

THE SABBATH RECORDER.

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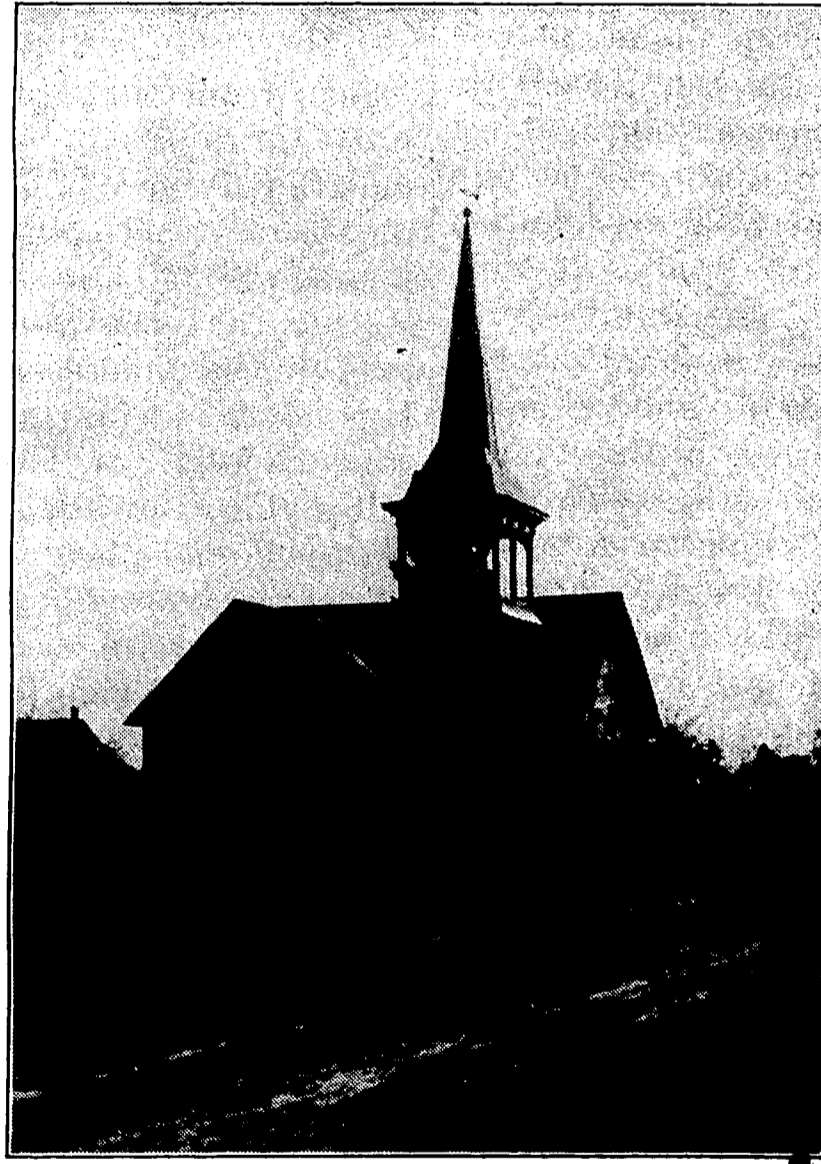
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SEVENTH-DAY BAPTIST CHURCH, HAMMOND, LA.

(See page 824.)

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Sabbath Recorder.

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"THE kingdom of God is within you." How much that means we cannot tell. That it means more than men are wont to think, there can be no doubt. Those to whom Christ spoke believed in an earthly government, an outward political organization, the "Messianic kingdom," which would overthrow Roman power and rule the world. Of this the Jews had dreamed, describing it in marvelous symbols and with endless details. It was toward the founding of such a kingdom that the tempter led Christ—when all the world was promised, if he would yield himself to this vision of earthly greatness. His disciples, best of friends and most devoted of followers, plead for such a kingdom, and clamored for the founding of it by raising the banner of revolt against Rome. Against this clamorous misconception of the true nature of his kingdom and mission, Christ strove to teach them that their hearts and lives were the scene of conflict, of victory or of defeat. Their willing and glad obedience to the truth, their yielding to the transforming power of the Divine Life, which works for righteousness—this was the coming of the kingdom of heaven.

READ the words again, and let full emphasis rest on the last word, YOU! Deem Christ's words as spoken to you. They involve your purposes, your decisions, your plans, all you are, or may hope to be. Blessed, indeed, are you who read this, if you are thus a subject of the heavenly kingdom, and one through whom the will and work of God are exalted and extended among men. Ponder it well. Repeat the words. Ask yourself, how much more can the rule of heaven be manifested in my life? Strive to attain more, and yet more, of that loving loyalty, which is the highest evidence that you are in the heavenly kingdom. It is not an hard thing to enter into and abide in this kingdom. Its gates are held open by divine love. Divine compassion pervades it, to help your infirmities and forgive transgressions. Not outward pomp and your power, but inward holiness, devotion and service, are its fruits and the evidences of its presence.

It is God's will that the world shall be saved. He did not create it to be abandoned. If any soul is lost, in any sense, the loss comes through that soul's choice. It may not choose to be lost, but it may choose to do and be that which forbids its salvation. This law holds in each Christian life. God's purpose is that each shall grow in grace, strength, spiritual power and obedience. Weaklings have no place in God's plan, because his divine power waits to guide and strengthen each child. Comparative weakness will appear, because increasing strength awaits for each succeeding day. But God's purpose is to make the soul sufficient for each day's duties and temptations. To believe that we may be strong is a long step toward being strong. In this great Sanitarium where we write, all sorts and conditions of people are seeking strength. Feebleness and disease lift their hands and voices pleading for help and healing. Remedial appliances and agencies abound, and many

plead not in vain. But earthly agencies have their limit, and human skill must fail sometimes. It is not so in spiritual things. Obedient souls never fail to find healing. Trustful souls are never left in weakness. As it is God's will that all men come to him and be saved, much more is it his will that those who come are not turned away, and do not plead in vain for life, power and salvation.

We have spoken of the great Trans-Siberian Railway, from time to time, and of the rapidity with which it has been pushed to completion. It was begun at Valdivostoch in May, 1891, and at the end of seven years 2,503 miles were open to traffic. The road includes thirty miles of bridges, one of which, over the Yenissei river, is 930 yards long. The building of this road places Russia as the breaker of all records in railroad building. The fare over this road, from Moscow to Irkutsk, 3,371 miles—a first-class ticket with luxurious accommodations—is at the astonishingly low figures of \$44.34. Second-class is less than \$30. It is said that a ticket from London or Paris to Shanghai, China, over this route, can be bought for \$165. Over one million passengers were transported by this road last year. Stations have excellent buildings, good food, medical supplies, etc., etc. Since the building of the great wall in China, the Eastern World,—and for that matter the Western world as well—has seen no such stupenduous undertaking, and that Russia has accomplished it so well and so soon makes the world her debtor.

CHRISTMAS.

Seen from the ordinary superficial standpoint, nothing can be said concerning Christmas that is new. Its origin and the various phases of celebration through which it has passed are well known. But we are glad to believe that the deeper meaning of Christmas-time is understood better year by year. It is not a time for thoughtless gaiety, nor uproarious folly. It is more than a time for gift-giving, although gift-giving, within proper bounds, is a commendatory feature of Christmas observance.

Concerning its deeper meaning we are not to think the Divine love was unknown before the Babe of Bethlehem was born. For although the highest expression of God's helping and redeeming love is found in Christ, that love had not been wanting either as to extent or richness before the night which listened to the angel chorus singing over the New-born King. We, to whom so much of this everlasting and never-failing love has been revealed, ought to gain deeper insight and richer experiences in spiritual things, with each returning year. If we do this, the Pagan superstitious and follies which other years associated with Christmas will drift away, and a new Christmas will be ours. Coming with the closing days of the year—and this Christmas standing at the grave of the Century—the time is opportune for those rich meditations, and helpful, backward looks that beget repentance, and close communion with God. He is unfortunate and unwise who comes to Christmas time only to complain of its origin and to condemn its follies. Rather let us ask what this time can bring to us. How can we become filled yet more with the Christ-life, and thus be fruitful in Christ-like deeds? How can we come into closer spiritual touch with the Risen One? These

are the questions for each one who reads these words. How can you give yourself, in more joyous surrender, to the service of Christ, through service for the truth and for men whom Christ lives to serve, as he lived and died to redeem them?

The RECORDER is anxious to help its readers to these larger and sweeter views of the Christmas time, for their sake and for sake of the service they may render. Let the dead past bury the dead follies of this golden week of the year. Let your thanksgiving be deep and your rejoicing akin to the song of the angels, because it is given to you to share in the service and extending of the kingdom of peace and good-will among men.

So we send Christmas greetings to the RECORDER's family, writing from the sick room in Battle Creek, where duty and love hold us for a time, glad for the privilege of joining in the service of Him whom no human effort can honor as he deserves, but in whose forgiving love and healing power all may share. May this be a Merry Christmas because crowned with stronger faith and sanctified by more earnest endeavor.

WHAT OF MY CHILDREN?

At this holiday season one pressing question in the minds of parents is, What shall I do for my children? This usually means what presents or advantages can I afford them. This is well. Family ties are strengthened, and home life is enriched by such evidences of love on the part of parents. In a far greater and more important sense, parents must ask themselves what they can do to develop and guide their children in spiritual things. Conversion is too narrow a word for use when we speak of the beginning of religious experience on the part of children. But all which that word involves, and much more, depends upon what parents can do, and ought to do, for their children.

Parents are the natural guides and instructors of their children, in all things. Their influence is supreme. Home holds the balance of power. Nothing less than devout and persistent efforts, to lead children into ways of obedience and righteousness, can be the standard of duty for parents.

The duty to direct their children in the right way comes to parents so early that the best opportunities are often lost, because they do not realize that the child is old enough to be appealed to in behalf of right-doing and religion. Such mistakes are unfortunate or worse. Aside from that law of heredity which requires that a child's training be begun an hundred years before he is born, parental influence and effort should be directed toward the child's religious and spiritual life from the first. Tendencies and modes of thought in children are determined by their immediate surroundings, long before the power of choice is fully developed or the age of accountability, as we try to fix it, is reached. This molding influence goes out from parents, and is received by their children when neither is aware. It is, in the highest degree, unconscious influence. What it shall be depends upon what the real inner life of the parents is. The real self of the parent fashions the life of the child as no other earthly influence does. Hence parents must always be asking, What can I do for my child? What am I doing for my child? Whether they do or do not influence for good or evil is not a matter of wish or option. They

must determine, in no small degree, the character and destiny of their children. Rejoice in your children, but walk with uncovered head and unsandaled feet in the presence of the great and eternal obligation which parenthood brings.

WHAT CHRIST TAUGHT.

Dr. Adolph Harnack, whose *History of Christian Doctrines* has been reviewed in the RECORDER within a few months past, has written another book—*Das Wesendes Christentums*—which will command the attention of all thinking men. Harnack occupies the first position as an investigator, and the cream of his work appears in the book referred to above. It is a summary of what Christ taught. In this summary is found the original and authoritative Gospel, unmodified by Pauline Theology and untouched by the perverting influences of Greek and Roman thought in the post New Testament period. Harnack presents this summary under three general heads.

First, there is a kingdom of God, and that kingdom is now coming in the hearts of men. Although the kingdom is already begun, its fuller development is in the future. The source of the ground for proclaiming this kingdom is found in the prophecies of the Old Testament, and the pictures and symbols under which its unfolding is set forth involve the doctrine of a personal and general Judgment. Christ's idea of the kingdom is not that of a single epoch, but rather of an universal reign of righteousness. Christ unfolded the kingdom which John the Baptist announced.

The second cardinal idea of Christ's Gospel is the universal Fatherhood of God, and the measureless value of the individual human soul. This marks Christ's Gospel not as a form of religious faith, but as the essence of religion itself. In Christ's teaching, the idea of God is lost in the idea of a merciful and compassionate Father. It is such a Father who places an infinite value on the human soul, *i. e.*, on the souls of his children.

The third fundamental group of ideas in Christ's unfolding of the kingdom of God pertains to ethics. He taught a higher and better righteousness than men had known, a righteousness of the heart and not of outward acts, or of ceremonies. Love is the source and guide to this new righteousness toward God and men. Thus Christ separated right-doing and righteousness from mechanical and ceremonial observances, and traced it back to motives and purposes in the soul. This new love unfolds the idea of true brotherhood. Christ's Gospel was so far in advance of all that men had known as to ethics and righteousness, that it heralded a new religion.

Harnack avers that, while Christ did not elaborate fixed schemes as to the great questions which are always confronting men, the principles and fundamental truths laid down by him find full application in all such issues, and are the only solvent for such problems. His Gospel is ample for the untangling of all questions involving asceticism, human relations in the world of labor and capital, all social questions, etc., etc. This side of the Gospel is summed up in: "Thou shalt love thy God with all thy heart, and thy neighbor as thyself."

Upon the question of what Christ taught

concerning himself, Harnack says that he claimed to be the Messiah according to the Old Testament prophecies. He was deeply conscious of his divinity, and openly announced himself as the Son of God. Of the psychological relations between himself and his Father he said nothing, and Christ's Gospel places the Father, and not the Son, to the front, and makes him the one great factor in the kingdom, and in the salvation of men.

The RECORDER believes that there is need of more careful study of Christ's teachings concerning the kingdom of God, which he came to unfold and establish. We add, that all studies concerning that Gospel and the kingdom must be carried on in view of the antecedent views of the Jews, which enter, in some way or other, into all the discussions touching that kingdom, between Christ and the Jews, and between him and his disciples. The direct practical value of such studies is greater than men are wont to think.

HOPELESSNESS OF SABBATH REFORM FROM THE HUMAN STANDPOINT.

In a great struggle for reform it is well often to measure the nature of the contest, and the elements of success or failure. Every Seventh-day Baptist who does his full duty will consider, repeatedly, the work in hand, and the grounds on which hopes of success rest. If this be done rightly, positive good will come, and strength will be gained. Not to do this is to invite darkness and failure. Seen in the light of human agencies and probabilities, alone, there is no future for our cause. The majority of men are irreligious or non-religious to such an extent that ordinary human appeals or arguments in favor of the Sabbath are meaningless to them. Church authority and nolawism have become so dominant among professed Christians, and the pagan-born anti-Jewish sentiment is still so great that few will admit that the Sabbath has any claims upon them. The ruling commercial spirit of this time is so strong that the business world—and that means the controlling influence in our civilization—find neither time nor place for Sabbath-keeping on any day. Much less on the Jewish Sabbath. These controlling human influences aided by wide-spread indifference, shut the doors against Sabbath Reform in almost every direction. Under such circumstances there can be no hope for the success of Sabbath Reform through ordinary human agencies.

Where, then, is there hope? In the fact that God rules and over-rules all human affairs. What we call "reaction" in matters of reform is only another name for the direct interference of God in human history. This reserved right to interfere with human choices and tendencies is part of God's plan of conducting the affairs of men. He does not permit human choices and error to carry human history beyond given points; but, since many of our most valuable lessons are learned by sharp experience, God permits men to go a long way in error, that he may teach them the futility of it and the value of obedience.

Through all human history God has been teaching men the higher lessons concerning the Sabbath and of his holy law. In these later centuries it seems that the world has learned all too slowly, and that deeper depths of evil results must be reached before men will listen to God and begin that return to full obedience which we call reaction. How soon,

or in what form that reaction will begin to appear no one may say. Preparation for it is going forward in the fact that a few men appreciate the impending dangers of that wide-spread lawlessness of which no-Sabbathism and Sunday holidayism are a prominent part.

We to whom the work of Sabbath Reform has been committed must take heart and rejoice because we are not left to human devices for success. But we must seek with deep devotion to come into such oneness with God and truth that he can work through us, mightily, for the accomplishment of his purpose, through the coming reaction. Faith that we are called to work with God is an essential part of our fitness to work thus. We must believe that truth will triumph, even though long delayed. Nothing is hopeless in which truth is involved, and when God interferes in human history by the law of reaction against evil, his power is resistless.

A GRIPLESS GOSPEL.

A leading Methodist newspaper lately said: "That the Methodist church should add less than 7,000 to its membership in 1899 is startling. That in the same period it should show a decline of 28,595 probationers is ominous." One fundamental reason for this decline and loss is not far to seek. Methodism has shared, largely, in the no-law tendencies of the last twenty-five years. This has produced a type of preaching and of experience in which the Law of God has had a subordinate part. The result is a message with little of the grip of obligation in it. Such a message is comparatively powerless. It may appeal to the emotions of men, and to their desires to secure something called salvation, but it does not develop the sense of sinfulness, nor create a consciousness of eternal obligation such as are needed to secure genuine repentance and obedience. Probationers fall away easily under such a gripless message. Sentiment and emotion are well, but more than these must be added to bring men into loving obedience and the bounds of conscience, without which men are not drawn to God nor held to duty and obedience.

Eagerness to avoid the mistake of trying to convert men through denunciation and fear may be one factor in producing this flabby theology, which now abounds—it is by no means peculiar to Methodism—but more than all other causes Nolawism and Nosabbathism are the root and source of this evil.

In connection with the Annual Statistics of the Churches of the United States, recently published by Dr. H. K. Carroll, he said, "It is evident that all churches are passing through a period of unusual dullness. As a whole they are making progress slowly." The no-Lawism of which we have spoken, and the nerveless gospel which it produces, are much in evidence among all Protestants, and hence the results spoken of by Dr. Carroll. Lawlessness in civil affairs gives like results, until anarchy ensues. Theological and moral anarchy await a gripless gospel.

Certain writers aver that this far-reaching decline of power in the churches comes because they have been too slow in adjusting themselves to new conditions. That cause is slight and superficial. The central point of power and life in Christianity is in its adjustment to God's will, and not in its adjustment to human affairs. The mission of Christian-

ity is to adjust things to God's will and plans. That which adjusts men to God must have the inflexible power of God and of truth in it. Lacking this, through fear or compromise, strength departs, grip is lost, and failure follows.

SOUTHERN CALIFORNIA LETTER.

The early history of California, romantic and thrilling beyond that of any other state in the Union, is the history of the Franciscan mission system, for here, particularly, the authority of the church was supreme, politically as well as spiritually.

The first gospel messenger was Father Junipero Serra, "one of the largest figures in all missionary history." His courage and devotion remind one of St. Paul, and make his life worthy of close study.

We, Americans, Roman-like, count time from the Declaration of Independence, but five years before that historic date, Father Serra founded the fourth mission in California — San Gabriel — and to this place the three ancient bells still call men to gather for worship, though one sees in the kneeling congregation, only here and there, the expansive forms of swarthy Mexicans and Indians, such as filled the church in the old days. The stone steps are deeply hollowed by the repeated touch of many feet. A band of hostile Indians, threatening the mission, are said to have been subdued by a picture of the Virgin. Surely, the structure is one to inspire reverence and bid the most careless heart do homage to the constructive genius and diplomatic skill of its builder, when one sees how the massive adobe walls have withstood the ravages of time, and remembers that they were raised, brick by brick, with only the help of suspicious, ignorant savages, who could have easily annihilated their few taskmasters. It must truly have been a labor of love, rather than of terror. Choosing unerringly the most fertile valleys, and combining wonderful worldly tact with their zeal for God's work, the old Fathers made these first "Industrial Missions" to prosper almost beyond belief. In sixty years, 89,576 baptisms are reported.

The people lived in comfort, happy and well content with the blessings life brought. They were so hospitable, a hotel could not have existed, and so kind-hearted, that "the question was not who should be burdened with the care of an orphan, but who should be privileged to rear it."

These rich acres, however, were destined for a choicer harvest than sheep and hogs and cattle, and it was a little chunk of gold that hastened the great transformation.

It is difficult to realize now, looking upon the usual distress and poverty of Mexicans, that only fifty years have passed since this country, from San Diego to San Francisco, was in their possession. The white men who occasionally appeared were "foreigners," but many of the original Californians have lived to see the tide of American immigration roll in upon them as destructively and pitilessly as the waves beat over helpless Galveston. The 40,000 Mexicans in Southern California are almost as untouched by the American life which surges around them as they were when it first crept in. "Me no sabe," answers every English question—except, sometimes, when the glint of silver acts as an interpreter.

Some of the reasons for this regrettable abyss between the races are: First, they have never accepted the annexation of California as just, and their pride makes them reserved. Second, they have been outdone on every hand by the shrewd, quick-witted Anglo Saxon, who has reduced them from owners of the soil to "tenants at will." The opportunities which have been offered them in return have been difficult to seize, because they have come in a strange tongue.

If they need better temporal things, sadly more do they need spiritual. They have always been a separate people, religiously. The beloved mission buildings, if only ruins, hold them to their old faith, though the Roman church, in whose care Protestants have seemed to leave them, has neglected them since the days of the Mission Fathers, giving its care mainly to its English-speaking congregations.

Touched at last by their sore need, and seeing how gladly the Mexicans would gather to listen to the gospel preached in their own language, a few devoted workers from different denominations met in 1897, and organized what has developed into the California Spanish Missionary Society. The work was placed under the leadership of a returned missionary from Old Mexico, and has been greatly blessed. So many calls came for workers, and so few were prepared with the necessary knowledge of Spanish, that a training school has been established in Los Angeles, and this has become the radiating center of the whole missionary enterprise.

Many interesting incidents in the work might be told, but I will refer only to one, which shows how the "Word will not return unto him void." A man said to a missionary: "Senor, thirty years ago, my father obtained a Bible, and from it we learned the doctrines you teach. We did not know we were Protestants; but, through reading that Book, we lost all confidence in the old religion."

The last years have placed upon our nation the sacred duty of saving many thousand Spanish-speaking souls. Beginning at Jerusalem, may the twentieth century see it faithfully discharged.

ELIZABETH B. CARPENTER.

RIVERSIDE, California.

OLD CHRISTMAS CUSTOMS.

BY FRED MYRON COLBY.

There is no record that the birthday of Jesus the Christ was observed till the second century. At the suggestion of Pope Telesphorus, some of the Eastern churches recognized the sixth of January as the day, while those of the West added it to other celebrations in the last week of December.

In the fourth century, Pope Julius made an order assembling the chief theologians of the time for the purpose of examining all evidence bearing upon the birth of the Saviour, that they might, if possible, fix the day, in order that its observance should be universal. After due deliberation, they decided that it was on the twenty-fifth of December. This decision was, at the time, believed by many of the fathers of the church to be erroneous, and they went so far as to assert that the examiners had been biased in their decision by the desire to please the public, to whom this day had already come to be a noted one. Popular feeling, however, suc-

tained the council in its decision, which was finally universally accepted.

But we find another derivation of the name. The old Saxons had a word, *Moessa*, by which they designated all days freed from labor, whether holidays or fast days. The holidays kept in remembrance of the birth of Christ were called *Christ Moessa*. The spread of the Christian religion carried with it the observance of Christmas as a religious festival, with which became connected other observances, varying with the customs and habits of different peoples.

In merry England it was kept in a grand old way that has entirely disappeared. On Christmas Eve, after the usual devotions were over, it was customary to light large candles and throw on the hearth a huge log, called the Yule log, or Christmas block. At court and in the houses of the wealthy, an officer named the Lord of Misrule was appointed to superintend the revels; and in Scotland a similar functionary used to be appointed under the title of the Abbot of Ureason, till the year 1555, when the office was abolished by an act of Parliament. The reign of the Lord of Misrule began on All-Hallow Eve and continued till Candlemas Day, February 2. The favorite pastimes over which he presided were gaming, music, conjuring, dipping for nuts and apples, dancing, fool-plow, hot cockles, blindman's bluff, etc.

On Christmas Eve, and on the evening of that day itself the mummers used to go from house to house and act some short stage plays. These mummers dressed themselves in the most fantastic costumes, and they made a great deal of sport. They used to play many rough jokes, too, though they sometimes had the tables turned on them, particularly when they sat upon an innocent-looking barrel, and went "souse" into a lot of soft soap or ice-cold water. The mummers did not think then that this was "where the laugh came in." But when the sports were over, the hat went round and coppers and silver pieces found their way therein, and made up for soapy and wet clothes.

In Southern England, especially in Kent, there was a curious custom practiced called "hodening." This was a procession of young people, quaintly dressed, who sang carols, rang bells and made as much noise as children possibly can. But the principal character, and the one that came in for its share of the noise, was the "hoden." What do you suppose it was, this strange thing with the strange name? Simply the head of a dead horse fastened to a pole about four feet long, with a string tied to the lower jaw. Over all but the head was thrown a cloth, beneath which was secreted a boy whose business it was to pull the string, so as to make a loud, snapping noise. The people living in the houses by which this odd procession went used to present the mummers with cakes and candy.

It was usual to deck the houses and churches with evergreens, especially with mistletoe, to which a traditional sacredness was attached on account of its use by the Druids. A century ago, on Christmas Eve, mistletoe was carried to the high altar of the cathedral, and a public and universal liberty, pardon and freedom to all sorts of inferior and even wicked people at the gates of the city, toward the four quarters of heaven, was pro-

claimed. This custom probably had its origin in the fact that the day has always been associated with good-will, good-fellowship, a time for forgiveness of those who have injured us, and forgetfulness of the injury itself.

At Christmas parties in the country the young men had the privilege of kissing any of the opposite sex under the mistletoe that they could get hold of. When "Sir Roger de Coverly" was danced, the chief guests were expected to dance with the cook and the butler. On both Christmas and New Year's Eve, when the clock began to strike twelve, the doors—especially the front and back—were opened, that the bad spirits might pass out, and the good ones pass in; and immediately the clock had struck twelve the doors were shut, as it was said, to keep the good spirits in.

With the Germans Christmas has always been celebrated as the "Children's Festival," and with them originated the world-famous myth of St. Nicholas, alias Santa Claus, alias Kris Kringle, the patron of Yule tide, and the friend of all proper boys and prettily-behaved girls. It was formerly the custom, and is still the practice, in some of the small villages in North Germany, to commission a personage known as Knecht Rupert, corresponding with Santa Claus, to distribute all the presents made by parents and friends to children. Disguised by a mask, wearing an enormous flaxen beard, clad in a long, white robe, and shod in tall buckskins, Knecht Rupert went from house to house, was received by the parents with great ceremony, called for the children, and, after the strictest investigation into their conduct, dispensed gifts accordingly.

Mince-pies may not be a Christmas "custom," but it has become customary to eat them at this time. In Queen Elizabeth's day, they were called "minched-pyes," and they have been styled "shrid-pyes." You may wonder how it ever happened that these dishes became associated with Christmas. You know the pies are full of spices; and the older and wiser heads tell me that "this compound of the choicest productions of the East have in view the offerings made by the wise men who came from afar to worship, bringing spices, frankincense and myrrh."

The Puritans would not eat mince-pies nor would they celebrate Christmas, on account of their Popish associations. The difficulty of repressing the joyous frolic of Christmas Day, even at the farthest winter outposts of extreme Puritanism, is shown, however, by Governor Bradford's record of Christmas time in the Plymouth Colony. In November, 1621, about a year after the arrival of the "Mayflower," came the little ship "Fortune," of fifty-five persons. This was a welcome addition to the settlement of thirty-five persons. Bradford sententiously remarks: "Most of them were lusty young men, and many of them wild enough," and then continues: "And herewith I shall end this year, only I shall remember one passage, more rather of mirth than of weight. On ye day called Christmas day, ye Gov'r called them out to work (as was used), but ye most of this new company excused themselves, and said it went against their conscience to work on ye day. So the Gov'r tould them that if they made it matter of conscience, he would spare them till they were better informed.

So he led away ye rest and left them; but when they came home at noone from their worke, he found them in ye streets at play, openly, some pitching ye bars, and some at Stoole ball, and such like sports. So he went to them and took away their implements, and tould them that was against his conscience that they should play and others worke. If they made ye keeping of it matter of devotion, let them kepe their houses, but there should be no gameing or reveling in ye streetes. Since which time nothing hath been attempted that way, at least, openly."

Since the Revolution, Christmas has been gradually asserting itself, until it has become the most popular feast of the year. The Christmas of to-day is almost the Christmas of long ago, when in the words of Scotland's bard:

"Domestic and religious rite
Gave honor to the holv night."

—The Standard.

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.

BERLIN, WIS.—The Semi-Annual Meeting of the Central Wisconsin churches convened with the Berlin church, Nov. 30, and Dec. 1 and 2. Dr. L. A. Platts, of Milton, was present, and addressed us at each session, and baptized two candidates Sunday afternoon, who united with the church. Four delegates were present from Coloma and five from Marquette. The weather was quite lowery, but we were much encouraged and strengthened.

C. S. S.

DECEMBER 11, 1900.

WELTON, IOWA.—Having accepted a call from the Welton church to become its pastor, I reached this place with my car of household goods and horse, at 4 o'clock on the morning of Dec. 6. Notwithstanding the early hour of my arrival, Dea. J. O. Babcock greeted me at the station and took me to his pleasant home, which, by previous invitation, was to be our temporary home while getting settled. During the day a number of the brethren, with teams, removed our goods from the car to the parsonage.

My wife and daughter came the following Monday. We found that thorough preparation had been made for our coming. The parsonage had been nicely cleaned, painted and papered inside and greatly improved by several changes, which made the work of settling easy and agreeable. The work done makes the parsonage a cozy and pleasant home for the pastor's family, and must afford satisfaction to those who gave of time and money to make it so pleasant.

Thursday evening, Dec. 13, a reception was given the pastor and his family at the church. An interesting program was carried out. The Scriptures were read and prayer offered by Dea. J. O. Babcock. Words of welcome, in behalf of the church, were spoken by Bro. Myron Mudge; in behalf of the Sabbath-school, by Superintendent Sherman Loofboro; in behalf of the Young People's Society of Christian Endeavor, by its President, Miss Sadie Loofboro; and a welcome in behalf of the Woman's Benevolent Society, to Mrs. Burdick, by Mrs. Mudge. The addresses of welcome were responded to by the pastor.

Musical numbers, both instrumental and vocal, were rendered, among them a song of welcome by a double quartet. After the program, light refreshments were served, introductions given, and a general social time enjoyed.

Such a hearty greeting has been accorded us that we already feel much at home here, though less than two weeks have elapsed since our coming.

The people seem to be earnest in Christian work. The Sabbath-school, Y. P. S. C. E. and Woman's Benevolent Society are in good working order. We hope the Master's name may be honored and his cause advanced by us, by a united and consecrated service.

The weather has thus far been mild, with the ground scarcely frozen. In the main it is a usual time of health. One family of our society is quarantined for scarletina.

The community was greatly shocked by the death of our local physician, Dr. R. A. Rogers, who died in Davenport, on the 14th, after an operation for appendicitis. He lived about forty-eight hours after the operation. The esteem in which he was held in the community was shown in the very large attendance at the funeral service, which occurred at the church at 2 o'clock to-day. His long residence here and his extended practice will make him much missed by the community.

GEO. W. BURDICK.

DECEMBER 17, 1900.

THE CENTURY'S LAST CHRISTMAS.

Making an appeal for a simpler Christmas, Edward Bok, in the December *Ladies' Home Journal*, considers this Christmas—because it is the last of the century—a good time to change about and go back to the simpler Christmas of earlier days. "Why not respond a little to our natural selves: the selves that were given to us as children?" he asks. "In other words, why not be simpler, and be true to ourselves? Why not give a true remembrance to our children to carry them through their lives—the remembrance that comes of true giving. Not the giving that we feel, for some reason, we should or ought to practice. Not the giving that is measured by what the gift costs. Not the giving that comes of any artificial or conventional motive. But the giving that comes of great gladness; the giving prompted by real loving kindness: the giving of sincerity; the giving of the heart. It makes no difference how simple may be the giving. It need not be a gift; even a few written words will suffice. I believe there are certain things needed to evoke the highest power of Christmas: its rarest gladness. It shines brightest and best, and discloses most where material expression of it is wanting. It tells its best and sweetest secrets where love is found. It grants its highest endowments to hearts that are simple and true and gladden the lives of others. The material surroundings matter not. Upon such a Christmas the Master of the feast bestows the dearest, most abiding influences that can come into the human heart."

WE must bear or we must die. It is easier, perhaps, to die, but infinitely less noble. The immortality of man disdains and rejects the thought, the immortality of man, to which the cycles and the aeons are as hours and as days.—Alfred Tennyson.

THE love principle is stronger than the force principle.—A. A. Hodge.

Missions.

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

FIVE years ago last month we attended the South-Western Association, held in Fouke. In the five years Fouke has grown. There are more dwelling-houses and stores. Three adjoining school districts have united, and are now putting up in the village a large, nice, graded and union school building. It is larger than present demands require, but they are building for future growth. There is now a cotton gin running in town, doing a good business. Five years ago lumbering was the dominant business, but the largest and best pine trees are now gone. The people are giving more attention to farming, and cotton is the chief product. Corn, potatoes (especially the sweet potato), and other crops are successfully raised. It is a good locality here for peaches, pears, figs, plums, Japanese persimmon, and small fruits. The climate is fine. Farming is giving more permanency to the town and the settlement of the surrounding country. Fouke is looking up financially, for land has almost doubled the past year in value. The Texarkana, Shreveport and Natchez Railroad passes through the town. The Fouke Seventh-day Baptist church is the only church in the town. It has twelve resident members and twenty-three non-resident members, making a total membership of thirty-five. The cause for so many non-resident members is that many isolated Sabbath-keepers in Texas and Arkansas, not having any Seventh-day Baptist church to join where they live, or nearer, they join the Fouke church. Bro. G. H. Fitz Randolph is its missionary pastor. Since the prospects in Fouke are better than they have been, it is hoped that some Seventh-day Baptist families will move in and enlarge our interests. The evening meetings, which are now being held at this writing, are well attended, and a good interest is manifested.

"EVANGELISTS AND SABBATH REFORM."

In the RECORDER of November 26 we read, with interest, an editorial upon "Evangelists and Sabbath Reform." The Editor says that he wrote it not "so much to express any given opinion upon the history of the past," . . . "as to incite investigation and consideration on the part of the readers of the RECORDER." We have some thoughts and facts that we would present on the subject.

1. It has been about seven years since our people have given special attention to evangelistic work. If any one will take the pains to look over the record of the work of our own denomination within that time, he will find that the most, about four-fifths, of the converts to the Sabbath who have come to us came through evangelistic work. Evidently our evangelists, our quartets, and those who went with them as leaders, have taught and preached Sabbath truth, or there would not have been that result. They have preached an entire gospel. Preaching Calvary without Sinai, or Sinai without Calvary, is not preaching an entire gospel. They have found that evangelism prepares the way and the ground for the reception of Sabbath truth. In the soil plowed, prepared and fertilized by the gospel, Sabbath truth will take root, grow and bring forth good fruitage. Sabbath Reform cannot succeed among unbelievers, ungodly, irreligious peo-

ple, or worldly Christians. It requires the regenerating and quickening power of the Holy Spirit to give an earnest desire for the truth, a conscientious seeking after it, and a willing obedience to it when found. Our evangelists, no doubt, have tried to pursue the logical plan of the Great Commission: (1) "Go ye, therefore, and disciple all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; (2) Teaching them to observe all things whatsoever I have commanded you."

2. It is not our opinion, or judgment, that Seventh-day Baptists "have spent a large amount of effort in building up other denominations, through evangelistic work, rather than their own." Union evangelistic efforts have been the exception, and not the rule. The past year in our evangelistic work there have been no union evangelistic meetings held, but the efforts have been almost entirely with our small churches and among isolated Sabbath-keepers. It is true, that in union evangelistic meetings the preaching of distinctive denominational tenets are excluded. Hence, in them, Sabbath truth, which makes and marks us a distinct people, has no chance for presentation. We cannot succeed much in such meetings in converting men to the Sabbath. Yet union evangelistic meetings are not devoid of any good to us as a people. (1) Souls are saved through them and led to consecrated Christian living, in which we must truly rejoice. We are an evangelistic people. (2) Some are brought through them, that would not otherwise have been, to Christ and church-membership among us. (3) These meetings, as a rule, result in a better spiritual condition and uplift to the whole town or community where they are held, in which we share and reap the benefit with others. (4) Some in such meetings, from personal inquiry and personal effort, are brought to the Sabbath. They come in contact with our workers, and are led thereby to make inquiry. (5) In these union meetings the First-day people are led to a truer and higher understanding of the spirit, character and work of our people and to a fellowship with us.

3. The distinctive work of the Missionary Society is missions and evangelism, and not Sabbath Reform. It has to do Sabbath Reform work so far as it has connection with its missions and evangelism, and in preaching an entire Bible and an entire Gospel.

But Sabbath Reform is the distinctive work of the American Sabbath Tract Society. To that it is to give its attention and effort. Going back twenty-five years in our history, and tracing it up to within the last seven years, it appears that the special interest and work of our people in those eighteen years was Sabbath Reform. That we as a people are not doing now the aggressive Sabbath Reform work we should, and ought to, do, is very evident. Is not that the chief answer to the question, "Why do we not increase more rapidly in numbers?" We lost ground in converting people to the Sabbath when the publication of the *Sabbath Outlook* was stopped. It is our belief and judgment that its publication should be resumed, and that the American Sabbath Tract Society should engage in more positive and aggressive Sabbath Reform work. Let it send out strong and qualified lecturers on the Sabbath question; use tents and quartets; go to places

where we have a foothold, and enlarge our borders; go to places entirely outside of ourselves, and convert and win people to the Sabbath. Let Dr. Lewis lead and direct such aggressive work for Sabbath Reform. It would have for one, our prayers, our means and our help. Are we not called, as a people, to such work? Are not the times ripe for it?

O. U. W.

LIFE'S MIRROR.

There are loyal hearts, there are spirits brave,
There are souls that are pure and true;
Then give to the world the best you have,
And the best will come back to you.

Give love, and love to your life will flow,
And strength in your utmost needs;
Have faith, and a score of hearts will show
Their faith in your work and deeds.

Give truth, and your gifts will be paid in kind,
And song a song will meet;
And a smile which is sweet will surely find
A smile that is just as sweet.

Give pity and sorrow to those who mourn,
You will gather in flowers again
The scattered seeds from your thought outborne,
Though the sowing seemed in vain.

For life is the mirror of king and slave,
'Tis just what we are and do;
Then give to the world the best you have,
And the best will come back to you.

—Madeline S. Brigham.

FAITH TESTED.

People say, "It is easy to trust God when things are going well with us." That is quite true. But it is a great deal easier to stop trusting God, or thinking about him, when things are going well with us and we do not seem to need him so much as in the hours of darkness. You remember the old story about the traveler, when the sun and the wind tried which could make him take off his cloak, and the sun did it. Some of us, I dare say, have found out that the faith which gripped God when we felt we needed him, because we had not anything else but him, is but too apt to lose hold of him when fleeting delights and apparent treasures come and whisper invitations in our hearts. There are diseases which are proper to the northern, dark, ice-bound regions of the earth. Yes, and there are a great many more that belong to the tropics; as there is such a thing as sunstroke, which is, perhaps, as dangerous as the cramping cold from the icebergs of the north. Some of us should understand what that scripture means: "Because they have no changes, therefore they fear not God." Prosperity, untroubled lives, lives even as the lives of those of the majority of my audience now, have their own most searching trials of faith.

But, on the other hand, if there are "ships that have gone down at sea, when heaven was all tranquility," there come also dark nights of wild tempest, when we have to lay to and ride out the gale with a tremendous strain on the cable. Our sorrows, our disappointments, our petty annoyances, and the great irrevocable griefs that sooner or later darken the very earth are all to be classified under this same purpose, "That the trial of your faith . . . might be found unto praise and honor and glory." And so, I beseech you, open you eyes to the meaning of life, and do not suppose that you have found the last word to say about it when you say, "I am afflicted," or, "I am at ease." The affliction and the ease, like two wheels in some great machine working in opposite directions, fit with their cogs into one another, and move something beyond them in one uniform direction. And afflictions and ease co-operate to this end, that we might be partakers of his holiness.—The Rev. Alexander MacLaren.

Woman's Work.

Mrs. Henry M. Maxson, Editor, Plainfield, N. J.

A MERRY CHRISTMAS.

From the children who are anxiously waiting for Christmas morning, to the grandmother whose past is far behind and whose future is beyond the river, we wish you, one and all, a MERRY CHRISTMAS. On this glad day let happiness and good-will reign in our hearts and homes.

Let us for this one day at least, in this season of the holly and the mistletoe, lay aside the stern cares of life or the sorrows that are eating out our hearts, and with the children make merry on this glad Christmas-day. Are you sad at heart? Look about you and you will see some other whose life has been darkened, too, and in coming out of yourself to help another your own burden will be lightened.

You remember with moist eyes perhaps, the row of stockings by the old fireplace at home. Have the feet wandered far? Are some even now walking the golden streets? It will not be many years before our children will look back on this Christmas season as we look upon the Christmas of our childhood, with tender, loving thoughts. Let us forget ourselves and make for our children a Christmas we will be glad for them to remember.

Let us not forget those at our very gates, who will have no Christmas cheer and, so far as lieth in us, take to them the spirit of this glad season, a season of love to God and good-will to men.

REPORT OF THANK OFFERINGS.

Previously reported.....	\$80 50
Mrs. S. C. Stillman, Leonardville, N. Y.....	1 00
Mrs. J. P. Allis, Plainfield, N. J.....	1 00
Mrs. A. H. Green, Waltham, Ore.....	50
Mrs. A. Collins, ".....	1 00
Cort and Greene ".....	1 00
Mrs. E. L. Rogers, Muriel F. L. Rogers, B ookfield, N. Y.....	5 00
Total.....	\$90 00

LETTER FROM MRS. BOOTH.

NATANDE HOUSE, CHOLO, 20th Sept., 1900. }
(About 1/4 of an hour from Mission House.) }

While father is away, Mary and I have to go around and inspect the work going on. This morning, at eight o'clock, we set out, first going to overlook the builders of a nice, neat, brick structure, sixty feet long, containing twenty small rooms, built two deep. These are intended for sleeping-places for the boys under instruction in the school; there is to be another like it, in due course, for the girls. The large school building is to be built between them, unless the plan is altered. The reason we have built this dwelling now is that, until we have funds to build the school, they will provide good shelter for some of our workers from a distance during the rainy season, and thus answer the two purposes, and save the time and expense of building this year a place especially for the Anjoni who come to hoe. I wish you could see this building. This morning they were putting up the brick pillars to support the roof of a good broad verandah on either side. Here the lads will sit and chat when work and lessons are over. After making a few suggestions as to one or two little improvements, praising all that was well done with a smile and a kindly word, and Good-Morning to all, we went on a little further.

Here we found a number of folks busy making bricks. Two men were actually making them, putting the clay into the molds for bricks and tiles; one man put it in, and

turned it out so quickly that one could hardly see how it was done. This man, the Capitao says, makes eight hundred a day; the other, who is a new hand, six hundred; besides these were a number of boys and some few girls, all helping in different ways. Some were digging the clay from a large cut hole and carrying it to the molding-table; others were carrying the newly-made bricks on little braids and placing them in neat rooms, where they are covered lightly with pans and allowed to dry; others, again, were busy turning over those that were partly dry; and a number of girls and women were carrying bricks that had been burnt in the kiln and were ready for use, to the builders, who were using them as fast as they were brought. I noticed another band of workers were employed in cutting and carrying grass for thatching; others cutting poles from young trees to form the foundation upon which to place the grass for the roofs; others were at the sawpit preparing neat, smooth boards for the carpenters.

We next went to see how the house—College House, as I suppose it will always be called—as the students first began their classes there, for the very good reason that there is no other place for them to meet in. School is at a standstill again for a little, just because Steven, our head teacher and native pastor, is away with father; and, secondly, owing to the fact that every one is in real earnest about making their purchases. They have experienced so much what shortness of food means at Cholo, that they intend to have plenty, at least, for their own wants next year. You will understand that I am speaking of those who are settled with us. When the work of the morning is finished, at about two or three o'clock now, after a short rest and some food, off they all go to their hoeing, all the women, girls and boys helping. This month they prepare the ground; next month they will put in the corn, and in January the harvest, when all is stored for the year's need. The gardens will require to be hoed twice between now and then. Likewise the coffee gardens.

While father is away, Mary and I are having a garden made (a chymanja garden, I mean). We don't want him to know anything about it, if we can help it, until the crop is ready; then, perhaps, we may make him a present of the corn, only deducting, of course, the expenditures. After the harvest I will let you know what we make out of it. But this really has nothing to do with our tour of inspection this morning.

As to the house, there is a good deal to be done before one can live in it yet; but the carpenters are working with a will, knowing that it has to be finished before the rains come; yes, and many other things also. After this (Natande House), which is really quite spacious, the rooms at Plainfield feel so small. It did not strike us so at first; no doubt because we have spent so many months living in a tent and native huts. But when all the finishing touches are put in, it will be a nice little house, and is very good for a beginning. This morning I made arrangements for part of the back verandah to be built in for a pantry. We really cannot very well manage without, as the kitchen in most African houses simply means a kind of cook-house—nothing is done in it but cooking; all is prepared elsewhere. If you saw most of

these so-called kitchens, you would be glad that it was!

After settling about the house, last of all, as the sun was getting too hot, we visited the store, to see that all was in order, then got into the machile and returned to Natande, where Mary regaled heavily upon goats' milk and bananas—we are not able to afford any cows yet. We have a nice little flock of goats, some father left. A kind of disease has come to the fowls. The natives have a name for it (I forget it just now), but many of the fowls are dying from it; a kind of influenza, or la grippe, it seems to me. When it is over we shall need to lay in a new stock, I fear, as they are our only food in the shape of meat, as we cannot get through with a goat while it is fresh, being so small a family. I have had a number of fowls sent to one of the contract stations—those that seemed well—in the hope that they might escape, but the Capitao sent a little note today with a dead chicken, so I fear the disease is pretty general. One hen, which had a brood of ten chickens, has today only one left.

But I must close this rambling talk, as tomorrow the letters must go to the office, and each evening, now that Mr. Booth is away, there are the accounts to do, so many little items, all to be put under their different heads, the pay, the grass, the tapa, the Natande, and a host of other things, the contract stations to be kept separate from Plainfield, taxes me pretty well, as I am not at all a good business woman. But I can only do my best; every penny I receive, and every penny I pay out, whether in salt, rice, cloth, or cash, goes down, so I hope there will be no muddle.

Yours, very sincerely,

ANNIE S. BOOTH.

THE MORAL VALUE OF GOOD TEMPER.

A reader of Robert Louis Stevenson's "Letters" says they show how well he practiced in every-day life the gospel of courage, of the high moral value of good temper, and of the crime of gloom and despondency. A fit of irritation was to him a thing to be ashamed of, and he apologizes for being occasionally cast down by his ill health. One cannot fail to be struck by the buoyant and joyous note in Stevenson, whose whole life was a struggle with disease. By pure will power he prevented physical pain from mastering his spirit. He felt that a man's duty was to be cheery and helpful, for the sake of others; and that it was a miserably poor thing to let one's own suffering shadow others' lives. Hence this heroic soul in weak body was a happiness maker, both in his home circle and in that larger circle touched by his books. He cultivated good temper because he realized its moral value. When it comes to be recognized more generally, as it ought to be, that good temper is not only cultivatable but a Christian duty, and that one has no moral right to inflict gloom and despondency upon the home members or the community, we shall doubtless see a marked change for the better. Doubtless a sunny disposition is natural to some, and not to others; but all may acquire this, as well as any other virtue; and its possession is one of the strong recommendations of one's religion. There is no reason why one member of the family—say the unselfish mother—should supply all the sunshine for the home.—*The Watchman.*

SOUTH-WESTERN ASSOCIATION.

The South-Western Seventh-day Baptist Association convened with the church at Hammond, La., Nov. 29, 1900.

The meeting was called to order by Rev. G. M. Cottrell, President, at 10 30 o'clock, who stated that at the solicitation of the other churches of the place a union Thanksgiving service would be held at this hour, and also that Dr. O. U. Whitford had consented to preach the Thanksgiving sermon.

After singing by the choir, followed by Scripture reading and prayer, Dr. Whitford delivered the Thanksgiving sermon.

2 P. M. the session was opened by a short song service, followed by Scripture reading by Rev. Johnson, of Illinois, and prayer by Rev. Godsey, of Arkansas.

Welcome to the Association, by Rev. G. M. Cottrell, pastor of the Hammond church.

2 30 P. M. sermon by Rev. G. H. F. Randolph, of Arkansas.

3 P. M. the Association went into business session, with President Cottrell in the chair.

Letters were read from the following churches: Wynne, Little Prairie, Fouke, Booty, Delaware and Crowley's Ridge, of Ark.; Corsicana of Mo.; Attalia of Ala.; and Hammond, La.

Rev. W. L. Burdick, of Independence, N. Y., presented communications from the Eastern, Central and Western Associations, whose delegate he is.

Rev. E. H. Soewell, of New Auburn, Minn., presented a communication from the North-Western Association as a delegate from that body.

Rev. A. P. Ashurst, of Columbus, Ga., spoke of his agency of the American Sabbath Tract Society, in whose behalf he is here, also as delegate from the Attalla church. A visiting brother, Rev. F. F. Johnson, of Illinois, spoke of his home field in that state. Following this Rev. Ashurst made fuller statement of his official labor in Alabama.

Rev. Cottrell reported correspondence with a brother in Rayne, La., on the Sabbath question.

Rev. O. U. Whitford, the Corresponding Secretary of the Seventh-day Baptist Missionary Society, after a few remarks of a general nature relating to his work, indicated his design to speak more fully later at a time designated for his use.

At this junction the President announced the following Committees:

Committee on the State of Religion.—A. P. Ashurst, G. H. F. Randolph, W. H. Godsey.

Committee on Nominations and Petitions.—G. H. F. Randolph, W. R. Potter, A. P. Ashurst.

After prayer by Rev. Ashurst, the meeting adjourned to 7 o'clock, P. M.

7 P. M. Song Service by church choir.

7 30 P. M., Scripture reading and prayer by Rev. Ashurst, followed by sermon by Rev. Soewell, of Minn. Text, Mark 16:7.

Song, "Rescue the Perishing."

Benediction by Rev. W. L. Burdick, of Independence, N. Y.

SIXTH DAY.

10 A. M., a short service of song, after which the Secretary of the Missionary Society took charge of the hour designated for his special use, in which he gave an interesting resume of the purposes and methods of the work in all its phases, as well as its relation to the vital activities of the church of Christ, showing clearly that spiritual dearth necessarily abounds where the missionary spirit is not

fostered, hence the double blessing—to the church as well as to the sinner.

11 A. M., song, "Bringing in the Sheaves." Scripture reading, Isa. 52, after which Rev. A. P. Ashurst preached from Isa. 52:1.

Collection for Missionary Board.

After prayer by Rev. W. L. Burdick, the meeting adjourned to meet at 2.15 P. M.

2 15 P. M., Devotional meeting.

2 30 P. M., Woman's Hour, conducted by Mrs. Benj. Booth, with program as follows:

1. Song, "Jesus saves."

2. Scripture Reading Psalm 86.

3. Prayer, Mrs. A. B. Landphere.

4. Song, duet.

5. Letter from Miss Susie Burdick, missionary, read by Mrs. Erlo Davis.

6. Recitation, "Mrs. Lee," by Gladys Booth.

7. Paper, Mrs. Lucy F. Randolph, Fouke, Ark. Subject, The Women of the South and their Christian work, read by Mrs. B. R. Crandall.

8. Song, Ladies quartet.

9. Paper, Mrs. Lilla V. Cottrell. Topic, Without God in the world.

10. Short talks by visiting brethren.

11. Song, "Lord dismiss us with thy blessing."

3 30 P. M., after Scripture reading, prayer was offered by Rev. G. H. F. Randolph; song, "Blessed assurance."

Sermon, Rev. W. L. Burdick, from John 18:37, 38. Closing with song No. 290, Best Hymns.

Benediction.

SABBATH EVE.

7 00 P. M., Song service, led by Rev. Cottrell.

Sermon by Rev. W. H. Godsey, of Ark., from Romans 1:16.

8 15. Conference meeting led by Rev. G. H. F. Randolph.

Dismission.

SABBATH MORNING.

Program.

10 A. M., Invocation by the Pastor.

Song by the choir.

Scripture reading, Psalm 39.

Prayer by Rev. W. L. Burdick.

Anthem, "O worship the Lord," by the choir.

Sermon, Rev. O. U. Whitford.

Song, "More love to thee, O Christ."

Benediction.

11 30 A. M., Sabbath-school Hour conducted by W. R. Potter. The lesson for the day was treated by topic as follows:

The letter of the law, Rev. Soewell.

The spirit of the law, Rev. Randolph.

The new view and its effect, Rev. Ashurst

Song, duet, "The Message of Love."

The helplessness of man, Rev. Burdick.

The sufficiency of God, Rev. Whitford.

3 P. M., C. E. meeting, led by Mrs. Allie Davis, with program as follows:

Topic, Spending time and taking pains for Christ.

Song.

Prayer by Eld. Johnson.

Song.

Scripture reading from Matt. 25:1-13 by Eld. Godsey.

Prayers, led by Revs. Whitford and Burdick, followed by others.

Song.

Short talk by Rev. Ashurst on the value of time and how Jesus used time.

Short talk by Rev. Soewell on Receiving our strength from God and using it for him.

Short talk by Rev. Randolph on What we as young people of the South-West can do to help those outside our church.

What special needs of this church and society call for gifts of more time and work? Answered by Prof. Crandall.

Why should we take pains for Christ? Answered by Rev. Burdick.

Song.

3 30 P. M., C. E. Hour, conducted by Prof. B. R. Crandall.

Program.

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| 1. Music, | Choir. |
| 2. Prayer, | Rev. G. H. F. Randolph. |
| 3. History of the Christian Endeavor Movement, | Benj. R. Crandall. |
| 4. Relation of the Christian Endeavor and the Church, | Mrs. Benj. R. Crandall. |
| 5. The Christian Endeavor movement among the young people of the Seventh-day Baptist denomination, | Rev. O. U. Whitford. |
| 6. Music, | Ladies Quartet. |
| Mrs. L. A. Davis, Mrs. Benj. R. Crandall, Mrs. Chas. Johnson, Miss Merle Davis. | |
| 7. Sources of encouragement for lone Christian Endeavor Societies, | Rev. W. L. Burdick. |
| 8. Mizpah. | |

SABBATH NIGHT.

7 P. M., Song service by choir.

Scripture reading, Psalm 60:1-11.

Prayer, Rev. Ashurst.

Address, China, by Rev. Randolph.

Prayer and benediction.

FIRST-DAY MORNING.

9 30 A. M. The Association convened for a business session, President G. M. Cottrell in the chair.

Prayer was offered by Prof. B. R. Crandall.

The Committee on Nominations and Petitions made the following report:

Your Committee on Nominations and Petitions would respectfully report, recommending:

1. That the following be the Associational Executive Committee: G. H. F. Randolph, President; W. H. Godsey, Vice-president; J. F. Shaw, Corresponding Secretary; T. H. Monroe, Recording Secretary and Treasurer.

2. That the next session of this Association be held with the Little Prairie church, at Booty, Ark.

3. That this Association change the time of its annual meeting so it shall occur one week before the regular annual session of the South-Eastern Association.

Respectfully submitted,

G. H. F. RANDOLPH,
W. R. POTTER,
A. P. ASHURST, } Com.

Report adopted, except that part of it relating to change of time of meeting, which was discussed and lost.

The Committee on the State of Religion reported through its chairman as follows:

After a careful examination of the letters from the churches, your Committee on State of Religion begs leave to report the following: The churches composing this Association are numerically small, many of them without regular pastoral service, and all of them seem to be quite sensible of weakness from the causes above mentioned. From Apostolic example and teaching, their condition in this respect is one of the best elements of strength. The Apostle of the Gentiles said, "when I am weak, then am I strong." We are exhorted to "look not at the things which are seen, but to that which is unseen." Faith and trust in God gives spiritual power. God uses emptied vessels,

"Emptied that he might fill me, as forth from his fountain I go.
Broken, that so unhindered, his life through me may flow"

are words based upon the best scriptural authority. Hence, we exhort, lift up the hands which are fallen, and strengthen the feeble knees; for when we add to our conscious weakness abiding faith in God's promises, and lay hold of the hope set before us, we are the better fitted under God to overcome the world ourselves and conquer it for Jesus Christ.

Your committee is pleased to report a fairly good spiritual condition among our churches. We beg to commend the following indisputable truths: Physical development gives physical power. Intellectual development gives intellectual power. Spiritual development gives spiritual power. For example, no amount of intellectual, physical or financial strength could heal a withered hand, heal the sick of the palsy, or regenerate a soul dead in trespasses and sins. But faith in God, which gives power to the faint, will give spiritual strength to accomplish all these or cause the mountain to be cast into the midst of the sea.

In the harbor of New York there is a statue of Liberty enlightening the World, but it is a molten image of pagan mythology. What we need most of all are statues of Christ evangelizing the world. But they should not be molten images of him; they should be living images

incarnated in human witnesses, declaiming to the world the liberty wherewith Jesus Christ has made us free.

Christ has been called a great leveler; no, this is not true. He is a great elevator. He has lifted our feet out of the mire and the clay and put new songs into our mouths, even praises to God.

Respectfully submitted,

A. P. ASHURST,
G. H. F. RANDOLPH, } Com.
W. H. GODSEY,

The report was adopted.

Voted that the reading of the minutes of these sessions be waived, and the matter of preparation for publication be assigned to the Executive Committee.

After extended remarks, it was voted that the minutes be printed in pamphlet form.

10 30 A. M., Education Hour, conducted by Rev. W. L. Burdick, with program as follows:

Song, "All hail the power of Jesus' name."

Prayer by Rev. Socwell.

The interests of Salem College were presented by Rev. Randolph.

The interests of Milton College by Dr. O. U. Whitford.

Those of Alfred University by Prof. B. R. Crandall.

Rev. Burdick spoke in the interest of the Theological Department of Alfred University.

Song, by Ladies Quartet, "Abide with me."

The benefits of an Education, by Rev. G. M. Cottrell.

11.15 A. M. Song by choir.

Scripture reading.

Prayer, Rev. Cottrell.

Anthem, choir, "Declare His grace and glory."

Collection for Tract Board.

Sermon by Rev. Socwell from Luke 19: 10, followed by a song and dismissal.

2 30 P. M. Tract Hour, conducted by Rev. A. P. Ashurst, of Georgia.

Song, "Jesus I my cross have taken."

Scripture reading, Psalm 91.

Prayer, Rev. O. U. Whitford.

Extended remarks were made by Rev. Ashurst, explaining his plans of work, its great importance as well as the comparative success which has come to his labors; with favorable outlook for the work.

An invitation was given to any who desired, to come to the table after dismissal and get such tracts as they would be interested to read. The invitation was responded to quite freely.

3 30 P. M. Scripture reading, Rom. 3.

Prayer, Rev. Godsey.

Sermon by Dr. Whitford, from Rom. 3: 21.

Song, "We praise thee, O God."

Benediction.

7.30 P. M. Song service, followed by a short prayer service of sentence prayers.

Anthem of Praise, choir.

Sermon, Rev. W. L. Burdick, from Rom. 6: 28.

The sermon was followed by a conference meeting.

After singing, "God be with you till we meet again," the Association adjourned to meet with the church at Little Prairie, Ark., at such date as the Executive Committee shall hereafter designate.

G. M. COTTRELL, *President.*

W. R. POTTER, *Secretary.*

THE SOUL'S VISION OF GOD.

BY ARTHUR C. KEMPTON.

It is the soul that sees. These eyes are but the windows behind which the soul stands looking out upon the world as a child looks through the window of its home upon the people in the street. No two people see the same things, because no two souls are alike. A glorious sunset speaks to the poet of heroes' deaths; to another it suggests supper time!

You say in reply that the same things you see are seen by all—that the river, the trees, the mountain, the seas, are the same to all. Think a moment and you will see your mistake. Longfellow standing on the bridge at midnight sees in the dark river the symbol of his life; Izaak Walton beholds in a similar river a place to catch fish. Lowell, walking through the forests, sees "God's first temple" and writes his "Forest Hymn;" a lumberman gazing upon the same trees sees nothing but boards and shingles. The Psalmist looks upon the mountains and they remind him of God's greatness; another sees in them nothing but stone quarries. The mighty ocean to one who looks upon it is a picture of eternity; to another it is but a highway for merchandise or a path for war. Whence comes this difference? From the soul within. Unhappy are the wicked, for in the most beautiful things they shall behold but the blackened imaginations of their own hearts; but "Blessed are the pure in heart, for they shall see God." What does Jesus mean by "the pure in heart"? Not what the majority of people suppose. The primary meaning of the Greek word is "singleness of purpose." In the heart of him who would see God there must burn and glow one supreme desire, like the sunbeam in the heart of the diamond, and that desire must be to serve God.

The double-minded Christian shall never behold the divine vision in its beauty. He scarce knows whether to serve God or mammon. To-day he harkens to the voice of duty, to-morrow he obeys the call of desire. He sings, "I love thy house, O Lord;" but he shows that he loves the world too. Such an one never sees anything clearly. He is like an astronomer looking at the stars but walking in the ditch. His vision of God is distorted and untrue. The double-minded man, as James has said, is like a wave of the sea driven by the wind and tossed. What a figure! Have you ever stood upon the seashore on a windy day and watched such a wave? See it out yonder, now sinking, now rising, beaten by other billows, buffeted by the winds, staggering onward, unsteady and unstable, white-capped and black-hearted, reeling ever to and fro, till at last in foam and spray, sobbing as though broken-hearted, it bursts in a myriad of great salt tears upon the shore, pouring out of its wretched bosom the seaweed and driftwood and filth it has gathered on its journey. Such a restless, tossing wave of the sea never beholds the vision of the sun; no more does a double-minded Christian behold the vision of God.

But come with me again to the shore. The waves are gone. The sea is like a mirror. It is as pure as crystal. You peer into its clear depths and see the pearly pebbles lying far below. You look into its heart and there you see the image of the sun. Such pure-hearted waters look ever upward and behold the sun and love his glory. There are Christians like this. Look into their hearts and you see one pure, supreme desire to serve God. Such Christians, looking upward, behold the Son of Righteousness. He lives in their hearts. "Blessed are the pure in heart, for they shall see God."

The soul that is blinded with sin cannot see God in nature or in Scripture, in prayer or in worship. Such an one will see so little of God that at last he will come to doubt if there be a God. Persistent sin breeds blatant infidels.

"The fool hath said in his heart, 'There is no God!'" but it is out of the abundance of his sinful heart that the fool's lips speak. The vision which the beatitude promises is twofold. Begun on earth, it is completed in heaven. The first part of it is the vision through the glass. "Now we see through a glass darkly," said the apostle. "Now we know in part." God's pure-hearted ones see him, though darkly, in the works of his hands. They hear his step in the thunder-storm. They see his glory in the rising sun. In the blue sky they behold a vision of the peace of God which passeth understanding. The spotless snow is to them his garment of holiness. The golden harvests come fresh from God's hand. Every wild flower has been planted and watered by him. To them all nature palpitates with God, as a coverlet 'neath which a child lies sleeping rises and falls with every breath. But the child's face may be hidden, and God's face is veiled. We behold him "darkly." We know that we are in our Father's house. We hear his steps, and see his works, and feel his presence, and know his voice; but, alas! we do not see him as we see others. Sometimes we feel like crying, "Show us the father and it sufficeth us!" Perhaps the pure in heart catch the most perfect vision of God in his Word. The picture called "The Soul's Awakening" illustrates my thought. There we see a maiden with a face of wondrous purity uplifted from the book which is clasped to her bosom, her eyes aglow with gladness, as though some vision of angels were before her. Her soul had found the face of God! Such visions will be granted to all who peer deeply and reverently into this Book. Here God reveals himself. In the Louvre in Paris you may see the famous portrait of Rembrandt by himself; but here you may see the picture of God by himself. Yet at best we behold it darkly. Like the face of Da Vinci's "Christ at Supper," it is dim and indistinct, though it be the most glorious vision that earthly eyes have seen.

Far better than the vision through the glass is the vision face to face. "For now we see through a glass darkly; but then face to face. Now I know in part; but then shall I know even as also I am known." Earth's visions are always imperfect; in heaven that which is imperfect shall be done away. Here but few may see God; there all shall behold his glory.

A parable may teach us how much more glorious will be the vision there than here. In the days of chivalry a knight of the cross was wounded in combat and carried unconscious to a castle. There he was cared for by one who was always veiled when she entered his presence. Weeks passed by, and still he had not seen her face, or if seen at all, it was seen but darkly through the meshes of the veil. But her tenderness, her kindness, her devotion, her faithfulness, won his love. At last the time came for him to leave, and he told her all. Then, for the first time, she lifted the veil, and to his joy he found her more beautiful than his fondest dreams. Now he beheld her face to face, and from her he was to be separated no more.

Need I interpret the parable? Here we are wounded by sin. One whose face is veiled cares for us. His kindness, his devotion, his patience, his tenderness, win our love; but never do we clearly behold his face. It is as the apostle says, "Whom having not seen we love." But when the time comes for us to go hence God will lift the veil, and we shall behold him "face to face, and see him as he is." And before that glorious vision we shall no longer wonder why prophets have called him the "Rose of Sharon" and the "Bright and Morning Star;" and poets have sung of him as the "One altogether lovely, and the chiefest among ten thousand." When God lifted his veil before the eyes of that pure-hearted woman, Frances Willard, she exclaimed, "How beautiful it is to be with God!" Similar were the words of the dying Kingsley, "How beautiful is God!" "Blessed are the pure in heart, for they shall see God."—*The Standard.*

Young People's Work

By EDWIN SHAW, Milton, Wis.

CHRISTIAN ENDEAVOR ANNIVERSARY AT PLAINFIELD, N. J.

For several years it has been the custom for the Endeavors to celebrate their Anniversary by taking charge of the service Sabbath morning. The exercises this year were of more than usual interest, and were in charge of Miss Ida Spicer, the Senior President. Prayer was offered by the warm friend of the young people, Elder H. H. Baker, and reports were presented by Miss Lizzie Allis, Secretary of the Senior Society; and Miss Mabel Mitchell, late Superintendent of the Junior Society.

The pastor gave the address of the morning, in which he spoke of the hopeful features of the Endeavor movement among our young people. He said that we, as young people, have great opportunities, greater than other people, because the conditions are harder, and mean hard work. What is worth having, is worth working for. We have great opportunities along missionary lines and in the way of education. It is ours to show the possibilities of twentieth century Sabbath-keeping in the midst of twentieth century industrial, social, commercial and political relations.

One great cause for hopefulness is that we have such a grand company of young people; young people that are devoted, united, and eagerly fitting themselves for the important work that is soon to fall upon their shoulders. A young man is not respected alone because he keeps the Sabbath, but for the merit that lies within him.

NINTH ANNUAL REPORT

of the Christian Endeavor Society of the Seventh-Day Baptist Church of Plainfield, N. J.

To-day marks the close of the ninth year of our existence as a Society of Christian Endeavor, and quite naturally we take a backward glance to see what those years have meant to us. Many of us remember the reluctance with which we signed the pledge, yet to-day I am sure there is not one who does not feel that the very pledge from which we shrank has been a strong element in whatever of success we may have achieved. In this review of our work we cannot overlook the mistakes, yet we can feel that they are not simply mistakes, but rather, lessons, teaching us how to work more efficiently in the future.

Starting nine years ago with sixteen members, we have increased until now we have seventy-one active, five associate, and thirty-two honorary. During the year we have lost eight from the active list, from being transferred to the honorary roll, two dismissed, and two called to the heavenly home. Eight active members have been added; five of these came to us as Junior graduates, one was transferred from the associate roll, one came from a sister Society, and the remaining one joined Christian Endeavor work with us for the first time. We have added three associate members, two coming from the Junior Society. Though we have not gained in numbers, we trust that our interest is in no way lessened.

The work done by our standing committees covers a varied field.

The *Prayer-Meeting Committee* has worked faithfully in the interest of the meetings, and the result has been many interesting and help-

ful services. Since fall, the committee has secured different ones from time to time to accompany Mr. and Mrs. Taylor, who are doing city missionary work, and who hold cottage prayer-meetings among the poor of the city. A meeting held at the Westfield Children's Camp, in August, was led by one of our members.

The *Look-Out Committee* has corresponded with absent members, and has tried to secure a full response to the roll-call at each Consecration meeting. Through its efforts, several have united with us in Endeavor work.

The social side of Endeavor work is ably looked after by our *Social Committee*, which has assisted materially in raising funds for the treasury. By means of the Valentine Offerings, a lecture by Mr. Snodgrass on "Impressions of England," a share in the Ladies' Strawberry Festival, and the Hallowe'en Supper, over eighty dollars was raised. This was made possible by the co-operation of the entire church, and we thank you most heartily.

Three boxes of books, papers and magazines from our homes have been sent by the *Literature Committee* to those less favored. One box went to a mining camp in Wisconsin, one to American soldiers and sailors, a third to Mr. Newton, of North Carolina, and a box of Bibles was sent to Mrs. G. H. F. Randolph, of Fouke, Ark. The rack in the church vestibule has been supplied with tracts and pamphlets of denominational interest. Arrangements have been made for five ladies of the church to correspond with ladies on the mission field, and thus keep us in closer relation with those brave workers.

The *Missionary Committee* last fall organized a class which met weekly at the home of the chairman, for the study of the World's Great Religions. Special missionary programs have been presented at the Friday evening meetings, one telling of the lives and work of Robert Moffat and David Livingston, and one devoted to Home Mission Work. The East African Mission work was explained at one of the young people's business meetings. Homes were provided for three fresh air children last summer, for an aggregate of eight weeks. This committee solicited money with which they purchased sixteen books, forming a little missionary library, and these, although belonging to the Endeavor Society, were placed in the Sabbath-school library.

Players for our church and Endeavor prayer-meetings have been provided by the *Music Committee*, and a delightful musicale was given last spring, at which a substantial silver offering was received.

The *Flower Committee* has supplied the pulpit each Sabbath with flowers, and as they have been carried to the sick room after the services, many a heart has been cheered by the message of love. In June a basket of blossoms was sent to the Italian Mission in New York.

We are interested in assisting a young lady to obtain an education at one of our colleges. It is a pleasure to us, as we receive letters expressing her gratitude and appreciation, that we can help one who is so anxious to make the most of her life.

We have sent delegates to the Eastern Association at Berlin, to the State Christian Endeavor Convention at Jersey-City, and we were well represented at Conference. We realize the value of keeping in touch with others in this work, and the excellent reports given

by our delegates have inspired and encouraged us.

Since December, 1899, \$240.97 have been received from dues, socials, the musicale, and generous donations. Our annual pledge of \$50 to the Tract and \$50 to the Missionary Society has been fulfilled; to the Sabbath Evangelizing and Industrial Association we have made the second payment for five shares of stock (\$5.00); to the Westfield Children's Camp \$5 were given; to the Indian Famine Relief Committee \$5; besides contributing to the work of Union County Union, and sending dolls to the Italian Mission at Christmas. In response to a call from Mr. and Mrs. Taylor, \$7.30 and articles of food were given by church members and Junior and Senior Endeavorers, to be distributed to several poor families for Thanksgiving. Those of us who heard of the happiness and deep thankfulness of those families, for our gifts, cannot but feel rebuked that we do not do more to bring a bit of sunshine to the homes that have so much of shadow.

In the Religious Census now being taken in our city, under the auspices of the Ministers' Association and the Federation of Churches and Christian workers of Plainfield, our Society is co-operating by furnishing one of the District Superintendents and nine of the visitors.

The year has brought sadness to many of our homes as loved ones were called to the Home Land; yet to-day the memory of lives, made beautiful through suffering, comes to us as an inspiration and a benediction. Our sorrow but brings us nearer the Great Comforter. Fellow Endeavorers, a new year is just beginning. What shall we make of it? To-day is ours. Then let us fill each day with work; work that awaits us on every hand. Then shall our lives be filled with the joy that comes through service, and we shall feel that "there is no service like his that serves because he loves."

Respectfully submitted,

H. ELIZABETH ALLIS, *Rec. Sec.*

REPORT OF THE JUNIOR ENDEAVOR SOCIETY

of the Seventh-Day Baptist Church of Plainfield, N. J., for the year ending Dec. 8, 1900.

Seven years ago, Dec. 5, a little band gathered at the home of Mrs. H. M. Maxson and organized the first Junior Endeavor Society of this church, and because of that little meeting, where the few gathered together to worship, we are able to-day to present this report. Truly God's own promise, that where two or three are gathered together in his name, there he will be, has been richly exemplified.

As Sunday, during the year 1900, has arrived, it has found a number of bright little faces at the Junior Meeting; children's voices have gone upward in song, the gems of that dear Book we all love so well have been repeated; and occasionally a simple prayer has winged its way to God's throne, and I have liked to believe that God's ear has been bent low to hear those prayers, none the less precious to him because given in the low, hesitating voices of children. In our meetings we have followed the topics given in the Junior Topic Book, and we have endeavored to make the work very practical; to help the boys and girls in the home, at school, and on the playground. The various special days have been observed, and on Children's Day the Endeavor Society and the Primary Department of the Sabbath-school had charge of the services.

A union meeting with the Senior Society has also been held.

Junior hands have been busy too. Scrap-books have been sent to Dr. Anne Langworthy, of New York, for distribution among the poor, and to Miss Josie Rogers, at the Brooklyn Memorial hospital. Cards and envelopes containing stories have also been sent to our own hospital. The Juniors helped to fill some of the salt bags sent to the African Mission, as well as paying their second year's assessment for stock, and have contributed toward the Thanksgiving dinner, given under the direction of Mr. and Mrs. Taylor, in Bull Frog City; also donating 30 cents to the same work. The Juniors started the year with a balance on hand of \$6 55. Their collections have amounted to \$4 28, and they received from the collection, Children's Day, \$5 84, making a total of \$16 20. Of this amount \$2 was sent to Dr. Palmberg. \$3 to the *Tribune* Fresh Air Fund, \$3 to the Westfield Fresh Air Camp, and \$2 to the African Mission, a total of \$10.

At the meeting, in November, graduating exercises were held, at which seven Juniors were graduated and became members of the Senior Society. Let us pray that they have taken a step toward broader and more efficient work in God's harvest-field.

It is always with glad hearts that we see our young people take a stand for Christ, and this year two of our members have publicly acknowledged him by joining the church.

For sometime a new question has confronted those interested in Junior work, for it was impossible to make the same work interesting to a child of five or six, and to one from twelve to fourteen, and the problem was how to make the work suitable for each. After prayerful and thoughtful consideration, it was deemed wise to form an Intermediate Society, and on November 11 this new society was organized.

The Intermediate Society is composed of boys and girls of from twelve to fifteen years of age, and its object is to train them more definitely for the work of the Senior Society. They have officers and committees of their own, and under the direction of the Superintendent they lead their own meetings.

So we start on a new year's work, leaving the trials and discouragements behind us, and going forward with new hope and new zeal to do "whatever Christ would like to have us do," and trusting in the hand that so unerringly guides his children ever onward and upward.

Respectfully submitted,
MABEL W. MITCHELL.

A FABLE.

Two men were walking along a road. Their destination was the same, but as they walked the one kept his eyes upon the path lest he stumble over some obstruction or bruise his feet. The other, though he occasionally looked at the path, looked also about him. He saw the blue sky and the sunshine. He noted the birds that flitted about and the travelers in adjoining paths.

A white-winged angel came along the road. She reached out her hand to the two men. The one with eyes upon the ground saw her not. The other grasped the out-stretched hand and was borne swiftly along. He was led into other fields more spacious and beautiful than the one from which he was taken. Here he walked as before until again the white-winged angel passed, and again he

grasped her hand. His whole journey was made in this way.

At last when his journey was completed he met his former companion and said to him: "Ah, the way has been delightful, has it not? Such variety of scenery, such beautiful outlooks!" "Nay," said the other man, "I found it not so. The way was long and tedious. There was no variety. Day after day, mile after mile, it was the same."

"But were you not helped by Opportunity?" asked the man.

"Alas," replied the first, "I know her not. She did not come my way." H. E. WEST.

CHRISTIAN ENDEAVORERS, NOTICE.

Hitherto we have been using the Home Readings prepared by the United Society, they granting us the privilege of re-arranging the days of the week to conform to our belief. This privilege was reluctantly given last year, they wanting us to pay for it, which was perhaps all right; but this year the Permanent Committee secured the prayer-meeting topics, and from them, at the expense of much labor and great care, have prepared our own Home Readings. We hope that all our Societies will use these Topic Cards. Send in your orders to our Publishing House at once, as they will be ready by the first of January. The following prices will prevail:

100 copies.....	\$1 50
75 "	1 15
50 "	1 00
25 "	50
Single copies	03

(Postage Prepaid.)

M. B. KELLY, Pres. Per. Com.

AMERICAN WOMEN IN ENGLAND.

It is a curious coincidence that the wives of three of the leading English politicians of the last twenty years should be Americans, and two of them, as has been said by a very astute political leader, have done much to foster and strengthen the friendship between the two great English speaking nations of the world, writes Lady Jeune in her article on "Women in English Political Life" in the *Saturday Evening Post*. Lady Harcourt and Mrs. Chamberlain, though they have been their husband's comrades and friends in the best sense of the word, have kept themselves aloof from the hurly-burly of politics. Lady Harcourt has lived so long among us, first as the daughter of her father when Mr. Motley was minister in London, and since then as so warm a friend of the country of her adoption that we have come to regard her as almost an English woman, and we can pay her no greater compliment. Mrs. Chamberlain we still, and always shall, regard as the embodiment of all that is delightful in American woman-kind, and the best representative of her Puritan ancestors. Always with her husband, either at home, on the platform, or in the gallery of the House of Commons, she has invested her political life with a charm and a sentiment that are quite unique, and while keenly interested in every question, she has never vulgarized her political ideals, or descended to the lower arena into which some English women degrade their political sympathies. The early death of Lord Randolph Churchill while on the threshold of the highest political position in this country deprived Lady Randolph of the position which she must eventually have occupied, for she at one moment seemed bound to become the wife of the future prime minister of England. Never was the promise of a life so blighted as his, and the malady which so insidiously undermined his life was one of the most unerring and fatal.

The influence of American women on English society is one which grows no weaker, and women like Mrs. Chamberlain and Lady Harcourt soften the excrescences and peculiarities which often strike us as un-English.

Children's Page.

MISS PRETTY PRUE.

BY ANNE SPOTSWOOD YOUNG.

On Friday afternoons, during the shad season, the fishman passes slowly down the street where Robert and Sara live, calling in loud tones, "Fresh Delaware shad! Fresh Delaware shad!" And the two children at the very first call run to the gate to watch for him. Sometimes they help the cook select a fish for supper, but at other times they merely watch him go by, carrying the big fish basket on his head, or on his arm when his head grows tired. When he reaches the gate where the children are waiting, Robert says, "Hello, Fishman," and Sara adds, "Good afternoon, Mr. Fishman," and the fishman smiles all over his jolly face as he answers, "How d'y do; how d'y do."

One day, just after the fishman had passed Robert and Sara's home, something very queer and interesting happened. A funny, cracked voice called from one of the houses on the opposite side of the street, "What 've you got?" It was such a shrill voice that the fishman heard it at once, and setting down his basket he looked up at the windows to see where the voice came from, but the shutters were all closed, and he could see no one. "Fresh Delaware shad, ma'am," he answered, "nice and fresh." There was no response from the windows, however, and the man, after waiting a moment, took up his basket and walked further down the street, calling again, "Fresh Delaware shad!" But no sooner had he uttered the words than the same queer, shrill voice called once more, "What 've you got?" "What 've you got?"

"Fresh Delaware shad!" roared the fishman, putting his basket down again and looking back over his shoulder.

"That woman must be deaf," commented Robert, as there still came no answer from the windows.

"I think she is very rude to our fishman," said Sara, indignantly. "There, she's calling again, Robert, and just look how he's hurrying down the street. He's awfully cross, I guess."

"O look, Sara, quick!" added Robert, excitedly. "He shook his fist at her when he went round the corner!"

All the rest of the day the two children talked about the queer person who lived across the street; and, after a long discussion, they finally decided that she must be a crazy woman, and that her name was Miss Pretty Prue; because, one day, when the new neighbors had first moved into the house opposite their own, and the big moving wagons were standing at the door full of household furniture, Robert heard some one call, "Shut Miss Pretty Prue up in my room, and do not let her out again."

"If Miss Pretty Prue is crazy, of course she cannot help being rude, poor thing, can she Robert?" asked Sara that evening.

"No," answered Robert, "but it is very queer, anyway. I wish it was next Friday, and that it would all happen over again. It was lots of fun."

"O, no, Robert; it was very, very rude to tease a poor old man that way, I think. It was funny, but it wasn't fun," said Sara, frowning a little. Then, with a sleepy sigh, she added, "But I wish we didn't have to

wait a whole week for the fishman, so I do."

They did have to wait a whole week for the fishman to come round again, but the very next day something happened which solved the mystery in the house across the way, and that was the most important thing, after all. The children's mother was not at home in the afternoon, and Robert and Sara were out in the yard playing and watching for her to come back, when, suddenly, Robert ran to the gate, saying softly, "Come here, Sara, quick; look across the street!" and Sara did look, with eyes growing bigger each moment; for, creeping around the house where the supposed "crazy person" lived, was a big colored boy carrying three live chickens by their legs.

"He's stealing those chickens," whispered Robert. Sara drew in her breath quickly, as she said in a very low tone, "I wish that old crazy woman would scare him good, so I do." Just at that moment one of the chickens in the boy's hand gave a pitiful squawk, and at the same instant the queer, cracked voice that had so angered the fishman sounded from the upstairs window, "What've you got? What've you got?" The next moment Robert roared from behind the gate, "Drop those chickens, you old thief, you!" while Sara, hiding behind her brother and trembling a little from fear and excitement, called in high, sweet tones, "Police!" "Police!" The colored boy, frightened by the three voices calling to him, and not seeing anyone, started to run down the street, still holding the chickens; but his tight grip on the poor fowls' tender legs made all three of them squawk loudly.

"What've you got? What've you got?" screamed the cracked voice again.

"Drop those chickens, I tell you," roared Robert.

"Police! Police!" called Sara.

The colored boy, now thoroughly frightened, flung the chickens behind him, and ran as fast as his long legs could carry him down the street and around the corner. The chickens lay helplessly fluttering on the ground, their legs tied fast with heavy cord. Robert and Sara ran over to them and stroked their pretty feathers caressingly.

"Poor birdies," said Sara, "what shall we do with them?"

"You stay here and watch them," answered Robert, "and I'll go tell the folks in that house to come get them." To tell the truth, Robert was a little afraid to go up the steps of this strange house and ring the bell, not knowing what moment that queer voice might call out to him. But some one must take care of those chickens, and there was only one thing to do. He was kept waiting just a moment. A tall young man came to the door.

"Do you live here?" asked Robert, in his most polite manner.

"I have that pleasure," answered the young man, smiling; "what can I do for you?"

"You cannot do anything for me," replied Robert, "but if those chickens are yours, you'd better put them where they belong. A big colored boy was running off with them, but that crazy person upstairs and Sara and I yelled at him, and he got scared and dropped them. They're all tied together out there in the street. Sara, my sister, is watching them till you come."

"Well, I declare," said the young man; "I certainly am obliged to you. Those chickens are not common chickens at all. They are fine Bantams and great pets. Alice, O, Alice, come here a minute." At his call a very pretty young lady came to the door.

"This is my sister, Miss Elliott," said the young man, smiling again at Robert. "Alice, a big colored boy was running off with our pet chickens when this young man here and his little sister scared him away. You take care of him, will you, till I get the chickens and bring the little girl here—Sara, you said her name was, didn't you?"

"Yes," replied Robert, "her name is Sara Lester, and mine is Robert Lester," replied Robert, as Mr. Elliott ran down the steps. He colored a little as the young lady thanked and questioned him in one breath, calling him a "brave boy."

"We did not do anything brave," said Robert, at last. "The colored boy would not have run if he had known it was only a little girl and a crazy person and I who called after him. I think he was a big coward."

"I think so, too," agreed Miss Elliott, putting her arm about Robert, "but whom do you mean by the 'crazy person?' Did some one else help you scare the boy away?"

"Yes," answered Robert, "that crazy person upstairs in this house—her name is Miss Pretty Prue, I think—scared the boy first by calling to him. Then we scared him afterward."

"O, I understand," said the young lady, with a very queer look on her face. "You must tell my brother all about it when he comes back."

Just then Mr. Elliott and Sara came around the house, and Mr. Elliott said that the chickens were safely shut up in the stable, and that he did think some lemonade and cake would taste good after all the excitement. Miss Elliott smiled as she answered, "I feel hungry for something of the sort myself. Come into the dining-room, and I will get you a lunch in a few moments." Robert hesitated a little, saying that his mother might soon be home and that she would be worried not to find them.

"Then we will have our lunch in the library, and you can watch out of the window for her, and go home the moment you see her," said Mr. Elliott, and Robert was delighted at that arrangement, and the four had a jolly time together. While they drank their lemonade and ate the delicious cake that Miss Elliott brought them, the entire story of the fishman and the supposed crazy person, and also the story of the rescue of the chickens, and how the crazy woman helped to scare the colored boy away, were told in detail. Robert and Sara wondered why Mr. Elliott and his sister laughed so often, but there were many things that grown folks did which puzzled them, so they did not worry about the laughter, but entered into the fun and laughed when their hosts did.

"If it isn't too much trouble," said Robert, at length, "I would like to see that crazy woman, and so would Sara."

"The insane lady, you mean, Robert," corrected Sara, anxiously, fearing Robert had been impolite. Mr. Elliott threw back his head and laughed longer and louder than ever.

"I'll bring her down at once," said he, leav-

ing the library and running upstairs two steps at a time, while Robert and Sara waited with much breathless interest. When he came back what do you think he carried in his hand? He laughed, and Miss Elliott laughed, and the children laughed a long, long time, for Mr. Elliott carried nothing more nor less than a large cage where a beautiful green parrot hopped about.

"Was it a parrot all the time?" cried Robert, and at his words Polly turned her pretty head to one side, and said, sharply, "What've you got? Hello! Hello! How d'y you do?"

"She says 'How d'y you do,' just like the fishman," cried Sara, in an ecstasy of delight.

"Yes," answered Miss Elliott. "She hears the fishman say that to you so often. She learned 'what've you got?' from the cooks in the neighborhood, who called to the fishman. She can say many other things besides, and is very bright."

"There is mamma," said Sara, suddenly looking out of the window, as a carriage drove up to their house and stopped at the gate. "O, I don't want to go home yet!"

"I am going to write a note to your mamma and ask if you both can take supper with us to-morrow evening. I will send the note in the morning, and I am quite sure she will say yes. Then you can talk to Miss Pretty Prue all you wish," said Miss Elliott, as the children ran to the door and down the steps.

"Thank you ever so much," said Robert, his eyes shining with pleasure.

"Thank you ever so much," called Mr. Elliott to them. The children nodded and smiled, waved good-bye, and then rushed into the house to find mamma, while Sara said, joyfully, "Oh, Robert, won't it be fun to tell the fishman about it next Friday?"—*Christian Advocate.*

NOT A QUESTION OF OWNERSHIP.

President Eliot, of Harvard University, told this story on a recent public occasion:

"A friend of mine, a college professor, went into a crowded restaurant in New York city for luncheon one hot day last summer. The Negro in charge of the big corridor where the hat shelves stood was an intelligent-looking fellow, and his bow and smile were not of the obsequious, stupid kind so often affected by colored waiters and doormen in hotels. He took my friend's hat and gave no check for it in return. An hour later, when the professor came out of the dining-room, the Negro glanced at him in a comprehensive way, turned to the shelves, and handed him his hat.

"My friend is a man who prides himself on his powers of observation, and the Negro's ability to remember to whom each article of clothing belonged struck him as being something very wonderful.

"How did you know this was my hat?" he asked.

"I didn't know it, sah," was the reply.

"Then why did you give it to me?" the professor persisted.

"Because you gave it to me, sah."—*Christian Advocate.*

ALAS! how enthusiasm decreases as experience increases.—*Mme. Louise Colet.*

How much a dunce that has been sent to
room,
Excels a dunce that has been kept at home.

—*William Cowper.*

Popular Science.

BY H. H. BAKER.

Temperature and Causes.

During the present month of December, at 9 o'clock in the evening, there has not been a planet visible; hence every star, as we call them, are suns, such as ours, shining in their own strength, evidently surrounded by planets, and in connection with our own, forming the great planetary system filling boundless space, which "declare the glory of God and showeth forth his handiwork."

The sun first passes Uranus, then Jupiter on the 14th, and Saturn on the 29th, after which those, with Venus, will be morning stars.

Mars can be seen late in the evening, and will appear earlier and brighter, following close to the ecliptic, or path of the sun.

On the 21st of December, the sun reaches the Tropic of Capricorn, having descended to the lowest point south, which gives all people north of the Equator their shortest day, which in our latitude is only about nine hours in length, against a day in June of fifteen hours, when the sun reaches the Tropic of Cancer, the most northern point. Astronomers tell us that we are three and one-quarter millions of miles nearer the sun in winter than in summer.

The fewness of the hours of sunshine in the winter, and the rays from the sun passing in a more horizontal position, of course, they can furnish but little warmth to the Northern Hemisphere.

Our seasons are changing, and our winters apparently are growing shorter, and warmer, in all northern latitudes.

We have evidence of great change from former ages; for in the tundras of Siberia the remains of tropical animals and vegetables have been found, while evidently from the same section the remains of glaciers are traced as far south as Trenton, New Jersey.

If the orbit of our earth has remained unchanged, and the daily and yearly revolutions of the earth continued the same, then how are we to account for the great changes in temperature that must have taken place in the far past, and apparently are still taking place, discoverable within the last century?

May it not be a fact that our sun, in common with all other suns (or stars), each with their train of planets, are moving through space in an orbit of vast dimensions, and, while not changing the length of our days, or years, but so varying the sun's position and radiance in relation to us, as to produce these results?

That temperature is affected by altitude is certain, as we find perpetual snow on high mountains, under the vertical rays of the sun, while at sea-level it is intensely hot.

Such progress is being made in electrical science, that we would not be surprised if we were told that all rays proceeding from the sun are electric, and dark; that all space is dark, and that light is produced by the electric force coming in contact with an elementary stratum as it enters our atmosphere, by which they are formed into rays of light, and consequently heat, as are the meteors seen in the night time.

It would, indeed, be funny if we should have it scientifically established that our sun, which shines so brightly by day, was, after all, of itself, a dark planet, emitting unseen electrical rays, and producing all the phenomena of light and heat after arriving within a few miles of us.

Should our sun turn out to be a dark body, and the spots seen thereon accounted for by other matter affecting the electrical rays while in transit; also to find all other suns (or stars) dark bodies, then it would seem to confine our spectrum information as coming from within our atmosphere. Strange changes and things are now happening "about these days!"

Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

INTERNATIONAL LESSONS, 1901.

FIRST QUARTER.

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LESSON I.—JESUS ANOINTED AT BETHANY.

For Sabbath-day, Jan. 5, 1901.

LESSON TEXT.—Matt. 26: 6-16.

GOLDEN TEXT.—She hath done what she could.—Mark 14: 8.

INTRODUCTION.

During the first half of this year we continue our "Studies in the Life of Jesus," and give our attention in the first quarter particularly to the events and to the teachings of our Lord during the last week of his earthly life. All of the lessons of this quarter find their place in or near Jerusalem. The parable of the Pounds, concerning which we studied two weeks ago, was as we have noted, spoken probably at Jericho, or, possibly, on the way toward Jerusalem. Our present lesson has for its place Bethany, and for its time probably the next day, which seems to have been Sabbath-day.

The allusions to Jesus' intercourse with the family at Bethany give us a glimpse of the private life of this Saviour of ours who was truly man as well as God. Mary and Martha and Lazarus were among the number of the intimate friends of our Lord. At their home he could find rest from the trying duties and anxieties of his ministry. In conversation with them he could have sweet fellowship. They understood him better than any others with perhaps the exception of the most intimate of the Twelve. It was Lazarus whom Jesus called back from the tomb after he had been four days dead. It was Mary who "chose the good part" in sitting at the feet of Jesus. It was Martha whose chief delight was in ministering to the wants of this dear friend.

There has been some difficulty in harmonizing the statements of Matthew and Mark with that of John in regard to the time of this anointing at Bethany. The difficulty is removed when we notice that paragraph, verses 6 to 13 of Matthew's 26th chapter, is inserted parenthetically to explain, in part, the action of Judas, and that the allusion in verse 2, to the Passover as being only two days away, refers to the time of the planning of the Sanhedrin to arrest Jesus, and not to the time of the anointing at Bethany. The time of Judas' interview with the high priests and elders is probably immediately after the planning of the Sanhedrin, two days before the Passover, that is, if we accept the traditional chronology, on Wednesday of Passion Week. Care is to be taken not to confuse this anointing with that at the house of Simon the Pharisee in Galilee, by the woman who was a sinner. Compare Luke 7: 36-50.

TIME.—About the first of April of the year 30; probably upon Sabbath afternoon or the evening after the Sabbath. The last few verses of the lesson are four days later.

PLACE.—Bethany, two miles east of Jerusalem, just out of sight over the brow of the Mount of Olives, at the house of Lazarus.

PERSONS.—Jesus and his disciples; the family at Bethany, and invited guests.

OUTLINE:

1. Jesus Anointed. v. 6, 7.
2. The Disciples Find Fault. v. 8, 9.
3. Jesus Defends the Woman. v. 10-13.
4. Judas Arranges to Betray his Lord, v. 14-16.

NOTES.

6. Now when Jesus was in Bethany. A few days before the time of the plotting of the chief priests and elders, mentioned in the preceding verses. See Introduction. In the house of Simon the Leper. This Simon is mentioned nowhere else except in the parallel verse in the Gospel according to

Mark. There is much speculation as to his identity. He may have been the father of Lazarus, now deceased, but a man of so much importance that the family continued to be spoken of by his name.

7. There came unto him a woman. We know from the Gospel according to John that this was Mary, the sister of Lazarus. Neither Matthew nor Mark mention her name. They fail also to make any mention of Lazarus. This omission of definite reference to the members of this family may perhaps be accounted for on the supposition that, at the time these evangelists wrote, Lazarus and his sisters were still alive, and might be inconvenienced or even endangered if the facts of their intimate relations with Jesus were made known. Compare John 12: 10, 11. An alabaster box of very precious ointment. John and Mark tell us that this ointment was of pure nard (a juice of delicious odor derived from a fragrant East Indian plant). The box was itself valuable and was probably in form of a long-necked bottle from which, under ordinary circumstances, the contents would be removed a few drops at a time. The depth of Mary's devotion to the Master is shown by her lavish gift of the whole contents of the cruse. The value of this ointment is illustrated by the fact which Herodotus mentions, that such an alabaster box of fragrant oil was sent by Cambyses among other royal gifts to the king of Ethiopia. And poured it on his head. Like the anointing of a king or priest. John mentions that she anointed his feet, an act of humble devotion.

8. But when his disciples saw it, they had indignation, etc. John is more definite and mentions Judas in particular as criticising this act, and alludes to his covetousness as at the foundation of this criticism.

9. For this ointment might have been sold for much. Mark mentions that it was worth more than three hundred denarii, that is, in round numbers as much as a laboring man could earn in a year. And given to the poor. Thus they make a plausible argument for their assertion that this use of the costly ointment was a waste; for Jesus himself had suggested that a very proper use of money was in gifts to the poor.

10. When Jesus understood it. We may imagine that the disciples had not been outspoken in their criticism; but murmuring among themselves. The translation or the Revised Version is better for this sentence; for it is a mistake to infer that it took Jesus any length of time to understand what they were murmuring about. Why trouble ye the woman? Jesus speaks in reply to their criticism, not to ask them to overlook on account of her love, an act in itself to be condemned, but rather to show them that they were altogether in the wrong. A good work. That is, excellent, morally beautiful, not primarily in the sense of useful.

11. For ye have the poor always, etc. Jesus is far from denying his former teaching that it is good to give to the poor; but tells them also, that it is most appropriate to manifest loving devotion to him, even if it costs in money to do so. Especially was it befitting that Mary should thus minister to him in this time of his great need for loving sympathy. Our Saviour was man as well as God, and needed strength to meet the great trial of his life. But me ye have not always. We can minister unto Jesus when we serve one of the least of his disciples; but the time for doing kindnesses to him personally as he lived among men was then rapidly drawing to a close.

12. She did it for my burial. It is very possible that Mary had perceived, what the disciples had been unable to see, that the conflict between Jesus and the chief of the Jews must result in a speedy and violent death for him.

13. This gospel. That is, the message of good news of redemption coming through the death of Jesus, the thought of which naturally arose in his mind from the mention of his burial. Be told for a memorial of her. In self-forgetfulness she had ministered unto him and thereby she won for herself an immortal fame and received the most distinguished reward. It is worthy of notice that Matthew mentions this promise of the Saviour, and that John gives the name of the woman: thus do the evangelists supplement the work of one another.

14. One of the twelve. The heinousness

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of the crime of betrayal is heightened by the fact that Judas was one of the number of the intimate followers of Jesus.

15. **What will you give, etc.** Some have tried to excuse Judas for his treachery by saying that he was simply planning to force Jesus into a position where he would be obliged to use his miraculous power for his own defence, and thus hasten the establishment of his earthly kingdom; but the whole context goes to show that Judas was moved by base greed. His fall may have been gradual. The seeming waste of the precious ointment, sanctioned by Jesus, and the reproof for Judas' criticism, broke the last bond of devotion to his Master. He determines to be revenged for his years of fruitless service and to get as much money as possible. **Thirty pieces of silver.** The pieces of silver are shekels, equivalent in value to about four denarii, or say sixty-five cents each. Compare Zech. 11:12, 13. Some have wondered that Judas would accept so small a price; but chief priests might have told him that they could arrest Jesus without his help. On the other hand they were very ready to pay him something in order that they might accomplish the arrest apart from the presence of the multitude. Instead of **covenanted** we should read "weighed," as in the Revised Version. They paid the money in advance.

16. **Opportunity to betray him.** That is, when he might accomplish his wicked design without stirring up a tumult among the people, who were still favorably disposed toward Jesus.

MARRIAGES.

BLISS—CLARKE.—At their home in Genesee, N. Y., Dec. 2, 1900, by Rev. F. E. Burdett Coon, Mr. F. Leslie Bliss and Miss Nina N. Clarke.

HANKS—BARBER.—At the home of the bride's parents, Mr. and Mrs. M. V. Barber, in Almond, N. Y., Nov. 8, 1900, by Pastor F. E. Peterson, Mr. Porter A. Hanks, of Genesee, N. Y., and Miss Lillian M. Barber.

BATSON—WADE.—At Berea, W. Va., Sept. 10, 1900, by Pastor R. G. Davis, Mr. Charles H. Batson and Miss Martha A. Wade, both of Berea.

BRISSEY—MAXSON.—At the Seventh-day Baptist parsonage, Berea, W. Va., Oct. 9, 1900, by Pastor R. G. Davis, Mr. Arthur Brissey and Miss Ginevra Maxson, both of Berea.

PUTNAM—CRUMB.—In Walworth, Wis., at the home of the bride's parents, Mr. and Mrs. E. W. Crumb, Dec. 12, 1900, by Rev. S. L. Maxson, Mr. Oliver L. Putnam, of Harvard, Ill., and Miss Mary E. Crumb, of Walworth.

BUDDICK—BURDICK.—At the residence of the bride's uncle, Mr. C. C. Clarke, in Milton Junction, Wis., Dec. 3, 1900, by Rev. Geo. W. Burdick, father of the groom, Mr. Harvey L. Burdick, of Milton, Wis., and Miss Beula A. Burdick, daughter of Mr. Edgar O. Burdick, of Milton Junction.

DEATHS.

Not upon us or ours the solemn angels
Have evil wrought.
The funeral anthem is a glad evangel,
The good die not.

God calls our loved ones, but we lose not wholly
What He has given.
They live on earth in thought and deed as truly
As in His heaven. —Whittier.

LARKIN.—William Rogers Larkin was born in Dunellen, N. J., Feb. 1, 1859, and died Dec. 12, 1900.

At the age of 15 years he was baptized by Rev. L. C. Rogers, and united with the Seventh-day Baptist church in Milton, Wis. In the spring of 1888 he united with the New Market Seventh-day Baptist church, where he remained a consistent and valuable member until called to the church triumphant. He leaves a wife and three children besides a large circle of friends to mourn their loss. L. E. L.

LONG.—Mrs. Susan Long, wife of Eld. David C. Long, of Salemville, Pa., died Dec. 9, 1900, at the age of 73 years and 3 days.

The cause of her death was a paralytic stroke, which took place on Thursday evening, Nov. 29. During her brief illness, she seemed to be unconscious most of the time. The deceased was born in Franklin County, Pa., Dec. 6, 1827. She moved to Salemville in 1849. Two years later she was united in marriage to David C. Long, who

afterward became pastor of the German Seventh-day Baptist church. In 1852 she became a member of this church, where she proved to be a devoted Christian and a faithful worker. She was never idle, never tired of doing good and never complained that her task was too great for her to perform. She was a kind and affectionate mother, always teaching her children the way of Christian living. She leaves to survive her a husband and two daughters, Mrs. Geo. Hess and Mrs. Simon E. King. Funeral services were conducted in the German Seventh-day Baptist church by Rev. John King, from the text, Isaiah 38:1. J. H. W.

STALNAKER.—Dorinda L. Stalnaker, died at the home of her son, Albert B. Stalnaker, in Minnora, W. Va., Dec. 4, 1900. She was born June 24, 1836.

She was a daughter of Joshua S. and Hannah Davis, and was married at the age of eighteen to Levi Stalnaker. To this couple were born ten children, five sons and five daughters. Sister Stalnaker embraced religion in early life, and united with the Seventh-day Baptist church, and although for many years she lived isolated, and thus deprived of meeting often with our people, she was a devoted Christian. Some years before her death she, with her husband, united with the Ritchie Seventh-day Baptist church, of which she was a member at the time of her death. She was a kind mother and a faithful companion. R. G. D.

DUNHAM.—Maxson Dunham was born Feb. 15, 1825, and died in Dunellen, N. J., Dec. 11, 1900.

He was baptized when 14 years of age, by Rev. Walter B. Gillette, and united with the New Market Seventh-day Baptist church, of which he remained a faithful and devout member for sixty-one years. His last days were peaceful and hopeful. "Let me die the death of the righteous and let my last end be like his." L. E. L.

FISH.—Asenath Sheldon, widow of the late Jonathan Fish, was born in North Adams, Berkshire Co., Mass., Sept. 10, 1799, and died at Embarrass, Waupaca Co., Wis., Sept. 17, 1900, aged 101 years and 7 days.

She was the eldest of nine children born to John and Rosannah Harrington Sheldon. She married Jonathan Fish Aug. 25, 1816, and began house-keeping in South Adams, Mass., the same year. In 1819 they moved to Savoy, where they lived until 1837, when they started West driving overland. Stopping in Western Pennsylvania and again in Warrensville, Ill., they finally reached the territory, since the state, of Wisconsin, where they settled and lived for sixty years. In 1823 she was converted and joined the Baptist church at Savoy, Mass. Through all her long life following this she remained a consistent Christian. Surviving all her brothers and sisters, she longed to join them in the better land, as she felt that she was left alone, as "she had lived past all of her old-time friends". Funeral services at the Walworth Seventh-day Baptist church. Interment at Big Foot Prairie, Ill. S. L. M.

LEWIS.—Leander W. Lewis, eldest son of Elijah and Sally Lewis, was born in Alfred, N. Y., Feb. 6, 1820, and died in Genesee, N. Y., Dec. 6, 1900.

He was married to Clarissa L. Worden, Sept. 19, 1844. They moved to Genesee in 1848, where he purchased a farm, on which he lived till his death. At the age of fourteen years he was baptized and united with the First Alfred church. When he moved to Genesee he removed his church standing to the First Genesee church. He was a consistent member of this church at the time of his death. Bro. Lewis was a hard working man till the last four or five years, when he was confined to the house by disease, much of the time unable to speak a loud word. But he bore the suffering in a Christian spirit, often repeating the promise, "Be thou faithful unto death and I will give thee a crown of life." D. B. C.

ROGERS.—Dr. Rezinum A. Rogers was born near Bloom Centre, Ohio, May 25, 1849, and died in Mercy Hospital, at Davenport, Iowa, Dec. 11, 1900.

He grew to manhood in Logan County, Ohio, where he taught school for a number of years. He was a student in Ohio Wesleyan University for three years, after which he entered the Cincinnati Medical College, from which he graduated in 1877. He practiced medicine in

Jackson Centre, Ohio, for five years. In the spring of 1882 he removed to Welton, Iowa, where he continued in active practice until the time of his death. March 11, 1875, he was married to Laura A. Swickard, who, with the three children, survive him. During the pastorate of Rev. J. T. Davis, at Welton, he was baptized, but did not join the church. He expressed to the writer of this notice his regret that he had withheld from membership, and declared his intention to unite with the church on his return from Davenport, where he went to be treated for appendicitis. He submitted to an operation, after which he lived but forty-eight hours. The funeral services were conducted by the writer in connection with the Masonic Lodge of Delmar, of which he was a member. He was a man held in high esteem in the community. G. W. B.

WILLIAMS.—Deacon Halsey H. Williams, of West Edmeston, N. Y., was born in Watson, N. Y., and died at his home in West Edmeston, N. Y., Aug. 22, 1900, at the age of 59 years, 1 month and 2 days.

His was a chronic illness of several years duration. He was converted to the Lord at about eighteen years of age, was married Jan. 8, 1865, to Lucetta Buckus who, with one son and two adopted daughters, survives him. He was baptized by Eld. C. M. Lewis; was ordained to the office of deacon in the West Edmeston Seventh-day Baptist church about thirteen years ago, which office he faithfully filled until the day of his death. There was no doubt as to the genuineness of his religious character and life. All who knew him well felt, and many would say, "Halsey Williams is a Christian indeed." He died in the faith, and "rests from his labors, and his works do follow him." M. H.

JONES.—Dec. 1, 1900, at Llangammarch, Wells, Wales, Elizabeth Ada, the beloved wife of Wm. Black Jones, M. D., B. S.

ENTERING THROUGH THE EYE.

God often enters with help through eye-gate into the sorrowing soul where ear-gate has been closed against his admission. People in sorrow often cling to their grief as the most precious treasure upon earth. They turn a deaf ear to reason and to every word that is designed to bring them comfort. They turn from God's Word and from their friends to cling to their grief. It is at such a time as this that the loving Father enters by a new way into the soul that so much needs his presence and help. An exchange narrates the following incident which illustrates our meaning:

"A gentleman and his wife, traveling in the Holy Land, while resting by the roadside became interested in a shepherd as he sought to lead his flock over a stream. In vain he called to his sheep to follow him through the shallow waters, and again and again he coaxed them on. They would come so far, and no farther. At last, as a final resort, he caught a little lamb and bore it to the other side. Immediately the dam followed, and then the entire flock crossed safely to better pastures and cooler shade.

"There was in that little incident a lesson for the two travelers. It had been necessary in their case, too, that the good Shepherd should bear their only child across the stream in order to draw them closer to him. But their hearts had rebelled against the will of God, and they had sought to bury their sorrow in distraction. As the meaning of the lesson came more fully upon them they accepted the great truth it taught; and not only did they find healing for their own broken hearts and shattered hopes, but were used of God in bringing hope and comfort into many another burdened and darkened life."—*Lutheran Observer.*

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NOTICE.

The Treasurer of the General Conference would respectfully call the attention of certain churches to pages 49 and 50 of the Minutes recently published.

WILLIAM C. WHITFORD.

ALFRED, N. Y., Dec. 14, 1900.

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 Seventh-day Baptist church of New York City holds services at the Memorial Baptist Church, Washington Square South and Thompson Street. 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*,
1293 Union Avenue.

SABBATH-KEEPERS in Utica, N. Y., meet the third Sabbath in each month at 2 P. M., at the home of Dr. S. C. Maxson, 22 Grant St. Preaching by Rev. G. W. Lewis, of Verona Mills. Other Sabbaths, the Bible-class alternates with the various Sabbath-keepers in the city. All are cordially invited.

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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. Church Secretary, C. B. Barber, address as above. Sabbath-keepers and others visiting London will be cordially welcomed.

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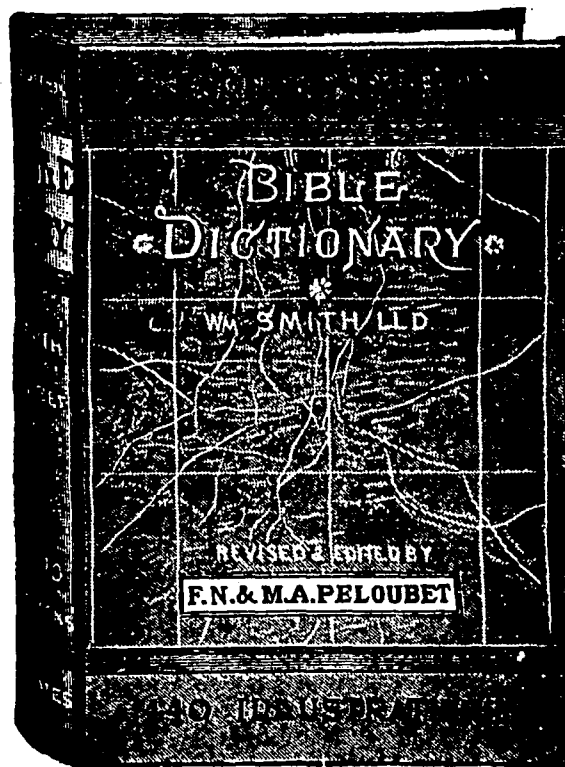
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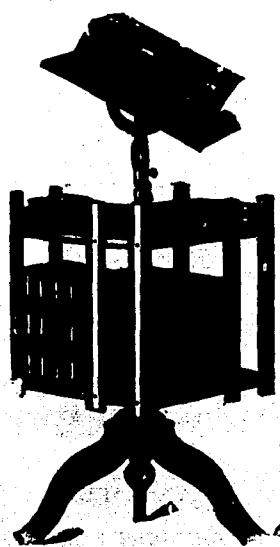
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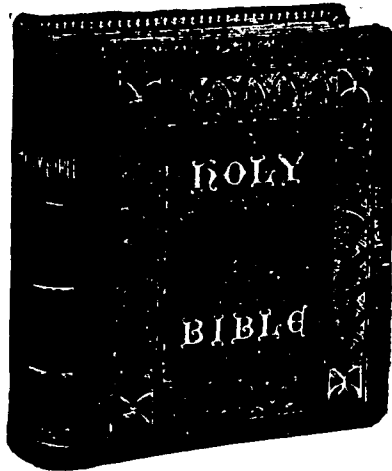
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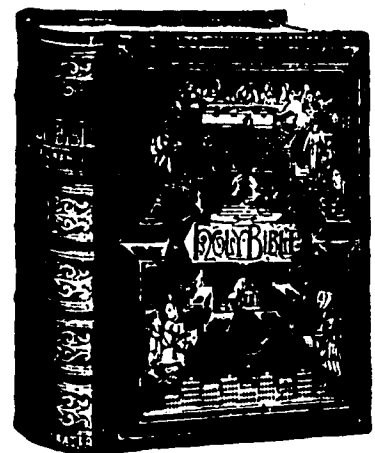
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