THE RECORDER sends greetings to all its readers.
It is well that Christmas-tide and New Year's hopes come close together. We cannot meet Eighteen hundred and ninety-nine as we ought, without the overshadowing presence and blessing of Christ. We send greeting to those who are weary; remember the promise, "Come unto me and I will give you rest." We send greeting to the discouraged. If you have done the best you could, let there be no self-accusation. Remember, Everlasting Strength does not fail. God is never discouraged. Reach up for his help and try again. We send greeting to those who are carrying heavy burdens in the work of Christ. It is true that not many are eager to do what needs to be done in the Lord's vineyard. The majority think that some one else can do most of the work, and, if you who are already overworked, fail, those who have done least to help you will be the most likely to complain. Do not try to lay your load down. It will be more trouble to get rid of it than it will to carry it; and then you will lose so much blessing if you lay it down. Only one release can come to the true servant of Christ and the church—death and glorious rest above. We send greeting to the "Lone Sabbath-keepers." God grant you a double blessing. You have been true to duty; remain true. Never doubt, the clouds will break. We send greeting to perplexed pastors. Does the work languish in your church? Go alone with God and learn wherein you have failed. Let him search you as with a lighted candle. Pray for help, seek for light and begin anew. We send tender greetings to sorrowing ones. On one side, earth is always open to disappointments and sorrows. Greeting, to one and all, in the name of Christ, of truth and the Sabbath. Welcome the year for the work it brings; for the hopes it awakens; for the attainments it makes possible.
SABBATH RECORDER.

A. H. LEWIS, D. D.,
Editor. The Sabbath Recorder.

J. P. MOSHER,
Business Manager.

1890.

In siegeing breath or echoing chord,
What endless melodies were poured
As sad as earth, as sweet as heaven—
Holmes.

You think you will not make any good resolutions, at this New Year's time? Why? Are you good enough? You made such resolutions last year and failed to keep them? Did you not do better for a time? You say that you are better in every way for the first six months of the year? Have you bought a new overcoat this winter? Why? The old one was worn out? Have you thought that good resolutions and overcoats have some things in common? Was it foolish to buy a new overcoat when you had an old one? You needed the overcoat for appearance and for comfort? Which is of the greater value, your body or your soul?

People will know that your soul is clothed in ragged resolutions and unfilled purposes, even if you have a new overcoat. God cares more for character than he does for overcoats, and you ought to. All life is a succession of your better and your worse, and attempting to improve yourself if you never make any more good resolutions, the road to ruin will be short and steep. To cease trying is to cease trying. To cease trying is the assurance of failure. There are few forms of folly less expensive than the refusal to do better, because of past failures. Attempting to do right, with earnest purpose, is success. Every attempt is the child of a resolution. He is foolish, if not wicked, who laughs at honest resolutions, made at any milestone in our life-journey. One specific value of the New Year is the incentive to higher and better living, because of past failures. The successful author spoils many pictures before he paints one that is immortal. The successful author burns many manuscripts before he writes one book that will outlive him. Success is built on new resolutions which rest on the well-trdden fragments of broken ones. Except in the few sad cases of weakness or dishonesty, no good resolution is wholly unkept. With every honest soul it is better to talk of unfilled resolutions rather than broken ones. The solid foundations on which massive structures are built of broken bits of stone, cemented. Your highest ideals of one year ago may have been shattered, but in so far as you have been honest, and your motives pure, the fragments and the unfinished portions are not waste material. God's help and wisdom will cement these into an enduring foundation for the new resolutions which belong to 1890.

EIGHTEEN HUNDRED AND NINETY-NINE. How that strikes the eye. Last year of a closing century. Year of ever-growing opportunities and duties. Year fraught with results unmeasured and unknown. It will bring chance to complete unfinished work. It will offer strength for enlarging duties. It will teach success from the lesson of past failures. Is your heart full of the deeper yearnings of the soul for A. D. "The Lord's Year"? God will abide with every trustful and obedient heart, in every day of the coming year. His strength will avant your weakness. His wisdom will instruct your ignorance. His love will comfort your sorrow. His light will chase away your doubts. The last year of this century belongs to our Lord, Christ. Welcome it as his own. Accept its opportunities as sent of heaven. Meet its duties in his name. Laugh at its fears in his strength. We look in vain to-day for a familiar spot on the mountain that would show from the window before which our desk stands but for a winter fog that seems bent on strangling mountain and plain to-day. Though unseen, we know, the spot is there, and that some day it will be as bright and beautiful again as it has been for so often before. If there are fogs in the sky, as you face the New Year, no matter. Fogs will lift. The sun is above them. God's breath in the winds will scatter them. They will part before you, though they rush in behind you. God can find you, even in a fog. Happy will the New Year be if it does no more than teach you, bravely, to face a fog.

If you are not fit to face the New Year, gladly, you better have a prayer-meeting, alone with God, on the 31st of December. It will be a good way to spend that Sabbath and have a long, long, time. Straighten up all matters with God. Start the year with clean books, and new purposes.

On another page will be found "The First Thanksgiving," by Prof. Henry M. Maxson, Superintendent of the City Schools of Plainfield, N. J. This article was originally a "Thanksgiving Talk," to his pupils, a copy of which he has kindly consented to furnish for our columns, so near to Thanksgiving-day that our readers will find double interest in this excellent sketch of a time-honored institution.

CIVILIZING the Indians who are wards of the nation is a slow and discouraging process. The Creek nation, located in Indian Territory, has refused by a majority of 152 to accept the treaty which has been prepared with great care, by the Department of Indian Affairs. The most valuable point in this treaty is its steps toward individual ownership of land, and citizenship. The old tribal arrangement suits the Indian nature better, and unenfranchised white men, who find the present situation favorable to their dealings with the Indians, unite with the Indians in opposing the treaty.

Theodore Cuyler, at Rochester, the other day, said that the grievous mistake of the Temperance Reformers of late years has been that they have spent so much energy in de-nouncing the sale of liquor and so little in trying to induce men to cease from drinking. Dr. Cuyler has been prominent in temperance work for many years, and his words ought to carry weight. Agitation concerning the sale of liquor has a certain educating influence, but the masses who drink, remain, meanwhile, ignorant as to the evil effects of drinking and the true health of the body. Doubt, some say, the shock is not felt. The number of those less, many, if not all of them, still think that they find benefit from drinking. Many of the poorer ones find a momentary relief from hunger and cold in the effects of alcohol. One thing is certain, the salvation of indi-vidual souls from the drunk habit forms the only permanent hope for temperance reform.

THE DEAD YEAR.

Eighteen hundred and ninety-eight has been crowded with marked events. It has passed on many questions which will find full solution until the next century has grown gray. We as Americans think first of the war which has crowded one of the older nations into the far corner of powerlessness and ignorance. The young blood of the great Powers, not correspondingly far to the front. He is wiser who does not attempt any prophecy of the final results which may follow. One momentous result has already begun to develop, i.e., the drawing together of the two great European Powers, in commercial and military combinations. This promises untold good to each nation and to the world. We pray that only good may come.

To France, next among the nations, the year has been tremendously important. The military system of that country has been brought to trial by the astonishing evolution of the Dreyfus case. Foreign war, civil war and revolution have all been possibilities of the situation. The condition is still tense. But, whatever the result, France and all the nations have learned one high lesson: that justice, no matter in what scale, bears certain and terrible fruit of trouble.

The hope that justice will yet be done to Captain Dreyfus is much brighter than it was when he was condemned, as we think, most unjustly. We also trust that out of it all may come a well-deserved blow against the baseful Anti-Semitism which has played so prominent a part in the scandals that have made all Frenchmen of high character blush and fear.

To poor China the year has brought events so momentous and disastrous internally than those of any other nation; though less important to the world at large than those of which we have spoken. The enfeebled giant has been in the hands of the vivisectors. One hardly knows whether the end of the operation is to be death or the revival of a worn and unhealthy life. A change too great for prophecy has certainly come over the affairs of the Celestial Empire. When the change will stop, and what effect it will have on the stagnant life of the Orient, time only can demonstrate. Germany has enlarged its boundaries, in the fulfillment of her long-cherished colonial dreams. Her piece of China lies safe in her hand. England has added nation to nation among her colonies. The battle of Omdurman crowns the long struggles which began with the fatality of Chinese Gordon in the Soudan. Russia has amazed the world, as an angel of light rising out of darkness, by the peace proclamation of the Czar. What it means the world hardly knows, and whereto it may come none can tell. Italy has faced revolution, and still trembles at the specters of poverty and anarchy which long years of military taxation have raised up. Crete is last redeemed from Turkey, and Hawaii is joined to the United States. Austria-Hungary has been shaken by a race conflict which was only the beginning of the Doubt, some say, the shock is not felt. The number of those less many, if not all of them, still think that they find benefit from drinking. Many of the poorer ones find a momentary relief from hunger and cold in the effects of alcohol. One thing is certain, the salvation of individual souls from the drunk habit forms the only permanent hope for temperance reform.

A wonderful year of progress this has been to America. The Thanksgiving sermons...
wrote themselves this year. But it has been accompanied, nay, laden, with such responsi-

bilities, with issues so great and grave, that the New School will not win by ev-

try true Christian with the prayer:

"Lord God of hosts, be with us yet; Last we forget, lest we forget."  

TESTIMONY AGAINST THE USE OF ALCOHOL.

At the 15th Annual Meeting of the New York State Medical Association, held in New York City, Oct. 18–20, 1898, several eminent physicians discussed, in a very practical and spiritúal manner, various questions relating to the medical use of alcohol.

Those of the medical profession who believe in the value of alcohol as a remedy are now in the minority, we believe. A great change in this respect has taken place in recent years. It is known that alcohol is not a food, but, on the contrary, it impairs nutrition. It is not a stimulant, but really a depressant. Recent physiological experiments show that it retards and perverts normal cell growth. Various companies have come convinced beyond question that alcohol, used even in moderate quantities, impairs health and shortens life. They decline to accept a risk unqualifiedly if the person uses liquor habitually. Railroad companies now require their brakemen, switchmen, and conductors to be total abstainers. The majority of Christian churches have banished wine from their communion services, and use instead unfermented grape juice. Notwithstanding the drinking usages of the time, there never was a period in the world's history when the use of liquor was so degrading as now. The superior accuracy of our gunners in the late naval engagements with Spain is in favor of temperance. By order of Lord Wolseley, careful experiments have been made regarding the deleterious effects of the British troops using alcohol, as compared with those not using such drink. Certain regiments were allowed rations of grog, and from other regiments these were withheld. It was found that those receiving the grog much more frequently fell ill from their diseases, but after a few days they showed more fatigue and weakness than those who had no grog. As a result of these observations, and not from any conscientious scruples, rations of grog have been forbidden in the present campaign. Although the soldiers and the organized liquor traffic are now in the ascendency, we believe that permanent gain is being made in the matter of the use of alcohol, as a whole.

CATHOLICS CONCENTRATING AT THE NATIONAL CAPITAL.

The growth of the Roman Catholic church as to influence in national circles at Washing-

ton is well known. Perhaps few have noted the fact that the educational interests of the Catholics at Washington are growing with a rapidity and permanency which has already outstripped any similar movement on the part of Protestants. The first building of the Catholic University was erected about ten years ago. Washington now has the center of Catholic higher education for the United States. As feeders to the University, various scholastic organizations have been located in close touch with it, in quick succession. The Paulist Fathers, made up of converts from among Protestants, have established the College of St. Thomas Aquinas.

The Marist Fathers have established a college which is under the control of the Society of St. Mary. Both of these colleges have made rapid progress, and now possess beautiful and a-

prior grounds near the University.

Still more thoroughly Catholic is the establish-

ment of the monastery of the Franciscan Fathers. It is situated upon an eminence from which there is a fine view reaching away to the Blue Ridge. It is about half a mile from the University. It is a building of im-

mense area in a form of a cross, a beautiful chapel forming the front of the entire struc-

ture. Forty acres of land surrounding the monastery have been purchased, many grape-

vines have been planted, and monks will be raised which will produce much of the vegetable diet for their table. This monastery will comprise the Commissariat and College of the Holy Land, and its purpose is to educate students for the Holy Land under the direction of the Friars Minor of St. Francis. There will probably be from fifty to sixty monks constantly in the institution as instructors, and students from all parts of the world. The monastery will be the headquarters for the order in America. To the work of the other institutions mentioned, will take certain of the courses of the University.

The latest addition to these educational institutions is the Holy Cross College. This is for post-graduate students only, who have had a course at the University of Notre Dame, in Indiana. This college aims to prepare teachers for the various schools which are controlled by the "Congregation of the Holy Cross." At other places in and about Wash-

ington are other older schools, like the Jesuit College at Georgetown, and the Academy of the Visitation, with many lesser schools. For the past century and a half, the education of those destined for the priesthood and for the bar was provided. Whether from private gifts to the church or from public tours, and public funds belonging to the people. He quoted precedents, from England and the Continent, showing that under similar cases property for which the people had paid had been retained for them. Some such method of securing a new basis for school and church property to the people, he urged, should be followed in our new possessions.

Five-minute discussions of the papers read during the morning were next in order. In these discussions it was emphasized that the United States must not expect a higher moral standard in the new possessions than prevails in this country.

The general idea expressed by the speakers was that purification should begin at home. There were those also who opposed as unjust and impracticable the seizure of any church property. Among those taking part in the discussion were Rev. McAllister, of Pittsburgh; Mr. Burrow, of Lockwood; Rev. Leslie Moore, and Dr. Gilbert, of Washington; Chaplain Wills of Philadelphia; Dr. A. H. Lewis, of Plainfield,
The attendance was small, but the morning session was vigorous, and crowded with thought and earnestness, which are pertinent to the history we are making so rapidly.

**AFTERNOON SESSION.**

**THE SUNDAY QUESTION.**

First came a paper by W. F. Crafts on "Dying Nations." The chief point in his argument was that impurity and the holiday Sabbathlessness, have been fatal in every case, and similar results are to be expected in our new possessions, unless these two death-bringing factors are checked speedily.

Dr. A. H. Plum, of Boston, spoke on "The American Civil Sabbath as a Citizen for our New Islands." He appeared in place of Dr. Knowland, Secretary of the New England Sunday Protective League. Dr. Plum took the ground that much, if not all, that is best in American civilization and development is due to the effects of "Sabbath-keeping" as it has existed in the United States. Through it religion, general intelligence, and high moral character have been developed. These results cannot be attained in our new possessions unless our "Civil Sabbath" be carried to them and enforced upon them. The real merits of the Sunday question is not discussed, and the fact that "Sabbath Observance," as described, no longer exists in the United States was carefully kept out of sight. The address was earnest and able, or would have been had the assumed basis of argument been facts. No effort was made to show how we can carry to the new islands what we no longer possess.

Dr. Plum was followed by Rev. J. H. Leiper, D.D., who represents the extreme National Reform position. He piled up facts concerning the disregard for Sunday by our national government, and by people in general, which undermind Dr. Plum's position as a high tide does a loose sand-bank. He averred that the government is now the "chief offender." in that was needed to make the law a success without the government, and by people in general, which "New Anti-Saloon Problems." He reviewed fully over the rough territory, made a report on the exact facts, showing the terrible drift of love, than of facts, which has so far the laws of healthy development. The speaker was told of a huge package containing a warrantee deed equivalent to a warrantee deed.

Dr. Sheldon Jackson, the well-known Alaskan explorer, made a report on the growth of the women. Both these ladies exalted Sunday-oberservance as a vital factor in furnishing goodness, but they said little concerning its decline in the United States.

Dr. Thacher and Mrs. M. D. Ellis, who spoke of the islands have been redeemed. He is entitled to show how the poor miner was as he sped over the rest of the way, rested and strengthened! And how he prized as he had not done before the bit of paste-board which assured him so much more than he had thought of. We fear that too many who is far from the high privileges which divine love assure to them. He who has accepted Christ and been accepted in him has far more than the privilege of plodding a weary way under burdens. He is entitled to strength and to the promise: "Come unto me and I will give you rest." He is entitled to more than the privilege of doubting and fearing and guessing as to salvation. He is entitled to know in whom he has believed, to know that nothing created can pluck him out of the companionship and home of divine love. He who has ticket again as the New Year comes in. It entitles you to an "abundant entrance" into the New Year and, therefore, to a yet more abundant rest hereafter. Have you bloomed fully upon the rough ways during 1897? Get off that track. Board the first express train that comes along. The Christ-taught conductor will honor your ticket.

Do not try to take your bundles of cares, and doubts, and self-condemnations and anxieties off board. Read your ticket again: "New Year Ticket." The speaker was explained to him, and the ticket will carry to the heart of my uttermost Friend. The speaker was explained to him, and the ticket will carry to the heart of my uttermost Friend. The speaker was explained to him, and the ticket will carry to the heart of my uttermost Friend. The speaker was explained to him, and the ticket will carry to the heart of my uttermost Friend.

**WOMEN'S VIEWS PRESENTED.**

Two ladies were next on the program, Mrs. Varilla F. Cox and Mrs. Wellington White, both of whom spoke on "What Can Be Done by National Laws to Develop True Homes in our Spanish Islands?" Mrs. Cox dealt mainly with the conditions as they exist in this country and the reforms which could be instituted for the good of all. Mrs. White, who spent ten years in China, gave an interesting report of her experience. She made a plea for the sending of moral men to rule the Philippines, so that the missionaries may be permitted to spread the gospel, which has done so much for the people, especially the women. Both these ladies exalted Sunday-oberservance as a vital factor in furnishing goodness, but they said little concerning its decline in the United States.

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**BISHOP H. W. WARREN.**

I dropped a note in the sea.
Lost, utterly lost, it seemed to be.
As the swift ship sped along.
But the winnowed winds and currents strong
Could not bear the grain of sand the speaker said.
The ticket was dropped off the world into space.
Lost, utterly lost, I went to the race.
As the swift ship sped along.
But the tide of love, than of any more strong,
That back to their Master I plucked him out.
Swept me on to the heart of my uttermost Friend.

[The Independent]
CONTRIBUTED EDITORIALS:
By L. C. RANDOLPH, Chicago, Ill.

A Sunday Convention on a Small Scale.

A few of us had an opportunity to attend a convention of the Wisconsin Sunday-Best Association without going to Stevens Point. It was by no planning of the Seventh-day Baptists, and by no foresight of the First-day people; so we were quite willing to accept the conclusion of Secretary J. B. Davison that it was the Lord's work.

Our Coloma brethren use the Congregational building of that village for their meetings, and the two organizations to sit under the same sky with the same harmony, some of our members being mainstays in the Union Christian Endeavor Society. Now before it was generally known that the Semi-Annual Meeting of our Brethren in the constitution of man. Mr. Davison has known that the Semi-Annual Meeting of our friends to be constantly interrupting, as the speaker had presided the strongest statement of the case to which we have ever referred to Sunday; when similar experience of the speaker's which we could heartily agree. We were glad there had been no bloodshed, that there was such a spirit of good-will. We had no doubt that, if it were possible for us to stay, there would be equally respectful attention given to whatever we might present. The speaker had practically stated to the audience, and does not accomplish its purpose, for a speaker has the advantage, it being his meeting. So we held our fire in reserve with the hope of centering it in the last five minutes on the most essential point.

We expressed the pleasure we had experienced in hearing his able arguments on the day previous for the necessity and the perpetuity of the Sabbath. There had been much that he had said this morning with regard to which we could heartily agree. We were glad there had been no bloodshed, that there was such a spirit of good-will. We had no doubt that, if it were possible for us to stay, there would be equally respectful attention given to whatever we might present. The speaker had practically stated to the audience, and does not accomplish its purpose, for a speaker has the advantage, it being his meeting. So we held our fire in reserve with the hope of centering it in the last five minutes on the most essential point.

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We are reading, with a great deal of interest, the excellent words of instruction and counsel of Dr. Lewis, in the Recorder, to the young ministers, and we are prompted to say a few words in answer to his work. There are two things wherein young ministers, when they get into the work, are most likely to make a mistake, which will cause much of failure and regret. The first, to let up in study. They should be just as hard students as they were in preparing in the seminary for the ministry; if anything, they should be more studious, and apply themselves to the study of the Word of God, and to the knowledge of the theses of divine truth, and the exactness. They should be, by such diligent study, and will be, growing men in the pulpit. If a young minister is not growing in pulpit ability and strength, not growing as a preacher, he is just as dead as if he was back seat. He is too indolent to study, and too indifferent to excellent work in the pulpit, deserves a back seat. Some men are natural preachers, born preachers, but, after all, those forge ahead, and reach the top who, with a spirit of hard work. The other thing in which many preachers fail, and young pastors make a wrong beginning, is in pastoral work. How many churches, to-day, are running down, losing in spiritual life and power, because of the lack of judicious, faithful pastoral visitation and labor. How can a pastor preach to the highest good and growth of his people, who does not know the spiritual conditions and needs of his people? There is no better or surer way to know the condition and needs of a parish than by pastoral visitation and work. A strong bond of mutual interest, sympathy, affection, and confidence between pastor and people is made by such labor. It is worth working hard for, to have the reputation of being a fine preacher, but it is better to have it said of one, “He is just as fine a pastor as he is a preacher.” Some have better social gifts and natural adaptation for pastoral work than others, but it is the duty of every pastor to do whatever he can to cultivate the qualities needed for such labor. In divinity schools the theological students are trained in preaching. Why should not these schools be training schools, also, in pastoral work? If they were, we would have, probably, much better pastors. However, much efficiency in such labor is to be obtained by practice and experience. The young pastor who is determined to be faithful in such work, will grow in the love of it, become efficient in it, receive great blessing, and see his church prosper under it.

The following clipping from the Baptist Teacher, of Sept., 1898, will be of interest to the friends of our China mission:

Baptist Foreign Is China. As I hear more summaries of that ever useful publication, The Baptist Missionary Review (published in Madras, India), what is being done by Baptists in China. There are eight organizations besides the larger one who publish the Review. The Nearer-China Christians. The Seventh-day Baptists have a small force, never exceeding six persons at any time. They are very anxious to propagate. Their operations are in and about Shanghai.

The Christian religion will some time make the Chinese the greatest people on the earth. This is the belief of Rev. O. E. Goddard, who adds: “Faith in Christ is the panacea for all their mortal ills. They have never had human sacrifices in their religious ceremonies, nor have they defiled vice as other heathen nations have done. If their industry and progress continue as they have done, they may attain to the highest order of a race, and such a people as they are filled with the same love and spirit, we may expect from them a thorough quickening of Christ. We may expect from them a genuine hunger, that they may be able to hold meetings. This church is one of our strongest, and, we trust, it will be a bright light in that community for the gospel and the law. We hope Bro. Burdick and the Lincklaen church will have the prayers of our people while the meetings are going on, that there shall be a gracious visit of the Lord, the church greatly quickened, and many souls brought to the saving knowledge of Jesus Christ. Bro. J. E. N. Backus, who has settled there, is a minister of the church, of the class of this field, has been seriously sick, but from the last new received from there he was improving. His moving was rather too much for him, and resulted in sickness. We hope and pray that he may soon be able to resume his pastoral duties.

Brethren E. B. Saunders and J. H. Hurley are still laboring in Arkansas. Bro. Hurley went to Wynne while Bro. Saunders went to Fouke, and held a few meetings. The people voted heartily for them to come there and hold more meetings. They went, but the people did not come out; just boycotted the meetings. There is a great prejudice against the Sabbath question, and the ministers in that section, it is judged, advised the people not to attend the meetings. Our evangelists left and went to Wynne and Crowley’s Ridge, where, from latest communications, they were laboring. Our evangelists are hindered in their work by the want of houses to hold meetings. Only school-houses are available, and sometimes they are not, and services are held in private houses. It is evident that to do effective and efficient work, and draw the attention of the best classes, it is necessary to have a good central work in the South, and the best is the best in the West, in the season when the evangelists can take, and use, a tent.

The Rev. L. C. Randolph will begin evangelistic work, under the employment and direction of the Evangelistic Committee of the Missionary Board, January 1. His first field of labor will be with our church at Dodge County, Minn. This church is one of our largest and strongest in the North-west. This church is very anxious that the effort shall result in a thorough quickening of the membership of the church, and the gathering in of many precious souls into the fold of Christ. We know that Bro. Randolph will go to work with all his strength, and by that strength of Jesus, with his soul filled with the love of souls, and with the indwelling of the Holy Spirit. If the pastor and the people are filled with the same love and spirit, we shall hear of a wonderful work in Dodge Centre. Shall not Bro. Randolph, and that church and pastor, have our prayers for a gracious out-pouring of the Holy Spirit upon the whole town and community?
The eighth anniversary of this Association was held at Stevens Point, November 17, 18.

For some reason it pleased the managers to call in connection with it a general Reform Convention, which, whatever the motive, considerably increased the interest and consequent attendance. The number of delegates present was about 30, and at the close, on Friday night, it was publicly announced that "this had been the most successful Convention in the series." One could hardly help wondering how much it would take to make an average convention when the entire state of Wisconsin was thrown in as an attraction. Among the long list of prominent, and their voluntary discussion, the annotations were present, according to the statement that God rested upon lives of one-half of Christ's church, so in order to give his employment they are doing.

In the morning of the second day, there was formed what is to be known as the "Wisconsin Reformers," and from which, it is promised, the public will hear more in the future. After this came the report of the Rev. J. B. Davison, Secretary of the Wisconsin Sunday Rest-day Association, showing the work done during the year. We note this paragraph: "The Sabbath was not of especially Jewish origin. Mention of a seventh rest-day is found in tablets written by the nations older than the Jews, who had not the Jewish religion. In all the years from Adam to Moses there was no command to keep the Sabbath day holy, except inference from the statement that God rested upon the seventh day. The Fourth Commandment does not specify any particular seventh day. It does not even say seventh day of the week. There is a church which believes that the great masses of people will be eternally damned because of the seventh day, and in the absence of the day of the week. Now it stands to reason that God would not propose or enforce a law which even a part of his people could not obey. Let the seventh-day Adventistader heretofore have his Sabbath advocates in some Sab- 1.838.

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Led and directed, he told the disciples to be witnesses of the resurrection of the Lord Jesus, and great grace was upon them all. Paul, who was converted and led the disciples to the Lord, was with Jesus in his earthly ministry, and the company who received the Spirit at Pentecost, were the twelve disciples to whom he was to go, and forbidden to go to other places he had intended to visit.

Another truth is that we must have the assurance of the Spirit repeated. We read that the disciples received it again and again as they went forth to their work, and we have a promise for you or your children, and to all them who are afar off, even as many as our God shall call.” Let us go to the Lord, and then direct our lives through faith the anointing of the Spirit, thus fitting up for the Master’s service.

**WOMAN’S BOARD.**

Novembar Receipts.

<table>
<thead>
<tr>
<th>Name and Institution</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mrs. R. T. Rogers, Hammond, La.</td>
<td>$2.50</td>
</tr>
<tr>
<td>Miss Ethel B. Baken, V. W., Teacher Boys’ School</td>
<td>$2.50</td>
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<tr>
<td>Mrs. John B. C. Brandwood, West Genesee, N. Y., Teacher Boys’ School</td>
<td>$2.50</td>
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<tr>
<td>Mrs. W. C. Burtick, Nortonville, Kan., Teacher Boys’ School</td>
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<tr>
<td>Miss J. H. Buck, Westfield, N. Y., Teacher Boys’ School</td>
<td>$2.50</td>
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<td>Mrs. N. C. Burtick, Nortonville, Kan., Teacher Boys’ School</td>
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<tr>
<td>Miss S. C. Burtick, Nortonville, Kan., Teacher Boys’ School</td>
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<td>Miss E. A. Crandall, East Jerusalem, N. Y., Teacher Boys’ School</td>
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<td>Ladies’ Aid Society, East Jerusalem, N. Y., Teacher Boys’ School</td>
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<td>Miss Sarah Wood, West Jerusalem, N. Y., Teacher Boys’ School</td>
<td>$2.50</td>
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<tr>
<td>Miss A. B. Bushnell, New London, N. Y., Teacher Boys’ School</td>
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<tr>
<td>Mrs. W. C. Burtick, Nortonville, Kan., Teacher Boys’ School</td>
<td>$2.50</td>
</tr>
</tbody>
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The One Cent a Week Association, Alfred, N. Y., Teacher Boys’ School $2.50

**WHAT ARE THE NEEDS OF SEVENTH-DAY BAPTISTS OF OTHER BRANCHES?**

BY CHARLES A. BURDICK.

The above is the form of the question as it came to me in the notification of my appointment to prepare a paper on this subject. But, as I see it, that the Seventh-Day Baptists of Southern Illinois are, in the main, identical with the needs of Seventh-Day Baptists everywhere, I beg leave to give to the consideration of the subject a wider scope than that indicated in the title; and first to name such needs as I conceive to be in common with all Seventh-Day Baptists, no matter where located, the particular needs arising from their relation to the true Sabbath.

1. I believe the first great need of Seventh-Day Baptists, which they have as Seventh-Day Baptists, is to feel that they have a mission to proclaim Sabbath truth. We hear about the mission of Seventh-Day Baptists; but how many realize what that means? If the work of our people was only to build up and foster our churches and win our own converts over from other denominations, we should have no mission. “Mission” is defined as “the act of sending, or the state of being sent, as on some business or service.” God had a message for the people who had been sent thus: “Whom shall I send, and who will go for us?” Isaiah answered, “Here am I, send me.” And God said, “Go and tell this people,” etc. This was a mission. Christ’s visit to this world was a mission; the Father sent him. The gospel is a message of salvation, and Jesus sent his apostles to proclaim it. This was their mission. A so, a mission is not a home affair; it reaches out beyond. The word is “go.” All who hold a vital truth, which the world needs, have a mission. Sevent-Day Baptists have truth, and hence a mission to proclaim it. I fear that many persuade themselves that if they, themselves, keep the Sabbath, their duty toward it is done; that they have nothing to do concerning the attitude of others toward it; that having the Bible and themselves what God commands, and if they will not obey, the responsibility is their own. This is not the spirit of Christianity. They who hold any vital truth are debtors to them who have it not. “Freely ye have received, freely ye shall give.”

2. A second need is that this mission involves responsibility. Every mission carries with it responsibility, the greatness of which is proportionate to the magnitude of the interests involved. The Sabbath of Jehovah is trodden under foot of men, and its benefits are being lost to the main body of the Christian world. If it is ever to be restored to its rightful place, it must be through the instrumentality, under God, of those who hold the Sabbath truth. Hence the responsibility for its advocacy is theirs.

3. Here I wish to emphasize the need of realizing that this responsibility in the matter of Sabbath Reform effort is the responsibility of individuals, and that no Sabbath-keeper, of mature years, can evade some degree of this responsibility. Churches and societies have no responsibility; therefore, can have no responsibility. Their acts are the acts of the individuals of whom they are composed. Every plan of work devised

*A paper read at the Yearly Meeting at Stone Fort, Illinois, and requested for publication.*
THE OPEN DOOR.

The open door is a term in very common use in these days of increasing national opportunity and responsibility, and it may serve as a hook on which to hang a few thoughts of denominational interest.

For years, in our Associations and Conferences, we have been praying for widening opportunities and for the spread of the truth as it has been given to us; and possibly with so little faith that any marked answer to our petitions slgers, if it does not overwhelm us. This is the spirit of sacrifice. Now on there be individuals. All funds are made up of individual portunity.

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The article is to lay before the Recorder readers what seems to us an open door, a marked answer to these prayers, and what may prove to be a severe test of our faith. To recall what may be familiar—last summer there came to the Plainfield church an earnest, unassuming Englishman, Joseph Booth by name, to enlist our sympathies and aid in African Industrial Missions. He prefaced his address with the remark that it gave him peculiar sensations to stand for the first time in a Seventh-day Adventist church that a Seventh-day Adventist church.

Mr. Booth has been most enthusiastic in his introduction of the idea of the industrial work, as an agent to meet many of the practical difficulties that beset us. No one could be more successful than Mr. Booth in his object; and so he was. A missionary of some 350 miles into the interior of Africa in the endeavor to win him to that faith. He had presented the Sabbath truth with such force and with such impressiveness to us.

Mr. Booth came to this country to interest Baptists, particularly, in African Industrial Missions, of which he is the founder and pro-

6. And now as to such needs of Seventh-day Baptists of Southern Illinois as are not common to all; these, so far as I understand, arise from the fewness of their numbers and their isolation from the rest of our people. Because of this isolation, very few of them ever have the opportunity of attending our various annual gatherings, and of gaining the inspiration which they impart, and of coming into touch with our denominational enterprises. This fact emphasizes the need they have of more ministerial laborers, who can give their entire time to the care of the churches, and to such missionary work as is so needed. But because of the fewness of numbers, and consequent lack of financial ability, it seems impracticable to supply this need. There is, therefore, the need of a sense of larger responsibility on the part of brethren and sisters to exert themselves in the work. The faithfu1 support of Sabbath-schools, Sabbath-schools and faithfu1 support of our Associations and Conferences, and the necessary funds. But because of the fewness of numbers, and consequent lack of financial ability, it seems impracticable to supply this need. There is, therefore, the need of a sense of larger responsibility on the part of brethren and sisters to exert themselves in the work. The faithful support of Sabbath-schools, Sabbath-schools and faithfu1 support of our Associations and Conferences, and the necessary funds. But because of the fewness of numbers, and consequent lack of financial ability, it seems impracticable to supply this need. There is, therefore, the need of a sense of larger responsibility on the part of brethren and sisters to exert themselves in the work. The faithful support of Sabbath-schools, Sabbath-schools and faithfu1 support of our Associations and Conferences, and the necessary funds. But because of the fewness of numbers, and consequent lack of financial ability, it seems impracticable to supply this need. There is, therefore, the need of a sense of larger responsibility on the part of brethren and sisters to exert themselves in the work. The faithful support of Sabbath-schools, Sabbath-schools and faithfu1 support of our Associations and Conferences, and the necessary funds.
Young People's Work

By Edwin Shaw, Milton, Wis.

Our Publishing House, at Plainfield, N. J., is prepared to furnish the booklets containing full topics and Daily Readings for Christian Endeavor Societies for the year 1899. The size of these is 3/4 by 5 inches. It seems that here is a chance for us to show our loyalty to our own denomination. The booklets may be procured at the following prices:

- 100 copies: $1.50
- 75 copies: $1.15
- 50 copies: $1.00
- Single copies: 8 cents

Those wishing the names of their officers, or any special announcements, to appear on the Booklets which they may order, can be accommodated at a slight advance in price. Any information bearing on this will be cheerfully furnished by the Publishing House.

O UR MIRROR.

PRESIDENT'S LETTER.

Though Bro. Hurley and myself are still in the Sunny South, it is so cold we cannot warm the churches and school-houses sufficiently to make people comfortable. They do not build for cold weather. Fuel is abundant; wood for the chimneys.

For three weeks, now, people who have attended the meetings have suffered with the cold, one side of us at least, the side away from the fire, and cold feet. We gather in a small circle around the stove; one tends fire and talks of other preaches.

It was my privilege the other night to add fuel to the flames, while a minister of another denomination carried us for an hour and twenty minutes over the life of the Prodigal Son. It was tragi; he made three trips with him; went back after reaching home; had him again feeding swine, and left him finally in the hog-pen. The prodigal left home with a fine team and top buggy. He married, etc. I am sure you will be more interested in this minister, whose life will never be a fine team and top buggy.

FOR THE YEAR 1899.

Following this paragraph will be found the annual letter of the Permanent Committee of the Societies of the denomination. Notice the request that the first meeting of the New Year be the time for a public consideration of the letter. You may observe that the letter calls the attention of the young people to the following lines of work:

1. The Quiet Hour. At the prayer-meeting let some one be prepared to speak a few minutes on some most important living question.
2. Personal Work. Here again, as with the other topics, some one should be prepared to present the subject.
3. Evangelistic Work. Few of us are informed regarding the amount and character of this work carried on by our own denomination.
4. Sabbath Desecration. Tha object of this item is the letter is to counsel and encourage our young people to a better observance of the Sabbath. 5. The China Mission. This is a topic dear to the hearts of all of us, but few have the opportunity of giving of their time and effort to the foreign mission work. There is a large amount of money needed by the China Mission in 1899. 6. "Our Mirror." This is a work which needs the letters read at the prayer-meeting.

There are now at Den. Ellis', with the little church at Cowley's Ridge. Can only hold cottage meetings, on account of the extreme cold. One will take a welcome guest to us as well as to those who live here cut off from the associations of our people. I wish more of them could afford to have it. If some one feels able to donate one or more copies, I should be glad to give the names of families here I think are losing cherishes for want of the Recorder in those homes.

E. B. SAUNDERS.

NORTH LOUP, ARK., DEC. 15, 1898.

The North Loup Christian Endeavor Society seems to be in very good working order. The prayer-meetings Sabbath afternoon are interesting and fairly well attended. At the last concert, twenty-nine responded to roll-call, four of whom sent Scripture texts, and one who was away at school sent us a very interesting letter to read in answer to his name. Several of our members are away this winter, some in school, some teaching or otherwise employed, and one who was a member several years ago is with a Colorado regiment in Manila. A reading-circle has been organized for the benefit of the young people, and two meetings have been held.

COR. SEC.

The following letter has been sent to the Corresponding Secretary of each Society:

MILTON, WIS., DEC. 22, 1898.

Dear Secretary:—We know that it is a busy season and that you have lots of work to do; but we trust that you will give a few minutes to our letter. What do we want? Three things: 1. Read the letter through carefully. Second. Read it at the last prayer-meeting of the year (1898). Third. See that it is made the topic of the first meeting of next year (1899). Yes there is one thing more. When you read the letter at the meeting please call attention to the fact that the letter has been published in the Sabbath Recorder, where it may be found if you should wish to use it as a topic for the meeting. This is all we ask, all we wish, all we expect at this time. For doing this you have our thanks in advance.

In behalf of the Committee,

Very sincerely yours,

E. B. SAUNDERS.

OUR MIRROR.

DEAR CHRISTIAN ENDEAVORERS.—Again we come to you with our annual greeting, praying that the Spirit of our Lord Jesus may abide richly with you. We have a treasured fold message, as follows:

1. A REQUEST. Will you please make this letter the first prayer-point for the New Year? It is so cold we cannot warm the churches and school-houses sufficiently to make people comfortable. They do not build for cold weather. Fuel is abundant; wood for the chimneys. A good plan to hang up in your room the word "Opportunity" written in large letters. It may help you to settle right the mooted questions of your life.

2. PERSONAL WORK. This is coming to be the most successful method of winning men to Christ. Its reflex action is the safeguard of the worker. In this work use the "sword of the Spirit," for it will cut down all giant thoughts, and will sink every pirate on life's seas.

3. EVANGELISTIC WORK. Will you not pray for the workers before this winter, and for those among your own people but over our land and nation? SABBATH DESECRATION. Let us be very watchful and constant in observing the Sabbath. Let us have as much anxiety how we observe it as we have about what day others may keep.

5. THE CHINA MISSION. We are paying half of Palmington's salary ($300). Let us do it promptly and cheerfully.

6. CORRESPONDENCE WORK. This work is especially needed among Sabbath-keepers for the purpose of following up absent members, that we may keep all our contacts strong, and thus prevent others from growing up.

7. OUR MIRROR. This you have kindly supported in the past. Will you continue to support it, regularly, thus helping us to lengthen its columns and widen its influence.

8. THE APPOINTMENT. The estimate enclosed is the amount of money which we think the young people can easily contribute for the Missionary and Trust Boards. We ask you, if able, to pay even more than the annual letter shows, or, if unable to pay as much, a few contribute nothing at all.

Yours in the bonds of Christian fellowship,

E. B. SAUNDERS, Pres.

D. W. SWARTZ, Sec.

J. DUPTORT CLARK, Treas.

There is an enormous amount, even among Christians, of—prevarication. "Prevarication," said Franklin, "is half way to lying, and lying is the whole way to hell."
Children's Page.

BORAES BLUSTER.

BY MRS. L. B. BULLEY.

Old Boraes Bluster decided one day
That he was in just the right mood for a play;
So, out of his hat, with a Bounce and a Bluster,
Dashed that rollicking, frolicking Boraes Bluster.

Over the country he rushed at a great speed per minute,
As though out for a race, and determined to win it;
With all of the vim he could possibly muster
Came this hurrury, scurrying Boraes Bluster.

He shook all the houses, and rattled each pane,
Adorning every column with a whirl white flame.
Till each family round its warm hearth stone would sing,
To escape this tempestuous Boraes Bluster.

To fill up the night falls.

In all good Christian places.

As children.

As children.

The PALACE OF GOLD.

BY ETTA C. JOE.

In a great, swinging palace of gold, far up in the blue sky, a long way from the earth, lived a hand of fairies. Such a wonderful place it is, with the walls, the floors, all of a shimmering gold, set in topaz, opals, diamonds—all the jewels that have a gleam of gold in their depths. Even the little fairies that go dancing about through the halls are clothed in dazzling gold, with flashing wings of rainbow hues. And if you listen very closely you will hear soft, sweet music, for so happy are these little fairies and so sweet their voices that the whole palace seems constantly filled with music. One great room of this palace is the throne of their King, and here they all gather each night to receive instructions; for they are not useless little fairies that go dancing about in the moonlight, but each day they are sent on a mission to the earth, and each night return to this palace of gold to tell the beautiful King the story of their work.

Long before any of you children are out of dreamland, the King summons them all before his throne, and, in a voice wondrously soft and tender, he tells them of their mission to the far-off earth, to which he is sending them, and of the good each one must do ere the night falls. Then he lifts his scepter, and

"I am getting spoiled. I get tired lying on my back and on my stomach and sitting in a chair. I have to stand up. How could I learn if I didn't? I like to play with the little balls (Froebel's "First Gift.") I push them away, then I scold because I can't get them again. Mamma hangs one on the back of a chair. I knock it. I like to see it go.

1985.—When they put me in the buggy, I bounce. I do it hard. I laugh. It is lots of fun. This morning mamma gave me red peppers and boiled eggs, and she gave me a new nightgown which I put on while she went away. She was gone a minute. When she came back I had the powder scattered all over my face and dress and the pillows. The puff was over my head, I was chuckling and having good time.

June 16, 1895.—Today I said mam—mam—mam. I can stand by the couch and take one or two steps. We have great fun in the jumper. They put me in, then sister swings me. I laugh hard. They nod at me. I nod too.

"Katherine, says da, da," then I say it.

September 1, 1895.—They are trying to make me keep my thumbs out of my mouth. They have been trying for a week. Mamma gave me red peppers and boiled eggs, and she gave me a new nightgown which I put on while she went away. She was gone a minute. When she came back I had the powder scattered all over my face and dress and the pillows. The puff was over my head, I was chuckling and having good time.

September 10, 1895.—I had my picture taken the other day. We rode in a buggy to another house. Mamma undressed me. She put a little black silk on me. Then the fun began. I put my thumbs and fingers in just the same.

October 19, 1895.—Yesterday sister and mamma went away and left Bridget and me to keep house. We got along very well until it was my supper time. Bridget put me into my high chair by the table, lighted the lamp and then went after the wheat porridge. I pulled the table-cloth, and the lamp fell down on the floor. The oil caught fire, and Bridget and I put it out. Then she cleaned up the mess and pulled me back and put another lamp on the table. I reached until I found the cloth again, then I pulled the other lamp off. Only the chimney broke that time. I scared her most into fits. I wasn't scared though.

Chicago Vegetarian.

WHY CATS WASH AFTER EATING.

BY MAY WALDEN KEEN.

August 16, 1894.—(Two weeks old.) My sister kissed me on top of my head. I sneeze three times. I don't think much of kisses. She squeezes my hand too. It hurts. I don't cry, though. I'm usually too busy eating. The good food dulls my teeth, all. People are not apt to bother you when you sleep. I don't see much of my papa. He holds me sometimes. He lets my feet stick out. Then grandma runs and covers them up.

November 1, 1894.—I am three months old now. Mamma says I am the sweetest baby that ever lived. I laugh at her and talk to her every time she comes near my basket. I sleep most of the time. Mamma takes me out doors every day. I like it.

February 1, 1895.—I can almost stand alone. 'Not quite, but I stand very still when they put me on my feet. Mamma says I am getting spoiled. I get tired lying on my back and on my stomach and sitting in a chair. I have to stand up. How could I

EXTRACTS FROM A BABY'S DIARY.

Clergyman.—"My child, beware of picking a toadstool instead of a mushroom. They are easy to confuse."

Child.—"That be all right, sur, that be. Us 'aint a-goin' to eat 'em ourselves—they're a-going to the market to be sold."—Tit-Bits.
Emphasis involves both the tone and the movement. In emphasis the feeling should indicate when and how words are to be uttered. But emphasis in a sermon is like spices in food; or ornaments in a parlor: it is easy to produce an unfavorable reaction by too copious use. Quick discrimination and wise choice are necessary to indicate what is essentially emphatic, and what degree of emphasis is proper in each case.

Gesture. Gesture, the language of pantomime, is an important item in the work of speaking, especially as regards emphasis. He who speaks as self-reliant, he must have himself well in possession of the man. In extempore delivery the man usually punctuates his speech with emphasis, and seek to do the same when addressing your people. Above all, shun monotony, as you would the plague: It is bad for the voice, it is bad for the language of the countenance, and of the eye is too subtle to be reduced to rules and formulas. Here soul-culture lies at the basis of success. Strive to throw out your thoughts and feelings. Give them unrestrained play, and let the pleasant things stand out before you read by your countenance. Do this always when you read aloud. When reading with the eye only, teach the soul to feel all you read, so that, before you are aware, smiles will ripple across your face, or laughter burst out from your heart - things which would not have been there if you had not emotionally related to what you read. When you read the story of some shameful wrong, let your feelings have full play, until your face darkens with indignation, and your voice rises in contention. When you follow the sad history of the soul of a sinner, the pathos of his suffering must give a priceless ability to impress and sway men when all of your powers thus combine to speak to them.

 Carmichael H. Lewis is expected here next week to address the people in the interests of Sabath Reform work.

A. R. December 15, 1898.
HEARD AT THE CHURCH DOOR.

I once stood at the church door as the congregation passed out, and these are some of the things I heard.

"Good morning, Mrs. Clare: what a love of a bonnet you have."

"Yes, but the ribbon is a shade too dark, don’t you think?"

---stock fell 2 per cent, and the syndicate secured $50,000 worth.---the rest of the sentence was lost as the speaker, a gray-haired, florid-faced man, with gold eye-glasses passed into the open air.

"Did you see the minister so prosey in all your born days, as he was this morning?" said a tall, angular woman, with the look of a martyr upon her countenance. Directly behind her walked a crippled girl on crutches; and the sweet content upon her brow was beautiful to look upon as she said to one by her side: "How the love of Christ helps us to bear our crosses; and how helpfully Mr. Albright spoke of it in his sermon."

And they, as they pattered down the steps, and out upon the sidewalk,

"Wish they wouldn’t stick a collection box under your nose every time you step a foot into a church," growled a big man, buttoning his waistcoat, "for though I don’t believe they resolved they should have none of his nickels at any rate.

And O! girls! we had a whole box of chewing gum --- and cart loads of caramels! --- "

"— and isn’t Miss Zane horrid!" and the bevy of gay school-girls twittered away with never a thought that they were desecrating the sanctity of the place.

"Not that way, mother," spoke up a sharp-voiced, halfANCELLELEELLE

"The children of a little, bent old woman who seemed confused in the crowd, and drew her rather short of breath. Sure enough. Eliza, came the reek response. "I can’t just see as I used to, but there won’t be any blind ones in heaven," and then the withered face at that moment seemed almost transfigured.

"I am so anxious for my Sabbath-school class, I wish you would pray for them."

I glanced in the direction from whence the words came, and saw the tears standing in the eyes of one of the most faithful young teachers, and remembered she had one of the most unruly classes in the school. But from that moment, I do not doubt those boys will come out all right.

"If only knew where the money was coming from, sailing was saying, looking to another, as they passed me. "Don’t worry, Jack, ‘Is some way or other the Lord will provide. I provided in them. I had two students preparing for the ministry, and I had only time to send a God-speed after them before turning to place a couple of bank bills, which, had been given me for that purpose by a wealthy and kind-hearted member of the church, in the hands of a pale-faced woman in black. Her husband had been killed by an accident a few weeks before, leaving her in great destitution with a large family of children. ‘He is the God of the widow and fatherless,’ I said gently. As she dropped the cheap crane velvets over her face, to hide the tears that shone in her eyes at the unexpected bounty, and in broken accents exclaimed, ‘He is, he is, indeed! Bless him for his goodness; and thank you, thank all of my kind friends,’ I thought, ‘Truly, it’s more blessed to give than to receive.’"

"I love ‘ou, mamme,’ prattled a little tot of two summers, just awakened from the nap his mother gave him after the sermon."

"I love ‘ou,’ and the wee one flashed a sweet smile up into the mother’s face, which sent tears shining in an answer. Then, as the sexton came and locked the door, and I went away, pondering the strange medley of utterances which had gone up from that congregation that morning, I was grateful to the recording angel in the great Book of Remembrance.---The Standard.
Sabbath School, conducted by Sabbath-School Board.

Edited by REV. WILLIAM C. WHITFORD, Professor of Biblical Language, and Literature in Alfred University.

INTERNATIONAL LESSONS. 1889.

LESSON XI—CHRIST’S FIRST DISCIPLES.

FOR SABBATHDAY, Jan. 7, 1889.

OLD TESTAMENT—John 1:35-46.

GOLDEN TEXT:—Behold the Lamb of God.—John 1:29.

INTRODUCTION.

John does not record the baptism of our Lord; but he tells of the ministry of John the Baptist, and of his testimony to Jesus, which occurred at the time of the Baptism.

The preaching and work of John the Baptist attracted considerable notice. The Pharisaic priests and Levitical elders went down to hear him, but were not teaching. In reply to their questions, John spoke in humble language of himself, but in unmeasured terms of the One who was. Before the multitude he proclaimed Jesus as the Lamb of God, the sin-bearer for all humanity, the one on whom the Spirit rested, the Son of God.

NOTES.

35. Again the next day after. On the day following that in which John the Baptist had pointed out Jesus to the multitude as the Lamb of God. And two of his disciples. We are told that one of these two was Andrew; there can be scarcely a doubt that the other one was John. He need not be sought for John the Baptist had disciples. Every teacher had disciples, learners who sat at his feet and listened to his teachings.

36. Behold the Lamb of God. These words are the expression of the intense feeling of John, and need not be regarded as applied to any one in particular. The word “Behold” is not a command, but an exclamation. This is shown by the context in the R. V. The Lamb of God. This refers to the gentle and innocent character of Jesus suffering for the sins of men. See腊. 33. 7. and compare Acts 8:32. Note the same expression in v. 29.

37. They followed Jesus. They went after him, most likely because he was teaching. This verse does not assert that they became disciples of Jesus instead of disciples of John. This was merely the first step toward the final decision.

38. What seek ye? It is to be noted that our Lord is frequently asking questions. Often-times, as here, it seems as if he so did to set his hearers to thinking in order that they might better understand themselves. Rabbi. Literally, “my great one.”

39. The word ordinarily used by the Jews in addressing their teacher. Which is to say being interpreted, Master. This parenthetical phrase is added by the Evangelist, and shows that he is writing for those unfamiliar with Jewish manners and customs. Master is here used not in the sense of a master of servants, but in the sense of a teacher. Compare our English word “schoolmaster.” That he might show? as much as to say that they would like to become acquainted with him.

40. Come and see. The second of these two verbs is in the future indicative rather than in the imperative. “Come, and ye shall see.” They came and saw where he dwelt. In this verse and in the preceding the R. V. has the verb “abide” instead of “dwell,” for the reference is evidently to temporary rather than to permanent habitation. The two remained with him the remainder of the day. For it was only the tenth hour. The word “for” has nothing to represent it in the original. This line does not give a reason for the abiding, but is rather the mention of an interesting circumstance by an eye-witness to the scene. This is one difference of opinion among commentators as to whether John meant the tenth hour counting from midnight, 10 A.M., or the tenth hour of the evening, an hour before 4 P.M. The latter is the more probable view.

41. He first toucheth his own brother. The use of the word “first” here is thought by many to imply that in the second place John found his brother, James. This view does not seem improbable. Simon. A common Hebrew name. Eight persons mentioned in the New Testament are given as the name Simon. That is, a pupil of John the Baptist, in whose name the Messiah, the Anointed One, whose coming is so often foretold in the Old Testament. The Greek equivalent of the Hebrew “Messiah” is “the Christ.” This word as applied to Jesus is first strictly a proper name; but rather as a title. Which is being interpreted the Christ is a parenthetical phrase, inserted by the Evangelist to explain the word Messiah.

42. Philip is an Aramaic word corresponding to the Greek word Peter.

43. Jesus wanteth to go forth into Galilee. Is he to be sired to go. Philip. This is not the same Philip mentioned in Acts.

44. Bethsaida on the northern side of the sea of Galilee near the mouth of the Jordan, as it empties into this sea.

45. Nathanael is probably the same as Bartholomew. Nathanael is not elsewhere mentioned; Bartholomew is associated with Philip in all the lists of the twelve. This verse does not assert that Moses wrote in the Prophets, but that Moses wrote of the Messiah in the Law, that is, in the Pentateuch, and that the prophets also wrote of the Coming One. Jesus of Nazareth, the Son of Joseph. Those words emphasize the human character of the Messiah.

46. Can any good thing come out of Nazareth? That is, is it possible that the little village of Nazareth should arise from an insignificant village of Galilee? We do not know that Nazareth was worse than the other villages; but it was the place where rejected Jesus and tried to kill him. There was, however, a proverb which no prophet should arise from Galilee. Compare John 7:52. Philip did not argue the matter, but suggested that Nathanael put the question to a test for himself.

THE FIRST THANKSGIVING.*

BY SUPERINTENDENT H. M. MAXON.

The most interesting of all Thanksgivings is that first one at Plymouth, nearly three hundred years ago. A strange sight it must have been, that link-of-iron group of English people on the bleak coast of New England.

In the foreground is the old meadow-land where the Indians cultivated their rude methods of tillage before the dread pestilence swept over them. A strange sight it must have been through the forest, round the sea, and listened to his teachings.

The sea. The most important of all Thanksgivings is that first one at Plymouth, nearly three hundred years ago. A strange sight it must have been, that link-of-iron group of English people on the bleak coast of New England.

Back of the meadow are the seven little log houses with roofs of rude thatch and with windows covered with oiled paper in place of glass. Back of the houses, up on the top of the hill, is an odd, square building, with a flat roof from which project the black muzzles of six cannon, that make it hard for us to recognize this as the first church in New England; but such it is, church and fort, and the cannon on the top must have given courage many a time to the anxious worshippers beneath, as they prayed Jehovah for protection and guidance.

From the church we look out on to the rim of the ocean, “sailless, sombre and cold with the comfortless breath” of November. Over that rim the resolute Pilgrims, after their winter of suffering, saw the Mayflower disappear, as if they had never seen the earth. On that rim they anxiously look, from day to day, to see the sails of a returning ship, bringing aid and encouragement from the home land.

The tables for the feast are set out-of-doors. Among the pilots of the fires, are two score sober-minded men, dressed in homespun, with high, pointed-crowned hats. Around the fires are four women, all of their sex that survived the cruel winter; and, in the background, ninety-nine men, each in his own indvidual Massasoit, idly watching the preparations for the feast. Are there no children? Yes. I think there must have been a baby a few months old, with the strange name Peregrine, that was brought from the wandering of this company in search of a place for the new home. Then there was this mischievous boy, John Billington, who almost set the Mayflower on fire on the way over. A real, live boy he must have been, in spite of the grim company to which he belonged. In the beautiful summer weather he had strayed away into the woods, and after wandering about for five days had been carried away over to Barnstable by unfriendly Indians, and after finding his way to save a life, and the anxiety and worry until the duaghty Miles Standish sailed away with ten armed men and the faithful Squanto as guide to bring him back again.

Is it a joyous, merry company, like those that celebrate Thanksgiving now? I think not. The anxious, half-starved look on those determined, white faces does not suggest merriment. It is not many years since Squooyah, in the home land, they had defied King James and refused to worship as he willed. Fleeing from persecution in England, they had spent ten years of toil in Holland, only to see their children growing up in forgetfulness of the land and the customs they loved. Then came the anxious decision to seek the new world of Virginia, from which such glowing accounts were brought to establish a new home in which could be preserved the manner of life they loved, uncontaminated by unfavorable surroundings.

The leaky Speedwell, the crowded Mayflower, the long, tedious voyage across the ocean, the weary months of waiting on the Cape Cod Bay, were all endured before that first Thanksgiving day in the New World when they worked all day long in the storm to build their first house. Then came the winter, the starving time.

O, the long and dreary winter, O, the cold and cruel winter! Ever thinner, thicker, thicker. Frost the ice on lake and river; grit the oars, dive from the mast, fell the snow o’er all the landscape; fell the covering snow. Thro’ the forest, round the village.

Every few days some weary body from which the soul had flown was sadly carried out and buried in the wheat field and the ground carefully smoothed over to keep the loss from the Indians.

With the spring came Squooyah, exclaiming, “Welcome Engleismen,” and matters looked brighter. Soon after came Massasoit, that chief among the Wampanoag, who was faithful to the white man—a noble man in spite of his red skin and Indian paint. Then, too, came Squanto, the indispensable, indefatigable Squanto, who taught the settlers so much that made life easier for them in the New World. Squanto it was that taught them how to catch the herring as they swarmed up the town brook in the spring.

* A talk given to the children at Thanksgiving.
and how to plant the corn, Indian-fashion, with a fish in each hill to fertilize it. I think it must have been Squanto, too, that dropped with a friends. Between the stern Pilgrims in Indian fashion pieced out, the crop so that they gathered a fair harvest from their twenty acres.

This made the outlook for winter more hopeful, and they ceased their toil for a brief time to harvest feast with their Indian friends. Between the stern Pilgrims in Indian fashion pieced out, the crop so that they gathered a fair harvest from their twenty acres.

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The THE SABBATH READER. DEC. 26, 1898.

LOCAL AGENTS.
The following names are as authorized to receive all accounts that are due for the Publishing House:


Office Hours—2 A. M. to 11 M.; 1 to 4 P.

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Devoted to the publishing, distributing, and selling of the Sabbath Reader.

Office—155 Water Street, New York City.

NEW YORK ADVERTISERS.

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REV. B. S. POWELL, Littleton, N. H.

THE SABBATH READER is published weekly in the language of the United States.

Patents Promptly Secured.

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PUBLISHED BY ALFRED ACADEMY.

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Regular quarterly payments, at the call of Summer.

J. E. G. MAXWELL, London.

The SABBATH READER.

New York City.

H. G. WHIPPLE, Counselor at Law.

St. Paul Building.

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