

THE SABBATH RECORDER.

A SEVENTH-DAY BAPTIST WEEKLY, PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY, PLAINFIELD, N. J.

VOLUME 55. No. 8.

FEBRUARY 20, 1899.

WHOLE No. 2817.

CONTENTS.

EDITORIALS.	
Paragraphs.....	114, 115
Affairs in the Philippines.....	115
Seventh-day Baptists in Western Africa.....	115, 116
Letters to Young Preachers and their Hearers— No. 18.....	116
“All Liars Shall Have Their Part”.....	116
CONTRIBUTED EDITORIALS.	
Revival Meetings at Alfred.....	117
The African Industrial Mission.....	117
Baptism at Dodge Centre.....	117
A Victory over the Saloon.....	117
A Monologue on Minnesota Mercury.....	117
HISTORY AND BIOGRAPHY.	
The First Brookfield Church as Related to the Denomination.....	118
How Is This?.....	118
MISSIONS.	
Paragraphs.....	119
Treasurer's Report.....	119
WOMAN'S WORK.	
The Nearest Duty—Poetry.....	120
Paragraph.....	120
The Duty of Being Happy.....	120
From New Market, N. J.....	120
The Fascinations of Bad Temper.....	120, 121
YOUNG PEOPLE'S WORK.	
Gain the Blessing.....	122
Perhaps Pruning.....	122
Not Dead, but Sleeping.....	122
Wayside Jots.....	122
Our Mirror.—President's Letter.....	122
Paragraph.....	122, 123
Idle Capital.....	123
CHILDREN'S PAGE.	
Her Papa—Poetry.....	123
The Little Red Hen.....	123
OUR READING ROOM.	
Paragraphs.....	124
In Memoriam.....	124
Bunhill Fields.....	124, 125
Tract Society—Executive Board Meeting.....	125
Pauperes Memoria Teneo—Poetry.....	125
The Reviled.....	125
The True Benjamin Franklin.....	125
SABBATH-SCHOOL.	
Lesson for Sabbath-day, March 4, 1899.— Christ Freeing from Sin.....	126
The Voice of the Two Seas—Poetry.....	126
The Bible in the Philippines.....	126
POPULAR SCIENCE.	
Andree.....	126
Cosmic Phenomena.....	126
MARRIAGES.....	127
DEATHS.....	127
Journeys—Poetry.....	127
“Applied Intelligence” in the United States.....	127
SPECIAL NOTICES.....	127

“MY PEACE I GIVE TO YOU.”

BY JAMES H. TAYLOR.

TWO painters strove to represent
The peace that Christ would fain bestow
On all his friends—profound content,
In storm or calm, come weal or woe.

His concept each should close conceal
Until, complete his symbol gleamed,
In silence striving to reveal
The peace Christ taught—the peace he seemed.

The brush of one touched soft a lake,
Land-locked and sheltered well from blast
That roughs a surface, or could make
A bosom toss, or strain a mast.

The other on the canvas threw
A thundering water-fall, with threat
To all near by, and spray that few
Could brook when eye the dashing met.

But, from a niche in rocky shore,
A birch had sprung, nor sought release;
A thrush's nest clung, safe midst roar,
While brooding bird—embodied Peace.

—The Advance.

\$2.00 A YEAR

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.

THE excessive cold weather, and the snow blizzard, which swept over the United States between the 12th and the 16th of February, gave New Jersey a full share of unprecedented experiences by way of suffering and trouble. Incoming vessels, both coast-wise and trans-atlantic, came in for their part of the disaster. The universal delay of the mails brought to our table several communications too late for the present issue; these will appear next week. Nearly two feet of snow and the thermometer 6 to 10 below zero gave Plainfield and the RECORDER office experiences hitherto unknown.

THOSE persons who find little interest in reading the Gospels ought to ponder the meaning of the following beautiful stanza from J. G. Holland's poem, "Daniel Gray."

I knew him well; in truth, none knew him better,
For my young eyes oft read for him the Word,
And saw how meekly from the crystal letter
He drank the life of his beloved Lord.

Blessed indeed is that soul which sees the Life of Christ written in crystal letters of truth, radiant with light and beauty. Blessed is he who, finding Christ as the water of life, drinks eagerly and often at the fountain whence everlasting life comes to us. If you do not find delight in the gospel story, go learn a lesson from Daniel Gray.

WE have always considered it a specific misfortune that although we have spent a goodly number of weeks in London, at different times, these visits have been at the time of year when Dr. Joseph Parker was absent on vacation. He is without question the greatest non-conformist preacher in England. In many respects Spurgeon sinks to mediocrity when compared with him. He has lately completed his fiftieth year of service as pastor of the City Temple, London. That he has sustained himself so long and made a place as a great leader of religious thought in London, shows his richness and power. He is said to have described his own experience as follows: "I recall with vividness three periods in my evolution as a preacher:

1. "The period when I reveled in climaxes and in general verbal thunder, a very young experience.

2. "The period when I began to think more of the things I said than of the way of saying them; a distinct advance.

3. "The period when I clearly saw that I have not to invent a gospel, but to preach one; the greatest advance of all."

We commend these words of Dr. Parker to all younger men in the ministry. They contain the germs of true success in the sight of God and with men. Hasten through the first experience named; or, better still, take warning and avoid it altogether. Make the most of yourself and your opportunities in the second and third stages described by Dr. Parker. You may not be able to hear him, but he has several books of value which it will pay you to read. Begin with one entitled, "Hidden Springs." You can become acquainted with him through his books, if not by personal intercourse.

READ this paragraph. Then get your Bible and read "What the Spirit saith unto the churches," Rev. 2 and 3. Read especially

Rev. 2: 2. In place of the word "Sardis," write the name of the church to which you belong. Since the church to which you belong is only a company of individuals of whom you are one, ask yourself if the second verse of Rev. 2 has special application to you. Search all the messages to the seven churches to find what the Spirit of the living God may justly say to you and the church of which you are a member. No matter now about other churches. No matter about the other members of your own church, until you have found the message or the messages which the Spirit has for you. Turn the light of these messages on to your church and yourself along the line of denominational and Sabbath Reform work. Does the Spirit say to you, "I have not found thy works perfect before God?" or, "I will come upon thee as a thief?" etc. or, "I would thou wert cold or hot?" "He that hath an ear, let him hear what the Spirit saith" unto his church and unto himself.

CIRCUMSTANCES have brought many inquiries to us during the last twelve months, from churches seeking pastors. Church officers say, "Tell us where we can get a pastor." In nearly every case, as the conversation goes on, people say, "We want a man who will be genial and sociable; one who will be much among the people." Pastors, and you who would be pastors, this question put in one form or another, ought to be of great value to you. Types of so-called "pastoral work" which were once in vogue have been superseded by Sabbath-school and Christian Endeavor work. But it remains true, that the strongest hold a pastor can have is through the sympathies of the people—all the people. Pulpit ministrations are of great importance; but they may be faultless and yet leave wide gaps between the preacher and the people. The bonds of sympathy in *common things* and *common experience* are the ones that hold. Judging from what those seeking for pastors say to us, the lack of common sympathy is the greatest lack between pastors and people. This theme is too large to be treated fully here. But this glimpse of what people say about pastors ought to be of value to our readers.

SYMPATHY cannot be stimulated successfully. Those seeking it know by spiritual insight what are the actual feelings of the hearts they seek. One may put on forms of sympathy, and be as chilling in fact as the blizzard-struck night is outside, while we write. It is refined misery to shake hands with an unsympathetic man. His dignity may be faultless and the tips of his fingers may come to yours gracefully, but the touch is disappointment and repulsion. Why? The chill of repulsion or of indifference is in his heart. Sympathy is not the product of manners or methods or words. It is a blood-rush, a heart-throb, a life-touch, no, not touch, but grasp. It is not well-chosen words. Sympathy is often silent. That is a master stroke of psychological science as well as of literary art which appears in the 12th verse of the second chapter of Job. Read it. Pastors, get close to your people. Join in their joys, share their sorrows, creep under their burdens to help lift them. Stand, silent if need be, but close to them in the darkness of grief. When you go from them let it be said, Send us a man who can come into our lives as he did whose going we mourn.

URIAH XERXES BUTTLES, D. D., is the name under which a correspondent of the *Advance* writes. In the issue of that paper for Feb. 9, 1899, he has a paper on the "Fascinations of Bad Temper." We print it on another page, because we are sure that all our readers will enjoy reading it for the sake of applying it to some one whom they know or have heard of. It is one of those papers which can be fitted to your neighbors as easily as ready-made clothing fits a variety of customers. Read it. It is somewhat long, but it contains material enough to last a long time in making pictures about folks you know.

THE theatrical people of Chicago have secured the introduction of a bill in the Legislature of Illinois, prohibiting all "paid amusements on Sunday." They distinctly disclaim any religious or moral aim in the matter, and say they do not care for the support of church people. The two grounds for this action are that actors and theater employees need a day of rest, and that Sunday performances do not pay. If a few houses run seven days in the week, however, the rest claim that they must do the same. Hence they seek to have all treated alike. The only people who oppose the bill are the baseball men. The RECORDER knows nothing of theaters or of theater business. In other kinds of business a law is not needed to prevent men from doing business when they lose by it. Men usually know enough to stop doing business when it entails a loss. They do not usually continue to lose money because some of their neighbors are doing the same thing.

THE Congress of Religions, at Chicago in 1893, led to the establishment of the "Haskell Foundation" for lectures on Christianity in India. Rev. John Henry Barrows gave the first series of lectures in 1896-97. The results, both as to attendance and influence, dispelled the fears which some had that Christian influence would be weakened by this movement to come into closer touch with the religious thought of India. The second course of lectures has just been given by Dr. Fairbairn, of Oxford University, England. As the representative of English thought, Dr. Fairbairn met with the same interested hearers, and the courteous treatment which was accorded to Dr. Barrows. Christian missionaries in India feel that their work has been strengthened, and it is not too much to say, when we suggest that this one result fully justifies the holding of the Congress in 1893.

A FEW days since, a talk of three minutes about books, with the foreman of the composing room, called up the memory of John Bunyan and his "Pilgrim's Progress." That book deserves to be made a moral and religious hand-book for each succeeding generation. The strong spiritual life which pervades it, the quaint but incisive symbols under which the truth is set forth, the personifications which make the book so real, and its genuine literary value as an example of vigorous English, place it high up in the catalogue of books of value. On another page will be found a description of "Bunhill Fields," which we are sure will interest you. We have been made better at heart by standing in deep reverence beside the tomb which enshrines the dust of the Saint of Bedford Jail. Read concerning it, and then turn to your library and read again the

Progress of Bunyan's fiercely beset, 'but grandly victorious, Pilgrim to the Celestial City.

WE hoped when we united with others last December in pleading before the Committee on Territories for a continuation of the prohibitive act in Alaska that it would be allowed to remain. The House Committee, however, reported in favor of "high license," instead. We see that Lyman E. Knapp, ex-Governor of Alaska, writes to the Senate Judiciary Committee, protesting against this new policy. We have some hope that the Senate may heed his words. Alaska is an immense territory—572,000 square miles. The natives, who are yet barbarians, with a peculiar and almost insatiable appetite for strong drink, form the bulk of the population. High license will increase the efforts of the dealers to sell, and the poor natives, to whom we ought to carry a Christian civilization with its blessings, will be crowded into lower degradation by the most unchristian curse of the high license system of wickedness.

SATIRE and wit have their place. In his book, "A Houseboat on the Styx," Mr. J. K. Bangs gives some account of the doings of the Associated Shades, in which he represents Dr. Johnson as asking Nero if there was any kind of crime he left uncommitted. "Yes, I never wrote an English dictionary," replied the emperor. "I've murdered everything but English, though." A similar sharp turn is related of a critical man who heard his wife remark: "I intend to tell Jane to bring a fresh bucket of water."

"You doubtless mean a bucket of fresh water," said her husband. "I wish you would pay some attention to your rhetoric. Your mistakes are curious."

A few moments later the man said: "My dear, that picture would show to better advantage if you were to hang it over the clock."

"Ah," she replied quietly, "you doubtless mean if I were to hang it above the clock. If I were to hang it over the clock we could not tell the time. I wish you would be more careful with your rhetoric, my dear; your mistakes are curious."

MOVEMENTS are set on foot in the state of Maine looking toward the better observance of Memorial Day. The promoters ask for a law which will provide that "Whoever on Memorial Day, May 30, wilfully interrupts or disturbs any assembly or procession engaged in the observance of the day, whoever exhibits any show or play, or engages or aids in any horse-race, gambling, baseball or football game, dance or other sports during said day or evening, shall be punished by imprisonment for not more than thirty days, or by fine not exceeding \$20, and not less than \$15." If the civil power may establish the "observance" of one day in each week to be used for religious purposes, or for rest, and may dictate what shall not be done on that day, it may establish a similar code for an annual day. This new departure in the line of the authority of the commonwealth, as to how days must be "observed," will bear watching.

ACCORDING to the *Interior*, President Eliot, of Harvard University, "comes to the support of Congressman-elect Roberts, of Utah."

Mr. Eliot thinks that Roberts cannot cast off his wives honorably, since he has promised to support them, etc., etc. In reply the *Interior* says:

We know of no way of more dishonoring womanhood—and manhood also—than that practiced by the Congressman. If he be a decent man, while he can not repair the past, he can show a disposition to make amends for it. He can honorably divide his property among the betrayed women and let that go as far as it will in amendment. The Bostonian idea of maintaining good morals by the continued practice of bad ones is the newest thing in "ethical culture."

The RECORDER is not greatly surprised that President Eliot, who eliminates the Fourth Law of the Decalogue from his consideration of the Sabbath question, should favor a liberal (?) interpretation of the Seventh Law of the Decalogue. In short English, the case is this: If you have promised to do that which is wrong, stick to it. That must be "cultured" ethics.

SUNDAY-OBSERVANCE is travestied in Fort Scott, Kansas, in a way to bring it and religion into disrepute. Two barbers have instituted the prosecution of a fellow craftsman for shaving customers on Sunday. The case is one of "spite," as the facts brought out on the trial showed. The defense was that the men shaved desired to go to church, and that the shaving was a necessary part of their preparation. The jury divided, six to six. All such work is worse than child's play. That it is possible, under existing Sunday laws, condemns such legislation.

SPEAKING of the proposal for adopting Sunday instead of the Sabbath by the Jews, the *Jewish Exponent*, of Feb. 10, says:

It is not the establishment of a Sabbath-day that is here at issue; it is the abandonment of the Sabbath-day that dare not be ignored. It is the endeavor to establish a foreign for, a Jewish institution. When has this ever been attempted in Israel without disaster?

That is well said. Such a position is a worthy exponent of true Judaism.

REVEREND HENRY M. FIELD, D. D., has retired from the editorship of the *Evangelist*, a position he has held for forty-four years. Under his management the *Evangelist* has taken a leading place among Presbyterian journals. Although well advanced in years, Dr. Field's editorial work has retained its power and brilliancy, unimpaired. He has earned the respite which earth may grant in the few years before him.

AFFAIRS IN THE PHILIPPINES.

The revolt of Aguinaldo, and the general situation at Manila, will be understood better if we recall a few facts connected with the case. Aguinaldo, leader of the insurrection, was first brought to notice in this country as one of the leaders of the Filipinos against Spain, before the opening of the Spanish-American war. He became more prominent as a traitor to his own people when he sold out to Spain, for \$200,000—in this he was the exact counterpart of Benedict Arnold. With this fortune he retired to Hong Kong, to enjoy the price of his treachery. When Dewey sailed for Manila, he returned; not from patriotism, but greed. When Manila surrendered to our arms, he complained because he was not given the privilege of plundering the city, or of having a share in the plunder which he expected General Otis would gather. Repulsed in this, he refused to release the Spanish

non-combatant prisoners, priests and nuns, unless a heavy money ransom was paid to him. In this he was acting the part of brigand. Failing in this, through his emissaries in Washington, he fostered the delay in our Senate, by which the ratification of the treaty of peace was held in check through the political aspirations, and misguided judgment, of certain Senators by whose delay the plans of Aguinaldo were strengthened. Perhaps these Senators did not mean it; but their course made them allies of his plans. Under plea of being at the head of a mythical Filipino Republic, he prepared for war against the United States, evidently hoping to be bought off, again, as he had been by Spain. Advices from Washington led him to open war on our forces just at the time when he thought the treaty of peace would fail of ratification. Had this failure been accomplished, the disorder and distrust which must have followed would have strengthened his purpose of demanding money as a basis of peace.

Considered from either of two stand-points, Aguinaldo is a high-handed criminal. Before the treaty was ratified he was a subject of the crown of Spain and, hence his acts of war were an open violation of the Protocol. After the ratification he passed under the legal dominion of the United States. In either case he made war as an outlaw, and from his previous history, there is full reason to believe that it was greed for gold, and not patriotism, which prompted his treason. At this writing he has been severely handled by our troops. How long his insurrection will continue is unknown. Whatever the outcome may be, his death, or capture with imprisonment or execution, under the laws of war, the verdict must be that he has been playing a game of treachery for sake of money. His pretended patriotism in the revolt against Spain was cured by \$200,000. Probably \$400,000 would be a fair return, in his opinion, for the trouble of making war on the United States, especially if a "safe conduct" were granted him to settle where he would, under protection of the United States. His name is *traitor*, not patriot.

SEVENTH-DAY BAPTISTS IN WESTERN AFRICA.

The letter of Miss Cartwright published in the Young People's Department of the RECORDER last week has called attention to certain facts to which we have something to add. The matter was brought to our attention last autumn by the Richburg church, and we have been collecting information as fast as we could. A letter received yesterday (Feb. 15) brings some items for which we have been waiting, but as yet we can make only a partial picture.

LOCATION.

Gold Coast is a British colony established in 1876. It is on the south-western coast of Africa, between the fifth degree of longitude W. and the second degree E. It is from five to eight degrees north of the equator. The climate is reputed to be "notoriously unhealthy" for Europeans. Thermometer ranges from 70 to 85 or 90 degrees; there is great humidity. The coast line of the colony is about 225 miles long. The capital is Kumassi. It is inland, on high ground, and therefore much more healthful for Europeans. The native tribes represent two distinct types, the black and the red.

The Seventh-day Baptists represented by

Joseph Amokoo and sons appear to be well versed in the English Bible. In writing English they are less proficient, but their letters show clear ideas and definite purposes, expressed in English which seems awkward because arranged after the order of their native language. We suppose that they were Christians before they became Seventh-day Baptists. The following facts are gathered from their letters:

1. They learned through "Watson's Theological Dictionary" that there are Seventh-day Baptists in America. This fact led them to study the question from the Bible. This study led them to reject Sunday and accept the Sabbath.

2. In some way, perhaps from Watson's Dictionary, they learned the address of our Publishing House and of the church at Richburg. We presume that they interpreted the name Richburg as meaning "wealthy town," and sent an appeal for aid to bring two young men to this country to be educated in the Sabbath-keeping faith, and in English studies. Hence the letter of Miss Cartwright, published last week.

3. They have such faith that we will send a missionary to them that they have purchased a tract of land, paying two hundred dollars to bind the bargain, for a mission farm; land said to be very productive. Amokoo and Sons seem to be owners of palm lands and men of business. They are anxious that the missionary be sent to them next month, *i. e.*, March, which is impossible, as the letter naming this time came only yesterday.

4. This last letter says they have determined to await the coming of the missionary before sending the students, as it would be better for them to come with him. They are extremely anxious for a Sabbath-keeping school for their children. Candidates are also waiting for baptism, and they desire full organization as a Seventh-day Baptist church. There are now about twenty-five Sabbath-keepers, men, women and children. The facts at hand up to date show that they are intelligent, conscientious, earnest and persistent. They have great faith that we will help them, *a faith that we must not disappoint.*

The RECORDER will pursue the case for further knowledge, and we are considering carefully the best methods of securing personal intercourse with them through a representative of our people from the United States or Europe. A glance at the map will show that this field cannot be united with the East Africa field, which is the scene of Bro. Booth's labors.

We think the best way to secure the end sought in Miss Cartwright's call to the young people will be for them to take stock in the Sabbath Evangelizing and Industrial Association, concerning which the RECORDER spoke last week. As fast as we can secure definite information we will share it with our readers.

DUTY.—The climax of a human career is reached not necessarily when what the world calls success comes, but when, in the presence of probable defeat and surrender, the resolve is made to walk alone, if need be, and do one's duty.—*Rev. F. A. Linkely.*

PURPOSE IN LIFE.—We must have a distinct purpose in living and we cannot put that purpose too high. A man only becomes what he makes himself, and we rarely reach the goal without exerting every energy.—*Bishop Whittaker.*

LETTERS TO YOUNG PREACHERS AND THEIR HEARERS.

LETTER XVIII.

Another result of exegetical study is that it will remove you beyond the charge of being "unkind" or "personal" in the pulpit. If you are following the history of David, not even a bold libertine, or one given to crime covertly, could complain when you condemn him in the presence of his friends, though you might know his guilt, and intend the truth to be applied to him; you would only be applying the history of God's condemnation of all men. If you were preaching from the Book of James, the most grasping money lover, Gunnybags himself might wince when you say to him, "Your gold and silver are cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire"; but he could not complain, unless he dared complain of God. Upon all questions of a practical nature, concerning which you must speak often, and without reserve, the Bible furnishes ample material. You will gather this material, and learn how to use it efficiently through expository study under the guidance of the Holy Spirit.

It seems useless to suggest that expository preaching will induce Bible study on the part of your hearers. Unconsciously to them, as to you, the effect of such preaching will be to beget in their minds the same habits of study. In former days the people knew comparatively nothing of the Bible itself. In our own time it is a fact for thankfulness that the Bible is studied much more systematically than ever before. Nevertheless the best among Christians know too little of it, while to many, if not to the mass of men outside the small circle of the few, the Bible is as unknown as is the heart of Africa to a school-boy. A former classmate of ours tells a story of his experience when a "leading man" of an inland village in the state of New York rebuked him for saying that "Christ did not write his own words." The leading man took exception to this statement. (He claimed to be an "intelligent skeptic," one who was constantly complaining of the church, and denouncing Christianity.) Having listened to a sermon by our friend, in which the statement above had been made, he said, with some warmth, "Who wrote the books of Matthew, Mark, Luke and John, if Christ did not?" Dr. Taylor tells a similar story concerning a member of the British House of Commons, in the following words:

"When, some eight or nine years ago, Mr. John Bright, with that happy talent for giving appropriate names for which he is distinguished, spoke of Mr. Robert Lowe and his friends who rebelled against the reform bill of the liberal leader, as having gone into a cave of Adullum, two country members of the British House of Commons were overheard conversing thus, as they were leaving the Chamber of Parliament, 'I say, where did Bright get that illustration of his, to-night, about the cave?' 'Oh,' was the reply, 'I see what you are up to, do you suppose I have not read the Arabian Nights?' And yet, these men were tolerably fair senators, as senators go."

Our observation confirms the truth that we are very likely to overrate the amount of knowledge which people have concerning the Bible. We do not plead for such study of it, nor such preaching as will make people famil-

iar with chapters and verses only, but rather with its fundamental truths, its prominent characters, and all representative events in human history.

SURPLUS MATERIAL.

We have already hinted that the preparation of expository sermons will furnish a surplus of material. We urge this thought, since it will help to keep you from the fault already referred to of making your sermons running commentaries, rather than topical orations. This you will be sure to do, if you feel that you must exhaust a given book or chapter the first time you pass over it. Therein you would greatly err. Make your exegesis of any given portion as nearly complete as time and circumstances allow. Use such material as is pertinent to the theme in hand, and put the rest away for future use; thus, and by the aid of a good memory, or, better still, a "common-place book," you will be able to gather a continually increasing store. If you fear that people will be repelled by the announcement that you are to preach expository sermons—a fear that would be well founded, if you were to follow the superficial method—say nothing about what kind of a sermon you design to preach. Proceed as we have suggested, gather your materials from the Bible, not excluding other helps and sources which have been advised in a former letter. Arrange this material topically, and your hearers will soon delight in such discourses and learn to love them so well, that whatever name may be given to them will not turn away their interest.

We close this classification of sermons according to their structure, by placing the topic-expository as the one most important model. In this classification we combine the material and the method, for both are essential to the truly topical sermon. Such sermons, prepared with care, delivered with earnestness, all being done under the guidance of the Spirit, can never fail to be effective.

"ALL LIARS SHALL HAVE THEIR PART."

We have an undoubted right to deceive a dangerous wild beast, a would-be murderer, insane or sane—in short, the one who for wicked or harmful ends seeks knowledge to which he has no right. Perhaps we only let him deceive himself. But to deceive one who has a right to know the truth, especially who trusts us, is vile. To a noble soul all deceiving is painful. It may be fitting to leave men in the dark, when they have no right to the light.

God never lies. Whatever Jesus expressed was true. Yet he did not always tell his plans to his foes, nor tell all possible truth.

Obligation to truth depends on obligation to love. Every wicked falsehood is contrary to love. There are many sorts of lies. Not all fiction is lying. As fiction it may be true as a fancy picture. Symbolic language is not lying when it has the truth in it. Often symbolic truth is the only form of truth some people can understand.

There is no meaner or more wicked form of lying than conscious or wilful misrepresentation of facts, or other sophisms, in argument. If it be a lie for upholding the truth, it is all the more shameful, and, in the end, harmful all around.

J. P. H.

First keep thyself in peace, and then thou shalt be able to pacify others.—*Thomas à Kempis.*

CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Chicago, Ill.

Revival Meetings at Alfred.

Begin February 24. Remember Allegany in your prayers.

The African Industrial Mission.

Milton and the students are deeply interested in it, as are many of the rest of us. Pastor Platts is preaching with power along missionary lines. The permanent, practical, self-sustaining features of the Africa plan commend themselves to this intense age ever endeavoring to improve upon past methods.

Baptism at Dodge Centre.

The cold wave which has swept the country, breaking records, has not slighted Minnesota. Two weeks of severe weather; but the attendance has been in the neighborhood of one hundred, no meeting having less than forty.

Sabbath, February 11, twelve young people offered themselves for baptism and church membership, and two were received on confession of faith. More will follow. The baptism is ready, and the ordinance will be administered in a few days. The weather is moderating, and a large attendance may be expected during this last week of the meetings. The Lord is with us, and praises be to his name.

A Victory Over the Saloon.

A town of one thousand inhabitants, junction of two railroads, and no licensed drinkshops! I was interested to know how it came about. "Nothing great is lightly won." For each achievement some one has toiled and prayed.

In popular tradition the Sabbatarians are accredited with a large share of the responsibility. Saloon men have spoken of them in savage terms, prefixing the title *d. d.* (small italics) to the hated name. If it had not been for the "Sabs," they would still be doing business at the old stand. It is an honor which anyone might accept with pride. Indeed, there is probably not a license man in the Seventh-day Baptist church and society. But so strong is public sentiment now that even without the Sabbatarians, the sober citizens of the town would still be courageous to attack the common enemy.

The methods by which this state of things was brought about were so simple and practical, so "close to the grass," as it were, that we are moved to record them here. No public meetings were held at election time, no bands played, no red fire was burned. These devices have a value, but they also have their offsets. They arouse the zeal of the enemy, and it is doubtful whether they are the most effective in winning votes. If torch-light processions and great public meetings could have elected a President, Henry Clay and James G. Blaine would have been tenants of the White House.

Up to about eight years ago, the question of license or no license in Dodge Centre was nearly an even thing. One year the vote would go one way and the next year the other. It was suggested to a few of the most active temperance workers that they hold a quiet council of war to see what could be done. It was the regular year for the town to go "license," and people seemed inclined to accept this as a foregone conclusion. A small meeting was held at the house of the Seventh-

day Baptist pastor. It was decided that each one should bring with him to the next meeting any friends whom he knew to be staunch and true for temperance. About forty came. A list of all the voters of the town was laid on the table and carefully classified. Those who were certain to vote no-license were so marked. Those who were known to be in favor of license were thus indicated. A large number of voters were left in the "doubtful" class, and it was found that if one-half of these could be won, the election would be carried. Slowly and carefully they went over the list, to prepare for personal work.

"Here is Mr. A. Who will take him?"

"I will. I get milk there and we are very good friends. I can easily bring the subject up and try to persuade him to join us."

"Here is Mr. B. Who has influence with him?"

"Well, he has seemed to feel very kindly to me ever since I did him a good turn two years ago. I'll take him."

So they went through the list. Then they separated, each going quietly about his mission. Ten days later the people woke on the morning after election to find that the town had gone no-license by fourteen majority. The same methods were continued with increasing success year by year, until the saloon men seemed to give up and drop the question.

Two years ago they rallied their forces to try the issue once more. The temperance people felt that the time had come for a crushing blow. The Methodist pastor and a Seventh-day Baptist deacon made a canvass of the business men to get their signed answer to the following questions:

"Do you believe that licensed saloons will help our town financially, intellectually, morally?"

They were careful to begin their canvass with safe men, and let the movement gather impetus as it rolled on. They swept the business street almost clean. Two men thought that the saloon, while a damage intellectually and morally, would help financially; but one of these changed his vote at the last moment to the three-fold indictment of the saloon. The questions were published just before the election with the overwhelming list of signers in the negative. The election went over two to one for no-license.

There is practical wisdom in this brief history, not only for temperance people, but for Christians. It is the hand to hand, quiet, every-day work that tells. Not so much in the great mass-meetings as in the smaller circles where men, women or children meet heart to heart, are the battles of the kingdom of God won. Dodge Centre is to-day, compared with other towns of its size, a clean, orderly, moral town. The devil's challenge is not planted on the street corner. The devil's incense is not blown into the nostrils of weak men who long for deliverance. It is a good deal better town in which to bring up boys—or girls—than it was when the slime of the serpent was over it.

Of course many agencies have worked together toward the same end. Pastor Wheeler and Pastor Clarke have both been royal temperance workers in pulpit, platform and personal persuasion. Not to be forgotten is the annual Sabbath temperance entertainment to a crowded house just before each election. The prayer-meeting has been a dynamo, the church a power-house; but the chief points of application have been a few men of determination and sense who hustled about their Master's business.

A Monologue on Minnesota Mercury.

Dismissing the meetings for a couple of nights to give the people a rest, we called them to "come together again on Tuesday night, when, without a doubt, the weather would be warmer." We based the prognostication on what seemed a sound theory, *viz.*: That the thermometer having been away below zero the most of the time for over a week, there surely must come a change soon, and it *could not* grow colder. That was just where we made the mistake. It could. And it did. Any one who attempts to put limitations to Minnesota weather, doesn't know what he is dealing with. Tuesday night the mercury winked at the almanac and dropped to 25° below zero. Wednesday night, it was 30° below. Thursday morning the quicksilver had gone beneath the 40° mark, and was making for the bulb.

We dropped in at a store, and a group of people began to remark casually: "Now, in the early days of the country we *used to have* cold weather." We wondered what they called this. Apparently this was a plot to intimidate the visitor from the Windy City. They went round in turn. "There was that winter, years ago, when the snow was four feet deep on the level, and for over three months there was never sign of thawing on the south roof of the house." "There was that winter when I was teaching school near St. Peter. I went out and found the spirit thermometer 60° below, and still dropping. The next time I saw it, it had gone into the bulb." But when they attempted to impart Socwell's Cartwright story of the mercury that went down through the end of the tube, and sank into the earth, we came away. We did not want to lead the old settlers into temptation.

After all, it is wholesome weather. The steady, clear, crisp cold results in less sickness than does an open winter. The germs of death and decay are covered with a mantle of crystal white. The air, being condensed, contains twenty per cent more oxygen to the square inch. The fire burns brighter, because the element upon which it feeds is richer. The keen air stimulates the vital forces to greater activity. Face the blast, breathe the ozone, and let ambition stir the blood.

This is the reason why the races that live in our zone rule the world. The Anglo-Saxon loves the change of seasons, the rapture of spring, the geniality of summer, the fruition of autumn, the glorious challenge of winter. The frosty air is his tonic. The ice and snow are the school of his hardihood.

Don't stay cooped up by the fire and stuff the key-hole with rags. The blessed air is longing to come in and do you good. As our friend, the immortal author of "An Apele to the Sextant for Air" truly remarks:

"It aint much trouble—only a hoal
And then the are will come in of itself."

Let the children go out and breathe the oxygen. Put on the arctics and blouses, the warm cap and mittens, and turn them loose. Jack Frost is one of their best friends.

There are plenty of people who barter away the bright benefits of winter by hibernating. As Dr. Kellogg says, the bear goes into the hollow tree, the man into a hollow house, and both come out in the spring the worse for it. Steam radiators, weather strips, hot water faucets and closed carriages are not unmixed blessings. Spring medicine is made necessary by a misuse of winter. Let the sunshine in, store up the offered vigor and vitality. Here's to Minnesota frost, Allegany snow and Rhode Island gale as means of grace.

History and Biography.

By W. C. WHITFORD, Milton, Wis.

THE FIRST BROOKFIELD CHURCH AS RELATED TO THE DENOMINATION.*

BY REV. WILLIAM C. WHITFORD, MILTON, WIS.

Let us joyfully hail this church in its hundredth anniversary. We see it enthroned anew to-day in the esteem and affection of living members, former and present. Truly, it is re-crowned by the divine approval as shown in these genial skies, in this landscape of valley and hills, clothed now with enchanting beauty, and in this assemblage, especially of the old and the middle aged, residents and visitors, having their minds filled with blissful memories as they now offer their tribute of praise and thanksgiving. Its presentation in an unbroken organic form amid the marvelous changes running through the years to its beginning, stamps as righteous the advocacy of its distinctive ideas, the motives of its founders and supporters, and the intellectual and religious power exerted by it in this region, and in localities more remote. It resembles "a tree," whose "leaf" does "not wither," because God has "planted it by the rivers of water." The added vigor which it receives in the earnest zeal and the holy presence felt on this occasion, is a valid promise that the plans it may originate hereafter, and the work it may strive to accomplish, will be prospered and honored, and that numerous others in generations succeeding us will doubtless gather at this sacred spot, likewise to recount its successful struggles and beneficent influences.

We clearly recognize that this church has been blessed with an origin and a career signally meriting an historical review. It has not experienced the penal fate of ten thousand other communities, even in civilized lands, whose transactions and existence the world has not cared to hold in remembrance, because insignificant or worthless have been their contributions to the well-being and progress of the human race, by the practice of any marked virtues, the use of enlightened powers of mind or the completion of effective and generous enterprises. How many people have, within your knowledge, departed from this sphere, over whose lives an accommodating future will spread the pall of oblivion! Stupid is that research into the experiences of any society, tribe or nation, even when its most notable efforts, and their results, deserve a permanent record, if the sole object is to discover in them some novelty that satisfies merely a gaping curiosity, some tragic adventure that appeals to a fondness for romance, or some scene borrowed from an elysian dreamland that tempts to idleness in watching evanescent rainbows and the shadows of passing clouds. It is not the office of real history to collect and furnish the wisest teachings of men wonderously endowed, and the gracious admonitions of Providence revealed in human affairs—such constituting the richest legacies of a bounteous past—for the purpose of simply being known, admired and finally laid away as rare fossils on dusty shelves, or becoming like the Lord's one pound entrusted to a carping, indolent servant, who accepts and handles it, and then contemptuously hides it in a napkin. These teachings and these admonitions

must be diligently studied and gratefully appropriated as indispensable lessons to guide for the future in testing the correctness of governing opinions, the feasibility of schemes projected, and the assurance of victory at last in a courageous defense of an unpopular cause or a truth despised.

With the positive view that such would be the principal end attained by this address, let us proceed at once to consider definitely the subject assigned to the present hour. It would be very interesting to pause here and notice in detail such salient facts as the following, seen when confining our attention mainly to the general course pursued by the church in its own sphere of action: It has been the most efficient agency, as it was the first of the kind, in all this region for miles distant, in securing therein the steady and forcible promotion of domestic felicity, social order, civil control, the advantages of public and private education, and the acceptance of the invaluable truths of the gospel. It has, since its organization, received into its fellowship and spiritually nurtured, in a greater or less degree, nearly thirteen hundred members, of whom two hundred and thirty are still enrolled on its list. It is substantially a perfect type in its practices and undertakings, as well as in its tenets and covenant, of many other churches of the same faith in our country. But our time must be occupied in investigating exclusively the characteristic features, presented by it as a complete and instructive epitome of the origination and growth of our denomination as a whole.

I. We propose to examine briefly the preparation that was made by the Seventh-day Baptists, especially in Rhode Island, for the establishment and perpetuation of this church. What we discover in this applies also to their brethren in New Jersey, and early in Southeastern Pennsylvania, but with a much less comprehensive scope.

1. They all belonged originally to the sturdy and composite middle class of the English people, who have achieved for their country and its principal colonies the ablest civil, commercial and enlightened sovereignty on earth.

2. They were a varitable off-shoot from the Puritan stock, which, as the choicest representative of this middle class, was transplanted in the more spacious and better vantage ground of America. Here, under surpassing development and protection, its influence has rapidly spread over a domain that reaches from the Atlantic to the Pacific, particularly across the northern and central portions of the Union, where have been formed thousands of towns, counties and states, and in them have arisen countless farm dwellings, hamlets, villages and cities. All these results have been accomplished in the mightiest colonization movement known in all history. It is noticeable that only in this domain, and in those places where this influence has had chiefest sway, have our Sabbath-keepers ever obtained their firmest foothold and witnessed the most flourishing condition of their churches.

3. While the Puritans entertained ideas, domestic, social, political and religious, the most advanced in the world, during their time, they and their descendants have introduced and propagated these in our nation, largely determining its laws, modeling its institutions, vitalizing its business operations, fixing the

character of its citizens, and laying a bed-rock basis for its noblest Christian organizations. The same conditions have prevailed in the mother country, to some degree, especially in those communities where this people have boldly advocated their principles. What a change in their standing and in the effectiveness of their views have the last three centuries produced! While in their day were committed to them the most precious interests ever in the keeping of men, their spirit and their work, Carlyle says, were then "only despicable, laughable," but now these constitute some "of the strongest things under the sun." A great American orator declares that the force which they have generated in human affairs "has, more, than any other, influenced modern thought in literature, in religion, in politics and in morals." Outside of the membership of our denomination, no Christian believers have had their minds so deeply impressed and their lives so obviously fashioned by Puritan ideas, customs and institutions.

4. Both the aspirations and the struggles of this dominant people have always been focused on a single imperative demand for enlightened liberty, individual and general, civil and religious; and in this determined spirit, they have reinforced and reapplied this demand with telling significance upon our countrymen, and upon other cultured and enterprising nationalities, to the end that these should heed and satisfy the most persistent longing, both intellectual and spiritual, of different members of the race for the attainment of privileges and enjoyments, even higher than those they securely possess. The hearts of the men and women in all our churches have, from the first, responded quickly and grandly to the sentiment. Break in sunder the heavy shackles of prejudice and ignorance which bind and weigh down immortal souls, so that they may leap up into the glad freedom of the gospel and of the holy law given on Sinai.

(To be continued.)

HOW IS THIS?

Whenever the claims of the Sabbath come in sight, the *Christian Endeavor World* declares that the Fourth Commandment is obsolete, that the Sabbath has no claims on Christians, etc., etc. When the logical results of its teachings appear in the tendency to reject all of the commandments, it turns face quickly, apparently anxious to avoid gathering the fruit of what it has sown. Here is an extract from the issue of Jan. 20, 1899:

In Eph. 2: 15 Paul says of Christ that he "abolished in his flesh the enmity, even the law of commandments contained in ordinances." Might we not infer from this that the Ten Commandments, as well as the other laws which God gave the Jews, were superseded by the precepts of Christ?

Do not forget that Christ said he did not come "to destroy the law," and that not "one jot or tittle" was to pass from the law. "till all things be accomplished," "till heaven and earth pass away." In the passage you quote Paul was writing to Greeks, to Gentiles, and was simply telling them that Christ had opened up the Jewish religion to them also, abolishing whatever in it was exclusive, and making it a universal religion. If the Ten Commandments are true, how could they be abolished or superseded?

The RECORDER repeats the question with which the *Endeavorer* closes, as it applies to that paper. "If the Fourth Commandment be true, how dare the *Christian Endeavor World* declare that it is abolished or superseded? It contradicts Christ, flatly, in so doing.

* An abridgment of an address, only the main portions of which were delivered Oct. 3, 1897, at the Centennial Celebration of the church.

Missions.

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

THE Secretary left Shiloh, N. J., on Thursday morning, February 9, with about a foot of snow on the level and mercury 2° below zero. That depth of snow in South Jersey is very unusual, and the people were highly enjoying the good sleighing. There was much sickness among the people, though the grip was waning. Part of Thursday was spent in Philadelphia with an old scholar of Union Academy days, Dr. Sherman E. Ayars. The day was a very cold one, and the piercing wind swept the streets running east and west, cutting one like a knife. At 4.30 P. M. the hospitable home of Pastor A. E. Main, of Plainfield, N. J., was reached and a warm sleeping room that night was greatly enjoyed. If there is anything the Secretary tries to shun most in his travels it is a cold bed and sleeping room. The next morning, mercury was 8° below zero, and it continued very cold all day. The day was spent in calling on old friends. Sabbath evening a sort of a denominational meeting was held instead of the prayer-meeting, under the direction of the Christian Endeavor Society, conducted by Miss Nancy Randolph. The Missionary, Education, Tract, Sabbath-school and Woman's Boards, the Young People's Permanent Committee and the African Industrial Movement were represented by addresses and papers setting forth their work and needs. It was a most excellent and interesting meeting, instructive and inspiring, a kind of meeting that our Endeavor Societies might hold now and then with great profit.

SABBATH morning the Secretary preached from Pastor Main's pulpit, from the text, John 10:10, last clause. Theme, Life from Christ. 1. How we came to need that life. 2. What that life is. 3. What it does for us. The congregation was not as large as usual because of sickness and the very cold weather, but no one could desire a more attentive audience. Sabbath afternoon a missionary conference was held with our church at New Market. There was a fair attendance, much freedom in asking and answering questions, in remarks and suggestions, in personal opinion and friendly criticism, all of which made the conference a very pleasant and profitable one to both the people and the representative of the Missionary Board. Pastor F. E. Peterson will sever his pastoral relation with this church and settle, April 1, as the pastor of the Second Alfred church. Pastor Martin Sindall of the First and Second Verona churches has accepted the call of the church, and will take Pastor Peterson's place about the same time. The evening after the Sabbath, a missionary conference was held with the Plainfield church. The attendance was small, the smallest, save one, of any the Secretary ever held; the causes were, a busy night for our business people, sickness, the cold and stormy weather, and a sleighing party of the young people previously arranged. The young people were very kind and thoughtful, for many of them attended the conference a part of the hour and asked to be excused, which was cheerfully granted, with the wish of the Secretary that they might have a very pleasant and enjoyable time. Some of our prominent people in Plainfield whom the Secretary very much desired

to see in attendance at this conference, were prevented by sickness and being absent from town. However, a good and profitable meeting does not depend always on a large attendance. The conference was a lively one, earnest in suggestions and discussion, friendly in criticism in regard to methods, the re-organization of work on some of the home fields, the re-inforcement and the necessary equipment of our China Mission, the introduction of some industrial element in said mission as soon as practicable, and also where our evangelistic work can be most profitably applied.

THE Secretary attended on Sunday afternoon the Tract Board Meeting. President Charles Potter was absent because of sickness, and Vice-President, J. F. Hubbard, presided. There was a good force of working members present, excellent unity and harmony of action, and some important measures were taken, among which the publication of the forthcoming book of Dr. Lewis', "The Decadence of Sunday," and the appointment of a committee to report on a system of colportage to be employed by the Tract Society. The Secretary left Plainfield on Monday morning for home, in one of the worst snow and wind storms ever known on the Atlantic coast, waxing worse and worse, drifting the snow and filling up the railroad cuts. Our train started from New York one hour and a half late and was stalled at New Haven at 7 P. M., where it remained all night. Most of the passengers slept on the train during the night, as the hotels in New Haven were full. The Secretary, in ordinary times, should have reached Westerly at 4.45 P. M. This is the first time he was ever snow-bound in all his travels, and had to stick to his car, and that within 71 miles of home. This morning (Tuesday, February 14,) the storm is over, the sun is shining brightly, and while waiting for the train to pull out sometime near noon, the Secretary is writing up his Missionary Page, not knowing when he shall reach home, so badly blocked is the road by snow.

THE friends of Mr. Booth and the African Industrial Mission movement, in Plainfield, N. J., felt that there was, in such work, an open door for our people which should be entered and which they in duty bound should not neglect. Therefore they took hold of the movement and organized it under the form of the Sabbath Evangelizing and Industrial Association, with a life membership therein by the payment of \$100, and an annual membership of \$10 a year for four years. They conferred with the Missionary Board, assuring them that it was no opposition movement and that they had so formulated the organization that its work could be transferred to the Missionary Society whenever it would take it in hand. The Missionary Board assured them that they were not opposed to the movement, but that they did not deem it their duty or privilege to engage now in an African Industrial Mission, in view of the indebtedness of the Missionary Society, the diminution of its income for the General Fund, the necessity upon it for the re-inforcement and the necessary equipment of the China Mission, and the demands upon it in the re-organization of the home field work and the prosecution of the evangelistic department of labor. Members of the Missionary Board suggested to the friends of the African Industrial Mission movement, that if they would organize on the basis of a Stock Company as Mr. Booth advocated in his visit to Westerly, and at our Conference at Milton

Junction, Wis., instead of organizing as a Missionary Union, it would obviate the appearance, before our people, of the need of two missionary organizations to carry on the missionary operations demanded by them, and their working side by side in apparent opposition or competition. Again, it would prevent, in a large measure, the withdrawal of the interest of our people from their Missionary Society and its work, and also the withdrawal of funds from the support of our present missions, foreign and home, and from the support of the Sabbath Reform work of the denomination. Upon these suggestions the brethren changed the basis of their organization to that of a Stock Company of 20,000 shares at \$1 per share, under the title of The Sabbath Evangelizing and Industrial Association. It is now believed that the movement is on the right basis and will meet the approval of our people and will succeed. It will no doubt elicit the interest and support of those among us who as yet have never done anything for our foreign missions, and those who have never been warm-hearted and active in their support. The real foreign mission people among us who have carried the work these years, will, no doubt, be warm supporters of this movement. It is a good cause and we believe it will succeed, because of the consecrated and successful young business men at the head of it, and the experience and success of Mr. Booth in such work. It is believed by its advocates and supporters that this movement will beget a deeper and wider foreign missionary spirit among our people which will give a better support to the China Mission, and inspire our people to do greater things than they yet have done in all lines of denominational work. It is hoped that this industrial element in foreign mission work may be inaugurated in our China Mission as soon as it can be done, and prove a means of support in part of that mission.

TREASURER'S REPORT.

For the month of January, 1899.

Geo. H. UTTER, Treasurer.

In account with
THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Dr.	
Balance in Treasury, January 1, 1899.....	\$1,313 73
F. F. Randolph, New Milton, Wis.....	1 00
Dea. Joseph West, Second Verona Church.....	1 00
Mrs. M. Sindall, Verona Mills, N. Y.....	1 50
Collection at South-Eastern Association.....	2 35
Rev. L. W. Mitchell.....	25
Rev. D. W. Leath, Boys' School.....	25
Mrs. Emiline M. Clawson, Troy, N. Y.....	1 00
Junior C. E. Society, West Hallock, Ill.....	5 00
By Evangelistic Committee:	
Collections, T. J. VanHorn.....	\$13 00
" E. B. Saunders.....	6 50
" D. W. Leath.....	2 50
" J. G. Burdick.....	23 00
Mrs. J. J. Abbey, Erie, Pa., China Mission.....	1 00
Balance for share in surplus contributed for Conference expenses.....	12 50
Alfred Collins, Charlestown, R. I.....	5 00
Churches:	
Walworth, Wis.....	12 75
Boulder, Col.....	3 45
First Alfred, N. Y.....	12 01
Hammond, La.....	8 97
Pawcatuck, Westerly, R. I.....	20 83
Andover, N. Y.....	1 32
Milton, Wis.....	14 94
Plainfield, N. J.....	30 32
Adams Center, N. Y.....	20 00
Salem, W. Va.....	7 50
Greenmanville, Mystic, Conn.....	7 45
Cumberland, N. C.....	2 50
Colony Heights, Cal.....	2 00
Second Brookfield, N. Y.....	18 00
Sabbath-Schools:	
Pawcatuck, Westerly, R. I.....	5 97
Roanoke, W. Va., Boys' School Teacher.....	5 00
Plainfield, N. J., General Fund.....	\$8 15
" " China Mission.....	5 98
	\$1,576 92
Cr.	
O. U. Whitford, balance salary and traveling expenses, quarter ending Dec. 31, 1898.....	\$ 209 95
A. G. Crofoot, Jackson Center, Ohio, salary, quarter ending Dec. 31, 1898.....	10 00
E. H. Socwell, Welton, Iowa, salary quarter ending Dec. 31, 1898.....	75 06
L. F. Skaggs, Boaz, Mo., salary and traveling expenses, quarter ending Dec. 31, 1898.....	114 50
S. I. Lee, Fouke, Ark., salary and traveling expenses, quarter ending Dec. 31, 1898.....	68 68
Eli Looftoro, Berlin, Wis., salary and traveling expenses, quarter ending Dec. 31, 1898.....	27 20
First Westerly (R. I.) Church, quarter ending Dec. 31, 1898.....	50 00
Evangelistic Committee, orders Nos. 117, 122.....	184 88
R. S. Wilson, Attalla, Ala., traveling expenses.....	6 50
Interest, 4 1/2 per cent on \$4,000 for six months.....	\$90 50
Rebate for interest overpaid in 1898.....	19 62
	\$70 88
Revenue stamps on renewal note.....	80
Balance in treasury, February 1, 1899:	71 68
To reinforce China Mission School.....	\$610 51
Available for current expenses.....	147 96
	758 47
	\$1,576 92

E. & O. E.

Geo. H. UTTER, Treas.

Woman's Work.

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

THE NEAREST DUTY.

My soul was stirred; I prayed: "Let me
Do some great work, so purely,
To right life's wrongs, that I shall know
That I have loved Thee surely."
My lips sent forth their eager cry,
The while my heart beat faster,
"For some great deed to prove my love,
Send me, send me, my Master!"

From out the silence came a voice,
Saying: "If God thou fearest,
Rise up and do, the whole life through,
The duty that liest nearest.
The friendly word, the kindly deed,
Though small the act in seeming,
Shall in the end unto thy soul
Prove mightier than thy dreaming.

"The cup of water to the faint,
Or rest unto the weary,
The light thou giv'st another's life,
Shall make thine own less dreary;
And boundless realms of faith and love
Will wait for thy possessing;
Not creeds, but deeds, if thou would'st win
Unto thy soul a blessing."

And so I wait with peaceful heart,
Content to do His pleasure,
Not caring if the world shall mock
At smallness of the measure;
Of thoughts, or deeds, or daily life,
He knows the true endeavor—
To do His will, to seek His face—
And He will fail me never.

—Sarah A. Gibbs, in *Pittsburg Christian Advocate*.

THE "Sunny South" has, up to date, been quite a disappointment, not only to the visitors who have come here to winter, but to the inhabitants of Hammond as well. Such a year since last June has never been known before by the oldest inhabitant, and some of them have lived here eighty years. In that month the rains began, and with an occasional week, sometimes two weeks of pleasant weather, they have continued up to the present time, and still it storms. But so far the present month has been the time for storms—cold storms. In December and January the thermometer registered as low as 25° and 30° a few times. The first four days of February the thermometer registered 75°, 80°, 86°, 82°. On Sabbath, the 4th, we donned our summer clothing, went to church without wraps, sat without fire, with doors and windows open. The next day it grew cooler, at 10 A. M. fires and warmer clothing were necessary, and the next morning, Monday, we had weather at 30°, thermometer still falling. Wednesday morning things were cold generally—pumps frozen, thermometer 20°. On Thursday it was 22°, it grew warmer all day and rained in the night. At this date, February 10, at noon, thermometer 44°, and we are hoping to get thawed out again. The gardens and fields which are usually producing at this time are not yet planted; the fate of strawberries is not yet known, some were in bloom and the berries would have been ready for market in March. One of the older residents explains the weather through this winter, as follows: "Whenever the blizzards and cold storms come in the North and Northwest, we have to take the tail ends of them," and we have sufficient evidence from reports of hard storms in the North and West, almost continuously for the last four or five months, to satisfy us that this statement is very plausible. We can testify to the fact that when the weather is in its normal condition here in Hammond, none better can be made anywhere, and we are conscious, notwithstanding what might seem like a complaining spirit, of the great benefit which can be obtained by wintering in the South—in Hammond.

THE DUTY OF BEING HAPPY.

It is not just as we take it,
This mystical life of ours;
Life's garden will yield as we make it,
A harvest of thorns or flowers.

There is so much trouble and sorrow in the world, so many burdens to be borne, that we sometimes forget that there is always something for which to be glad, that happiness is a duty and that we can be happy if we will. There is no virtue in being unhappy; it is rather a weakness to be overcome, a sin to be struggled against. To live nobly, energetically, up to one's best, and yet without worry, is one of the highest attainments possible.

JULIA M. DAVIS.

SHILOH, N. J.

[The following selections were made by Miss Davis for these columns.—EDITOR.]

"By day, when time is being lost by being kept waiting; by night, when sleep is unwilling to close the eyelids, the economy of happiness recommends the occupation of pleasant thoughts. The mind cannot be vacant: Its thoughts may be useful, useless or pernicious to happiness. Direct them aright, the habit of happy thought will spring up like any other habit."—*Jeremy Bentham*.

"Let not thy peace be in the tongues of men, for whether they put a good or bad construction on what thou doest, thou art not therefore another man. He who covets not to please men and fears not their displeasure shall enjoy much peace."—*Thomas a' Kempis*.

"To learn never to waste our time is perhaps one of the most difficult virtues to acquire. A well-spent day is a source of pleasure. To be constantly employed and never asking, "What shall I do?" is the secret of much goodness and happiness. Begin with promptitude, act decisively, persevere if interrupted, be amiable and return to the work untroubled, finish it carefully; these will be the beginnings of a virtuous soul."

"Love thyself last. Look near, behold thy duty
To those who walk beside thee down life's road.
Make glad their days by little acts of beauty,
And help them bear the burden of earth's load.

Love thyself last. Look far and find the stranger
Who staggers 'neath his sin and his despair.
Go lend a hand and lead him out of danger,
To heights where he may see the world is fair.

Love thyself last. The vastnesses above thee
Are filled with Spirit Forces, strong, and pure,
And fervently these faithful friends shall love thee;
Keep thou thy watch o'er others and endure.

Love thyself last; and, oh! such joy shall thrill thee,
As never yet to selfish souls was given.
Whate'er thy lot, a perfect peace will fill thee,
And earth shall seem the ante-room of heaven.

Love thyself last; and thou shalt grow in spirit
To see, to hear, to know, to understand
The message of the stars; lo, thou shalt hear it,
And all God's joys shall be at thy command.

Love thyself last. The world shall be made better
By thee, if this brief motto form thy creed.
Go, follow it, in spirit and in letter,
This is the true religion which men need."

FROM NEW MARKET, NEW JERSEY.

We are always interested in the reports which appear in our "Woman's Page" of the RECORDER, concerning the work of our sister societies, and we thought, perhaps others might like to know what the Ladies' Aid Society of New Market is doing.

We have between thirty and forty members. Any one may become a member by paying the sum of fifty cents, which entitles them to the rights and privileges of the Society for a year. We meet the third Wednesday in every month, at two o'clock, for work; at four our business meeting is held, and supper is served from six to eight, for which the sum of ten

cents is charged. The Society is divided into three districts; each district has a chairman, who has charge of the supper. The districts are numbered, and the number having the Society furnishes the supper.

Our annual meeting is held in June, at which time we elect our officers. We have a Thanksgiving Supper each year, with a short program, mostly by the children, after which the mite boxes are opened and the money is equally divided between the Tract and Missionary Societies. We gave ten dollars toward the teacher for the Boys' School in China. We also give ten dollars, every year, toward Miss Susie Burdick's salary, and at present we are caring for an invalid lady, who claims to be one of us. As we have no suitable place for holding public entertainments and suppers, we have to find some other way of replenishing our treasury.

Our work consists mostly of quilting and sewing for those of our members who hire their sewing done. At present we are making garments for the African Mission, besides we have done some furnishing for our church, and something toward the organist's salary.

On account of so much work, we have had to hold special meetings. We have had quite an amount of sickness in our church, but have lost but one by death, Sister Cornelia Dunn. She was not permitted to meet with us very often, but we always enjoyed her presence, and we know our loss is her eternal gain.

A thought of sadness comes over us as the time draws near for us to part with our pastor and his wife, who have been faithful members of our Society since they have been with us. We thank our kind Heavenly Father that he has not left us without a shepherd, and we shall heartily welcome our new pastor and family.

The interest our officers and members have taken in the Society the last six months greatly encourages us to press forward. We wish the sisters might realize more fully the need of tithing, as it is not only our Father's command, but it is a pleasure to be always ready with open hand, when a call comes for help. Surely it is more blessed to give than to receive.

MRS. JAMES R. DUNHAM.

THE FASCINATIONS OF BAD TEMPER.

BY URIAH XERXES BUTTLES, D. D.

"The pipe and psaltery make sweet melody, but a pleasant tongue is above them both."

"The man that hideth his foolishness is better than he that hideth his wisdom."

"Envy and wrath shorten life."

"The stroke of the tongue breaketh bones."—*The Wisdom of Jesus, son of Sirach*.

We are always fully supplied with every pretext for being of an ignoble temper, some for the sake of a child, some for a mother, some for brethren's sake. But it is not fit for us to be unhappy on account of any person, but happy on account of all, but chiefly on account of God, who made us for that.—*Epictetus*.

In spite of our boasted discoveries and inventions, it seems to me that in certain vital particulars the world changes very little, and that as it was in Jerusalem in the days of Jesus, son of Sirach, and in Rome and Nicopolis in the time of Epictetus, so it is to-day in Griggsville on the Erie canal. Certainly, if I were asked to name the most subtly destructive vice, the one that embitters and blights most lives, disintegrates most families and churches, causes most trouble in neighborhoods and communities, and is altogether the most insidious and difficult to guard

against, I would say at once, and without qualification, bad temper. On the other hand, spite of the glorious development of musical art, no master has ever yet won from any instrument a sound so sweet as pleasant words, and no wisdom has now higher economic and hygienic value than that which enables its possessor to conceal his petty chagrins, follies, irritations and even his toothaches. And to be happy on account of God, "who made us for that end," is still the very highest wisdom of all.

The one man hanged from our county shot his neighbor after twenty years of bickering over the boundary line of their adjoining farms. The three men sent from our town to Auburn Penitentiary went there for crimes committed in anger. All the divorces obtained in our place have had at bottom, bad temper, and the places in which my church is paralyzed were made so by poison stings of the same evil. Now the bad temper which I have specially in mind is the sub-acute form. It rarely breaks out into violence in its possessor, but keeps him in a mental state in which he grits against his surroundings like a cog-wheel out of gear, and his spiritual condition is similar to the bodily habit known among physicians as "cachectic" when any indisposition takes on an aggravated and even dangerous form. As the saloon on the corner and the bottle in the cupboard are temptations to one with the liquor appetite, so the daily wear and tear of life, the inevitable friction of the family and human interdependence are constant excitations and opportunity for snapping, snarling, grumbling, and whimpering to the man or woman given over to the vice in question.

The whole tribe of "sensitive spirits," those beings whose feelings bristle out all over them like forests of microscopic antennae ready to be hurt, and who can spend nerve force enough to explore the continent of Africa, and have enough left to make a good start toward finding the South Pole, watching that "their sheaves are" properly "bowed down to," or nursing some paltry grievance, are one and all bad tempered. This peculiar "sensitivity" is invariably accompanied by a most robust disregard of the feelings of others, and a selfishness equally colossal. They will bicker for affection and appreciation instead of, effacing themselves, earning them, and they are as sure to make all about them unhappy as water is to run down hill, or as rubber is to give forth unpleasant savors when burning.

Curiously enough a woman of this type often has a knack of passing herself off as "a sweet creature," and one of whom her family is not half worthy. A man of this variety usually has some of the foolishness scoured off him in his contact with the world as he struggles for a living, but he is sure to break loose in his home and in the church. He wants the top pancake and the easiest chair always, and he must be gingerly and affectionately entreated to rise in the morning when circumstances do not admit of his delaying the breakfast as usual to times indefinite. In the church, if in the choir, he wants to sing solos, and to lead, no matter what his qualifications, and if he can play a reed organ, he must have a turn at leading the Sunday-school singing or there'll be trouble. It is healthy for his pastor to give him all the recognition in the social meetings his hungry

soul-needs, and dearly he loves office, especially "ghostly" offices involving no financial responsibility.

My first charge at Betsy's Corners was nearly split as fine as tooth-picks by old Mr. Simmons when we failed to elect him elder. Three elders had died long before my advent, and but two were left when I was installed. It was the general impression that Mr. Simmons hankered to be chosen for the office, and there was a very general determination that he should not be. But—each man has his little coterie, and Mr. Simmons had his. My first call upon him after the annual election I shall always remember as an illustration that all affairs have two sides. One we see with our own fascinating set of colors. Another of very different hues is seen by the unsympathizing world. Mr. Simmons thought himself insulted and aggrieved. To me he seemed only in a frightful and pitiable temper. He wept. He groaned. He would talk of nothing save that he had not been made an elder: "I was Sunday-school superintendent, and trustee, and elder, at Greece where I used to live," he furiously whimpered. "And they gave me a pair of gold-bowed specs when I left there, and the band came and blowed Hail Columby right under our windows the night before we left. You, Dr. Buttles, might have used your influence. No. You needn't ask me to come to church. I shan't never set foot in the Orthodox meetin' house again. No. Not here anyhow."

In vain were three meetings held in Mr. Simmons's parlor, all of principal members, in the hope of placating him. His self-respect he felt, demanded that he remain in a temper, and remain he did, and as his friends demanded, and then his enemies came to second them, that I reconcile him to the church, I had to find a new charge as a final sacrifice to his vanity and irritation.

Sometimes the "sensitive spirit" centers its attention upon its bodily ills, and then woe to the unlucky member of the family or social circle who dares to have a worse influenza, rheumatism, or cramp than the specialist. I have known mere chagrin at being outdone to send one of these beings to bed, and death itself will not convince them that the deceased may have had worse pains than they have. Luckily the minister can escape the anger of the maligner by simply remaining silent, and looking sympathetic, and interested, but let the medical man fail to be duly impressed with the gravity of the sufferer's complaints, and he will hear directly that "he does not know his business." Some of our people are stirred up that the Christian Scientists have organized themselves into a society, and have called Arabella Peabody Blinn of Boston to minister to them. But I am secretly glad that there is a sect in existence claiming that all ills, even broken legs and bunions, are imaginary. There is rest and health in mere diversion of the attention, just as there are mysterious hygienic effects in change of the wind. The only difficulty is that the Scientists do not get hold of a tithe of the folk to whom "a trouble" of some sort, physical or mental, is necessary, just as a pole is necessary to a climbing bean.

Pew renting is always a ticklish time with the difficult in a church, and to escape it I often run away to Three River Point and try to get up a revival, a perfectly hopeless effort since the whole region is French Romanist.

No matter what the condition of our treasury, certain choice seats in the middle of the meeting-house where it is just warm enough in winter, and just cool enough in summer, and the best place to hear, must never be sold to the highest bidder. They must be kept in perpetuity for certain "sensitive spirits" who cannot enjoy religion in the side pews, and who "give," never "pay," for them according to their respective sweet wills. I suppose each sect has this contingent who must be humored, else they threaten to "go off." Sometimes I am upborne in my mind to the point of wishing they would all "go off" and form a church of their own, and what a cave of Adullam it would be to be sure! But it is speedily borne in upon me, that the time of the division of spirits is not yet.

I say it with trembling, but it often seems to me the average reformer consumes an immense amount of nervous energy and time in mere bad temper. Instead of concentrating himself upon the evil he abhors or the cause he would further, he is prone to viciously attack any one who differs from him in methods, till the dispassionate onlooker is affected as one would be beholding a race horse expending himself lashing out sideways, instead of speeding straight on to his goal, and the result is, the worker for a precious reform or cause is often dreaded, and only half-heartedly helped by folk who would gladly second his efforts if only they could be spared his vituperation.

Our catechism guardedly admits that some sins are "from the nature of things worse than others," so I am quite safe from the charge of heterodoxy when I say the Roman enumeration of "Deadly Sins" appeals to my imagination. But I would arrange the list differently from the fathers. I would put Anger first, and group Pride, Envy and Covetousness below it as its own cousins and allies. Now in these days of multiplied organizations I do not see why some united effort may not be made against this subtle and pervasive foe of our peace at home and abroad. To my eyes a "Woman's Christian Temper Union," or a "Sons of Sunshine," or a "Children's Loving-Temper Legion," would look as well as any names yet devised, as say, "The Daughters of Rebecca," or even "The Sacred Order of the Magi." We cannot all make the world wiser, better, or even more comfortable. But each one can grapple with his temptation to snap, snarl, grumble, growl, whimper, and look sour and crabbed. Whatever else fails, each one is sure of a pack as heavy as his back can endure, and his full measure of wormwood and vinegar. Ah, and each one is sure of the last mortal pang of death. If not next week, or next year in a decade or two at the longest, Griggsville and the world will be full of new faces. Our time is brief. Let us make all haste to pleasantness and smiles, and to acquire what Chateaubriand calls with fine acuteness, "The habit of happiness."—*Advance*.

GOODNESS and mercy do not mean to God's child flowing meads and wells of refreshment only; they may equally mean rocky defiles, and rough paths, and darkness, and enemies.—*Marvin R. Vincent, D. D.*

MORE Pagans, it is said, are being Mahamedanized in Africa than are being Christianized. All North Africa is Mohammedan, and there is a powerful movement southward.

Young People's Work

By EDWIN SHAW, Milton, Wis.

GAIN THE BLESSING.

The circular letter was used as the topic of our first regular prayer-meeting in the year. On account of sickness and bad weather, the attendance that night was not as good as usual, but the meeting was interesting and, we trust, beneficial to those who were present. At our last business meeting our Society voted to raise our apportionment for this year. It will require some earnest work to raise this amount, but we hope to gain a blessing by so doing.

COR. SEC.

WELTON, Iowa.

PERHAPS PRUNING.

Do we not, as Seventh-day Baptist young people, too often become discouraged because our numbers are few? We see our ranks weakened by death and desertion. Some desert from sheer cowardice, some for worldly gain, and some for social favor. But we must remember that God does not always use great numbers to accomplish his work. Gideon's army was encumbered by dead weights, so God pruned the army until only those who were fit for the terrible conflict remained.

It may be that God is pruning our ranks for the great work before us. Let us then sit daily at Jesus' feet and learn of him. Let us gird on the armor and be strengthened for the battle. If our numbers are small, our zeal must be great. If we are weak, God is strong. Laboring and trusting in that strength, we may be able to lead many to the true light of Christ and the church.

R.

WEST VA.

NOT DEAD, BUT SLEEPING.

After reading the above inscription on a headstone, an Irishman was heard to remark, "If I was dead I would own it."

I don't believe the young people of our denomination are dead, but how many of them are asleep? How is it with your Society—dead, sleeping, or active? Which? Let us own it.

It is no excuse for us to take a nap just because Tom Smith and Henry Jones are asleep. Our business is to trust the Lord, and hustle. Surely by our trusting and hustling we will wake them up after awhile.

Sunday denominational quacks—without reckoning on the young people—have said we were dying, and ordered an appropriate headstone. Will they set it up? To prevent this we must wake up. Begin by praying for ourselves, our society, church, denomination, evangelistic work. Pray for these thirty times a month for a few months, and our eyes will get opened. Are you interested in the student evangelistic movement which stirred our denomination from heart to pocket-book in 1892, and is now the basis of all our work since? Pray for it.

Our Christian Endeavor Society is proud of an active boy who gives ten cents and thirty prayers a month for the student evangelistic work. How many boys or girls will do the same or better? How many grown boys and girls will pledge themselves to help this grand movement? Let me hear from you. We can best show by our works whether we are active, sleeping or dying. Again I say, Wake up.

C. U. PARKER.

.2644 CHICAGO AVE., Chicago, Ill.

WAYSIDE JOTS.

ONE Sabbath I knew of a certain young woman to assist a poor, crippled, old-fashioned friend to a pleasant walk and the pleasure of a visit with old-time acquaintances. Some criticised her for not attending the C. E. meeting, instead of doing a deed of kindness and charity. Would you?

WHEN the young American artist, Arthur E. Peck, passed away in Paris, a friend wrote a letter to his mother, a few sentences of which we quote: "He was a lovely Christian, loved and honored by all who knew him. And you may be sure that his character has made us love and respect the dear family from which he came to us." Is not this an incentive to every young person to live a nobler, more upright life, and to strive to bring credit to their home and their Lord?

If you are in college this year, you should devote some of your spare moments to the questions of the day; don't let your books claim all of your time. To the young men and women of to-day will fall the obligation of dealing with such great questions as the race problem, the labor problem, the social problem, and a host of others of like nature. Prepare yourself.

SIMPLY because you see persons sitting in church with long, pious looking faces, it is no sign of their faith, and it is no criterion by which to judge their lives. Some such have been known to keep liquors in their cellars, others to have blighted a whole life by their hasty words in the class room or on the campus. True Christianity manifests itself in the daily life.

Did you ever stop to think that "every gentle word is a drop of sweetness poured into the world's bitterness?" It may seem but a little thing to you when spoken, but it may change the whole aspect of another's life. To greet with a smile when others frown is to cultivate a gift that will be of untold value to you as you pass through life; thus do you help in the upbuilding of the world, and the honoring of Christ. These graces which seem minor to us are the sole strength of many a powerful life; let us remember that nothing which enters into character is to be considered small. Be cheerful.

* *

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

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

OUR MIRROR.

PRESIDENT'S LETTER.

Dear Young People:

Another young friend has sent to me, as requested, the reasons why he believes the Bible. The first reason is, "Because taught to." Second, "It sustains, and is suited to the needs of all people under all circumstances." True, now if you want the little book, "Our Bible; Where did it come from?" by Chas. Leach, and R. A. Torrey's ten reasons "Why

I Believe the Bible is the Word of God," send me ten cents in stamps and I will have it sent you. We cannot be a strong people in the Bible unless we search these things. The trouble to-day is more that people do not believe in the Bible, just what it says, than that they do not know what day it directs us to keep.

Again I have before me No. 1 of a chain letter, asking me to forward to the writer ten cents, also to write three other letters of the same kind and send to three of my friends, asking of them the same thing. Let us see now, is this business or religion? The object is good, give ten cents for benevolent purposes; this I would gladly do, but to use four two cent stamps, making eighteen cents in all, throwing away 8-10 of it. Is this religion or business. \$1,800 to get for benevolence \$1,000! Then what about my poor friends? How long would I have any? I don't want to discourage this good enterprise, only the method. Cannot some of our young men tell us how we may wisely do these things? Do not be offended at me. The principle is the same if you ask me for \$18 that you may get \$10 of it, or if you ask for 18 cents that you may get 10 cents. I learn of at least three of the chain letters which have broken out of late. You will remember that an epidemic of this kind broke out a few years ago; but it died out. Can we not have something better to take its place?

Again I have another letter, "for promoting the interest of the church and as a drawing card for your fair," shares in a gold mining company, for the nominal price of \$16.64, par value \$100. A limited number only allows you to order 300 shares at most." This letter is bad. I am glad to say this is not a Seventh-day Baptist affair. Whether the author wants to rob the church which will invest, or wants the church to rob some one else, or both, I do not know; but this I do know, that the church which keeps close to God, and its business of saving souls, will never be dependent for "promotion of its interest" in this way.

The work at Jackson Centre is still in progress; pray for us. E. B. SAUNDERS.

THE Society at Leonardville has, for some time, been suffering from decreasing membership, until now the contrast to former condition of strength and prayer-meeting attendance is very marked. Many of our young people, among them some of our most valued workers, are away studying or teaching; we have lost some by permanent removals, and we are deprived of the help of others by press of other duties. But those who are left are coming to realize that these losses may be a source of strength to them; individual responsibilities for each member are more evident and the necessity for faithfulness more pressing. Pray for us, that out of these seemingly discouraging circumstances the Society may rise to great usefulness to the church and the cause of Christ.

The Annual Letter from the Permanent Committee was made the subject of one of the January meetings, as suggested, and brought out very favorable comments on the methods and plans laid before us by the Committee. Our appropriation for their Missionary and Tract work for the year was recently made.

The Lookout Committee has been doing a very successful work, somewhat out of the usual line of the work of that committee, in cor-

respondence with the absent members. Their plan is to write the absent ones several times each year, asking for a reply to be read at prayer-meeting. As there are about twenty-five on the absent list, we have had one or more of these letters at nearly every meeting for some time. This not only serves to keep warm the interest of the absent ones in the home Society, but is a source of encouragement and strength to those at home.

The Missionary Committee has conducted a monthly missionary meeting in connection with the regular prayer-meeting, taking up particularly our denominational work. At one meeting we had an instructive letter from Missionary Secretary Whitford, and, at another, a very interesting account of our European missions, with a warm, personal greeting to the Society, from former pastor, Dr. Daland.

The Junior Society is active, and keeps the children interested in good works.

A. B.

IDLE CAPITAL.

Few men are more scorned by their fellows than he who simply hoards his money. Much as frugality is praised and wastefulness condemned, even the spendthrift generally gets kinder judgment than the miser. But even the miser, mean and selfish though he may be, usually has too much sense merely to keep his hoardings. To most it is so plain that in some way the value of money is in its use that, shrink as they may from spending it, they will eagerly seek to place it where it may grow to more. To others as well as to the owner it is a loss when capital lies idle. One of the evils of times of panic is that fear causes many to withdraw what they have from active circulation and productive use. The world feels the consequences.

Ruskin points out how ready we all are to make some spiritual application of the parable of the talents and how we need to bear in mind its plainest and most literal meaning as referring to our money. We talk easily enough of talents that are hid in napkins or buried in the earth. How often do we use that phrase with the thought of the actual dollars and cents that God has committed to us for his use? The words speak of the Master's capital that we are letting lie idle. We should not think of hiding our own earnings in any such way. Do we keep unproductive what should be capital doing God's business?

Perhaps we commonly think of our gifts as matters that end with the payment. It might help us to a truer thought if we looked at them more in the light of investments of capital. God rightfully looks to us not only for the principal, but for interest as well. By withholding what is due our debt grows fast. If in addition to carelessness about this we embezzle God's money for our own use, our plight becomes doubly serious. It is a great blessing that he provides ways for investment so many and so sure of great returns that there never can be any trouble on that score. Instead of thinking what the returns will be for us, let us seek that which will yield the most for his cause. Among the sayings that tradition in the early centuries credited to Christ was this: "Show yourselves tried money-changers." If we follow such a motto in its true spirit, there will be less of God's capital idle in the hands of his servants.—*Christian Endeavor World.*

Children's Page.

HER PAPA.

My papa's all dressed up to-day;
He never looked so fine;
I thought, when I first looked at him,
My papa wasn't mine.

He's got a beautiful new suit—
The old one was so old—
It's blue, with buttons, O, so bright,
I guess they must be gold.

And papa's sort o' glad and sort
O' sad—I wonder why?
And every time she looks at him
It makes my mamma cry.

Who's Uncle Sam? My papa says
That he belongs to him;
But papa's joking, 'cause he knows
My Uncle's name is Jim.

My papa just belongs to me
And mamma. And I guess
The folks are blind who cannot see
His buttons, marked U. S.

U. S. spells us. He's ours—and yet
My mamma can't help cry.
And papa tries to smile at me
And can't—I wonder why?

—Mary Norton Bradford, in *Insurance Critic.*

THE LITTLE RED HEN.

BY ROSETTA M. SPENCER.

(My Grandmother's Favorite Nursery Tale.)

A long time ago, in a tiny house at the edge of a dark forest, lived a mouse, a louse, and a little red hen; and, in a deep den of rocks far within the dark forest, lived an old mother fox and her only son.

Now, Mother Fox and Young Fox were very fond of fowl, and Little Red Hen was the fattest fowl for miles around. So, very early one morning, Young Fox rose from his bed of leaves and left the den, saying to Mother Fox:

"Have the fire burning and the kettle boiling when I come back, for we shall have Red Hen for supper to-night."

"That I will, dear son," she replied.

He ran swiftly through the forest, and before noon came to its edge, where stood Red Hen's tiny house. There she was outside, gathering sticks in her apron to kindle a fire with which to cook her dinner of corn-meal mush.

Young Fox's tail whisked among the dry leaves. Red Hen heard the sound, dropped her kindlings, and, half running, half flying, scurried into the house, shut the kitchen door behind her with a bang, and locked it.

Young Fox grumbled at himself for letting his tail whisk so noisily, then sat down on a stump to plan how best to catch Red Hen. Suddenly his bright eyes snapped, and he stole softly to the door. He knocked three times. All was still within.

"Who'll open the door?" asked Red Hen.

"I won't," said the mouse.

"I won't," said the louse.

"I won't," said the Little Red Hen. But when she heard the knocking again she asked once more:

"Who'll open the door?"

"I won't," said the mouse.

"I won't," said the louse.

"I will," said the Little Red Hen, hopping to the door. She unbolted it, opened it, and there stood Young Fox, smiling with sharp, white teeth. Red Hen was terribly frightened. She flew up to the ceiling and lighted on a cross-beam. There she clung trembling, to see Young Fox sit quietly beneath watching her closely with sharp, bright eyes. Every now and then he licked his whiskers, as though he tasted something sweet and

juicy. At last he went on with the fine plan he had made on the stump.

Round and round and round he went, chasing his tail in the middle of the floor, faster and faster and faster, until poor Little Red Hen, dizzy with watching his antics, fell right off the cross-beam.

Young Fox clapped her into his bag and ran into the dark forest. On and on and on he went, until at last he became too tired to run longer. He threw the bag under a juniper-bush and lay down beside it to rest.

Soon Red Hen knew by his snores that he had fallen asleep. Very still she kept, listening to his deep breathing. Then she quickly took her scissors from her little pocket, and snipped a hole in the bag big enough for her to squeeze through. She jumped out, looked about, and found a stone of about her own weight. This she slipped into the bag in her place. Then she took needle and thread from her pocket and carefully sewed up the hole in the bag. This done, she ran home to the tiny house at the edge of the forest as fast as her yellow legs could carry her.

The sun was sinking to rest just as Young Fox awoke. "Dear me!" he thought, "how late it is! How hungry I am!" He picked up his bag and never stopped running until he saw Mother Fox waiting for him by the blazing fire at the mouth of the den.

"Is the kettle boiling?" he shouted.

"Yes, dear son," she answered. "Did you catch Red Hen?"

"She's safe in my bag," he replied, untying the string. Now you hold the cover while I drop her in."

Mother Fox held the cover high as she bent over the kettle to see Red Hen drop in. "Ready!" cried Young Fox.

Ker-splash!

With howls of burning pain the two foxes crawled supperless into the deep den to wait for their scalded hides to grow furry once more.

And at the edge of the forest, in the tiny house, lived in peace the mouse and the louse and the Little Red Hen.—*The Outlook.*

A good story is told of a little boy in Edinburgh, Scotland. There was a Christmas treat given to poor children at a mission hall, and hundreds of little ones were assembled at the doors before the hour of admittance, many of whom were barefoot. Among them was a sweet-faced little girl, who seemed to suffer much from the cold, for she shivered in her poor jacket, and danced from one foot to the other—alas, what pitiful dancing that—on the cold hard stones, to put some life into her chilled limbs. A boy, not much older, watched this performance for a few minutes, and then, with a sudden impulse of protection, took off his cap and put it down before her, and said, "Ye maun stand on that."

THERE is an old saying about the folly of "the pot calling the kettle black," which is well illustrated by this oft-quoted story: The other day a young woman was rambling along a country road in New England. She was dressed smartly, and when she met a small, bare-legged urchin carrying a bird's nest with eggs in it, she did not hesitate to stop him.

"You are a wicked boy," she said. "How could you rob that nest? No doubt the poor mother is now grieving for the loss of her eggs."

"Oh, she doesn't care," said the boy, edging away; "she's on your hat!"

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.

LINCKLAEN CENTRE, N. Y.—Many of the friends of the Rev. J. E. N. Backus have been interested to inquire after his health. He moved on to this field as missionary pastor about the middle of last November. He preached one Sabbath at Otselic, and was then taken sick. The physicians considered it a very difficult case, but the hope was cherished that after a time he would be able to resume his work. But we are sorry to have to say that on Sabbath morning, the 11th inst., he had a shock which rendered his left side nearly helpless, from which he has not recovered.

L. M. C.

[Bro Backus passed away on the night of Feb. 17th.—EDITOR.]

PLAINFIELD.—The program last Friday night was arranged by the Christian Endeavor Missionary Committee; and the exercises consisted chiefly of addresses or letters from the Secretaries of the Missionary, Tract and Education Societies, the Woman's and Sabbath-school Boards, and the Young People's Permanent Committee, and the President of the S. E. I. A. On Sabbath morning Secretary O. U. Whitford, of Westerly, R. I., preached a good and helpful sermon on the abundant life for believers in Christ; and in the evening he conducted a missionary conference, at which questions relating to both our home and foreign work were freely and fully discussed. These conferences, we believe, are among the most useful parts of Dr. Whitford's work among the churches. Last night was the closing lecture of twelve University Extension Lectures here—six on "American Literature," by Prof. Albert H. Smith, of Philadelphia, and six on "American History: The Development of the Nation," by Prof. William H. Mace, of Syracuse, N. Y. These lectures have been of great educational value.

PASTOR MAIN.

FEBRUARY 15, 1899.

BOULDER, COL.—The weather is the continual subject of conversation. A few old timers are here to tell us that the winter of 1863-64 was quite as severe as this. Some say it was more severe. But all agree that nothing like this has occurred during all the thirty-four years between that winter and this one. We can hardly realize that we are in Colorado. Much of the work usually done in winter is abandoned. This causes close times for many of the laborers. La Grippe has also made its appearance. Some severe cases and some deaths have resulted. The benevolent and relief associations, of whatever name or order, find use for all the funds at their disposal.

As a church we began the year with good courage and a determination to carry forward the work in good earnest. For the last two weeks, however, the attendance on Sabbath has been much smaller than usual, for the reasons already mentioned. But the sun is steadily advancing northward. These zero days will soon be past, the earth will be warmed, and we shall enjoy the cheering springtime. Thus also the Sun of Righteousness does, and will continue to warm our hearts and cheer us onward in our heavenward journey. Praise the Lord.

S. R. WHEELER.

FEBRUARY 3, 1899.

IN-MEMORIAM.

MRS. WILLIAM BLISS CLARKE.

Relief Woodcock Clarke, widow of the late Dea. Wm. Bliss Clarke, died at Andover, N. Y., February 8, 1899. She was born in Swanzy, New Hampshire, February 6, 1819, and was therefore 80 years and 2 days old at the time of her death. In 1833 she came into Allegany County with her parents, who settled in the town of Independence, N. Y. Oct. 24, 1839, she was united in marriage with Mr. Clarke. There was born unto them one child, a little son, who died before reaching the age of two years. Later they adopted four children, two sons and two daughters, and gave to them sympathy, love, counsel and help, surrounding them with influences of a pleasant and happy Christian home. Besides these, other children and young people have, from time to time shared the comforts, protection and helpful influences of their ever hospitable home. Of Sister Clarke, as also of her husband, it does seem that the Master must say, in view of their loving care and active interest in behalf of homeless ones, "Inasmuch as ye have done it unto one of the least of these . . . ye have done it unto me." In early life she accepted Christ as her Saviour, uniting with the Seventh-day Baptist church of Independence, N. Y.. In 1871, at the organization of the Seventh-day Baptist church of Andover, she became one of its constituent members, and one of its most faithful friends and supporters. In seasons of discouragement or hope, she has stood faithful at the post of duty, and has always esteemed the service of God as a welcome duty and a real pleasure. In the sanctuary, in the prayer and conference meeting and the other appointments of the church, her presence, words and influence have ever been for truth and righteousness, for Christ and his cause. Nothing but sickness, or absence from her home has ever kept her away from her place or part in the house of God and the appointments for prayer and social worship. She was interested in every good word and work. In the cause of temperance and other needed reforms she was deeply interested, and will be greatly missed by the local W. C. T. U. of Andover, no less than in the church, the community and in her home. It seems obviously true that she has, through death, been gathered among those concerning whom the Lord has said, "Blessed are the dead, which die in the Lord . . . that they may rest from their labors, and their works do follow them." Thrice happy world attained.

"There all is calm as night, yet all immortal day,
And truth forever shines, and love forever burns."
S. B.

DEACON JOHN C. BURDICK.

Deacon John C. Burdick, the son of Silas and Fanny Cluff Burdick, was born in Persia, Cattaraugus Co., N. Y., Dec. 9, 1841. On his father's side he had three half-brothers, only one of whom, L. R. Burdick, of Hebron, Pa., is now living. On his mother's side there were two half-brothers and three half-sisters. Two of his sisters are now living, one being the wife of Dea. James H. Crandall, of West Genesee, N. Y. The most of his childhood and youth was spent in Hartsville, N. Y. During his early manhood he lived in the vicinity of Crosby Creek, Steuben Co., N. Y. In 1876 he took up his residence in Hebron, Pa., where he lived till his death, which occurred Jan. 28, 1899. When thirteen years

of age he made a public profession of faith in Christ and joined the Second Alfred Seventh-day Baptist Church. In 1891 he transferred his membership to the First Hebron Seventh-day Baptist Church. This church soon selected him for one of its deacons, and he was ordained to that office in May, 1892. This position he worthily filled.

Dec. 21, 1860, he and Elizabeth L. Burdick were united in holy wedlock. To them were given five children. Two of these died in early childhood and the three remaining are left to sorrow with their bereaved mother. In his business he needed not to be watched, being strictly honest. If he entered the employment of others he made their business his and worked and planned for their interests. His strength was in no measure commensurate with his ambition; for this reason his health early gave way, and for years he had been fighting the battles of life with a broken constitution. The sterner realities and hardships of life had left their trace on his heart, but his faith at all times seemed to reach up through the clouds of discouragement to the joys that fade not away. Having always had a taste for good reading, his mind was well stored with useful knowledge. Whether in the home or field, he was a most genial companion. The spirit of his life was such as drew people to him. In his death the community has lost an honored citizen, the church a worthy officer, and the family a kind husband and father. Funeral services were conducted by the writer Jan. 30, 1899.

W. L. BURDICK.

INDEPENDENCE, N. Y.

BUNHILL FIELDS.

These fields were a portion of a well-known fen, once a great morass, covering some acres. It was part of a great church property of the Dean and Chapter of St. Paul's, and, to this day, though there is no such person as the Prebendarious Haliwell, et de. Finbiri, his stall may still be found ready for occupancy in St. Paul's, the canopy over it bearing an inscription, which clearly shows for whom it is supposed to be kept in perpetual but unavailing readiness.

On the right hand pillar of the gateway is inscribed:

BUNHILL FIELDS.

"At the time of the closing of this ground, in 1852, more than 120,000 bodies had been interred herein. In the year 1867, it was committed by Act of Parliament to the care of the corporation of London, and having by them been planted and restored for public resort, it was opened by Right Hon. James Clarke Lawrence, M. P., Lord Mayor, on the 14th day of October, 1869."

The left of the gateway reads:

BUNHILL FIELDS.

"This burial ground of the Nonconformists, known anciently as Bunhill in the Fields, was enclosed with a brick wall at the sole charge of the city of London, in the mayoralty of Sir John Lawrence Knight, *Anno Domini* 1665, and afterwards the gates hereof were built and finished in the mayoralty of Sir Thomas Bludworth, *Anno Domini* 1666."

The great center of attraction is the tomb of John Bunyan. It is not many steps from the entrance. He was buried here in 1688. The tomb was restored by public subscription under the presidency of the Earl of Shaftesbury in 1862. It is what is styled an altar

tomb, with a recumbent statue of Bunyan. On each plain side of the structure are figures in bas-relief, taken from the Pilgrim's Progress. On the one side, Christian with his burden; on the other, Christian losing the burden at the cross. We stood long and silently beside the last resting-place of the wondrous dreamer.

Whose pilgrim treads the road,
And marks the progress of the soul toward God,
then turned to seek where Susannah Wesley sleeps.

In sure and steadfast faith to rise,
And claim her mansion in the skies.
A Christian here her flesh laid down,
The cross exchanging for a crown.

—She sleeps in goodly company, this mother whose godly, systematic home was the cradle of Methodism.

Near by is the grave of the Rev. Matthew Wilks, one of the earliest promoters of Foreign Missions, and a founder of the London Missionary Society; and just across the pathway is the tomb of Dr. Isaac Watts, who "after fifty years of feeble labor in the gospel, interrupted by four years of tiresome illness, was at last dismissed to rest, aged 75 years." "Absent from the body, present with the Lord." The marble of this modest tomb may perish, but he whose bones it covers will live in his holy songs while there are tongues to sing. Owen, the great Nonconformist divine; Burder, the author of "Village Sermons;" Hardcastle, the first Treasurer of the London Missionary Society, and many a revered name, whose bearer suffered "many and great persecutions for the truth's sake," are here, and here with godly women, not a few. And the grave of Nathaniel Mather, uncle of the New England Mathers, and Lieut. Gen. Charles Fleetwood, who married Oliver Cromwell's daughter Bridget, the widow Iretton. Here, too, beneath a modest shaft, "erected by the children of England," rests the form of the author of "Robinson Crusoe"—De Foe—whose turbulent life was without rest. And William Blake, the wierd, visionary poet and engraver, who etched dreams and shadows. "This is truly God's acre; the dust is sacred; the very ground is separate, consecrated and sanctified."—*The Christian Observer.*

TRACT SOCIETY—EXECUTIVE BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, Feb. 12, 1899, at 2.15 P. M., Vice-President J. Frank Hubbard in the chair.

Members present: J. F. Hubbard, A. H. Lewis, J. D. Spicer, W. M. Stillman, O. U. Whitford, A. E. Main, G. B. Shaw, F. E. Peterson, Stephen Babcock, Corliss F. Randolph, C. C. Chipman, A. W. Vars, J. M. Tittsworth, A. L. Tittsworth, and Business Manager J. P. Mosher.

Prayer was offered by Rev. O. U. Whitford, D. D., of Westerly, R. I.

Minutes of last meeting were read.

The Committee on Distribution of Literature reported progress in the matter of securing local representatives, and in collecting files of denominational publications. Also that 134,000 pages of tracts had been distributed during the month, and recommended the circulation of one of our tracts among our own churches each month.

Report adopted.

The committee on *Eduth* reported progress.

Correspondence was received from Rev. W. C. Daland, T. M. Davis, Rev. J. F. Shaw, and Rev. L. M. Cottrell.

On motion, the question of printing in tract form the address of Rev. J. L. Gamble before the Education Society at the last General Conference, as indicated in letter of Secretary Davis, was referred to the Supervisory Committee, with power.

On motion, the question of sending the RECORDER for one year, possibly in connection with the Missionary Society, to a selected number in the South-West, who were formerly reached by the *Outpost*, published at Fouke, Ark., was referred to the Committee on Distribution of Literature, with power.

The request contained in letter from L. M. Cottrell, concerning the publication of certain leaflets, was, on motion, referred to a special committee consisting of A. E. Main, F. E. Peterson, A. H. Lewis and G. B. Shaw.

It was voted to publish an edition of 1,000 copies of the book by Dr. A. H. Lewis, entitled, "The Decadence of Sunday," at an additional expense not to exceed \$400.

The Treasurer presented his usual financial statement.

On motion, it was voted to refer the matter of securing colporteurs for the sale of our publications to the Committee on Distribution of Literature.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITTSWORTH, *Rec. Sec.*

PAUPERES MEMORIA TENEO.

BY ANGELINE ABBEY.

As blows the wind so bleak and cold,
Ye who are snug and warm
Think of the lambs out in the cold,
Mid hunger, sin and harm!

The lowly, poor, despised of earth,
The suffering and forlorn.
Why think ye them of little worth?
Why look at them in scorn?

The Saviour came to earth to save
These lowly ones, and poor;
These most of all, a blessing crave;
These worship and adore.

They have no treasures here below
To keep their hearts from Him;
They, of earth's comfort little know;
Their comfort lies within!

Oh, men and women of the earth;
Oh, adamantine hearts;
Think of the Christ-child's lowly birth,
Ere all His love departs!

ERIE, Pa.

THE REVILED.

The Beatitudes are certainly away up at the very top of human speech. Every one of them is a gem of purest ray serene. But there is one that may cause surprise—at all events, call for thought before it is associated with the rest; it is, "Blessed are ye when men shall revile you." When we give the thought, we find that it is well worthy of its honored place.

A young man once asked Whittier what he would recommend as a good way to start forth, with the purpose of living a useful life. He replied: "Choose an unpopular reform and carry it on to fulfillment." Whittier spoke from experience. He had done just this thing himself—choosing the abolition of slavery, in the days when that meant stoning and bad eggs; and he got them both. But it would be hard to tell the immense satisfaction with which these early opponents of slavery saw the deeply-imbedded institution torn up root and branch.

Ah, but they were well reviled. And this reveals to us the deep wisdom of our Lord in

putting this one among the beautiful Beatitudes. To elect unpopular virtue is one of the highest signs of nobility. It will receive, too, a glorious reward—probably the highest. But it positively insures the reviling. Look back and see; Moses, Daniel, Paul, the Christian martyrs, Savonarola, Luther, down to Lincoln. This is their beatitude; none more worthy. At their head moves the One who was despised and rejected of men—a Man of sorrow, and acquainted with grief.

This Beatitude is, like the blast of a trumpet, to call us all out of our stupidity and supineness; to make us lay hold of the feeble, pining reform and do our part. The Reformation story is that one of the chief Reformers (was it Ecolampadius?) was debating whether to cast in his lot with the despised and persecuted preachers of righteousness, but he was afraid. He dreamed that he saw a vast field, all white to the harvest, with no one to reap it. At last came one sturdy reaper, Martin Luther. But he was only one, and the field was vast. A voice fell from heaven, "Put in thy sickle." He begged to be excused, but still the voice, "Put in thy sickle." In the morning he joined the Reformers. And he was reviled.—*Church Union.*

THE TRUE BENJAMIN FRANKLIN.

BY W. F. PLACE.

To know how to live is no less important than to know how to die. In fact it is by living well that we prepare ourselves to die well.

Financial wisdom has no mean place in the knowledge that makes man happy and useful. Its need was never greater than to-day; many men strive to live by dishonesty and fraud; large numbers have rushed from the country and villages to the cities, and instead of independent, self-reliant, saving farmers, have become mere operatives, working under a boss, and, losing more and more of the sense of responsibility, live most extravagantly. Financial wisdom, like the higher wisdom, may be learned from others.

Perhaps the greatest teacher of financial success and self-education in our fathers' time was Benjamin Franklin, and he remains still our greatest practical teacher. We are glad to note a new interest in Franklin, as is shown in the publications of the last few years, since this interest will emphasize again Poor Richard's teachings.

The latest of these publications to come to our notice is "The True Benjamin Franklin."* We have in this volume the attempt to remove the mythical elements in the story of Franklin, to reveal the man as he really was. We have here the main elements of Franklin's long life, and we find from his career in England that his sagacity has been overrated, and from his life in France that he was the fore-runner of Quayism. But we need not dwell upon the faults of the man, his unchastity and lack of spirituality. He is still one of the most interesting figures in our national history.

The autobiography and Poor Richard's Almanac are accessible to all, but since the selections made by Epes Sargent, nearly half a century ago, are no longer in print, we know of no selections from his works. We trust that the Lippincott Company may give us a volume of choice selections from his works.

* The True Benjamin Franklin, by Sidney George Fisher. Philadelphia. J. B. Lippincott Co. 1899.

Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

INTERNATIONAL LESSONS, 1899.

FIRST QUARTER.

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

LESSON X.—CHRIST FREEING FROM SIN.

For Sabbath-day, March 4, 1899.

LESSON TEXT.—John 8: 12, 31-36.

GOLDEN TEXT.—If the Son therefore shall make you free, ye shall be free indeed.—John 8: 36.

INTRODUCTION.

The present lesson is a continuation of Jesus' teaching in the temple. The officers sent to take Jesus were surprised and overawed by him, so that they failed in their purpose of arresting him. Many of the people believed on Jesus and many others were inclined to believe, but doubted for one reason or another. In the Council, Nicodemus recommended moderate action in regard to Jesus; but he was derided for his words of wisdom.

Between v. 12 and v. 31 of our lesson we have the reply of Jesus to the charge of the Pharisees that his claims were established only by his own testimony, and his words to them concerning their sin.

NOTES.

12. *Then spake Jesus unto them again.* The "again" refers back to chapter 7. As the plans of the Sanhedrin to take him had failed, there was continued opportunity for Jesus to speak to the people. *I am the light of the world.* Compare John 1: 4, and see note on that verse in Lesson I. of this quarter. Light is the life-giving principle. *He that followeth me shall not walk in darkness.* Compare John 12: 46; Eph. 5: 8. Darkness is the symbol of all that is opposed to God's kingdom—misery, sorrow and depravity. *But shall have the light of life.* Not only shall see it, but really possess it. Darkness, the absence of truth, is the cause of death; the true light is the cause of the real life. One follows through faith; and possessing the light becomes himself a light-bearer.

31. *To those Jews who believed on him.* In the previous verse we are told that many believed on him; but theirs was an impure and momentary faith, as we see by the context. They believed in spite of themselves, but they were ready to take offense, and unwilling to acknowledge sinfulness. *If ye continue in my word.* In order to be his true disciples their sphere of life and action must be in the teaching of Jesus. *Indeed.* That is, really, not merely outwardly and momentarily, as they were.

32. *And ye shall know the truth.* Divine truth as it is possessed and embodied in Christ. *Shall make you free.* This same truth is the mediating cause through which the believer, by faith in Christ, comes into justification of life. The believer is made free from darkness, from sin, and from death.

33. *We be Abraham's seed.* ["Be" is old English for "are."] From being believers they have so soon become adversaries of Christ. Their pride is touched. They say, *We have no need to be made free.* Every Jew congratulates himself on being a son of Abraham. The promise had been given to Abraham that in his seed all the nations of the world should be blessed. How could bondage have any relation to them? However much other people might need to be made free, the children of Abraham are by nature of a different rank. *And were never in bondage to any man.* They ignored their subject relation to Rome, as a state of affairs that did not exist by right.

34. *Whosoever committeth sin is the servant of sin.* "Sin" in the singular, referring not to particular sins, but generally to a life of sin. The one who thus does sin instead of keeping himself free from it, becomes the slave of sin. Compare Rom. 6: 17 and following verses.

35. *And the servant abideth not in the house forever.* What is the prospect before this slave? As in case of a slave in relation with the customs and laws of the civil government, so with this slave of sin. The slave has no abiding claim upon his place in the house; he is liable to

be sold or to be cast out. The slave of sin will have no place in the household of God, the Messianic kingdom, but will be cast out. *But the Son abideth ever.* The relation of the Son is precisely opposite to that of the slave.

36. *If the Son therefore shall make you free.* From the fact of his continuance forever in the household of God, is inferred a continuance of his authority. There can be no question then in regard to the freedom which he bestows. Others may perchance give apparent freedom; but he can bestow true freedom. We need to trust no other one than Christ.

THE VOICE OF THE TWO SEAS.

BY PRESIDENT JOHN H. FINLEY.

Beside the Islands Philippine
The Western Sea incarnadine
With redder wine than Muscadine,
Cries out in hate:
"Remember, proud Syrian,
The end of ancient Tyrian,
Sidonian and Tyrian,
And read thy fate!"

Beside the Isle encompassed
By ship and shark and bird of dread,
The Eastern sea gives up her dead,
With cry of shame:
"From pillared Rock of Herculese
To purple-footed Pyranees
Shall men in distant centuries
Forget thy name!"

'Tixt Western Sea and Eastern Sea
A continent thrust up to be
The home of stalwart men and free,
Makes brave reply:
"Wherever man's by man oppressed,
Or far or near, or East, or West,
Here find a friend, at Heaven's behest
To fend or die."

—The Advance.

THE BIBLE IN THE PHILIPPINES.

The following information is just sent out by the American Bible Society, of New York. We do not think the Filipino Congress will cut any figure in the immediate future of our new possessions. But if the following shows the temper of the people correctly, the work of giving religious freedom to the islands will be much advanced.

NEW YORK, Feb. 13.—The American Bible Society has received from the Rev. John R. Hykes, D. D., who recently visited the Philippines in its interest, further valuable information. A young man who was correspondent for one of the leading Chinese newspapers during the war, writes him from Hongkong that the Filipino Congress has passed by a large majority a bill providing for complete religious liberty in the Philippine Islands, and the entire separation of the church from the state. He states that in course of conversation with one of Aguinaldo's intimate native friends, he was assured that the Filipinos will extend a hearty welcome to Protestant missionaries, of whose religion they know only enough, he says, to convince them that it is a truer and far more elevating faith than that which has been hitherto taught in their unhappy islands. Aguinaldo's special representative in the Hongkong colony—said to be a most courteous and well-meaning gentleman—told him that Aguinaldo would be glad to give any help in his power to ministers of the gospel (Protestant) desirous to proceed to the Islands. "Ask them to come to see me," said Aguinaldo, "so that I may talk with them and give them letters which will be of use to them."

A Christian young man in the United States army at Manila writes to Dr. Hykes that the people are anxious to receive the Bible. Some Bible distributors went up to the terminus of the railroad with about 1,000 Gospels, and after distributing about half of them from the car window on the way up, they attempted to pass the remainder out to people on the streets; but a crowd collected, and they were forced to go into a Chinese shop and bar the door, and pass the books out through an iron-barred window. Books are not plentiful in the provincial dialects, and such as are obtainable are quite expensive; so the people were quite anxious to get books at a reasonable price.

The Gospels referred to were in the Pangasinan dialect, and some 2,000 copies were disposed of in a few days. It is said to be gratifying that the Filipino Congress has realized the fact that, if the natives are to have any part in the government of the islands, they must grant absolute religious freedom, because this is Americanism, as distinct from the union of church and state under Spanish sovereignty.

Popular Science.

BY H. H. BAKER.

Andree.

Andree and his two companions, Strindberg and Frenkel, are supposed to have been found on the Taimur Peninsula, the most northern land of Siberia.

The Russian police of that province have been informed that on the 7th of January last a tent was found, made of cloth and fastened with ropes, and also three bodies; also, some instruments the use of which was unknown. The police have gone in search to verify the statement. We are as anxious to learn the fate of the intrepid Andree as we were the fate of Sir John Franklin, when 39 expeditions were sent in search, between the years 1847 and 1857, before his fate became known.

Andree left Dane's Island, off Spitzbergen, on July 11, 1897, in a balloon, attempting to find the North Pole.

Cosmic Phenomena.

Late researches appear to indicate that quite a large portion of the constituents forming the earth may be cosmic dust.

Baron Nils Adolf Erik Nordenskjöld (Nordenskjöld), a Swedish Arctic explorer and geologist, born at Helsingfors, Finland, Nov. 18, 1832, spent nearly his whole time from 1858 to 1883-84, in explorations within the Arctic Circle. He commanded an expedition in 1858, another in 1861, and another in 1864. He explored Spitzbergen in 1868, Greenland in 1870, spent 1872-73 in and around Spitzbergen, explored the Yenisei in 1875-76, traversed the Siberian coast through to Bering Strait in 1878-79, and explored the interior of Greenland in 1883-84.

Baron Nordenskjöld asserts that he has, at various times and in different places, collected from the snow a black powder containing metallic iron, and in some instances cobalt and nickel.

On the inland ice which covers Greenland, he found a peculiar mineral powder known as Kryokonite, which was mixed with grains of metallic iron. It was found that this powder or dust consisted of very small, angular, double-refracting crystals; there could not be detected any particles of glass, showing clearly that it could not have been produced by being ejected from volcanoes.

It is a well known fact that cosmic dust is falling continuously all over the globe. Its falling on the land, of course, cannot be so readily detected, still it is evidenced by our red sunsets and fogs. It is found copiously on the decks of vessels after a week or ten days' sail in mid ocean, a thousand miles or more from land.

From whence comes this dust but from far-away sources? The shooting stars, that shoot in the day as well as in the night, must discharge an immense quantity of luminous particles; from this source alone we judge that over half a million tons yearly are spread over the surface of the world.

If, as has been asserted, matter once created can never be lost, but can only be changed in form and place, then may we not confidently claim that during the long ages past those distant heavenly bodies, or worlds, that as stars have disappeared, having become disintegrated and fallen into dust, are now making an addition to the circumference of our globe?

May not our moon, who deceased some years ago, now be returning to the dust from whence she came, and thus adding her quota, to the cosmic phenomena, so conspicuous in the heavens, in Greenland, and on board our ships?

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

MARRIAGES.

HAKES—PLACE.—At the residence of the bride's parents, Alfred, N. Y., Feb. 7, 1899, by the Rev. L. C. Rogers, assisted by Pres. B. C. Davis, Herbert Eugene Hakes, of West Hallock, Ill., to Miss Ada Belle Place, of Alfred.

DEATHS.

SHORT obituary notices are inserted free of charge. Notices exceeding twenty lines will be charged at the rate of ten cents per line for each line in excess of twenty.

CLARKE.—At Andover, N. Y., Feb. 8, 1899, Mrs. Relief Woodcock Clarke, widow of the late Dea. Wm. Bliss Clarke, aged 80 years and 2 days. S. B.

SCOTT.—In Cuyler, N. Y., Dec. 11, 1898, Emma DeEtte, daughter of William and Martha Austin Burdick, of Edmeston, and wife of Silas Scott, aged 48 years. L. R. S.

SMITH.—In DeRuyter, N. Y., Dec. 26, 1898, Mrs. Nellie Smith, daughter of John and Phebe Sumner, aged 27 years. L. R. S.

BURDICK.—In Lincklaen, N. Y., Dec. 31, 1898, Glenn Poole, only son of R. D. and M. Alvira Burdick, aged 11 years.

This precious and promising boy, the hope and joy of his loving parents, was suddenly taken sick and before we could fairly realize it, he passed into rest. L. R. S.

BRODERICK.—Francis Broderick was born in Oxfordshire, England, in 1822, and fell asleep Jan. 9, 1899.

He came to America in 1850 and heartily embraced the Sabbath at Pompey Hill, his home, and was a most devoted Bible student and Sabbath-keeper. He was twice married and leaves behind a devoted wife and two children, and a precious memory. L. R. S.

IRISH.—Elias Benjamin, son of Elias and Catherine Coon Irish, was born at Truxton (now Cuyler) Hill, Dec. 13, 1821, and died Jan. 20, 1899.

In early manhood he made a profession of religion and was baptized with sixteen others at Lincklaen, and then joined the Truxton Church and continued a quiet, conscientious, benovolent member till death. In 1846 he was married to Miss Almira Muncy, and two children blest their home, Mrs. C. J. York and Mr. O. J. Irish, of Sloan, Iowa. His later years were spent with his children. He was tenderly cared for by his son during his last sickness, and his body was brought back to DeRuyter and lovingly laid beside the mother, who passed away last April. L. R. S.

ROGERS.—In Richburg, N. Y.; Feb. 10, 1899, at the home of his sister, Mrs. Parnelia Ballard, Lanson, son of Lemuel D. and Hannah Rogers, in his 73d year.

The deceased was a brother of Dea. E. P. Rogers, and has always lived in this vicinity. In early life he was baptized into the Richburg Seventh-day Baptist Church, where he held membership at the time of his sudden departure by heart failure. A large company of relatives and friends attended the funeral services, conducted at the home, by pastor Mills, Feb. 12. Text, "There is, but a step between me and death." O. S. M.

SLADE.—At Little Genesee, N. Y., Feb. 4, 1899, Rubie Pauline, daughter of Jasper N. and Ida A. Slade, aged 14 years, 1 month and 8 days.

Rubie was a picture of health up to a year ago, when she was taken with that disease "diabetes," of which there is no cure. Rubie knew that she could not get well, but she was never heard to complain, but was always cheerful and full of kind deeds to the last. She was able to attend school up to three days before her death, and the Thursday before her demise she was about the house helping her mother about the work. Thursday night she was taken suddenly worse, and passed away Saturday forenoon at half-past eleven. Rubie cannot come to us again, but we trust that we shall meet her again in the beyond where suffering and parting shall never come to us again. As she lay in her casket of white brocaded velvet, all robed in white, amid the many beautiful flowers, we thought of her as a bud

that had been transplanted into the heavenly kingdom, there to open and develop.

So fades the lovely, blooming flower,
 Peaceful be thy silent slumber—
 Peaceful in the grave so low;
 Thou no more wilt join our number;
 On thy slumber dawn no morrow,
 Rest, thine earthly race is run.

Funeral services were conducted by our pastor, Rev. D. Burdette Coon. C. L. S.

JOURNEYS.

BY E. R. MACDONALD.

So wide is the world, and so many its wonders,
 We would be voyagers, baby and I.
 Where shall we go in the Hushaby Boat, dear,
 To what fairy country our fortunes to try?

Shall we go to that island far down the blue river,
 Where once the white tents made a city of dream,
 And hearts now far severed were glad all together
 With sunshine and sunset, with woodland and stream?

Shall we go to the forest, moonlighted, enchanted,
 Where Ash-Pet and Rusby-Coat happy at last,
 Come wandering by with their brave, bonny princes,
 And white-bearded gnomes from their castles troop past?

Shall we seek for the fair storied land of adventure,
 Where good Sir Bors wanders, and brave Galahad:
 Where the lily-white maid guards her shield in the tower,
 And tourney and joust make Camelot glad?

Come, then, on the journey, with mother for pilot,
 My sweet one, my small one; not long is the way;
 Close, close those dear eyes that are weary with wonder;

Our boat's at the mooring in Slumber-Land Bay. —Churchman.

"APPLIED INTELLIGENCE" IN THE UNITED STATES.

"The observant visitor to America," says Henry Norman, in *McClure's Magazine*, "must be impressed first with the remarkable development of what may be called applied intelligence. Not only is there an extraordinary fertility of invention, but also what is perhaps more striking still, there is apparently an instant readiness on everybody's part to make use of the things invented. From visit to visit, for example, I have observed a constant improvement in the telephone. The instrument has grown smaller, neater, more graceful, simpler and easier to use. As it stands on an American desk to-day it might be a flower-holder. In some of the best and most expensive parts of London to-day you cannot have a telephone put in your house at all. When you do, it is the ugly box arrangement of ten years ago. I call upon a journalist friend in New York. Upon his desk stands an elegant little apparatus through which he converses every afternoon with Washington and Chicago. In a London newspaper office you might as well look for a machine for making liquid air."

\$100 Reward, \$100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of Testimonials.

Address, F. J. CHENEY & CO., Toledo, O.
 Sold by Druggists, 75.
 Hall's Family Pills are the best.

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.

JUST JINGLES!

By Arthur J. Burdick.

A new book of poems just out. It is heartily endorsed by the press generally. "A wondrous wealth of poetry which rings true to the ear, because it comes straight from the heart."—Atlanta Constitution. "Sings well on a wide variety of subjects."—Buffalo Commercial. "A bright, attractive volume in appearance as well as in substance."—Chicago Record. "There is more than jingle to his verse; there is deep and beautiful sentiment."—Utica Saturday Globe. The book contains 157 pages, several full-page half-tone illustrations, and is neatly bound in cloth. Price \$1.25. For sale by all booksellers, or autographed copies may be obtained at the regular price by addressing the author at Olean, N. Y.

THE EVANS' LAND COMPANY

Has a number of fine FARMS and some very desirable VILLAGE PROPERTY for sale at very low prices. Situated in the great Dairy Belt of South-Eastern Minnesota, in the largest Seventh-Day community in the state. Address for information,

D. T. ROUNSEVILLE,
 Dodge Centre, Minn.

HOW TO GET A GOLD-FILLED WATCH FREE

For Particulars, Write to

G. R. CRANDALL, Jeweler,

Dunellen, N. J.

LOCATION WANTED!

I would like to locate in some good town (where I can observe the seventh day for the Sabbath) a **Tin, Plumbing, and Heating Business.** Am a graduate in Heating and Ventilating Engineering. Would accept a position with some good heating firm as engineer or traveling salesman. Address Box 208,

MT. MORRIS, N. Y.

FOR SALE!

In West Hallock, Ill., **ten acres of land**, with house, barn, and other out-buildings, nearly new. Location near church. Also **farm of 160 acres**, located two miles from church. For full particulars and terms, address

ANSEL CROUCH,

Box 56.

West Hallock, Ill.

CERTAIN caves have been reported as maintaining a uniform temperature, summer and winter, of 54° Fahrenheit. They may be said to breath twice a year, inhaling during the winter and exhaling during the summer.

LARKIN SOAPS

OUR OFFER FULLY EXPLAINED IN

AND PREMIUMS.—FACTORY TO FAMILY
 The Larkin Idea fully explained in beautiful free booklet. Free sample soap if mention this publication.

The Larkin Soap Mfg. Co., Larkin St., Buffalo, N. Y.

THE SABBATH RECORDER of Oct. 24th, Nov. 21th and 28th.

LOCAL AGENTS.

The following Agents are authorized to receive all amounts that are designed for the Publishing House, and pass receipts for the same.

- Westerly, R. I.—Wm. Healy. Ashaway, R. I.—Rev. G. J. Crandall. Rockville, R. I.—A. S. Babcock. Hopkinton, R. I.—Rev. L. F. Randolph. Hope Valley, R. I.—A. S. Babcock. Mystic, Conn.—Rev. O. D. Sherman. Noank, Conn.—A. J. Potter. Waterford, Conn.—A. J. Potter. Niantic, R. I.—E. W. Vars. New York City—C. C. Chipman. Berlin, N. Y.—E. R. Greene. Adams Centre, N. Y.—Rev. A. B. Prentice. Lowville, N. Y.—B. F. Stillman. Verona Mills N. Y.—Rev. Martin Sindall. Brookfield, N. Y.—Dr. H. C. Brown. DeRuyter, N. Y.—B. G. Stillman. Scott, N. Y.—B. L. Barber. State Bridge, N. Y.—John M. Satterlee. Leonardville, N. Y.—Edwin Whitford. Alfred, N. Y.—A. A. Shaw. Alfred Station, N. Y.—P. A. Shaw. Hartsville, N. Y.—Rev. H. P. Burdick. Independence, N. Y.—S. G. Crandall. Richburg, N. Y.—Rev. O. S. Mills. Little Genesee, N. Y.—E. R. Crandall. Nile, N. Y.—J. B. Whitford. Shiloh, N. Y.—Rev. I. L. Cottrell. Marlboro, N. J.—Rev. J. C. Bowen. New Market, N. J.—C. T. Rogers. Dunellen, N. J.—C. T. Rogers. Salemville, Pa.—A. D. Wolfe. Salem, W. Va.—Preston F. Randolph. Lost Creek, W. Va.—L. B. Davis. Berea, W. Va.—H. D. Sutton. New Milton, W. Va.—Franklin F. Randolph. Hebron, Pa.—Mrs. Geo. W. Stillman. Lake View, Ohio.—T. A. Taylor. Jackson Centre, Ohio.—J. H. Babcock. West Hallow, Ill.—Niles S. Burdick. Chicago, Ill.—L. C. Randolph. Farina, Ill.—E. F. Randolph. Milton, Wis.—Paul M. Green. Milton Junction, Wis.—L. T. Rogers. Edgerton, Wis.—Dr. H. W. Stillman. Walworth, Wis.—E. R. Maxson. Albion, Wis.—T. B. Collins. Berlin, Wis.—John Gilbert. Cartwright, Wis.—D. W. Cartwright. Utica, Wis.—James H. Coon. Dodge Centre, Minn.—Giles L. Ellis. New Auburn, Minn.—John M. Richey. Welton, Iowa.—O. W. Babcock. Garwin, Iowa.—Thos. S. Hurley. Grand Junction, Iowa.—Rev. E. H. Socwell. Billings, Mo.—Rev. L. F. Skaggs. Boulder, Colo.—Rev. S. R. Wheeler. Hammond, La.—O. B. Irish. Nortonville, Kan.—O. W. Babcock. North Loup, Neb.—Rev. Oscar Babcock. Humboldt, Neb.—Joshua G. Babcock. Smyth, Dak.—W. N. Burdick. Fayetteville, N. C.—Rev. D. N. Newton. Attalla, Ala.—Rev. R. S. Willson.

Business Directory.

Westerly, R. I.

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

WM. L. CLARKE, PRESIDENT, WESTERLY, R. I. REV. G. J. CRANDALL, Recording Secretary, Ashaway, R. I. O. U. WHITFORD, Corresponding Secretary, Westerly, R. I. GEORGE H. UTTER, Treasurer, Westerly, R. I. The regular meetings of the Board of managers occur the third Wednesday in January, April, July, and October.

Ashaway, R. I.

THE SEVENTH-DAY BAPTIST GENERAL CONFERENCE.

Next session to be held at Ashaway, R. I., August 25-30, 1899.

REV. O. U. WHITFORD, D. D., Westerly, R. I., President. REV. L. A. PLATTS, D. D., Milton, Wis., Cor. Sec'y. PROF. W. C. WHITFORD, Alfred, N. Y., Treasurer. MR. A. W. VARS, Dunellen, N. J., Rec. Sec'y.

These officers, together with A. H. Lewis, Cor. Sec., Tract Society, and W. L. Burdick, Cor. Sec., Education Society, constitute the Executive Committee of the Conference.

Hope Valley, R. I.

C. E. GREENE, Ph. G., Manufacturing Chemist and Pharmacist, With G. E. GREENE, Registered Pharmacist, Hope Valley, R. I.

Alfred, N. Y.

ALFRED UNIVERSITY. COLLEGE OF LIBERAL ARTS. THEOLOGICAL SEMINARY.

For catalogue and information, address Rev. Boothe Colwell Davis, Ph. D., Pres. ALFRED ACADEMY. PREPARATION FOR COLLEGE. TEACHERS' TRAINING CLASS. Rev. Earl P. Saunders, A. M., Prin.

UNIVERSITY BANK.

Incorporated Sept. 1, 1894. Capital.....\$25,000. Surplus and Undivided Profits..... 1,750.

W. H. CRANDALL, President. A. B. COTTRELL, Vice President. E. E. HAMILTON, Cashier.

MOTTO:—Courtesy, Security, Promptness.

SEVENTH-DAY BAPTIST EDUCATION SOCIETY.

E. M. TOMLINSON, President, Alfred, N. Y. W. L. BURDICK, Corresponding Secretary, Independence, N. Y. T. M. DAVIS, Recording Secretary, Alfred, N. Y. A. B. KENYON, Treasurer, Alfred, N. Y.

Regular quarterly meetings in February, May, August, and November, at the call of the president.

W. W. COON, D. D. S., DENTIST.

Office Hours.—9 A. M. to 12 M.; 1 to 4 P. M.

THE ALFRED SUN, Published at Alfred, Allegany County, N. Y. Devoted to University and local news. Terms, \$1 00 per year. Address SUN PUBLISHING ASSOCIATION.

Utica, N. Y.

D. R. S. C. MAXON, Eye and Ear only. Office 225 Genesee Street.

New York City.

HERBERT G. WHIPPLE, COUNSELOR AT LAW. St. Paul Building, 220 Broadway.

C. C. CHIPMAN, ARCHITECT, St. Paul Building, 220 Broadway.

Brooklyn, N. Y.

SABBATH SCHOOL BOARD.

GEORGE B. SHAW, President, New York, N. Y. JOHN B. COTTRELL, Secretary, Brooklyn, N. Y. F. M. DEALING, Treasurer, 1279 Union Ave., New York, N. Y. Vice Presidents—F. L. Greene, Brooklyn, N. Y.; M. H. VanHorn, Salem, W. Va.; Ira Lee Cottrell, Shiloh, N. J.; Martin Sindall, Verona, N. Y.; O. E. Burdick, Little Genesee, N. Y.; H. D. Clarke, Dodge Centre, Minn.; G. M. Cottrell, Hammond, La.

Plainfield, N. J.

AMERICAN SABBATH TRACT SOCIETY. EXECUTIVE BOARD.

C. POTTER, Pres., J. D. SPIGEE, Treas. A. L. TITSWORTH, Sec., Rev. A. H. LEWIS, Cor. Sec., Plainfield, N. J.

Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2 P. M.

THE SEVENTH-DAY BAPTIST MEMORIAL BOARD.

CHAS. POTTER, President, Plainfield, N. J. JOSEPH A. HUBBARD, Treas., Plainfield, N. J. D. E. TITSWORTH, Secretary, Plainfield, N. J. Gifts for all Denominational Interests solicited. Prompt payment of all obligations requested.

W. M. STILLMAN, COUNSELOR AT LAW, Supreme Court Commissioner, etc.

GREGG SCHOOL OF SHORTHAND, Babcock Building, PLAINFIELD, N. J.

Latest Systems of Shorthand and Book-keeping. Proficiency Guaranteed.

Milton, Wis.

MILTON COLLEGE, Winter Term opens Wed., Jan. 4, 1899. REV. W. C. WHITFORD, D. D., President.

YOUNG PEOPLE'S BOARD OF THE GENERAL CONFERENCE.

E. B. SAUNDERS, President, Milton, Wis. EDWIN SHAW, Secretary and Editor of Young People's Page, Milton, Wis. J. DWIGHT CLARKE, Treasurer, Milton, Wis.

ASSOCIATIONAL SECRETARIES: ROY F. RANDOLPH, New Milton, W. Va., MISS L. GERTRUDE STILLMAN, Ashaway, R. I., G. W. DAVIS, Adams Centre, N. Y., MISS EVA STCLAIR CHAMPLIN, Alfred, N. Y., MISS LENA BURDICK, Milton Junction, Wis., LEONA HUMISTON, Hammond, La.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE.

Hon. Pres., MRS. HARRIET S. CLARKE, Milton, Wis. Treasurer, MRS. GEO. R. BOSS, Milton, Wis. Rec. Sec., MRS. E. D. BLISS, Milton, Wis. Cor. Sec., MRS. ALBERT WHITFORD, Milton, Wis.

Editor of Woman's Page, MRS. REBECCA T. ROGERS, Hammond, La. Secretary, Eastern Association, MRS. ANNA RANDOLPH, Plainfield, N. J. South-Eastern Association, MRS. M. G. STILLMAN, Lost Creek, W. Va.

Central Association, MRS. THOS. R. WILLIAMS, DeRuyter, N. Y. Western Association, MRS. C. M. LEWIS, Alfred, N. Y. North-Western Association, MRS. GEO. W. BURDICK, Milton-Junc-Wis.

South-Western Association, MRS. A. B. LANDPHERE, Hammond, La.

The Colony Heights Land and Water Company,

Lake View, Riverside Co., Cal., Dealers in FRUIT AND ALFALFA LANDS. TERMS EASY.

Address as above: or, J. T. DAVIS, New Auburn, Minnesota, Eastern representative.

Grise-Cross CEREALS

Ask dealers for them—see that packages have these cross-lines. Pamphlet and our sample offer mailed free.

Special Diabetic Food, for Diabetes. Gluten Flour, for Dyspepsia and Constipation. Barley Crystals, for Kidney Troubles. FARWELL & RHINES, Watertown, N. Y., U. S. A.

HELPING HAND IN BIBLE SCHOOL WORK.

A quarterly, containing carefully prepared helps on the International Lessons. Conducted by The Sabbath School Board. Price 25 cents a copy per year; 7 cents a quarter.

OUR SABBATH VISITOR. Published weekly under the auspices of the Sabbath-school Board at ALFRED, NEW YORK.

Single copies per year.....\$ 00 Ten copies or upwards, per copy..... 50

COMMUNICATIONS. Communications relating to business should be addressed to E. S. BILLS, Business Manager. Communications relating to literary matter should be addressed to Laura A. Randolph, Editor.

DE BOODSCHAPPER. A 16 PAGE RELIGIOUS MONTHLY IN THE HOLLAND LANGUAGE.

Subscription price.....75 cents per year. PUBLISHED BY G. VELTHUYSEN, Haarlem, Holland.

DE BOODSCHAPPER (The Messenger) is an able exponent of the Bible Sabbath (the Seventh-day), Baptism, Temperance, etc. and is an excellent paper to place in the hands of Hollanders in this country, to call their attention to these important truths.

50 YEARS' EXPERIENCE PATENTS TRADE MARKS DESIGNS COPYRIGHTS & C.

Anyone sending a sketch and description may quickly ascertain our opinion free whether an invention is probably patentable. Communications strictly confidential. Handbook on Patents sent free. Oldest agency for securing patents. Patents taken through Munn & Co. receive special notice, without charge, in the Scientific American.

A handsomely illustrated weekly. Largest circulation of any scientific journal. Terms, \$3 a year; four months, \$1. Sold by all newsdealers. MUNN & Co. 361 Broadway, New York Branch Office, 625 F St., Washington, D. C.

The Sabbath Recorder.

PUBLISHED WEEKLY BY THE AMERICAN SABBATH TRACT SOCIETY AT PLAINFIELD, NEW JERSEY.

TERMS OF SUBSCRIPTIONS. Per year, in advance.....\$2 00 Papers to foreign countries will be charged 50 cents additional, on account of postage. No paper discontinued until arrearages are paid, except at the option of the publisher.

ADVERTISING DEPARTMENT. Transient advertisements will be inserted for 75 cents an inch for the first insertion; subsequent insertions in succession, 30 cents per inch. Special contracts made with parties advertising extensively, or for long terms. Legal advertisements inserted at legal rates. Yearly advertisers may have their advertisements changed quarterly without extra charge. No advertisements of objectionable character will be admitted.

ADDRESS. All communications, whether on business or for publication, should be addressed to THE SABBATH RECORDER, Babcock Building, Plainfield, N. J.

PATENTS PROMPTLY SECURED

Write for our interesting books "Inventor's Help" and "How you are swindled." Send us a rough sketch or model of your invention or improvement and we will tell you free our opinion as to whether it is probably patentable. We make a specialty of applications rejected in other hands. Highest references furnished.

MARION & MARION PATENT SOLICITORS & EXPERTS

Civil & Mechanical Engineers, Graduates of the Polytechnic School of Engineering, Bachelors in Applied Sciences, Laval University, Members Patent Law Association, American Water Works Association, New England Water Works Assoc. P. Q. Surveyors Association, Assoc. Member Can. Society of Civil Engineers.

OFFICES: WASHINGTON, D. C. MONTREAL, CAN.

WATCH AND CHAIN FOR ONE DAY'S WORK.

Boys and Girls can get a Nickel-Plated Watch, also a Chain and Charm for selling 1 1/2 doz. Packages of Bluine at 10 cents each. Send your full address by return mail and we will forward the Bluine, post-paid, and a large Premium List. No money required. BLUINE CO., Box 3, Concord Junction, Mass.

RENOVATING FABRICS.

Prints, if rinsed in salt and water, look brighter.

Silk handkerchiefs and ribbons should be washed in salt and water and ironed wet to look well.

Yellow spots on linen or cotton produced by iron may be removed by setting them in the boiling sun.

When ammonia is used to remove stains on colored fabrics, if the color is dulled, a little weak oxalic acid will restore it.

Wash black stockings in weak suds, to which is added a tablespoonful of ox gall. Rinse until no color runs. Iron on the wrong side.

An excellent starch for dark clothes, blue calicoes, etc., is made by using cold coffee left from breakfast, instead of pure water. Make the starch as usual.

Colored muslins should be washed in a lather of cold water. If the muslin be green add a little vinegar to the water, if lilac a little ammonia, it black a little salt.

A heaped-up teaspoonful of chloride of lime mixed with one quart of water will remove mildew. Rinse the cloth in clear water as soon as all the spots have disappeared.

Black serge or cashmere dresses are improved and cleansed by being sponged with this mixture. A tablespoonful of ammonia and another of spirits of wine to three of boiling water.

For scorches in linen spread over them the juice of an onion, and a quarter ounce of white soap. The articles should be exposed to the sunlight after being saturated with the mixture.

Velvet or plush that has become creased, and whose nap is matted, should be dampened on the under side with clear water. Then hold the goods tight over the face of a hot flatiron and rub the marred piece with a clothes brush.

Nothing is so easily spoiled or made shabby as a veil. Instead of tossing it into a crowded drawer, to lie in a tumbled heap until wanted again, stretch it carefully over a bit of cardboard or other stiff material, as is always done in the stores.

Seventh-day Baptist Bureau

of Employment and Correspondence. T. M. DAVIS, President. L. K. BURDICK, Vice-President.

Under control of General Conference, Denominational in scope and purpose.

FEEES. Application for employment..... 25 cents. Application to Correspondence Dep..... 25 cents. One and two cents stamps received. To insure attention enclose stamp for reply.

Address all correspondence, SECRETARY BUREAU EMPLOYMENT, ALFRED, N. Y., Box 207.

STAMMERING cured at the LEAST EXPENSE consistent with the most Thorough, Practical, Educational Methods.

Address RURAL HOME SCHOOL, SALEM, W. VA.