THE WONDROUS BIRTH.

BY RICHARD BURTON.

But hark to the strange, sweet story
Stealing from East to West!
Of a woman unmarked by glory,
With a babe upon her breast.

As a fair dawn grows and brightens,
So shall He wax in years,
Till his grace the world enlightens,
Till he wipes away all tears.

So now let the bells ring cheerly,
And the words be words of praise,
For the wonder-gift so clearly
Ours from the ancient days.

Ours and theirs, and forever,
The light of a life divine,
A birth-day whose meaning never
Can cease to be for a sign

That after the hurt comes healing,
That flowers spring from the earth;
That the Christ, God's love revealing,
Was a simple babe at birth.

*S. S. Times.
Look out for a fine lot of original articles from our correspondents next week. The close of the year has brought some excellent things for your consideration.

On another page will be found an article, "Dies Natalis," touching the true date of Christ's birth, as it is believed to be by the Recorder, by Dr. Daland, of London. It is learned and comes as near to a solution of an unknown question as may be. Having given considerable attention to the question, we think it practically certain that Christ was born earlier in the year than the 25th of December. Undoubtedly the Sun-worship cult had to do with the later traditions which fixed that date. It is certain that the conceptions of Christmas, and the main features of its observance, as it came to English-speaking peoples from Teutonic, Scandinavian and Roman sources, were Pagan. But that fact does not preclude the possibility of such a Christian remembrance of the time adjacent to Dec. 25 as will be of real value in promoting regard for Christ, and faith in him.

We would begin by discarding all that is essentially Pagan, especially the actual "Santa Claus" idea. Make it a season of joy and gift-giving because it recalls the joys and blessings which Christ's birth on earth brought and yet brings to men. Not the day, but the truth that "God so loved the world that he gave his only begotten son," should be celebrated. If Christmas had supplanted some customs of our forefathers, as Sunday has supplanted the Sabbath, the case would be far different. To join in the rejoicing which is in the words, "Let us be joyful and gai" (Matt. 2:10, Luke 2:14 and John 3:16), is becometh all men who believe in Christ. Glistering around these and similar passages of the sacred Book, sermons and teaching can be gathered in such a way as to make the Christmas time—the closing weeks of the year—rich in true Christian culture. The receiving of presents should not be the principal thing. The acts of benevolence which have their place in the Christmas season are as little needed, and such as cater to self-love and vanity. On the contrary, special pains should be taken to teach the duty and the blessedness of giving to such as are really needy. The Sabbath-school of a church of which the writer was pastor many years has often demonstrated this lesson, and it is a noteworthy fact that children rally to such a call, and enjoy giving of their store for others less favored than they.

The Recorder especially condemns the rude observances and the unseemly doings which are a part of our inheritance from the Paganized Christmas. These should never be permitted in connection with church or Sabbath-school celebrations. Pleasant social functions are well. Beyond that everything should be educative and Christianizing. There were many things connected with the religious life of the Jews, when Christ came, of which he could not approve. What was good he praised that it might be better. It is wicked, if we may exclude from our words, and acts, at Christmas time every Pagan element. The time can be pervaded by the Christ-birth idea; most of all by the joy and good which will the angels voice forth across the plains of Bethlehem. Lift Christmas from Santa Claus to Christ, from rude tricks and ruder games to heavenly songs and the teachings of the Christ-love and life. For such a Christmas time we plead. All else we condemn. As the Wise Men brought costly gifts—gold, frankincense and myrrh—"to the babe Christ, let us bring the choicest spiritual gifts to the children's children at this time when the world remembers him and them, in love.

Sir Wilfred Laurier, Premier of Canada, was asked by a temperance deputation to introduce prohibitory legislation in the Dominion in view of the recent popular vote; but he said that he could give no definite answer. The matter was an important one, and the government would consider what should be done in view of the fact that a majority of the registered voters had declared in favor of prohibition. It may be safely predicted that prohibition cannot be enforced in the Eastern Provinces of the Dominion of Canada, for most of the votes cast were against prohibition. Whatever the immediate result may be, we rejoice in Canada's vote. Such an expression in favor of right is of value in forming public opinion.

According to the Advance, the "Actors' Society of America" is asking clergymen to unite with them in " Suppressing Sunday theatrical performances." In the circular which carries this appeal are the following resolutions of the Actors' Society:

WHEREAS, The usages of Christian civilization and customs of our forefathers have ever observed one day in the week as a day of rest; and

WHEREAS, We believe that one day in the week may be, with advantage to the actor, always regarded as a day of rest and moral culture; therefore

Resolved, That as a Society we object to theatrical performances at any hour of the day on Sunday; and will always use whatever legal influence we may have to suppress the same.

To strengthen their appeal to clergy, the actors say: "If we can check the denaturalizing influence of the Sunday performance, we will then be in a better position to consider the suppressing of some of the immorality and profanity which are parts of the plays themselves. Significant indeed are the results of the Sabbathless holiday which the pulpit's cherish by their opposition to the true Sabbath, when the bitterness of those fruits call forth such a circular. But the history of all times proves that the theatre will thrive wherever holidayism abounds.

The consumption of beer, last year, in the United Kingdom of Great Britain amounted to thirty-five million barrels. This is an average of 87 gallons per inhabitant. It paid $60,000,000 taxes. Cowper once said, in sarcasm, to the English people, "Drink and be drunken for your country's good." If $60,000,000 can be set apart in the way of real taxation and appreciation of manhood and womanhood, and called "good," then the British people drink for their country's good. In addition to the tax paid by beer there are millions more paid by "spirits and wines," so that the financial and indulgence of the people of Great Britain, doubtless, is greater than it is in the United States.

The Christ-life is More Than Christmas. When Christ said, "Is not the life more than food, and the body more than clothing," he suggested a truth which ought to be made prominent now, a truth which the Recorder is eager to set before its readers in every possible way. Christmas is nothing if it does not stand for Christ-like life among men. The one great truth for which the world ought to rejoice at the Christmas time is that with the birth of the Babe of Bethlehem a new, all-powerful and divine life came into the corrupt and faltering life that had come in so long ago. God was far away. Heaven was a dream, a myth, unreal and elusive. Immortality seemed the echo of a faint desire, rather than an actual truth. The Christ-Child came. The world's dark and evil rose. It was another world. Men learned that God was near. God the Living, God the Ever-living, God the Helper, God the Redeemer—Christ—turned the light on to the question of man's immortality. The scenes on the earth of Transfiguration illuminated the world's darkness. It was no longer the old world. It could never be the same world again. The Christ-life had begun to throw it in. Man touched man and the light spread. Life from Christ in the hearts of disciples began the life in others. Paganism lost its thrill. Macedonians lifted its cry for help. The cold philosophy of Greece glowed with life unknown before. Rome learned that love might save when law and the power of empire could not. So the life which taught men to "look up and down." Up! Up! forever toward the right hand of God, where the Christ-Life was centered in glory. The life which taught men to "look out and not in." Out from the narrow national life and into the wide and narrow interests of individual life. Out from the short years of earth-life. Out into the unmeasured sweep of eternity made glorious by the Christ-Life which had gone to prepare mansions of glory untold. The life had come which said, "Look forward and not backward." Forget what lies behind. Push forward—to greater purity, greater power, greater peace. It was such a glad going forward. The Christ-trod path was bright. "Follow me, and ye shall perceive what tongue cannot describe, what brush cannot paint, what pen cannot write. Come up! Come out! Come forward! Thus called the Christ-life unto men. The life had come which lifted men and taught them to live high. Education had come to it, and it cried, "Love and lift each other." That life was the world's Helper. The helped ones grew helpful, and the divine Helper lent a hand to all.

What was at first, has always been. And now, in the Christmas-time of 1898, this life is lived over and over. The Christ-time is Christ to each. It is inspiring men and teaching them to inspire each other. Do you feel the touch
of that life? Do you know the supreme glory that awaits your life? Then go on and up with glad songs, brightening hopes and cleared eyes.

"Joy to the world, the Lord is come,"

let it be because your life, bearing the impress of Christ, has taught them that in you, in some sense, the Lord has come to them. It is little to us that the Lord once came in Judah. What we want to know, and exemplify, and demonstrate is that the Lord is come with new power in us. Rejoice, then, in the Christmas-time because in that time the Christ-life comes into your life with increasing fulness and power.

GOOD CITIZENSHIP CONVENTION IN WASHINGTON, D. C.

The calling of a convention to consider the pending questions connected with our national life and its demands, Dec. 13 to 16, was in many respects timely. The convention opened on the evening of the 10th of December. The name was presented then Hon. Nelson Dingley, of Maine, called the meeting to order. Devotional exercises were conducted by Rev. Wallace Radcliffe, D. D., of Washington. The most conspicuous feature of the remarks of the President-elect was paid, by the President-elect, to the presence of Dr. Strong. Mr. Dingley declared that it was not a question at this time whether or not we would expand as a nation; that we have already expanded, and the issue is now, having expanded, what are we to do? These new rights, which we have assumed, he said, have brought new obligations and new duties for us to perform as a nation and as citizens. He declared that true citizenship is "Christian," and that such a nation as ours could not be, had it not been founded by the Christ-believer in the final fulness and power. Justice awaits your life?

Then, Dr. Strong, so well known by his books, "Our Country," and "The Twentieth Century City," lately noticed in the Record, made the closing address. Unfortunately, for the reading world, it was not in MS, and though we had the pleasure of personal consultation with Dr. Strong, both before and after the address, it is impossible to do it justice by any report which our notes or memory can furnish. Dr. Strong can only be described as deliberate, clear, vigorous. He holds an audience by power of personal magnetism and by weight of thought. Every blow tells, as the well-chosen sentences fall. Every nugget is gold, and weighs "twenty covenanted to the pound." These are specimen thoughts.

We must be open-eyed. History is a chain of links, not a string of beads. This century is the child of the preceding one, and the parent of the next. God, in recent events, fulfilled his promise to let the child be a world-power. What are we to do? In 1890 three per cent of our population was in the city. In 1890 this had grown to thirty per cent. By 1920 it will be more than fifty per cent. This trend cannot be checked. As well attempt to hang the Potomac River on a clothes line to dry. We are to be a nation of cities. Three-fourths of the surplus of our wealth is now in cities, and the majority of voters will be there. In the past the "rural vote" has held cities in check. Soon the cities will rule the country. Our greatest failure is in the doctrine of self-government as applied to cities and even Russia have a miniature world-government in cities in which the people have the rights of self-government, and yet so as to prevent any, or almost any, of the self-government which accompanies it: "There's never a home so proud and high, Nor a but so hidden but I can see The shadow cast by this! Be sure! There's never a home so proud and high That I am constrained to shut my eyes, Nor a heart so happy it may not be Happier still when blessed by me."

But the different names are the same, I wish. Gif-Rever to the world all round.

Joy-Giver, Light-Bringer, wherever I fly; But the name I bear in the courts above, My trust and holiness, is love!

To get the full joy of Christmas, the children must be given as well as receivers; give to and to make them happy. Froebel recognized that the little child should be initiated into the 'more blessed' part. He shows us how to do this, as usual, by a childish game—"The Flower Basket"—in which the children make a basket of their hands and play that it is filled with flowers which they give to papa and mamma. He shows his reason for the game in the motto which accompanies it:

Try to give outward form to thought. That stirs a child's heart, day by day. For even a child's love, rest unsoiled, Dishind, dressed. Favorite:

As always, we see the child led to express, to the completion of feeling and thought, by embodying them in action.
A PASTOR COMMENDED.

A private letter from a pastor contains some things which we desire all pastors and all church members to see; and since no one will know of whom we write, he will not be wronged, and our readers will be helped. He says:

"I am trying to discover some way by which I can help all the members of my church into a more practical Christianity in daily life. I feel that in thought and practice both people and ministers place too much stress on 'feeling' that seems to me that there is too little thinking in what we believe which can be helpful to one another. I am aware that great evil may be done by careless or shallow teaching on these points. What I desire more and more is to see the church standing for something more than it seems to be standing for in the hearts of the multitude. I want to see it wielding that power among men which it should wield as an institution of God. I think Ian McLaren was right in the right idea in the 'Bonnie Brier Bush,' and in 'The Cure of Souls.' In some way I hope to do something to bring about such a state of things.

We are sure that every pastor will join the RECORDER in commending such words, and we are sure that the church may become such a church as God can secure such results in his church. People! ye who know that your pastor seeks for your souls and for your cause, be quick to answer when your pastor the touch of love. Christmas brings the story of the Middle East! ye who know that your pastor seeks for your souls and for your cause, be quick to answer when your pastor the touch of love. Christmas brings the story of the Middle East.

THE HEART OF CHRISTMAS.

No other festival has taken such hold on the heart of men as Christmas has. It had quite a history before it was fixed on the 25th of December, before the rude Pagan features of the Middle Ages and of early English history became prominent. But the chief interest in Christmas is not historic. To be understood even now as it has been, it must be considered from the religious side. True, its history is better apprehended, its present worth is better appreciated, and its future possibilities are more to be desired.

Heaven-born love is the heart of the Christmas festival. God's love for man, and man's answering love to God. It begins to unfold in the Christ-child, and his cradle. Babyhood and the cradle have been sanctified and venerated by religion through all time. The angels came with their chorus of love, because heaven was drawn closer to earth when love gave Christ. Christ's words and acts unfold the divine love, step by step. What he said and did glowed with unselish love. He inspires men to higher living. His words are the earth's sunshine. His counsels are fraught with wisdom. Faith in him begets the sweet consciousness of salvation. His whispers are soft with love. His commands are strong with love. His rebukes are tender with love. His denunciations are just with love.

Similar love,—i. e., pure earthly love—forms the bond in every true home, the basis of all true happiness. Love strengthens and glorifies motherhood, fatherhood, childhood, brotherhood. Love is the germ of all permanent and lasting friendship. In the bonds we know in life is written over with love, love, love. Sundered love is the source of sorrow, and love cries out for faith when its cords are severed, to bring the assurance that all is not lost.

You remember Whittier in "Snow Bound":

"Yet Love will dream, and Faith will trust,
(Since He who knows our need is just)
That some sweet sort of love we must,
Also for him who never sees
The starryness of hope, the great impress tree;
Who, hopeless, lays his dead away,
Nor loves the trophies on his way.

Across the mournful marble plain;
Who hath not learned in hours of bliss,
The truth to teach and sense unknown,
That Life is ever Lord of Death,
And love.

There can be no vital religious hope unless it springs from love. Faith and rest rise above logic, intellect, dogma. Men do not care to hear it proven that God can love them. They want to know that he does love them. Earth would be more wretched in wretchedness, if our hearts could not say:

"Still thy love, Oh Christ arisen,
Yours to reach thee writ in prison;
Through all depths of sin and loss
Drops the plummet of Thy Cross;
Never yet abyss was found
Deeper than that cross could sound."

Because we may not always, or long, to believe it because they hunger for the hope it awakens, and the comfort it brings, the Christmas idea and the Christmas time are welcomed everywhere: A hungry-heart world waits for the food love brings. A weary world is waiting to bring pillows for aching heads. A sin-stained world yearns for the purity and cleansing which come from the touch of love. Christmas brings the story of such love. Love is the heart of Christmas, and he who has known the love of Christ, and who has yet found rest in the Christ-love, which throbs in all the thoughts of Christmas time. Creep closer to the heart of Christmas.

LETTERS TO YOUNG PREEACHERS AND THEIR HEARSERS.

LETTER IX.

AVOID TECHNICAL TERMS.

Avoid all technical phrases and all scientific terms which are unusual. These are permitted in the class room, or in a limited circle of hearers who are much more familiar with the language than the hearers and, The degree of completeness in tones which it should wield as Through all depths of Time .. and enforce its requirements. Metaphysical or weaken each other. Mixed tones torture Labor a habit of mind or a method of expression which is not thus familiar cannot be successfully introduced in a sermon. If you write, it will not appear in your manuscript. If you deliver extempore, it cannot be cultivated while you are on your feet. Back of everything I say to think with directness.

UTTERANCE OF WORDS.

Words may be so fittingly chosen, to be understood by the hearers it is not necessary to express anything further than what is in your mind. Use that word, and no other. The piling up of expletives is a common fault in impassioned extemporaneous speakers. It weakens one's style and devalues the essential thought in hand, unless the expletive is well chosen. It leads to extravagance and causes the hearer to suspect the correctness of the speaker's statements. Paul wrote wisely when he said: "I had rather speak five words with my unteachable than ten thousand in an unknown tongue." 1 Cor. 14: 9.

DIRECTNESS.

Choose such words as will make your style terse and direct. In speaking, as in thinking, take the shortest route. Never go round a point. Never frame a sentence with a double or a doubtful meaning. Words should express thoughts, not conceal them. Go straight toward the goal of your theme. Avoid side issues. Keep ahead of your hearers. Do not let them go ahead of you until you make your point. Burn this suggestion into your memory. More will be said on this point in a future Letter. The general habit of directness must be formed and maintained. Try to give your ideas in the most direct manner possible. Labor a habit of mind or a method of expression which is not thus familiar cannot be successfully introduced in a sermon. If you write, it will not appear in your manuscript. If you deliver extempore, it cannot be cultivated while you are on your feet. Back of everything I say to think with directness.

A PASTOR COMMENDED.
ment in distinctness, but distinctness is more than loudness. You ought to cultivate tones which seem too loud when judged by ordinary conversational standards. In preaching you will be more popular with your hearers. What you say to those which people ordinarily occupy, and the voice must fill the room, or the tones cannot be clear-cut. Loudness alone is an abomina-
tion. It tends to monotone, which one ought to shun as he would the leprosy. On the other hand, monotone cannot be avoided by loudness. Either extreme is dangerous.

No one rule will aid more than this: take care of the consonants. Vowels are the broad highw ay of sounds. When unrestrained, they are like a flood let loose from broken banks. Consonants are the dykes which restrain and guide the flow of the vowel sound, hence each individual consonant should be clearly and positively enunciated. Consonants are more difficult of utterance because the pauses and the care which are demanded in placing them check the flow of sound. All that is necessary under the head of distinctness of utterance will be attained by proper attention to these consonants.

The movement of the voice is also psychological in its origin. The nature of each thought determines the movement of the voice in expressing it. The soul is the highest authority on rules of rhetoric. It says to the voice as Hamlet said to the players: "Speak the speech, I pray you, as I pronounce it to you, trippingly on the tongue. But if you must as many of our players do, I had as lief the town-crier spoke my lines." This conception of movement must be ever present in speaking, and if you feel your thoughts as you ought to, if they are full-born in your soul, the movement in uttering them will be unconsciously correct. When dealing heavy blows with vigorous logic, the movement will be deliberate. As you near the goal of your conclusions, and the converging lines press down upon the prize, the pace will quicken. If you rise amid the storm of passion, your words will almost o'erleap each other in their haste. The general caution may be given: Avoid that rapidity in ordinary discourse which outruns your hearers, and induces confusion of sounds and indistinctness. Avoid equally that slowness which bores your hearers, and makes them restless. The delayed conclusion, though all the important point is soul-culture, supplemen ted by abundant eloquenceary training, which will make the voice an efficient servant of the soul.

CONTRIBUTED EDITORIALS.

By I. C. RANDOLPH, Chicago, III.

To Pastors and Other Christian Workers.

What, in your experience and observation, are the best methods of evangelistic work? What is the state of religion in your community? What are the forces and tendencies of spiritual life about you? What plans have you for widening and deepening the current of our endeavors? Sit down and write us about it. More than ever before we want to make this department center about the winning of souls and the bringing in of the kingdom of heaven. May the coming year be one of spiritual power to this people.

Leafllet of Pastorate.

When shall a pastor leave? When he ceases to have a goal farther on toward which he is aiming, when he gets into a rut and sees no way out; when he can do better service in some new field, and another can better serve his church; when his work is done in the sense that it is well done but the quest of invention is not settled; for the terms are vague and shadowy. So many considerations enter in that the only fixed answer which can be given, after all, is, be led by the Spirit. And what is it that is needed? It is that pastors will surrender themselves to the Spirit's guidance, he will be led. When the time has come, he will know it.

When the voice of self obscures the voice of the Spirit, then we make mistakes. A man may leave too soon, because of undue sensitiveness—and sensitiveness is selfishness in a refined form. Sometimes a man fails to hear the voice calling him out because the spiritual senses have been lulled to drowsiness by pleasant surroundings.

No cast-iron rule can be laid down, but for most of us the feeling that our time is short and that what we do must we do quickly, is a spur to earnest effort. Ease and self-indulgence are fatal to that winning of souls which the town-crier spoke my lines. The nature of each every passing thought is logical in its origin. The nature of each every passing phrase as it is uttered will be attained, by proper attention to the consonants. In preaching you his church; when his work is done in the sense friends present who enjoyed the occasion. His words were spoken to the people, and the resolute bravery with which he set his face toward new fields when the voice of the Spirit summoned him onward.

A True-Ble Husband.

For a delicate sense of the proprieties of married life commend me to Frederick. The blood of the stern moralists who swept down upon the Roman empire is against this kind of thing. There are the forces and tendencies which people ordinarily occupy, and the movement in uttering them will be unconsciously correct. When dealing heavy blows with vigorous logic, the movement will be deliberate. As you near the goal of your conclusions, and the converging lines press down upon the prize, the pace will quicken. If you rise amid the storm of passion, your words will almost o'erleap each other in their haste. The general caution may be given: Avoid that rapidity in ordinary discourse which outruns your hearers, and induces confusion of sounds and indistinctness. Avoid equally that slowness which bores your hearers, and makes them restless. The delayed conclusion, though all the important point is soul-culture, supplemented by abundant eloquenceary training, which will make the voice an efficient servant of the soul.

DIVINE SYMPATHY.

God has a sympathy with anybody that is in any kind of toil. He knows how heavy is the load of bricks that the workman carries up the ladder of the wall; he hears the pickaxe of the miner down in the coal-shaft; he knows how strong the tempest strikes the sailor at the mast-head; he sees the factory-girl among the spindles, and knows how her arms ache; he knows the servant-woman, and knows how few pence she gets for making a garment; and louder than all the din and roar of the city comes the voice of a sympathetic God: "Cast thy burden upon the Lord, and he shall sustain thee."—Dr. Talmage.
A RESUSCITATION OF THE NEWPORT CHURCH.
(Continued.)

Within the first six months of the missionary pastorate of Eld. Lucius Crandall at Newport—from April 13 to October 7, 1843—church meetings were held with the following results:

Mrs. Ingram, not recorded by what method; Lucius Crandall, Edmund D. Barker, Alice Weeden, William Augustus Weeden, Catherine Weeden—by letter; and John Congdon, Catherine D. Barker, Susan Allen, Sarah C. Barker, Eld. Edmund D. Barker—on profession of their faith. These names, added to those mentioned in the former article, would, at the last date given above, have made the membership forty-one; but it numbered only twenty-nine, on account of the decrease of twelve by death, dismissal and the correction of the list.

By December of this year the Directors of the Seventh-day Baptist Missionary Association had "resolved to assist the feeble mother church in its support, in sustaining R. L. Ludington, and Bro. Lucius Crandall in his pastoral labors in the city and vicinity the present year." They supplied him fifty dollars, which must not be included in the contribution furnished by the Executive Committee of the Eastern Association for the support of this mission. At this time the duties of Eld. Crandall were measurably increased by his election for a year, at the previous Annual Session of the General Conference, as the Corresponding Secretary of the Missionary Association of the United States, and also as President of the organization called "The Seventh-day Baptist General Tract Society."

The third church-meeting connected with the movement to resuscitate this church was held September 20, 1843, in its venerable house of worship, erected in 1729. Here subsequently, for at least about three years, such meetings for the transaction of the business of the church were called. On each of such occasions it was the practice of the brethren to increase their number as the Moderator. At this meeting Eld. Crandall was elected to the office. Action was taken on two subjects: First, the appointment of John Congdon as a committee "to circulate a subscription" to raise money to meet "the incidental expenses of the church"; and, second, "the Trustees of the church were instructed to call upon the Fourth Baptist church in this town for a bill of expenses on the meeting-house in repairs, and for the arrears in rent, if any there be."

Late in January following, the committee above appointed to secure funds reported that all bills for the incidental expenses had been paid. In the same year afterwards money was pledged "to defray expenses in cleaning the meeting-house." Eld. Crandall and sister, Alger, acted then with Mr. Congdon. Early in the latter half of the year 1844, means were, in a similar manner, instituted "to ascertain what sum may be raised for the support of our minister another year." Slightly six months later a report of this effort was made, and the solicitation continued; and Bro. Congdon was again selected to obtain by subscriptions "funds to defray sundry expenses.

The business of procuring a settlement with the Fourth Baptist church for the use of the meeting-house in holding their services was protracted through nearly two years, though it was brought up for consideration by the Newport church at each of its church-meetings during that time. A Trustee reported Nov. 3, 1843, that "he had applied to said [Baptist] church for the

meeting-house on their part to comply with the request made, but as yet there had been nothing definitely done." At the next two meetings statements were presented that "nothing had been further done" and that the church was "under delinquency on their [the Baptist church's] part, connected with other circumstances, there had been nothing done." Thereupon the brethren voted that the Trustees "be instructed to proceed with the business and bring it to a close as soon as practicable." Not succeeding in this endeavor, the church called a Special Meeting June 24, 1844, to take more definite action in the case. Wm. Augustus Weeden was made Moderator. The Trustees appointed First Horace Hopper to go to Hopkinton and request the church to assist those of the Newport church in the management of the business of the latter church being present, to invite the brethren to the deliberations of the meeting. On the report of the Trustees that they had called and drunk the invitation of the brethren to settle with the Fourth Baptist church, and that the business was "still unclosed," it was voted that "our Trustees proceed to settle with them [the last-named church] by adopting, as a part of our contract with them, the articles presented to them by Eld. Crandall, or in such other way as they [the Trustees] may think proper."

The records of the following two meetings contain these items: In the first, "the business was still unsettled," and in the second, "the instruction given our Trustees to settle with the Baptist church be suspended for the present." Brethren Wm. Augustus Weeden and Edmund D. Barker were added to the Board of Trustees. On April 25, 1845, a decision was made as follows: "In view of the disatisfactory state of things pertaining to certain repairs made upon and within our meeting-house by the Fourth Baptist church of this town, it was, therefore, moved and seconded that we appoint Trustees to be realy instructed and authorized to settle and close all business with the said Fourth Baptist church, relating to the above-named repairs; and that they—that is, our Trustees—carry this instruction into effect with the least possible delay."

Before the close of the year 1845, the times of conducting the church-meeting and the communion service "were changed from every month to once in three months, as our number is small and considerably scattered, and the inclement season of the year [is] drawing near." Wm. Augustus Weeden was chosen to serve, jointly with Edmund D. Barker, the table at the Lord's Supper. The latter was still also the Clerk as well as the Treasurer of the church. In that year the General Conference, among the last acts of its session, adopted a report that contains these lines: "It has been agreed that our sister church in Newport, R. I., is the oldest church of our denomination in the United States, and which has for many years been gradually, but steadily, approximating to annihilation, has been revived and encouraged. The revival of this church is an life from the dead."

On April 25, 1844, the pastor and the clerk were authorized to revise the list of the names of members on the church records. These officers were instructed as a committee to visit two sisters of the church and to "inquire into the cause of their absenting themselves from church, and at other times. Their case was under examination during the next two years; and after dealing with them by "considerable exhortation," and charging them as being "defaulters of the cause," they, R. L. Ludington, and John C. Burdick were chosen to superintend the same. The brother last named became a member of the church by letter a month and a half afterwards. Besides a communication to the Eastern Association, these four delegates were sent to that body, convening in May, 1844, in Hopkinton, R. I.: Lucius Crandall, Wm. Augustus Weeden, Ed. Congdon, and John C. Burdick. Ed. Congdon, and John C. Burdick were chosen to superintend the same. The brother last named became a member of the church by letter a month and a half afterwards. Besides a communication to the Eastern Association, these four delegates were sent to that body, convening in May, 1844, in Hopkinton, R. I.: Lucius Crandall, Wm. Augustus Weeden, Ed. Congdon, and John C. Burdick. In the General Conference of that year, the church was represented by Eld. Crandall, who was also re-elected at that time the President of "The American Sabbath Tract Society" for that year. In the former name of the church the word "American" was substituted at this time for the words "Seventh-day Baptist General."

Besides the pastor, the following brethren were subsequently reported from Newport as members that year of this Society: Thomas R. Green, Calvert B. Cottrell, Thomas P. Lamphear, Edmund D. Randolph, Charles Saunders, Edmund D. Barker, Wm. Augustus Weeden and John Congdon.

Only three church-meetings were held in 1845. At the first of these John Congdon was Moderator, and, at the others, Wm. Augustus Weeden. The only cases of new business introduced in these meetings were the appropriation of the interest on the bank stock of the church toward paying the claim on said stock in favor of the estate of Charles Currier, deceased, and the purchase of a pew under the gallery of the meeting-house and the space under the pulpit stairs: the appointment of delegates to the Eastern Association, meeting in Waterford, Conn., and of Eld. Crandall as a messenger to the General Conference, holding its session at Alfred, N. Y.; and loaning "certain ancient Sabbath publications" belonging to the church to The New York Sabbath Tract Society.

Early in this year John E. Weeden and Lemuel M. Cottrell were elected clerk by letter; and George W. Weeden, Peleg Weeden and Sarah T. Congdon, on profession of their faith. Under the date of March 28 of this year, Eld. Crandall reported to The Seventh-day Baptist Missionary Association as follows: "I desire to call your attention to the fact that I am permitted to inform you of an addition of four to our number about a month since—three by baptism, and one from a First-day church." He likewise mentions a revival of religion in Jamesstown and at New Sharon, in which were John Libby, with Edmund D. Barker, and Alfred B. Burdick. Ed. Crandall states that he had baptized in all six candidates during the year. The Annual Report of the Executive Board of the Missionary Association in 1845 contains this statement: "It is hoped that Crandall has come to the church at Newport, R. I., and
The President's call for one hundred and twenty-five thousand volunteers made every American feel a part of the war. But the excitement in a little Western town came when the beating of drums and the booming of cannons announced the Governor's summons of all volunteers to the mobilizing station. The entire population of the town gathered at the little station the next morning "to see the boys off." There was many an anxious thought in spite of the cheers and huzzas as the crowded "special" pulled out from the station. But the luxary cars, so often unable to gather aught of comfort or consolation from bright camp letters or encouraging reports of "travelers returned." It was Ned, an English Beagle hound. He was two inches too tall to have ever become a "win- dicator," but he was one of the fleet hunting dogs in the country, and his pedigree showed him to be "bred of noble bloods." Ned was more faithful than his master's shadow; for in fair weather or foul, in sunshine or in rain, he was his master's constant companion. Ned's devotion was fully associated by his young master. He was a photographer's apprentice, and his work necessarily kept him indoors most of the time. But every morning before breakfast, as long as the weather would permit, Ned and his master would go for a stroll, where Ned followed rabbit trails or treed squirrels, announcing each new discovery with that ecstatic bay so characteristic of the Beagle hound. "Don't you get tired of this thing," cajoled one of his friends, the young photographer. "Oh, sometimes," he replied, "but Ned enjoys it so. It's pretty hard on the poor fellow to stay in the studio all day long. I go for his sake, not for mine.

Those were happy days for Ned! But one morning, as Ned returned ready to go to the woods at a moment's notice, his master came out of the house, not in his hunting coat but in a soldier's uniform. There were tears in his eyes as he patted Ned's head and said something about "war" and "going away." But Ned, who was accustomed to being caressed, only caught the sad tone in his master's voice, and probably concluded that the disappointment over the morning's outing was mutual. He rubbed his head against his master's hand, and said, "That's all right; don't feel bad about it. We'll go some other time." Suddenly some one forced Ned into the house and the young soldier disappeared.

Ned's feelings were severely wounded. After one or two vain attempts to get out he stretched himself full in front of the door, ready to slip out at the first opportunity, which was not given him until several hours after the departure of the train. He went straight to the studio—into the dark-printing-room, back into the waiting-room, and finally out of the studio. Here he hesitated. Could it be that his master had gone to the woods without him? He never could have been so cruel! Still he must see. Off he ran to the woods, first to the "squirrel timber," then to the "rabbit brush," and farther on to the river where he had first learned to retrieve. Panting with fatigue, but in a state of excitement he returned home. He wagged his tail, and to the yarids with a shrill "shout!" I shouldn't be surprised to find that I've been wasting my time. Perhaps he is right here at home after all." But a trip to his master's empty room and a general search throughout the house convinced him that his whole day's search had been in vain. The young photographer's father was in the dining-room, reading the evening paper. Ned laid his paws on his knee and looked wistfully into the room where he is? I've hunted for him all day long. I've been to the studio, and I've been to the woods; I've been to the pond and over the river, and I can't find him anywhere. I'm so wildly discouraged. Won't you tell me where to find him? The father's eyes were moist as he patted the uplifted head and said, "Don't take it so hard, Neddie boy. He'll come back before long. Come and eat your supper now, you haven't had anything to eat to-day." But Ned was not comforted. He scorned the proffered food. What did he care about food when his young master was missing! He threw himself upon the kitchen floor, the picture of despair. There is nothing in the whole catalog of pain to equal the dejection of a Beagle hound.

This program was repeated day after day, and often several times a day. Refusing to eat or drink, Ned at last grew so thin and so violently nervous that a veterinary surgeon was called. He pronounced the case of "nervous prostration." "Whatever you do," he said, "you must try to get Ned's mind off of Loring." That was easier said than done. A friend of the young photographer who owned a brother of Ned's took him out hunting to "cheer him up a bit." But at sight of the first rabbit Ned gave a pitiful howl and threw himself at the hunter's feet. Could it be that this wanted sport reminded him more forcibly of his bereavement? Who knows? Ned's condition grew worse and worse, but he still made his daily round.

One week after the young photographer's departure his employer received a letter from him, in which he sent some loving messages to Ned. The employer held it toward Ned as he came to the studio the next morning, saying, "Ned, here's a letter from Loring." "Loring!" It was the only word that had seemed to comfort him during the past week. "Loring!" He drew nearer and gave the letter to Ned when another yelp dashed into the dark-room, up-stairs into the printing-room, into every nook and corner of the studio. Surely if this had come from Loring's hand, Loring must be somewhere near! When he finally came back into the dark-room where he had been sitting, he still sat with the letter in his hand, he gave one prolonged howl so full of grief and despair that the sympathetic photographer burst into tears.

When Ned left the studio that morning he didn't go to the woods. Perhaps he realized that his end was near. He went home and tremblingly crept upstairs into his master's room. Here he stretched himself at the foot of the bed and died.

Only a dog's sorrow! A faithful, trusting, dumb creature, with an almost human capacity for love and for suffering but without the comfort of human hope and sympathy.

Two weeks after Ned's death, as if to add a final touch of pathos to the little tragedy, the young photographer returned. His heart was brave enough, but his slight, bovish figure did not meet the requirements of the rigid examination when the troops were finally mustered into service.—The Interior.
pointed to obtain a suitable person to go to China as teacher of that school recommended in their report to the special meeting of the Board, not only to call him, but that he be sent to his field of labor this winter, to sail from San Francisco Jan. 7, 1899. The reasons for the change were: 1. That the Board voted at the October Board Meeting to send a teacher to the Boys' Boarding School this fall or early winter if one could be obtained. The committee had obtained a suitable and desirable person who was willing and would get ready to go at that time.

2. The most of the money needed to send one was at hand, and the rest would be ready from reliable sources by the time the parties were ready to sail.

3. There was urgent need of their going this fall or winter, if possible, to relieve some of the heavy burdens of our missionaries there, and that some of them could have the time for their own department of labor which they had to give now to the care of the Boys' Boarding School. The parties arrived there, they could do much of the detail-work of the Boarding School, and at the same time be learning the language.

4. The people, especially the women of our denomination who were doing so much to raise the funds for that purpose, were expecting that in a letter from Dr. Ella F. Swinney, stating that October, November and December were the safe months for new comers to arrive in Shanghai for health and accclimation, it would not be safe or best to send them in January and have them arrive there in February.

5. The need was not so urgent as to rush the parties off in a month, not giving them suitable time to get ready to go, and so quickly and suddenly as it were, tear them away from their families and friends.

6. The parties were in school pursuing their studies, and in view of their life work it was due to them that they should have the remainder of the year in school. The better their preparation the better it would be for them and for their work, and the mission would reap the advantage.

7. Our people should have opportunity to see and know the parties they send to the China mission, and they should have opportunity to talk to our people. It would be of advantage to them and to our China mission for them to have that opportunity. If they are sent next January they will not have that opportunity, but if sent next September they would, and especially at our next Conference.

The Board entered into this matter, and Mr. Shaw to take charge of the Boys' School, and it meets with the approval of all who know him. Since the Board in its judgment has decided it best to send the parties next September, it is hoped and expected that the people will support the Board in this movement and effort to re-inforcement of our China mission, by their prayers, their hearty approval, and their contributions.

One of the most interesting hours at the South-Western Association was the lose Sab-
**The Sabbath Recorder**

**Woman's Work.**

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

**THE GREATER THE CROSS, THE BRIGHTER THE CROWN.**

When the Saviour was here among men, He seemed to have no name assigned; What he suffered so patiently then— How severely has it been repeated. His life on the cross they took; The crown placed his heart deep with each look, With a prayer in return he died.

When I meet him beyond the tide, Oft I狮ow his brow pierced by the knife, If I share not the wound in his side And look on his hands and feet, And think what he had to bear, My glory will be incomplete Mechanical labor, for sake his wear.

Help me, oh Saviour divine! To rejoice in every cross I bear. Each heart-piercing wound that is mine Better fit me thy glories to share. And when every battle is over I'll not be ashamed to stand With thee on eternity's shore.

Shave a place at thy blessed right hand.

A. J. C. R.

Is the S. S. Times we read of the sacredness of God's Word—so sacred that the "worn-out copies of the law and the prophets of God's Word—are so sacred that the "worn-out copies of the law and the prophets of God's Word—are so sacred that the "worn-out copies of the law and the prophets of God's Word." Certain prayers must be frequent through in the Word, and of God's upon each one of do his interpretation of its truths, may seek to must study his words, and however much we may not identify ourselves in our own interpretation of its truths, God's Word will endure.

The Third Interdenominational Conference of Woman's Boards of Foreign Missions in the United States and Canada will be held in New York City, at the Broadway Tabernacle, Wednesday and Thursday, January 11 and 12, 1899. The Executive Officers and two delegates from each Board are invited to take part in the deliberations of the Conference. Preliminary meetings of Treasurers, Secretaries, etc., will be held Wednesday morning. Reports of these meetings and a discussion of missionary magazines in the afternoon. A Missionary Rally will be held Wednesday evening, to which everybody is invited. Thursday morning will be given to educational topics, as "Higher Education for Girls on Missionary Ground," "The Kindergarten in Missionary Work," and on Thursday afternoon, Mrs. Margaret E. Sangster will discuss "The Reaction of Foreign Missions on the Life and Unity of the Church."

**TRACT SOCIETY—EXECUTIVE BOARD MEETING.**

The Executive Board of the American Sab­ bath Tract Society met in regular session in the Seventh Street Church, Plainfield, N. J., on Sunday, Dec. 11, 1898, at 2:15 P. M. Charles Potter, President, in the chair.


Visitor, H. H. Baker.

Prayer was offered by H. H. Baker.

Minutes of last meeting were read.

The Advisory Committee presented the following report:

Concerning the accompanying communication from the General Conference, your Committee would recommend:

Your Committee, to whom was referred the second part of the Report of the Conference Permanent Committee, after several meetings and hearings, would respectfully present the following:

1. We believe that there is great confidence in the "Tract Board, and in the labors of Dr. Lewis, our leader in Sabbath Reform work."

2. We believe, also, that there is a widespread feeling that still more field work ought to be done by some one "well fitted for it," and that beyond the bounds of our churches, in the interest of Sabbath truth, Sabbath-keeping, Sabbath Reform, and our denominational publications.

3. We recommend that a copy of this report be transmitted to the Tract Board, to whose hands the administration of these lines of work.

(Signed.)

Arthur E. Main, Assistant Sec.

**Conclusion:**

1. That the Board hereby express its hearty appreciation of the vote of confidence in the plans of the Board and in the work of the Corresponding Secretary; and that we pledge ourselves anew to labor earnestly that we may do all the obligations imposed upon us by the denomination, and fulfill the trusts committed to us.

2. That we cheerfully accept the instruction that "more field work" ought to be done in the interest of Sabbath Reform among our people and among those who are not Sabbath-keepers, and we beg to call the attention of the people of the denomination to the fact that since the time of the late Annuals the Board has sent Rev. Dr. Platt as its representative to the meeting of the Sabbath Reform Association and the Federation of Reformers" for that state; and Rev. E. H. Socwell to the South Western Association at Fokus, R. C., with which Sabbath Reform work is done in the western and southern fields as circumstances may demand; that the Corresponding Secreta- tory is perfecting plans to do convention and parlor conference work in as many places as possible during the year, and to attend meetings in the interest of our work outside of the denomination; that the Committee of the Distribution of Literature is arranged for a representative in each of our churches who will aid in plans and operations for distributing Sabbath literature.

3. We beg to call the attention of the members of the General Conference to the fact that the field work which has been done in the past which the contributions to the funds of the Society would warrant; and that the "worn-out copies of the law and the prophets of God's Word." Certain prayers must be frequent through in the Word, and of God's upon each one of do his interpretation of its truths, may seek to must study his words, and however much we may not identify ourselves in our own interpretation of its truths, God's Word will endure.

The late Sherman Hour wrote his own epitaph five years ago, as follows:

"God give unto thy servant rest! Who, finding some one to serve
Gave of his strength until he found
He'd give all of it he had.
The King of the earth less said,
Yes, give unto thy servant rest!"

**DRUGERY** is an necessary to call out the treasures of the mind as harrowing and planting those of the earth.—Margaret Fuller.
OUR MIRROR.

PRESIDENT'S LETTER.

Dear Young People:

I received one of those letters from one of the young folks, which Secretary Shaw asked me to write. I wish I could tell our young people of the advantages which they have that those in this country do not enjoy.

To-day I write to you from Wynne, Ark., fifteen miles from the Crowley's Ridge church. The pastor, Eld. Godsey, lives out six miles from here, and is a family of Sabbath keepers. Of late this church has been divided and the church of Wynne organized. Eld. Godsey has just arranged to start special meetings with the assistance of two other ministers.

The storm and cold snap reduced the attendance of the meetings at Faulk the last week. We closed on Sunday night with a good interest and attendance. Some have found Christ and some have returned to his service. Many have taken part in conference meeting for the first time, who have been church members for a long time. It is still thought by many not to be the thing for women to take part in meeting. Some have already had confessed Christ in meeting instead of confessing of his church. Church members are silent partners usually in where we have been except the ministers, with very few exceptions. This broke up to some extent with "promise meetings," many of the people, both young and old, repeated promises from the Bible.

Eld. Cowell remained one week after the Association closed. The storms have affected us some. One small town near us was blown away.

E. B. SAUNDERS.

ADAMS CENTRE.

Dear Young People:

The reason I have not written before, I have been waiting for something to write about, worthy of mention, and now I thought perhaps you would like to hear about the evangelistic meetings we have had in our village. They were conducted by Dr. Parker and Anderson, two evangelists from Syracuse, N. Y. They are two very consecrated women, who have been engaged in this service for 18 years, and have labored in connection with many prominent pastors and churches, and in many cities. The first meeting was held Third-day evening, Nov. 15. Services continued every evening (except Sabbath evening) till Fifth-day, Dec. 1. Scripture readings were given several afternoons, at 3 o'clock, which were very helpful and instructive to all in attendance. But, I am sorry to say, the number at first was very small; it gradually increased, from time to time, till a goodly number were present.

I think if every one had realized what a help they were to further one on in the divine life, our numbers would have been more than doubled. The meetings were held in J. C. Heath's Hall, thinking, perhaps, to gather some in who would not go to a church. Considerable interest was manifested by the people, which deepened and grew, as the meetings progressed. The number in attendance, increasing from night to night, until the hall was filled and all seating room was occupied. Quite a number came forward for prayer and gave their hearts to the Lord. A number of backsliders were reclaimed, and many of Christ's children were drawn very much nearer to him, taking upon themselves the full consecration prayer, which means so much, if fully carried out. Some were under conviction when the evangelists left, but had not decided to make a start. Sixth-day night, Dec. 2, at the young people's meeting, there were about 40 or 45 in attendance, quite a number of those present being visitors. The Spirit of the Lord was with us in great measure. Opportunity was given all to join in the service, and most all took part. Two young men were present, under deep conviction, who had not the strength nor courage to arise and request prayers during the service, but at the close of the meeting a lady followed them into the parlor and asked them if they would not come back, while we engaged in a season of prayer for them, and they willingly consented; then as we gathered around them, offering prayers in their behalf, they gave their hearts to the Lord. Oh! may the good work go on until many, very many more precious souls are gathered in.

MRS. F. A. B.

BUCKNER, 6, 1898.

The Milton C. E. Society has recently put into the hands of its Good Literature Commitee, thirty or more of the "Moody Colportage Library." These books are chiefly for Christian people, and are now being circulated among the members of the Society. After they shall have been read quite generally by the Society, it is the plan of the pastor to distribute them to others, in order that they may continue to instruct and inspire the minds and hearts of such as desire deeper Christian experiences and greater fitness for service.

The Junior Society of the Milton church is becoming an important factor in its work. For the past year, in addition to the usual work of the standing committees, the Society has been taking a systematic course of study in the history of the Apostolic Church. In this work a graded system of lessons has been used, ranging from the picture cards for the very little people, to quarters with questions and themes for written answers, for the older children. During the last half of the year a study of about ten volumes of the "High School Reader" has been organized, having a chairman and a teacher, to be known as the "Intermediate Class." This class is a part of the Junior Society, but its members are also Associate Members of the Society, and many of them are doing good work there. The pastor is the teacher of the "Intermediates." The Society is contemplating a course in "Old Testament Characters" for next year.

HIGH LIGHTS.

Scratch a sensitive person and you generally find a selfish one. A wise man never leaves his feelings out where they can get hurt.

Every bailed-out man believes that his own gin has doctored.

The real Christmas spirit doesn't hold off the grocer in order to give costly presents. Some people are so dismal that they keep everybody else in a brood grin.

If we could see ourselves as others see we would all say the film wasn't good.

The man who has no faith in humanity exposes his close acquaintance with himself.

If we could see ourselves as others see we would all say the film wasn't good.

The real Christmas spirit doesn't hold off the grocer in order to give costly presents. Some people are so dismal that they keep everybody else in a brood grin.

If we could see ourselves as others see we would all say the film wasn't good.

The man who has no faith in humanity exposes his close acquaintance with himself.
Children's Page.

ARTIE'S CHRISTMAS IN THE COUNTRY.

BY A. E. C. MASELL.

"It was such a pity," Artie's mamma said, "that he had to get his first impressions of the country at this time, when everything was so dull and dreary;" for Artie was five years old, and had never been to the country, and now, mamma having some friends who had recently moved out of the city, had rented a pressing invitation to spend the Christmas holidays with them, and, of course, Artie must go along.

It was a three hours' ride by railroad, and as they started after dark, Artie was too sleepy to notice much on his journey, but the next day he was almost wild with delight, and kept the whole house busy answering questions.

Upon his knees, in a chair by the window, he buried his chin in his fat little hands while his bright blue eyes roved here, there and everywhere over the landscape before him.

"O mamma!" he exclaimed, "I see lots of Christmas trees, all here, out-doors. Who put them there?"

"God, my dear, of course."

"God?" repeated the child, reverently. "Does he want us to put something on his trees for him?"

"Why, yes, I suppose so," replied his mother absentely.

"Then, mamma, may I have a whole dollar to spend for things to put on God's Christmas tree?" he asked eagerly.

"Dear me! What is the child talking about?" laughed his mother addressing herself to her friend.

"Why, mamma, I want to put something on one of these trees for God. Will he come down and get it?"

"No, my dear, that is not the way to give to God. He says: 'Inasmuch as ye do it unto the least of these ye do it unto me.'"

"Are there any little girls or boys there, who have no money to buy Christmas presents?"

Artie relapsed into silence for a few moments, and then burst out more vehemently than ever. "O mamma, I see a great big Christmas tree right in the front yard of a poor old log cabin, and the little boys and girls, perhaps, who have no money to buy Christmas presents."

Artie's mamma thought a moment, and then said: "At first, Artie, there was four little children in that house who are too poor to buy Christmas presents."

His mamma's friend came and stood beside him, and laying one hand carelessly on his bright curly hair, said: "Yes, indeed, Artie, there are four little girls and boys in that house who are too poor to buy Christmas presents."

"Then why don't God come down and put something on the tree for them?"

"Because that is not his way. He expects us to do that."

"Mamma, can't I?" he asked, jumping up and down in his eagerness.

"What would you put there?"

"A basket of candy, and my Noah's ark for one of the little boys, and a poetry book for another. O mamma! Can't I! Give me some money."

"Quite an idea," laughed his mamma's friend. "I think those little ones would open those eyes pretty wide to-morrow morning if they should find it. And the old cedar tree all trimmed up with Christmas things."

Then Artie's mamma got up and came to the window, too, and said she didn't see why it couldn't be done. She thought it would be very sweet to do it for Jesus' sake, and if they could get a man to go out at night and tie the things on, she was willing to bear some of the expense. And then, mamma's friend thought it would be beautiful, too, and she made a whole box of cakes cut out into little men, sheep and other queer looking animals, and papa gave a basket of apples, and each one of the children contributed something; and then it was fun for the big boys to tie the things on the tree after the poor family had put out their dim little light and gone to bed.

One of the big boys wrapped Artie up in a big blanket, and carried him out to see how the tree looked in the bright moonlight, and the little fellow was so pleased that he clapped his hands and laughed aloud.

"Sh!" whispered the big boy. But if the folks in the old hut heard, they must have thought that some happy little boy was passing for, they never stirred—never even turned over in their beds. They never dreamed it was anything comparing them, but the next morning their astonishment was without bounds. They didn't know what to make of it, and when their ten-year-old John climbed up the tree and brought the gift down into the house, their joy was complete. Little Nell wept and laughed by turns over a rosy doll all dressed in blue. She kissed and caressed it, declaring it must be an angel doll, for God must have sent it down from heaven—who else could have done it? Then Allie got the Noah's ark, and ran the tiny wheels, burrow, and motor to their little dog's dishes. And! the cakes and apples, and the real candy! was there ever anything so good?

And at noon, when Artie's mamma's friend sent a dinner of chicken, cranberries and plum pudding enough for all, Artie went along, and young as he was, learned his first lesson of the blessedness of giving.

The joy of the poor family seemed to expand his little heart, and he thrilled to do more. On his way home, on seeing an empty bird's nest, he cried out: "O see! the little birds have hung up their stockings and no one is to get anything. Please let me go there at night and put something in for them."

It was done, and the little birds, some poor hungry swallows, did find the cake, after awhile, and actually flopped into the tree after it.

Before Artie went home God sent down some snow, and there were great white balls and festoons hanging on the cedar trees. How delighted Artie was! There wasn't one dull, dreary day of Christmas left to him; and how he hated to go back to the noisy, dusty city. "He wanted to live with God and his beautiful Christmas trees forever," he said, and so he received a standing invitation to spend every Christmas in the country until he became a man. And he was not slow in accepting.—Christian Work.

A FAIR OFFER.—"I can save you five thousand dollars, Mr. Money-bags."

"How so?"

"Well, then, say you will give your daughter fifty thousand dollars as a marriage portion."

"Well?"

"I'll take her for forty-five."—Harp'er's Bazar.

THE "DIES NATALIS."

BY MR. ALFRED O. MARES.

By approaching the subject of the Nativity in an unspectaculair manner, we may come to a definite conclusion respecting the date of this event. First of all, it is needless to introduce any allusion to the death of Herod the Great, in B. C. 4. Everyone now knows that Jesus was born before that event, which took place in the spring of that year. The "star" of the Magi is a more important point from which to argue. The following gives the requisite outline of this sidereal phenomenon.

Kepler, the German astronomer, observed in the year A. D., 1605, a conjunction of Jupiter and Saturn; in the next year, a conjunction of these two planets, with the addition of Mars, in Places. The latter conjunction occurred in the month of March. In the autumn of 1004, Brunowsk, the pupil of Kepler, noticed a new evanescant star of the first magnitude in the constellation of Ophiuchus, near the above planets. This star was of uncommon brilliancy, and seemed to Kepler "an exceedingly wonderful work of God."

By careful calculation Kepler ascertained that a similar phenomenon to that in 1603 could not have appeared in the same list of planets in B. C. 7. According to Ideler there were three conjunctions of Jupiter and Saturn in
But it has been sufficiently demonstrated that the planets could never have appeared as stars for the reason before approximated; (vol. ii, p. 32,) we may place the Nativity on the day, or rather night, with which began the Jewish Feast of Tabernacles. This writer believes that as all the great events in the life of Christ coincide with the chief Hebrew festivals, it is more probable that his birth may have occurred at a time in no wise conflicting with the design of God as here indicated. The Feast of Tabernacles, as observed by the modern Jews, then on the 8th or 9th of March, there must come Christ of orthodox Christianity. To those who believe that the ancient Passover was celebrated on the 8th or 9th of March, there must come the conception that the Feast of Tabernacles was originally kept on the 8th or 4th day of Tabernacles. This is very unlikely, for the least, to assume that the Saviour was born on this particular day; a mode of thinking should rather place the Nativity on the Day of Atonement (August 30).

We are told in the Gospel of St. Luke that the Saviour was born whilst "shepherds watched their flocks by night." In Eastern climes the duty of shepherds in the open air generally begins and ends in March and October. In Judea, the rainy season more often than not commences in the month of November. If the Passover was in the month of February, and January is of frequent occurrence in the East; and one traveler in Palestine states that the weather about Christmas is favorable to the feeding of flocks, and often most beautiful. In Palestine the average rainfall is not its greatest nor its least, but more or less than in any other of the winter months. When the rains are not at their maximum in February, they generally make up for any deficiency by assuming this violence in January, although then the weather becomes more moderate in December than in the last month of winter. The Mishna, which was certainly in existence in the time of Christ, leads one to infer that the "Midbariyoth" or so-called flocks of the wilderness were out in the open all the year round. It is herein stated (Baba 12, vii. 5,) that the Passover was held in the fields thirty days before the Passover, or in other words, were being pastured as early as the 6th or 7th of February. In the Babylonian Talmud, it is said that the "Midbariyoth" or animals of the wilderness were those which were kept by the shepherds, during the Passover time, in order to have them feed in the fields during the rains (about November); the rabbis or scribe, on this point maintains that the wilderness flocks remain in the open all in the hottest days and in the rainy season, 4. e., all February, March, April, and the rains, 5th or 6th of March, the Passover must be celebrated in honor of the return of the sun to the winter solstice, on December 21.

According to Clement of Alexandria, it appears that some placed the Nativity on the 24th or 25th of Phamenoth (April 21 or 22). This would agree more with Greswell. Jewish chronologists have fixed the 9th of Tebeth as the day on which the Saviour was born. In the addition to the Megilloth Taanith, the 9th of Tebeth is marked as a fast day, and it is added, that the reason for this is not stated. It is said that between A. D. 500 and A. D. 680 the contemporary authority fixed the 9th of Tebeth as the Nativity, on December 21. 12 times on the 9th of Tebeth. If the 9th of Tebeth was regarded as the birthday of Christ, which is very uncertain, we may understand the connection and the comfort about it. It is only by calculating on the basis of the Eastern cycle that this day can be made to fall at certain times. In the December in the Western mode of reckoning the 9th Tebeth coincides with November 25. Perhaps this may be the true day of the Nativity, and would then have been born on Friday night, or on the eve of the Sabbath. Here we have the coincidence of a twenty-fifth day the same as we have now in December.

Several authorities connect the orthodox Christmas day with Hanukkah, celebrated as the dedication or purification of the Temple by Judas Maccabaeus; many feature-seekers toスピラル a connection between the two festivals, but the least of these features is that both feasts occur in winter. Cosmas Indicopleustes says that Christians concurred in celebrating the Nativity in the nine month, on Chone (December 24).

A view of the whole subject must convince the impartial reader that the "Dies Natalis" occurred near the end or in the latter part of the year B. C. 5. The contemporary authorities state that the Mishna states the domesticated animals were out in the open as early as February 6th or 7th, in the days of Christ. In the year A. D. 500, the statement cannot militate against the inference that flocks of sheep were pastured in the open. Or, Dekker,declare positively that the beasts were in the open all the year round, for the scribe in the Babylonian Mishna who says so, lived centuries after the time of Christ; his private opinion is therefore open to suspicion. We are divided between November 25, the day of the Nativity according to Jewish chronologists, and December 5, as certified from the rectified deductions concerning the "course of Abia." The two above referred to consider November 25 as having the most likelihood of being the real date of the Nativity. In this case November 25, the day on which, under Roman hands, has been changed into December 25, "for he shall change the times and laws." From the "course of Abia" is uncertain, for Greswell arrived at a different date from that of Wieseler. Greswell's some deduction about December 5 has more favorable weight in the balances adjusted between the two so-called "dies natalis." I think that we might dismiss at once from any idea of the deductions of Greswell and the statement of Clement of Alexandria concerning the Nativity. December 25 in the year B. C. 500 (May 20), or on the 24th or 25th of Phamenoth (April 21st or 22nd).
Our Reading Room.

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

Dehutter, N. Y.—For nearly eight weeks we have had a slight form of small-pox and the usual excitement that goes with this dread disease. The epidemic was so very light that some doubted its being the genuine small-pox, but our Health Board so decided, and the Health Officer, who came immediately into the town, confirmed their judgment, and six cases were duly quarantined with the red flag and raises. Yet, in the mercy of God, only one was filling dangerously sick, and that we took with us to have him with the best medical skill. Lincklaen, is also gaining strength.

We are having quite severe winter weather for the time of year, and excellent sleighing, where the roads are well traveled.

The regular religious services are fairly well maintained. The writer is supplying the Genesea church Sabbath mornings and the Richburg Sabbath-school at Richburg meets at 2 P. M. The Sabbath-school at Richburg meets at 1 P. M.

About the middle of November, we enjoyed a brief visit from Secretary Whitford, whose wise counsel was much appreciated, by the active members of our little church at Richburg.

The genial Pres. Davis, of Alfred University, is spending a few weeks in this vicinity, visiting schools, and in other ways endeavoring to advance the interests of the University. His word seems well appreciated. We were glad to have him with us in the services, both at Genesea and Richburg, last Sabbath; and we very much enjoyed his addresses on the important occasion. We expect to have him again early in the spring. Several of our young people will be in the University next year.

O. S. Mills.

Plainfield.—The services last Sabbath morning, according to custom, were in charge of our Endeavor Society. All the exercises were good, but a feature of special excellence was an address by Rev. George B. Shaw, of New York City.

On Sabbath night the pastor and wife gave their annual reception to the members of the church and congregation, at the parsonage. The presence of Rev. and Mrs. Shaw gave added influence. Value was much appreciated. An address was given by the Pastor's Helping Band and other Enendorsers.

At the well-attended Men's Meeting, Sunday night, a address and instructive paper was read by Dr. T. H. Tomlinson, of this city, upon some of the causes of physical, intellectual and moral decay. The author treated from the point of view of one who is both a physician of culture and experience and a true champion of human and Christian sympathies. The paper was followed by stirring words from Dr. A. H. Lewis and Superintendent H. M. Mexon; and the occasion was one of great interest, seriousness and importance. The paper will be the subject of general discussion at the next meeting.

Pastor Main.

Dec. 14, 1898.

LOST CREEK, W. Va.—It was our privilege to spend two weeks with the good people of Lost Creek, assisting Bro. Stillman in a series of meetings. The church seemed thoroughly awake from the very first meeting, and good work was accomplished. Bro. Stillman surely finds the lines falling to him in pleasant places. I trust that Lost Creek may long continue a powerful men for truth, righteousness and salvation. We were warmly united, not only in the good-will and moral support, but in the good accomplished, but by the generous contribu­ tion of the temporal things needed for our support.

L. D. Sparer.

Dec. 9, 1898.

MILTON, Wis.—Sabbath-day, December 3, was a red-letter day in the life of this church. It was the last covenant meeting and communion service of the year. Letters had been written by the pastor to the non-resident and temporarily absent members, and from near­ ly fifty of these came responses, bearing Chris­ tian greetings, expressing faith and hope for the old home church, and unserving loyalty to God and his truth, which were truly re­ freshing. After the reading of these letters by the pastor, a large number gave pointed and brief Christian testimonies, after which we received communion and a precious season at the table of the Lord was enjoyed. It was a surprise to some of us to know that our non-resident members are to be found in Massachusetts, Rhode Island, New York, New Jersey, Pennsylvania, Michigan, Illinois, Wisconsin, Minnesota, South Dakota, Washington, Oregon, California, Virginia, Texas, Kansas and New Mexico. Most of them are lone Sabbath-keepers, and are faithfully maintaining their faith amid the difficulties their isolation imposes. Their hearty testimonies brought much comfort and encouragement to us all, and the prayers, “God bless our lone ones,” went up from all hearts. Best be the tie that binds our hearts in Christian love,” and blessed be God, the Father, whose loving care is over all his loving children in all places of his dominion.

L. A. F.

DodgeCentre, Minn.—Sabbath services are attended by large congregations; Sabbath-school, also, under leadership of Bro. F. E. Tappan. The C. E. Society cannot report any great present interest or attendance, but there are faithful ones. The Junior meetings have been held, and during the last month of November, the best average of the year. We have six Juniors who can play the organ for the singing, and they are encour­ aged by the Superintendent to do so. The Fore­ noon Junior class, taught by Mrs. H. D. Clarke, sometimes numbers as high as sixteen. Misses Jennie Burdick and Edna Daggett and Mrs. Ellis have each worked for the Juniors during the year. The pastor continues as Superintendent, as usual. Pastor Clark has given the church many evangelistic services, to begin soon with one of our evan­ gelists to come and help. The Sabbath-school is preparing its annual holiday entertain­ ment, which always follows its educational officers.

* * *

NEW AUBURN, Minn.—Interest on the Sabbath question has been considerably stirred of late by the Rev. Halmsted, pastor of the Baptist church. He seemed to be deeply im­ pressed that he had "something new under the sun," and he took up with great enthusiasm the Sev­ enth-Day Baptists of New Auburn. Happening in to our service when we read the report of the Corresponding Secretary of the American Sabbath Tract Society, he seemed (so we judged) to feel that the report had been prepared especially for his benefit, and that he was in duty bound to bring it to the people of this church. We finally consented on condition that we should have the privilege of presenting our views to his people. In harmony with this arrangement, one week before Christmas, he spoke in the teaming of Lost Creek Baptist church, giving the reasons why he was not a Seventh-Day Baptist. We want to say to his credit that among all the efforts we have ever heard, we have never heard any man so honestly and frankly admit that the evidence produced was of no value, or proof, but that he thought it had a bearing.

The large and commodious audience and Sunday-school rooms of the Baptist church were filled almost to their utmost last night, while we spoke on the topic, "Why I am a Seventh-Day Baptist." God knows and time may reveal what the results will be. We did not feel that we had very much sympathy from the congregation, for it was evident that many were there in arms against the Sabbath. Yet, although we spoke for at least twelve hours, we had the most respectful attention.

I wish to supplement the report of the Semi­ annual Meeting, which conclusion of the same, by saying that Brother and Sister Burdick, from Garwin, Iowa, remained with us two weeks and assisted in extra meetings. While all we have maintained in the meetings, another made a start for the first time, and we are hoping that, with others, he may soon take his place in the church. A brother who has been away from the church and the Sabbath, has since announced his in­ tention to be faithful to his vows. Notwithstanding the prejudice against Seventh-Day Baptists, quite a number of our First-day friends came in at times, and all seemed interested in Sister Burdick's practical sermons, and both Brother and Sister Burdick have endeared themselves to the New Aubring people. Still hoping that the little band on up on the banks of New Auburn lake will not be forgotten, we go on to our work trusting in God.

J. T. Davis.

Dec. 5, 1898.

COLONY HEIGHTS, Cal.—A California Thanksgiving day has little in common with its New England prototype. The bright warm sun makes it hard to believe it is not still summer and with the new life which the rains bring to the country at this time of year, one's thoughts are more naturally a prayer for abundance in the coming harvest of fruit and grain, than thankfulness for those garnered many months ago. Yet we have much to be thankful for, and the day passed pleasantly with an appropriate service fol­ lowed by a dinner at the school-house.

Our school is being successfully taught by Miss Rosa Davis, formerly of Milton Junction, Pa.

Miss Ethel Davis is attending the State Normal at Los Angeles, and Miss Bertha Titt­ worth the High School at Redlands.

Mr. Chas. Coon, of Chicago, who was with us during the summer, has been joined by his family at South Riverside, where he is teach­ ing school.

The Railroad to Lake View is being rapidly completed, and the regular train service is to be established soon.

Our church service is still being cared for by the members, but we are hoping for a pastor to meet the great expectations of the members kindly sent us by Bro. Lester Randolph.

Cottage and C. E. prayer-meetings are regularly held, with good interest.

ELIZABETH CARPENTER.

Lake View, Cal.
Popular Science.
BY H. R. BAKER.
Gold and Silver.
SCIENCE AND IMAGINATION.
I imagine myself in the Klondike. Left Dawson City about a month ago; have been prospecting most of the time since, and have found a vein of quartz, running some distance beneath a line of rock called the Gold Belt.
The quartz vein is generally considered by prospectors as gold bearing; still I am unable to discover any particles or signs of gold, but from what has been said about gold being found in paying quantities in different strata of rock, I struck out a claim, and called "Science" to my aid in finding out whether it contained gold or silver, or both, and if so, what it was worth. I selected a section of rock that would represent a fair average of the whole, and broke out a piece that weighed about 50 pounds. I then broke this piece of rock into many fine pieces, and then ground them to a powder.
This being accomplished I formed the powder into a cone-shape, and with a thin blade divided the powdered stone into four parts, so that two parts where the angles were opposite each other. I then mixed these two parts thoroughly, heaped them again into a cone, and divided into four parts as before. Then taking two parts opposite, as at first, I continued to mix, heap and divide until the bulk was reduced to proportions for an "assay." By making these several divisions in this way to reduce the bulk, I secured a quantity that represents, accurately, the general mass of rock in the vein, as gold, usually, is very evenly distributed. Now any ordinary ton contains 32,000 ounces; if then, I make a unit that weighs 32,001 ounces, then each .001 of an ounce will equal one ounce per ton. No further calculation is needed. I now take two of the four parts of that division made and weigh them accurately.
To these two parts of powdered rock I add some bicarbonate of soda, borax, limestone, powdered glass and flour; then mix until they are uniform in color. I put this mixture into a fire-clay crucible, and strew on the top this layer of common salt, put on the crucible top and place it in a crucible furnace. The heat is applied until the ore and the fluxes are melted and cease to boil or bubble. The fluid is then poured into a mold and left to cool. When taken from the mold, on the top will appear a white substance, which is salt the next layer is slag, of a dark color, formed by the borax and soda with earthy matter that was in the ore. Then is found a lead button, made from the lime and oxide of lead. In this but won I found all the gold and silver, that the ore contained, and the button will vary in size, in proportion to the amount of flour that was used.
The next business in hand is to dispose of the lead and hold on to all the gold and silver they contain. To do this I have not discovered any gold, not even a shine. This button is put into a bone-ash cup, called a "cupel." The cupel is placed in a sort of fire-clay funnel, called a "muffle," with the end closed. The muffle is heated from the outside, and the lead, having been washed, worked off the inside of the muffle, the muffle is opened and the button placed in the cupel; the muffle is then closed, to obtain an intense heat; when the lead is boiling and foaming, the muffle is opened again to admit air. The oxygen thus set free in the air oxidizes the lead into lead oxide, and the bone-ash cupel absorbs the lead oxide as a sponge would lick up water, leaving a little round bead containing the gold and silver that was in the vein, in a pure state.
Here, for the first time I beheld traces of gold. I weigh the little bead and find it weighs .0016 of an ounce. I now flatten out the bead, by pounding and rolling, to obtain the greatest amount of flat surface possible; then place in acid, which, when heated, dissolves the silver, but will not affect the gold, leaving that in a thin sheet. The bead of gold and silver together weighed .0016 of an ounce; I now weigh my sheet of gold carefully, and find it weighs exactly .0007 of an ounce; this amount I subtract from the .0016 and find that the silver weighs .0009 of an ounce. Now I am down on bed rock, and find that the vein of quartz will yield seven-tenths of an ounce of gold, and nine-tenths of an ounce of silver to every 2,000 pounds of rock.
After this experience my anxiety to become a millionaire is subsiding very fast; however, should any of my young friends wish to try their luck, I would advise them to provide themselves with the above-mentioned fixtures and commodities and make a test of their scientific ability, by procuring a penny-weight of gold and two pennyweights of silver, and six ounces of granite or graywacke, and make the powder, then assay as described above, and if you succeed in finding your pennyweight of silver, and two of silver, you may — I will not tell you what, but think you better stay at home.
Great numbers fall in mining for gold or silver (especially for silver) as it is not found pure; but in the usual oxide; when, for want of scientific information respecting gold and silver, as they exist in nature, because they do not know how to determine the real value, when the two metals are combined in the same substance.
There is, without a doubt, a plenty of gold within from 4 to 6 miles beneath us and as to silver, were it as easily obtained, it would not be as valuable as iron. Science has already aided in cheapening silver, until its value has diminished far below 1 to 1, and is still tending downward to the.
André and His Companions.
Andre, Strindeberg and Frankel left Dane Island, Spitzbergen, on July 11, 1897, in a balloon, to search for the "North Pole." It appears that on the second day of their voyage they liberated a carrier pigeon, which, in its flight, took refuge on the Falken, a whaling vessel. The pigeon had attached to it the following message: "July 13, 12.30 P.M., latitude 82.2 north; longitude 125 east. Good voyage eastward. All well." The ship arrived at Copenhagen on Sept. 2, since which time no reliable information has been received from the intrepid Andre. As the month increases we may be so happy, that I notice in some sections they are being given up as lost. They may have perished, but I do not share in that idea. I still have hope. They went prepared to make a landing, and if no accident befell them in that, I think they are now on their way south to the nearest port for reaching home.

Sabbath School.
CONDUCTED BY SABBATH-SCHOOL BOARD.
Edited by
Rev. William C. Whitford, Professor of Biblical Languages and Literature in Alfred University.

INTERNATIONAL LESSONS. 1899.
FIRST QUARTER.
Dec. 31. Christ the True Light.

LESSON I—CHRIST THE TRUE LIGHT.


INTRODUCTION.
If there is one book of the sixty-six which comprise our canon of Sacred Scriptures more precious than the others, it is the Gospel according to John. Written as it is by 'the disciple whom Jesus loved,' it gives us the most beautiful picture of the God-man Jesus Christ, who loved his own unto the uttermost. This book is the most ancient of the four gospels; only written near the close of the first century, say about 90 A.D. Its author had undoubtedly seen the other gospels. It comes no surprise therefore that many important particulars in regard to our Lord's mission and person, which John assumes that his readers are familiar with the circumstances of Christ's life; and writes with a particular purpose, choosing incidents and teachings as seem to him important in carrying out this purpose. John 20:30, 31. Of all the books in the Bible the Gospel according to John shows most clearly the witness in accordance with a logical plan. It has been said also that the plan of the whole may be seen in the introduction—"The Word." We have for our lesson this week the principal part of this introduction, one of the most sublime passages in the Bible.

NOTES.
1. In the beginning. The Greek words thus translated are precisely the same as those used in the Septuagint in the first verse of the Book of Genesis. There can be little doubt that John had that passage in mind as he wrote, and meant to refer to the same absolutely first time. Compare the phrase "the beginning of the foundation of the world" in John 17:24 and Rev. 13:8. This means absolute pre-existence. Before there was anything created; before anything existed besides God the Word must, therefore, be God and God. This one clause is emphatic a statement of absolute divinity as can be made. "In the beginning was the Word, and the Word was with God, and the Word was God. The words here translated "with" imply not only that the Word abode with God, but was also in vital communion with him. And the Word was God. The absence of the article in the Greek with the word translated God shows conclusively that John does not mean to assert the absolute identity of the Word with God; he is rather to state an emphatic statement concerning the essential divinity of the Word.
2. "The same." Literally "this one," that is, the one first named. This verse contains a restatement of the ideas of verse one combined; and thus forms a transition to the manifestation of the Word.
3. The Logos. A phrase of great detail. Literally "became," or "came into being." The latter part of the verse repeats and emphasizes the thought of the first clause. That has been made. These words are regarded by many as belonging to the next sentence.
thus, "without him was made not one thing. That which hath been made was life in him." 4. In him was life, and the life was the light of men. On account of its purity and brilliance, light is often used in reference to God. It signifies divine presence, or spirituality, or divinity, or heavenly glory in Christ, which is imparted to men for their salvation. Men are spoken of here not only as individuals but as a class—mankind.

5. And the light shineth in the darkness. The beneficent life-giving principle comes into contact and contest with the opposite principle, darkness, the depravity of human nature. And the darkness comprehended it not. Much better, as in R. V., "apprehended it not." Humanity opposed to light and needling illumination, did not lay hold of the light and so make it own, and thereby receive the blessing. Other authorities translate the verb "overcame." In the contest between light and darkness the latter did not triumph over the former. After all, there is much to commend this view, the translation of the R. V. seems preferable.

6. There was a man, better as R. V., "there came a man," as verse 3. The word translated "was" is very different from the word "was" in verse 1. John the Baptist was sent by God to add in the revelation of the Logos. It is worthy of notice that John the Baptist is always mentioned in this book as John without the characterizing phrase, and that John the Apostle is never mentioned by name.

7. The same came for a witness. This one came for witness-bearing. That all men through him might be born [to God], the gospel is for all without distinction.

8. He was not that Light, etc. This verse is to guard against misapprehension as to the nature of John's mission.

9. That was the true Light, etc. The whole verse is better rendered in the R. V. The phrase "coming into the world" may be interpreted as referring to the light "instead of to "man," and this sense is in accordance with other passages. Compare John 12:46 and elsewhere.

10. He was in the world, etc. There are four different Greek words in the New Testament translated "world," and the same word is often used with different significations. In this verse, it is a world of light, the world, the creation. For this reason it contains, fashioned and controlled by the divine laws of nature, was made through Christ; yet the world, the sum total of human life considered apart from God, and alienated from him, did not recognize and accept the revealed Word.

11. He came unto his own, that is to his own home—to Israel, and his own family. The word "received him" was translated by some. Those showed their acceptance by their belief in him. This was not a mere intellectual belief in the teaching of Jesus, but an appropriating faith which laid hold of the Teacher, as Master and Lord. These believers received the adoption of sonship from God, and thereby attained to the blessed relationship with the Divine One in which is the privilege of every man to stand.

12. As many as received him. Although he was rejected by many, that is, by the Jewish nation, yet he was accepted by some. Those showed their acceptance by their belief in him. This was not a mere intellectual belief in the teaching of Jesus, but an appropriating faith which laid hold of the Teacher, as Master and Lord. These believers received the adoption of sonship from God, and thereby attained to the blessed relationship with the Divine One in which is the privilege of every man to stand.

13. Which was born of blood. This sacred relation of sonship is not reserved for any physical or human means; but it is the direct gift of God.

14. And the Word was made flesh. The incarnation, before hinted at, is here explicitly stated. "Was made" is well rendered by the R. V.; for the Word was not acted upon, but acting. The Word did not assume personality, for he was personal from the beginning. He was God and man in one person, as one; but human nature as well. "Flesh" is used here in the sense of the corporal manifestation of human nature, and not in the sense so common in Scripture, of all that is opposite to the spiritual nature of the Logos, the Son of God. That is, not the absolute glory of the Eternal Logos, but the revealed glory of Jesus Christ which was manifested in his Transfiguration, in his miracles, and in general, in his wonderful life. Only begotten is sometimes used of human relationship, but here it is used in a unique sense, referring not so much to the precise nature of the relation of the Father and the Son, as to the fact that that relation is most intimate. Full of grace and truth. Refers directly to the Word rather than to his glory.

MARRIAGES.


LING—TAPPAN.—In Dodge Centre, Minn., November 29, 1898, at the home of the bride's parents, Mr. and Mrs. F. S. Tappan, of Grand Junction, Iowa, and Miss Coral M. Tappan, of Dodge Centre, Minn.

DEATHS.

Lazar.—In Independence, N. Y., December 11, 1898, Dea. William E. Lazar, 46, member of the Sabbath-keepers in the city and adjacent villages, and others are most cordially invited to attend.

BACON.—At Shiloh, N. J., December 7, 1898, little Walter, son of Elias and Sallie B. Bacon, aged 2 years and 2 months.

This is my comfort in my affliction that thou hast quickened me.

Lazar.—In Independence, N. Y., December 11, 1898, Dea. William E. Lazar, 46, member of the Sabbath-keepers in the city and adjacent villages, and others are most cordially invited to attend.

CLARK.—At the home of his sister, Horace Benson Clark, of Little Gennesee, N. Y., November 27, 1898, Horace Clark, daughter of Samuel and Olive Kinney, and widow of Henry C. Clark. She had worked very hard to finish and furnish her home, and a deep seated liver trouble overcame her, and after three days' sickness she patiently passed away.

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Business Directory

WESTERLY, R. I.

THE SEVENTH-DAY MISSIONARY SOCIETY.
W. L. Clarke, President, Ashaway, R. I.
Rev. W. A. H. G. McKee, Secretary, Ashaway.
Miss Alice Cottrell, Treasurer.
The regular meetings of the Board of managers were held on Thursday, January 27, April, July, and October.

ASHAWAY, R. I.

THE SEVENTH-DAY BAPTIST GENERAL CONFERENCE.
Next session to be held at Ashaway, R. I., Rev. W. A. H. G. McKee, President.

ALFRED, N. Y.

THE COLLEGE OF LIBERAL ARTS.
Rev. A. W. Abbott, President.

PREPARATION FOR COLLEGE.
Rev. E. P. Saunders, Principal.

UNIVERSITY BANK.
Incorporated Sept. 1, 1844.
Capital Stock $75,000.
Surplus and undivided profits $15,000.

SABOTH, N. Y.

THE SEVENTH-DAY PATENTED SCHOOL.
E. M. Thomas, President; Rev. Geo. W. Shaw, Secretary; Alfred, N. Y.

Ladies' Home Journal.

A CHRISTIAN, when he makes a good profession, should be sure to make his profession good.

The Colony Hedges.

Land and Water Company.