WORK AND FORGET TRIFLES.

Take hold with God, in his steady work for lifting up the world; and you shall fairly forget that there are these grasshoppers and crickets screaming and chirping and asking questions around you, even if they aspire so far, in their wrangling disputations— as to doubt whether there be any world, be any heaven, be any God, or any life worth living. Let your vine blossom and bear fruit, let the fruit ripen and hang in fragrant luscious bunches heavy upon the bough, and you do not put the knife to the bark to see if the vine is alive. Nay, you do not argue with any one who asks you if it be worth the manure you spread about its roots. Live in the life which enlarges, live with all your might in the Life of God, and you forget that any one has asked whether life is worth the living.— Edward Everett Hale.
LEARN TO LOVE YOUR WORK, whatever it is. Choose no work which is not honorable in God's sight, and therefore lovable. Never slight your work, be it street-sweeping, dish-washing or preaching. Few things demoralize a man faster than the indolence which tempts him, or permits him, to do poor work. The man who rejoices in his work will rise. He is conscientious. Men find it out. It soon speaks for itself. It is its own testimonial. Learn to do any useful or useful-looking work, and you will not fear to accept you. Count something in this world of activity by doing something well. Do not slight religious work because you think that the circumstances are such that only a few persons will hear the sermon, or the Sabbath-school teacher, or will appreciate the effort whatever it may be. Rejoice to do it well, not to be seen of men, but because you are in partnership with God; and you may also be certain that in the long run men also will find out excellence. Be sure your work will find you out, whether it be good or bad. Be sure also that indolence and neglect will find you out.

PASTOR SEELEY, OF BERLIN, N. Y., says: "We do a good deal of 'table' tract work in our church vestibule. Our supply is nearly out; would be glad for a general assortment for the table. Strangers who come to church may take them of their own accord." That is the kind of report worth looking to receive from every church. Many opportunities for spreading truth are lost by negligence or over-conservatism in our churches. Opportunity is duty. Opportunity lost is duty undone. Duty undone is closely allied to sin. Brethren, emulate the example of the church at Berlin.

PRESIDENT GARDNER OF SALEM College asks us to say that "about one hundred and fifty dollars are unpaid on the pledges made to Salem College for last year. He says that all pledges for last year and for the present year will be requisite, and that the failure of any will bring distress to a good cause. He also reports that the attendance of this year promises to surpass that of any previous year.

By NO MEANS LEAST among the new things which crowded into 1898 was the call of the Czar, Nicholas II., of Russia, upon the Powers of Christendom to join in conference on "the maintenance of general peace and the possible reduction of the excessive" armaments which weigh upon all nations. This came as a liberation call to remind us how far from the millenial era and how full of strife and unrest the world yet is. On the surface there does not seem to be much more than a perfunctory response to this imperial vision, either among the potentates or peoples of the world. It is reason to rejoice that Queen Victoria and Lord Salisbury both favor a more cordial and trustful policy toward Russia on the part of Great Britain. If Great Britain and Russia can agree on a peaceful policy respecting the future of China, the chance of realizing higher hopes of its future will be greatly increased. Taken at its face value, this proposition for peace in the most Christ-like international event of the year 1898.

THE RELATIONS BETWEEN CANADA and the United States open favorably with the new year. The United States has turned into the Canadian treasury $500,000, awarded by the Bering Sea Tribunal to Canadian sealers for damage suffered at our hands, and this act, together with the formal deliberations of the Joint Commission still in session, and Premier Laurier's avowed policy of cultivating friendly relations between the two peoples, have drawn Canadians and Americans nearer together than they ever have been before. This is as it should be. For, without question, those two governments have abundant reason for the fullest friendship and mutual co-operation in all matters.

AMONG THE FAR-REACHING EVENTS of 1898 is the epoch-marking action of Great Britain in regard to matters in Africa. France has been defied openly, and given to understand that she must not longer stand in the way of the conquest of the Mohammedan tribes in the territory around the head-water of the Nile. England's opening of a new highway railroad southward, which will traverse the continent, will give an unbroken public route from Cairo to Cape Town. Africa is no longer the unknown continent. It can never be again what it was ten years ago.

SOMETHING AKIN TO THIS OPENING up of Africa is being accomplished rapidly in Russia by the prosecution of the great Russian-Siberian railway system. This will extend into Northern China and become a large factor in completing the partition of that ancient and broken Empire. The close of this century promises to see such an opening of the two great unknown countries, Africa and China, as the beginning, or even the middle, of the century did not dream of.

THE TRANSFERENCE OF CURA TO the formal control of the United States has taken place with quietness and good feeling. The final scenes in Havana, at noon on New Year's day, were impressive and pathetic. The emotion shown by Spanish leaders, their sincere and affectionate love of their countrymen, as evinced in speeches and in tears, was worthy of men who loved their country, though vanquished. The transactions were free from all unnecessary humiliation, and the Americans avoided all show of exultation. The Impulsive Cubans, restrained by the United States forces, did not attempt any joyous demonstrations. We sympathize with the sorrow of noble-minded Spaniards, and hope that Spain may learn such lessons as will give her a happier future.

THE JOY OF THE NEW YEAR IS TEMPered by the consciousness that death has claimed many to whom the world looked in guiding its political destiny, and carrying for- ward its normal growth. Among these, Christi- aning 1898 none approach Gladstone and Bis- mark in massiveness of proportion or historical importance. In the world of theology and religion the most notable figures to pass away have been John Caird, of Glasgow, and George Muller, John Hart, and Frances B. Wilard. The world of art has lost Burne Jones, and the world of literature a number of lights, like "Lewis Carroll," James Whitcomb Richard Bellamy, Harold Frederic, and George Ebers. Of rulers, either by alleged "divine right" or as servants of democracy, Queen Louise of Denmark and Queen Elizabeth of Austria have left the stage—the latter by foul assassinations, and the former by the death of her greatest colonial statesman, Sir George Grey. We grieve over the death of Hon. T. F. Bay­ ard, ex-Secretary of State and first American Ambassador to Great Britain. Of American publicists, the eminent Judge T. M. Cooley is missed. Of great inventors, through invention, few men ever did more for mankind than the late Sir Henry Bessemer. Not least of the shadows in the United States which darken the opening year is the death of Senator Morrill, of whom we have spoken in previous issues, and later of Congres­ sman Day.

THE EXPORTS FROM THE UNITED States for 1898 exceeded those of any previous year, and our imports have been less than in any previous year. Of manufactured goods, up to December 1, 1898, we exported $219,000,000 worth. Manufactured iron and steel products were imported to the value of $177,763,000. In 1898, $70,367,000. Australia, Russia and India are large purchasers of our steel products, and the purchasing from that direction is increasing.

THE DREYFUS CASE MAKES SOME progress toward the attainment of more just treatment for this man, whom France has wronged so deeply.

THE PROOF-READ DEPARTMENT OF THE RECORD found itself called to make a word of explanation in view of the complaints made by the Western Editor last week. The exact copy sent in reference to the speech of Mr. Davison, at Coloma, was this—it was typewritten: "All that we could hope to do in five minutes was to break the spell, insert a few needle points of Scripture into the fait but inscribed image," etc. The proof-reader says that while fait was not fait, since fait meant nothing, and since fait chien with the idea of infatuation, he thought it necessary to change "points"-to points, and fait to fait, although he thought the expression not very elegant. In the explanation made in the same connection concerning a mixing of figures of speech suggested by "A professor of English out West," the proof-reader was not certain whether our Western Editor meant to talk of a wave which would cover the land, or one which would flow over the land, etc., but since the copy said, "a great tidal wave which shall cover the land until the whole continent is ablaze," it was thus left. Types are tricky; but as the pen and type-writing machines of editors are not infallible, the proof-reader does not wish to be held responsible for not knowing what editors or correspondents mean to say but fail to say it.

IT IS DUE TO THE PUBLISHING HOUSE to say that the seeming failure to fill orders for tracts, as indicated by statements made at the late session of the South-Western Association is not due to neglect at this end of the line. For example, in November, 1898, a letter was sent to Bro. Leath announcing that tracts were then forwarded to him, according to his order. After a time the
TO NEW ENGLAND AGAIN.

On the 13th of January, in the early gray of the morning, and a snow-storm, the Secretary left home for New England. When eastern Connecticut was reached, rain took the place of snow.—At Westerly, R. I., the messenger from Dunn's Corners—Second Westerly church, Pastor N. M. Mills—advised that the appointment for preaching at that place in the evening of the same day should be canceled on account of the existing storm and of sickness in the neighborhood.

The prayer-meeting at Westerly was small because of the storm. The Secretary spoke upon the question of deeper spiritual life in order to the strength, wisdom and unity needed to accomplish the special work which is now demanded of Seventh-day Baptists. On Sabbath morning a large audience greeted the Secretary, in spite of the storm, and at the Conference in the afternoon the church was well represented. The Westerly Sun of Sunday, January 15, spoke of the services as follows:

Rev. A. H. Lewis, D. D., of Plainfield, N. J., Corresponding Secretary of the American Sabbath Union, and editor of the Sabbath Recorder, was in town yesterday, and spoke to a large Sabbath-Baptist church, which was of great interest to that people. It had been planned for him to speak in the church at Dunn's Corners, but in the account of the rainy weather it was thought best for him not to meet that appointment, and he accordingly spoke in the church here. He has been very careful not to enter into any religious local life. Yesterday morning Dr. Lewis spoke to a large congregation from the text, "And the door was shut" (Matt. 25: 10), making an earnest and eloquent plea for Seventh-day Baptist opportunities before them. In the afternoon a second service was held, at which an informal conference was conducted by Dr. Lewis on methods of disseminating Sabbath truth.

The people joined in the Conference heartily, and much valuable truth as to the life of the church, and the cause of the Sabbath, was elicited. Westerly feels the influence of commercialism and of low standards in Christian life, which prevail and increase in New England year by year. It has passed from the "Factory Village" status so far toward the status of a city that many of the problems of city life are at its doors. In New England, at the present time, those problems involve the several features of modern Protestant church life. As touching practical Sabbath-keeping, and therefore religious services, instruction, etc., the proximity of fashionable and growing "sea-shore resorts" places the church at Westerly in the presence of serious and threatening temptations. Such resorts have been a potent factor in the destruction of regard for Sunday throughout New England. A similar loss of regard for the Sabbath is threatened by these influences. Pastor Davis and the church are combating these influences, and the work is going on side by side, the church struggle is an unequal one. The low standard of Sunday-observance which surrounds our people creates a silent but dangerous trend against the Sabbath. But we believe in the "Sabbath school," which has filled the veins of the New England churches for more than two hundred years, and we expect it will triumph. To see a danger clearly, is a large factor in avoiding it.

This church held services during the Week of Prayer for the Sabbath. These were well attended, and strong sermons to good audiences, and additions to the church are promised as one of the good results. The regular attendance on Sabbath mornings is large, the Sabbath-school is vigorous. The E. F. S. C. E. is well sustained, people and pastor are well united, and the Pawtucket church is doing good work. Its exposed position makes great demands upon the members for brave loyalty, earnest work, constant consecration, and watchfulness against the snares of commercialism. Westerly is an important point in the older fields, as North Loup and Boulder are in the newer fields. The problems which confront all our New England churches, each one having some peculiar situation, can only be solved by the exercise of circumspection, perseverance, and special self-guarding against popular tendencies in the direction of assimilations and holiness. But under God's guidance the churches can win full victory.

OPEN DOORS.

What D. E. Tisworth said about open doors in Africa, in a late number of the Recorder, can be said concerning open doors in other directions. Stirring times make open doors. Dangers open doors, and close them too if they are neglected. Times of transition in thoughts, creeds, and movements are always stirring times. These years are stirring times. To Seventh-day Baptists there are always stirring times. They are times of transition in religious thought, notably so in regard to the Sabbath question. Dull and conscious as the average man is to the claims of the Sabbath, there are some who are thoughtful. Some of the best friends of Sunday, people who earnestly desire to know the truth and obey it, are open-hearted toward the Sabbath because they realize that Sunday is decaying. Fruitless efforts to save Sunday will open doors for the Sabbath. The revival, by religious teachers, that Sunday has no ground for observance in the Bible, will open some hearts to the Sabbath. Increasing evil, and its results, always turn some toward truth. Destructive as the tide of modernism is, it will open more doors for the truth than were open when Protestants generally taught that Sunday was sacred. Good men will not always hold to a course which brings ruin.

The percentage of those who will accept Sabbath truth just now is small, because the people say that "it makes no difference to me what day you keep" is now popular. But the ruin which that doctrine creates is appalling some, and leading them to ask for a better way.

This is an open door which God calls us to enter. No systematic and persistent efforts have ever been made to spread Sabbath truth in the immediate vicinity of our churches. This is a strange fact in our history, one not easily understood. Probably it is explained by two ideas. It is common to say that people near us "know well enough why we keep the Sabbath." On the contrary, even slight investigation will show that they know little more than the fact. Much less have they ever considered their duty to keep the Sabbath. Even those born in Seventh-day Baptist homes must be taught these reasons with each new generation. Because this is not done as it ought to be done, many families "go out," in part or wholly, with each generation. The efforts which are being pushed now to secure a systematic and permanent teaching of Sabbath truths, and around our churches is meant to be an opening of this open door.

That effort will benefit Seventh-day Baptists. They must re-study the question in the light of present tendencies. They need to do this for self-strengthening and self-protection.
If any one thinks he "knows all about the question now," and does not need to study it, he has been a poor worker and has easily lost to the cause. The open door of our own imperfect knowledge of the question and our needs is very large. The open door of waiting work is large. The open door of unloved duties is large. All these open doors will be shut if we shall not use them and see the lessons contained in them.

There are two great sources of that danger. But suppose you in a vague, mist-covered sea of talk.

In preaching it is especially necessary to guard against inaccuracy and impropriety by confusing the literal and figurative use of terms. Preaching, death, sin, grace, and similar words are examples in point. These are used in various senses and with various shades of meaning. It is, therefore, easy to combine them in such a way as to mislead the hearer. The caution which we have already given in regard to thinking, accurately, applies here. Most of the inaccuracies and improprieties which appear in sermons are due to habits of thought which appear in expression. Hence, we repeat, learn to think carefully, clearly, accurately.

ENERGY.

A long definition of energy in style is given by Prof. Hoppin, as follows: "Energy is that quality which gives a sense of power in the speaker, and in the truth which he speaks, and thus forces attention to the subject in hand, and stamps it upon the mind of the hearer." We deem this definition too analytical. It is too long to be strong. A better definition of energy is "un停滞 power." That definition suggests the truth that all real energy is subjective. Strong thoughts and strong convictions of the speaker and style. Truth will make itself felt. It exists for that purpose. It is a definite power among men. Truth never stops to speculate. It is intentional, instinctive. It is pertinent and practical. Remember, too, that your hearers have a love for it. Their souls were created to receive it. God sends you to impart it. It is incisive. It does not stop to parley with doubts. It cuts a path through them. Hence the first source of energy in style is a robust spiritual life. Such a life compels the feeding of the truth by giving an energetic style. That pulpit in which it preaches will be a divine power in itself. He who has such a style will never want for eager listeners.

But there are a few minor suggestions which should be heeded.

(a) Use Saxon words as far as possible. An Anglo-Saxon Testament is a good collateral help. We do not need to press this point by examples. Your observation and experience will soon teach you the worth of these words, full of meaning and never the slaves of choice words whose sound corresponds, to their meaning will aid you in selecting Anglo-Saxon and rugged English terms.

(b) Never generalize when you can avoid it.
Never say: "The force of the concusion upon the brain brought his life to an un­time­ly end," when you mean that a blow on the head killed him. Concrete and specific words are the best agents for expressing energy.

(2) Never seek a "flow of language" for its own sake. It tends to stretch your thoughts and make them thin. Prepositions, conjunc­tions and expletives in general should be used only when absolutely needed. Brief sentences ought to abound. Energy loves periods, does not work in doubt. It detests suspense. However great its purpose, it is eager to accomplish it.

(d) Energy deals in strong figures of speech. Antithesis, climax and metaphor are favorite ones. It says, "The beauty that was Greece, and the glory that was Rome." That is from Poe, whose style was at once unique and energetic. It says, "Wisdom has spread her table. She cries in the streets, Come hither and eat."

The parables of Christ are robust with energy. The arguments of Paul are like chisel­work, or painting, mad­orous with the overwhelming energy of truth. A wise use of the leading rhetorical figures is heartily commended.

BEAUTY.

Beauty is rather the result of a proper combination of elements than a distinct element in style. Beauty in a sermon, as in a landscape or in a painting, is unity in variety. It is such an arrangement of all elements and details as will produce plan and oneness. This is always pleasing. An autumnal landscape is made up of numerous elements, such as outlines, colors, hills, valleys, woodland and meadows. These are so placed and blended that we call them it, and beautiful. But if any one thing be lacking, beauty is marred or destroyed. So beauty in a sermon results from such a union of Pointedness, Purity, Propriety, Precision and Energy as provides a whole with a sufficient degree of expressing and enforcing truth. Nothing essential is left out. The hearer sees the truth in its exact proportions. These show its real character. Seeing it thus, he feels its power; his heart yields to the divine call; he obey. Beauty is theosis. It is not outward ornamentation. That disparages, as feathers and flowers, paint and jewelry dis­figure a woman. Ornamentation should never be sought. Beauty should never be disregarded. Aim to make your sermonous beauti­ful in style, since you will thus be led to make all the essential elements of powerful, attractive and successful preaching. But do not forget that all real power and beauty have their home in the soul. The heart must be pervad­ed with truth and must be inspired with it. It must be imbued with wisdom and impelled by a Christ-like desire to save men. Such a heart will speak in such a style as will lead men to Christ. All the elements of successful style are born in the spirit, and exist primarily in the soul of the speaker. They must grow from within.

The finest gardens in the world are the Royal Gardens at Kew, England. They cover an area of 570 acres, and are visited by about 1,500,000 persons a year. The gar­dens contain the finest collection of exotic plants in the world, a palm house, a winter garden; a museum, an observatory, and a school for gardeners.

CONTRIBUTED EDITORIALS.

By J. L. Randolph, Chicago, Ill.

After the Revival.

Though the present time sometimes seems like an ebullient age, yet, too often, calls for help within two months are some­thing of an indication of the place which evangelistic work still has in the hearts of the people. A noted preacher suggested an im­portant idea when he said that the conver­sions from a revival would average up with the members of the churches which they join. Said one town pastor to another, "I do not think much of these periods of excitement. Out of one hundred who joined my church, most of them have gone back." Said the other pastor: "I can put my hand on ninety of the one hundred who joined my church." One had varied his discourses on systematic theology with warnings against sentimentalism, while the other had watched over his field with intense and encouraging in­structing, encouraging and putting them at work.

Non-resident Members.

How about them? They are too far off to be called on; yet, especially if they are alone in their Sabbath-keeping, they need the help of a pastor more than the members of a church. A personal letter is the best thing; but there are many ways in which the absent ones can be shown thoughtful attention, and be as­sured that they are held in loving remem­brance.

Items in the Recorder, specially interesting issues of the local paper (and the pastor can help make them interesting) marked and mailed, budgets of church news, circular letters produced on the duplicator or mimeo­graph—love will find a way.

All too often is heard the cynical, "O, they don't care anything about me." Let us show them, brethren, that we do care. Not all the fruit of this work will be apparent; but it is sweet to have among the files of memory such words as "Thank you for so kindly re­membering us." "Your letters have helped me," "I appreciate the work you have done."

Items from Albia.

From a recent letter from S. H. Babcock we extract the following pertinent items: "No 'cut and dried' methods can be relied on in evangelistic work any more than in the gen­eral work. The presence and power of the Holy Spirit to direct and give efficiency in harmony with existing circum­stances is about as near a general plan as can be adopted, so far as I have been able to see. The 'forces and tendencies of spiritual life' here are more powerful than the affairs of the world, business, money getting, loose regard for the Sabbath, social pleasures. There are earnest workers in the prayer-meet­ing, Sabbath-school and Christian Endeavor Societies. Under the Christian Endeavor Missionary Committee the meetings at the Potter school­house have been revived with a large and in­terested attendance. Many of the congrega­tion do not regularly attend religious services elsewhere.

The Undcover of Politics.

A bright writer in the Atlantic Journal gives a vivid picture of disappointed hopes and wrecked ambitions in public life. In his letter from the state Capitol occurs the following trenchant passage:

A round of the Capitol reveals the departments getting down to business. The clerks who are disappointed are hysterical with joy, for they know they are on the pay roll for two years more, and spend their energies as the or­dinators see the disappointed ones, who are still feeding their souls on hope, though some have given up the fight long ago."

A reminder of the "Passing Show" is here and there a retiring state officer, or other high official—now fast on the road to the land of "Has Been." He has a friend by the button-hole and notwithstanding the confession about them is throwing out old straw—talking ancient history—telling him some appointments he made or things he did."

The friend listens sympathetically, but is evidently restless. He wants to get away. The old state officer seems anxious to have the post of per­tectory; but the other party is more interested in the plans that have not yet fallen. The glowing, joyous, real enthusiasm he possesses him is in his pocket and is soon elocuted with the man of to-day.

The man of yesterday looks uncertainly down the cor­ridor. He is alone and the throng, passes him, heed­ing him not; yet when he took office a few, brief years ago one had to press back the crowd and conciliate messengers to even get a look at him.

Be it yesterday.

To-day he stands alone, unknown, undecided. He is trying to make up his mind whether to go to Cheesay's for a lunch or to go up and rest in the Historical library. Such is politics.

The Incoming Tide of Power.

First impressions of the importance and hopefulness of the Dodge Center field are deepened on ten days' acquaintance. The commodious church is filled upon the Sab­bath in the evening meetings. There are plenty of staunch, reliable business men—and groups of bright children. It is a church of families. The business men give strength and stability, the children—they are the future.

January 14 was a blessed day. Sabbath and Sabbath meeting were held. The meeting after the Sabbath were all marked by the presence of the Spirit. In the last meeting especially many were melted to tears, and testimonies were given in broken tones. On a general invitation to those who were Chris­tians to make in the evening meetings. There are plenty of staunch, reliable business men—and groups of bright children. It is a church of families. The business men give strength and stability, the children—they are the future.

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A Pulpit Essay—Not a Preacher.

Dr. Newell Dwight Hillis, on the occasion of his sermon before Beecher's old church in Brooklyn, used the theme, "Jesus Christ the Supreme Example of Genius in the Realm of Intellect."

Baldwin Dunn used to say of Beecher that he was a pulpit orator—not a preacher. Dr. Hillis is a pulpit essayist. Naught would we have to say to tear down the good work of men who tell in other ways than ours. There be those who are good at making devils at large and impelling to do their wills. They must be stopped, but not with too much anger at the people. The mighty work of to-day is done by many men in many ways. Let us thank God for it all. Jesus Christ is the supreme example of genius in the realm of intellect," but, oh, young men, you who are called to preach the Gospel to sinning, bar­ren men—unless you are doing more than this to you, your ministry will fall to the level of other human things. A divine book, a divine Saviour, a divine forgiveness, a divine redemption which saves now,—these are the mighty themes which, under the power of the Holy Ghost, shall tell at once in "a new heaven and a new earth."
Missions.

By O. U. Wherry, Cor. Secretary, Westery, N. Y.

It was the privilege of the Secretary to attend the Seventh Conference of Foreign Mission Boards in the United States and Canada, held Jan. 10-12, 1899, in the Church Missions House, Fourth Avenue and Twenty-second Street, New York City. Having attended the first conference, this was the most interesting one, and the largest attended.

On Tuesday afternoon, the 10th, the Treasurer's Conference was held, though it was attended by other missionary officers and delegates. The discussion was very interesting, after which papers were presented on the following topics: Purchases of outfits and re- fits for outgoing missionaries; also of supplies for missionaries in the field, and where goods can be purchased to best advantage. Traveling expenses of outgoing and returning missionaries, and the relation of the Treasurer to the missionaries on the field. Questions relating to property in the mission fields. Titles; how held? and what constitutes the best title obtainable? Laws of various countries relating to the holding of property. It was declared an advantage, as a general rule, for missionaries to purchase their outfits and refits in the country where they are to labor, unless the missionary station was far inland. Prices did not vary much from those in the home land; they would know better what was needed when they were on the fields of labor, and they would save in freight, which was no small sum. It was generally thought best for missionaries, as a rule, to take first-class passage on steamers, and first-class on railroads. A Committee was appointed to secure better rates for missionaries on the Pacific steamers and trunk-line railroads between the Atlantic and Pacific coasts.

On Wednesday morning the Conference proper was opened. After devotional services, the adoption of the program, the reading of outgoing reports by the Chairman, the following subjects was presented: Missionary Candidates. (1) Qualifications, Rev. R. P. Mackay; (2) Methods of Securing, Rev. S. N. Callender; (3) Special Training Needed, Rev. M. G. Kyle, D. D. These were followed by discussion. The following qualifications were brought out: Sound body and strong hold on physical life; piety, consecration, good common sense; love for the work, college and seminary training, if possible; (4) methods of securing; Divisional, the volunteer movement, the Y. M. C. A., the Y. S. C. E., etc., as sources for calling out candidates, and the call of Missionary Boards. On special training needed, the following points were: A training for life and work, a training which will enable one to reach the main springs of action, a broad and liberal education, some experience in preaching and teaching, some medical training, if possible, some training in handicraft. It was not deemed advisable to study in the home land the language of the country missionaries are to labor, for he would have to undo much he had learned, when he arrived on his field. He better learn the language from a native teacher, and from the people; can learn to speak and write the language in that way much more easily and rapidly.

After the discussion closed, a very able paper was presented by Mr. Robert E. Speer on "The Sabbath in Mission Work." This paper will be printed in pamphlet form, and we hope to be able to send a copy to all of our pastors and missionary workers. Rev. H. N. Cobb, D. D., Secretary of the Reformed Church Mission Board, presided during the forenoon session.

In the afternoon, John H. Converse, Esq., of Philadelphia, presided. The Rev. Arthur J. Brown, D. D., of the Presbyterian Mission Board, North, presented an interesting report of the Committee on Special Objects, with special reference to forward movement. A lively discussion followed on "Special contributions and gifts for special missionary objects." But few favored special contributions and special funds. Almost all advocated only a general fund and all contributions, gifts, collections for that fund, and all missions to be supported by that fund. Almost all, however, did not know when the time would come, in the work and support of missions, when there would be only one fund,—the general fund—for people would give for special objects, as their heart, or fancy, or personal interest, and, therefore, they could not be helped. The most important report of the whole Conference was presented in this afternoon, the report of the Committee on the Ecumenical Conference, 1900, by Rev. Secretary Judson Smith, D. D., of the American Board. It was a very able and enthusiastic report. Arrangements are being made by the Foreign Missions Boards of the United States and Canada to hold an Ecumenical Missionary Conference, or International Missionary Conference, similar to the one held in London, 1888, in New York by beginning it April 21, 1900. Some stirring remarks were made on the report. Everybody was enthusiastic over this coming Conference. Committees were raised to carry out the plans for this Conference, and make it the greatest and grandest Missionary Conference ever held in the history of missions. At the close of this session there was a meeting of the business men of New York City, and some from Philadelphia, interested in this Conference, to discuss ways and means. It was enthusiastic. Plans were laid for helping it. An effort was made to raise the necessary funds to make the Conference a great and successful event of 1900. Every Missionary Board in this country and Canada is requested to appoint two representatives, for its Board and Society, to serve on the General Committee of the Ecumenical Conference on Foreign Missions. Circulars of statement and information, and papers on the various phases of the Conference, will soon be published for distribution among the various denominations. The Secretary, D. D., was authorized to dispose of such printed matter among our people.

Wednesday evening a reception and dinner, by invitation of Rev. C. M. Lamson, D. D., President, and Mr. D. Willis-James, Vice-President, of the American Board, was given to eight American Board officers and delegates in attendance to the Conference, at the Hotel Manhattan, Madison Avenue and Forty-second Street. This hotel is one of the finest in the city, and the banquet-room is one of the most elegant and beautiful. After two hours spent in doing an elaborate and very enjoyable menu, and in social converse, while partaking of the various courses, excellent speeches were made by Rev. C. M. Lamson, D. D., President; Miss Bishop, Rev. W. A. Eck, of the United States and Canada; Miss Bishop, Rev. W. A. Eck, of the United States and Canada; and Bishop Ozi W. Whitaker, Episcopal, of Philadelphia, presided over the morning session, Thursday, Jan. 12. The session was taken up by a Report of Committee on County and unoccupied Fields, presented by Rev. W. R. Lambuth, D. D.; and Bishop. Dr. Mackay, D. D., Toronto, Canada, and others. Rev. A. E. Main, D. D., Rev. Geo. B. Shaw and the Secretary were at the reception and dinner.

Bishop Ozi W. Whitaker, Episcopal, of Philadelphia, presided over the Tuesday session, Thursday, Jan. 12. The session was opened by a Report of Committee on County and unoccupied Fields, presented by Rev. W. R. Lambuth, D. D.; and Bishop Dr. Mackay, D. D., Toronto, Canada, and others. Rev. A. E. Main, D. D., Rev. Geo. B. Shaw and the Secretary were at the reception and dinner.

The afternoon session was presided over by Bishop E. G. Andrews. The session was occupied in report of Committees: On Self-Support, Rev. W. R. Lambuth, D. D.; "Religion to Governments," Rev. A. B. Leonard, D. D.; "Editing Report," W. Henry Grant. Questions answered and business closed this most interesting and profitable Conference. The afternoon session of the Conference was held at the Hotel Manhattan, Fourth Avenue and Thirty-fifth Street, New York City, January 11 and 12, 1899. The officers of Boards and Societies and delegates present were entertained by the American Board of Commissioners for Foreign Missions, with elegant luncheons at noon under the management of Rev. Charles H. Daniels, D. D., Home Secretary of the American Board, and Chairman of the Committee of Arrangements.

These Yearly Conferences are of great value in giving missionary information, inspiration, in evolving best methods, in unity of movement, and in forming plans for the work of world-wide evangelization. Steps are being taken by several of the larger Boards to send missionaries to Cuba, Porto Rico and the Philippines.

AN ECUMENICAL CONFERENCE ON FOREIGN MIS-
SIONS.

The Seventh Annual Conference of Secretaries of the Boards of Missions for Foreign Missions in the United States and Canada was held in New York City, January 10-13. There were interesting papers read and discussed on The Qualifications and Training of Missionaries, The Science of Missions, Gifts for Special Objects, Comity, etc. The topic, however, which will attract the widest interest was the action in regard to an Ecumenical or International Conference on Missions, to be held in New York City, in April, 1900.

The plans for this have been maturing for three years. A committee appointed at the Annual Conference in 1896 has been in communication with the different Protestant Missionary Societies of the world, and has met with most gratifying responses from all. There seems to be a very general appreciation of the appropriateness of the plan for rounding out the century with a survey of the work accomplished in the past and an outlook for the future. In the afternoon meeting on Wednesday, January 11, the Rev. Rev. J. Smith, D. D., Secretary of the American Board, the foreign missionary organization of the Congregational churches, presented a graphic and interesting paper on the plans already formed and the prospects for success.

The whole enterprise is under the care of a General Committee appointed by this Annual

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Conference, of which Dr. Smith is Chairman, and the Rev. S. L. Baldwin, D. D., of the Missionary Society, is made a part of the Secretaries, Rev. W. Grant, 156 Fifth Avenue, and Associate Secretary, W. D. Trumbull, 156 Fifth Avenue, New York City.

FROM G. VELTHUYSEN, S.R.

Now at the end of the year the Lord granted us the privilege of receiving at Alkmaar, near Haarlem, some 15 miles from Haarlem.

It is too late since such a rejoicing event happened with us. Often we asked whether, perhaps, some hindrance amongst ourselves or the cause was the blessing. Perhaps not; but the need of us is able to see it. Peace and harmony give their bliss and happiness into our fellowship, and, although not without faults and many imperfections, we are conscious that the service of the Lord is our choice.

Looking back over the dying year, we must acknowledge to the glory of our Heavenly Father that he did help us wonderfully to keep up the banner of truth, sowing the seed of his Word by different means, and in different times and places. We have found the means to drive the work, although more than once we did not see any way for help, save by looking on high.

The two brothers, who constantly labored with our gospel wagon, are now busy with a decoration, because the experience taught us that winter time brings too much hindrances for being always in the open air and along ways and streets. They use the magic lantern in the service of our Lord and Saviour, going from place to place.

When you will get through the New Year, dear brother, is some days old. Nevertheless, accept, with all the dear brotherhood, our praying wishes for a blessed year. May God enable us all to put ourselves and all our interests for time and eternity in his hands, by faith in Christ Jesus, our dear Saviour. Never, he will put ashamed those who trust in his kindness.

If it please him to give soon a new brother, or sister to us, we would be very glad, for our heart is longing for the obedience of his children to his will. You there on the other side of the ocean see a richer increase of members.

With Christian salutation to you and all the brotherhood.

HAARLEM, Dec. 29, 1898.

MEANINGLESS MUSIC.

To the Editor of the Sabbath Recorder:

Dear Brother,—I desire to call attention to what (it seems to me) some of the objects to a higher spiritual life in the Protestant churches of America. Among them is the idolatry of music. Singing has in all ages been an important part of divine worship and has the sanction of our Lord; for at the institution of the Lord's Supper he said, "This do as oft as you drink of the cup, for this is my blood, the blood of the covenant, which is poured out for many for the remission of sins." The apostle Paul says, "In every place and at all seasons I will pray with the spirit, and also with understanding also." It is plain implied that the music was purely incidental to the thoughts conveyed, and that these thoughts were so expressed that they were clearly understood by the hearers.

Again, in speaking of the use of an unknown tongue, Paul says: "I will pray with the spirit, I will pray with the understanding also: I will sing with the spirit, I will sing with the understanding also. Else, when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned any use at thy giving of thanks, seeing he understandeth not what thou sayest?" 1 Cor. 14: 15, 16. It is plain that the apostles regarded praying and singing in an unknown tongue as being in that they did edify the church, and were inconsistent with the unity of true spiritual worship. Singing by a choir, in words however appropriate in themselves, but which are not understood and convey no distinct meaning to the congregation, and which are but the repetition of an unknown tongue, and plainly comes under the apostle's interdict.

In view of the foregoing teaching, it seems to me that we may draw the following inference:

1. Music, unaccompanied by words, however grateful to the ear, is not worship and should have no place in meetings for Christian worship.

2. The great object of church music is not the gratification of the ears, but the glorification of God through the church. It should always be subordinate to this end. Its mission is to give expression to such thoughts as inspiration, give instruction, and include invitation, exhortation and admiration. To be acceptable to God it should, just as truly as prayer, be in the spirit.

3. The cultivation of music for its own sake and as a high art, however appropriate in the halls of science, is wholly out of place in the church. Every such scheme that has for its object to make the church attractive to the world, only draws the church downward and brings final dishonor on the name of Christ.

4. The singing of anthems or other musical compositions, the words of which are unknown to the congregation, are usually regarded as a display of fine art, and do much to destroy the distinctive purposes of Christian singing. Such singing is neither with the spirit nor with the understanding; and can hardly be applicable to the purpose of giving us our formal songs. The testimony of the ages is that every true revival is attended by much spiritual singing, and that nothing tends more to destroy the effect of such an effort to diminish deep, religious feeling than the making of church music music an artistic display. To let the songs of the church be very efficient in leading souls to Christ, because they are sung "with the spirit and the understanding also.

OBINON, Ohio.

B. B. HUMAN.
Woman's Work.  

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

The INVALID'S THANKSGIVING.  

BY MARY WARREN AVARD.  

Most I, of course, am the least? For what?  

Is such great happiness my lot?  

The laureate fruit that came for me,  

The flowers as beautiful and sweet,  

The letters with their precious treat.  

Of news that used to gladden me,  

The pleasant calls, the books so rare,  

This constant, thoughtful, loving care,  

Tired yet I thank you, Lord.  

Give thanks for pain? When shortened breath  

And anguish makes me long for death?  

Yes, my heart beats quick and true,  

And when its fury over, all spent  

I lie, and wonder what it meant.  

And afterwards—the horses?  

Give StJ'ange a sweetnessto  

So Dear Thou  

I lie, and wonder what it meant.  

For news,  

The train hands,  

we reached the Valley, said Anderson,  

And the train was not yet due,  

but as they left their horses and  

The train hands, laughing and talking  

of pleasing news, went into the station  

to snatch a hasty lunch. Only a few  

ragged boys lingered about the train, and  

they did not see the tall dark figure of  

Anderson step up to the second car and uncouple it.  

Nor did they see the other figures climbing  

into the car and swarming around the engine.  

The train hands were singing loudly  

inside the station, and the place rang with  

cheers for Jackson and Lee, when puff—puff—  

the engine handed slowly and steadily  

down the track. A rapid volley of shots  

whistled after the raiders, but slowly, steadily,  

the train swung round the bend and out of sight.  

Before him in the red circle of the engine-light,  

Anderson could see lengthening stretches of  

shining rails, and as it seemed to him in a flash  

as if he could already discern the gleaming  

of hundreds of camp-fires, and the flutter of  

battle-stained flags. Soon he would reach them,  

he thought, and the engine sped on faster.  

Far off to the right, shimmering through  

the trees, lay the peaceful Cumberland,  

the only barrier between the opposing armies  

which every hour was bringing nearer to a conflict.  

Anderson knew he had at least  

three hours before there could be a chance of  

pursuit, and the Confederates could not reach  

the river before night.  

He turned, and suddenly, far, far up the  

road behind him, there gleamed a light,  

red and ominous, the headlight of another engine.  

The raiders were pursued! Could they ever  

reach the bridge? Anderson turned again,  

and flung the throttle wide open.  

Forward the engine leaped, and left long lines of  

glimmering rails behind her. On came the light,  

on flew the runaway engine; trees, poles,  

wires and signals whizzing by like the wind.  

On, on, down the line-of-light, the engine  

sped; and nearer, nearer crept the red light.  

Then suddenly out of the shadow loomed  

the black trestles of the bridge, and in a second  

there was a rumble and a crash; the engine  

slid out on to the bridge. Anderson flung  

the throttle shut and, slowly, with a slipping,  

grinding creak of wheels, the quivering monster  

stopped.  

"Burn that bridge!" cried Anderson,  

springing to the ground, but even then his quick  

eye caught the distant throbbing of the  

train. A line of flame ran across the track;  

a fiery ribbon went winding up into the trees;  

the sound of an axe rang through the  

woods. Soon the second ear came for him,  

and the train was off! Retrench and make me long for death?  

For news,  

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but as they left their horses and  

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ragged boys lingered about the train, and  
Our Reading-Room.

"Since then as we have opportunity, let us be working what is good, towards all, but especially towards the family of the faith."—Gal. 6:10. "But to do good and to shun the evil, is the calling of God's servants."—2 Thess. 2:16.

PLAINFIELD, N. J.—At an adjourned meeting held yesterday in the interest of the African Industrial Mission movement, it was thought best to postpone the election of regular officers until it could be done by a larger and more widespread constituency. But the sentiment was reached, and probably in a better way for the present, by requesting the Committee of Four to push the movement toward a complete organization, as last as in their judgment shall seem right and wise. This committee was appointed not long after Conference, at a somewhat informal meeting held here, to inquire into the whole subject; and several meetings have since been held. The committee consists of four conservative and thoughtful brethren, who, after correspondence, inquiry and careful discussion of the question involved, are all thoroughly committed to the support of the enterprise. The chairman is Mr. David E. Titworth, of Plainfield, to whom persons interested in the movement may write, if they wish. Two of our brethren are going to Westerly, R. I., this week, to attend the regional board meeting, with the purpose of assuring the members of that body that this new undertaking—neither rivalry nor opposition, but fraternal and mutual cooperation in our common work in the world, Owing to holiday interests, stormy weather, and sickness, the Meeting has been considerably interrupted; but last night, young men and old, listened with interested attention to a plain, practical, sensible, instructive paper by Supt. H. M. Maxson, in which he showed what it is to be truly wise in the many walks and relations of life. Young men, particularly, ought to have been helped and inspired. Last Sabbath the pastors of the New Market and Plainfield churches exchanged pulpits.

January 16.

FARINA, ILL.—As Farina has hardly been heard from since the Conference, some of our friends may have been led to think that the effort of sending our delegation was too great for us, but such is not the case. We are generally well and hearty, and our pastor, Mr. M. C. Seager, who was sick with a fever at Milton Junction, has so completely recovered that she now says: "It is more of a pleasure for me to do my work than at any time since I have lived here," and our pastor says that he has never weighed so much in his life as he does now, and he looks the picture of good health.

On Christmas eve, the evening after the Sabbath, our Sabbath-school had a very pleasant program, mostly by the little ones, after which they enjoyed the distribution of a nice lot of presents from three beautifully decorated trees.

We began the new year with a well attended sunrise prayer-meeting, some coming from the country to attend it, and all feeling well paid for the extra exertion. Later in the day our people generally came together at the church, and the society considered and accepted the resignation of Elder Coon as our pastor, not because we were glad, or even willing, to part with him, but because it was his request. We very deeply regret his decision that it is his duty to accept the call of another church, for the relations between pastor and people being intimately familiar, as far as we are able to judge. At the same meeting we extended a unanimous call to Bro. Seager, of West Virginia, who has accepted, as he said, that the change will be made very soon. I never knew of a more unanimous action of a church and society meeting, or one where harmony seemed to be more complete. At the close of this interesting meeting the "annual dinner" was ready in the vestry, and a large number partook of the good things provided, as well as of the social and friendly intercourse thus brought about. In the afternoon the regular church meeting convened, and among other business the clerk was instructed to write to all non-resident members in time to get a letter from them to be read at the anniversary of the organization of the church in April. There seems to be a social feature coming to the front among our people, and we regard it as useful and helpful to the best interests of the society.

Deacon Clarke's large house was filled to overflowing a short time ago where sociability, refreshments and music were the leading attractions, and a beautiful present was left as a token of love and friendship.

Brother and Sister D. P. Crandall were very much surprised on their 15th wedding anniversary, the 8th of January, to have their house filled with guests, who did not forget the good things for the table, among which was a "lovely" set of China dishes which were left as a remembrance of the happy occasion.

We are glad to note the growing tendency of social gatherings among our people. We are enjoying the presence of Mrs. Huffman's presence with us now, and hope that she may remain with us for some weeks at least.

The M. E. people are to begin a revival effort this week, after which we are hoping for something in that line. We have been having much rainy weather, but now it is clear and bright over-head, but very muddy. This interval is a most interesting cottage prayer-meetings that we are conducting in the outside neighborhoods of the society.

January 16, 1889.

DOGE CENTRE, MINN.—The "grip wave" has struck us and nearly every home is more or less affected by it. No very serious cases yet in our own society. Our meetings begin Sabbath evening, January 6, and with an unexpectedly good attendance, which, in spite of the sickness in the community, holds its own and promises to greatly increase before the first week ends. Bro. L. C. Randolph is winning the people, and we trust the Holy Spirit will direct us all in a thorough work of grace, that men may become Christians with a "definite and due regard for God's law." May we truly be kept from the "blighting influence of indifferentism," and that "good fellowship and non-disturbance" which ignores character, habits and the true spiritual life. We want everybody saved, but we want the church strengthened with material that is antagonistic to the deeper spiritual things and the reforms which today call for the great power of the church of God to accomplish. Pastor and evangelist will try in Jesus' name to help on this reformation. May God give us courage and grace to be thus true to all these vital interests. So shall the church be better equipped for future conquests.

January 11, 1889.

NORTH LOUP, NEB.—It is a long time since anything has appeared in Home News from here. Happily, we have had the various reports and communications from other quarters, and began to feel that perhaps we ought to be represented. The year just past has had its full share of disappointments and failures, but viewed as a whole it has been a year of advancements. While we have not been as richly blessed with good crops as in some past years, the church has freed itself of debt. The interior of the church has been materially improved, and a new, large pulpit platform built. The Endeavor Society has repaired and painted the outside of the church, giving it a very pleasant and attractive appearance. There has also been placed over the front door a large white tablet, with gold letters and figures, giving the name of the church and the date of its organization. These improvements are not all paid for. A very pleasant entertainment was given on Christmas night to a house that was packed; good cheer seemed to prevail. The new year has dawned upon us with a cheering promise of hope, not the promise of spiritual growth. Hope for greater consecration. Hope for a fuller indwelling of the divine life. Last Sabbath a full house was stirred to deep tenderness and moved, with a view to毛孔 interest in the work in the South undertaken by our Evangelistic Committee. Bro. J. H. H. Hamison spoke to our people, and gave to us such an account of the conditions he found, the needs of the people, and of his work there, that not fail, much growth, of doing much good. He said that, as Seventh-day Baptists not only our growth, but our life, depends upon entering more fully into such fields, where, with Christ and the whole law, we may build for God. I believe that all of our churches have the privilege of listening to clear and strong testimony to the conditions and needs of sections within our own land, it would be the means of giving us to stronger, truer growth among all of our dear people. May the Lord help us to make this year, '99, the grandest year of our history, is my desire and prayer.

E. A. WITTER.

A SONG BY THE WAY.

BY M. R. S.

My life path stretches dimly on,
Yet at my feet 'tis light.
I'll take the step I see, for sure
My Lord will lead right.
And as I walk by faith I see
(Perhaps 'twill cheer a brother)
"I'll do the duty nearest me,
As if there were no other."

There rear to sin with folded hands
And wonder where I go,
Will end, or yet what weary years
I still must bear my load.
To walk by faith the steps I see
In all I need, my brother.
I'll do the duty nearest me,
As if there were no other.

I'll patiently and humbly stem
Press on, with this intent;
The path that seems so dark before,
Bushed me, now I know.
To glorify the Father's name,
And wear its crown of grace,
I'll do the duty that I know,
As if there were no other.

Beneath, the Everlasting Arms,
Around, his wondrous love.
And like a beacon, ever true,
Heaven's lights hung out above,
Here's rest for those who do
One duty, then another.

NORTONVILLE, KAS.
Young People's Work

By Edwin Shaw, Milton, Ind.

Some very good people with the best of motives and with the sincerest purposes, often do a great injury and injustice to those whom they love by encouraging them in the idea that they are unjustly treated.

The city or the country? that is the question now under discussion in a widely read weekly paper. Which has the worst surroundings for boys and young men? Is the country or the city the better place in which to bring up boys? Young men who have spent their lives upon the farm, are the influences worse than those you meet in the city? Let us hear from you.

A PLEA FOR EVANGELISM.

BY REV. F. E. CLARK.

I had an interesting talk the other day with a friend and mine, Dr. Theodore L. Coyle. The conviction that was apparent on his mind was evidently the decadence of the evangelistic spirit. Upon my heart has rested the same burden, and I have reason to know that this feeling is shared by many others. I hope that among you to whom I write there are a great many who doing that which will respond to an earnest appeal I make.

Leaders of Christian Endeavor, officers and committees,—think for a moment before this old year dies, what is your supreme duty for the new year about to dawn. It is not simply to have good meetings, not simply to perform a certain amount of work for the church. Your supreme duty as a society is the same as the duty of every true church—to bring men and women to a knowledge of Jesus Christ.

For this supreme end the society exists, and every meeting, and every committee, and every consecrated service has this ultimately in view. I do not say that the training of young Christians is not a most important feature of the society, but how can you have the Christians to train unless you make it your business to bring young people into the kingdom?

Active members, consider for a moment what it means to be an active member. In most societies it means that you are on one side of an invisible line; and the associate members, according to their own confession, are on the other side of the line. They are facing in the right direction, but they have not stepped over the line.

Such a line really exists, though we do not always know where it runs. I do not say that all active members are really on Christ's side of the line, and that all associate members are on the other. Only God knows, but this is the fundamental idea of this distinction. There is such a line of demarkation in God's sight, wherever it is drawn; and it is your supreme mission, as a professed active Christian, to induce your companions to step out distinctly, boldly, on the Lord's side.

Comrades of the Quiet Hour, during this last year you have learned much of the joy of personal communion with God. Many of you write me that this is your greatest joy, your supreme treasure. Do not keep it to yourselves. Share it with others. God has intrusted you with this blessing, not for your selfish enjoyment. By sharing it, you do it. Indeed, you cannot keep what you have if you try to keep it to yourself.

For your own sake, as well as your friends, I plead with you to do your utmost to bring others into this unseen fellowship. Make it the burden of the petition of your Quiet Hour, and the earnest effort of your active hours.

If your church is willing, why not have a special evangelistic service, or turn your regular meeting into a soul-winning meeting, with the unconverted especially in mind?

Draw the net. Be a Philip to some Nathanael. Give him the invitation to come to Christ, and see whether there are not some who will accept it. Clear your own skirts of responsibility, if you can do nothing more.

I know that it will not be easy to do this in all cases. The revivalistic type of religion, alas, has gone out of fashion in many churches. There are some young people to-day, who, though they attend Christian churches, have never so much as heard an earnest invitation to accept Christ.

There will perhaps in some cases be indifference, opposition, possibly ridicule, to overcome; no matter:

"The Master prays, what are men?"

Be wise in your methods, but be courageous in your purpose. I believe in evangelists, but do not think you must necessarily cast about for some outsider to do your evangelistic work. Do it yourself. Be your own evangelist. Christ himself will not be absent from your meetings if you invite him. We have yet a month before our Christian Endeavor Day comes again. Before that day God grants for another year, the souls of new-born souls may be heard throughout the land.

—Christian Endeavor World.

THE FATHER'S LETTER.

There was once a very foolish man, who received a letter. At once he began studying it in this way. He measured it accurately. He used a microscope to see if there were any flaws in the writing. He gauged the average slant of the letters. While he was about this folly a friend came near and glanced at the letter. "Why," said he, "this letter is from your father!" "Is it?" asked the foolish wise man; "I had not got so far as that." Ah, how many students read in creation everything but their Father's message!—A. H. W., in Christian Endeavor World.

Our Publishing House, at Plainfield, N. J., is prepared to furnish the books containing full Topic and Daily Readings for Christian Endeavor Societies for the year 1889. The books may be procured at the following prices:

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OUR MIRROR.

PRESIDENT'S LETTER.

Dear Young People:

If you remember some few days ago, I wrote to you, my dear friends, about which, on account of sickness and misfortune, could not afford to take the Recorder; they had nice families of children; that I wished some one knew of the circumstances who was able and would be glad to send the Recorder to them; that I should be glad to furnish the names and addresses to any one who would do so.

I write now to tell you that the prayer I made when I wrote those lines has been answered. I have received a letter which now lies before me, asking for addresses. I wish that any one who feels that they can afford to pay for one or more copies of the Recorder, to send an order to whom it is sent and also to the Track Board, would either send the money to the Recorder office, or write me for the address of some one to send it to.

You have prayed for some of these things to be; and have you not prayed for the prayers which you have made? Bringing something to pass is just what we are trying to do. A religion which brings the supply and the great need together is the Christ religion. Thank God for such a gospel. "And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear." Isaiah 55: 24.

Young people, what are some of the things which you in your C. E. or in your work are bringing to pass this year? I know of quite a few who have commenced to read the Bible through this year, some with one plan and some with another. This is the plan I am trying. Three columns of the Old Testament, one of Psalms, and two of the New, making three pages each day. Write the "Mirror" what it and others that is bringing you or some one else a blessing.

One of the young people asked if I had received reasons why they believed the Bible, as I have asked of you, in one of my letters. I wish more of you would write your reasons and send them to me. "The Mirror." If you have no reasons, get and read the little book on the Bible in the Colportage Library.

E. B. SAUNDERS.

The Y. P. S. C. E. of the New Market church held a public session a few weeks since, under the auspices of the Good Citizenship C. E. Two very creditable addresses were delivered, one by Rev. A. E. Main, of Plainfield, on the subject, "The Age on Ages Telling," and one by Rev. Mr. Dorward, of Stelton, N. J., President of the Middlesex County Local Union, on the subject, "Are New Jersey Gamblers Good Citizens?"—A. W. V.

The Y. P. S. C. E. of Independence, N. Y., met for its regular business meeting January 7. An interesting literary program was presented, arranged by the Program Committee, Mrs. Floria Burdick; subject, "China." Seven well-written papers were read, together with other exercises, making the evening's entertainment pleasant and, we hope, instructive and profitable. An exercise rendered by several of the Juniors was well performed and was indeed creditable to those taking part. At the annual election no change occurred, by which the following officers were elected: President, Clayton Green; Vice-President, Floyd Clarke; Secretary, Bertha Greenman; Treasurer, Mrs. M. A. Grandall; Organist, Anna Laura Grandall; Program Committee, Mrs. W. L. Burdick; while the usual committees were also appointed. Our Society would kindly extend a New Year's Greeting to all our sister societies, with the hope and prayer that the New Year with its grand possibilities for every young heart may be fruitful with grand results in higher and holier attainments that make life beautiful.

COR. SEC.
Children's Page.

A Memory Gem.

By Fanny R. Jones.

Little deeds of kindness, little words of love.

"Now, Robbie, do be still, for I want to learn my memory gem for to-morrow. Please keep still.

But Lulu's words were of no avail. Robbie's tears were falling fast. His toy wagon had shed a wheel and it wouldn't ride straight over the path he had mapped out on the kitchen floor. "I can't fix it," he cried, "and my wagon can't go to market to buy a fat pig. My wagon's broke.

"Run and tell Marian to fix it, Robbie. She isn't busy."

Robbie ran into the sitting-room, but returned in a moment, his cries increasing.

"Marian's reading. She can't be 'sturbed," he sobbed.

"O, I'll do my studying after a while, though I do want to be through so that I can read my library book after supper. Give me your wagon dear, I'll see if I can mend it."

Lulu crushed back a sigh as she closed her book. She lifted Robbie into a chair beside her, and carefully examined the broken toy.

"You can smile again, little fellow, for I'll soon have the wheel all right. It only needs to be screwed in." But it proved to be a troublesome piece of work, and Mrs. Moore entered the room to prepare supper, before it was completed to Lulu's satisfaction.

"Now run and play, Robbie," his mamma said, "so Lulu can finish her lessons." Robbie briskly obeyed, while Lulu resumed her book.

"Little deeds of kindness, little words of love.
Help to make earth happy, like the heaven above."

"O, Lulu, please come and show me how to get this passage in my music lesson. I've been drumming away at it for half an hour, and it won't come right. Please do." It was Lulu's youngest sister, Grace, who made the request as she thrust her troubled face into the doorway.

"Ask Marian to help," interposed Mrs. Moore.

"I did ask her, but she hasn't time. She's busy finishing her book."

"Then wait till after supper, and I'll help you, Grace," Mrs. Moore suggested. "Lulu has already spent part of her study hour quieting and amusing Robbie."

"Indeed you will not, mamma," cried Lulu quickly. "That's your rest hour, and you're tired enough to have earned it. I'll go this minute, Grace." When the intricate passage was mastered, Lulu returned to the kitchen.

"Are you setting the table for supper, mamma?" she cried. "I thought Marian would do that."

"So did," returned Mrs. Moore, "but she's so deeply interested in her book that she dislikes to leave it."

"Then I'll do it," cried Lulu, cheerfully.

"I'll keep my book open on the table, and study as I work."

"Little deeds of kindness, little words of love.
Help to make earth happy, like the heaven above."

"I'll tell you, mamma," she broke out, abruptly, "I must study hard to-night. I missed two in spelling to-day, and my arithmetic was very faulty, though you know how carefully I prepared my lessons. Marian gets hers without an effort, and they are nearly always perfect. I sometimes think I am not good for anything. I got discouraged, it's so hard for me to study. Marian will be out in the world climbing the ladder of fame some day, while I'll only—"

"Help to make earth happy, like the heaven above."

"I put in Mrs. Moore's gentleness, Lulu, taking the plates from the washtub over, as she glanced at her mother in surprise. "That's my memory gem, mamma," she said.

"Yes, dear," returned Mrs. Moore, as she buttered her toasted bread, "and I'm glad you have mastered its spirit. Your little deeds of kindness have cheered several hearts to-day. It is better to be able to spread happiness than to climb the ladder of fame, I think. Now, if the table is ready, tell all to come to supper."—Religious Herald.

Our Guinea-Pig.

"Yes, 'em, and he's eaten the ends of the baby's necktie, and some shoe lace, and one of your fine handkerchiefs all up'n, except a little corner, and—"

"You don't mean it!" said I to nurse, who was recounting these sad doings of our guinea-pig. "I didn't know that they ate things like that, but if he's such a mischievous little fellow we must have a cage made for him right away and keep him in it."

A nice cage was made for "Tommy," that was our guinea-pig's name—out of an old starch box and some fine wire netting. Tommy looked very peevish and discontented, however, when he was put in it. I think he would rather have had the whole nursery to live and to scamper about in. There were such chances for nibbling things and stealing things when one was let loose among the baby's playthings!

Every day at luncheon time baby took Tommy out of his cage to feed him with some of his own luncheon. Tommy was set up on the tray, by the side of bread and milk, and as soon as baby was through he had his share. My, how fast he gobbled, and how clean he licked the dish! There was nothing left for anyone else when Tommy had finished, I can tell you.

Sometimes, if the baby kept Mr. Guinea-Pig waiting, the little fellow would set up a squeal which sounded like a very angry bird's whistle—"Who-e-e eep eep eep!" or something like that—plaintive and complaining. This sound of whistling and grunting together always annoyed me, and we had to feed the weeping Tommy.

In spite of our efforts to keep the guinea-pig in his cage, he would sometimes be left out all night. Then, when you opened the door of the nursery, you would be startled at a frantic squawk and a great sound of running about and scuttling away. Tommy was retreating under the bed in a hurry, for, although quite tame in the day time, he was particularly skittish and fearful at night, and never was willing to be caught.

The last thing he ate up was the top of a stick of cocoa butter and a piece of skirt-binding.

Do you want to know what our Tommy looks like? Well, let me try to tell you.

He is fat and round in appearance, about as big as a large guinea-pig; has a black head and enormous ears (about as large as hat-pin heads), little ears (almost hidden in fur), scranny little pink feet (that look all toes), and his color is chocolate brown and white.

If you pick him up by his tail his eyes will be shining with fright, and his tail will curl up over his back in a very round circle. He is so tame, that you can hold him in your arms quite as easily as a doll. I don't see how one could ever prove that because our guinea-pig has no tail, not even the stump or suggestion of one. But he is the nicest kind of a pet for little children; he never scratches or bites. He is clean, and has no smell at all. But he is very mischievous if anybody touches his cage, because he is affectionate, pretty to look at, and will eat almost anything you offer him.

If anyone wants a pretty, quiet little pet for very young children to play with, let him get a guinea-pig; and please remember that piggery is not by any means so stupid as people say it is.—The Examiner.

Our Pets.

We have two pets, which I think we have a great deal. Their names are Thor and Jose. Thor is a large St. Bernard dog, and Jose is a beautiful yellow and white Angora cat.

Jose had a habit of climbing on our shoulders when we were at the dining table. He would go from one to another at the table. When "he was seven weeks old kitten" she thought it a very cunning trick, but now we would prefer his not doing it on account of his size. In the winter he used to jump on the table in the sitting room and climb into the work-basket under the lamp, and sleep on the spoons. He will play now almost as well as he used to. He loves to play in the dark, and when some one goes to the end of a dark room, and begins to scratch on the carpet, he will creep along under every chair and table so that he is invisible until he suddenly jumps out at you.

Thor was one year old one day last week, and weighs 115 pounds. He loves to run and race with his little masters, aged seven and three, and will bark three or five times at a signal. Father takes Thor over to the barn every day. One morning, when he was cleaning off the horse, he happened to look around, and there was Thor on the other side of the horse with his front feet on her back, cleaning her off with his tongue in a most thorough way. You see he wanted to help.

He is very clever and knows when you are talking about him as well as any one. He loves to chew Jose's fur, and is gentle to him, considering the fact that he could break Jose's back with one snap of his powerful jaws. It is funny to see the calm indifference of Jose while he is lying under Thor's mammoth paw, letting himself be chewed. One day Thor was seen carrying Jose around by the nape of his neck.

Whatever else you do, for a child (or another) that is ablaze, throw it down, and thereby give it ten chances for its life where it will have one, if you leave it standing with its head and face in a funnel of flame, while you are trying to tear off its clothing.

A Sententious Prisoner.—From a Paris paper we take the following conversation in the police cell:—"It appears from your record that you have been thirty-seven times previously convicted."—The Prisoner (sentimentally):—"Man is not perfect."—London Globe.
But what can we do? We haven’t the money to go ahead! I think we have. What we lack is the trust in God to do the work he has given us and believe that he will provide for our wants as they are in evidence. What we lack is organized effort, the disposition to do the right thing with both heart and hand together and pray together. Briefly, we lack a wholesome interest in this line of reform work. Our first business then is to get interested.

Our indifference is not surprising. We have settled largely in those states which have exemption laws; personally we are quite comfortable about what is going on. Down in our hearts we know that Sunday laws with or without exemption clauses are unchristian and unconstitutional. Let us then begin at home, do what we can to correct the errors in our own state codes and see how quickly we’ll get interested. Then if our heart is in the work some of our treasure will go there too, and we can push forward the work that is given us to do. Is the fault with us or isn’t it?

THE COUNTRY.

I spoke of this country as being in the Klondike. The Klondike River is still sixty miles north of Dawson, and a mountain, just behind my cabin, one can look over into that fabulously rich region. Just at present it would be a dreary scene were it not for the great white magnificence that confronts the eye. On every side on the mountains we see the very extract of purity in the perfect, unbroken whiteness. In front of us, a thousand feet below, at the heart of a little mountain stream, the clear expanse is broken by culs de sac. Scrubby little spruce trees bending low under their weight of snow, snow itself assuming grotesque shapes full of suggestion to a fanciful imagination. As our eyes travel up the slope on the other side they are arrested for a moment by a grove of birch in its winter dress, not of snow but of brilliant frost crystals glistening in the sunlight like a hundred million diamonds. For fifty miles in front we see the well-rounded tops of domes and ridges, seemingly dropped there and there at random, yet after all contributing with perfect order to nature’s great water system. But the beauty of the thundering multitudes of water vision is to be seen away in the distance, two hundred miles or more, where the Rocky Mountains rise ten thousand feet above us; a long line of massive peaks, broken only once in all our range of vision by a deep canyon (presumably the Klondike), like a breach in a mighty fortress built to turn back the attacking waters, but still insufficient to check the advance of that wonderful, silent, irresistible force. How can a man look on such a scene and say there is no God? It is past all understanding how thoughtful men can contemplate the vast forces of nature at work, through incomprehensible ages, carving out towering peaks, great mountain systems, and continents; always contributing to the support of earth’s tenant life from the lowest form of vegetation to its highest. If man himself can understand how men can see the evidence of these things on every hand and then be so rich in their own conceit as to say they don’t believe there is an omnipotent, omniscient Power to direct it all; and just that because there are some things that seem, to their intellects, a trifle out of gear! I suspect such men have been shut up all their narrow lives within the high walls of city streets where nature has no chance to show herself and the weaknesses of men are most apparent. No wonder our great men so often come from log cabins on the frontier.

But this part of the world wasn’t always like this. It is a pleasure to think of a mountain in midsummer, away from the mosquitoes, about ten or eleven in the evening, and see the sun blazing away over in the north! Then the snow is conspicuous by its absence. Everything is green, the only white is seen being great masses of snow on the face of the distant Rockies. About the last of August, a days’ ride on the Yukon from here to Dawson presents in the foliage some of the richest color contrasts and harmonies to be seen anywhere.

Dawson is a queer city. There are probably ten thousand actual residents, twenty thousand more on the creeks adjacent, and ten thousand in the Yukon valley above Dawson. There are for this army of men four small churches and a Salvation Army barracks. As is often the case the claims of the devil are more active than the servants of God.; for the streets are lined with gambling houses, saloons and brothels. But the churches and their leaders are doing a good work and nearly every service sees the log meeting-houses filled with hard-looking interested miners. Denominationally the churches are Methodist, Presbyterian, Episcopal and Catholic. The Salvation Army workers are made of true grit and have won their way into the hearts of the Dawsonites.

Stories of the wealth of Eldorado, Bonanza and miner’s Creeks are exaggerated, and a recent strike on Thistle Creek, one hundred miles above Dawson, would make it seem that the rich gravel is not confined to Dawson City and vicinity. This winter will decide the fate of many a man’s fortune.

PERSONAL RESPONSIBILITY.

Responsibility for what? Why, for a revival in the home church; for the success of missions, home and foreign; for the support of the cause of Christian education; for Sabbath Reform work; for holding our young people at home.

The walls of Jerusalem went up because “the people had a mind to work,” and because they built “every one over against his own house.” Personal responsibility was denied as far back in history as Cain, who boldly said, “Am I my brother’s keeper?” Cain’s family is not yet extinct. Many shift their responsibility over upon the pastor or some one else; like the man who “paid the parson to do his praying.”

The Recorder sounds a clarion note on this important subject. Responsibilities that are great enough to break the back and heart of one or of a score, might be easily borne if only every one would stoop to the burden. The weight should rest upon all shoulders according to their breadth, according to the capacity given them. If one can lift but a pound he is as responsible for lifting that pound as is the one who can lift a thousand pounds. How shall every one be brought to see and feel this? Most persons are very willing to acknowledge the responsibility of pastors, secretaries, editors, college presidents and professors; but the work of Christ in this world will not go for-
ward as it ought until "the people have a mind to work," and until every one is building "good and proper houses."

Pastoral responsibility must vary as pastors differ in talents and opportunities. He is responsible, in a measure at least, for the spiritual life of the church over which he presides; but this responsibility does not rest wholly upon him. He is responsible for the faith, and as the head of the church. God did to Jonah, "Preach the preaching that I bid thee." He should be able to say like Paul, "I shrank not from declaring unto you any thing that was profitable, and teaching you publicly, and from house to house. I shrank not from declaring unto you anything that I had to say."

But the question that presses upon me just now is this: Who is responsible for the lapse of our young people from the Sabbath? Certainly the Rizounen cannot be charged with apathy or unfaithfulness along this line. Where is the responsibility? I have just received a letter from a promising young man who writes, "I regret to say that I must ask to have my name removed from the church book, as I have found it necessary for me to keep Sunday. I tried as well as I knew how to find work in the denomination, but did not succeed. There seems to be plenty for a young man to do, and a good chance to get ahead, if he will only keep Sunday. I am offered a good place where I can learn a good trade. I have thought very earnestly on the subject, and have at last decided to accept." Now it is in poor taste for one in a good position with his bread and butter secured, to decide upon the side of sin, and declare he ought to be willing to suffer and even starve to death for the sake of keeping the Sabbath. I have stood upon such principles, and believe I am willing to hold such ground to the end; but I must confess I see much objection with a young man, full of aspiration, desiring a position where he can support himself and family comfortably, and have a chance to rise in the world—when he finds all doors closed against him. Let us not pass by such young people with the scornful remark, "They'll become backbones," "They are not worth trying to help;" but let us rather consider who is responsible for the lapse of so many of our young people from the Sabbath of Jehovah.

In the first place, the pastor is responsible for faithful and repeated warning and counsel on this subject. Do Seventh-day Baptists preach as often and as earnestly on Sabbath-keeping as they ought? In the second place, a prior and greater responsibility rests upon parents—first for faithful teaching, and secondly for right example. If in the home children are reared in such a manner as to fear God and keep his commandments; or, if such instruction is not thoroughly re-enforced and emphasized by faithful Sabbath-keeping on the part of the parents themselves, what wonder if children grow up with lax views as to Sabbath observance and are ready when the test comes to barter the holy day for a piece of bread and keep their own house?

We should interest ourselves in helping our young people into business; give them employment in preference to all others; own factories, stores, etc., should, in my opinion, be kept exclusively for such—that is, if we really love the Sabbath and want to help our young people keep it. Employers also are responsible for seeing that all in their employ have a Sabbath properly observed, and are not allowed to work one minute after sunset on Sixth-day; indeed, if the employer's heart is set, not on gain but on helping souls, he will dismiss his employees in time to reach home before the beginning of the Sabbath. When men come to live for God and his truth instead of for self, there will be a wonderful change.

But once more, much of responsibility for the lapse of our young people from the Sabbath rests upon the individual membership of our churches. A kind word spoken at the right time is worth a pennyworth of business men and employers.' It is better to weep with Mary, than to laugh with Martha; it is better to speak one word of comfort, than to multiply many words of blame. The exposure scale shows the relation of apertures to length of the focus as generally used. The exposure scale indicates exposures ranging all the way from a twentith of a second to one minute. There is a small slide between these two scales that has upon the upper edge twenty-five letters, indicating at the same time five different times of exposure, marked "very bright," "bright," "mean," "dull," very dull." The exposure is to be selected at the point nearest to the present conditions of the atmosphere.

Joseph Nicephore Niepce, born at Chalon-sur-Saone, France, March 7, 1765, was the first who began investigating the problem of obtaining pictures by the action of sunlight, commencing his experiments in 1814.

Louis Jacques Mand Daguerre was born at Paris, Nov. 19, 1787. He was at first in the internal revenue service, then devoted himself to scenic painting, and attained celebrity. In 1822 he removed to Paris. There he commenced experimenting to obtain pictures by sunlight, but failed, and he had to leave France, and went to Niepce, who was then occupied with the subject, and communicated some of his results to Daguerre in 1826. In 1829 Niepce and Daguerre joined forces and worked together until July, 1839, when Niepce died. Daguerre continued and perfected the process, which was communicated to the Academy of Sciences by Arago, Jan. 9, 1839. Daguerre died July 13, 1851.

For twenty-five years these men struggled to produce a picture made by sunlight before one could be obtained worthy to go before the Academy for inspection. We owe such single-handed perseverance as that of Niepce, working for one result from 1814 to 1833, and dying while striving to obtain it, I have three Daguerreotypists made after the original process. They are fine, but the picture is hardly discernible. Since 1859 Science has lent a most willing hand, and the progress of picture-making along the line of sunlight has been most wonderful. As I visit the photographic studio and inspect the portraits from real life, or survey the landscape in its minutest, it,
light and shade, transfixed to the photoplate. I ask myself, Can the "actinograph" above described make the picture any more perfect or real? Yet, I trust it will. When I look over the work of the same sunlight, in all of its minuteness of light and shade, upon the printed page, I ask myself again the question, Is it to come next? Scientists answer, "The production of all the bright and beautiful colors."

**The Water of Life.**

"My flesh for thee is loathing in a dry and thirsty land; there is none to regard thee." Unto thee I stretch my hands.

**The Lord's Assurance.**

"He who every one that thirsteth unto the waters come; And though thou hast no money, to buy and eat, still come." Come, saith the Bride and Spirit, Let him that thirsteth come; to the waters freely; Let him partake who'll come.

"He shall neither thirst, who drinketh of this water; because he knoweth for ourselves that he is the one most worthy of our trust." Jesus tarryed in Samaria two days. Our present lesson concerns a wonderful miracle which he performed immediately after his return to Galilee.

**Notes.**

43. Now after two days did he return, the seven; that is, those mentioned in v. 40, He departed thence. That is from Sychar.

44. For Jesus himself testified that a prophet hath no honor in his own country, Jesus was not honored in his own country, Judea, where he was born, and where he belonged in virtue of the privilege of going to Samaria two days. Our present lesson concerns a wonderful miracle which performed immediately after his return to Galilee.

45. Having seen all things which he did at Jerusalem at the feast, the things especially referred to are, no doubt, the signs mentioned in John 2:23. For they also went unto the feast. The feast mentioned is Passover. The Galileans were careful—many of them—to obey the commandments of God.

46. So Jesus came again to Cana in Galilee, etc. See Lesson III. Nobleman. Literally, "kingly person." The nobleman is probably the curator of the king's household. His son was sick at Capernaum. The nobleman had heard of a man who could cure his son to see Jesus. The nature of the sickness is suggested at the end of verse 52.

47. And brought him that he would come down. That is, from Cana is the hill country to Capernaum at the level of the Sea of Galilee, a distance of about twenty-five miles. For he was at the point of death. No human physician could save him.

48. Except ye see signs and wonders ye will not believe. This is a general rebuke for this man as well as others who believe in Jesus merely as a wonder-worker. They ought to have believed in him as the Messiah from his teaching. This cannot be a reproof for asking for a miracle in this particular case; for the boy could not be healed without a miracle. Some have supposed that this is a reply to the imperfect faith which is shown in the request that he come down; but this view seems hardly probable.

49. Come down are my child. This shows the urgent faith of the nobleman after it was tested by our Lord's refusal to come to the cure of the sick son. The nobleman exclaimed, "Lord, one woman which was increased rather than diminished by obstacles. The tender affection of the father for his son was here. Isa. 66:7. I have seen the people which are the children of Israel."

50. Go thy way; thy son liveth. His faith is immediately rewarded. Live is used in the technical sense of "revive, to make alive". He believed, that he might believe. Faith in Jesus' power to heal—involved faith in his words, and belief in his words involved faith in his power to heal at a distance.

51. His servants met him. They were hastening to tell him the good news. Thy son liveth. That is, he is come again.

52. Then inquired he of them the hour when he began to amend. Not that he did not believe the word of Jesus; but he would come to make this inquiry. The student of natural science who tries an experiment to verify a law of physics does not, by making the test, show any lack of belief in the law. Vateriality at the seventh day. Probably means at one o'clock in the afternoon. Some, however, think that P. M. is intended.

53. Other entered and asked that it was at the same hour, etc. He noted what he had already believed, that his son began to improve when Jesus spoke the words containing the assurance of revival. The word believing is used of his belief in his son's cure. He believed, and his whole house. Better English, "He himself believed." That is, the nobleman and his household believed in Jesus as the Messiah.
MARRIAGES.

York-De&W — At the residence of the bride's father, Charles Davis, Brookfield, N. Y., January 11, 1869, by the Rev. C. A. Dowd, Mr. Levi E. Yock, of North Brookfield, and Miss Florence Davis.

DEATHS.

Father's obituary notices are inserted free of charge. Notices exceeding twenty lines will be charged at the rate of ten cents per line for each insertion.

Gardner — Sarah Trumbull Gardner was born June 5, 1850, and died in Watertown, N. Y., December 21, 1887. She was the daughter of the late Dea. Adonis Trumbull. Her husband, Job Gardner, died many years ago, since when she has resided mostly with her daughter, Miss Emma Gardner, in various places. She was a devoted Christian and a member of the Adams church. Interment at Adams Center.

Bucy — In Leonardsville, N. Y., January 15, 1869, of heart failure, Eliza Jane, wife of C. B. Bucy, in the 47th year of her age. She was born in Bridgewater, Somersetshire, England, November 29, 1823. She was a member of the Seventh-day Baptist church, corner of Mowbray and High Streets, Watertown, N. Y., and was raised in the church. She came to America at the age of 24 years, and settled at West Edmeston, N. Y. About one year after this she married Thomas Bucy, of Leonardsville, and united with the Seventh-day Baptist church of that place. She was married November 28, 1878, to Bro. Bucy, as above. In 1887 they came to Leonardsville to live, and joined the Seventh-day Baptist church of Brookfield, N. Y. She was a remarkably faithful, earnest Christian worker, dearly beloved by all, as was manifested by the large attendance at her funeral, and the many kind expressions before her death she repeated the familiar lines, "Take my life and let it be consecrated, Lord, to thee."

All regarded her life as the complete imitation of the spirit of the Master often used with. She leaves one son, a student in the State Normal School at Oswego, and two daughters at home; a mother, one brother and a sister in England, and one brother and a sister in this country. These services were conducted by the pastor, using the text, Rev. 14:13: "Blessed are the dead who die in the Lord."

Davenport — In Montra, Ohio, January 13, 1869, Mrs. Lydina Howell Davis, aged 96 years, 4 months, 2 days. She was born in Leonardsville, N. Y., and married to Mr. Davis in 1812. She was a devoted and active member of the Seventh-day Baptist church. The last Sabbath in each month for public worship, at 11.30 a.m. and 3 p.m. at Church and Genesee streets. At 10.45 a.m. and 12.15 p.m. at the lecture room of the Baptist Church, corner of State and Church streets. Mt. Hope burying ground. Our Treasurers — A. C. Chamberlain, George B. Lewis, Geo. S. Maxson. All inquiries and subscriptions for the above address. Address the TRACT SOCIETY, 211 Columbus Avenue, Boston, Mass.

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The Seventh-Day Baptist Church of Chicago constitutes its regular Sabbath school service in the Le Moyne Building, on Randolph street between State street and Washabaw avenue, at 2 o'clock P.M. Saturday. The church is cordially welcomed. Pastor's address, Rev. L. C. Randolph, 6126 Englewood Avenue.

The Seventh-Day Baptist Church of New York City holds services in the Boy's Room of the Y. M. C. A. Building, on the third floor of the building, at 11 A.M. and 3 P.M on Sabbath morning. The Sabbath-school meets at 10.45 A.M. The preaching service is at 11.50 A.M. Visiting Sabbath-keepers in the city are cordially invited to attend these services.

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No. 1, Mint Street, Roonseville, N. Y. Has for sale at the best prices the hills, windings of the State of New York.

DEATHS.

During the past month the following deaths occurred. The services were conducted by Bro. Mills, except where otherwise noted.

Clarke, Mr. and Mrs. Miss Sarah清水文字.docx
GIVE THE BABY A REST.

Dear as he may be, mothers should not forget how delicate in every way a baby is. The very fact that he smiles and looks happy when talked to shows that he understands, and it is that which makes him so delightful.

Of course, every mother will occasionally talk to her baby and play with him. The harm is done when the mother with nothing else to do to her baby, and every moment he is awake, tells him the name of everything and insists on his keeping it up. She will take care to feed him with the greatest exactness and keep him daintily and comfortably clothed.

All very right and proper, but she must not forget that his brain is quite as weak and undeveloped as his body. If his brain is to properly develop, his mind must rest, and what rest is needed that he will take too much notice it is a tax on his mentality that is beyond his strength.

Keep babies as much as possible like little animals. Let them cry and eat. Keep them in cool, lighted rooms. A baby is too much talked to his brain is apt to be too active, and he will not be able to do as much as is necessary. If this be continued, by the time the child is five or six years old he has an old and drawn look upon his little face, which has no right to be there. Let the baby grow naturally. It is not for us to be too sharp for him at an early age. A little dourness now keeps him from being smart later on.—Selected.

He [Arnold of Rugby] taught us that in this wonderful world no boy or man can tell which of his actions is indifferent and which is important, no man is made up of actions and thoughts and longings, and great and small, more or less, better or worse. The only true wisdom for boy or man is to bring the whole life into balance, to use his reasoning power when he is awake, and to rest, and when he is asleep, to have visions of the life he could be. He sets out the straining efforts of personal ambition.—Archdeacon Farrar.