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PLAINFIELD N
Sabbath Recorder.

A. H. LEWIS, D. D., Editor.
J. P. MOHMER, Business Manager.

The Recorder gladly joins in the well-deserved tribute to David R. Stillman, which Pastor Gamble contributes on another page. The writer has known Brother Stillman since 1862; in all of the time intimately. He was a man able, well-informed, companionable and trustworthy. As Business Manager of the Publishing House, and office Editor of the Recorder, as in many similar positions of importance and responsibility, his integrity was unquestioned, and his faithfulness was always assured beforehand. A Christian gentleman, a warm-hearted and abiding friend, a trusted servant of the public, a beloved husband and an honored parent; he did life's work well. Abiding in Christ, he has been welcomed into the rest which everlasting love holds in waiting for the redeemed. Rest, glory—crowned rest.

The Core of Christianity is work. Christ was busiest of men working for others. The apostles were working men. "They would work to day in my vineyard" was the summary of Christ's instructions to his followers. The Holy Spirit waits to fit Christians for working. Be the best you may for the sake of doing the most you can. Doctrinal technicalities about "salvation by faith" have robbed many Christians of the 'blessedness of working as they ought to work. It is not, work that you may be saved; but, work because you are saved. Too great stress is placed on personal salvation and too little on personal work. It is not best to dwell so much on the duty of working; rather let us exalt the joy and blessedness of working. Think less of thanking God that you are assured of an entrance into heaven, and more of the fact that you may "Come rejoicing, bringing in the sheaves."

For many years past we have been greeted by a pleasant-faced policeman at the crossing of West street, New York, at the foot of which there thousands of people pass each day. He is quiet, but watchful, and as alert as though he had a sixth sense which enables him to see all things at once. He stands at the most dangerous point of the crossing, just where street cars and all sorts of vehicles, with all sorts of drivers crowd, crush and curse if things go wrong. Not one of these dares to disregard his summons, or disobey his orders. His lifted hand is law, and his raised club is a danger signal worth regarding. Women go forward bold, when he beckons, and are escorted safely under the shadow of his blue coat. But the greatest good that comes to the thousands who pass there is that they are taught to be careful by his warnings. He is an constant teacher of caution, self-reliance and obedience. The pastor, the Sabbath school superintendent and the teacher fill a similar place in spiritual things. They stand where the way is dangerous and warn, teach, beckon forward, or hold back men, women and children, directing all in ways of right-thinking, right-doing. Thus the determinative responsibility rests with each person. Those who listen, learn and obey find safety. Those who rush against orders, and choose other ways usually fail. Pastors have great and grave duties. Superintendents must be fit example. Deacons must be Godly men and wise counsellors. But back of all "every one of us must give account of himself to God." The actual, though not formal, alliance between the two great, English-speaking peoples—England and United States—finds a counterpart, in a certain way, in a similar alliance between Germany and Turkey. The strength and permanency of the latter, however, have no promise when compared with the former. This latter alliance is forced and temporary. Germany is the head of the Protestant State Church of Prussia. The Sultan is head of the State Church of all Mohammedanism. This German-Turkish alliance is antagonistic to itself in language, race, religion. Germany hopes to extend her empire and Turkey seeks military help and protection. Germany must lose the active sympathy of Christendom in general, if not its open opposition, in this new effort to prolong the rule of the "unappeasable Turk." At the most it can only prolong the present position, and may be precipitated almost any hour by the death of Emperor Francis Joseph, or by new movements on the part of Russia or England.

The ratification of the treaty, of Peace by the Senate seems to be fully assured. This is evidence of wisdom. When the main issue is thus settled the minor questions of boundary adjustment can be met as they now exist, or may arise. One point must be met as constantly, viz., self-government by the various peoples as soon as they are fit to assume it. This should include incorporation into the nation, if that is sought by the people, upon terms to be agreed upon by mutual choices.

Matters in the Philippines will need considerable time for adjustment, especially when compared with the rapid adjustment in Porto Rico. But the two peoples cannot be judged by the same standard. The Filipinos and the less civilized tribes are yet ignorant of the purposes of the United States. They expect such treatment as the Spaniards have given them. The temporary trouble with the insurgents will be overcome by time and such wisdom and patience as our Generals are exercising. Aguinaldo will continue to be restive, and some lessons may be needed by him which must be sharp in order to be salutary.

The dispensary system of dealing with the liquor question is gaining ground. We have lately spoken of its excellence over the licensed saloon system as illustrated in the South. South Dakota has lately adopted a constitutional amendment providing for a dispensary system by a majority of 1,613 votes. The total vote polled upon it was 41,797. The opponents, however, may yet prevent a trial of the new system by petitioning for a referendum vote upon any law passed to carry the amendment into effect. The newly adopted clause reads as follows: "The manufacture and sale of intoxicating liquors shall forever be prohibited in the State and the people shall have exclusive control, and shall be conducted by duly authorized agents of the state, who shall be paid by salary and not by commission." In Georgia, where the plan was first tried in the college town of Athens, it has been adopted in a score of towns and counties. In Alabama also it is gaining a foothold, two counties having a dispensary bill pending in the Legislature. While we are not expecting temperance reform to be accomplished by any system of legislation, the dispensary has so much to commend it above the prevailing system that we welcome it as a valuable help toward better things.

The figures which represent the live stock market of Chicago bewilder one's comprehension. The reports for the past year show that 800,000 cattle were received with a total valuation of $280,000,000; 9,370,000 of these were hogs. Only 1,333,000 of these were reshipped. More than 8,000,000 were killed and packed in that city; 250,000,000 pounds more of cured meats were exported than in any previous year. A less number of cattle were received last year than in some former years, but the ruling price was higher than for ten or twelve years past. That somebody eats flesh yet is very apparent.

Considerable interest has been awakened as to what will be the effect of the petition to Congress for a reopening of the question of the Contract schools for the Indians, submitted by Cardinal Gibbons in behalf of the Roman Catholics. The representatives of several Protestant home missionary societies have submitted to Congress a counter petition. This petition declares that the whole question has already been argued thoroughly in Congress and decided, and that to reopen it is most unwise. The Roman Catholic church, it affirms, has had a special favor in the gradual decrease of the amount appropriated to it. The petition also urges the General Government to adopt a uniform policy, advancing education among the Indians on the basis of the American free common school system, and keeping the functions of church and state entirely separate. To all of which the Recorder says Amen.

General Wheeler has suggested that the colleges in the United States arrange for the education of students from Cuba free of charge, since better education is one of the pressing needs as a step toward the government of the island. The Catholic Mirror favors the plan, and says: "The chance to aid in this generous plan of education rests alone with Catholic colleges. Those Cubans who are unable to pay for their education will also be unable to pay for their board. Consequently this item must also be free, in addition to their tuition. This consideration probably eliminates all Catholic universities, so that the carrying out of the plan remains to those institutions of learning which are conducted under Catholic auspices. As to these, there is no question as to those who are acquainted with the Latin character and disposition but that the Cubans will refuse positively to receive instruction at any but Catholic institutions. The Cubans may be as infidel or an agnostic, but a Protestant, never!"

The probabilities seem to be in favor of the result which the Mirror names. Whether Cubans will accept the help of Protestant colleges will be an interesting feature of the situation.

We have spoken already upon the question of the extradition of Porfirio Díaz to the U. S. Congress. The case cannot come to trial until next December. Meanwhile, petitions and protests are being lodged in
Congress in an unusual degree. We commend this work, and urge the Christian Endeavor Societies throughout the denomination to join in it. The denominational gatherings, Associations and Conference, will be still more valuable if the societies in their annual meetings arrive. To aid our Christian Endeavor Societies, we subjoin a copy of petition and protest lately sent out from the Plainfield Society. It will serve as a guide for other Societies. Send it to those districts where the time for their annual meetings arrives. To aid our Christian Endeavor Societies, we subjoin a copy of petition and protest lately sent out from the Plainfield Society. It will serve as a guide for other Societies.

**YOUNG PEOPLE'S SOCIETY OF CHRISTIAN ENDORSE**

To the Honorable Charles S. French, United States Congressman, from the Eighteenth Congressional District of New Jersey:

We, the members of the undersigned Society of Christian Endeavor, noting with great regret the election, from the state of Utah, of Brigham H. Roberts, a polygamist, to a seat in the Congress of the United States, and believing it wrong and unworthy a civilized and Christian nation, such a character to hold ourselves pledged, as a part of this Christian nation, to protest against his being seated; and, therefore, respectfully request that you use your utmost means to prevent Brigham H. Roberts from taking a seat as a Cong. of these United States.

And further respectfully ask that, should the said Brigham H. Roberts be able to seat, that you take such other steps as may appear de jure to dispose of himself of the same.

By order and in behalf of the Young People's Society of Christian Endeavor of the Seventh-day Baptist Church of Christ, of Plainfield, N. J.

LESLIE A. CLAYMORE, President.

ASA P. RANLOP, Sec. Pro Tem.

**ADAMS CENTRE AND VERONA.**

We reached Adams Centre, New York, at 3:30 P. M., on Sixth-day, Jan. 20th. The grip epidemic was at its height, and we were driven to busk a part of the way. As our readers know, Pastor Prentice has passed the thirtieth anniversary of his pastorate there. As to length of unbroken service he is the senior pastor in the denomination. He has proven well the fact that only able and conscientious pastors can sustain such positions. The most serious difficulty in his history is well supplied with tracts, from which supply many messengers of truth have gone forth during the years. In the aggressive Sabbath Reform work of the late Dr. Potter, Pastor Prentice was always in hearty co-operation. We expect good work by this church in Sabbath Reform in the stirring and trying years immediately before our people.

**VERONA.**

The Sunday trains on the Watertown and Ogdensburg Railroad are such that we were compelled to make a long detour on the way. The 11 p.m. train by the 107 was running close, and we were driven to a more circuitous route. At 10 P.M., night after the Sabbath, we found hearty welcome at the home of Bro. Wm. H. Lewis, in Rome, a lone Sabbath keeper, who has fully demonstrated the fact that one can serve the public, keep the Sabbath, and succeed in business. It is what men are, not where they are, that determines success in Sabbath keeping, as in all else.

A ride of eight miles in face of a sleet, snow-spitting, grip-engendering wind made a few hours' rest before the evening service, at Verona, doubly incumbent. The Conference has been attended by 6 P.M. It was well attended by several having driven six or eight miles. Others, whose interest was well known, were detained by illness. The weather was still in an unkind mood. By 7:15 the house was full, more than one-half the audience being non-Sabbath keepers. The Secretary tried to set forth the common dangers which threaten all Christians through the growth of Sabbathlessness and the want of conscience concerning Sunday and the Sabbath. There were abundant evidences that the people were deeply interested in the subject. We have found no church where the way has been prepared for active Sabbath Reform work any better, if as well, as at Verona. The vestibule of the meeting-house has a well-filled table of tracts, with an invitation to those who were present to take one. A copy of the papers here referred to was given to the Pastor of the Conference, which was followed by the regular weekly prayer-meeting. The feeding representative men and women of the church were present, taking a commendable part in the conference.

So far the current of opposing influences is concerned, Adams Centre is favorably situated as compared with some other of our larger churches. But the church feels the influence of the popular indifference, and of the temptations to think of the Sabbath as people think of Sunday. The geological lawlessness which is the source of popular novitiation abounds in that region as elsewhere. Our readers will recall an able paper against this error presented before the "Minister's Association" of the city of Watertown, by Pastor Prentice, and published in the Recorder a few months ago. The church at Adams Centre is in good working order. The public service is well attended. As one of our readers knows, Pastor Prentice has passed the thirtieth anniversary of his pastorate there. As to length of unbroken service he is the senior pastor in the denomination. He has proven well the fact that only able and conscientious pastors can sustain such positions. Thus, responsibility and influence for so long time. His library is well supplied with tracts, from which supply many messengers of truth have gone forth during the years. In the aggressive Sabbath Reform work of the late Dr. Potter, Pastor Prentice was always in hearty co-operation. We expect good work by this church in Sabbath Reform in the stirring and trying years immediately before our people.

**SOMENEW THINGS IN 1898.**

It is difficult to realize, at first, how many important and familiar things that surround us were wholly unknown a century ago; or even half a century ago. Here are some examples:

The following sciences have come into existence during the century: Geology, Biology, Phylology, Botany, History as a science, Psychology, bacteriology, the spectroscopic Analysis of Light, the construction of Chemistry, Archaeology.

Among the principal inventions in applied force are these: The harvester and thresher, cotton gin, sewing machine, planing machine, the snow plough, a variety of useful appliances; the diamond drill, high explosives, steam elevators, the Foucault paper making engine, the dynamo, the transmissibility of energy by electricity, breech-loading guns, steel building material, the machine type-setter, the cylinder printing press, armored ships, the hydrostatic press, the turbine water-wheel and the screw propeller.

The recording and transmission of thought by the telephone, telegraph, phonograph, short-hand, type-writer, electrolyzing, postal savings, the use of electric lights, the Morse signal code, are all products of this century.

Travel and transportation which had remained without improvement for thousands of years, since the domestication of the camel and the wild ass and horse, and the first use of oars and sails, received the steam ship, the railroad first operated by steam power direct, and then by electricity and compressed air.

This century produced the friction-match. Then came gas-lighting, electric-lighting, electric heating, and electric welding. The discovery of anaesthetics. The discovery of petroleum, and mineral gas. Petroleum has proved to have wonderful properties. From it is derived a great variety of dyes, sugar, gums, pitch, disinfectants, etc.

In metallurgy the most important invention was the Bessemer process for converting pig-iron into steel, and next to that the re-diduction of gold ores by the cyanide process—which has doubled the output of gold, and left the increase of its production without limits.

In medicine and surgery, the most important discovery has been the organic origin of disease, by Pasteur. Possibly the discovery of antiseptics outranks it.

In domestic economy two of the more important discoveries are the preserving of fruit by hermetrical sealing, and the manufacture of artificial ice.

In art has come the great discovery and invention of making pictures by sunlight. This has been followed by photography, the X-rays, and the application of photography to meteorology and physiology, and the engraving of photographs by machinery.

Of subordinate inventions the number is legion. Mechanical principles are now like tools in a box. Any operation which can be
performed by tools in the hand can be performed by tools in an automatic machine. All that is necessary is to make a new combination of such mechanical principles and appliances as shall always be familiar, so as to achieve the desired operation.

This imperfect list will suggest enough to show that the century soon to close has enriched the world to an extent beyond measurement, an enriching which gives cause for devout thanksgiving.

DANGER TO THE REPUBLIC.

Sometimes we have been criticized for suggesting "that the social and political corruption which dominates so many of the great cities, in many directions, is a serious menace to the permanency of the Republic. Such criticism is of no account except as it indicates superficialities of thought and blindness as to important facts. An absolute monarchy, any form of government which is centered in a few persons, is much stronger in some respects than a Republic. If the few who govern are fairly high-minded in devising and enforcing wholesome laws, the masses who are less high-minded can be held in check and gradually elevated. But in a Republic where each law-maker and subject, the power of the few who are best is easily limited and neutralized. Dishonesty in the politics of a Republic hastens decay. Immorality in law-makers and executors insures growing corruption in all forms. The Republic is in with the idea that men are fitted for government, that they are high-minded men. The tyranny of an unjust and immoral majority is the worst tyranny in the world. A corrupt monarch or an unprincipled " Boss " can be cast out by a just and determined people. But the people have sunk low, the Republic must perish. Few men in public position have put the case better than Governor Roosevelt did in his late inaugural speech as Governor of New York. Among other things excellent, he said:

Under no form of government is it necessary thus to combine equality and morality, high principle and rough common-sense, justice and the sternest physical and moral courage, as in a republic. It is absolutely impossible to endure if it becomes either corrupt or cowardly; if its public men, no less than its private men, lose the indispensable virtue of being the leaders of thought and visionary doctrines; or if it shows a lack of courage in dealing with the many grave problems which it must surely face, both at home and abroad, as it strives to work out the destiny meet for a mighty nation.

Two fundamental elements must subsist in every Republic. 1. There must be good laws; laws made with care and humanity, principles, and rough common-sense, justice and the sternest physical and moral courage, as in a republic. It is absolutely impossible to endure if it becomes either corrupt or cowardly; if its public men, no less than its private men, lose the indispensable virtue of being the leaders of thought and visionary doctrines; or if it shows a lack of courage in dealing with the many grave problems which it must surely face, both at home and abroad, as it strives to work out the destiny meet for a mighty nation.

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WHAT DO OUR YOUNG PEOPLE BELIEVE?

In prosecuting the work of Sabbath Reform we are eager to know that the young men and women who are coming to right opinions and tendencies. The destiny of each church to whose members these pages come, for the next twenty-five years, will be settled, largely, if not absolutely, by the people in that church who are now under forty years of age. Each pastor who has reached middle life, from Sabbath to Sabbath looks into the faces of those who will control the interests of the church for which he is laboring for at least twenty-five years, after he is dead. The opinions in and the controlling tend-

No. 5. LETTER XV.

CLASSIFICATION OF SERMONS ACCORDING TO THEIR STRUCTURE.

Some writers on Homiletics make an elaborate classification of sermons. They analyze the process of construction, dividing and subdividing the topica in a way that is quite confusing. We shall avoid such a result by making only three general classes, viz., Topical, Textual, and Expository. These terms, especially the second and third, are used in such a loose and indefinite manner by second-rate writers, and in conversation, that we ask special attention to the definitions that will be given here. If you apply the popular definitions to the terms as used in these letters, you will be led astray. The popular notion concerning a Topical sermon makes it seem as though the subject is to be found in the title of the sermon, or in the opening illustration, or in the words of the speaker, or from a general theme drawn from some source outside of the Scriptures. It must be acknowledged that there has been too much cause for the growth of such an idea, since too many men seek material for their sermons outside the Word of God. This being arranged after the topical method produces a topical sermon, but not a Scriptural one. The defect is not in the plan, but in the material used. The Topical is the natural method. The most powerful and earnest speakers on any question follow this model. Sermons and speeches are effective in proportion as they approach this model; we, therefore, treat of it as a method, without regard to the materials used, or the source from which the materials came. We shall suggest more fully farther on, we do it with the thought in mind that you will draw your material from the truths taught in the Word of God.

The Topical sermon has one leading idea. This idea is distinct and prominent. It should embody some important truth. The whole structure of the sermon should be governed by the demands of this central truth. All divisions, illustrations and efforts to persuade should be made in order to explain and enforce this central idea. The cen-
tral truth should be one that can be clearly and truly read in the text, and it should be so
shapeless in form that it cannot be grasped by
the eye. The first prominent element of style laid down in a former letter was Pointed-
ness, or oneness of aim. This cannot be
attained without the Topical structure. Strong
thought, and earnest feeling, and love of
truth, assume this medium of expression.
Hence, it is especially fitted for use in
the pulpit, since no themes inspire and elate
as do the messages of eternal life. No other
realm demands as much power in oratory.
Men blinded by sin and hardened by sin
are more responsive to a message shaped and
perceived by passion, can neither be checked nor
converted without the most powerful presenta-
tion of truth.

The Topical structure is pervaded by mil-
itary wisdom and skill. It arranges the forces
of the sermon methodically, putting each in
its proper place. Each supplements the other,
and stands in pertinent relations to the cen-
tral thought. In the movement all combine
to fling themselves upon the desired point.
Thus the lines of the enemy are broken. The
Topical structure keeps the baggage-train
and the guards out. It all moves in the
right track. Its tread is like the tread when
a thousand men move as one.

The Topical structure alone gives the high-
est type of beauty. Such a sermon blends
and weaves all its elements so that only one
fabric appears. All sorts of threads are in it—
silk, silver and golden. But there is no
separateness. Intertwined and inwoven, each
distinct thread loses its special character, so
that we see it only as a part of the whole.
Speaking of this type of sermons, Dr. W. T.
Shaw says:

"The importunity of this maxim may be
best seen by considering the fact that
sermons are more defective in respect to unity
of structure, and a constant progress toward a
single end, than in any other respect. But
these are strictly oratorical qualities, and
can be secured only by attending to the nat-
ural thought of the text, and to the manner as
distinguished from the philosophical, pre-
sentation of the truth. Too many sermons
contain matter enough for two or three ora-
tions, and, consequently, are not themselves
orations. This is true among the elder
English sermonizers, in whom the matter is
generally superior to the form. Take the fol-
lowing plan of a sermon of Soath (in oratori-
ical respects the best of the earlier English
preachers), on Jer. 6:15: "Were they ashamed
when they had committed abomina-
tion? Nay, they were not at all ashamed;
either could they blush; therefore they shall
fall among them that fall; at the time that
I visit them they shall be cast down, saith
the Lord." It is a topical discourse.
The theme or proposition is "Shamelessness
in sin is the certain forrunner of destruction."
The sermon contains sixteen pages, of which
only four and one-half are filled with mat-
ter that, upon strictly rhetorical principles,
goes to establish the proposition. The first
three-fourths of the sermon are occupied with
an exposition of the office of shamelessness
in sin. . . .

The consequences are that this sermon
possesses less of that oratorical fire and
force so generally characteristic of South.
It is not thoroughly pervaded by its own fun-
damental proposition. It does not gather
momentum as it proceeds. There is no
greater energy of style and diction at the end
than at the beginning. It is clear, it is
inflexible; it has many and great excelle,
ences, but it lacks that revolving motion
and powerful impression and influence upon the
will."

The fault which is so clearly pointed out by
Dr. Sheed in the above pervades many excel-
ent sermons, and, in general, if the proportions
were reversed, and three-fourths of the sermon
were spent in illustrating and enforcing the central idea, it
would be much better, and the force of being a true ora-
tion, a rounded and symmetrical discourse,
pervaded by one idea, breathing but one
spirit, rushing forward with a uniformly ac-
celerating motion, and ending with an over-
whelming impression and influence upon the
will."

The sermon contains sixteen pages, of which I don't think
attained to its proper place.

The sermon of power,
... . .

The Passover. By W. L. Walker

The Passover was instituted to celebrate
deliverance, primarily the deliverance of Israel
from Egyptian bondage, which is a type of
the deliverance of the race from the bondage
of sin—from death.

In celebrating the Lord's Supper, "we show
forth his death till he come;" the deliverance
is prospective, when he comes. Eph. 1:14;
Heb. 9:28. Birth-day of the world. As to
the time of celebrating the Lord's Supper, it
is certain that the Passover was instituted
at the close of the 14th day of Nisan, the first
month of the sacred year, the seventeenth
of the civil year. It is anniversary (Ex. 13:10),
and cannot be observed weekly, nor monthly,
nor quarterly nor any day that we may select,
only on this 14th day of the month.

Several texts indicate that Jesus kept the
Passover the year of his crucifixion one day
earlier than the Jews kept it, and one day
earlier than we keep it to this day, indicat-
ing that it has always been kept by them
at the close of the 14th day, the day on which it
was instituted.

The question now is, Which is the right time
to keep it, the time that Christ kept it or the
time the Jews keep it? The Lord's Supper
takes the place of the Passover and is not
a new institution. Christ took the place of the
"lamb," and now the "bread" and the "wine"
takes the place of the broken body and shed
blood of Christ. There is no change save in
the emblems. The time was not changed save
in this one case, in the observance of the Passo-
over. Jesus said, "With desire have I desired to eat
this Passover before I suffer." In order to eat it
he must eat it before he was slain, and consum-
finedly before the proper time—hence one
day in advance.

I don't think Christ meant to change the
time of observing the Passover, or Lord's
Supper (Christ our Passover, 1 Cor. 5:7),
any more than we did. We all meet the Sab-
bath by meeting with the disciples on the
first day of the week. If he had so meant he
would have instructed them in both cases to
keep the same time. If it was an improvement
is a greater event than creation; it is equiva-
 lent to saying a part is greater than the whole.
God may be working from the begin-
ning," his plan of creation comprehends "the
things that are and the things that are not,"
and we cannot separate the one from the
other. There is no, or no distinct, and the pro-

CONTRIBUTED EDITORIALS.

By L. C. Randol, Chicago, Ill.

The Soul Awaiting its Tenant.

A face of noble mold—strong, firm chin,
clear, honest eyes, looking out from under a
broad and shapely forehead. A Puritan in
his garb and breathing. Here were integrity,
reverence—the raw material of the
"elemental virtues which we keep together
under that splendid word, womanliness.
A personality compelling attention and admi-
rati of grace, somehow, thrilling and disappoint-
ing. At the corners of the mouth, lurked a
curve of discontent. The attitude was list-
less.

No flush of earnestness mantled the
cheek; no depth of resolve molded the lines of
the face; no flush of yearning aspiration
shone in the eyes.

A mansion without its tenant, an image
wanting the living breath of its Creator, a
soul waiting for its God.

O, heavenly fire, come down and breathe
upon the dry bones of this meaningless life,
these empty husks; may the purposeless round of existence.

Too short.

The Soul Awaiting its Tenant.

A face of noble mold—strong, firm chin,
clear, honest eyes, looking out from under a
broad and shapely forehead. A Puritan in
his garb and breathing. Here were integrity,
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A personality compelling attention and admi-
rati of grace, somehow, thrilling and disappoint-
ing. At the corners of the mouth, lurked a
curve of discontent. The attitude was list-
less.

No flush of earnestness mantled the
cheek; no depth of resolve molded the lines of
the face; no flush of yearning aspiration
shone in the eyes.

A mansion without its tenant, an image
wanting the living breath of its Creator, a
soul waiting for its God.

O, heavenly fire, come down and breathe
upon the dry bones of this meaningless life,
these empty husks; may the purposeless round of existence.

The Gem in Story.

A Methodist pastor in St. Paul has now taken up the plan of rewriting a religious serial story to his Sunday evening congregation.

This custom was first introduced by Rev.
Charles M. Sheldon, in his church (Congrega-
tional) at Topeka, Kas. "What Would
Jesus Do?" "The Crucifixion of Philip
Waller" and other stories all of which
had a wide circulation on the printed page,
were the product of the pen of a busy pastor.

Sitting in his study one day, trying to solve
the problem of reaching the masses in a Sun-
day evening service, he asked himself the
question: How far can a pastor go in his
"pleasant home to hear yourself preach?"

The average sermon was not reaching the
people and bringing them to Christ. In an
absorbing desire to do his Master's work, he
began to write a serial story. It proved suc-
cessful beyond all expectations. The second
night the church was crowded.

Mr. Sheldon's stories are intensely spiritual
in their tone. They are not the work of a
man seeking to make a sensation and to
achieve notoriety; but of a consecrated
breather, endeavoring to make the Gospel
of Christ to human life. They have had a
profound influence on the Christian reading
world.

May we indulge the hope, however, that the
plan will not become a feud? May we be
relieved of the burden of being constantly
announcing, "The Curse of the Golwalk's,
Continued next Sunday night at the Fourteenth
Presbyterian church. Don't miss this Thrill-
ing Story." There is a difference between the
'Passover' and the "Curse of the Golwalk's"
and routine, the toil and struggle, the achieve-
ment and victory.

Young men and women, well wrote a rugged
saint of the early church: "Thou hast made
us for thyself, and the heart is restless until
it rests in thee."

The Gospel in Story.

May we indulge the hope, however, that the
plan will not become a feud? May we be
relieved of the burden of being constantly
announcing, "The Curse of the Golwalk's,
Continued next Sunday night at the Fourteenth
Presbyterian church. Don't miss this Thrill-
ing Story." There is a difference between the
'Passover' and the "Curse of the Golwalk's"
MISSIONS.

By Rev. E. B. Saunders, who accepted the appointment a few cases of "sabbath school" and has been somewhat unsettled over the work of our people in 1898 showing a result of the combined labor, three ladies at the church-meeting held January 1, it was proved a refreshing time in very deed. And now, the unanimous call from the church gives fresh evidence that this is the place for this pastor to continue his work. After the months of thought, talk and correspondence, I think all feel satisfied that this arrangement of the matter is God’s order. We have, therefore, begun the new year with good courage, and we pray God, and ask your prayers, that the church may have good progress through the entire year.

At the church-meeting held January 1, I have the privilege of asking for the evangelists Brumh Saunders and Hurley to visit us and help forward the work. The clerk of the church has probably already given official notice of this.

The winter thus far has been unusually severe for this country. Although it has taken more or less people; and at times the streets have been very sloppy, yet the ground has not been entirely free from snow since the 20th of November. There are a few cases of la grippe, but good health prevails among us as a people, and in city and country.

BOWLING COL., Jan. 11, 1899.

MISSIONARY BOARD MEETING.

A regular meeting of the Board of Managers of the Seventh-day Baptist Missionary Society was held in Western, R. I., Jan. 18, 1899. The President, Wm. L. Clarke, in the Chair.

Prayer was offered by Rev. A. E. Main.


Minutes of preceding meeting read and approved.

The Corresponding Secretary reported the receipt of 292 communications and sent out 323; preached 13 times, held 7 Missionary Conferences; in his trip to the Western Association he secured Bro. Dighton Shaw as teacher for the Boys’ Boarding School, in China, and performed the usual amount of editorial work.
The Evangelistic Committee reported work performed at 24 places, sermons preached 238, visits and calls 3208, pages distributed 14,390, added to the churches 11, expenditure $622.59, receipts on the field $46.50.

Two letters written by the Corresponding Secretary, to which he was extended by Bro. Dighton Shaw, the call of this Board to become its teacher to the Boys' Boarding School in Shanghai, China, and his reply accepting the call, were read.

It was voted that Bro. Shaw's acceptance of the position was extended, and the entire correspondence approved and placed on file.

The Treasurer reported $815.98 in the treasury at the beginning of the quarter, $2,005.81 received from the people during the quarter, and $500 received from bequests. The expenditures were $2,088.06. There was in the treasury Jan. 1, 1899, for the reinforcement of the China Mission $605.51, available for current expenses $708.22.

It was voted to extend the time of Bro. Dighton Shaw to the close of the present year, and that an appropriation be made for the same at the rate of $1,200 a year.

Meeting adjourned to 1 o'clock P.M., and the business of Rev. A. E. Main was made a special order for to-morrow.

Afternoon Session.

Prayer was offered by Rev. S. H. Davis.

The special order was taken up and Bro. Main stated that he came here to express the feelings of some of the people of Plainfield, N. J., toward this Board, concerning mission work. The next item in the Central Affairs. Bro. Main's remarks, and the answering of several questions put to him by several members of the Board, and expressions of interest and opinion upon the proposed work by some of them, the regular order of business was resumed.

The application of the churches of Hornellsville and Hartsville, N. Y., for an appropriation of $200 to aid them in the support of a pastor for the churches was taken up, and the request was granted.

The request of the Richburg, N. Y., church for aid in the support of its pastor was presented, and action was deferred for the present.

The church of New Auburn, Minn., requested an appropriation of $75 to aid in the support of its pastor. The request was granted.

The Winthrop, Ark., church requested an appropriation to aid in the support of a pastor.

It was voted that the Evangelistic Committee be instructed to take into consideration the entire South-Western Association, in order to supply it with pastoral services, with an appropriation not to exceed $500.

It was voted that an appropriation of $100 be made to the Bethel, Ill., church for the year 1899.

It was voted that our President, Wm. L. Clarke, and our Corresponding Secretary, O. U. Whitford, be our representatives at the Ecumenical Conference to be held in New York in 1900.

It was voted to authorize the Treasurer to respond to the requests for aid for those preparing for the ministry.

The request of the Viborg, S. Dak., church was referred to the Evangelistic Committee.

Meeting adjourned.

Wm. L. Clarke, President.

Geo. J. Chandall, Sec. Sec.

Woman's Work.

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

AN EARTHEN VESSEL.

"We have this treasure in earthen vessels;"—2 Cor. 4: 7.

The Master страх to the broadside of the little flat, which his own right hand had plastered, and trimmed with tenacious times. He looked at their snowy blossoms, and marked, with observant eye, their joy, and their beauty.

Their flowers were easily drooping, for their leaves were parched and dry.

"My lilies have need to be watered," the heavenly Master said.

"Whither shall I draw for them, and raise each drooping head?"

Close, close to his feet on the pathway, all empty, and frail, and small, was an earthen vessel lying, that seemed to need at all.

But the Master saw and raised it from the dust in which it lay, and smiled as he gently whispered, "My Work shall do today; It is but an earthen vessel, but close it is lying to me; It is small, but clean, and empty—that it all it needs to be.

So forth to the fountain he bore it, and filled it full to the brim. How glad was the earthen vessel to be of some use to him;

He poured forth living water all over his lilies so fair, Till emptied was the vessel, and again he filled it there.

The drooping lilies he watered, till all revived again. The Master saw the tears of gladness had not been in vain;

His own hand drew the water, refreshing the thirsty flowers;

But he used the earthen vessel to convey the living showers.

And them to itself it whispered, as aside he laid it once more, "I still will lie in his pathway, just where I did before;

For close would I keep to the Master, and empty I remain.

Perchance some day he may use it to water his flowers again;"

In justice to the Hammond church we would say that the first item in this issue of our Page, from its secretary, was handed in a few weeks ago and overlooked.

We trust it will fulfill its mission even at this late hour. The concert mentioned was given soon after our arrival in this Southern home, and we are proud to testify that it was one of the best Missionary Concerts we have ever attended, and we have had excellent opportunities in this line of work.

Dr. Swinney's circular letter, which was sent out soon after Conference to our churches, stirred the hearts of our sisters, both old and young, in our little church in Hammond, to a deeper consciousness of interest in the support of our denominational work, especially in the desire to do something to help send a teacher for the Boys' School in Chiana.

It is said that no kind thought, no gentle word, no good deed is ever lost, but that it leaves its influence, and is like the pebble cast into the pond whose ripples reach the other side. So must the desires, the prayers and earnest work of our devoted women tend for time and eternity.

Perhaps our readers do not see the effect of their pebble cast into the pond of influence as we see it, who have a farther view, but the work is leavening, even "away down in Dixie."

When Dr. Swinney's letter was copied (by request) to send out to other churches in this denomination, there arose in the hearts of two of our young women a desire to work, and they immediately made arrangements for giving an entertainment—in which the young people and children of the church unaniously joined—the proceeds to be sent to the Missionary Society for the teacher.

Although the results financially were small, the Missionary Concert was a success, and we trust the work has not been in vain.

May God bless our young people who are so soon to take the places of responsibility in our churches, and may our united efforts enlarge our own hearts and help to brighten some of the dark places of the earth with the glorious light of the gospel of Christ.

Secretary.

On Wednesday, Jan. 11, 1899, the regular meeting of the "Woman's Missionary Society" of Hammond was held at the home of Mrs. Landphere, with nine members and four visitors present.

After a call to order by the President, the Scriptures were read and prayer was offered, followed by the reading of the minutes of the last meeting.

Through the kindness of Mrs. R. T. Rogers, (our editor) a literary program had been prepared, consisting of music, readings, and a paper by Mrs. Rogers, in which she presented the need of broadening our knowledge of our denominational work by a closer study of God's Word, and by making earnest prayer, citing for our example the writings of Paul in which he frequently requested prayer for the churches he had founded.

The program was entirely missionary in spirit and of great interest and help to all who were present.

This being our annual meeting, we then resumed business. Three new members accepted our invitation to unite with us and help in our work.

The following officers were unanimously chosen to serve us this new year: President, Mrs. Bertha Potter; Vice-president, Mrs. Grace Davis; Treasurer, Miss Leona Humiston; Secretary, Mrs. Alice Davis; Corresponding Secretary, Mrs. A. B. Landphere; Literary Committee, Mrs. Rogers, Mrs. Booth, Mrs. Potter.

How shall Women make Money?

It seems true among the sisters we meet in many homes in various places, that the often expressed desire to know some way to make spending money for themselves, is not an unimportant subject.

From the mothers the demands of the home used very penny, and even then there is not always enough for the expenses of the daughters whose spending money is regularly supplied them, there are many personal needs known to none so well as themselves; many there are in reality who do not realize the value of money, often telling me, "it does require a little more coaxing to get twenty dollars from papa than ten, but that is all." Yet some daughters in similar or different circumstances are too independent and have tact and ingenuity enough to make most or all of their own spending money. When there has been a heritage large and may for others beside their own home, and eager that all may have temporal and spiritual blessings equal to her own, she will have an unconquerable desire to help in all plans tending toward such objects. In short, we can say in a word, that with over her liability, is what is there then that she can do, what should she do, to remedy it?

At the recent Farmers' Institute held in this place, a noted lecturer spoke upon a subject something like this, Financial partnership necessity in the home. In the course of his lecture he said, she should share in all the profits as any other partner, and be able to draw from the bank account when necessary. He exemplified in his own case; all profits and losses...
and all business transactions performed or anticipated, were talked over daily if possible, and in the bank both their names were given, as for instance, using a fictitious name, John and Mary Smith, though in the latter years they found their signature given as John or Mary Smith, worked and were treated precisely as anyone else, without difficulty or hampering when either was away from home. Here the wife was fully aware of the responsibilities in the business and of the narrow or wide margins rendered, and could manage her home more intelligently and economically if necessary, including the buying of the necessary food, might, and clothes, and had power, and could have her share for other needs. The plan the speaker advocated may not be advisable in all homes and may be in the far future as to its general adoption; yet it afforded an opportunity for study on this subject, and opened more ways for improvement in the daily life of homes to those inclined toward bettering the existing perplexities. Women and girls generally take their homes as they find them, and often only in the more accessible ways do they seek to change these environments.

The inability to increase the means in hand for good objects, is not on account of lack of desire, but because they cannot find or hear of any proper or reasonable way outside of their daily duties, to increase these means. Having been in many homes it has been my privilege to note carefully the plans of women when they mention them to me.

I know several homes where they are making the fashionable silkiline quilts in imitation of the down ones. The nine yards of silkiline and the electric cotton cost about one dollar and a half, yet these ladies told me they received from their relatives and friends to whom they sold them from $4.50 to $5 anapiece. Another woman—a friend—bought Japanese black silk of a certain largeness, and with care knitted mittens with fine flowered backs, and supplied her neighbors; they were prudently worked, because they were found to be better than any made by machinery. One lady in a high position socially, has for ten or twelve years put up fine fruit in glass cans. She was two or three years in introducing them into some large firms; her goods were the best quality, and the firm offered a fair price and bound themselves to take all she offered if she would supply no others. A few feet from her kitchen door she had a long shed erected, open toward the south, with nothing within but stove and tables. She is very particular to hire the same women each year for help, and here she puts up her fruit. Her name in a near city is especially known by her tomatoes, which, after being skinned, she cans whole in the juice which she makes clear by filtering it.

There is another woman who is known to this; jelly which she has bottled because it was found to be mucous membrane of the stomach. One of the large exporters in another country has the main portion of his jelly made from the fluid turnips, which is colored, flavored and acids added until it resembles in color and texture to tomatoes. One of the women there is a lady near us who has fruit of her own, with nothing to buy but the sugar and the glasses, and who makes pure jelly, such that a large firm that has learned to know her has taken all she has made for a number of years.

Two bright young ladies—sisters—who know at all times what is in vogue in dress are quick to see and imitate and ready for any new style. When last seen they were buying ribbon and making fashionable neckties by the hundred, in the privacy of their own home, and supplying a store. A young girl made bed-room slippers of various designs, and was furnished by a woman who had pine apples engaged among her fashionable friends, and for the eight years I knew her as a neighbor she regularly made them at a handsome profit; this too besides her home duties to her husband and four children. Many are the invisible hands that have received their artific painting on China ware, or in other ways, thereby receiving much help toward the good causes in which they are interested.

Have I not now, Mrs. Rogers, answered your question given me sometime ago? Yet I will add a little more concerning a lesson that has been taught me recently about the earnestness of our Endeavors in helping in our denominational work.

The members of our Ladies' Society in this place were given five cents apiece to invest and return in two months with its increase. Five cents is only a nickel which one can do with so small an amount. It was days and in reality the weeks went by before anything occurred to me to do. Five cents, and in a sick room, what could be done to bring in any kind of a return? Now and then the report would come of one here and another there who were already adding to the sum many times the original amount; and I do verily believe the impelling power that caused me to invent something to do was the urgent need of doing something and doing it quickly. Repeatedly since the question has come to me, I never really been in earnest before, have I not felt the need of salvation to souls about me and to those in far off lands? Have something to catch smoke before it gets out of the chimneys, and consume it there.” The world anxiously awaits the coming of the man who will invent a successful and economical smoke-consumer.

Bible critics should learn how to consume their own smoke. If they were able to do so, giving to the world only the results of their labors after they had come forth like refined gold from the furnace of thought, higher critics, and smoke-consuming critics of all grades, should be regarded as friends of the Bible. It is able to abide the hottest fires of criticism.

Many times it has been cast into the midst of a fiery furnace burning with the seven-fold heat of hostile criticism, bound with bands of reasoning from which it was thought that it could not escape; but in every such trial the bonds fell from it, in company with one like the Son of God it walked in the fire unharmed, and came forth from the flames unsinged, with not even the smell of fire on its garments.

And when destructive criticism of our day cast the Bible, or parts of it, into a furnace fed with bitumen from the “slime pits” of German rationalism, such dense volumes of smoke darkened the intellectual atmosphere around them that they cannot see historical facts because of the place of facts with fancies. They cannot see Adam and Eve, they cannot see Abraham, they can hardly see Moses, they are miracle blind, they cannot see much in the Bible that could be called history until about the time of Ezra; but on the other hand they see, or think they see through their own smoke, stranger things than the dark conjurations of Hecate.
caused to pass before the eyes of Macbeth; Isaias so many that we feel inclined to say, "What, will the line stretch out to the crack of doom?" myths, fables, an Israelistical God who is hardly worthy of being called better than Baal, and much else which they try to evoke out of their own smoke. If they would only learn how to burn their own smoke!

But let us not be disturbed; smoke may obstruct vision but it cannot destroy things. Sometimes the smoke of forest fires settles around a grand mountain and seems to sproat it out of the landscape; but when the air becomes clear there it stands saluting the azure of heaven with a snowy kiss, its outlines unchanged, its foundations unshaken. So the obscurations and attacks of hostile critics cannot destroy the imperishable truths of God's Word. Unchanged by vapor and storm, it lifts its twin summits of the Old and New Testaments before the eyes of successive generations, and it has suffered as little impairment from the assaults of all hostile critics, while this mountain of the "Tosefta" suffers from the brief bombardment of a passing hail-storm.

But should not every man, whether critic or cobbler, consume his own smoke? The theologian should use smokeless powder in firing his propositions at his pupils. The preacher should keep so hot a fire in his study that his sermons shall be smokeless. The pulpit is not the proper place to darken the air with one's doubts. Let preachers of the Word by study and prayer make their way into that clear atmosphere where Jesus stands, and in their utterances let them say with him: "We speak that we do know, and bear witness of that which we have seen."

And in social and domestic life let each well-wisher of humanity consume his own smoke. People will be lightly in their day. There is another side to the social atmosphere, its foundations unshaken.

Then he stumbled away through the darkened room into the kitchen. Suddenly there was a crash, and a voice declaiming in pain and anger:

"Ye'll ha'e a buddy kill some night, wi' yer rammin' chairs in the road."

"Did Di richt, Rab?" she asked in a half groan.

"No, wummin!" he snapped, forgetting in his pain that she was the partner of his joys and sorrows. "Feth, it's a wunner I didna take the leg off you, fa'in sae hard over you chair. Wait for diy ye pit chairs in the way for a buddy tae fa' owre it the dwar!"

"Me! It's a wunner ye no ashamed o' yersel'. I pit no chairs i' yer road, ye ken bravely. Gin ye gan stammerin' ben wi' yer een shott ye'll breck a' the bit sticks o' furr'it I the twa great nester oh—Oh, that titl, that titl!" and she clapped her head as the sudden twinge came again, as though to end what might have been a worry war.

A few minutes later a dense cloud of smoke rolled from the kitchen stove, filled McNab's eyes with tears and quickly pervaded the far ends of the house until the gud wife began to sniff suspiciously.

"Odds dods!" exclaimed the Scotchman, as he gave a despairing poke at the refractory coals and retreated to his wife's room for information.

"Rab," she began after he had a chance, "whit hae ye been doin' tae the bit stove? It's smokin' awfu'!"

"I ken weel eneuch it's smokin' like a furnace o' a cool pit," he replied, and there was no joy in his tone now. He rubbed his weeping eyes and dabbed at the end of his nose with his coat sleeve. "Tak' the auld stove! I'm cairst—"

"Noo, dinna awer, Rab, dinna awer, this is the Sabbath-day, man. Ye maun let yer temper rise, and ye no canne easy pit out. Noo, here's me," and up she raised herself, "maist o' ait na mind wi' the titchade, an' ye dinna hear me a-awerin' an' raumpin' about. If the meenister was to hear—"

"I dinna care for a' the meenie'ster's fra here tae Giesca!" he cried, as another cloud of gray smoke came rolling into the room. "I want tae ken whit's the matter w' that infernal owd stove?" (hi-chew! hi-chew!)

"Weel, ye needna come a takin' a buddy's heid off wi' yer ill ferrad tongue," she retorted, bridged up and shaking her head, tied up in red flannel as she spoke. "I'll no hear t'il oan mair o' it, Rab McNab. If ye'll go an' turn doon the damper the stove'll burn a richt. Och, och, there's what a'w' junpin' it ma tichade, an' ye ha'e no head o' richt.

Silently she rocked to and fro in the bed, as Rab went sneezing again to the smoking kitchen, muttering:

"I wunner she couldna telt me that I the first—"

Soon he had the fire mercifully burning away, and in his eagerness to drive out the sea of smoke he opened numerous doors and windows. A sudden chilling puff of wintry wind rustled into the bed-room, and set the gud wife's tooth a-jumping.

"Rab!" she called, angrily, "wull ye niver learn anything? Close they windies an' doors this meun't! It's sae eneuch for me tae be chewin' wi' the titchade, w'out ye a tryin' tae. Ye budy their daith wi' a' they doors open.

I had tae let the smoke oot some wery, he said to himself.

She lay with her head buried in the pillows when he came in, after a short, suspicious glance. "'Pears I'm makin' a bit drop o' purrich, an' I canna fin' the saut," he remarked, demurely. She gave him no answer.

"I canna fin' the saut, Leezie," No answer.

"D'y hear me, I'm makin' purrich, an' I canna fin' the saut. D'y ken whaur ye hae it hid away?" and he was evidently exasperated.

"Eh? I was maist asleep, on' ye hae tae breainge-ben a' stairit me oot a bit o' peacefu' rest. Saut, wis it? It's richt for- ninest yer nose, if ye ha' ony sense tae look. Saun, it's the teak shiel, hee, or the teaka box. My, I wadna be as helpless as that man for warlds," she said to herself as he turned away. Suddenly she started up, sniffed wildly, and exclaimed:

"In, Rab, whin is tae on the stew a bairn?" It smells awfu'. If ye'd tend tae yer cookin' an' pit yon bottle—"

"Hivens o' hivens! It if in us ma pot o' purrich—an' me no had a bite o' breakfast ye'll traumatically exaimined the discomfited cook. "Tak' it a'!"

"That's jist like ye," replied the gud wife, emanating a nose and presumably to dress. "Ye canna dae naething richt. Noo ye fiang been oot o' the road an' I'll git the breakfast's. Ye tae gung an' doon tae Dr. Mierison's a' him hae poo' qoot this auld saug n a achin' tith."

"Och, och, 'd ye do well," Rab answered, joyfully, "for I dinna wunt tae pit in another morn like this for a' the siller i' the room—"

Everywhere.

CHARACTER, NOT PROFESSION.

The question which the American Jew must answer accurately is: How conservative can he be, or how radical may he be, but how true and honest and sincere he is.

A congregation may have a reputation or an appearance, without relation to the lives of its members. There is no safety for the conscience and character unless the synagoge is what it professes to be, or is little successful for earnest rabbi in the religious condition of congregations which have one law for their form of worship, but quite another for the lives of the worshipers. No whole-souled, honest minister could long endure such an atmosphere without being reduced to the level of the crowd and regarding his office simply from the business standpoint—Jewish Messiah.

Put Christian in place of Jew in the foregoing, and you will have some very timely thoughts for yourself.

Men talk about overwork in the Lord's service. I don't believe in it. It is over-work. What is that frets and tears, and wastes the worker. You can't have that liberty without the Spirit.—D. L. Moody.

How's This.

We offer One Hundred Dollars Reward for any case of Cattarrh that cannot be cured by Hall's Cattarrh Cure.

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Hall's family Pills are the best.
Young People's Work

By Edwin Shaw, Milton, Wis.

How would you feel if you approached the poorly gates of the next world and find the doors closed because the services had commenced?

How do you feel when you stand in the vestibule of the church waiting for a hymn to be sung so you will not be noticed so much when you go in?

What is the use of being late to divine services? Late to prayer-meeting, late to Sabbath-school, late to the preaching service? No doubt the pastor and superintendent are glad to have you come, even though you are late; but how much better for all concerned, if the services could begin with a full house! The first ten minutes of many services are almost wholly wasted in vain attempts at singing while three-fourths of the people are struggling in. Hard for the leader! Hard for the chorister! Just try it awhile yourself and see.

The Hebrew Sunday.

From childhood I have heard such expressions as these: “You keep Sunday on Saturday.” “You keep Saturday for Sunday.” “You keep the Jewish Sabbath,” and so on. But it remains for a writer in the Outlook of Jan. 21, 1890, to speak of “The Hebrew Sunday.” It is in a short story by Chas. E. Odgen, called “Love Will Have its Way.” The paragraph is as follows: “The building was strongly made, and bore the imprint of the hardy builders who had come into the wilderness of Western New York to worship their peculiar doctrines. It was Saturday afternoon, and the settlers had gathered to worship. It was their custom to worship on the Hebrew Sunday. A few came in wagons, more on horseback, and quite a number walked a long distance to be present.” After this we shall not be surprised to hear the Sabbath spoken of as the “Jews’ Lord’s-day.”

A Dream.

Who Can Give the Interpretation Thereto?

I thought that I was waiting for a friend at a railway station. There entered the room a young girl of thirty years of age, company with a young woman who might have been a younger sister, but who I afterwards learned was no relation whatever. They carried satchels and bundles, and were evidently about to make some kind of journey. A man who was sitting near me looked up as they entered, rose from his seat, and shook hands with both. I became at once an interested listener of their conversation. “Going away somewhere, Mr. Pharvue?” said he who had risen from his seat. “Yes, for a few weeks, Mr. Bro. Neersyte.”

“May I enquire what can be calling you away from your home and your work at this busy season of the year?” I should think that you would have to see about cutting your oats this week.”

“Well,” replied Mr. Pharvue, “there is a sick man where I am going, about two hundred miles from here at a small village called Langshang. I am going out there to care for him until he gets better.”

“Why it seems to me that you are very foolish,” was the answer, “for you are leaving your home and friends. Take the money you will spend for your ticket and hire some one out there to care for the man; and if you are so set on taking care of sick people, why are there lots of them in your own neighborhood. You need not go so far away for that kind of work.”

“But you see,” said his friend, “while this man is no relation to me, and I never saw him in my life, his father was a foster son of my grandfather, and he has written to the old home for help, and out of the whole family it seemed that I could best go. This young lady here is a trained nurse. She volunteered to go with me as soon as she learned that no trained help could be secured at Langshang. And besides, what better could I have than to clear out of the church—the telephone members of the church, who have to be called upon individually, by name and number. I have wondered if an alarm clock on our church would not be a useful, modern fad. Now, if we go back to the root of this matter, we shall find about the first of our sliding was lack of interest, because we were doing nothing; all other members doing the same thing, and they, too, got cold, and this made a cold desecrate church.

Think of a member of a Seventh-day Baptist church having to leave the church and go to the Salvation Army in order to get something warm, to find something doing. It has been done, and when they came back to the church they were not afraid of a front seat, or to lead in prayer, or to witness for Christ. I have been asked, what shall the church do with a person that so leaves the church? I should say, get all of the other members to go, too, do the same, get religion, and come back and go to work.

Where our young people are running after and joining clubs, lodges and every other thing, is it not a fact that the church is dead? Can we not interest them in good books and good company? They will not be driven to find others. Not old dusty books. What will you do to help?

Yours for the emancipation of the church and the young.

E. B. Saunders.

Words from our Secretaries.

NILE.—The circular letter has been presented to the Society, which is making efforts to raise a sufficient amount to send 1500 copies of the Missionary Record for the coming year, which is now ready for the press.

NAME NOT GIVEN.—I received your letter some time ago, asking us to give $15 for the Missionary Society. For several reasons, no business meeting was held until last week, and I will now report. Although having an interest in the work, we do not feel that we can help, for the following reasons: Our Society is very small, much smaller than the report gives, for those who do not come very often are not dropped from the list; also, the money raised has been given for different purposes, and we feel that it will do far more good for the Missionary Society to use it for foreign countries.

[Editor's Note.—Please notice what President Saunders said in the Recorder, January 16, 1899, about the apportionment. Please notice also that the letter does not ask for this money for the Missionary Society, but for the Missionary Society and the Tract Board. Of the fifteen dollars asked for, only about five would have found its way to foreign lands. Please notice also that money will be used for whatever purpose the local Society may choose. Simply state in your letter to the Treasurer when you send the money, and it shall be used for that purpose.]
NEW LONDON.—The annual letter was read the last Sabbath in December, and was made the topic for the first Sabbath in January; I trust with profit to all who were present. The vote was unanimous to raise again this year the amount of our apportionment, i.e., $15, and I hope to be able to forward it to the Treasurer in due time. Hoping and praying for great blessings to all Christian Endeavorers, I remain,

WALWORTH.—A free sensible was recently given by the Y. P. S. C. E. of the Seventh-day Bap&ist church, with special invitations to the Y. P. S. C. E. of the Congregational church. Enclosed please find a short article on Correspondence Work. The writer does not wish to have her name appear. In keeping with the suggestions, a committee was appointed to consider the matter. The committee consists of Miss Cynthia Maxwell, P. S. Coon and L. A. Bonham.

CORRESPONDENCE is a work I am not personally acquainted with, only through the Recorder; but I think our Society would take up this line of work we might make it a great help to ourselves and to others.

We have all learned a great deal about the different churches and what they are doing, through these letters, and it often wished we had some way of learning more about our denomination—what it is doing, and how; and also find out more about the small churches and Societies. I have been thinking this past week about having a committee appointed to add to our list of committees, to work along this line of corresponding with those doing missionary work, the absent members and the isolated ones. We might receive a great benefit ourselves, and at the same time help others, by exchanging ideas with other Societies, finding out how they try to make their meetings interesting and profitable, and also how they manage to raise their money, and many other things along that line. Then, again, we might write to isolated Sabbath-keepers, and find out what they do for them, if only we knew where they are, and could know what they are in need of most. Again, we could be a great help to absent members of our church and Society, if we only take enough interest in them to write a friendly letter occasionally, to let them know about the home Society, and that we miss them in our meetings. Of course, some of this work is done by our Secretary, but she doesn't have a chance to do it all, and I think if any one of us would come under this head, that might be made of interest to all of us.

ENDEAVORE.

The Y. P. S. C. E. connected with the First Hopkinton church held their prayer-meetings Sabbath afternoon at four o'clock. Members of the Society led the meetings during the week of prayer. Two socials have been held during the winter, one at the home of the president, the other at the parsonage, which were exceedingly pleasant and seemed to promote a more cordial feeling among the members. A holiday festival.netted about twenty-five dollars, making nearly two hundred dollars that have been raised since May, 1898.

ASHAWAY, R.I., Jan. 21, 1899.

My Jesus, my King; my Life, my All, I again dedicate myself to Thee.—David Livingstone.

Children's Page.

GOLDEN KEYS
A bunch of golden keys is mine
To make each day with gladness shine.
"Good morning!"' that's the golden key
That makes every heart sing for me.

When evening comes, "Good night!" I say,
And close the door of each glad day.
"Drowsy child!" that's the golden key
When you go to bed for a long, long while.

When friends give anything to me
I'll use it in the way it suits me;
"Excuse me!" "Buy your papers, too,
When you are passing through the Av.

Or if unkind harm we've given,
With "Piggy me" I'll be forgiven.
"Father will buy your name again;
I'll often use each golden key.

And then a child politely says—
—Christian Inquire.

WHAT HAPPENED AT OUR HOUSE.

Mamma didn't like cats one bit, and the strangest part of it was that she didn't even like kittens. So we children never had owned any, although we hugged every neighbor's cat we could get hold of, and often talked over by ourselves how perfectly lovely it would be if we could just have one for our very own.

We had been forbidden to feed stray cats about the door, so when we found one that quite homelike, we seemed quite stiff, but mamma didn't care one bit.

It was a very cold week during the winter, and the snow was several feet deep. One day as we were coming home from school and just as we reached the corner of our yard, Dick espied something gray in the snow. He stopped to look at it, and then called to the rest of us excitedly.

"Why, it's a kitten," he exclaimed, and I felt sure it was in the snow!" We exclaimed in horror at this, and were at his side at a bound.

It was a kisty sure enough, and didn't move nor make any noise.

"She must be dead," Dick repeated, while the rest of us rushed to her hands helplessly over such a calamity.

"Run for mamma," Dick suddenly commanded, and I darted away, glad to be able to do something.

Mamma was the one to go to in trouble of any sort, and I reached her quite out of breath.

"O mamma, there's a cat out in a snow-drift and she can't move, and we're afraid she's frozen. Won't you come out and see?"

"Then for the first time I remembered how mamma disliked cats, and my heart gave a big jump. But dear me, I might have known better, for mamma was always ready to help anything that was in trouble, and almost before I had finished speaking she had put on her overcoats and a shawl and was ready to go with me.

As soon as she had reached the kitity, mamma began digging away the snow, and pretty soon she lifted the kitty out. It seemed quite stiff, but mamma said, "I don't think she is dead," and then how glad we all were.

We took her into the kitchen, wrapped her in a blanket, and after a while she gave a faint little meow. We children fairly danced about that, and some of us watched her all the rest of the afternoon. By night she was able to take a little milk, and then we felt sure she was going to get well.

Somehow nothing was said about where she was to live after she grew quite strong again, but we children made the most of our opportunity, and cuddled and loved her and fed her dainty bits that we saved from our own plates.

After the kitty began to feel quite well again, mamma paid no attention to her. She had acted as though she didn't know there was a kitty around. But one night when we children were all having a good time with Muff, as we had named the kitten, I heard papa say to mamma, "Just watch those children," and mamma answered, "Yes, I have. I didn't suppose children could think so much of a cat." I would have felt quite glad over mamma's answer if she hadn't said cat in such a tone at the end.

One evening, a little later, as we were sitting in the grate, with the grate down and curried down at papa's feet. In a little while she began to purr contentedly, and papa smiled at mamma as he said, "It sounds quite homelike, doesn't it?"

Mamma smiled a little, but did not say anything. I began to wonder if papa didn't like kittens pretty well.

After a while kitty got up and began playing with the balls on mamma's wrapper. She boxed the balls around, and tumbled the cutest little somersaults, and danced around on her back legs, till we all began laughing so heartily that she ran behind the heavy curtains and looked out at us in wonder.

Then mamma tied a string to an empty spool and gave it to me so that I could coax her out, and we all watched her as she played with it a long time. I looked at papa when she did that, and he nodded and smiled to me, and I smiled back, but we didn't say anything.

After that we watched the kitty play very often in the evening. It was great fun.

One day we children sat out on the back door-step, and cautiously began a discussion of the possibility of kitty's being allowed to make her home with us.

"Oh, mamma's never!" Dick exclaimed with firm conviction.

The others began looking forlorn over this emphatic assertion, and I was dispatched to bring Muff out so that we might enjoy her as much as possible before we were obliged to give her up.

I knew that mamma was lying down, so I knocked softly. I went to the main entrance, and found in the library, two of Muff's favorite places for napping, and then I went on into mamma's bedroom. I peeped in quietly, and what do you suppose I saw? Why, mamma was lying on the couch, and curried down beside her was Muff, fast asleep, with mamma's hand stroking her gray fur softly.

I didn't wait to say a word to mamma, but I rushed out to the children, and dancing before them, I exclaimed, "Mamma's cuddling the kitten! Mamma's cuddling the kitten!"

"Then she can stay," we all exclaimed, and in we rushed pel-mell, where we hugged mamma, and then the kitten in the ecstasy of our joy.

So Muff became one of the family, and we all love her.—Youth's Companion.
Our Reading Room.

First Hopkinton, respectively. The present pastor there, is Rev. Stephen Smith, the tenth pastor since its organization. The longest pastor was that of the Rev. Dr. Solomon Williams, extending from 1722 to 1776, a period of 54 years. The longest pastor in the State of New York was that of Jonathan Dunham, son of Edmund Dunham, the first pastor, being a service of 43 years, terminating in 1777.

Rev. Mr. Smith is a Scotchman—a very friendly, broad-minded, devout, Christian gentleman. His sermons are models of brevity, rarely exceeding twenty minutes in length, and often not more than fifteen or sixteen. They are carefully written, very practical, and, like compressed air, all the more powerful for their condensation.

Congregational churches in this state have stated collections for a fund in aid of the support of aged ministers who have worn themselves out in their Master's service, on small salaries, and are left without sufficient means for their support. Could it not be well for our people to inaugurate a similar movement? We have a small fund to aid able-bodied young men to prepare for the ministry; but when they become old and infirm, and are more needy than young, there is great sympathy for the people, for their comfort and encouragement. Such cases are usually dismissed with the remark that "ministers are poor financiers."

Brother O. U. Whitford recently ceased his labors with his presbytery, which he has devoted to a short visit; it seemed good to have a face-to-face chat with our faithful friend, classmate, and elder. We greatly miss our Associational Conference and educational Anniversaries during the past year; but hope circumstances will be more favorable for our attendance in the coming summer.

PASTOR MAIN:

MIDDLE ISLAND. Severe cold weather for West Virginia occurred here in the latter part of December, culminating January 2 to about 17 degrees below zero, with eight inches of snow. Since then it has been mild. Health as usual for the winter season.

The Young People's Society has the most regular weekly religious services of the church. Bible-school semi-regular. Bro. S. A. Ford, a licentiate, has an appointment here for the first Sabbath in each month, and the second Sabbath at Greenbrier. His zeal and immeasurable services were greatly appreciated. All of the meetings began First-day night, January 8, conducted by Eld. L. D. Seager. They continued until Sixth-day following, when Dea. F. J. Ehret, of Salem, and Bro. Alva Bond, of Roanoake, who is in school in Salem, came and closed the meetings until First-day night, inclusive, when Eld. Seager returned from his church at Ritchie, having gone there to the Quarterly Meeting occurring at that time. The meetings continued until the next Sabbath, with a moderate attendance, and some special interest was exhibited, when Eld. Seager started for home—preaching at Lick Run First-day—to prepare to move to Farina, Ill, where he has accepted a call to the pastorat of the church, to begin Feb. 1.

The joint pastoral committee of the Greenbrier, Blacklick and Middle Island churches had a meeting January 19, looking toward ministerial work on that field, but from the absence of the majority of the audience from various causes, the prospect is not so bright as the committee would be glad to report; however, there are some who are not entirely hopeless, workless or prayerless. P. F. R.

January 24, 1899.

DAVID ROSE STILLMAN. D. R., son of David and Lillian Rose Stillman, was born in Alfred, Dec. 15, 1822, and died within a few rods of his birthplace, Jan. 18, 1898. He had two sisters and one brother, and is survived by one sister, Amanda. He was present at the birth of Alfred University, being one of the first students in the select school opened here by Mr. Church, in the winter of 1830–1837. He also continued his studies under the instruction of the Rev. J. B. Irish, Mr. Church's successor. From that time on, throughout his long life, he maintained an active interest in the cause of education and in all young people seeking culture. For 45 years (from 1842 to 1885) he was a trustee of Alfred University. From 1841 to 1847 he was engaged in mercantile pursuits; the remainder of his life was spent upon the farm (owned by his father and subsequently by himself) just on the border of Alfred village.

He has filled various public positions of trust and responsibility, always with credit to himself and with satisfaction to all concerned. In 1855 he was appointed to take the census of the town; and subsequently to make an enrollment of all persons liable to military duty for state purposes. An enrollment was ordered by the government, to be used in connection with the War of the Rebellion, he was appointed enrolling officer—and discharged this delicate duty with fidelity as well as with great kindness and consideration. In 1890 he was appointed either as Supervisor or Clerk of the Board of Supervisors. In 1868 he was appointed a Notary Public by Gov. Fenton, and held this position the rest of his life.

On the 50th of January, 1847, he was baptised by Rev. W. D. N. V. Hall, of Plainfield. He was elected church clerk, which position he held uninterrupted for 25 years. He was for 21 years Treasurer of the Western Association. When the Tract Society assumed the publishing business of the denomination in 1872, he was called to the management of the business, in which position he continued until Jan. 1, 1888; also during this time combining his duties as business agent, considerable of the editorial business of the office—principally in the revision of communications and in the preparation of news items. In all his public and Christian life it must be said of him, "He was faithful!" and in all his business and social life he was in a marked degree characterized by urbanity, cheerfulness and Christian courtesy.

On the 6th of June, 1847, he was united in marriage with Miss Martha M. Greene, daughter of his former partner in business. To them were given four children: Charles, Clerk of the Board of Supervisors of Allegany county; Rogers, editor of Belmont paper; Lillian, wife of Dr. Thomas W. Rogers, of New London, Conn.; and Dr. Martha, physician in Plainfield. Being a wise and affection-
I ate father, his family were ardently attached to him. His health for many years has not been such as to promise long life, and yet God has permitted him to reach nearly 80 years, and to enjoy a most beautiful home-life for over 50 years. One year ago his home was filled with happy guests who came in to celebrate his "Golden Wedding;" this was an occasion long to be remembered, the brightest recollection being the happy faces of the bride and groom whose hearts had been made glad. After the ceremonies, a celebration was made.

Who can estimate the agony of heart over the sundering of this long, loving and intimate association? Let prayer be offered for the stricken widow and the bereaved family.

Funeral services were held at his home, January 20, conducted by his pastor and President Davis, and the mortal remains were folowed to their resting place in Alfred Rural Cemetery by a large number of weeping friends and neighbors who had known him, and had known him only to love him.

A WOMAN'S APPEAL.

On Behalf of the Women and Girls of Central Africa.

The needs and claims of the women and girls of Central Africa, when carefully considered, are ones that impress very solemnly any heart touched with a little of the compassion of Jesus.

It seems incredible that, at the close of the nineteenth century, there should be ninety to one hundred millions of women and girls in the continent of Africa, living, suffering and dying, as though no Saviour had ever visited this earth. Yet so it is!

The women are far more numerous than the men, owing to the fact that while it is the custom of many tribes to "kill out" the men of weaker tribes, they spare the women and girls captured, in order to distribute them among the captors, and so polygamously abound. Every woman will understand that there are terrible wrongs which unprotected women may have to endure, which cannot befall men; wrongs which should make every Christian woman resolve to take her part in alleviating and removing those that are bruised; a gospel which is theirs by birthright.

As we look back we are reminded of noble men who, not counting their lives dear unto them, have forsaken home and friends and country, and have gone forth to carry the light of the gospel into the hearts of the dark continent; men whose very names will ever live in the hearts and memories of God's people.

But shall it be that we women shall be found indifferent to the cry of need as it comes to us from the hearts of these perishing millions? Is it not marvelous that there should be two pictures with such a great gulf of difference between them on the face of the same globe? The one of multitudes of women and girls in perdition; none of a woman's rights; fought for, outraged, pillaged, or poisoned at will, without the gospel that would effectually change their position. The other, of multitudes of Christian women, charged to carry the gospel of good words and good deeds to every one of these, teaching the truth, and constantly reasserting their discipleship, acknowledging their responsibility, and yet so slow to make the needed response.

THE ISSUE.

The Central African tribes the writer is familiar with are the following, lying between the eastern coast and the coast east and west of Lake Nyassa, viz: Chikunda Manganja, Makaholo, Ajawa, Atongoa, and Chipeta. These tribes, it is said, are tractable and surprisingly quick to adopt a Christian and civilized life. Before the missionary comes their clothing is generally merey a piece of bark-cloth around the loins. This cloth is much like cocomut fibre. I am told that two of these tribes, the girls, of ages from 13 to 19 years, who have been sold from three to seven times each.

THEIR POSITION.

Let American mothers think of the African mothers' position: some are free women, many are slaves. The value of the slave mother's body is from 30 to 40 yards of common muslin, value, about $2. She may be sold from one man to another at will, and her children sold with or without her. What mother would be guilty of witholding the gospel from such weary ones?

Let American daughters think of the young African daughter's position, with no right or security over her own person as to whom they shall consort with, no power to hinder their purchase by any one able to pay their value, viz., twenty to thirty yards of muslin. Their entire clothing a small scrap of calico or bark-cloth.

This is the native slave's position. The free daughter is a little better off, not being sold, but given in exchange for a present. Can we tell all it means to leave the stricken widow and the bereaved family. Who can detect the poison cup at whose door do these deaths lie?

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Who can detect the poison cup at whose door do these deaths lie?
Vegetables are often considered to be healthy, but they can also be problematic. For instance, potatoes are often listed as a healthy food, but they are also a source of carbohydrates. The colors produced result from the arrangement of the particles of metal, through the influence of heat. The adjustment of these particles varies with the degrees of heat; and at certain points, notably the blue heat point, little or no change of the colors, or why the red should disappear on cooling and the blue remain, depenent saith not.

[The editor of the Recordor—without being scientific—ventures the suggestion that the colors produced result from the arrangement of the particles of metal, through the influence of heat. The adjustment of these particles varies with the degrees of heat; and at certain points, notably the blue heat point, little or no change of the colors, or why the red should disappear on cooling and the blue remain, depenent saith not.]

NATING EVIL

To be a good hater is an important requisite of moral health. We should never cherish vindictive personal hatred, even toward our enemies, but with all the strength of our moral natures we should hate evil. The sacred writers often put love and hatred in the opposite scales of a balance of emotions: "Ye that love the Lord hate evil." God, who is love, is represented in a great variety of passages, which need not be quoted, as hating every form of evil with undying hatred. Paul states the repulsion and attraction of a healthy soul by the Christian apostle: "Abhor that which is evil; cleave to that which is good." Arrogance is superlative hatred, of which the three degrees may be said to be, dislike, hatred, abhorrence. The great reform movements of the world have been and are carried forward by superlative haters.

We should hate evil for the sake of individual moral health. This is a world of sin, and we cannot choose our general moral environment, but we can elect for ourselves a favorable inner environment by loving good and hating evil. By loving the gains of Sodom more than he hated her sins, Lot was drawn into that city and was finally saved, with a shop-worn character, by being drawn out of Sodom by sin-hardened angels and by Lot himself by a hating God. The sermon on the Mount is the Magna Charta of right living, and the two foci around which the entire discourse revolves are love of good and hatred of evil. Jesus, the perfect model of moral health, was a hating man to all sin in all the outward actions of his life with an eight-stranded whip of stinging "woe!"
MARRIAGES.

PARKS-DOUGLAS.—At the residence of the bride's moth- er, Middlefield, N. Y., Jan. 19, 1899, by Rev. J. T. Davis, Mr. Clarence W. Parker and Miss Margarette Douglas, all of Middlefield.

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DEATHS.

Some obituary notices are inserted free of charge. Notice exceding five lines will be charged at the rate of ten cents for each line in excess of twenty.

STILLMAN.—At his home, in Alfred, N. Y., Jan. 19, 1899, David B. Stillman, in his 77th year. (See obituary in another column.) J. T. O.

CARLTON.—The last thing she became a member of its University, was his to help transform the prayer-meetings and services of the Baptist church, and to all denominational efforts.

D. T.

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THE "COMPANY" WAS PRESENT.

Simple language sometimes needs interpretation to make it clearly understood. The man who said to his servant: "Throw this out of the window," was amazed and enraged when he found that the pitcher, and not its contents only, was thus hurled to the ground. A Pacific coast paper, describing this distressing situation, due to the misinterpretation of a single word:

A San Francisco hostess, famous for her tact and resourcefulness, tells a good story on herself. It seems that an officer in one of the Tennessee companies, a very shy young man, brought it to her one evening with his regiment came to the coast, and presented himself one evening at the (let us say) Van Ness Avenue residence of a well-known public man and a member of an old family, his hostess exercised herself to entertain him. And he had begaid to have the pleasure of your company Friday at dinner," she said as he was leaving: "the Hawaiian Communion. I did not know that Friday came, and the commissioners. Shortly before the hour for dinner the Butler excitedly entered the room. "They're a regiment of clergymen outside." No one in honor of the commissioners, I will tell him." Just then the lieutenant was announced. "When you are ready," he said, "I will call the men march to their places in formation." "Why," said the lady, "what men?" "It's my company," was the reply, "but ten, and they're very sorry, but they couldn't come."

JUST JINGLES! By Arthur J. Burdick.

A new book of poems just out. It is heartily endorsed by the press generally.

"A wonderful wealth of poetry which rings true to nature, because each poem tells in its own way a story, a human story, a story of many kinds, full of thought and variety of scenery. The poems are in a variety of metres, and make a pleasant contrast to the well-known "Ode to a Nightingale," which is in chorus style, and based on the regular price by addressing the author at Okan, N. Y.

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North-Western Tract Depostory.

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

The Sabbath-keepers in Utica, N. Y.; will meet the last Sabbath in each month for public worship, at 2 P. M., at the residence of Dr. S. C. Maxson, 22 Grant St. These meetings are for all, and others are most cordially invited to attend.

The Mill Yard Seventh-Day Baptist church holds regular Sabbath services in the Welsh Baptist chapel, Elston St., London, E. C., a few steps from the Broad St. Station. Services at 9 o'clock in the morning. Pastor, the Rev. William C. Daland; address, 1, Maryland Road, Wood Green, London, N., England. Sabbath-keepers and others visiting London will be cordially welcomed.

The Seventh-Day Baptist Church of Hornellsville holds regular Sabbath services in the Tract Depository, the Baptist church, corner of Church and Genesee streets, at 2.30 P. M. Sabbath-school following preaching service. A general invitation is extended to all, and especially to Sabbath-keepers remaining in the city.

M. B. KELLEY, Pastor.

The Seventh-Day Baptist Church of New York City holds services in the Boy's Room of the 7. M. C. A. business-house, 1054 Avenue of the Americas. The Sabbath-school meets at 10.45 A.M. The preaching service is at 11.30 A.M. Visiting Sabbath-keepers in the city are cordially invited to attend these services.

Geo. R. Shaw, Pastor.

461 West 15th Street.

There will be a Quarterly Meeting at Single Brook, N. J., commencing Tuesday, April 23d, at 3 P. M. Particulars, Write to Rev. W. D. Burdick, of Xile; Rev. Geo. P. Kenyon, of Hebron; Rev. W. L. Burdick, of Independence, and Rev. O. B. Mills, of B Rishburg. We are expecting the presence of the Holy Spirit. J. G. MARONEY, Pastor.

January 21, 1899.

The next Quarterly Meeting of the Southern Wisconsin and Chicago churches will be held with the church at Fond du Lac, Wis., Feb. 18, 19, 19. The services of these churches will be held at the same place on Sunday, February 17. The following program for this session has been arranged:

1. In what sense was Jesus tempted by the devil in the wilderness? S. C. Maxson.

2. On what occasion did Jesus have an ethical creed as a basis for membership in the church, while maintaining a theological creed as a basis of doctrinal uniformity among our churches? W. D. Tucker.

3. Is there a growing neglect of public worship; if so, what is the cause, and what is the remedy? L. A. Platt.

4. Have present methods of church work outgrown the "revival" as employed by our fathers? S. H. Babcock.

5. How may the interest in our little-school work be increased? E. B. Shaw.

6. What changes, if any, should be made in the aggrega- tive methods of our denomination in Missionary and Sabbath Reform work? Geo. W. Burdick.

A call of General Board during the Quarterly Meeting will be given to the C. E. work, under the direction of the Young People's Union. L. A. PLATT, Sec.
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The Sabbath Reader will be published weekly, and will contain original and selected matter, with such science and art as is of practical use to Sabbath schools and their teachers.

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