to the Gospel of Christ. The conception is fundamentally wrong. If, for causes well understood, the world is passing, just now, through a period of religious indifference such as in former times it has passed through again and again, we can afford to wait; the certainty of sunrise is no greater than the assurance of its return. "Men cannot live by bread alone."

"There is no God, the foolish saith,
But none, there is no sorrow;
And nature oft the cry of faith
In simple need will borrow."

The duty of the ministry, and of all followers of Christ, is to hold up the cross with steadfast loyalty and becoming reverence, admonishing the world by their decorum in word and conduct that he lives in their hearts before whom, in spite of all passing disaffection, now working out its own doom, every knee shall bow, and every tongue confess that he is King of kings and Lord of lords.—*The Examiner*.

"TELL ME THE OLD, OLD STORY OF JESUS AND HIS LOVE."

BY REV. W. F. PLACE.

In the modern rage for novelty, it is well to remember that many old stories retain a perennial freshness—pictures of loved scenes, of mother and home, of "love's young dream," of struggle and triumph, of unconquerable hope and aspiration. Every living story finds its chief interest in human life in biography and history. Men separated by twenty or thirty centuries, meet as contemporaries. For example, the *November Century* contains seven articles on *men*, scattered over twenty-three centuries, and no one feels any sense of incongruity. But of all names within our ken, that of Jesus is pre-eminent. Of him even his enemies said, "never a man spake as this man." What glorious words he spake! God is our *Father*, not an abstraction, nor an oriental despot; "God is love," and if we would have the divine life in our souls we must love our fellow-men as well as God, a love which he illustrated on the cross by the prayer, "Father, forgive them, for they know not what they do," the sublimest words, under the circumstances, ever uttered by the lips of man.

There is a life of *homes*, hence of social affections, beyond this. It is not a remote existence, the thought of which has hung like a pall over so many minds almost to the death of faith in immortality, but is immediate; life is continuous. "To-day shalt thou be with me in paradise." The God of Abraham,

Isaac and Jacob "is not the God of the dead, but the living." "Father, into thy hands I commend my spirit."

What comfort is here! This poor widow hath cast into the treasury more than all the rest. So when our hearts are heavy, that we have done no more for our brother man, and for the work of the Master, we have the cheering word, "It is not the deed, but the spirit, that is precious." He who bears men's sorrows and sufferings upon his heart, though without the means to relieve them, shall not be forgotten by his God. "Who did sin, this man or his parents, that he was born blind?" This question contains the old thought of disease which chained madmen in the most loathsome and freezing cells. The answer implies, it seems to me, all the modern treatment of disease, asylums, hospitals, kindness, sympathy, love.

The poor! How many need the comfort spoken by him who, while the greatest soul of all the ages, had not where to lay his head. How large is the problem of obliterating poverty, and where can there ever be a solution, save in the law of love, of brotherly kindness, never heard of before Jesus! I have often felt that the Catholics have surpassed us in portraying divine love, by introducing divine motherhood as well as fatherhood. How natural it is to call on mother in our troubles. In the hospital many times, and in several languages, have I heard men cry in agony, "Oh, mother, mother!" The transition to Virgin Mary which sometimes comes, seemed to me proper and natural in spite of my religious training. Modern thought may modify many conceptions of Jesus, but his essential character and power, I predict, will never be overthrown.

Boys and girls, while you study words of the past, make the words of Jesus your choicest treasure, and trust one who has tried, that you will never regret it, will never find anything more sublime or that will so ennoble your soul and teach you more divine truth. Though I have changed my view of many elements of the character of Jesus, I can say with the Rev. Dr. Savage, radical of radicals, "My idea of Jesus, then, is that he was the flower and crown of humanity. I never loved him so, I never honored him so, I never cared so much for his thought, and his work, and his life as to-day."

IN MEMORIAM.

EDWARD C. BURR.

The Chicago Seventh-day Baptist church and Sabbath-school wish to express their deep sympathy to Mrs. Burr, the widow, and to Mrs. Susie Burr Whyland, the daughter, of our beloved brother, Edward C. Burr, who departed this life January 13, 1899.

Although Bro. Burr has been a member of this church for less than two years, he has always been its warm friend and a firm believer and advocate of the principles for which the church stands. Since uniting with the church his crowning desire has been to be spared to take his place in the church, and to make his life more valuable in God's service. Although his church membership has been short, he experienced a change of heart in early life, and has ever since been a lover of Christian people.

In his prosperous business career he was esteemed by those who knew him best as the "soul of honor." He has ever been deeply

loyal to his family and the community in which he lived. The different organizations of which he was a member have honored him with many trusts, which have always been kept with exemplary fidelity.

It is our consolation that his reason did not forsake him during his long sickness, and that his faith and hope in Christ were with him to the portals of death, enabling him to look with firm trust to the life beyond. So clear was his reason and so hopeful his vision that he said of death: "Death is like passing from one car to another in a vestibule train, leaving friends behind and meeting the friends who have gone before."

The church and Sabbath-school, in united session, unanimously adopted this memorial, and requested the clerk of the church to send copies to Mrs. Emeline Burr and to Mr. and Mrs. C. Arthur Whyland, and also a copy to the SABBATH RECORDER for publication.

IRA J. ORDWAY, }
WARDNER WILLIAMS, } Com.

THE Chicago Seventh-day Baptist church and Sabbath-school wish to express their love and sympathy to Brother and Sister Will S. Maxson in the loss of their little daughter Ruth, who went to be with the Saviour January 1, 1899.

"There's another bud removed.
Ere it felt the blight of sin;
Thro' the door the angels made,
Darling baby has passed in;
Far beyond the azure sky,
Where the tiny star eyes peep,
From all earth's sad doubts and fears,
Little baby's gone to sleep."

MRS. O. E. LARKIN, }
MRS. J. M. SMITH, } Com.

FAILURE OR SUCCESS OF SEVENTH-DAY BAPTISTS.

There are different views taken of the supposed small success of Seventh-day Baptists, as the heralds of neglected truths and a higher type of Christianity. There are hosts of men who exult that there are so few Sabbath-keepers or advocates of the Sabbath of the Fourth Commandment, and who say that the fewness of our members shows that our cause is weak, and that Seventh-day Baptist Christianity is fictitious. But they ought to see that the natural results connected with opposition to the Lord's plain commandment are no-Sabbathism and the loose, lawless principles of which they now complain. This sweeping tide of lawlessness is of itself punishment, and when such punishment connects itself with their disobedience or rejection of truth, authority is magnified. If the acts of men in hardening themselves be sin, it is also punishment. They become the executioners of justice upon themselves. Therefore, by rejecting the message of God respecting obedience to his law, they harden themselves, and boast against God's messengers, and thus dishonor the gospel; but the gospel, by the self-same means, asserts its authority and clothes itself with strength and power. "Whoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it will grind him to powder."

Now this is a matter for our lamentation, calling for sober thought and prayers for the rescue of souls from disobedience and punishment. It calls for our compassion, but let us not be sentimental, forgetting that compassion is consistent with the love of order. We are sorrowful over the ruin which the world incurs, but rejoice that God's precepts, and, therefore, the gospel, honor and magnify

themselves. "Thanks be to God who always causeth us to triumph in Christ, and maketh manifest the savor of his knowledge of us in every place. For we are unto God a sweet savor of Christ, in them that are saved, and in them that perish; to the one we are the savor of death, and to the other savor of life unto life."

There is no cause for any suppression of the truth respecting God's law and gospel. Yet too many do suppress it on occasions when God gives us grand opportunity to honor him, and his truth, before those who need to hear it. Half-truths should not be uttered. Half-truths are generally apologies for error. Detached truths are no longer truths. Some say, truly, "Prudence, discretion, the meekness of wisdom, sound speech which cannot be condemned, are required; special instruction and tenderness are demanded." Certainly, but there is no need of reserve, indirection and timidity. Make a full, faithful and free announcement of the truths for which we stand. Do not make a mere side-show of the question of baptism, of the Sabbath, of testing truths, as though they were just our little peculiarities, a part of our creed which need not be noticed by any one except Seventh-day Baptists. Do not blush, and stammer, and apologize, as though half ashamed of it, and in revival efforts, or in preaching at any time, lead dying men to infer that after all it is of no importance in the work of conversion, and real Christian life. If that be true, then disband and join the great and popular denominations. We have no business to exist as Seventh-day Baptists if God's Sabbath, and other unpopular truths are not to be pressed upon the attention of the world and the Christian people about us. Be faithful as evangelists, pastors, teachers, laymen, and results may be calmly left to God. Will some people be offended? Yes, but others will be blest, who, without our faithfulness, will lose the blessing and the light. All would be blessed if they laid aside prejudices and perverseness, and used the truth aright. The tendency, the legitimate fruit of a faithful proclamation of the truths we stand for as a people, called out from the world, is good—only and eminently good. For the sake of a pure gospel, for the sake of a true church, for the sake of dying souls that may hate the truth, its fearless, kind, faithful announcement is demanded, and now demanded as never before. Will we now improve our opportunity or surely and truly become weak? *

DODGE CENTRE, Minn.

THE largest crater in the world is that of Haleakala, in the Sandwich Islands. The circumference of the crater is about 20 miles; its depth, in places, being 2,000 feet. If the interior were cleared of debris, New York City could be placed on the black lava floor, and from three to five other big cities put over it before their spires would protrude at the top.

THE older men grow, if they grow truly wiser, the slower they are to pronounce dogmatically upon abstruse and transcendently important matters. What they really know they affirm with the weight of utterance. What they do not really know they do not profess to know.

GOOD-FOR-NOTHINGS.—The young man who lives off the earnings of his father until he can find a girl who is fool enough to marry him will very likely live off his wife's father. A do-nothing young man will be a good-for-nothing husband.—Rev. M. C. Peters.

Young People's Work

By EDWIN SHAW, Milton, Wis.

Two SHORT articles, both of them good ones, have come into my possession, but they are without signature. Now all publishers make it a rule to print only those contributions the authors of which are known. This does not mean that the names of the writers must appear in connection with the articles, but the editors must know who is responsible for the production. Now I shall be glad to send these two articles to the RECORDER just as soon as I can find out who wrote them. They are entitled, "Wayside Notes," and "Wayside Jots." Owners will please prove property, etc.

We need a condition of life that will bring an increased blessing from our heavenly Father. We need more of the Holy Spirit finding expression in a more complete consecration. We need more divine wisdom finding expression in better plans of work, more systematic work, better organization of work.

We need the sympathy of our friends, the help of our friends, finding expression in words of commendation, words of correction, words of approval, words of suggestion, words of counsel, words of condolence.

We need the help of our friends finding expression in gifts of money for the work in hand, finding expression in a loyal upholding of our hands as we go about our work, finding expression in a deep interest in our common cause. Who is meant by "We"? Can you not guess? The Permanent Committee.

WHEREAS many publishers of magazines and papers offer large discounts and attractive premiums to new subscribers, which are not given to those who renew their subscriptions, but who, so to speak, have borne the brunt of the battle, *therefore be it resolved*, that a law be enacted restraining all publishers from charging old subscribers any more than the lowest figures offered to any one.

WHEREAS, not all the people in the community find it convenient to keep chickens, and whereas, chickens running at large are a nuisance, *therefore be it resolved*, that a law be enacted compelling the owners of chickens to imprison their chickens on their own premises.

QUERY.

Dear Brother Secretary:—Which is worse, whistling on the street, or eating an apple on the street?

Q. E. D.

Of the two there is but little difference. Nothing decidedly objectionable in either. Both grate on the nerves of people who have been trained to avoid such so-called improprieties. If you had asked me which is worse, whistling on the street, or eating an apple during prayer-meeting, then I could have given a decided answer. Or if your question had been, Which is worse, eating an apple on the street, or whistling in the church building, then again I might have given a definite answer. To your question I would say, neither is bad, so one can hardly be worse than the other.

MAN is much like a silkworm. He is a spinner and weaver by nature. A robe of righteousness is wrought out for him, but he will not have it; he will spin for himself, and, like the silkworm, he spins and spins and he only spins himself a shroud. All the righteousness that a sinner can make will only be a shroud in which to wrap up his own soul.—C. H. Spurgeon.

WANTED--SANCTIFIED MONEY.

If our Missionary Society should call for ten young men, and as many young women, to go to foreign fields, and fifteen young men, and as many young women, to engage in evangelistic work in the United States, I have no doubt in my own mind that fifty people could be found in six months to answer the call, fifty consecrated, competent Christian men and women.

Am I mistaken? What do you think about it? I believe it is true. But if our Missionary Society should ask for fifty thousand dollars to support these workers, at one thousand dollars a year each, how long would it be in coming? A long, long time, I am sure. Am I mistaken? What do you think about it?

If our three colleges should call for ten persons, each to fill places of usefulness as teachers, librarians and fellows, thirty men and women could be found in almost as many days who would be on hand next fall to take these places. Am I mistaken? What do you think about it? Perhaps, as in the case of the missionaries, they would not all have a very wide reputation for their abilities in these particular lines of work, but they would soon make themselves well qualified.

But if our colleges should ask for an endowment to give an additional yearly income of thirty thousand dollars, they would surely ask in vain.

Our Tract Board, in the same way, does not need speakers nor agents, nor managers, nor printers, nor editors, for there are plenty of people ready to do this kind of work, and do it well, if they were to be asked. What the Tract Board needs is *money*; what our colleges need is *money*; what our Missionary Society needs is *money*. What we, as a denomination, need, then is more money-making men, consecrated, Christian business men. Do not imagine then, my young friend, that in order to be a loyal, true Seventh-day Baptist, you must be a preacher or an evangelist. You cannot serve your denomination in any better way than by giving to it your consecrated money-making ability. Set to yourself the high calling of gaining the wealth of the world to turn it into the service of your church and its Christ.

In this service of money-making, you will find it best to give as you get, not *all* you get, for that would not be the wise way. But it will extend your help over a longer period, and will serve to keep you, yourself, in a better condition, so when you have larger resources you will still have the mind to give. Please do not misunderstand me. "The love of money is the root of all evil" is as true to-day as when it was first penned. But the love of a grand, good, holy cause will inspire one to devote life and service to it. If that cause needs money to advance it, then the gaining of money for that cause is a high and noble calling.

Young people, go into business with the idea of supporting a missionary, or of endowing a "chair" in a college, or of publishing a book.

THE Pledge for the comrades of the Quiet Hour:

Trusting in the Lord Jesus Christ for strength, I will make it the rule of my life to set apart at least fifteen minutes every day, if possible in the early morning, for quiet meditation and direct communion with God.

READ THIS.

A correspondent in the *Watchman* has the following to say to those who criticise the choir:

"I have heard so much said against the choirs of our churches that I become righteously mad whenever I hear anyone say anything against them, and especially if it is some one who ought to be helping the choir along instead of putting obstacles in the way. Now don't tell me you pray for the choir. When you pray, especially in public, you pray for your preacher, out of respect; you pray for your class, because you are class-leader, maybe; you pray for the Sabbath-school because you are an officer; you pray for the Young People's Society because your son or daughter is president; you pray for missions because you gave a dollar for missions, when, God knows, you should have given ten dollars.

"But you never pray for the choir. You seem to think the choir is not deserving of divine assistance—that it is capable of praying for itself. I have heard but two prayers offered for the choir, and they were offered by the pastor of the church."

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
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OUR MIRROR.

PRESIDENT'S LETTER.

Dear Young People:

My last Sabbath at home was spent with the little church at Rock River, in the morning; a beautiful, winter day and good congregation. I expect I enjoyed it as much as the preacher I once heard of, who, after preaching rather too long and dry, the people thought, said in conclusion: "We have had most an excellent meeting. I always did like to preach."

In the afternoon I met with the Young People's Society at the Junction. Talked of work and the Colportage Library, arranged for an evening meeting to make selections, to start a library, and put the work in the hands of a committee. The interest was good, and a good number offered to buy books to start this movement. In the evening I again met the Society at Rock River, where we talked up the Library question. Some have procured books, read and loaned them out on their mission.

I hear of New Year's morning meetings not reported in the RECORDER. Amongst the good meetings was one at Jackson Centre, Ohio, with some twenty in attendance. I have been with Bro. Crofoot at Jackson Centre, holding meetings now for more than a week. The interest is growing and attendance good, even though the people at the M. E. church are also holding special meetings each night.

Sabbath, after the morning service, we drove to Stokes, met the little congregation there of some twenty people. They are hungry. Some of you know how easy it is to cook for hungry people. After this meeting we had just time to get back to Jackson to the evening meeting. There are lots of children at Stokes, and Bro. Crofoot is doing all in his power to save them. Ohio is some like West Virginia—it produces lots of bright children. We have at least one other little church in Ohio, making three. Pray for this work and field. E. B. SAUNDERS.

Children's Page.

TWO LITTLE BOYS.

BY F. R. BACHELDER.

A little bad boy with a little cross face
Came slowly downstairs in the morning;
Of fun or good nature he showed not a trace;
He fretted and cried without warning.
He'd not touch his breakfast, he'd not go and play;
If you spoke, he just answered by snarling;
He teased the pet kitty; and all the long day
He really was "nobody's darling."

A little good boy with a bright little face
Came down in the morning-time, singing,
And indoors and out, and all over the place,
His laughter and music went ringing.
He ran grandpa's errands; his orange he shared
With Sue; and he found mamma's thimble;
To do what was asked he seemed always prepared,
And in doing it equally nimble.

These two little boys, who are wholly unlike,
Though they live in one house, are not brothers;
That good little lad and that bad little tyke
Have not two kind fathers and mothers.
But there are *two tempers* to only *one boy*,
And one is indeed such a sad one
That when with the good one he brings us all joy,
We ask, "Has he really a bad one?"

—The Outlook.

HOW ROLLO CAMPED OUT.

BY ALIX THORNE.

It was really too bad that Cousin Helen should bring Dolly an eight-months-old fox-terrier puppy the very day before the family were to start for the Adirondacks.

"He's a dear little thing," said mamma, "but who will take care of him while we are gone?"

Dolly's big brown eyes looked anxiously down at the small brown and white bunch cuddled up in her arms; she loved him already.

"Why," answered papa, "take him with us, of course; he'll enjoy the camping as much as any one."

So it happened that early the next morning a very happy little girl holding a very excited puppy might have been seen rushing along toward the mountains as fast as the train could carry them. All the passengers were much interested in their funny little traveling companion, whose bright eyes seemed to see everything at once.

"What is his name?" asked a wise little girl, who had left her own seat to pet the dog.

"He hasn't any name," replied Dolly, sadly; "we couldn't think of any just right."

"How dreadful! What would you do if he got lost?" said the little visitor.

"I don't know," answered Dolly; "but I sha'n't let him get lost, and as soon as we get to camp he will be named."

Long before the journey came to an end, or before they took the funny little steamer that carried them to their own landing, a tired dog had decided that he had better make himself comfortable and go to sleep, which he did.

But next morning found him in a new and delightful world. Plenty of green grass and green trees, a big, blue lake close by, and some funny log cabins where they were to live for four months. What could a dog want besides?

That same afternoon over came Uncle Henry, who was camping farther down the lake.

"You haven't named the dog yet?" inquired he. "I'll tell you a good name for him, Dolly. He is such a little traveler, why not call him Rollo?"

Dolly had read several of the "Rollo Books," and was delighted with the name. All the family approved, so the puppy was at once christened Rollo.

"I wish," said Dolly, "I do wish that little girl I met on the train knew that Rollo was named; she was so s'prised that he hadn't been before."

The days that followed were very happy ones for Dolly and Rollo. They wandered through the woods, Rollo running wildly after saucy chipmunks, or barking long and loud at some queer noise that he didn't understand. Pleasant mornings they spent by the lake or took naps in the roomy hammocks that swung from the tall trees. The brisk mountain air made them both drowsy. In the evenings, around the great camp-fire, when they sang and told stories, Rollo would lie quietly curled up on the fragrant pine needles, close to his little mistress, till some suspicious crackle or stir would sound in the great woods behind them; then off he would scurry to investigate these strange goings-on. It was a good deal of care for one small dog to have the whole forest in charge, but he realized the responsibility, and when all was quiet again back he would trot, tired and panting, but glad to have done his duty. When they first arrived, Dolly had felt rather timid, and wondered if there were many fierce bears in the woods who might steal up some dark night and carry off one of them; but since Rollo was such a brave little watch-dog she felt perfectly safe.

Swiftly the time passed, and now the winds that blew across the lake grew cooler. One night Jack Frost stole through the deep woods and touched the young maples with his mischievous fingers, and then the leaves turned all red and gold when the sunbeams shone hotly on them. The woods were too beautiful to leave, but Dolly's school began in a week, and the campers thought of home. The morning they were to start Dolly waked bright and early, and, as usual, called to Rollo. But the dog did not appear. Papa whistled repeatedly, but no Rollo came rushing to meet them. I think that he had heard them say that he must leave his dear woods, the little chipmunks, and the bright woodpeckers, that were his delight, and that he had decided to stay all by himself in the Adirondacks. Dolly's tears fell fast. The neighboring campers turned out in a body, and led by John, the guide, searched the woods far and near; for the little dog was a general favorite. They called by the lake, they visited the other camps, but heard no answering bark. And though they waited until the next day, hoping to find some trace of him, they were at last obliged to ride away without merry, little Rollo. All the family felt very sorrowful, but Dolly was heart-broken; she felt sure that she would never see her pet again.

School began, and off went Dolly, but I am afraid that she spent much of her time thinking of Rollo. The tears would fill her eyes whenever she saw a fox-terrier in some yard, or guarding a piazza. "Rollo was much prettier," she would whisper very softly to herself.

One morning, a week later, the expressman stopped at Dolly's house, and, lifting out a box, put it upon the piazza. He smiled as he rang the door-bell. Papa came to the door. "Dolly! Dolly!" called he, come here. I want you to see this box." Out ran the little girl, and this is what she read on a card nailed on one of the slats:

"My name is Rollo. I am going to a little

girl in Hartford, Conn. Please, Mr. Expressman, don't let me starve."

Papa wrenched off the cover, out jumped a crazy little dog, and Rollo was clasped in his mistress's arms. The letter that came from the guide that afternoon explained it all, and this is what he wrote to Dolly:

Dear Miss Dolly:—Two mornings ago as I was going to the lake I passed you folks old camp and hearin' a sort of odd noise I stopped to see what 'twas. This ere little dog was standin' close to the door whinin' and whinin'. He was lookin' up his folks, and I guess he couldnt find em. He was glad enough to see me, and after feedin' him well I did him up in a box and sent him to you. He didn't tell me where he had ben all this time, he knows you better, p'raps you can find out.

Your Obedient servant,

JOHN FILLEEN, guide.

Said Dolly: "I don't much care where you were, now I have you back, Rollo, dear."—*Outlook.*

OLD TOWSER AND THE CHICKS.

BY A. E. C. MASKELL.

One evening when Towser, the Newfoundland dog, went to bed in his nicely straw-carpeted kennel, he saw something round and white and smooth lying in one corner, but being a good dog he did not interfere with it, but lay down and went to sleep. The next night there was another, and then another and another, until thirteen lay in the corner together.

On the fourteenth night old Towser found something else in his kennel—a little bantam hen covering the round, white eggs with her body and wings.

Now Towser and the bantams were the best of friends, for they often ate out of the same dish, and I dare say Towser felt not a little complimented as he lay with his nose just a little nearer the door of his kennel, that he might the better guard his little friend, who it seemed had sought his protection.

And so every night for three weeks old Towser found the bantam snuggled in one corner of his kennel. It was nice for a poor, lonely, old dog to have company all the night through, and I have no doubt he appreciated it, as he afterward proved.

On the twenty-first night he heard strange sounds. There were faint "peeps," the crackling of egg shells, and the soft "cluck" of the bantam hen.

Old Towser didn't understand what was going on, but it made him wakeful, and he pricked up his ears and barked a little louder; but the next day, when he saw his little friend walking about the yard, with eleven little chicks, he was delighted, showing his expressions of joy by frisking about the hen, and in many other ways.

A week later, when the poor, little hen was run over and killed, old Towser took the chicks into his kennel with him, and lay down in the corner, and when they snuggled close up under the long hair of his body, he lay very quiet that he might not disturb or injure them. In that way he took care of them all night, led them out the next day, and with a bark of delight was seen scratching the ground vigorously, that the chicks might find a soft place to scratch for themselves. It was a funny sight to see Towser going about the yard followed by the little chicks. The people here love to talk about it yet. Towser raised all those chicks. He would fight for them in a moment, and, now that they are grown, nobody dares to kill one to eat, for fear old Towser may see them.—*Christian Work.*

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.

ROCKVILLE, R. I.—We had the pleasure on the 17th ult. of listening to two very interesting and instructive discourses by Rev. Geo. B. Shaw, of New York City. In the afternoon his subject was, "The Ideal Sabbath-school." He was listened to with absorbing interest from beginning to finish. At the close, he sang a solo, which was a fitting conclusion to his excellent thoughts, and brought tears to our eyes and made our hearts tender and happy. In the evening his theme was, "The Literature of the Scriptures, Especially the Book of Isaiah." This was one of the most unique and instructive discourses of the kind that we have heard for many years. His sentences were terse, clean cut—really epigrammatic. His encomium upon the place that Scripture language holds in the world's literature was most cheering to us old fogies who believe in the inspiration of the grand old book; and we felt thankful that our young ministers, some of them at least, are not much tainted with the deluding vagaries of so-called "Higher Criticism." We wish that all our churches could hear this address from Bro. Shaw as we did.

On the evening of the 27th ult. we were permitted the privilege of hearing a discourse by Dr. A. H. Lewis, of Plainfield, on the "Necessity of Higher Spiritual Life." It is needless to say that it was a good thing, for all who have ever heard the Doctor knows that he needs no eulogy. It was searching, stirring and eloquent.

On Sabbath morning he discoursed on the "Dangers that Threaten us as Sabbath-keepers." If we are not a better and a more devoted and watchful people after hearing this discourse, the responsibility is ours. The Doctor appeared as one standing on an eminence, commanding a wide range of vision, and in full view of the coming danger, and with all the pathos and earnestness at his command, striving to arouse the people to a sense of their danger. It was no fanciful picture, but a grave reality. A reality that has already made itself felt in all our churches. Worldly-mindedness, the unconscious influence of Sunday-desecration and the lack of spiritual life and Christian activity and watchfulness on the part of Sabbath-keepers, are dangers that are already here. But it is not too late. Let us heed the danger signal, hear the earnest cry from the watchtower, and come to the rescue before it is too late.

In the evening after the Sabbath, the Doctor gave us one of his practical and helpful talks on means and methods in spreading Sabbath truth. Taking it as a whole, it was a most enjoyable and profitable occasion.

Our meetings are well attended and interesting, and our Sabbath-school is under the efficient direction of Bro. A. S. Babcock, making decided improvement.

A. MCL.

FEBRUARY 1, 1899.

DUNN'S CORNERS, WESTERLY, R. I.—We have been enjoying beautiful spring-like weather for the past two weeks, and it has been greatly appreciated by our grip patients, as it gave them a chance to get out and enjoy the sunshine. Our church appointments are all well attended, with quite satisfactory results.

We held the first Thanksgiving service ever held in this church since its organization some sixty years ago.

The church and Sabbath-school had their annual Christmas entertainment Monday eve after Christmas. After quite a long program, the committee began to strip the tree, which was well loaded with candies and oranges for the children, and many useful articles for all. The new pastor and his family were not left out; among other things we wish to acknowledge the receipt of a five dollar bill from the Sabbath-school. We were pleased to see the church crowded with farmers and fishermen, with their families, our other services having failed to draw all classes to the house of God. The pastor improved the opportunity to speak briefly from the theme, "Christmas." 1. The time of Christ's birth. 2. What does his birth mean to you?

Our people were disappointed in not having a chance to listen to Dr. Lewis on the 13th, because of the storm. We hope he will decide to make another appointment down here in the near future.

Rev. H. L. Harrington, First-day Baptist, from Ashaway, came down Friday, Jan. 20, and returned Monday. He preached three times from our pulpit, and his sermons were very much enjoyed by all. I enjoyed several pleasant conversations with Bro. H., particularly on the Sabbath question, and hope and pray that ere long he will be keeping and teaching the Bible Sabbath. Bro. Harrington is fully decided as to one thing, viz., never again to be heard calling Sunday the Sabbath. Pray for us and the work here.

PASTOR MILLS.

JANUARY 26, 1899.

EAST PORTVILLE, N. Y.—A "Donation Visit" was lately given at the residence of James S. Main, East Portville, in the interest of Rev. J. G. Mahoney, pastor at East Portville and Shingle House. A genial company of eighty people assembled to enjoy an evening of pleasant social intercourse and a bountiful supper. Forty dollars were gathered to complete the pastor's salary for the year. The occasion served to strengthen the bonds which bind the pastor and the churches. Bro. Mahoney here records his thanks to all those who thus expressed regard for him and the cause of Christ.

COM.

NILE, N. Y.—Our Sabbath-school had its holiday entertainment on the night of December 28. The large congregation evidently enjoyed the literary program and the distribution of the presents. Many returned to their homes richer in heart by the experiences of the occasion. Our meetings for the study of the Sabbath-school lessons on Wednesday nights are interesting and profitable.

As a result of the recent canvass of the township in the interest of the Sunday-schools and the Sabbath-school, about 200 names have been added to the different schools. Several are entering the Home Department of our Sabbath-school.

On the 25th of January a few of the friends of Mr. and Mrs. William Wightman gathered at their home to celebrate with them their fiftieth wedding anniversary. The day was the more pleasantly spent because of the presence of their three children; Uncle Harry Enos, the aged father of Mrs. Wightman; and two other families who have passed the fiftieth year of married life, Dea. W. W. Gar-

diner and wife, and Nathan Lanphere and wife. After unloading the bountifully-spread table, and viewing the golden presents, letters were read from absent relatives, an original poem by Mrs. Charles Green, the youngest daughter of Mr. and Mrs. Wightman; and impromptu remarks by some of those present. Hearts were very tender as the mind returned to former scenes or dwelt on the future, so uncertain, and yet so certain in Christ. This pleasant day was suitably closed by singing that sweet prayer, "God be with you till we meet again."

W. D. BURDICK.

PLAINFIELD, N. J.—The Eighteenth Anniversary of the great Christian Endeavor movement was remembered by our Seniors and our Juniors. In the meeting of the latter, after Bible verses given by the members, relating to work, there were short addresses given by the pastor and by the Sabbath-school, Senior and Junior Superintendents.

At the Men's Meeting, on Sunday night, there was a large attendance. Mr. Daniel Carr Main, a medical student, and late of the Hospital Corps, U. S. A., gave reminiscences of army life, especially in the Cuban campaign. He was followed with remarks by Dr. Simpson, of this city, late of the "Badger," which was manned by New Jersey naval reserves, who spoke particularly of what they did in the way of transporting and caring for the sick.

As I have already written two or three times in regard to steps that were being taken toward an organization for carrying on industrial missions in Africa, my story will not be complete unless I write again. From others your readers will get more full and official accounts. The hitherto thought of basis of organization has been wholly changed, out of regard to the urgently expressed wish of several members of the Missionary Board; and the Sabbath Evangelizing and Industrial Association will be in form and law a stock company, although not for the profit of the members, as will appear from the constitution. This change in form of organization made it seem necessary that we incorporate at once, and under the very simple and liberal requirements of New Jersey statutes, in order that this most important movement might have an actual, legal and substantial starting and rallying point. No directors have been elected, and the officers consider themselves as having been appointed only to push forward the cause until autumn, when, at a meeting of the then existing stockholders, for the election of directors, the headquarters may be located at any point that may be deemed wise and best. We, in New Jersey, are very anxious that this shall be clearly understood by our brethren in other states. What has thus far been done in this matter, has been done from a sense of duty, in view of a great "open door," that, it is no exaggeration to say, has rested upon some hearts with almost bewildering power. These invite the co-operation of the people of our Zion everywhere.

PASTOR MAIN.

JANUARY 31, 1899.

LOST CREEK, W. VA.—If any reader of our paper should be interested in our work here, let him be assured that we are still "happy on the way" in God's service. Our series of meetings, held in last part of November and

into December, with help of Bro. L. D Seager, was a blessed season of strengthening in faith and hope. The Lord did not convert everybody and make us all as good as we desired, but there were several evidently converted, and perhaps more that gave us great joy by giving evidence that they were thawing out spiritually and were to be on the move in God's service. About the same statement would apply to the series of meetings here at the station in the Methodist church. Our people have so much of the good Methodist, neighborly cordiality, that we easily mingle in these meetings, without any pre-arranged unity in form of meeting. About five miles from here there has just been a series of meetings, by real shouting, jumping, wrestling, flying, fainting Methodists. They say "you couldn't hear yourself think when it gets powerful." But there were a good many professing faith and committing themselves to God's will. If they do not prove to be as changeable in temperature as the weather the past two months, there will surely much good result, and it will matter very little whether by much noise or by the very quiet way, if they only let God fashion the character after his own model.

M. G. S.

ELDORADO, ILL.—Rev. F. F. Johnson, of Eldorado, Ill., is an enthusiastic distributor of Sabbath literature. In addition to what he obtains from this office, he will be glad to receive from any of our readers back numbers of the SABBATH RECORDER and of *Our Sabbath Visitor*. He also desires tracts on temperance and anti-tobacco. Please take notice and send such matter as you have, or may have, to Bro. Johnson as above.

ALBION, WIS.—The meetings at the Potter school-house, under the direction of the Christian Endeavor Missionary Committee, are well attended and give promise of encouraging results. Some of the young people in the neighborhood have been induced to take part in a few of the meetings, and at least two have made especial request for prayers. The grip has been quite prevalent for a few weeks, with a strong tendency in many cases to pneumonia. In a large number of families there are one or more members prostrate with it, or convalescing. There are none, however, at present who are considered dangerously ill. A few of the faithful met at the parsonage on New Year's morning for a sunrise prayer-meeting. The week of prayer was observed and was succeeded by a few other extra meetings, but owing to the prevailing sickness it was deemed best to discontinue them for the present. The pastor has been preaching for a few weeks past on the law, and has just concluded a series of five sermons on the Sabbath question, and the indications inspire the hope that a new interest has been awakened in the hearts of some in the study of that question. The conviction deepens in the minds of a few, at least, including the pastor, that a more thorough study of the question should be made; and a more earnest and faithful presentation of the claims of the Sabbath, together with other Bible themes, is needed. This conviction increases as the agitation increases and the need of information becomes more and more apparent, and the time to render accounts draws near. [The words of Bro. Babcock are warmly commended.—Ed.]

A very pleasant surprise occurred at the

home of Mr. and Mrs. C. M. Williams on the evening after the Sabbath, January 28, 1899, the twenty-fifth anniversary of their married life, when a large number of their friends "dropped in" upon them unceremoniously, in honor of the event. Some useful and appropriate gifts were presented to the bride and groom of twenty-five years ago, in behalf of the donors, by D. L. Babcock. A tender response was made by the recipients. The pastor led in prayer, giving thanks for blessings received and beseeching the continued watch-care of divine power in the years to come. After this, lunch was served, and a season of social intercourse and song was enjoyed. In due time the company dispersed, glad of the opportunity to impart and receive some of the sunshine and gladness so greatly needed to brighten life's rugged, and sometimes uneven, pathway.

May the kind Father in heaven more firmly unite our hearts in love to him and to the needy, the unfortunate, the sin-sick and sorrowing of earth, so that the Spirit thus dwelling within may find expression in such deeds of kindness and helpfulness as will appropriately represent those who profess to be the children of him who gave his Son to redeem a lost and ruined race.

S. H. B.

ALBION, Wis., Jan. 29, 1899.

ORDINATION.

On the evening of January 27, 1899, the Salemville Seventh-day Baptist church voted to sit as council with the delegates from other churches for the examination of Bro. D. C. Lippincott, looking to his ordination to the gospel ministry.

At the appointed time, January 28, 1899, at 10 A. M., O. U. Whitford was elected chairman and M. G. Stillman secretary of the council.

After giving some account of his religious experience and call to the ministry, Bro. Lippincott was examined in respect to his faith in God, and conceptions of Christ and the Holy Spirit, the nature of man, the meaning of the church with its ordinances and duties, the Scriptures as the Word of God, and some denominational questions.

The examination, by vote of the council, was declared satisfactory, and the ordination program began at once.

O. U. Whitford read from Ezek. 33 a lesson on the responsibility of blowing the trumpet of warning. T. L. Gardiner, taking his text from Acts 10:42, "Preach unto the people," and from Luke 8:18, "Take heed how ye hear," gave a very practical and forcible discourse. The pastor becomes a watchman to stand between the living and the dead, giving warning against the destructive powers of sin. His chief essential is to study the divine pattern, Christ Jesus. Christ studied his hearers; marked how they did, fitting his instruction to their needs. He gave his teachings many times to individuals and very small audiences. The success of the church also depends very much upon the life of the men in the pews. It was not the fault of the Son of God that all Israel did not come upon that high plane of Christian love and life which Jesus taught. The people stubbornly rejected his divine message.

The consecrating prayer was offered by O. U. Whitford. T. L. Gardiner gave charge to the candidate, and M. G. Stillman charge to the church. The musical part of the service was well maintained with help of a good choir. It was a very pleasant service throughout the two and a half hours.

Benediction by the candidate. M. G. S.

Popular Science.

BY R. H. BAKER.

Sand Dune Reservoirs.

One of the most remarkable scientific wonders in the world is the supplying of fresh water to the inhabitants of the city of Amsterdam, the capital of the Netherlands, in the province of North Holland.

The city was originally built on a large peat bog, and so near on the level of the river Zuyder Zee, that numerous canals intersect each other, dividing the city into about 90 islands, which are connected by at least 290 bridges. The public buildings and private residences are all built upon piles, driven from 40 to 50 feet through sand and mud, until they reach a stratum of clay.

The water in the river is salt, and for ages the only method of obtaining fresh water was by collecting rain-water in cisterns, or by bringing it from a distance in large, flat-bottomed barges. By the aid of science, this city, containing in 1891 426,914 inhabitants, is supplied with most excellent fresh water from the sand dunes along the sea coast. These dunes are ridges, or hills, of loose sand, heaped up by the wind. We would suppose these sand hills would be the last place on earth that would furnish a never-failing supply of fresh water for a large city.

The rain-fall on the dunes, percolates the sand and flows landward and seaward; therefore the surface is a cone whose apex is the summit of the dune, which, sloping both ways, forms a continuous water-shed.

It is found that the water beneath the dunes is not only fresh at the sea-level, but for some sixty feet below the sea-level, which evidently is produced, either by the pressure of the fresh water not admitting the salt to mingle with it, or the salt has been extracted by the percolation through the sand.

It appears from the results accomplished at Amsterdam that cities located along the border of the sea, near its level, and where the sand dunes have been formed, may be supplied with pure, fresh water by simply applying power sufficient to raise the required amount in a stand-pipe to a height that would cause it to flow through pipes for a supply to the city.

We are of the opinion that if the sand dunes in Florida lying between the Halifax River and the ocean at Sea Breeze (say one-third of the distance from the river) were scientifically explored, that the purest water in the world could be found in those dunes, in sufficient quantity to supply Sea Breeze, and also Daytona.

We are aware of the fact that artesian wells can be obtained in all that section, by boring to certain depths, but they discharge water that comes from the Rocky Mountains, or from the far north, which, on the way, passes through a volcanic region, and is impregnated with sulphurous gas to such an extent as to render it unpalatable.

We are of the opinion that the hydraulic pressure of the dune water would prevent the sea-water from entering, and as there are in that section no cracks in the rock underneath, to allow artesian action, forming a pond, or lake, therefore there must be a reservoir of pure, sparkling water under those dunes.

Utilizing Slag.

The granulated slag from a blast furnace is a most excellent compound for brick-making. The process of granulating, or making slag gravel, is by passing the slag when in a molten state through water, which causes disintegration. The silica is separated and in a soluble condition, which unites readily with the caustic of lime.

The single grains of the slag gravel, when compressed, are held firmly when dry, by the silica which surrounded them when in a soluble state. If the slag gravel were ground to a fine powder, so as to make a polished face brick, the soluble silica would have sufficient binding force to make good building bricks.

The slag is a combination of earthy matter and of silicious and other mineral substances contained in the ore, and the lime is added to form the carbonate of lime, which is used as a flux, in order to obtain a slag sufficiently fluid to completely separate itself from the metal.

This material when pressed into bricks will readily become hard and solid in the open air, thus dispensing with the process of burning, which becomes necessary in making bricks from clay and sand. Bricks made from ground slag, however, require a longer time to harden than those made of the granulated. The hardening readily takes place in from eight to ten days with bricks to which about 10 per cent of burned and slaked lime has been added before pressing.

Enormous quantities of slag, or cinders, as it is usually called, accumulate in the vicinity of furnaces for reducing ores. Various attempts have been made to utilize this great waste, but hitherto have met with only moderate success. The manufacture of vitrified building material from the granulated slag, at a trifling expense, bids fair to turn this great waste to a most excellent purpose.

TRACT SOCIETY.

Receipts in January, 1899.

Churches:		
First Genesee, Little Genesee, N. Y.	\$	12 55
Chicago, Ill.	\$18 56	
Peculiar People	6 00	24 56
Walworth, Wis.		14 21
Boulder, Col.		3 40
First Alfred, Alfred, N. Y.		11 75
Pawcatuck, Westerly, R. I.		20 83
Andover, N. Y.		1 34
Milton, Wis.		14 93
Plainfield, N. J.		30 32
Adams Centre, N. Y.		20 00
Hornellsville, N. Y.		7 00
Salem, W. Va.		7 65
Greenmanville, Conn.		7 50
Colony Heights, Lakeview, Cal.		4 00
Second Brookfield, Brookfield, N. Y.		18 00
Sabbath-schools:		
North Loup, Neb.		2 02
Plainfield, N. J.	\$8 44	
" Boodschapper	6 01	14 45
Railroad Surveyor's, Ormsby, Pa.		10 00
F. F. Randolph, New Milton, W. Va.		1 00
Mrs. G. W. Stillman, Coudersport, Pa.		2 00
Rev. Horace Stillman, Ashaway, R. I.		25
Dea. Joseph West, First Verona church, N. Y.		1 00
Mrs. M. Sindall, Second Verona church, N. Y.		1 50
G. H. Lyon, Ormsby, Pa., Dr. Lewis' work (third annual pledge)		10 00
Wm. Moore, Verona Mills, N. Y.		60
North-Western Association, balance of surplus, after paying Conference expenses. (\$58.60 reported in December)		12 50
	\$253 36	

E. & O. E.

J. D. SPICER, Treasurer.

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

A BLESSED SECRET.

It is a blessed secret, this of living by the day. Any one can carry his burden, however heavy, until nightfall. Any one can do his work, however hard, for one day. Any one can live sweetly, patiently, lovingly and purely until the sun goes down. And this is all that life ever really means to us—just one little day. "Do to-day's duty; fight to-day's temptations, and do not weaken and distract yourself by looking forward to things you cannot see, and could not understand if you saw them." God gives us nights to shut down the curtain of darkness on our little days. We cannot see beyond. Short horizons make life easier, and give us one of the blessed secrets of brave, true, holy living.—*Christian Work.*

Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

INTERNATIONAL LESSONS, 1899.

FIRST QUARTER.

Dec. 31.	Christ the True Light.....	John 1: 1-14
Jan. 7.	Christ's First Disciples.....	John 1: 35-46
Jan. 14.	Christ's First Miracle.....	John 2: 1-11
Jan. 21.	Christ and Nicodemus.....	John 3: 1-16
Jan. 28.	Christ at Jacob's Well.....	John 4: 5-15
Feb. 4.	The Nobleman's Son Healed.....	John 4: 43-54
Feb. 11.	Christ's Divine Authority.....	John 5: 17-27
Feb. 18.	Christ Feeding the Five Thousand.....	John 6: 1-14
Feb. 25.	Christ at the Feast.....	John 7: 14, 28-37
Mar. 4.	Christ Freeing From Sin.....	John 8: 12, 31-36
Mar. 11.	Christ Healing the Blind Man.....	John 9: 1-11
Mar. 18.	Christ the Good Shepherd.....	John 10: 1-16
Mar. 25.	Review.....	

LESSON VIII.—CHRIST FEEDING THE FIVE THOUSAND.

For Sabbath-day, Feb. 18, 1899.

LESSON TEXT.—John 6: 1-14.

GOLDEN TEXT.—I am the Bread of Life.—John 6: 35.

INTRODUCTION.

Between last week's lesson and this is a whole year of activity on the part of our Lord. This time was spent in Galilee; in Capernaum, at the lake-side near Capernaum, and among the cities and villages of Galilee. Jesus performed many miracles, and taught the people by parables. He called the twelve, not only to be his disciples, but also to be his apostles. To this year belongs that wonderful discourse which we call the Sermon on the Mount. This year may be called the time of Jesus' greatest popularity. There were some who found fault with his teaching and criticised his doings, noticing with envy his popularity with the people; but the common people heard him gladly. The multitudes were eager to have their sick healed by him, and were charmed by his teaching.

It is true that many of those who followed him were not sincerely devoted to him and did not recognize him as the Anointed Saviour; and that many of these who followed him were expecting that he would soon set up an earthly kingdom and lead them in a successful rebellion against the Roman government.

Mary did not understand the mission of her son, and his brethren did not believe on him. They thought him beside himself with enthusiasm, and sought to restrain him.

The time of our present lesson is near Passover, the one Passover of our Lord's ministry for the observance of which he did not go up to Jerusalem.

The miracle of our lesson is the only one of Christ's miracles which is recorded by all four of the Evangelists.

NOTES.

1. *After these things.* This may possibly refer to the events of chapter 5, a year previous; but more likely it is an indefinite general reference. *Jesus went over the Sea of Galilee.* From the other Gospels we learn that this was from the western side to the eastern side of the lake. The apostles who had been sent out to preach to the people and to heal diseases, had just returned to him. This retirement to the other side of the lake was for rest; and perhaps also in order that Jesus might be outside the jurisdiction of Herod. *Which is the sea of Tiberias.* This an explanation of the evangelist writing some sixty-five years after the event here recorded.

2. *And a great multitude followed him.* Jesus went with his disciples by boat; but the multitude went on foot along the north shore of the lake. *Because they saw his miracles, etc.* Literally, "signs."

3. *And Jesus went up into a mountain.* Evidently before he met the people, although Mark says that the people preceded Jesus and his disciples.

4. *And the Passover, a feast of the Jews, was nigh.* Two especial characteristics of the fourth Gospel are illustrated in this verse. John's Gospel abounds in chronological references, and has many explanatory remarks as if written for people unfamiliar with the manners and customs of the Jews.

5. *Whence shall we buy bread that these may eat?* According to the Synoptists, the disciples had proposed to send the people away before Jesus spoke of feeding them. We may be more sure of the main facts because of the differences in minor details. The Evangelists did not undertake to give us all the details of any event. If we had the complete record we would doubtless be able to reconcile seeming discrepancies. This account is more vivid than the others in that two of the disciples are

mentioned by name: Philip in this verse, and Andrew in verse 8.

6. *To prove him.* That is to test his faith. Perhaps to see whether he remembered the changing of the water into wine.

7. *Two hundred pennyworth of bread.* Our English translators have substituted the English word "penny" for the Greek word *denarius*, the name of a silver coin worth sixteen or seventeen cents. It was at that time considered the equivalent of a day's work by a laborer. *That everyone may take a little.* Philip was not making an estimate for a full meal for this great multitude.

9. *Five barley loaves and two small fishes.* Bread made of barley was eaten by the poorer people. Small fishes were cured, and used as a relish with other food.

10. *And Jesus said, Make the men sit down.* Without waiting to explain his purpose, Jesus provides for the orderly serving of the food. *Now there was much grass.* A good place for a picnic. Mark adds that the grass was green. *Five thousand.* All the Evangelists mention the number of men, and Matthew adds, "besides women and children."

11. *And when he had given thanks, etc.* There is much speculation as to the precise moment of the multiplying of the bread. It does not matter materially. *As much as they would.* It was by no means a scanty supply, there was no stint.

12. *Gather up the fragments that remain.* The word "fragments" refers to the whole pieces into which the loaves were broken. It is a mistake to suppose that this verse refers to the discarded portions which might be left. *That nothing be lost.* This bountiful miracle was not to encourage wastefulness.

13. *Filled twelve baskets.* There was more left than they had to begin with.

14. *This is of a truth that prophet that should come into the world.* The Messiah was sometimes spoken of as the coming one. These people recognized Jesus as the Messiah, although they did not understand clearly who Messiah was; and had very little comprehension of the nature of his kingdom.

MARRIAGES.

DANA—STILLMAN.—At the residence of the bride, at Nile, N. Y., Jan. 22, 1899, by the R. v. W. D. Burdick, Mr. Orville P. Dana, of Little Genesee, and Mrs. Olive Stillman.

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.

DE LAND.—At Nortonville, Kan., Jan. 22, 1899, Feon De Land, infant daughter of Mr. and Mrs. H. S. De Land, aged 1 year, 7 months, 22 days. G. W. H.

SPENCER.—In Albion, Wis., Jan. 13, 1899, Lillian, youngest daughter of Mr. and Mrs. John Spencer, in the 13th year of her age.

"The grass withereth, and the flower thereof filleth away; but the word of the Lord endureth forever." 1 Peter 1: 23, 24.

TABOR.—In Rockville, R. I., Jan. 24, 1899, George Olney Tabor, in the 38th year of his age.

Bro. Tabor was led to Christ during the revival that followed the labors of Eld. Huffman in 1894. He was baptized and united with the Seventh-day Baptist church in Rockville the winter of the same year. He was a young man of good habits, and sincere as a Christian. A. McL.

CLARKE.—In Exeter, R. I., Jan. 24, 1899, Mrs. Dorcas Peckham Clarke, widow of the late Robert Clarke, aged 89 years, 3 months and 20 days.

Mrs. Clarke was the daughter of Peleg and Elizabeth Peckham, of Westerly, R. I. Coming of Seventh-day Baptist stock, she naturally leaned in her sympathy to that denomination, though she united in early life with the Free Baptist church. She was the mother of nine children, four of whom are now living. She was a woman of retiring manners, and highly respected. A. McL.

FOWLER.—Jan. 20, 1899, of pneumonia, Ederick W. Fowler, aged 88 years and 20 days.

The object of this notice was a native of Duches county, N. Y. He came to Wisconsin in 1857, and settled in the town of Albion, Dane Co., where he has since resided. He was twice married. His first wife was Sarah Ann Benedict, by whom he had four children, one daughter and three sons, the daughter, Mrs. B. C. Hartzell, with whom he was living at the time of his decease, alone of the four survives him. His second wife was Charlotte Walker, by whom he had one child, wife of Millard Hayes, of Albion. This wife died about forty years ago, leaving her babe motherless when only about one year old. Funeral at the home of his daughter and interment at Edgerton, "What is your life." Jas. 4: 14.

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Literary Notes.

RUDYARD KIPLING has written a poem entitled "The White Man's Burden," evidently called forth by the colonial development of the United States. It will appear in the February issue of *McClure's Magazine*, although the editors did not receive the poem until after the Magazine was on the press. The frontispiece was taken out, and the poem was printed in its place. The poem is of considerable length; we are permitted to give two extracts from it.

Take up the White Man's burden—
 Send forth the best ye breed—
 Go, bind your sons to exile
 To serve your captives' need;
 To wait, in heavy harness,
 On fluttered folk and wild—
 Your new-caught sullen peoples,
 Half devil and half child.

By all ye will or whisper,
 By all ye leave or do,
 The silent sullen peoples
 Shall weigh your God and you.

McClure is making a specialty just now of Kipling's stories. The issue for February is 70,000 copies larger than the issue of February, 1898. 141 E. 25th street, New York.

THE *Treasury of Religious Thought* for February, 1899, falls into line with the topics of the time in its opening sermon on The Hand of God in the War, which is by the Rev. W. G. Cassard, Chaplain of the United States Battleship "Indiana," of which a picture is given in place of the usual church, while Chaplain Cassard's portrait is the frontispiece. The first article is a fully illustrated account of Luther and his work, and there are sermons and parts of sermons by Dr. David Gregg, Rev. G. H. Hubbard, Dr. G. T. Dowling, Dr. S. J. McPherson, Dr. J. R. Miller, and Rev. F. P. Stoddard. Rev. J. H. Whitson gives a picturesque article on Sunken Ships; and the February "Timely Occasion" contains selections on Washington.

With the number is given an article on "The Sociological Outlook," by the Rev. C. A. Eaton, of Toronto, the first of a series of six articles on sociological objects, which will give new interest and value to the magazine. Prof. Small continues his sketches of Movements Among the Churches, Dr. Hallock his Prayer-meeting Topics. Annual subscription, \$2.50. Clergymen, \$2. E. B. Treat & Co., Publishers, 241-243 West 23d street, New York.

HOME, MARRIAGE AND FAMILY RELATIONS IN THE LIGHT OF SCRIPTURE. By James Inglis. H. L. Hastings, 47 Cornhill, Boston. 85 pp., paper 15 cents.

This booklet contains much of value to those who have already established homes and to those who have not. Christian homes represent the first, highest and most important form of organized human life. Homes determine destiny, individual and general, more than any other organization. As are the homes, so are the churches and the nations. Whatever raises the standard of life in the home is of supreme value.

"IMPERIALISM AND THE TRACTS OF OUR FOREFATHERS," is the title of a paper read by Charles Francis Adams, before the Lexington, Mass., Historical Society, Dec. 20, 1898. Dana Estes & Co., 212 Sumner St., Boston. 37 pp.

Some conclusions reached by Mr. Adams are not in accord with the views of the RECORDER touching certain pending issues in the United States. But the address noted here is rich in matters historic, and of unusual literary merit. It is an address for thoughtful men. It will secure consideration from such men without regard to whether they agree or disagree with the author in all points as to national policy.

D. M. ANDREWS, of Boulder, Col., has issued an illustrated catalogue, "Hardy Perennial Wild Flowers of Colorado." It makes a specialty of "Hardy Cacti," "Rare Colorado Conifers," and other flowers and shrubs of the Rocky Mountain region. Having had the pleasure of examining some rare specimens gathered by Mr. Andrews, who is an enthusiastic mountain-climbing Botanist, we take pleasure in calling attention to his catalogue.

The Tribune Almanac.

The Tribune Almanac was first published in 1838 under another name. In recent years its size has been extended to meet the requirements of a growing population, with a greater complexity of interests. By rigid compression and expert arrangement, it yet remains compact and portable, while extraordinarily comprehensive. We observe that the 1899 number contains the Constitution of the United States; the salient features of the Constitution of New York; the Charter of the Greater New York; a complete history of the War with Spain, including the Treaty of the Joint Commission in Paris; and the Monetary Systems of the world; full returns of the elections in the several States and Territories; electoral and popular vote for each President since the election of George Washington; the War Revenue Bill; a complete summary of Acts passed to date by the present Congress; History of the Annexation of Hawaii; and many miscellaneous topics. Send 25 cents to the New York Tribune and you will receive a Tribune Almanac for 1899. It is a valuable reference book for the home or the office.

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Special Notices.

North-Western Tract Depository.

A full supply of the publications of the American Sabbath Tract Society can be found at the office of Wm. B. West & Son, at Milton Junction, Wis.

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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RAISING HIS FARE. A certain board school teacher is responsible for the following little story, which is not without its pathetic side. He was endeavoring to explain the term "booking," as applied to our railway system. "Now," he was saying, "can any of you tell me the name of the office at which railway tickets are sold?" "The booking office," replied one of the lads. "Right," responded the teacher.

At this moment his eye fell on a small boy at the end of the class, who was evidently paying very little attention to what was said.

"Did you hear that, Dowser?" he demanded. "Wot, sir?" asked that youth innocently.

"As I thought, you were not listening. We will suppose that your father decided to have a day's holiday and visit the seaside. What would he have to do before he could take his seat in the train?"

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"Thank you," said Emerson, slowly, "but it is for some of the things I have not said that I feel most grateful."

MORE helpful than all wisdom is one draught of simple human pity that will not forsake us.—George Eliot.

If I had a thousand lives to live, Africa should have them all.—Bishop Mackenzie.

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