# The Sabbath Recorder

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

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The Sabbath Recorder.

A. H. Lewis, D. D., Editor.

J. P. Mosher, Business Manager.

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March 3, 1899.

Do you attend public worship last Sabbath? What important truth did you learn from sermon, or hymn, or prayer, or interchange of words with friends? Not one. Whose fault was it? Was there not one thing in the sermon worth remembering? Want of readiness to higher endowment by any circumstance, or word, or thought, in all that Sabbath service! If not, whose fault was it? Will you lay all the blame on the preacher, or the choir? There was a lesson from the Scripture, was there not? Did that have nothing for you? Did you listen in vain to Psalm, or Gospel, or Prophecy, and find nothing worth treasuring? Was last Sabbath such a desert as that? God forbid! And yet, one could be careless enough, worldly enough, negligent enough to invite such a series of calamities.

CHRISTIANS do best service for Christ, and for men, when they embody most of Christ's teachings and example in their own lives. Those who do not know Christ cannot be aided much, if at all, by theories about him, nor by metaphysical discussions concerning him. But Christ-like love, patience, sacrifice, and service embodied in the humblest human life, are understood and appreciated. Each Christian ought to be a new expression of the Christ-life to his fellows. To know Christ in actual life is the supreme need of the world. Absurd creeds are cold and confusing. A Christ-born hand-grasp, in time of trouble, is divinely warm and comforting. Theories about what God might do for men, if he were disposed to remember them, are of little value to souls beset and tempted; but unsought help from loving Christians, given to those who may be forgotten, making them know that they are brothers, in Christ's name, is of priceless value. Men do not care so much what you think about Christ, as what those thoughts prompt you to do.

Wait! To-morrow will do! Do not so deceive yourself. The duty and opportunity of to-day belong to it alone. Do you remember this from Young's Night Thoughts?

"At thirty man suspects himself a fool, 
At forty, heDatas in and reforms his plan; 
At fifty, chides his infamous delay, 
Pursues his prudent purpose to resolve; 
In all the magnanimity of thought, 
Resolves, and re-resolves; there dies the same."  

Perhaps Young had the blues over his own failures when he wrote that. But the picture is too familiar in the lives of men whom you know, if not in your own, to be denied. Whatever may be true of your personal experience it is well to remember that the loving in the presence of every opportunity, and whenever duty calls:

"To-morrow!  
It is a period nowhere to be found.  
In all the calendars of time of all,  
Unless, perchance, in the fool's calendar.  
Who sets the perpetually moving hand?  
With those who own it.  
That is the present instant.  
Imprint the marks of wisdom on its wings;  
The future is as fleeting as the past;  
Time is a thing of no more consequence  
Than all the crimson treasures of life's fountain.  
Oh, let it not elude thine grasp! but, like  
The good and eternal, engrave on record  
Hold the faint angel last, until he bless thee!"  

"Why do so many children die in infancy?  
This is an ever-present question. To many  
it is a difficult question. Scientifically, from  
the physical side, it is not difficult. Undeveloped  
physical life is weak and easily overthrown.  
On the spiritual side the case is  
more difficult because of the pain which binds  
parental love. One all-embracing answer is  
that the child is hastened to the region of the  
evils to come. But this is not enough. We  
have to come to feel that it is a part of the economy  
of the universe which aims at the enriching  
of heaven as well as the development of  
humanity through the training which  
comes to each one of us. You can, if you can,  
of a scene where infancy and childhood  
abound free from physical weakness or  
imperfection. Childhood in spiritual existence,  
with its wealth of love and truthfulness,  
its joyousness, its eagerness for knowledge and  
experience, which to the rich and  
experiences are unendangered by temptation  
or sin. Work out this thought in your  
own way. Remember Christ as the lover of  
children. Let the sorrow of your own loneliness—if your child has been called to heaven—be softened by the thought you have come to your redeemed babe. He sought something of this larger idea who wrote:

"It must be sweet in childhood  
To know God's name,  
Before the feet have grown familiar with the paths of sin,  
or sworn to gowan up her bitter flowers."

However little we can measure the larger compensating economy of the universe, we think it not amiss to say that one reason why so large a part of our race passes from life under seven years of age is that the life we call heaven may be enriched by pure, loving, truthful, happy, bumbling infancy and childhood.

The First Commandment is not pertinent to idol-worshippers alone. It needs to be heard in three days of temptation to self-service. It is aimed at self-worship. Thou shalt not bow down thyself in worship and service of thine earth-born desires, nor thine earth-bounded purposes. Thou shalt not limit thy plans by the things of this life. There is no worship that is not which maketh not for heaven, and which God blesseth not with immortality. The First Commandment has a message for the man who bears your name, and dwells where you do.

The sudden, almost dramatic, death of Rev. Dr. C. A. Berry, of Wolverhampton, England, in January last, continues to be the cause of deep regret, and the theme of many lessons. He was a great friend of the United States, and of American Christians. Although suffering from heart disease, and against repeated warnings, he continued to work, and on the day of his death he delivered a tender and eloquent address at the funeral of a dear friend and fellow laborer. At the close of his address, he engaged in prayer; he had uttered but few sentences when he fell backward on to the platform, and died instantly. The closing words of his address, a few moments before, were—"Death is but a mockery and a farce in the eyes of the Wizard. It was a glorious going home, from the fullness of abundant service. He had an unbounded hold on men, through his service for them. He never spared himself, when the cause of Christ and humanity called him. Serviceful, he might have lived more years. But he proved his own words. "It is life that triumphs."
We find full reason to rejoice in the fact that the Army Bill passed the House on March 1, and that it will become law. The most important feature of the law is the destruction of the "Canteen. It forbids all liquor selling on "premises used for military purposes by the United States," which covers not only the army, but also the navy, prohibiting in the latter case by law what Secretary Long had previously forbidden in the less permanent form of an "order." The law is not as generous as some senators for military purposes by the United States; and the Secretary of War is hereby directed to issue such general order as may be necessary to carry the provisions of this section into full force and effect.

In a personal letter from a pastor in the West, under date of February 26, are earnest words commending Industrial Mission work in Africa, China and the United States. More important and expressive than conviction that God calls Seventh-day Baptists into larger fields of usefulness in denominational work. The letter closes with these words: "That all may be aroused to a sense of our duty, responsibility and privilege in this matter is my prayer.

MORE SPIRITUAL LIFE.

There is no mystery about how deep and abiding spiritual life and power may be obtained. All life is from God, from above. It comes to us through communion with Christ, through the blessings of the Holy Spirit, as set forth in God's Word, through prayer and meditation. Life is supported, renewed, enlarged through food. The general laws concerning physical life, obtain in all matters connected with spiritual life. Imperfect food, insufficient food, tend to physical weakness and decay. The "death rate" among the poor decreases in proportion to the increase of wholesome food. The ability to ward off disease, and to escape infection, is increased or lessened according to food supply. The right kind of physical life will prevent or lessen the decay. There may be surfeited with food and yet be starving. At this point many Christians fail. Their lives are surfeited with food, worldly and unspiritual, which promotes weakness and disease.

Feeding on Christ, the bread of life, is not a figure of speech. It is not an abstract theory, nor an empty creed. It is an actual, and ought to be a constant, experience of every Christian. The study of the Word, and the sense of personal obligation to obey the Word, is the mean of coming to the knowledge of Christ, i.e., on, through God's Word, through prayer and meditation. Life is supported, renewed, enlarged through food. The general laws concerning physical life, obtain in all matters connected with spiritual life. Imperfect food, insufficient food, tend to physical weakness and decay. The "death rate" among the poor decreases in proportion to the increase of wholesome food. The ability to ward off disease, and to escape infection, is increased or lessened according to food supply. The right kind of physical life will prevent or lessen the decay. There may be surfeited with food and yet be starving. At this point many Christians fail. Their lives are surfeited with food, worldly and unspiritual, which promotes weakness and disease.

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LETTERS TO YOUNG PREACHERS AND THEIR HEARSERS.

LETTER XX.

Before leaving the matter of writing sermons, we suggest that writing for the press is, in some respects, a more valuable aid to sermonizing than writing sermons for the pulpit. In the press, we are conscious of entering a broader field of criticism than when speaking to a single audience, and that an audience of his friends. It is, therefore, likely to induce greater carefulness as to style and thought. The more the preacher is accustomed to this, the better. It is also free from the necessity which often crowds one to finish a sermon within a specified period. More time can be taken to re-write. We, therefore, urge that you develop the habit of making your writing for the press themes upon which to draw, and so in a sort of preliminary form. Never allow yourself to send anything, not even an obituary notice, to the press, without re-writing. In the earlier years of your experience, write everything of importance at least three times. It will be well to allow an interval of a day or two between each writing, or, at least, between the second and third. It will sometimes help you to make the second writing follow closely upon the first, after going over the first immediately upon its receipt and making the changes which seem necessary. The one great rule we lay down to govern you in the matter of re-writing is: Eliminate! This is said upon the supposition that you have a fair command of language. In rare instances, it may be necessary to add, rather than eliminate. It is probable that you will not find time to write a sermon each week in full. You ought, if possible, to write at least one, fully, each month; meantime write, and re-write, for the public prints, even though you do not wish to use your sermons. It would also add greatly if some special friend, whose literary attainments are higher than your own, could pass your productions under review, and give them a merciless criticism. At all events write; write carefully; re-write, criticize and correct your sermons.

OBJECTIONS TO "WRITTEN" SERMONS.

1. The average written sermon is more like a literary essay than a living oration. Unconsciously, the speaker conceives it as a production to be presented, rather than a sermon to be preached. The reader is likely to be interested in the production more than in the effect which it is to produce. Added to this is the general fact that the average sermon writer is a poor ruler. This makes the result almost disastrous.

2. Eyes and hands, powerful agents in expressing thought, are chained, or used con-strainingly with little or no effect. The power of the man is undeveloped, and the power of the sermon to impress and arouse is impaired. The value of individual presence on the part of the orator is beyond price. This is the one characteristic of what we call "personal preaching." A manuscript, if it is tied hand and foot. Like a shorn Samson, he struggles in vain with his chains, and lies in comparative passivity. Hence it is that many sermons are but weak essays concerning great truths. The power of the truth itself is lost, and its deep and practical importan-
ties are wasted. This style we esteem the pulpit by leading both preacher and hearer to look upon the presentation of the sermon as a sort of respectable religious performance, but not as a living and inspiring power to move men. One prominent cause of weakness in the pulpit of the present day lies in the manner in which the truths of the Bible are put forth. Truths that ought to stir the soul of the speaker until his whole being is moved with divine fire and enthusiasm, are brought forth as though they were of no moment, either to the listener or to those who did not hear. This is an injury to truth, and an affront to God, thus to "daub with untimely mortar." Es. 5:10–15. If one cannot find words to display and express the truths he is familiar with, he is a very misfortune indeed—a thing which seldom happens after a fair amount of practice—should write his manuscript in a bold hand, study it until he is familiar enough with it so he can deliver it from memory. This is the only way to use eye and body and hand to enforce the truth which he presents. It is said that Garrick, the great actor of London, was once asked by an English clergyman why he (Garrick) moved people so powerfully with fiction, while he (the clergyman) failed by the greatest truths. Garrick replied, "I deliver fiction as though it were true; you present the truth as though it were unimportant fiction." A sermon is a work of art, the importance of delivery, that he would re- peat the Lord's Prayer so as to bring a pro- gress of words, the construction of sentences, and the delivery in general, are the work of moment; but the sermon itself, the thoughts, should be the result of all necessary labor previously expended. The sermon should be thoroughly coined in the soul of the speaker, he has only to utter it as he has once thought out and put in order. Thus he may do little more than pass over his theme, so far as the subjective work is concerned. If, as a writer, he is careful and clear, a finished production will be produced, if considered superior, and admired, which he has once thought out and put in order. Thus he may do little more than pass over his theme, so far as the subjective work is considered. The extempore sermon is, after all, a work of the hand, and is, therefore, subject to the laws of construction and arrangement. The written sermon is, in the main, a product of the mind. This brings us to consider the following sug- gestions which must be heeded and obeyed, if you would succeed in extemporaneous preaching.

OUR LONDON LETTER.

To the Editor of the Sabbath Recorder.
The sessions of Parliament are now resumed, and the renewed vigor of the Liberal Party under its new leader, Sir Henry Campbell-Bannerman, together with the rutilic peace overtures made by Turkey, may prove an any very marked progress is out of the question with so strong a ministerial party. The House of Lords is keeping up its reputation for doing a great deal of nothing, with
ease and comfort, meeting and adjoining more agreeable scenes. With the House of Lords and the Conservative party in power, those two still braves on the car of state, its progress up the hill of advance toward disestablishment and every, other condition of emancipation from ancient shackles can only be a mere matter of time. Friction is in the air, we now know well that it is only a question of time before common sense instead of tradition will rule in this nation.

Just now a little of this English conservatism would not be out of place over across this pond of the Federalist party in France. We need a brave there most sadly. To-day's news of the sudden death of M. Faure makes us all hold our breath, to know what will happen next for weal or woe to that fantastically mad nation.

Shortly after my last writing I had the opportunity of taking a good look at the strange floral decorations which are placed every year by the loyal devotees of the divine right of kings on the base of the statue of Charles I., in Trafalgar Square. He was executed—"martyred," they say—on the 30th of January, 1649, and on that day of the year wreathe and other tributes to his memory are placed there by Legitimist clubs and High Church people, and individuals who for various reasons wish to honor his memory and protest against what they call his murder. This year, more than before, there have been held religious services at the anniversary of his death, with "masses" for the repose of his soul, and what not. "King Charles the Martyr" has taken his place in the calendar of saints! I remember once, before coming to England, I had heard that in some of the high Episcopal churches such services were held in the United States, at which he was even styled "St. Charles the Martyr." But this year I admired the many beautiful floral offerings sent by these enthusiasts, for they were handsome and quite covered the pedestal on which the great equestrian statute of the king stands. Still one gift amazed me. It was a beautiful shield made of immortelles, with a long ribbon on which it was printed in large gilt letters, "America Remembers Her Martyr King." Some foolish people, I thought I, still exist, even in the land of the free and the home of the brave. "America's Martyred King!" What shall we see next? I imagine by the time they succeed in securing a "legitimate" sovereign to sit on the throne of England, some last remote Stuart, now mayhap in exile, there will be found some "American" hardly enough to suggest that our Republic pose as a penitent and come back under his scepter! A good, honest Anglo-American alliance is a glorious idea, and, please God, sooner than later. But such a mentalism as represented by this gift will never do any good to either country. Oh, for the pen of a Macaulay to set off adequately such nonsense! Have we so soon forgotten our Pilgrim Fathers?

We have had—coincide with your "blindness," the scorching heat, the scorching drought, the high, warm, rains, with very high, and even terrible, winds. Much damage was done on the coast. So that each day's news brought tidings of havoc on the sea, both in European and American waters. To-day it is like May here, and we are reading of how the thermometer in New York City is verging up toward zero! We are glad you are having it a little warmer.

er. The farmers are beginning to be a little apprehensive that this warm February may mean a cold, killing frost later which might do a deal of harm.

From our little Zion I have no news to communicate. Perhaps next month may bring some. I have myself been ill with the influenza a month or more. (Feb.) But I live on the farm, and only a day or two ago was able to go out for the first time. Still we are thankful for all blessings and hope to become more worthy of them.

London, 17th Feb., 1899.

CONTRIBUTED EDITORIALS.

By L. C. Randalp, Chicago, Ill.

Fourth Windows of the Metropolis.

One of the respects in which small towns and villages of the better class stand in most pleasant contrast to the great city, is in its shop window and street sign boards. The pictures which entice the eyes of the passer-by in the metropolis are a shame to our civilization. The eyes which have a right to feed upon the wholesome scenes of God's beautiful world are greeted constantly by sights which cloud the sunshine of inspiration. You who are men know what I mean, and realize it still more keenly when you look back on your own boyhood and young manhood.

This nuisance appears to be growing worse with the cheapening and development of the processes of picture making and the easy-going tolerance of public authorities. If our sensus had not become dulled by Paganized surroundings, we would not endure these things so quietly. Time was when they would not have been permitted. We are too fond of dress, or the lack of it, which would not be stars and stripes, but the mischief is now done. The movement inaugurated by Mr. Roberts will benefit him, but will be content with nothing less than the wiping out of the stain of polygamy under the stars and stripes.

The case seems very clear in view of Roberts' self-confessed polygamous relations since 1880 and his candid admission to his compatriots, in a recent speech or some article, of being a "cardinal blunder," but the mischief is now done. The movement inaugurated by Mr. Roberts will benefit him, but will be content with nothing less than the wiping out of the stain of polygamy under the stars and stripes.

The Daily Paper.

It is a fair question for the man of average income whether the money might not be better spent in some other way. Think what a valuable nest egg of a library six or eight dollars a year would soon gather together—permanent, riches whose value would not be destroyed by the flight of time. The American public are feeding too much on chaff—to say nothing of filth. Unless there is the report of some valuable speech or some article of exceptional interest, fifteen minutes is too much time to spend over the morning sheet. There is the great field of splendid literature which you have scarcely touched. Don't be content with your mind's stagnant condition. When you can spend a half hour with the best minds of all ages. The American daily papers of high-class, but the average daily paper is not fit for a family sheet. It has a familiarity with that kind of life with which we ought not to know except in a book or in a periodical. If you can not get a clean daily take none.

Stateman Corruption-proof.

Amidst a time of general political self-seeking, it is refreshing to note the large and growing company of stalwart patriots in different places who are throwing their weight in favor of a pure and patriotic administration of public affairs. These shrewd, energetic, determined men, working along practical lines and accustomed to succeed in whatever they undertake, are a promising factor. The Western state makes the following vigorous appeal to his compatriots in a recent address: "It is good and timely advice to our party to suggest that it send to the rear the leaders who insist that government shall be conducted by a loose system of political fiascos. Those interests are important, and should be considered, but our party will not hold its followers if it is much hampered by the narrowness and selfishness which always go hand in hand with money getting. The rank and file will not stay with us unless we choose to lead them in the right way, consulting those who control the corporations, trusts and combines of the country, their agents and servants. The leaders must be men who are proof against all corrupting influences and the temptations which come with political ambition."
History and Biography.

By W. C. Whitford, Milton, Wis.

THE FIRST BROOKFIELD CHURCH AS RELATED TO THE DENOMINATION.

By Rev. William C. Whitford, Milton, Wis.

[Continued from last week.]

II. But we should now hasten to treat of the purposes formed and the movements effected in securing the establishment of the First Brookfield church.

1. The immense destruction of property in Rhode Island during the War for Independence and the general suspension of business, caused by the large circulation of the irredeemable currency issued by the Continental Congress, and also by that state, compelled many of its citizens to introduce manufactures as a new industry, or to seek other homes and begin remunerative enterprises on unsettled tracts of the country west of New England. The members of the First Hopkinton church, therefore, in some numbers, the list reaching nearly eight hundred soon after the opening of the present century, that a considerable portion of them felt that they were restrained and overborne in their religious efforts, and that they must find opportunities for a more effective labor in the unoccupied fields, even if these would have to be found in distant and unknown localities.

2. This Hopkinton church was the almost exclusive factor in the first colonization of very many Seventh-day Baptists this side of the Connecticut River. These people near Philadelphia and in New Jersey, having embraced the Sabbath not far from the close of the seventeenth century, have furnished only slight aid to this movement, most of them on leaving their own communities preferring to form organizations already established in newer regions. The earlier and principal emigrations from Rhode Island, and from sections outside near its western border, were made to localities at Shrewsbury, N. J., and finally at Salem, W. Va., also at Farmington, Conn., and at Brookfield, Mass., and Alford, N. Y. Undoubtedly, by these removals and similar ones preceding and following them in various parts of the United States, more than by all its other instrumentalities taken together, has our denomination multiplied its churches, if not thus also enlarged its membership, during the past two hundred and twenty-six years.

3. Imagine the first migration of several families in company shortly after 1700, starting from Hopkinton and adjoining towns near the seaside, and ending their journey here in Brookfield, situated in the northern section of the long Appalachian table-land. Behold them turning away from their former homes rendered dear by the associations of their childhood, youth and married life, tearfully bidding adieu to beloved relatives and neighbors, seated beside their scanty furniture in heavy wagons, often drawn by oxen, lifting up their eyes with a resolute and hopeful look toward the western skies, traveling through inhabited sections with scattered farms and streets of village life in the cities at great intervals apart, crossing rivers, meeting many strange people on the way, riding over cordonary roads, penetrating dense forests, and arriving at their destination as the shades of night fell slowly upon this landscape about them. Many similar undertakings, as wearsome and as fortunate as this one have been accomplished by other groups of men and women for the sake of their churches, and who have settled in this vicinity and in distant places in our country toward the setting sun.

4. Awaken in the following morning from a sleep that may have been disturbed by the near approach of a bear in the darkness, by the howling of wolves far by the dream of a panther, they gazed upon a scene which abounded with objects of charming and restful beauty, and in the midst of which events of historic interest had already occurred. Here they found a somewhat narrow valley, running southward and bordered by hills of considerable height and in the main with gently sloping sides. From suitable points of view these could be recognized as ranging on the right from Button Hill over the Beaver on the north to the Witter, and on the left, from the Babcock miles away on the south to the Taylor, with Markham's Mountain and Noah's Rump between, the former nearly isolated from the group, and the latter lifting its bold head in the eastern horizon. Covering all these were the thick primeval woods, waving silver now and then the stately maple, elm and beech trees, with their bright green leaves, and the tall funeral hemlocks interspersed here and there among them. Along the banks of the larger streams were seen the huge willows with their long graceful branches.

Here in the middle of the valley were extensive marshes lining the margins of rivers for some distance, the remains of an old glacial lake, which had been closed in by terminal moraine piled up by ice near the village of West Edmondson, and whose borders can still be traced in a terrace extending northward low down on both sides of the valley up beyond Undallia Forks.

Here also were the well-beaten trails and the open stream, the highways of the Indians on the one hand, for the hunting trips of the friendly Oneidas and Brothertown, the latter composed of remnants of tribes removed to the New York State from Ohio and Long Island, and, on the other hand, for the murderous forays of the hostile Mohawks led by Brant, their cruel and wily Chief. This river, the Unadilla, an Indian name signifying the "meeting place" of tribes, small as it appears, was made as early as 1768, by some representatives of the Six Indian Nations and some commissioners of certain American Colonies, a part of the division line, "forever conclusive and binding on both sides," between the dominions of the forest and the white inhabitants, and really forming a part of the western boundary of the New York Colony. So the lands on the east of this line were granted in patents by the British Government to a few of its favorite subjects, and have since been plotted into farms and towns of exceedingly irregular shape, while the lands on the west, reaching beyond the Great Lakes and even to the shores of the Pacific, have been secured generally by purchase or treaty from the Indian tribes once in possession of them, and have, either by state or national authority, been sold. These lands were of course divided into townships, with their lines measured to the cardinal points of the compass, and afterwards sold to actual settlers. The first inhabitants of Brookfield had the satisfaction of buying for their farms these fertile acres, the title to which had been conveyed to the state by the chiefs of the Oneidas in a fair bargain. The pioneers from Rhode Island who colonized Brookfield were over these ranges of hills and along this main valley and the lesser ones opening into it, must have recalled to mind the explosive voices and harsh guttural sounds in the Indian names commonly spoken in the places of their native homes as Paw, Poponock, Kaung, Yawgoo, and Quonochontaug, all suggestive of the smooth flowing of rivers, the shining of the sunlight on the face of quiet lakes, the waving of the tree tops in the summer winds, and the tranquilizing influence of upland scenery of sloping hills and narrow dales away from the sea coast.

5. The planting of a colony of our Sabbathkeepers in Brookfield was, at the time, at most venturesome and crucial attempt to enter even the border of an empire of wilderness, stretching over eight hundred leagues westward, whose broad domain would be offered at public sale for small farms. If it failed, our people would have realized that they must still confine their work to the limited areas occupied by them near the seaboard. But if it was successful, other companies of them would thereafter penetrate farther into inviting regions of forest and prairie, and at last establish new homes in localities scattered across the continent. The participants in this movement had the confident expectation that the national government, just then taking form under the present constitution, would protect their rights and privileges in every essential respect. Thus our denomination came to recognize the fact that it could in the nation be an active agent in freely advertising and disseminating its peculiar tenets in all quarters of the land.

6. Great solicitude was felt in the communities whence these pioneers came, that they should intelligently and zealously maintain "the commandment of God and the faith of Jesus," in their new settlement. The Hopkinton church, which by that time had, on account of the number of its members and the ability of its leaders, acquired controlling power among the Seventh-day Baptists, affectionately called this society of pioneers its "Unadilla Branch," and exhorted them by letter "to hold fast their profession of Christ and to maintain the cause of the true Sabbath." It urged them to receive, as a spiritual guide, Ed. Henry Clarke, who was almost immediately to move and settle in their midst, and whom it earnestly recommended as an acceptable "preacher of righteousness." Soon afterwards it advised these brethren and sisters to form themselves speedily into a distinct church, and dedicated this new settlement to the Lord byania blessing. They were in every essential respect a transplanted Rhode Island community. Their framed dwellings and their house of worship were modeled after those used for the same purposes in that state. All their customs, domestic, civil and religious, were so transferred. Idioms in their everyday speech were derived...
from the same source. Their neighbors for miles about among the First-day Baptists and the Quakers, who belonged to the only other churches constituted in Brookfield and its immediate vicinity for several years, emigrated principally from Rhode Island and southeastern Connecticut. In fact, the sturdier Puritanism, modified by influences in these commonwealths, assumed here undisputed control.

No better proof that this church was the really Sabbatarian one at Hopkinton and Newport, than what is afforded by the records of family names in the membership of the three bodies. In the first twenty-five years of the Brookfield church, it had among eighty such names forty-eight which appeared on the books of these Rhode Island churches in the last century; and of its four hundred and eighty-one different members received during these years, three hundred and sixty had the same family names as did members of these New England Zions. During the first fifty years, eighty-seven of its members were,

(To be continued.)

RESOLUTIONS.

The following resolutions were adopted at our last Annual Church and Society Meeting, and their publication in the Sabbath Recorder was requested by vote of the meeting:

WHEREAS, First, that the pastor, for seven years, lived among us as serving the church acceptably as pastor and leader, endeavoring himself to the people of the community, and out of the church, and WHEREAS, Duty has seemed to call him to another field and work; therefore Resolved, That in him we recognize the Christian gentleman and scholar of so much ability, as eloquent and forceful preacher of righteousness, a genial companion and sympathetic friend.

Resolved, That the severing of the ties that have bound us together as pastor and people causes genuine sorrow, and we deeply regret the departure of this privilege, of pursuing studies in the University of Michigan.

Resolved, That we tender to him our best wishes for his prosperity and success, in the work of the Master, and the assurance of our prayers for the guidance of the Holy Spirit in all that is further.

LEOMINSTER, N. Y., Feb. 13, 1899.


At a recent church meeting of the Second church of Alfred, the following preamble and resolutions were adopted:

WHEREAS, First, that the pastor, M. B. Kelly, deems it duty to improve the opportunity so generously offered him by the Chicago Seventh-day Baptist church,—namely, that by accepting the position of said church, he has the privilege of pursuing studies in the University of Chicago; therefore

Resolved, That we express our high appreciation of the spirit of liberality of both himself and wife for the building and strengthening of this church, and their unselfish zeal for the salvation of souls in our community. It is further

Resolved, That notwithstanding our reluctance at severing the ties which bind pastor and people so closely, yet we do hereby express the fastest speed, prayerful regards. Heaven. Father may ever bestow rich blessings upon them, and that they may obtain the heritage I have not yet got such favor to the work, so important to us as a people, as it is to enter into new lines of work.

FROM L. W. MITCHELL.

Please accept this short letter from me, as I have not sent any report since the Association. I have preached in a public place, attended one funeral service, received one dollar in cash, and will say that the prospect for the work in the future is good. I cannot fill all the calls that I have to preach. The church at Winthrop is in good working order. I have a call to go to Texas, and one to the Indian Territory. Attendance at both is good. The Lord is blessing our work. I got word a few days ago that there was a man going to ask to unite with us at Winthrop, as soon as he could attend church at that place. I have filled all my appointments except Sabbath. I have filled that, but it was so cold I could not go. It was the coldest day I ever experienced in this state.


FROM W. H. GODSEY.

I was sent out as an evangelist of the Free Will Baptists in 1894 to do all I could to advance the work of the Master. I arrived at Bro. J. E. Ellis's the latter part of June. The Brother asked me if I kept the Sabbath. I told him I did. He asked me what day I kept. I told him Sunday. He then asked me if I could show, by the Word of God, any authority for keeping Sunday. I told him I thought not. He told me if I would keep it with me. I told him if I could not I would not keep it any longer, that it was my determination to obey God in everything. I went to work at the Sabbath-day question, and in less than two months was able to keep the Sabbath with him, as he was on the Lord's side. Bro. Ellis asked me if I had counted up the cost. I told him it could not cost me any more than it cost my Saviour to keep the commandments.

It was not long until a brother of the Free Will Baptists said, Bro. Godsey, I understand you are keeping the Seventh-day Sabbath. Yes, I am. Well, he said, I agreed to pay you five dollars but you need not look for one cent of it. I said, brother, I can serve God without money. Another offered me five hundred dollars not to keep it. I told him I would prefer to serve God and be saved and die a pauper, than be rich and go to ruin or hell.

Well, several things like the above have been offered, but they are not good. Once for all, I am with the Sabbath to stay. I have been there for four and one-half years, and since I have kept it have kept it. I love the Lord's day, Mark 2:28, the seventh day, Ex. 20:9.

I have now for four and a half years done all I knew how to advance the cause of Sabbath Reform. I have had some good help, The Evangel and Sabbath Outlook, the Sabbath Recorder, and many useful booklets from the Tract Society. All with the Bible have, indeed, made me very closely attached to the Seventh-day Baptist people. Visiting brethren have come to me very much. I have not had much salary, and what I have had I have mostly given to our (S. D. B.) evangelists, at various times. We have opposition against the Sabbath question. Many agree not to hear, or go to hear any one preach on the subject of Sabbath Reform.

For a while it looked as if the whole churches of other bodies would go into covenant not to hear, or allow any Seventh-day Baptist preacher to preach to them, but that spirit is dying out. Yes, I am now the Visiting pastor of two small churches, the Crowley's and Pension Seventh-day Baptist church, about twenty-four miles apart. I preach four sermons each one a month; I visit all the homes

THE SABBATH RECORDER.
CHRISTIAN EDUCATION.

In the broad sense true education must be to all helps to attain to a perfect manhood; to make one a philosopher; a scholar, a physician; a lawyer, or a preacher; or a farmer, or a business man. The Recorder some months ago told of two college graduates who, with their recommendations, went together to the same business concern to seek a position. They were there first, and one of the proprietors, a man of property, said, “What do you wish?” He replied, “Something in harmony with my education and my dignity.” “All right,” said the gentleman, “we will take your name, and when there is a vacancy of that nature we will take you.” When the vacancy did come, he said to his companion, “You can now go in and leave your address.” To the second young man the proprietor said, “What can you do?” He answered, “Anything that a green hand can do.”

The superintendent and asked him how the “green hand” was getting along. The reply was, “Oh, he was so careful and thorough in his work, and didn’t keep looking at the clock, that I made him foreman of the gang.”

The outcome was that in one year from that time he was taken into the business as a partner; while the young man who wanted something in harmony with his dignity and education, was cleaning harness in a livery stable,—pursuing studies in the honored University of Experience.

A wise and complete education—education that which fits one to do anything well, from the bottom of the ladder to the top. The true education is not a superficial whitewash, but that course of instruction and training which includes moral and devotional exercises necessary for a successful life—morality, honesty, temperance, self-control, industry, patriotism.

II. The Need of and Demand for Educated Men and Women. Every age has its own peculiar “watermark” on others, by each of these “words,” and the predominant theme of human interest. The different geological ages were distinctly marked while in process of formation; and so we find the various historical periods marked by their architecture, their sculpture, their painting, etc., etc. The age in which we live has many unique and important features, but none perhaps so marked and prominent as its devotion to the cause of education—not that of the few, but universal education—the education of all, from the top to the bottom of the social scale.

This feature marks it above every other past age which has given any attention to this subject.

(1) The need and demand are imperative as viewed from the standpoint of the individual. It has been said that a man should have a pocket knife with forty blades, which we sometimes see in a cutler’s window; the educated man can open and use all the blades, while the uneducated, the ignorant, can open but one—and all the rest must rust in the handle.

This age recognizes no other, that the right to be born includes the right to the fullest training and culture. “The right to be an acorn means the right to be an oak.” Every soul born into the world has a right to all helps to attain to a perfect manhood; and while we train our sons for positive to run machinery, it is most important of all that they should well understand the “complex machine that runs the machine.”

We cannot too much emphasize the importance of having a plan in life—not one which embraces to-morrow, or next year, or the next ten-years merely; but one which looks ahead, far ahead, on into eternity—and then lays the very broadest foundation for the working out of that plan. In this age education is important to the individual because of the competition he must meet in every line. It requires all classes to shovel dirt from where there is too much and throw it where there is not enough; and, consequently, the very lowest wages are paid for such labor. But another man takes a better
**Woman's Work.**

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

**THE OLD-FASHIONED BIBLE.**

How painfully pleasing the fond recollection of parental reverence for the Bible. When blessed with parental advice and direction, we are well assured, if we have not often, still view my father's and my mother's seats of their offspring as ranged on each hand. And these words were on my grandchild every child's heart. That family Bible which lay on the stand. The old-fashioned Bible, the dear, blessed Bible, The family Bible that lay on the stand.

That Bible, the volume of God's inspiration. At moments of great anxiety, in the unusual sight of snow every where to the depth of three or four inches, backed by a temperature indicating it had come to stay. Sunday afternoon, colder said day and still colder at night; and Monday morning broke all previous records by eight or ten degrees, the thermometer lowering in the vicinity of zero, some two degrees below, resulting in freezing of pumps and all water pipes, and death to all vegetable life. Fortunately, strawberries being so well rooted are presumed to be below the frost line, and not injured. The damage to early fruit trees and vegetables amounts to a total loss. This marvelous freak of the weather-maker causes the same disaster to conclude that all of our talk about sunshine and flowers is a fraud. Apologetically, we can only say 'tis not always thus. We have had plenty of sunshine and plenty of flowers, and sincerely believe we shall have them again. Patience, friends, and a little time will make good all our promises. There has been the lining of these three clouds of discouragements, in the manner our ladies and lasses made use of the snow. What with snowballing, making of snow men and women, snow forts, and the many different kinds of improvised snow vehicles, full of fun and laughter that flitted through our streets, our Mardi Gras of '39 was truly a carnival of snow.

**HER TITRES.**

EMILY HUSTON MILLER.

She read the words hastily in the morning, her busy thoughts already running forward to plan the day's work, but all through the crowded hours they followed her persistently, and she found herself continually repeating, "I give tithes of all that I possess." Stopping in the crowded streets, poring over the wealth of new books, choosing the exquisite roses for a sick friend and the beautiful picture for her young daughter, sitting in the church on Sunday morning, her sunny face moving swiftly over the half-finished Christmas gifts—continually the refrain ran on—"I give tithes of all that I possess." It annoyed her as she had often been annoyed by a strain of a foolish song, caught up by the memory and reiterated mechani­cally.

"It was a miserable old Pharisee that said it," she reflected, "and I don't know why I should be haunted by it. I do give tithes of all I possess, but I never thought of boasting of it. It's much the easiest way to keep the peace between me and so many conflicting claims. When I've laid aside my tenth I feel perfectly comfortable over the rest of the dollar."

There was silence for a few minutes in the busy brain, and then came a little laugh with the comment, "The Pharisee seems to have been perfectly comfortable about the rest of his dollar—or shekels, I suppose it was. The great trouble with him was feeling too comfortable about the tithes, ma'm. But the matter never felt so, I am sure. My tithe is a real thank-offering, not a tax."

Again the needle sped on its way, but the face above it grew every minute graver and more thoughtful, until at last the hands lay Idle in the lap, and the eyes wearily gazed slowly about the beautiful room, taking in its charm and harmony and comfort.

"Tithes of all that I possess," said the mistress of the home; "I never thought before how much that really meant, and what a very different position it takes in the years of my life. It would mean a tithe of my time, and my thought, and my ingenuity, and my ability to make things go—and I've always said I will give, but I will not be on committees and take responsibility and get other people to work. I've paid my dues, but I would not take time to go to the missionary meetings. I've subscribed for the paper, but I never had any interest in reading it—I can't honestly say as much as the Pharisee did.

"All I possess—that would mean love, human love, that crowns me and makes me blessed among women. I'm sure I never gave that. I never in my life gave any real love to these women whose lives are so empty of it—I've had time to love them—I have just let them be crowded out of my thoughts. I don't know just what good love could have done them, but it might have done me good; made me more grateful, more generous, more eager to help, and that would have reached to them. All I would possess would mean opportunity, and influence with them. The love of Christ would mean the beauty and rest and delight of my home—but how could I tithe that except with those who can be brought in to share it? Yes, I might; I might spare that lovely etching of the sun and I would set my heart for the library, and send the money toward the Memorial Home, that seems so vague and far off and uncertain that I said I did not want any of my money to go into it. It would mean sharing the church for reading-rooms and classrooms and social help, sharing leisure and culture, and pleasures, and knowledge; it would mean sharing one's self, and that is the hardest of all. If I had plenty of money I should love to help in every other way, but I have to take care of personal giving. Yes, that means the very Christ helping the man who loved us, and gave himself for us.' First the love, then the giving of himself. Perhaps if I had the love, really, truly, in Christ's measure, the giving would be easier. I might even have the love, for Paul says, the love of Christ constraineth us.' Well, I'll never say again, 'I give tithes of all that I possess.'"

She sighed and took up her needle, but it moved slowly now, and in place of the haunting words a gentle, persuasive voice seemed to whisper, 'Freely ye have received, freely give.' "Beloved, if God so loved us we ought also to love one another." "Wherefore receive ye one another, as God for Christ's sake hath received you." The tears began to fall and in the quiet, beautiful room David's prayer, "Thou art the light of my eyes, and a lamp upon my head," was spoken again:

"Bless the Lord, O my soul, and forget not all his benefits."—Woman's Missionary Friend.

A good woman is a wondrous creature, small part of all my possessions the money is all in change; lovely in her youthful comeliness, lovely all her life long in comeliness of heart. —Alfred Tennyson.

When a man looks through a tear of his own and reads the records of his life in the unknown and reveals ors which no telescope could do.—H. W. Beecher.

To store our memories with sense of injuries is to fill that chest with rusty iron which was made for refined gold.—Thomas Secker.
Young People's Work

BY EDWIN SWAN, MITON, WIS.

Every member of the Christian Endowment Society ought to have an abiding interest in the Sabbath-school.

An abiding interest is one which stays by and does not flag, week in and week out, summer and winter.

This abiding interest will not suffer one to be abed on Sabbath morning until it is too late to go to Sabbath-school.

This abiding interest will not listen to any reason, except that which is really necessary, for being absent from class, or for being tardy.

This abiding interest will prompt one to a careful study of the Bible lesson, for each week, to a systematic study, to a profitable study. For, if, as we believe, the Bible is the revealed will of our Heavenly Father to us, we can never know its teachings too well.

If you are an officer or a teacher in the Sabbath-school, you have doubtless read a good deal and thought even more about the matter of graded work in our schools. It is possible that you are a member of a school which is already graded. The probability is, however, that you belong to a school which is graded only in that it has an "infant class" and a "Bible class."

But whether you are an officer, a teacher, a scholar, or only now and then a visitor, I trust you will be interested in the following resolutions.

George Foster's parents liked good old-fashioned names, and so, when their son was born, they called him George Washington.

George learned about the great hero he was named for when he was very young, and had always spoken of his admiration of him, and made resolutions, when he felt very good, to imitate him in every way he could. George was now a large boy in the grammar school.

The principal of George's school was a kind man, though rather severe. Once in a while he would gather all the boys together and give them some good advice. Washington was to carry the day before Washington's Birthday, and one thing he had said about the great general had impressed itself deeply on George's mind, and that was one trait of Washington's character that the boys had never had brought to their mind before. He said that Washington was always willing to retreat when he thought it for the best. He was a proud man, but had no false pride, and showed his generalship as much by retreating as he did by battle.

This was a new idea to George, and he would always remember it. But it was now a month since this talk, and George had got into trouble at school. He and several others had violated one of the most important rules of the school. They were all lively boys, full of fun, and teachers and principal all felt that they had done it out of pure mischief. George had been the leader, and so the punishment must fall most heavily on him.

He was now just about the age when boys go to hairdressers, which they and no one else can explain. George was very proud, and also rather obstinate. He took the notion into his head that he had not done anything worth making a fuss about. He could not distinguish that the offense lay in violation of a rule, and not in what he actually did. So when he was told to report to the principal's room, he felt ugly, and would not confess that he had done wrong. He showed such a spirit of rebellion that the principal finally told him that, if he would not acknowledge his fault, he must be suspended for two weeks.

George went home feeling very determined, and also very unhappy. He would never give up, and, what was more, he would not go back to school again. He would show them all that he could get along without them. He was sorry for his hairdresser, and he knew who would feel terribly about it, but then he would go to work now; he was old enough, and his mother would have it easier with one less to care for. His father was dead. He decided he would not say anything about his trouble until to-morrow. It would only worry his mother, and he had made up his mind fully now.

He got through the evening somehow, although his mother remarked on his soberness, rather earlier than usual he went up to his room, and lit his lamp. His eye fell upon the one picture that adorned his room. He was very fond of it, and liked to have it there for a while. It was simply a cheap picture of Washington.

"I wonder what he would do if he were in my place," he thought. And then the words that the principal had used the month before came to him: "George Washington was never ashamed to retreat." "Oh, well! that's different," he said to himself, as he tried to shake off the peculiar unquiet feeling that possessed him.

After all, it did not seem so very much different. Long after he went to bed he lay thinking about it. He felt now as if he were fighting against himself, instead of against the principal. He supposed, too, for his mother's sake, he ought to own up. It would be a hard blow to her if he was suspended. Finally he thought, "If George Washington was never ashamed to retreat, George Washington Foster ought not to be," and concluded that he would go to the principal and apologize in the morning.

"Have you thought it over?" said the principal in kind tones as George stood before him the next morning.

"Yes," one answered. "And do you remember what you said about Washington's never being ashamed to retreat?"


OUR MIRROR.

PRESIDENT'S LETTER.

Dear Young People:

The meetings at Jackson Centre were closed on Wednesday night. At least eight have found Christ; others have returned to their church family and will be known in church. All but one of them are adults.

Thursday morning Bro. Crofoot and myself left Jackson for Holgate, Henry County, Ohio, a place of 1,500 people on the B. & O. railroad, 70 miles north of Jackson Centre. The little church there has now eight members. Bro. Crofoot organized the church in October with seven members. Others are ready for baptism and membership; sickness has delayed them. Others are keeping the Sabbath. There are some twelve families here keeping the Sabbath; six of them are Seventh-day Baptists; people in their 40's and 50's; Adventists. One of our families has been keeping the Sabbath for 24 years, the other 37 years. They have found and come to the Sabbath without help of our people or of Adventists.

How many other such people there are scattered here and there we do not know; we would know more of them if we could help ourselves to this work. If we should give up the Sabbath, others will continue it. This question is before the Christian world, and can only be disposed of in one way, by coming to the Bible. The Adventists have made a campaign here with the tent meetings, and the people know all about the Sabbath. How many have said to me, "You have the right of it, but we cannot get work and keep the Sabbath."

There are nine saloons, four Sunday schools and churches, and lots of lodges.

We hold two meetings each month. Crofoot preaches in the afternoon, I preach at night, usually to a good sized congregation. Sometimes there are several who are talking for hours each meeting, for the last few meetings. We meet in an old store building and used by the church in the summer.

There are from 20 to 30 in the Sabbath-school. This church has not yet been reported and counted to the list of our churches. - Pray for Holgate.

E. B. SAUNDERS.
happiness, too, and they had made a special effort to get ready for the Happy New Year greetings. The Christmas tree still stood in the corner with its pretty glistening balls, and rows of pink and white pop-corn which fairies long ago, had come quietly out of the door by daylight, and been a mouse."

Grandma had seen so many mice in her life that she did not scream out at the sight of one, and as she sat there as still as an old grandmother mouse herself, she saw one of the little creations come out of the corner and go under the Christmas tree. With its little bright black eyes it looked at the wonderful display on it and then it ran up the supports by the trunk, and found that it could reach the pop-corn strings, and first it pulled off a pink corn and then a white one. Next it ran up the legs of the children's tea-table and nibbled some of the bits of cake on it, and finally it got into the push-cart where the baby doll lay with its eyes closed, and nibbled the créme de menthe. Robin had put in its little hand in case it should wake up in the night and be hungry. Then the little mouse went back into the corner of the room where it came from and grandma turned out the gas and went to sleep.

She had not been asleep long when she heard a great rattling of the Christmas tree, the little bells were jingling, and it seemed as if there were footsteps dancing about it. Can it be possible, thought grandma, that a troop of fairies have come to have a New Year's Eve party? Or can they be Brownies, that have broken so silently and mysteriously into our house? She had looked at the pictures in the children's Brownie Book so many times that she knew just how they looked, and if the person had seen pictures of fairies long ago, when she was a child.

The curtains of the parlor were up and the electric lights from the street shone in and she could peep out of her door and look right into the parlor. She stopped very softly to the door, and scarcely drew a breath, for grandma was so tired, but she knew that it was determined to know what was going on in her son's house. She did not see any fairies or any Brownies, but this is just what she did see by the help of the electric lights. A lot of mice were running about the tree, some of them got on the branches to nibble at the strings of corn, and which set the little bells jingling, and some of the dancing girls which grandma had put on the tree began to whirl about and dance.

Grandma would not break up that mouse party, for anything. She liked to see any creature have a good time whether grown persons or children or animals, even to such tiny ones as mice, so she went back to bed and the bells were still jingling and the dancing girls still whirling, when she fell asleep.

The next morning when she awoke and peeped out of the door by daylight, there was not a sign that there had been a party, except some nibbings of pop-corn on the floor. She shut her door to dress for breakfast, but she was not long before children came in and woke her. Then they began calling out "Happy New Year, dear grandmamma," talking very mysteriously in the parlor.

"Somebody has certainly been here in the night!" exclaimed Tommy. "Just look at those strings of pop-corn, they have been nibbled on and some of them have been broken off. I wonder if it could have been burglars."

"Oh, no, it said Edith looking very grave. Yes, there was indeed a great mystery about it all. Bits of candy had been nibbled at and the little round cake in the center of the children's tea table had been tasted of.

Looks of consternation were on the children's faces when grandma came out of her room all ready for breakfast. She had put her holiday morning cap, and the little grey curls peeping out made her look as Edith told her, "too sweet for anything this Happy New Year morning." Of course it was grandmamma, and grandmamma only, who could clear up that mystery. So she sat down in the Christmas big, easy chair and told the children the whole story just as Robin had seen it.

"Do you think grandmamma," asked Tommy, "that the first little mouse that came and ran over your foot was the one who gave the party?"

"Of course," replied grandma, that mouse was on a voyage of discovery, a little curious mouse, too, she was. She probably wished to give a party in her own house, but it was too small to hold all her friends, and she did not have a menu that suited her. She thought herself very fortunate when she found herself in our parlor, I am sure, and scurried off to get in all her friends and neighbors as fast as she could. They had a fine time."

"I'm just as glad as I can be," said little Robin, "for I don't believe mice have very good times in their lives."

It was the story for the breakfast table that morning and told over and over again to the little cousins and the big folks who came to see the Mallinger family on New Year's Day, and if you should become acquainted with Helena, Edith, Tommy and Robin, I am pretty sure that story would be the first thing they would entertain you with. The Evangelist.

A HAPPY FAMILY.

In Africa is a family who certainly must be very fond of animals. They have as pets a wildcat, an ape, a English terrier, a black-and-tan with four little puppies, and a lion cub, in addition to goats, sheep, hens and chickens, and ducks. All these queer pets live together most amiably, each having the to themselves. The wildcat puts about of all, these animals have a cook, whose business it is to prepare the food for the pets as they like it. The lion cub's name is Moto. The lion cub was so beautiful that his owner was offered a large price for it, and when it was five months old he started with the cub for the train, fifteen miles away. The whole journey was made in a bullock-cart. All the family cried when Moto left, and the other pets were quite dull and lonesome for several days, but when he came home they welcomed him back. Then they began calling out "Happy New Year, dear grandmamma," and it was quite true.
Our Reading Room.

"Heir's then as we have opportunity, let us be working what is good, towards all, but especially towards them that are of the household of faith." Phil. 4:10. If we try to do good and to communicate, forget not."—Heb. 13:16.

ALFRED, N. Y.—Eld. L. C. Randolph began evangelical meetings in First Alfred church last Sixth-day evening, preaching also Sabbath morning and Sunday evening to very attentive audiences. Meetings will continue this week and probably through March. His sermons are Scriptural, practical, and strikingly illustrated. We are hoping for gracious results. About the first of April some improvements upon the interior of the church building are to be made, such as a raised floor, new seats, new carpet, and the decoration of walls and ceiling. We are greatly enjoying natural gas for heating and lighting the church.

J. L. G.

VERONA MILLS, N. Y.—We had a successful "Birthday Party" a few days ago, and as I know the readers of the Recorder enjoy hearing of successful things, I thought a few words in regard to it would be welcome, especially from those who, living in places remote from the church, helped to make it a success. We issued invitations for a Birthday Party to be given on the evening of Washington's Birthday, including an invitation to drop a penny for each year of Washington's life. The children would give the first ten-cents, and as much more as the spirit may indicate. This will be a C. E. work of the highest sort if given in the right spirit. There is already a large number pledged to this practice, and next to a deep spiritual life we believe this practice will lead in point of value, both to the church and the denomination. Indeed, it is not only an expression of the spiritual state, but is also a means to the end of higher living, according to the great law, "Where your treasure is there will be your heart also." Would that all our churches and societies might see it their privilege and duty to take a similar step. It would solve many a problem with us as a people.

Sincerely yours, Pastor Lewis.

PLANOFIELD, N. J.—The League for Social Services, incorporated in 1895, has its head-quarters in New York City, at 287 Fourth Avenue. Among those connected with its management are such persons as Spencer Trask, Robert C. Ogden, Margaret E. Sangster, Alice Freeman Palmer, Richard W. Gil- der, Reverend H. N. Hurl, Streator, Parkhurst, and Bishops Huntington, Hurst, Potter and Vincent, besides corresponding and co-operating members in London, Paris and Buda Pesth, in Germany, Ireland, Japan, Denmark, Sweden and Holland.

The object of the League is to study carefully the conditions of all classes of men, women and children, in their varied home, social, business and political life and relations; to spread information by means of lectures and leaflets, and to note the reforming principles of brotherly love, co-operation and good citizenship. "The Value of a Vote," "Duties of American Citizenship," "The Ruler of America," "The Duty of a Public Spirit," and The History of Mormonism are some of the leaflet titles. An annual membership of one dollar entitles one to all the leaflets.

Rev. Josiah Strong, D. D., widely known as author of "Our Country," etc., and President of the League, gave an address in our church last Sabbath morning, under the auspices of the Men's Meeting, upon "The Supreme Peril of the Century." The peril is our country's marvelous material progress; our safety lies in spreading general and specific intelligence, and in higher moral standard-ards for character and conduct, in all departments of life. It was an admirable, instructive, conscience-stirring, hopeful discourse, and was listened to with attention and profit by a large and appreciative congregation.

February 18.

SALEM, W. VA.—As nothing has appeared of late in these columns from Salem, I want to say that last week we were the center of the almost unparalleled weather. Snow had fallen to the depth of 12 to 15 inches, and last week the mercury fell to 35 and 40 degrees below zero. This is the coldest for this locality with the memory of the oldest inhabitants. But with our unbounded supply of coal and gas, for both lighting and heating purposes, no great inconvenience or sufferings has been experienced.

In spiritual things we feel much encouraged, as the midweek and Sabbath afternoon prayer-meetings have increased with increasing interest since the close of our revivals. The young people are especially active, as indicated by a move in a recent business meeting, whereby an organization known as "The Tithers' Union" has been perfected. We have great things from this organization, as its sole purpose is to increase the interest and more thoroughly establish the practice of giving at least one-tenth of our net income. The members are not confined to C. E. work, and give the first ten-cents, and as much more as the spirit may indicate. This will be a C. E. work of the highest sort if given in the right spirit. There is already a large number pledged to this practice, and next to a deep spiritual life we believe this practice will lead in point of value, both to the church and the denomination.

Indeed, it is not only an expression of the spiritual state, but is also a means to the end of higher living, according to the great law, "Where your treasure is there will be your heart also." Would that all our churches and societies might see it their privilege and duty to take a similar step. It would solve many a problem with us as a people.

February 18.

ATTALLA, ALA.—I wish to give you a few lines from Alabama. One of the most important questions of the day among Seventh-day Baptists in Alabama is, how shall we preserve our young people and keep them from going with the world into Sunday-keeping, when they reach manhood and womanhood? We are told in the Bible to "train up a child in the way he should go; and when he is old he will not depart from it." Prov. 22:6. Some people say this will not do. I have tried as earnestly as anyone can to rear my children in righteousness, and they have gone astray. A Seventh-day man came to me once and said, "Brother, I want you to pray for my children, I have done all I can do and they do not seem to care for the Sabbath, and I am troubled about it." This man had lived within six miles of a Seventh-day Baptist church for several years; but he had never attended the church, neither did he bring his children where they could be in Seventh-day Baptist society. How many more Sabbath-keepers are doing in this way. Let us go to the Bible and find out there first how to rear our children; see Deut. 6: 6-9. "And these words which I command thee this day shall be in thine heart, and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house and when thou walkest by the way and when thou liest down and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes, and thou shalt write them upon the posts of thy house and on thy gates." I think if we would train our children in this way they would not depart from it when they grow older.

Now a few words as to the lone Sabbath-keepers who cannot attend church and Sabbath-school on Sabbath-days and who have children to rear. You had better leave where you are even at a sacrifice in the way of property. Your children are worth far more to you than all the money in the world. Your country, like others, is doubtful, and it is with Sunday-keeping people, and they will be likely to form marriage relations with Sunday-keeping families, and the temptation will be great to go over to Sun- day-keeping. If we fail to teach our own children the way, how can they? Do your first and best work at home; then you will be better able to teach others. I think every lone Sabbath-keeper ought to move where he can have society for his children. That will do more to preserve them than anything else. If we would say to the lone Sabbath-keepers of Alabama, who are farmers, or desire to farm, they can find one of the finest farming communities in northern Alabama, near Boleyton, in Cull- man County. The land is as good as the Texas prairie lands. It is free, productive soil, on what is known as "Brinley Mountain," a high, level and healthy country. It has good schools; one of the best schools almost, in our country, is at Joppa. The highest tuition is only one dollar per month, from that down to fifty cents per month. Land can be bought there from four to six dollars per acre, partly improved. Men of small capital would do well to go there, or write to Bro. J. K. F. McCarley, Boleyton, Cullman County, Alabama. Some time in the near future there will be a strong church there. We have three good Sabbath-keeping families in that county that have in all about 16 children. If they were all near enough to each other to organize a Sabbath-school they could run a school with 18 or 20 members; but they are too far apart to come together Sabbath-days, and they do not have the communion of Christians as they could if they were closer together. Besides these, there is a large number of Sabbath-keepers in that country who do not have the pleasure of good society among Seventh-day Baptists. Any one who would like to help build up a good Seventh-day Baptist society would do well to go to Cullman county. We want every Seventh-day Baptist who goes to Attalla, but Attalla is a hard place for Seventh-day Baptists who have to work at public works for a living. We would be glad if someone of our faith would come to Attalla and start some industry for our people here, so they could have employment and keep the Sab- bath. If we would preserve our children let us get them where we can have them in good society. It will be better for them and us. Sometimes we hear people say I would be a Seventh-day Baptist if there were more of
Christian Education.

(Continued from page 152.)

There is one thing that I would like to impress upon the minds of every one of our denomination. Do not act as if you were ashamed of being a Seventh-day Baptist. Let the world know that I live for Christ. A short time ago I met a man who told me he was well acquainted with the Seventh-day Baptist people, that he had lived beside them for years, but in all that time not one had offered him a tract, or had shown him their position. If he would have liked to read some of our publications, and he said yes, as this matter in regard to the Sabbath had been a question in his mind for some time. I gave him “Bible Readings,” “Pro and Con,” and “Expose.” I make it a rule to carry some tracts with me, so I am ready for any one with an inquiring mind.

If D. W. Leath will send me his address, I would like to correspond with him.

Yoursaternally,
O. SABIN.

February 20, 1899.

ITINERARY OF MR. AND MRS. BOOTH.

Sabbath-day, March 4, at Alfred, N. Y.;
March 11, with the Brookfield churches;
March 18, at Adams Centre, N. Y.;
March 25, with the Milton churches, Wis.;
April 1, Mr. Booth at Nortonville, Kas., and Mrs. Booth at Farina, Ill.; April 8, in Salem, W. Va.

Between these Sabbaths as many other churches as possible will be visited.

The Committee deeply regrets that the missionary presence cannot always meet the churches; but Mr. Booth thinks that they ought to start for Africa by the middle of April. Deferring to this judgment of his, we are simply doing the best we can; and we shall appreciate the co-operation of pastors and others. The object of these visits is to give information, awaken interest and obtain subscriptions to shares in the Sabbath Evangelising and Industrial Association.

PLAINFIELD, March 1, 1899.

Mr. and Mrs. Booth have not had their full time, because owing to the wealth-producing power of a nation, this could be easily shown if there were time and necessity. Second, because a true education surely tends to lessen crime. Since 1870, the number of children in English schools has increased from 1,500,000 to 5,000,000; while the number of persons in prison has fallen from 12,000 to 5,000. There must be some connection between these two facts. Third, the highest possible education of the people is essential to the development of that phrase “education is learning to think”: and those who think, govern; those who do not think are the governed. How important then is education in a country like ours where the people themselves are the rulers—a government made up of the people and for the people and by the people”—where every man is a sovereign. That there is some realization of the importance of education but the condition of political economy is seen in the facts, first, That Pennsylvania leads off with 9,243 publications; New York follows with 8,125, and Ohio and Illinois come next with 7,250; second, That we have in America 1,600 colleges; third, That in the country private individuals in America have given $75,000,000 to the cause of education.

(To be continued.)

R. S. WILSON.

February 22, 1899.

DODGE CENTER, N. Y.—The cold weather “let up”; a thaw came, and finally a good thaw came, and finally a good-summer. There must be some kind of fitness in our life.

Surely a reawakened interest would be a blessing. It belongs to them who are well acquainted with the Adventists, who have been living in the field of given information, a waken interest and obligation.

Some of our publications, and he said yes, as this matter in regard to the Sabbath had been a question in his mind for some time. I gave him “Bible Readings,” “Pro and Con,” and “Expose.” I make it a rule to carry some tracts with me, so I am ready for any one with an inquiring mind.

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February 20, 1899.
SABBATH SCHOOL.
CONDUCTED BY SABBATH-SCHOOL BOARD.
EDITED BY REV. WILLIAM C. WOODIN, Professor of Biblical Languages and Literature in Alfred University.

INTERNATIONAL LESSONS, 1899.

LESSON XII.—CHRIST THE GOOD SHEPHERD.

For Sabbath-day, March 18, 1899.

GOLDEN TEXT.—I am the Good Shepherd; the Good Shepherd giveth his life for the sheep. John iv. 14.

INTRODUCTION.

The Pharisees did not discredit Jesus because he had healed the blind man upon the Sabbath. They examined and they desired to cast him out. But, as we have seen in the preceding lessons, their subtle stratagems were always defeated by some flaw in his testimony in order that they might not be able to prove the man to be blind. But the man clung to his straight-forward assertion, and they had no means of laying him out of the sanctuary. Whereupon they cast him out of the synagogue. Jesus found him and spoke words of comfort to him; and plain words of reproach to the Pharisees. They are the ones who are blind, really as blind as the divine truth of the blind man had been to the light of the sun.

Our present lesson follows immediately upon this conversation with the Pharisees.

NOTES.

1. He that entereth not by the door into the sheepfold, the same is a thief and a robber: the good shepherd giveth his life for the sheep. John vii. 35.

2. The shepherd. Literally, "shepherd." (without the article) The word. The sheep (people) are divided into the herd. Christ, from the fact of their injury the flock rather than helping us, we note that they are called thieves and robbers. The sheep are the company of believers in the kingdom of God.

3. To him the porter openeth, etc. We cannot expect to get all the hints in the interpretation with every particular of the figure. For example, the porter is merely a part of the setting of the parable, and does not require to be anybody in particular. The Oriental shepherd lends his sheep, he does not drive them. The very sheek testifies to the true shepherd.

4. And when he putteth forth his own sheep. It often happens that several shepherds put their flocks in a fold together. In the morning each shepherd lends a way of his own sheep.

5. And a stranger will they not follow, etc. The true members of the kingdom will not be led astray into evil ways, just as the sheep refuse to hear the voice of any other than their own shepherd.

6. Parable. The word means literally, "a saying out of the usual course." The figure employed in this passage is proper to the allegory, which may be briefly defined as "an extended and elaborated metaphor." But they understood not. The Pharisees were not quick to see that our teaching was speaking of himself and of them.

7. Said unto them again. Jesus begins again more explicity. I am the door. The means of entrance into the fold.

8. All that ever came before me are thieves and robbers; I am the door: if any man enter in by me, he shall be saved. This is a gracious promise of blessedness to those of the flock who come through Jesus to lead and teach the people.

9. The blind cometh not but for to see, etc. The purpose of any eye who come not through Christ is condemned with that of Christ himself. The Pharisees and other false shepherds had no love for the sheep. They were destroying life. Christ was giving life.

10. And the father knoweth me, even so know I the father. Compare John iv. 14: 20; 15: 10; 17: 21. And I lay down my life for the sheep. A characteristic reference to the human energy of the Father, whose Christ is the Son given for the sheep. The sheep knoweth mine own, and I know them, and they follow me. John x. 14.

11. In the figure for which the latter half of the previous verse has prepared us. Christ is not only the door through which true shepherds come to the flock, but he is also the true shepherd and the true teachers, the Good Shepherd. The good shepherd giveth his life for the sheep. The willingness of a shepherd to risk his life on behalf of the sheep have given to the quality of a Christ a type of Christ's laying down his life for the good of his own.

12. But he that is an hireling, the reference is to those teachers of Israel who have no interest to bestow on the flock, whom the hireling was to instruct. To ask by whom they were hired is to press the figure beyond its limits. The wolf is a figurative representation of every sort of power opposed to the Messiah.

14. And know my sheep. A further characterization of the Good Shepherd—his intimate acquaintance with his own.

15. As the Father knoweth me, even so know I the Father. Compare John iv. 14: 20; 15: 10; 17: 21. And I lay down my life for the sheep. An emphatic repetition. The fact is mentioned here again to show the intimate relation between Christ and his own.

THE BROTHERHOOD.

HOW?

BY REV. GEO. W. HILLS.

In these days of combines, trusts, unions and brotherhoods, and an all-absorbing rush after money, there is a danger of this spirit coming into Christian hearts. The book is called, "How?
The last word is used as an interrogative, but it is"..."the one under the rock."

There is a danger of this spirit coming, because we are so much for quantity. Now, as the scrub palmetto sidled largely in the building of these sand dunes, we suppose they have a pre-eminent claim—at least, we do not propose to contest their rights, nor 'jump their claim.' A neighbor of ours drove down a pipe in a valley about two-thirds the distance from the Atlantic Ocean to the Halifox River, probably go0 feet from the ocean, and found fairly good water. He said to the writer, 'I believe I will drive that pipe about two feet deeper.' This he did, and began pumping salt water; the pipe was pulled back the two feet, and he has been pumping fresh water from the well for years. The salt water was about the same density as ocean water. So much for quantity.

With reference to our artesian water coming from the Rocky Mountains, will say that we are the owners of the pipes, and that it came from a distance until we had a seivedraft, and found the wells having a weak flow, or giving out entirely; and we began wondering if they had a drought in the Rockies at the time, or something else. We have a well forty feet deep, and a water table, flows very dense salt water to a height of ten to fifteen feet above sea-level. In one section the sulphur water will rise twelve feet above sea-level, while in another it will rise forty feet. This is along the east coast. In the center of the state it rises sixty feet above the sea. We find several (artesian) water-bearing strata before we get to the rock, under which we obtain the greatest water supply; the lower ones of these flow to the same height as the one under the rock. We can introduce the flow, but not the pressure, by going deeper.

"We were visited by a cold wave on the 13th and 14th of this month, the temperature going down to 16° above zero, and on the 14th we had quite a fall of snow, the first we have seen in the region, since the last winter."

"Daytona is well-filled, in fact overcrowding, with winter visitors." D. D. B.

February 16, 1899.

MORALITY rests upon a sense of obligation, and obligation has no meaning except as implying a divine command, without which it would cease to be. —J. A. Strong.
MARRIAGES.

CLARK-CLARK.-At the home of the bride's parents, in Wirt Township, Allegany County, N. Y., February 14, 1899, by the Rev. W. D. Jurick, to Percy L. Clark, of Niles, and Miss Gertrude Coste.

HENDESON-NEVILLE.-At the home of the bride's parents, near Eldon, Montgomery County, Ohio, February 22, 1899, by the Rev. Geo. W. Hills, Mr. Charles B. Henderson and Miss Evaline Meyer.

DEATHS.

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

BAGEL.-In Scott, N. Y., Feb. 18, 1899, Mrs. Phoebe Barber, aged 89 years.

A fuller notice will appear next week.

PERKINS.-At Farina, Ill., Feb. 5, 1899, of diphteria, Pay E., son of C. E. and Martha Perkins, aged 5 years, 2 months and 20 days.

Obituary notices are not wanted. The rumper comes that day.

"Such was the greensward
And took the flowers away." - E. B. S.


She was born in Berlin, Rensselaer Co., N. Y., March 18, 1838. In early life she was baptized and became a member of the First Baptist church of Berlin, N. Y., and though she never united with any of our churches, since coming West, yet her quiet, consistent life, and earnestness in things pertaining to the kingdom, attest that she never departed from the exhortations of faith and hope.

C. D. S.

BALCOCK.-At her home, near Nortownville, Kansas, Feb. 11, 1899, of a complication of diseases, Mrs. Sarah T. Balcock, widow of the late J. Smalley Balcock.

Sister Balcock was the daughter of Samuel P. Randolph and Elizabeth Davis. She was born at Salem, W. Va., Dec. 22, 1826. Her parents moved to Ohio when she was about one year old. She became a member of the Port Jefferson Seventh-day Baptist church ex-tinct) in Ohio, in 1838, of age. She was married to J. Smalley Balcock on March 12, 1851. They emigrated to Humboldt, Iowa, in 1854, and thence to Nortownville, Kansas, in 1894. She died in the membership of the Seventh-day Baptist church of Nortownville. Her last illness was of but few days' duration in which she was tenderly cared for by her children. She leaves a large circle of children and grandchildren.

G. W. R.

FOXEY.-Clarence Edwin, son of Manford and Kistie Foxey, was born May 26, 1869, and died February, 1899. Funeral services were held February 3, conducted by the pastor. Text, 2 Kings 4: 27.

"Suffer the children," said Jesus, "to come unto me; and forbid them not: for of such is the kingdom of heaven." - R. A. W.

STILLMAN.-On Monday, February 13, 1899, Mrs. Mary Ann, wife of the late Christopher G. Stillman, passed away from her rest in Westport, Conn., the 24th day of her 80th year, 6 months and 23 days.

Sister Stillman was converted and united with the First Hopkinson Seventh-day Baptist church in her youth, transferring her membership in 1840 to the Pawcatuck church, of which she was one of the charter members. She lived the mature age of 80 years, 6 months and 23 days.

Sister Stillman was converted and united with the First Hopkinson Seventh-day Baptist church in her youth, transferring her membership in 1840 to the Pawcatuck church, of which she was one of the charter members.

Frank J. Cheney makes cash that is the senior partner of the firm of F. J. Cheney & Co. in business in the City of Toledo, County and State aforesaid, and American, and will pay by draft on the CITY OF TOLEDO, OHIO, HUNDRED DOLLARS for each and every case of Cattaran that cannot be furnished by the usual source of supply.

Frank J. Cheney.

If a man leaves himself to himself, and lets him have his own way with himself, he will be a little less valuable a man by nightfall than he was in the morning. — Parkhurst.

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KEEP THY HEART WITH ALL DILIGENCE. — Prov. 4: 23.

The heart is the citadel of the life. It needs to be thoroughly fortified and carefully watched and guarded, or it will be lost, but if this be guarded evil cannot control it. This work of keeping the heart requires a careful observing of all that is in the heart. The spirit of mutiny may spread among the soldiers in a besieged garrison. There may be traitors within the camp. Insidious disease may be at work there, sapping the strength. There are possibilities of evil in every heart. The plague was once there, and lingering traces of infection may lurk there and burst out at any time. Evil imaginations may find a home where the soul's watch must be kept of all that goes to the heart. Sin lurks at the door, ready to spring in if the fastening be undone and the gateway left ajar. Foul images may enter through eye-gate and hide themselves in secret places. Vice and sin may enter through ear-gate and do a work of unseparable defilement. An equally careful watch must be kept of all that goes out from the heart. There are uprisings of unlawful desire and passion which must be repressed. To allow them to go out and take form may be to do irreparable mischief to the moral nature.

A PUNCTUAL MAN.

A certain Mr. Scott, of Exeter, whose business required him to travel constantly, was one of the most famous characters for punctuality in the kingdom. By his methodical habits, combined with unwearied industry, he accumulated a large fortune. For a great many years the landlord of every inn in Cornwall and Devon that he visited knew the exact day and hour he would arrive. A short time before he died, at the advanced age of eighty, a gentleman, who was making a journey through Cornwall, stopped at a small inn at Port Isaac for his dinner. He looked over the bill of fare, and found nothing to his liking. He had, however, seen a fine duck roasting on the fire. "I'll have that," said he. "You cannot, sir," replied the landlord; "it is for Mr. Scott, of Exeter." "I know Mr. Scott very well," replied the traveler. "He is not in your house." "Very sorry," said the landlord, "but six months ago, when he was last here, he ordered the duck to be ready for him this day, exactly at two o'clock." And, to the amazement of the traveler, who, chanced to look from the window, the old gentleman was at that moment entering the inn yard, about five minutes before the appointed time. — Harper's Round Table.

LARKIN SOAPS

OUR OFFER FULLY EXPLAINED IN THE SABBATH RECORDER OF OCT. 24TH, NOV. 21ST AND 28TH.

North-Western Tract Depository.

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

Baker Sabbath-keepers in Syracuse and others who may be in the city over the Sabbath are cordially invited to attend the Sabbath-school held every Sabbath afternoon at 3 o'clock, at the residence of Dr. F. L. Irons, 117 Grace Street.

Baker Sabbath-keepers in Utica, N. Y., will meet the last Sabbath in each month for public worship, at 3 P. M., at the residence of Dr. S. C. Maxson, 22 Grant St., Utica. Those in the city and its vicinity, and others are most cordially invited to attend.

The Mill Yard Seventh-day Baptist church holds regular Sabbath services in the Welsh Baptist chapel, Bishop St., London, E. C., a few steps from the Broad St. Station. Services at 3 o'clock in the afternoon. Pastor, the Rev. William C. Daland; address, 3, Maryland Road, Wood Green, London, N., England. Sabbath-keepers and others visiting London will be cordially welcomed.

The Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moyne Building, on Randolph street between State street and Wabash avenue. The Sabbath-school meets at 10 A.M. by invitation. The preaching service is at 11 A.M. Visiting Sabbath-keepers in the city are cordially invited to attend these services.

Geo. B. Shaw, Pastor.

461 West 158th Street.

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STATE OF OHIO, CITY OF TOLEDO,

JUDICIAL DISTRICT OF LUCAS COUNTY.

I. Frank J. Cheney makes cash that is the senior partner of the firm of F. J. Cheney & Co., in business in the City of Toledo, County and State aforesaid, and American, and will pay by draft on the CITY OF TOLEDO, OHIO, HUNDRED DOLLARS for each and every case of Cattaran that cannot be furnished by the usual source of supply.

Frank J. Cheney.

Sawyers to whom before me and subscribed in my presence, this 9th day of December, A. D. 1896.

A. W. GLEASON.

Baker Sabbath-keepers in Syracuse will be cordially invited to attend.
HOW TO KEEP YOUNG.

If we take a little leaf out of the mind-cure books we can have physical rejuvenation through a youthful spirit, which must find expression. Cut away sadness—for that is hateful to youth—and cultivate instead a real interest in all that is going on, whether in the world about you or in the great world. Observe a young person with an inquiring intelligence who has not been "spoiled." Could anything be more striking than her keen, voracious interest, in contrast to the fatal apathy of her elders? Keep your interest alive, feeding it on a catholicity of subjects, as you value your youth; for if certain mental muscles are not used they will atrophy and you will be old, no matter what is the date of your birth. Is there anything in being your encounter is the central point of the universe from his or her point of view? Then, can such a one escape the interest of others? Every life has its own life as well as a universal one. Interest yourself in others, and, with no such intent at heart, you will find the spirit reborn.

Away back in nursery days we learn of the little girl who went in contemplating the large size of the things, but did not come to a stop at all; but the lesson did not go very deep, for we keep on wondering, usually without control of the foreand and lines across.

"The thirty years' marks," they call them, but that is a mistake. Thirty years of worry would wrinkle a marble forehead, but thirty years of play would keep smooth the most delicate skin. Worry spoils the digestion and keeps away the health, which turns ruin beauty. Worry enwraps the mental facades and prevents them from getting the dimples, hammer, judgment and shutting out light. Even those who do it must know these things well; but for not to worry means a condition of spiritual strength and elevation which cannot be acquired by gradual process, and every one has not learned the way. The lines are the expression of "the body's guest." They will come: but who could object to a crinkling around the eyes that make a smile the merrier, or lines about the corner of the mouth that have a kindling meaning? Such lines stamp the face with undying youth.—Harper's Ba.

OVERCOMING the world implies overcoming a state of worldly anxiety. Worry, though, is almost incessantly in a fever of anxiety lest their worldly schemes should fail. But the man who gets above the world gets above this state of ceaseless and unquenchable anxiety.—Charles G. Finney.

OBERIN, submission, discipline, courage—are these among the characteristics which make a man.—Samuel Smiles.

Samaritan College...

Salem College...

Westerly, R. I.

The SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

The SEVENTH-DAY BAPTIST MISSIONARY SOCIETY

The Fourth Annual Meeting of the Seventh-Day Baptist Missionary Society will be held at Plainfield, N. J., the second Thursday of each month, at 7 P.M.