ONE of the bitterest elements of grief would be eliminated from the death-bed scene if it were as distinct in our hearts as it is in Scripture that death is embarkation. Select the remotest star in the universe, and if you could suddenly realize that your departed and sainted friend were there, with what overwhelming brightness your conception of death and the heavenly world would be transformed, enlivened and beautified! May the Holy Spirit encourage our thoughts to move on cheerily along this line of a sweeter and richer consciousness of the Somewhere of the heavenly world; a little of the bitterness be thereby subtracted from the bereavements that have shadowed our past, and our anticipations incline with a firmer confidence toward the City which hath foundations, and toward reunion with those whose bark sped out into the night and over the sea while we stood weeping upon the shore.—Charles H. Parkhurst.
Christ's Kingdom each promises, however great, to each individual. We are to expect great things of God, and to appropriate the great promises he makes without any fear that others will be robbed because we are enriched. Make a full surrender of your life, and in return receive fullest assurance that the promises are yours.

DEUYTER—OTSELIC—LINC LAEN—SCOTT.

Heat, dust, forest fires; these were prominent features of a trip to Deuyter on the 28th of April. We preached on Sixth-day evening in a large tent of modest size. The evangelistic services at Deuyter, by Rev. J. G. Burdick, have lately closed. Some good results have come which we suppose Pastor Swinye will report in the Recorder. The Quarterly Meeting commenced at Otseic on Sixth-day evening, J. G. Burdick preaching. Strong delegations from Deuyter and Linc Laen gave a fine congregation on Sabbath morning. The evening service was spoken of as Sabbath Reform and denominational work. In the afternoon, after a sermon by L. R. Swinye, came a conference on denominational work, together with an address by the writer. Much interest was evinced. In the evening after the Sabbath, we spoke upon, "Why we are Seventh-day Baptists." Most of those present were not Sabbath-keepers. Mr. Swinye went to Syracuse for his regular appointment on First-day, and the services of the Quarterly Meeting were left in the hands of J. G. Burdick, who preached morning and evening. Otseic and Linc Laen have been strengthened and encouraged by the evangelistic work of Bro. Burdick during the past winter. The sudden death of Rev. J. E. N. Buckna, who, two-thirds of his time as missionary pastor, was a great disappointment to the people. They are still seeking a pastor. Meanwhile Rev. L. M. Cottrell is supplying the churches with an enthusiasm and energy which younger men might well emulate. Bro. Burdick preaches to the people in Garwin, Iowa, on the 4th of May. He will continue there, we believe, until the meeting of the Central Association.

The writer preached at Linc Laen on the evening of First-day, April 30. An impending thunder storm interfered somewhat with the service, but a goodly number were present. Special efforts to circulate Sabbath literature on that field will be made. In the leadership is an essential element of success on these missionary fields. Push and power to organize are among the most important features of a pastor's work at such points. Right adjustment of forces, the development of unused talents, and skilful direction, will come over small matters demand unceasing care and attention.

If you want to make the train "on time" when miles lie between you and all the miles in this section seem to be a mile and a quarter long—ride with L. M. Cottrell. You will get the train and the mail—get the mail and have good company besides. A vigorous sunshine flooded the valley between Homer and Scott, between the hours of ten and twelve o'clock on the first day of May. An unexpected stage is an excellent adjunct to such a sunshine. One does not need any "old school theology" for heating purposes, at such a time. But the genial welcome of B. F. Rogers, and an easy chair in the cozy parsonage at Scott make amends for such trifles as dust and dirt. It will be fifty-three years, come October next, since we left our birth-place in Scott, for the Territory of Ourkinsi. Some old landmarks are familiar, and some schoolmates, bearing their old names but not their old-time faces, greet us. The home of our childhood "down by the brook" is gone save some timbers and part of a cellar wall. We drank from the brook, choked back some throat-disturbing memories, and hurried away before a shower that came over "Lake Wapato" just as it has forty years ago—but this is no place for memories.

It was under the pastorate of Eld. Russell G. Burdick, and in connection with the evangelistic work of Eld. John Greene, in the winner of 1845, that we made profession of faith in Christ. Emigration has been busy "with Scott, and the development in social and religious matters has not kept full pace with its deleterious influence. In spite of storm, a fair audience gathered and gave earnest heed to words of warning and of encouragement, while glanced with them to lift up the standard of truth and goodness, with renewed hope, faith and earnestness.

TO PASTORS.

In the last Annual Report of the American Sabbath Tract Society, all pastors were asked to make special efforts during the current Conference year to secure a higher grade of spiritual life in the churches. It was justly premised in that report that the work impending could not be done, at least with great success, unless the people, as a whole, were led into increasing spiritual devotion.

That pastors are the natural as well as the official leaders in all efforts to secure spiritual life is too apparent to need more than a statement. Two-thirds of the Conference year are past. The Recorder has aimed during that period to lead its readers into higher spiritual attainment. It has no right to ask that pastors report what they have preached, nor what efforts they have made to carry out the recommendation of the Tract Society. But it does not hesitate to call attention to that recommendation, and to urge with deep earnestness that it be not forgotten. It ought to be true that the reports for the Conference, next August, shall each contain some statement like the following: "Our hearts rejoice while we report that during the year the power and presence of the Holy Spirit have been manifested abundantly in this church. Higher attainment in Christian living, deeper development in spiritual life, greater enjoyment in the society of our brethren, and greater willingness to come over small matters demand unceasing care and attention."

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God’s Word is full of invitations to such a well-rounded life as Bro. Darin longs for. It is well indeed when we rise above the narrow idea that personal salvation is the point to be gained in being a Christian, or that salvation is secured by being especially obedient along some one line. Men rejoice in “well-rounded righteousness” as it appears in others. Much more must God rejoice in it. Even if one could attain to a place in heaven by surpassing in any one line of right-doing, he would lack much in capacity to enjoy its glories and to continue growing in righteousness. Perhaps this correspondent had in mind also the blessedness and strength and peace which to him in this, through abundant attainments in Christian life. Such blessedness is the richest reward that can come to us here. It means rest in Christ. It means victory over temptation. It means calmness when trials crowd, and peace when sorrow darkens the door. Let us all join in seeking well-rounded righteousness, an important factor in which is being good Seventh-Day Baptists.

Dayton, Ohio, April 23, 1899.

The Recorder rejoices in all things which teach such self-surrender as brings obedient living. The joy of such surrender is next to joy of conscious salvation. This full surrender is reached in different ways, by different Christians. It is more or less epochal in all cases, although it is reached mainly by quiet growth. Sharp experiences of sorrow and trial may bring it to us. That Seventh-Day Baptists need this self-surrender, and consequent power, is beyond question. Our correspondent is right in suggesting that pastors need the anointing of the Spirit. This age tends to worldliness and inactivity. The teaching is to preach theories about life, more than the need of the indwelling Spirit, by which, alone, life comes. May the Lord teach us how to be hid in Christ. The Recorder often speaks of this hiding as “higher spiritual life.” Our only road to success in the great work before us is this higher, deeper, richer, soul-experience which comes with full surrender, and the consequent indwelling of Christ by the Holy Spirit. Seek such life. Surrender to it. Test the promises until you find it.

WAITING ON LIFE.

The delayed springtime because of this cold April, is not without valuable lessons. Some one has said that the strongest man needs “await occasions.” Therein lies a great truth. The right thing cannot be done successfully at the wrong time. Gathered knowledge, and spiritual reserve, must have much to do with final success in all efforts. A story is told of General Sherman, that he spent a vacation during his college days in Georgia. While his companions were busy playing cards and indulging in nonsensical talk, he was busy trampling over the country. Through his notes and memory he secured a general map of the country, and this knowledge became the prominent factor of success in his famous march to the sea. Something like that appears in the development of Provisional Government and the present prosperity in all great reforms. God never hurries. Confidence is always deliberate. True greatness is always tranquil. The grandest life springs from small beginnings. An acorn, the most unpromising for a baby’s hand, has in its heart a potential oak; and patience is necessary to develop it. The same babe, weak, ignorant, practically helpless, has within itself the germ of mental and physical greatness which marks scholarship and mighty achievements; but half a century elapses before the acorn is not wasted in its formative period. In heaven, between the time when the incipient giant lies in its cradle, a helpless babe, and the day when, as commander it may be, of a great navy, he stands on the quarter-deck, guiding obedient hosts to victory. Our short sight and our eagerness make us restless until we must await the development of life. There is much weakness in such restlessness. He who has studied life as a whole knows that soon or late,—it may be this springtime, late by a mouth, or this great year,—it will be the time of some great reform, which to our vision is behind time for a century—but soon or late life attains its purposes. The man of seventy plants the seed; his grandchildren pluck the fruit that results therefrom. Out of all these illustrative acts, he learns to learn the grace of patient waiting. We should also learn that while waiting, the obedient and earnest soul is not failing. The hand that carefully shields the sprouting acorn does a work as important as the hand which finally favors the mighty oak and shapes by wise use fulness a century later. This waiting for the fuller development of life teaches, as few things else can teach, the unity of all God’s purposes. Our chief lesson is to do well the work allotted us, whether it be to plant the acorn or await the seemingly slow development of the sprouting seed. Over-clouded skies and rainless days at last give place to sunshine and abundant showers.

In all this there is no chance for indolence, but the arts of waiting and the works of inactivity. One may always be doing something to forward the coming and development of life; or, if not this, to better himself for the larger duties when developing life shall call him to them. In Christ’s service, in the affairs of France, in the protection of the world, in the curing of great evils, and in the enthroneing of righteousness, we must be content to work and wait the development of life.

Let us then be up and doing. With a heart for any fate, Still achieving, still pursuing, Learn to labor and to wait.

AFFAIRS IN FRANCE.

There are hopeful indications in the Dreyfus case that the trial now progressing will do justice to the man hitherto so greatly wronged, and that the outcome of the trial will tend to strengthen better things in the interests of France, in the struggle of the world, in the curing of great evils, and in the enthroneing of righteousness. We must be content to work and wait the development of life.

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but we devoutly hope that the revelations connected with the trial and the consequent disturbance throughout France will result in such purification of the public mind and of the military service as will demonstrate that great law of history according to which the sufferings of the individual often become the keynote for greater good for races and nations.

SECULARITY AND COMMERCIALISM.

Secularity and commercialism are the prominent characteristics of these years. They are the two great dangers which assail Christian life. They are not peculiar to any one class of people. They thrive alike in city and country. They are equally at home, and equally baneful, in farm-house and in counting-room. The "small tradesman" is no more secure from their influence than is the manager of a great "trust." They float in the air like the germs of an epidemic. They lurk in the blood like the seed of an endemic.

Define them? Secularity places the things of this world higher than those of the next. It puts time before eternity. World-appointments, lusts, pleasures, attainments, treasures, are made the chief end of life by it. High aspirations, and spiritual noblesse are poisoned and destroyed by secularity. Good theories about life and duty do not save men from death through secularity. To know what a Christian ought to be is not the same as being one. Secularity makes men conversant with knowing, while it prevents them from doing what God requires.

Commercialism is that which the Apostle James describes as leading men to say, "To-day or to-morrow we will go into this city, and spend, and get gain." (4:13.) Be diligent in business is a Christian's duty; but it must be "serving the Lord," or it soon begins evil. People who do but little business are likely to think that they are in no danger from commercialism. One can kill for a gun's sake, as easily on a farm of twenty acres as on a ranch of twenty thousand. He is quite as much endangered who sells five thousand dollars worth of goods in a year as he who sells five hundred thousand dollars worth. It is not the case once, but it becomes results. To be safe from the dangers which attend commercialism, one must do business for God's sake, and not for gain's sake. The determining factor is whether we are doing business, much or little, for the sake of treasures here, or in heaven. Commercialism sanctified, is a blessing. Secularity sanctified, becomes spiritual-mindedness.

CONTINUANCE IN WELL-DOING.

A story of a devout old lady used to be familiar in Connecticut, who was accustomed to thank the Lord for the "gift of continence." She is reputed to have placed a low estimate on her personal attainments in Christian living, but a high estimate upon the fact that through all changes, and in spite of all difficulties, God granted her grace to continue in the devout purpose of serving him and the church. That thought is worthy of a high place in the mind of every Christian. Permanent ways, unchanging, of God's purpose, whether individual character or of church life, come only through patient and continued effort. The brilliancy which attends temporary revival and the lofty flights of emotion at such times have a certain value; but these alone tend to weaken individual development and to promote periods of decline, if not of absolute decay, in church life. The deep purpose to be Christ-like and to do his work, regardless of emotion or of surroundings, is the only basis for permanent good. The foundations of the earth are laid in granite, and not in crumbling shale. The groundwork of Christian life, and the foundations of the church of Christ must be granite-like as to purpose and conviction and endurance. That is a suggestive truth with a bearing on the wealth of the New Testament. A man is entitled in the words, "He that endures to the end shall be saved." The important question, however, is not personal salvation, but such personal character and individual effort as will leave an established foundation for the work of Christ when the individual life goes out, on the earthly side. He whose history leaves to the world only flashes of emotion and brilliant moments of exaltation, has not let enduring material for those who come after him. "Lyching," as it is thought, pitifully, has purported and performed in his Christian life that which shall endure, leaves for the generations following him such foundations for larger superstructure as will bless and strengthen the cause of Christ through all eternity. We are to do that which is enduring, and to plan for that which is permanent than for any other one attainment. We need to realize that each generation does comparatively little, when the whole field of Christian life is considered. How much endangered who sells five thousand dollars worth of goods in a year as he who sells five hundred thousand dollars worth. It is not the case once, but it becomes results. To be safe from the dangers which attend commercialism, one must do business for God's sake, and not for gain's sake. The determining factor is whether we are doing business, much or little, for the sake of treasures here, or in heaven. Commercialism sanctified, is a blessing. Secularity sanctified, becomes spiritual-mindedness.

THE WEEK.

The Governor of Pennsylvania and of California have appointed Senators for their respective states to fill the vacancies occasioned by the dead-lock, which prevented the election of a Senator by the Legislature of these states. If the Senate adheres to the precedents, the men thus appointed will not be seated. The Constitution of the United States makes no provisions for such folly as the "dead-lock" in such cases.—The ordination of Rev. Charles A. Briggs, an Episcopal priest, is sharply opposed by some Episcopalians in New York. Others in high standing favor it. What Bishop Potter will do remains to be seen; he is known to favor the ordination. Should he attempt to procede, protests will be made and another "dead-lock" trial will be at hand.—Congregationalists have suffered a notable loss in the death of Rev. Dr. A. H. Capp, who was for thirty-four years an efficient officer in the American Home Missionary Society. He had reached a ripe age, after a life of great use. He was a philanthropist personally and professionally, and we feel a sense of personal bereavement in his loss. He was an able editorial correspondent of the Congregationalist.—The report of the Beef Court of Inquiry was made to the War Department on the 20th of April.
CONTRIBUTED EDITORIALS.
By L. C. Randolph, Chicago, Ill.

The Promise of Little Genesis.

This church was a surprise. The dimensions and beauty of the building, the number of members, the evident culture of the people, the size of the congregations, the loveliness of the country, and the hopefulness of the field were all a little better than we expected. Pastor Coon and his wife have entered on their work under bright indications. The church has passed through severe trials, but a better day is dawning. The warmth and activity of spiritual life are far below what they should be; but attendance at services is large and growing. There is no other church within several miles. The throngs of children offer promise of the future. This is a wide field and an important one. May the gracious Lord of the harvest send refreshing showers upon the thirsty ground.

Wanted—All-Round Christians.

There are plenty of people who are of the world, worldly. There are also the folk who are lukewarm, contenting themselves with riches and increased with goods," dreaming not that they are "miserable, and poor, and naked." Then there are those who are earnest and zealous, but, oh! they are cranks, running off on some hobby, repelling others by their narrowness, bartering away their influence by their narrowness.

Thank the Lord for the all-round Christians, may their tribe increase. Men and women who have conscience—and charity; integrity and love; who have faith in God and do not fear the world; who have the courage of their convictions; who can be depended on to do their share and more—cheerfully; who live to make the world better, happier, more wholesome. Yes, there are many such. They are the salt of the earth, and their number is growing.

The Sympathy of Conscious Weakness.

He had troubles of his own that morning. A touch of colds, a strain of discouragement, a dash of disgust, an element of shame, overspread by a general glamour of loneliness, combined to weigh on his spirits. It was one of those off mornings when

"The hosts of sin are pressing hard, To draw thee from the skies." So he went out to help someone else. There is always someone else who needs it.

Oh, the old story of sin and failure—under varying guise, the story of our common life! If we could only have it to say that since we received Christ and had the cleansing blood applied to our souls, we had not sinned, never been untrue to the grace that saved us—but we cannot. Humiliated, disheartened, we have had to come back again and again for forgivenes.

But three thoughts have been growing stronger in our minds: human frailty, God's saving grace, the need of constant charity for the failings of others. Oh, poor, weak man, who trembles before temptation's lightest touch, go to other men who are heirs of the same frailty, and tell them of the cross where you found salvation and peace. When the sun reached the meridian, he was praising God, again. For he had turned the very record whose memory oppressed him to good account. He knew how others felt, for he had been over the same ground. They sat on the same level, talked face to face, and God was pleased.

Away from the sickness to the Physician. Away from the sin to the Saviour. "For by grace are ye saved, through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast."

What the Gospel Is Doing.

They say that no man can become good suddenly; but I know better. God can convert a man in an instant. Talk all your philosophical rubbish about that frame of mind, and taint will do. "If you had been at this saw-mill a few weeks ago, you would have found the air blue with profanity. I was one of the worst. I used to like to swear at the church members to see if I could bother them. I have no desire to swear now. It has been taken out of me by the grace of God. Everything about the mill is smooth and quiet. It doesn't seem like the same place that it used to be."

"I once had hardness and bitterness toward several people; but it is all gone now"—and the face showed it. Thank God the old miracle of grace is still being performed. The hardened sinner and scoffer stands up with the light of love and joy in his eyes to invite his friends back.

It will be the same as ever in a month? No! With some the work may prove to be not of God; some may go back into the world for a time; but many will be steadfast. The sower will not be discouraged because some of the blades wither away in their shallow soil, or are choked by the cares of this world. "Other fell into good ground, and brought forth fruit, some an hundred fold, some sixtyfold, some thirtyfold."

"Who hath ears to hear, let him hear."—

Baptism at Main Settlement.

The last link in the chain of churches before it drops across the state line is Main Settlement. Pastor Mahoney preaches in Pennsylvania Sabbath morning, in New York Sabbath afternoon.

At the urgent request of the people, a ten days meeting is being held before going on to Hebron. A Salvation Army revival at Ceres, three miles away, which closed a few weeks ago, accomplished a great work, whose influence reached our own church, and the time seems ripe for a short series of meetings. Although it is a very busy season, the congregation averages about a hundred, and the interest is strong. This is another of the hopeful fields for the extension of our cause.

Baptism next Sabbath.

There are splendid workers in the meetings, and a spirit for extending the gospel campaign into other communities. The pastor is himself an evangelist in heart. With a singer to help him, he can do good service in the country round about, whenever he can be spared from his duties at Main and Shingle House. There are open doors in this section of country which should be entered soon.

A Biblical Pastor.

It is the idea of Bro. Mahoney—and surely a good one—that all a man's powers should be laid on the altar, and consecrated to God's service. He would not go out of his way to say a sweet thing; but that unique flavored Irish wit, quick as a raper, genial as a sunbeam, is always on tap ready to flow when some one turns the spring.

Asked to speak at a meeting between two other brethren of the ministry, he likened the program to a bridge, having solid piers at the two ends, but "sagging in the middle."

"Brother so and so gave you quite a shot last night," remarked genially.

Quick as a flash comes the retort: "It took no effect. It was a blank cartridge."

Of a minister who was reported to have leanings toward a sister Sabbath-keeping denomination he said: "He'll not go to them. He is too old to learn the program verbatim."

It is pleasant to taste of a wit which has not fermented and turned to vinegar, as wit is prone to do when it stands too long. A pastor genial, kindly and sweet, loving the souls of his people is a man sent of God. A man of prayer and consecration is he. "Stop," he said, when we had sung several songs, "I want to pray. I must pray." Every member of the family was remembered in that tender, yearning petition which God has been answering since.

Brother Manoney is looking forward with anticipation to the coming General Conference. He thinks the Seventh-Day Baptists the finest people he has ever met. We hope that the congregation will have an opportunity during the Anniversaries to hear the story of his conversion from Rome to Christ. Constructed on the Zaccadic model, it is entitled, "A curiosity seeker marvelously converted by the power of God."

A MODEL FOR ENGLISH WRITERS.

The best model of English composition is the English Bible. There are certain obsolete words, and infelicitous expressions, but take it all in all, for strength, force, clearance and eloquence, there is none.

Said John Ruskin, that master of English prose composition: "My mother forced me, by steady toil to learn chapters of the Bible by heart; as well as to read it every syllable through, aloud, hard names and all, from Genesis to the Apocalypse, about once a year; of course, the dribбли́e inaccuracies and infelicities, say, for instance, the word 'beating' for the word 'beaten.' I was one not fermented, but transformed, and all my writing turned to vinegar, as with the other brethren."—Wide Awake.

From Walter Scott's novels I mean, it was not possible for me, even in my best efforts as types of language; but, once the taste and spirit for extending the manufacture of the highest and most perfect book, which I find occasionally serviceable, but much of my general power of taking the finest models, and the best part of my taste in literature. From Walter Scott's novels I might easily, as I grew older, have fallen to other people's novels; and Pope might, perhaps, have led me to take Johnson's English, or Gibbon's, as types of language; but, on knowing the thirty-second of Deuteronomy, the one hundred and inestimable Psalm and the Benediction of the Name of Jesus, the Sermon on the mount, and most of the Apocalypse, every syllable by heart, and knowing always a way of thinking with myself what words meant, it was not possible for me, even in the foolliest times of youth, to write entirely superlative or formal English. . . . This material installation of my mind in that property of chapters, I count very confidently the most precious, and on the whole the one essential part of my education."

And this one essential part of a good English education is neglected now, and literary men grow up in ignorance of the one great classic of the English language, the fountain of liberty, the light that lighteneth the nations, the message of salvation—the living Word of the ever-living God. —The Christian.
The Sabbath Recorder

[Volume LV. No. 19]

Missions.

By O. U. Waftord, Cor. Secretary, Western, R. I.

Serve earnestly desires and appeals to enter every human heart and dwell therein. Behold I stand at the door and knock; if any man hear my voice and open the door, I will come in to him and will sup with him, and he with me. My son, give me thine heart. The Apostle Paul exhorted the Ephesians that Christ may dwell in your hearts by faith. Jesus answered and said unto him (Judas not Iscariot): If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him. These and other passages of God's Holy Word emphatically declare how God and his Son Jesus Christ desire to dwell in human hearts by their presence, life, light and power.

Why do God, Christ and the Holy Spirit wish to dwell in human hearts? They desire to cleanse and purify the heart from the uncleanness and corruption of sin. The light of the divine presence and of the truth will dispel the darkness of sin from the heart. They wish also to renew the soul in life, because it is dead in trespasses and sins. They will convey to man a new heart, and renew within him a right spirit. The indwelling of the divine develops men in spiritual character and in the likeness of Christ. It fills the soul with love and unfeels the whole being in spiritual likeness and being. By this indwelling, not only is the highest attainment in soul-life gained, but the highest happiness. Christ is hid in us, the hope of glory. All that man longs for in this life, and in the life to come, is to be realized by the Christ in us. Since he knows our wants, he can supply our every need. Within us as our faith, our hope, our strength, our wisdom, our unfolder, he can help us to live to his glory, fit us to die, and for the heavenly home.

How many men have no room for Christ. By the love of sinning they keep him out. They invite and retain in their hearts guests that bar out the Saviour. He cannot dwell in a heart of unbelief. He will not take up his abode in a heart filled with much of the world. The world must be driven out, for him to possess the soul. He will not live in a divided heart; he must have the whole heart. We cannot serve God and mammon. There are many who have opened the door of their hearts and have let the Saviour in, as a loving guest and friend, but to-day are without him. They have neglected him and he has taken his departure in sorrow. Some have driven him, crowded him out, by worldly pleasure, love of wealth, by lusty lusts, by palls and vanities of the world. They are without joy, without hope and without life. How sad their condition in this life, and how dark their prospects for the life to come! No room for Christ here, and he has no room for them in heaven. It is easy to tell with what on earth is filled, and for out of the fulness of the heart the mouth speaketh. A man's life is the evidence as to who has filled his heart and controlled his will. Let Jesus Christ enter your heart and fill it. For no worldly love or gain keep him out or drive him away.

He that well and rightly considereth his own works will find little cause to judge hardly of another.—Thomas a Kempis.

FROM S. S. WHEELER.

The weather during the quarter just ended has been most remarkable for this country. It has seemed to us also remarkable that the severe storms and cold have come so much on Sabbath-Days. Yet the regular services have been well maintained, considering these circumstances. But the average attendance has been small. All are enjoying the lovely, settled spring weather, and last Sabbath the attendance was very encouraging. The distribution of so many pages of tracts and interesting papers, and from the effort made to interest all by giving information and distributing these tracts. We all wish we could do more financially to help forward the work, both in old and new lines, as well as in the newer work of Africa's Industrial Mission.

Twice during the quarter we have been called to attend funeral services. In January the little boy, Alma Sweet, of our community, and in February a Seventh-day Baptist husband and father in middle life, Lagener Lawton. We have been more than usually encouraged by reports from non-resident members during the past three months. Thus we are moving along as the weeks and months pass. We are trusting in God and trying to advance his blessed cause, and Pray for us.

Bozeman, Col., April 17, 1899.

FROM R. S. WILSON.

You will find enclosed report for the quarter ending March 31, 1899. You will see that this is a very feebly report, as far as preaching is concerned. I preached my first sermon this quarter to our own church in Attalla. Jan. 14. We had not met before in January, on account of illness and rain. I left on the 15th of January for Cullman, and on that trip I visited several of our people in that section, and preached three times. I returned home and found my wife and two children in bed with illness. I was taken with the same in the next Sabbath-day after my return. We were all down for a long time. I was not in our church for five weeks, and I am not well yet, but can go about. We had a very interesting quarter, as there has been much interest manifested in the Sabbath question among First-day people. Since my illness in February, I have not been able to keep up my monthly appointments at the School school-house, and several have been here, and gone back to me another service and preach once a month. While spending the night with some friends not long since in that same community, a lady said to me, "I believe you are going to get my husband, and I can say this much: I know you are gaining ground here very fast." That seems to be the cry everywhere I go.

A few words about the Cullman field. I believe I have the confidence of those people there, and I believe they would like to have me in that work. I will agree, as times are so hard, to go there once a month for the remainder of the quarter, and spend from one to two weeks each time, if it is necessary to stay that long; for $75 aside from my family expenses, and spending time left with the church. The result of my first trip to Cullman was four names added to the church, Bro. Hoyt and wife and Bro. Hawkins and wife. I have invited the Hays to come, while I was there, and I received two subscribers for the Sabbath Recorder. Brethren, this field should be looked after by some one in Attalla, Ala., April 15, 1899.
circumstances, that will ever cause us to say, "We must obey God rather than men." When we are thus equipped with God's Word, with that earnestness and devotion of the soul that loves the laws of God, and is willing under all circumstances to teach it, we shall find in increasing numbers such as Corning, to which company, we are ready to say, "We are all here present before God, to hear all things that are commanded thee by God."

The leaves of Sabbath truth are working in the hounds of, and which come to us from other denominations. Some will come out clear and strong for obedience to all of God's requirements. Others will go back, shorn of their strength, to dwindle and die. In Niantic, where there has been some of the good seed sown, the enemy has been busy with his tares. O, that God may so open the eyes of our Seventh-Day Brethren there, that they may behold wonderful things out of God's law, that we may faithfully preach the Word.

THE TRIFLES OF CIVILIZATION.

By Kate Upham Clark.

Civilization grows by constantly giving men and women more time from the actual struggle for existence. It was the leisure of the peace during the eighth and ninth centuries in England which, the historians tell us, gave us the first great impulse to literature and thought there. Strong hands held the reins of government, and men could turn their thoughts into prunings and hooks and time to think matters over. Anything which saves time in the doing of necessary work gives opportunity for some art or philanthropy or science to grow. Even within the last quarter of a century all of us can see how progress has been promoted in greater things by the introduction of trifles which save time, especially the time of women.

Great inventions, like the telegraph, the telephone, the radio, and the typewriter have probably quadrupled the effective force of the world. In our glory we often lose sight of some tiny things which have perhaps been of use much out of proportion to their apparent importance.

Thus, twenty-five years ago the rubber band only had just in use. As a help to system and order its value can scarcely be overestimated. Rubber tires to carriages, which make the roughest cobble-stones seem almost smooth, and which must greatly ameliorate the lot of the infant, as it is wheeled along by its too irresponsible nurse, save innumerable nerve-force.

A safety pin in these days, or a little ear Thermometer, was a rare thing. Now in a dozen sizes and shapes and colors it is a necessity of every toilet table and a comfort to talk. And at that moment she came forward to share my seat, while the porter put her berth in order for the day. She was a large, plain woman, in a soiled brown traveling dress. After one or two remarks about the country and the weather, she said, abruptly:

"My husband and I are going to Springfield.

We've had a long trip, and we're pretty tired."

And she went on to tell me that they had come from Idaho, and were taking the body of their only child to be buried in Springfield, Mass.

"My husband's folks live in Springfield," she explained, "and we want to bury the baby there. We had to wait for the strike to break before we could bring him on."

It was not the evident lack of a companion to talk. So I sat silent, for the most part, while she told me about the four-year-old boy, whose little coiffed body was in the baggage coach ahead of us. Such a little box it was, when I saw it last Thursday.

All day, first to one fellow passenger, and then to another, the bereaved parents talked of the little fellow. His father, a small, dark, wizened man, dwelt continually on the boy's weight, his height, the size of his head. When first brought into the dining-room late, his face softened and reverent. "They had to change it to another baggage-car here, and they handled it very tenderly," I heard him say to his wife.

When we got on the train with her, a child of two years. The childless father and mother looked at the baby hungrily. It was not long before they were exchanging confidences with their girlchild. They insisted that she was so out of order. the train made a brief stop, while they cared for the boy. It was pathetic to see them brooding over the laughing baby, the mother holding him while the father talked to him and played with him. When his little mother came back they urged her to take a nap—they would amuse the boy. And for half an hour they had him to themselves.

They were sadder when his mother bore him triumphantly off the train to meet his young father, whose loss seemed something, when the stranger baby was gone.

But we were nearing Springfield, and a great silence—the first silence of the day—fell upon them. We all understood the little box in the baggage coach was too near the end of its journey, for them—tired though they were, with days and nights of travel. They must give it up soon and be strangely empty—helpless and free from care.

As our long train moved slowly out of the Springfield station, I saw the little box lying on a baggage truck, the father standing beside it, with his hand resting protectingly on its lid.—Christian Intelligencer.

WHEN THE SPRING BEGINS.

John Burroughs, the great naturalist, says: A correspondent writing to me from one of the colleges suggests that our spring really begins in December, because the "annual cycle of vegetable life" seems to start then. At that time the bees go out for the first time, the birds come back, and the women do not like to stay in the house any longer and sit about as they did in January and February.

"The real start of the next season's vegetable life in this sense is long before December. It is in late summer when the new buds are formed on the trees. Nature looks ahead and makes ready for the new season in the midst of the old. Cut open the terminal hickory buds in the late fall and you will find the new growth of the coming season all snugly packed away there, many times folded up and wrapped about by the protecting scales. The catkins of the birches, alders, hazel-nuts, etc., are fully formed, even as in the thrones of the lilies, and are like eggs to be hatched by the warmth of spring. The present season is always the mother of the next, and the inception takes place long before the sun loses his power. The eggs that hold the coming crop of insect pests are surely laid in the late summer or early fall, and an analogous start is made in the vegetable world. The egg, the seed, the bud are all alike in many ways, and look to the future. Our early spring flowers are the children of the last season's growth, the first to come out in the world of life."

-[May 8, 1899, The Sabbath Recorder.—295]
Woman's Work

JUST FOR A LITTLE WHILE.

BY JELLY M. MAY.

If for the little while
That life has left to me, full many a mile
Of ordeals, or let or west or north,
Across the world, I could at last forgo;
If not, just let me rest for a while.

First let me rest for a little while
Before I begin to go.

My crown is called content,
Which life has left to me affection's smile
If life has left to me affection's smile.

A lady of culture and refinement (?) with high aspirations in life, was invited to tea in a humble cottage. She took in the surroundings and with a sigh remarked, "Oh, I could never be contented in a home with such low walls as these." Her remark indicated a state of mind that would not be contented anywhere; that could not in its present condition experience genuine contentment. To the discontented even wealth is vexation. To the contented even poverty is joy.

Paul had the crown of contentment when he sat chained in the prison suffering the indignities that had been heaped upon him else he could not have sung God's praises as he did; yet, when his release came, he hasted away on his mission of progress.

Contentment then is a crown worth striving for. It is not of the earth, and the wise who go forth under the bright and glorious sky with a fervent heart of faith, and, when evening shadows gather, can look back on duties well performed, and days well spent. Then let us all enjoy the present hour, be thankful for the past, and not forget that the strength and expectations of the last, for the noblest mind the best contentment has.

INDEPENDENCE, N. Y.

THE IDEAL MEMBER OF A MISSIONARY SOCIETY.

BY MRS. L. H. GORDON.

In the first place, this Mrs. Ideal is a very busy woman. She is a housekeeper in the ways of her household. Her children are the objects of her tenderest care and sympathy. Her ministrations reach out to the poor, the sick, the lonely ones. We often wonder how she accomplishes so much, but she has let a few words on the subject of this letter for her to attend the meetings. Many would say they were tied at home, but she says a great deal can be done by a little careful planning; that things must have a system, and by hurrying up this piece of work and putting off that, the final result on the meeting that she is free to go. She makes a great deal of planning her work ahead. At the meeting she has a cheerful word for everybody, takes her part willingly and promptly, generally

has some interesting item of church news to tell, and shows by word and look that it is a pleasure for her to be there. She was always at "our last meeting," and expects to be at the next.

In the meantime she thinks over the subject, reads up the magazine, loan it to her neighbors, secures their subscription for it, tells her friend what a helpful meeting the last one was, invites her to the next, conscientiously looks after her tenth, and, best and most helpful of all, watches the weather before the Lord in prayer. She has actually been known to kneel down in prayer before going to the meeting, and then pray all the way there, while there, and all the way home again. She has great faith in prayer. She says the way to make public praying easy is to do a great deal of private praying. But this woman has some queer ideas. She says the daily cares and worries that come to her as a housewife and mother, instead of narrowing and cramping her mind, as is generally supposed to be the case, really serve to broaden her views and enlarge her sympathies. This certainly is very queer, but this is the way she explains it: She says she has at night when she bathes her children and puts them to bed, all sweet and clean, she thinks of the fifty thousand orphan children at present without a home, for whom there is no such loving care, and her heart is moved to pity, and she prays the dear Father in heaven to hear the orphan's cry, and to send them help in this awful time of need. Many times a day she allows her ordinary duties to call up high and noble thoughts, and thus bring a blessing to her. She says some days her duties are so many and varied that by nightfall she has been over most of the world in heart and mind.

She cannot imagine any circumstance that would keep her from being interested and even helpful in the cause of missions; because if one's hands are tied it is impossible to bind the mind and soul, and so she expects always to be able for something. She can at least— and nothing is greater—pray the Lord of the harvest to thrust out laborers into his harvest.

These, dear friends, are some of the characteristics of the ideal member. She seems different from some of us, doesn't she? Does she belong to your society? Are you on intimate terms with her? Have you noticed that all these characteristics are simple in themselves, that such goes toward the making of a helpful Christian life? Are they not worthy of imitation?—Woman's Missionary Magazine.

There is not a story of true heroism or true glory in human annals which can surpass the story of missionaries in this or in foreign lands whom America has sent forth as the servants of civilization and piety. They have taken their lives in their hands. They have sacrificed ambition, family ties, hopes, health and wealth. No danger that stood in their way, no obloquy that deterred them. In this day of our pride and exaltation at the deeds of our young heroes in Manila and in Cuba, let us not forget the American missionary in the paths of peace belongs to the same heroic stock and is an example of the same heroic temper.—Rev. George F. Hoar.

If we know our weakness, it becomes our strength. John Ruskin.
LETTERS TO YOUNG PREACHERS AND THEIR HEARERS.

LETTER XXIX.

DIVISIONS SHOULD BE NUMBERED.

For the reasons already given, the leading divisions in the body of the sermon should be numbered, and announced in connection with their numbers. The law of memory is that of association; the subordinate divisions, if announced in this way, bring the law of association into play, and thus assure their being remembered. The objection is sometimes urged that the numbering of subdivisions gives an appearance of formality and artificiality to the sermon. This objection has some force if the former custom continued of making many divisions, and announcing them at the opening of the sermon. But when the common-sense plan of announcing each number as it comes in order is followed, the objection vanishes. When the sermon is complete, the peroration may often be introduced by a recapitulation of the leading points which have been made. In this way valuable aid is given to the memory of the hearers.

The body of the sermon should not be divided by any arbitrary system. There is as natural a method in the construction and development of a discourse as in a piece of machinery. When this natural method is followed, parts come together harmoniously, and the whole structure becomes powerful and compact. The natural method must always be sought, and we suggest the following as aids in reaching that method.

GENUS AND SPECIES.

President Allen once said that his botanical studies gave great aid in the study of theology, because they taught him how to analyze and classify ideas. Genericus is a characteristic of truth, and the language of Scripture is remarkable as illustrating this characteristic; hence the separation of generic truth into specific truths is the prevailing method of sermonizing. Take for example the law, "Thou shalt not steal": one form of division might be, Tho' who, what, when, where, how. To what extent does this law address? When shall men refrain from stealing? To what manner of thief does the law apply? What forms of stealing are forbidden? Passing thus from the generic to the specific, the divisions and subdivisions crowd upon one, and judgment must tell, not how much to divide, but when to stop dividing. This method, from generis to species, should be the prevailing one.

In pursuing the foregoing method, care should be taken to classify so that genera and species will stand together in their true relations. Botany never places pines and oaks together, much less pines and roses. It is careful to distinguish between fens and grasses. The same care should govern in arranging the parts of a sermon.

DIVISIONS BY CO-RELATIONS.

Each truth sustains certain relations to other truths, and these relations should be given a truth in the light of these relations, showing its association with some, and its separation from other truths. Thus the truth in hand is made to stand out clearly and in due proportion.

A simple division is a simple proposition which the speaker desires to establish. In that case the subdivisions will be formed by bringing forward in their order the proofs by which he proposes to confirm the proposition. In following such a method, great care should be taken to adduce only the prominent proofs. Never bring an unimportant or feeble proof into action. A wise military leader never would bring a regiment from a hospital into important engagement. If there are no more important or stronger proofs, change your proposition, or let it alone. Weaklings will injure your cause. Having selected the more vigorous arguments, lead them forward in such a way that each will support the other. When you separate the arguments in the attacking columns, and, next to that, will all support your main proposition. Be careful in using this form of division that your proposition is wisely chosen, as a shrewd commander chooses his position and compels the enemy to fight him on his own ground.

DIVISION BY ILLUSTRATION.

The proposition will sometimes consist of an unquestioned truth, which you desire to illustrate in various ways. It stands before your hearers, but they do not see all phases of it, nor all of its beauties. In that case you should make your subdivisions by marshalling the truths and arguments in their appropriate order, aiming to reveal the phases of truth culminating, making each division to express it more clearly and more forcibly than the preceding one.

If you would make men to obedience in a given direction, concerning which they are already informed, but have not been induced to act, the sermon becomes mainly an appeal. In this case you should display the various motives which ought to move them to action. These different motives should form the proper subdivisions in your discourse. Here, too, care must be taken to make the movement culminating. The last motive presented should unite with the rest to sweep your hearers into the current of action. When this method of division is used, the sermon will gain rush, push, and momentum. Compared with the argumentative sermon, it should be like storming a castle at the point of the bayonet, in contrast with the slow approach of a siege.

It will seldom happen that a sermon will be divided entirely by any one method, although some one will usually be more prominent, and give character to the discourse. Usually two or more methods will combine in each sermon. Pains should be taken to make this combination wisely, in due proportions, and with natural adaptiveness. The combination should be logical and exact.

If in any case in the development by arguments there seems to be a demand for proof by indirect methods, that is, by answering objections, it is best to begin the broadening of the sermon. We advise that this plan be avoided as far as possible; certainly you should never set up "straw men" for the sake of knocking them down. Truth is positive, and it is better to sweep away objections as rubbish by a vigorous and direct argument. With no motion, nothing, the object of attack is caught them prominent as objects of attack. If you call the attention of your hearers to an objection at all, let it be after that objection lies in the dust, and not when you have bolstered it up by making it the object of special attention.

TACT does not remove difficulties, but difficulties melt away under tact.—Lord Bacon.

THE SUPREME CHARITY OF THE WORLD.

True charity is not typified by the alms-box. The benevolence of a check-book does not meet all the wants of humanity. Giving food, clothing and money to the poor is only the beginning, the kindergarden class, of real charity. Charity has higher, purer forms of manifestation. One is the individual reaching out for justice in life. Charity seeks to smooth down the rough places of living, to bridge the chasms of human sin and folly, to feed the hungry heart, to give strength to the struggling, to be tender with human weakness, and yet manly, and observing the divine injunction: "Judge not."

The true symbol of the greatest charity is the scales of judgment held on high, suspended from the hand of Justice. So perfectly are they poised that they are never at rest; they dare not stop for a moment to pronounce final judgment; each second adds its grain of evidence to either side of the balance. With this ideal before him, man, conscious of his own weakness and frailty, dare not arrogate to himself divine prerogatives. However severe or final judgment on any individual. He will seek to train mind and heart to greater keenness, purity and delicacy in watching the trembling movement of the balance in which he weighs the characters and reputations of those around him.

It is a great pity in life that all the greatest words are most degraded. We hear people say: "I do so love to study character, in the cars and on the street." They are not studying character; they are merely observing personalities. The character is not a puzzle that a man may work out over night. Character is most subtle, elusive, changing and contradictory—a strange mingling of habits, hopes, tendencies, ideals, motives, weaknesses, traditions and memories. It is often in the least expected form, and reveals itself only in the unlooked for circumstances of life.

There is but one quality necessary for the perfect understanding of character, one quality that, if a man have it, he may dare to judge—that is, omniscience. Most people know all the wants of humanity. Giving food, clothing and money to the poor is only the beginning, the kindergarden class, of real charity. It is the greatest of the genius of the author; that prophet-teacher is busy watching for an inverted comma, a mis-spacing, or a wrong-foot letter. He has an eye trained for the imperfections, the weaknesses. Men who pride themselves on being shrewd in discovering the weak points, the vanity, dishonesty, immorality, intrigue and pettiness of others think they understand character. They know only part of character and do not know only the depths to which some men may sink; they know not the heights to which some men may rise. An optimist is a man who has seen a thousand different phases and never thought that there was a puzzle that a man may work out over night. Character is most subtle, elusive, changing and contradictory—a strange mingling of habits, hopes, tendencies, ideals, motives, weaknesses, traditions and memories. It is often in the least expected form, and reveals itself only in the unlooked for circumstances of life.

We never see the target a man aims at in life; we only see the target he hits. We judge from results, and we imagine an infinity of motives that we say must have been in his mind. No man since the creation has been able to live a life so pure and noble as to except him from the misjudgment of those who did not see the work for the worker. He is judged by the work, not by the result. He is judged by his courage, not the outcome. He is judged by his faith, not the results. He is judged by his love, not the outcomes. He is judged by the trust that he has put into others, not the outcomes. He is judged by the trust that he has put into others, not the outcomes.

If we consider the target a man aims at in life; we see only the target he hits. We judge from results, and we imagine an infinity of motives that we say must have been in his mind. No man since the creation has been able to live a life so pure and noble as to except him from the misjudgment of those who did not see the work for the worker. He is judged by the work, not the result. He is judged by his courage, not the outcome. He is judged by his faith, not the results. He is judged by the trust that he has put into others, not the outcomes. He is judged by the trust that he has put into others, not the outcomes. He is judged by the trust that he has put into others, not the outcomes.
THE SABBATH RECORDER.

[Vol. LV. No. 19.

Young People's Work

BY EDWIN SHAW, Milton, Wis.

The man who does so much talking about how little Christian people give to the Lord's cause is usually so poor that he gives very little himself.

People often excise their bad temper, their moroseness, their unkind disposition, by saying that trouble and sickness and misfortune have made them heart- and nerves and indifferent to the welfare of others. Jesus Christ and Paul and Peter and every true Christian was, and is, made sweeter and purer and gentler, and more cheerful and unselfish, by trials and misfortunes and disappointments of life.

I am looking through a bundle of sermons written by the late Rev. Eleoton M. Dunn, I found now and then a phrase or sentence or paragraph that had been marked out. I studied several of these with a view of determining the reason for the omission. Sometimes the marks were made with a lead pencil, or with ink and dated a date later than the time of the first writing. In these instances I concluded that at some time when the sermon had been repeated Eld. Dunn thought that because of different surroundings the marked place was inappropriate. But in several places the marks were evidently made at the time of the first writing. In these places there was given an insight into Eld. Dunn's nature; for often these sentences were sharp and bright and cutting. He wrote them down as they came to his mind, but on longer meditation, he left them out of his discourse, the sweeter, gentler part of his nature dominating. People receive deserved credit for things which they say. Often they should receive greater credit for the things which they leave unsaid.

There is no such word written as "Believe the Bible and you will be saved." No, it is "Believe on the Lord Jesus Christ" and thou shalt be saved. But the able-bodied are evidences present about questions connected with the Book of Genesis, or difficulties suggested by the Book of Revelation, or even to what extent the Bible is inspired. For the present let the words of the Jews and the slaughter of innocent children and women alone, and dismiss Jonah from your mind. Look to Jesus, get acquainted with him; listen to his Word, believe in him; trust him, obey him. That is all that is asked of you in the first instance. After you have believed on Christ and have taken him as your Saviour, your Master, your model, you will not be slow to find out that "All Scripture is given by inspiration of God, and is profitable for doctrine, and for reproof, and for correction, and for instruction in righteousness." You may never have all your errors met; but though difficulties may still remain, and interrogation points be scattered all along the pathway of sacred history, you will be sure of your foundation. You will feel that your feet are planted on the "Rock of Ages," even on him of whom God by the mouth of his prophet said, "Behold, I lay in Zion for a foundation, a stone, a tried stone, a precious cornerstone, a sure foundation."—From an Unpublished Sermon.

A good conscience is the finest opiate.—John Knox.

THE REASONABLENESS OF BELIEF.

BY HENRY WADE ROGERS.

In that remarkable book, Boswell's "Life of Johnson," an interesting conversation is recorded which I shall place in the beginning of this article: "Boswell: 'There are, I am afraid, many people who have no religion at all!' Seward: 'And sensible people, too.' Johnson: 'Why, Sir, not sensible in that respect. There must be either a natural or a moral stupidity, if one lives in a total state of ignorance and non-regret.' Seward: 'I wonder that there should be people without religion.' Johnson: 'Sir, you need not wonder at this, when you consider how large a proportion of almost every man's life is passed without thinking of it. I myself was for a time without religion. It had dropped out of my mind. It was at an early part of my life. Sickness brought it back, and I hope I have never lost it since.'"

There are more men and women in the world today who are religious than in any previous period of our history. It is still unfortunately the case, however, that there are many people living in what we call Christian countries, who have no religion at all. We find them in our universities and colleges, as well as in the world outside. Fortunately, we do not often find them in professors' chairs, or in places of influence and power. When we do find them we can only say, as old Dr. Johnson said, that however sensible they may be in other things, they certainly are not sensible in this very important—may, I think, most important—matter.

It is true that most irreligious people belong to the thoughtless class, and that they are irreligious because they are thoughtless and indifferent. As a rule, the irreligious students in our colleges are not the most serious-minded. They are not the thinkers, they are rather the dawdlers. This is not always so. But where it is not, it is the exception proving the rule. Those who are religious are not so because they have investigated the claims of religion and found it intellectually impossible to assent thereto. With rare exceptions they are irreligious because they have never seriously considered the matter.

There is no class of men who are better qualified to weigh testimony than the lawyers. And it may be of some value to recall that the great lawyers have accepted the Christian religion, and the evidence upon which it rests its claims. It is not without significance that Simon Greenleaf, whose "Treatise on the Law of Evidence" has been for fifty years, and still continues to be, the standard authority on that subject throughout the United States, should also have written the "Examination of the Testimony of the Four Evangelists, by the Rules of Evidence Administered in Courts of Justice, with an Account of the "Life of Jesus." This book was published in England as well as in the United States. That the conclusions of this master of the law of evidence were favorable to the claims made for the Christian religion is evident from the fact that Greenleaf was for many years the President of the Massachusetts Bible Society.

Only men who are the most eminent in the legal profession reach the exalted office of Chief Justice of the United States. What such men have thought of the Christian religi-
Children's Page.

WHAT THE CLOCK SAYS.

What does the clock say? loud and clear,
Upon the mantle high?
(but in my heart there is no ear,
While snug in bed am I)
The whole day long it sings, 'Tick, tock!'
Now, Boss, has it been wind or clock?
"You're good! you're good!" it seems to say,
When I have been quite good all day.

What does the clock say, loud and clear,
When lips have learned to point?
How it should know I'm bad or true,
I'm puzzled to find out.

And yet when all the house was still,
A voice the whole room seems to fill.
"You're bad! you're bad!" I hear it say;
Who told it I was bad all day?
—George Cooper.

A BRAVE YOUNG ARAB.

By ANNE MARIE L. NOBLE.

Jack Howard was a happy boy. He had gone to the mountains with his uncle's family to camp out. Every day brought some new delight. One afternoon he said to his Aunt Mary: "Did you ever have a nicer time in all your life, auntie?"

"Well, Jack, this is very pleasant, but I camped out once for three weeks in the Holy Land, and truly more wonderful. We rode on horseback all day until sunset, then our tents were pitched, and we were so tired and so hungry! We had been all day seeing places that we had read about in the Bible, places where our Saviour had been, or where David or Solomon or Joshua conceived."

"Were there any little boys along?" asked Jack.

"There was one about twelve years old, and I think he was quite a little hero."

"Did he kill some wild beast?"

"No, but there once was a lion, only noisy little jackals, who used to keep us awake sometimes with their yelping. No, Hassan did not look like a hero. He was a dark-skinned, bright-eyed boy, who wore a faded blue shirt, a pair of old white drawers, and a dirty little skull-cap on his head—nothing else. He ran six hours a day by the side of a pack-horse. He was what you might call a heathen, besides, for he was a Mohammedan boy."

"What made you call such a chap a hero, then?" asked Jack, contemptuously.

"One day," replied Aunt Mary, "we were going from Dead Sea, it was very, very hot, not a cloud in the sky, and the road along a sort of stony wilderness much of the way. At noon we got to the Dead Sea, put up a tent, and prepared to get some lunch, and cool off with lemonade or mineral water. This was a real treat. I remember. There were cold chicken, boiled eggs, figs, oranges and nuts. Hassan had walked all the morning, and the drops of perspiration stood out on his forehead as he sat outside on the hot sand. A gentleman filled a glass with cold, sparkling wine and took a plate of meat out to him. Hassan thanked him, but refused both the wine and the food; but as he talked only Arabic, the gentleman could not tell why he did not eat and drink. Just then a 'dragoness,' as the Syrian guide was called, rode up, and Hassan is a Mohammedan; he says he has never tasted wine, and never means to, for he believes it is wrong to drink wine."

"Well, then," said the gentleman, "he can drink water; but why does he refuse to eat?"

"There was it the last of Rambad, as they call it. For weeks he will not touch a mouthful of food during the hours of day-light, no matter how hard he works. After dark he can eat."

"Yes, but it is so hot, and he has walked miles since morning. We are not Mohammedans; we shall not tell of him."

"The dragoness smiled and told Hassan what was Hassan's head, and began a monotonous sing-song, with which he often beguiled the time, which we did not understand.

"He would not drink the wine or eat, for anything. He says it is wrong;" said the dragoness."

"Now, Jack, I wondered how many boys in our own Christian land would have done what they thought right so quietly, and certainly without a thought of yielding to temptation. Do you think you would have been so well, I call it brave?"

"I don't know," replied Jack weekly. —The Temperance Banner.

THE CONTENTED LITTLE SQUIRREL.

Five little squirrels were chuckling one fine day. Of the weather and the crops, in a gay and friendly way.

"I think," said a plump little fellow, "we shall see more nuts this year on that great walnut tree."

"And I hope," said the next, "that the chestnuts will be fine: if they are—no children will be better fed than mine!"

"I'd rather have the acorns," said the next with a nod, "they have no prickly burr and their shell is not so hard."

Said another, "A variety of nuts suits best my needs, With a few frozen apples and a store of choice, ripe seeds."

But the last little fellow with a happy chuckle cried, "With whatever food is plentiful I should be satisfied!"

—Hattie Louise Jerome.

HOW FIVE KITTENS CAME TO BE NAMED.

By JULIA DARROW COWLES.

There was a box of six little kittens, and none of the kittens had names. Somehow the children had been so busy watching the snowflakes, and they all flew millions more snowflakes, and they all flew—

The mother cat was gray, and four of the kittens were gray, but one kitten was black, jet black, and so without any planning or forethought the fifth kitten came to be named Blackie.

It was easy enough to distinguish her from the others, but how to tell apart the four gray ones was a question. At last it was discovered that three of the gray ones had white feet and the fourth one was gray all over. So again, without a thought of naming her, the children designated her as Gray Paws.

And there were the other three. One of these had but one eye, the children announced sorrowfully, after the kittens were old enough to prove that they had any eyes at all, and then in all tenderness and with no thought of reproach, the afflicted kitten became One Eye.

Still there were two left; two that looked almost exactly alike. Of course the children watched them every day and it did not take them long to find out that one of these was a very spunky kitten. She would spit at the others if they came near when she was eating or playing or if she was suddenly awakened by the light and when this was discovered she was dubbed Spitfire.

But the remaining kitten was the one who made the others "stand round. If they did not do as she saw fit, she boxed their ears. If the rest came around her saucer of milk she cuffed them away, and so of course she was the Boss.

And no one was more surprised than the children when we discovered that the kittens were all named, for every one was sure he had not named them.

And such a funny lot of names it was:

Blackie, Gray Paws, One Eye, Spitfire, and

But the names all fitted, and some of them had been earned, and the kittens didn't seem to mind them in the least. —Youth's Companion.

THE FATHER'S INVITATION.

Calling to see a gentleman at his office, I was surprised to find his little ten-year-old girl. "Why, Nellie!" I said, "I thought that you were in the country at school."

"Yes," said Nellie, "but I came up this morning."

"Did you come so far by yourself? How did you find your way? Weren't you afraid?"

"I, she said, "papa met me at the station."

"But what would you have done if he hadn't met you?"

"I knew that he was sure to come; for he wrote to me, and said: 'Come by the nine o'clock train, and you'll find me waiting for you on the platform.'"

So Nellie was not afraid to come in the train by herself, for she trusted her father when he said as plainly as could be: "Come, and you will find me." Our heavenly Father says the same thing to us in the Bible.

STAND BY YOUR FRIENDS.

"Why are you always ready to own that you are a Christian?" asked one boy of another.

"Because Jesus is my best friend, and I believe in standing by my friends," was the answer. "Stand by your friends if you would have them stand by you, and stand by your friends because they have stood by you, is my motto."

It is a good motto for every boy and girl, man and woman in the world; only be sure that yours are real and true friends. A false friend is never a safe one to stand by, nor yet to have any friendship with; but Jesus you know to be a true Friend, stand by him.

IF I WERE A STAR.

If I were a little star,
I'd shine all through the night:
And if I were a sunbeam,
I'd shine with great delight.

If I were a sunbeam,
I'd shine all through the night:
And if I were a sunbeam,
I'd shine with great delight.

To shine when I'm at play.

Once there was a little snowflake that thought: "Oh, I can do no good; I could not make enough snow for one small boy to draw his sled on." But he joined himself to millions more snowflakes, and they all flew down and spread a pure, white carpet on the earth. So many little hands and many little folks can do a great deal if they all try.

A LITTLE girl from town was staying with some country cousins who live on a farm. At break of day one morning she saw on the table a dish of honey, and regarded this as an opportunity to show her country cousins that she knew something of country life after all. Looking at the dish of honey, she said, carelessly, "Ah, I see you keep a bee."

"Emie," cried the mother from the hall below, "what's all that noise upstairs? It's shocking!"

"Oh, it's these two dolls of mine, mammas. I'm going to put them right to bed and see if we can't have a little peace."
Our Reading Room.

Hence then as we have opportunity, let us be working what is good, towards all, but especially towards them that are of the family of faith. Gal. 6:10. "For do good and to communicate, forget not."—Heb. 13:16.

MILL YARD, LONDON, ENGLAND.—We are having a very pleasant spring season, still a little cool, much cooler even than during a part of February. The general condition of health seems to be better, both among our people and throughout the community as a whole.

The season for the "May Meetings" is approaching, indeed has already begun. The Committees' Minlsters' Church Drive to meet and inquirre about our church in London and our attitude toward the general regard for Sunday, especially that we thought of the Sunday papers. We told him that while we were sorry to see any evidence of increasing worldliness or indifference to conscience on the part of Christians or people in general, nevertheless we cannot but rejoice at the fact that Sunday papers are less and less observed. The delicate and difficult questions that grow out of our attitude as Sabbath-keepers toward others, the two-fold duty of maintaining the truth and spreading it in the world, and at the same time not offending others in the form of the kingdom, are among the many serious matters of eduction where our principles are not known, were spoken of with some seriousness. Dr. Fairbairn seems to be keenly interested in the progress of educational matters in the United States. We all wish him a long and useful life in keeping this country and also the many religious teaching in the great center of High Churchmanship.

We are all more than ever interested in the denominational movements at home, the many changes and difficulties and the open doors that need to be entered. We pray with you that God may bless the work and the workers everywhere.

Faithfully yours,

WILLIAM C. DALAND.

LONDON, 21st April, 1869.

OTSEGO, N. Y.—The Quarterly Meeting at Otselic was well attended. The program was carried out in a satisfactory manner. Sabbath evening Bro. G. W. Burdick preached a lecture on the "attitudes of the Deluynter church" and Bro. A. H. Lewis made a lecture on the "Tract Society's work," and held a helpful conference concerning the work. In the evening the attention was fixed while Secretary Lewis gave us the reasons why we are Seventh-day Baptists. It was a day of labor and of real enjoyment among the people.

Sunday afternoon, after a few calls, we rode eight miles to Linclon Centre. The thunder and threatening clouds were scattered away from the evening service, but the people were left to a very good meeting. These sermons have led the people to feel more responsibility in personal effort to defend the Sabbath cause on this field. The regret was expressed that Bro. Lewis' stay with us was so short, where there is so much to be done. The friends interested are truly thankful to the Tract Society for their kindly remembrance of us. Our prayer is for God's blessing on this good work. We hope that our Secretary may be preserved in health to continue this good work.

L. M. C.

VERONA MILLS, N. Y.—Our members of the First Verona church are holding the Sabbath-school and Christian Endeavor meetings every week, though we are still without a pastor. The announcement of the resignation of our former pastor, Rev. Martin Sindall, was received with sorrow, not only by our own members, but by many of the First-day people, who had come to love him and his family, and the school and their dear friends. Before their departure for New Market a reception and donation was given them at the church, which proved a pleasant occasion, though our hearts were saddened at the thought of losing our dear pastor and his family, who had labored so faithfully among us. Our last leave-taking was at the Ladies' Aid Society, held with Mrs. A. A. Thayer, the last Tuesday in March, at which the pastor and family were present and spoke feelingly to their friends and the congregation of Verona, to the satisfaction of their many friends, but hoping that their labors in their new field may be crowned with success. Though we mourn the loss of our dear brother and sister, yet we hope that it is for the best, and that they may be the means of accomplishing great good wherever they are called to labor. During their stay of three and a half years, we have had the pleasure of seeing many dear souls brought to Christ and have accomplished much good in many ways.

We are corresponding with other ministers, and are soon to have another pastor. That the rich blessing of God may ever be shed upon Pastor Sindall and his family is the wish of his many Verona friends.

E. MAY 1, 1899.

CRAWLEY'S RIDGE, ARK.—We have added six members to the Crawley's Ridge church within the last five months. Two members have been added to the church at Wynne, and two at the church at Rose, and two at the church at Verona. The pastor of the Deluynter church drove over with Rev. A. H. Lewis, in time for the morning service. We did not know how ten miles of such roads would affect the sermon, but the audience listened with marked attention. After a beautiful sermon, by a cheerful speaker, the pastor introduced the services of the afternoon, in which the pastor gave an outline of the Tract Society's work, and held a helpful conference concerning the work. In the evening the attention was fixed while Secretary Lewis gave us the reasons why we are Seventh-day Baptists. It was a day of labor and of real enjoyment among the people.

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Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

REV. WILLIAM C. WRIGHT, Professor of Biblical Lan-
guages and Literature in Alfred University.

INTERNATIONAL LESSONS, 1899.

SECOND QUARTER.

April 5. The Last Instructions to His Disciples—John 14:15-31.
April 13. Peace to All in Christ—Col. 3:12-17.

LESSON VIII.—CHRIST BEFORE THE HIGH PRIEST.

For Sabbath-day, May 20, 1899.


GOLDEN TEXT.—He came into his own, and his own received him not.—John 1:11.

INTRODUCTION.

The four accounts of the trial and trials of Jesus and of the denial of Peter present a number of difficulties in harmony in all of them. It appears probable from the accounts that the earlier ones were essentially inaccurate and that John corrects their mistakes. We must bear in mind that the episode was too important to be left without an account. We can gather the narrative of everything that occurred on the night of the rigorous order, but we are not attempting to tell the important events. It is not at all surprising then that they did not all write in the same order or speak in just the same way of the same circumstances.

It is probable that Jesus was examined four times before he was put to death. First, he was taken before Annas. This was purely formal; and may have been simply to satisfy the curiosity of Annas. Secondly, before Caiphas, and entered into our lesson. There was an examination before the members of the Sanhedrin had arrived. Thirdly, before the Sanhedrin. See passages for the last six days in the Daily Readings.

Fourfold, a formal examination and condemnation before the Sanhedrin at daybreak. Matt. 27:1-2; Mark 15:1; Luke 22:66.

In harmonising the accounts of the denials of Peter some have gone so far as to assert that Peter twice denied his Lord three times; but the discrepancies are of minor importance. It is possible that all three denials occurred in the court of Caiphas's palace, during the second examination mentioned above.

15. And Simon Peter followed Jesus, and so did another disciple. When Jesus was arrested his disciples forsook him and fled; but these two turned and followed again. In their approach to the crowd they had little danger of detection. That disciple was known into the high priest. It is almost beyond doubt that this unnamed disciple was John.

16. But Peter stood at the door without, etc. It is not at all likely that John had to tell the portress that Peter was a disciple of Jesus or that he was not, in order to gain admission for him.

17. Art thou also one of this man's disciples? The portress suspected that Peter was one of Jesus' disciples; but the form of the question is the original, expecting the answer No, shows that she addressed him very respectfully. She was probably asking out of curiosity, with no suspicion that there was any account of his discipleship. He saith, I am not. We can scarcely comprehend his reply. It can hardly be possible that he meant to say, I am not, thinking I have been his disciple, but am not now.

18. It is probable that John had gone into the house.

19. The high priest then asked Jesus, etc. This was probably an attempt to introduce the discourse on the names of the Sanhedrin were coming in. See Introduction.

20. Jesus answered him, I speak openly to the world, etc. Jesus was well aware of the importance of the question. His remarks imply that the high priest very well knew that there was no reason for examining him concerning his teaching, but were directed toward the question of his teaching. It is very unlikely that he would listen and had taught in public places. And in secret have I said nothing. This is not to deny that he had said and taught in public places. It is to deny that he had said and taught any thing so far as his teaching of the people was concerned, nothing had been said which could be construed as secret teachings.

21. Why askest thou me? It was absurd for the high priest to make inquiries of Jesus in regard to his teachings when no one of those who had heard had made complaint. But even as much as this the high priest did not at all likely that John had to tell the portress that Peter was a disciple of Jesus or that he was not, in order to gain admission for him.

22. One of the officers struck Jesus with the palm of his hand. He saw that the high priest had the worst of the argument and so he struck Jesus so as to prevent him from answering the high priest.

23. If I have spoken evil, etc. A very appropriate rebuke for the insolent officer.

24. Now Anna had sent him bound unto the high priest, and he was in much danger. Some have gone so far as to assert that Peter twice denied his Lord three times; but the discrepancies are of minor importance. It is possible that all three denials occurred in the court of Caiphas's palace, during the second examination mentioned above.

PEECULAR NAMES IN THE NORTHWEST.

25. And Simon Peter stood and warmed himself. Resuming the narrative of verse 18. That is, the servants of the high priest's household who stood about the fire. Compare the slight variations in the parallel accounts. He denied it. Matthew says he denied it with an oath.

26. One of the servants of the high priest, etc. The others had charged Peter with being a disciple of Jesus upon premonitory evidence; and this man was an eyewitness of his association with Jesus.

27. Peter then denied again, and immediately the cock crowed. It is very evident that John is writing with a knowledge of the tendency to sin, and he does not stop to say a word of Peter's repentance, although it is plain that he knew of it from the narrative of chapter 21. For Peter's denial see the notation to the crowing of the cock compare chapter 13:38.

PECULAR NAMES IN THE NORTHWEST.

The men who gave names to many of the places in the Northwest were hardly of an aesthetic turn of mind, nor did they belong to the utilitarian school, for a well-sounding name is quite as serviceable as one that grates upon one's nerves for high class work. A paper in Washington has taken the matter of the peculiar names in its section under consideration, and says:

"It is difficult to shake off the names attached to streams and mountains by the pioneers of a new country. With few exceptions Washington state has fared well in nomenclature. In a majority of instances Indian names have been retained, and usually they are easy and poetical. But in some cases the individuality of the place was so prominent that there was an effort to improve on the native names of streams and sections, and in some instances they were not happy in their originality. The word "Hangman" has clung to the little stream which skirts Spokane on its western border, and repeated newspaper efforts to center the public mind on the more melodious name Latah have failed of their object. The Washington state legislature, largely in the manufacture of linseed stove oil, has introduced a bill at Olympia to make this change, and as no objection can be raised to the measure it will probably pass, and may exert sufficient force to bring about the desired change.

A few years ago an aesthetic movement swept through the Oregon legislature, and a number of pioneer names were turned down on the ground that they were not appropriate for people of Alkali, in eastern Oregon, imagined that the name was not one to conjure Eastern capital, and dropped it for Arlington. A new name for Bully Creek and Yaller Dog and Bake Oven were tabooed as primitive and unpoetical. But Bake Oven has adhered. The state was over Eastern Oregon, and the legislature has adopted "Somers," a name which has made way into the paints on our buildings. It is merely a substitute for "oil," and the bill has not been passed, but it has been adopted by the legislature, and it is now the name of a stream, river, lake, or some other place.

Adulteration appears to be the order for harming and cheating in almost everything. I only know of one article that is rendered harmless by adulteration, and that is ginger, when adulterated about one-half its bulk with yellow corn-meal.

A New Method of Making Steam-pipes.

As steam is used at the present day, it requires very strong pipes, when over six or eight inches in diameter, to convey it from the boilers to the engine, especially when the pressure is over 50 pounds to the square inch. In order to obtain a pipe possessing remarkable strength, the new way is to make it of rather a light gauge of copper, of the required dimensions, which forms the core of the pipe. Around this core is closely and snugly wound a copper wire. Then the ends of the pipe are closed, and it is placed in an electro-battery, and copper deposited until all the interstices are filled and it becomes solid mass. Around this is again wound a steel wire of suitable size to insure perfect safety against bursting by any pressure that it would ever be required to sustain. Then it is subjected a second time to the electro-battery, and copper is deposited until the whole is covered. This is now considered the strongest form of pipe yet construcuted.
MARRIAGES.

HORROCKS—WALKER.—At the home of the bride's parents, in North Loop, Neb., April 19, 1899, by Pastor E. A. Wallis, of the church of Brethren, and Miss Pearl O. Walker, of North Loop.

DART—SHUL—At Shiloh, N. Y., April 19, 1899, by Rev. L. C. Coitlert, Dr. Edward S. Fogg, of Shiloh, and Miss Emma Bullock, of Chesterfield, Derbyshire, England.

DAVIE—CAMPBELL.—At Shiloh, N. Y., April 29, 1899, by Rev. L. C. Coitlert, Mr. Harry S. Davis, of Marboro, and Miss Corna B. Campbell, of Shiloh.

WILSON—COON.—At the home of the officiating clergyman, Mr. and Mrs. Wilson, Win., May 2, 1899, by Rev. P. F. Flatta, D. D., Byron H. Wells and Margarette M. Coon, both of Hamilton Town, Win.

DEATHS.

Certainty notices are noticed free of charge, but space will be restricted to twenty lines.

STRENG—In Delphersy, N. Y., April 11, 1899, of pulmonary consumption, Mr. Frederick Streng, age 21 years, son of Mr. and Mrs. Peter Streng.

STEVENS—Near Alfred, N. Y., April 29, 1899, Mrs. Armenia Monroe Stevens—killed by the falling of an apple tree, in the 57th year of her age.

HEIM—At Dunkerley, N. Y., March 31, 1899, of consumption of the heart disease, Curtis William Hunt, age 31 years.

Our young friend and brother was born Aug. 7, 1867, in the town of Concord, Seneca Co., N. Y., Rev. Wm. J. Hoh, of Ontario church, his pastor, E. S. Fogg, of Shiloh, his class leader, and E. H. Daland, of British church, his Sunday-school teacher.

She was married to Geo. Buten July 5, 1838. Two years before she migrated to Upper Canada, stopping a few years in the residence of Dr. F. L. Buten, 22 Grant St., Cornhill, Boston, Mass. Two years after her marriage she was stricken with paralysis, Erm:lt, and the last 27 years of her life she striven constantly for faith and consecration to the service of her Maker.

It tells of a true and faithful mother: Mrs. E. H. Maxson, 22 Grant St., Cornhill, Boston, Mass.

She was a consistent Christian and preached the word of God for several months, which did much to fail to appear in the official dispatches.

Just how United States naval officers sometimes do things which approaches anywhere near its place by any other, and no man who would be thoroughly equipped on the questions of the American cruiser, and what they can afford to do without it. Magazine and quarterly readers, bewildered with the endless opportunities for choice, will find that work very judiciously selected and done for them in The Living Age. Three months for $1. The Living Age Co., 135 Erie Street, Boston.

Sabbath-day Baptists keepers in the city and adjacent villages, and others are most cordially invited to attend these services.

The Seventh-day Baptist church of Cornhill, N. Y., holds regular Sabbath services, in the Mechanics' institute, on the corner of Bay and Diamond streets, on Sunday afternoon, as churches.

The Seventh-day Baptist church of New York city, holds services in the room of the V. M. A. building, Twenty-third Street and Fourth Avenue. The Sabbath-school meets at 10.45 A.M. The preaching service is at 3.00 P.M. Sabbath-school keepers in the city are cordially invited to attend these services.

Geo. B. Shaw, Pastor,

161 West 155th Street.

In what manner does the Bible teach concerning the soon "second coming of Christ?"—O. P. Freeborn.

What improvement, if any, can we as church workers, make in our present method of work and worship?—G. W. Burdick.

S. H. BAXTER, Sec.


7.45. Prayer service.

7.45. Sabbath-school—hour, conducted by the Reverend B. W. Leath.


SIXTH-MORNING.

0.45. Prayer service.


11.00. Missionary Hour, O. L. Whitford.

APRIL 11TH.

2.00. Report of committees.


7.45. Prayer and conference meeting, led by E. B. Davie.

SABBATH-MORNING.

10.00. Sabbath-school, conducted by the Reverend B. W. Leath.

SABBATH-SCHOOL SUPERINTENDENT.

11.00. Sermon. Stephen Burdick, delegate from Western Association.

3.00. Trust Society Hour, A. H. Lewis.


MARCH 26TH.

3.00. Special service, conducted by Mr. and Mrs. George Seaey.

7.45. Praise service.


EDUCATION HOUR.

Program for the exercises of the Central Association, to be held at Leonardville, N. Y., June 1-4, 1899:

FIFTH-DAY-MORNING.
10.30. Call to order by the Moderator, or in his absence by the one who shall preach the Annual Sermon.
10.50. Annual Report of Standing Committee of Delegates, conducted by the Moderator of the First Seventh-day Baptist church of Brookfield, A. Whittle. Words of welcome by the moderator of this church.
13.25. Communications from churches.

AFTERNOON.
2.00. Song, led by choirmaster. Prayer. Communications from corresponding bodies.
2.45. Annual Reports of Corresponding Secretary, Treasurer, and Delegates, followed by 15 minutes of devotional exercises, led by Rev. C. A. Larkins.

EVENING.
7.30. Praise service. Prayer and song by delegate from North-Western Association, H. D. Clarke.

SABBATH-DAY-MORNING.

AFTERNOON.

EVENING.
7.30. Praise Service under the direction of choirmaster Whittle.

SABBATH-DAY-MORNING.

AFTERNOON.

EVENING.
7.45. Young People's Hour, conducted by G. W. Davis, of Adamsville.

FIRST-DAY-MORNING.
9.00. Song. Prayer, by the Moderator.
9.15. Unfinished Business.
10.00. Track Society Hour, A. H. Lewis, representative of Tract Society.
11.00. Sermon, by delegate from the Western Association, Rev. Stephen Bird.

AFTERNOON.
2.00. Unfinished Business, followed by 15 minutes devotional, by the Moderator.
2.30. Woman's Hour, led by Mrs. T. R. Williams.

EVENING.

This program shall be subject to changes as circumstances require.

Program Committee.

THE SABBATH RECORDER of March 27th.

THE ADVANTAGES OF THE MCCOSSIN.

The moccasin is the most rational and comfortable of all foot-wear. In moccasins the feet have full play; they can bend and grasp; there is nothing to choke them or to impede circulation. In moccasins one can move like an Indian, crossing slender and slippery logs, climbing trees, or passing with ease and security along dizzy trails on the mountainside where a slip might mean sure destruction. The feet do not stick fast in mud. In the North, when the mercury is far below zero and civilization bowls, the feet remain warm and dry. The buckskin moccasin, Indian-tanned with deer's and wood smoke, always dries soft after a wetting. In autumn, when all the leaves and twigs are dry as tinder, a man wearing shoes makes a noise in the forest like a troop of cavalry; but in moccasins he can move swiftly through the woods with the stealth of a panther. The feet are not bruised, for, after enjoying for a time the freedom of natural covering, these hitherto blundering members become like hands, and feel their way through the dark like those of a cat, avoiding obstacles as though gifted with a special sense. Best of all, the moccasin is light. Inexperienced sportsmen and soldiers affect high-topped laced boots with heavy soles and hobnails, imagining that these are most serviceable for rough wear. But these boots weigh between four and five pounds, while a pair of thick moose-hide moccasins weigh only eleven ounces. In marching ten miles, a man wears less than two tons more shoe-leather than if he wore moccasins.—Harper's Magazine.

[The editor of the Recorder, speaking from experience, bears testimony to the value of the Indian moccasin, described above.]

TRACT SOCIETY.

Meetings in April, 1899.

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<td>Bridgeport, Mass.</td>
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Sabbath Schools:

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<td>Boston, Mass.</td>
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<td>Hartford, Conn.</td>
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<td>Alfred.</td>
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<td>Westfield, N. Y.</td>
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<td>Mansfield</td>
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<td>Troy, N. Y.</td>
<td>13th</td>
<td>Holton</td>
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THE SABBATH RECORDER.

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