O Living God.

A Hymn for the New Century.

BY REV. LOUIS HARRISON THAYER.

LIVING God, whose ways of old
All human thoughts outrun,
In awe we praise thy majesty
For all thy centuries done.

O Living God, whose cloud and fire
Leads on dull sons of earth,
With thanks we own thy patient love
That brought the soul to birth.

O Living God, who through thy Son
The centuries new hast made,
In hope we face the coming years,
Through Christ made unafraid.

O Living God, whose spirit wise
All human skill inspires,
Kindle our souls for Christ's new age,
With truth's most holy fires.

O Living God, whose wondrous life
Fills all eternity,
Serve well thyself through us in time,
Then let us dwell with thee.
The Sabbath Recorder.

A. H. LEWIS, D. D.,
Editor.
J. P. MOSHER, Business Manager.
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The young American can hardly find historical works more important for him to read than those of Francis Parkman. Every year this becomes clearer. The fairness and thoroughness with which he discussed the causes that finally made this country Anglo-Saxon rather than French, are most remarkable. A new story of the man shows how keen was his sense of justice, even in the smallest matters. A friend met him walking one day along the street leading two street boys. He had a firm grip on their coat collars, "What is the matter with these boys, Parkman," asked his friend. "I found that Johnny here had eaten all of the apple instead of dividing with his little brother. I am going to buy another for the younger boy and make Johnny watch him while he eats it."

E. H. L.

The dispensary system of regulating the liquor traffic, which had its birth in the Civil War, is making steady advancement in the rural localities of the state of Georgia. Saloons are prohibited almost everywhere, under the present Local Option Law; and the Dispensary Act which is now pending in that state will restrict saloons in the counties where the influence of the city vote prevents prohibition under the Local Option Law. The success of the dispensary system in North Carolina is the basis from which these new movements are being pushed forward. Perhaps the system cannot be made successful except in comparatively rural districts, or in localities where no great cities are; but it is certainly a gain over the protection which the ordinary license system grants to the traffic.

The late Sunday best Congress, held in Paris in connection with the Exposition, indicates increased desire for physical rest on Sunday, in France and elsewhere on the continent. The Congress agreed in general that the state ought to insure Sunday freedom to women and children, since they cannot protect themselves against the greed of employers. There was a strong minority which declared against general Sunday legislation on the ground that it would infringe upon personal liberty. We are glad to note these evidences of interest in this question, although the points at issue in Europe are purely non-religious, and are in the interests of physical rest, as a means of social and commercial good. Possibly, however, through the movement there may finally come something of value to the larger question of Sabbath Reform.

An important case has just been decided in the United States Supreme Court, which has declared the constitutionality of the Anti-Cigarette Law of Tennessee. A similar decision had been made in Iowa, but had been practical for it, and will now be. The previous case in the Supreme Court grew most remarkably out of the enactment of a law which puts a tax on the importation of cigarettes from Tennessee into North Carolina. The Tennessee dealers claimed the right to sell the separate packages of cigarettes, under the Inter-state commerce "Original Package Law." The decision declares that the bonds, or packages, in which the cigarettes are imported might be considered original packages; but that the packages of cigarettes cannot be thus regarded. The result of this decision is to drive a large part of the tobacco and cigarette trade out of Iowa, and it is thought that the dealers in that state are now limited to the three hundred dollars on cigarette dealers—for the business already done. Whatever legislation or other influences may do to check the use of cigarettes should be regarded as a blessing, and devoutly to be wished for.

It is sometimes said that the tendency of Americans toward every kind of organization is excessive. Doubtless it is quite possible to kill a good cause by red tape, and to kill good men and women by membership in too many committees. But organization is the one hope of a democracy. Had the Southern soldier been as amenable to discipline as the Northern, the outcome of the war against slavery would long have been doubtful; but the brave Southerners were impatient of control, and rebelled against it; they were an army of major generals. In his book on "The Boers in War," Mr. Howard Hillegas makes it clear that lack of organization has been the most dangerous enemy of the Boer cause. Every newly formed Boer camp was a law unto itself. "His general advised or persuaded, but he did not command." When the Boer chose not to fight, he would sit in camp and smoke. If he chose to make a visit to his home at a time when his services were particularly needed at the front, no power could stop him from going home, and none dared punish him for going. He fought like a hero when he fought, but he never became that deadliness of enemies, a hero working in combinations directed by a superior intelligence.

E. H. L.

Mr. Melville E. Stone, of Chicago, general manager of the Associated Press, in an address before a Boston audience last week, expressed the hope that the day was dawning when newspapers would receive less attention in the press, and when the higher and better things of the world's history would be deemed news. Mr. Stone's position is such that his opinion on this matter may be received as authoritative. It certainly is obvious that already newspapers are dividing into two classes, the legitimate and the sensational, and that the two grow steadily farther apart. It is no longer merely a question of politics which dictates the choice a customer makes from the news-boy. The serious or the clean news and clean paper, the frivolous or the unclean matter, a frivolous or an unclean paper. And it must be acknowledged that while many papers can be sure that their audiences will relish titillate and scandal, very few can be sure that sensational news which is fake will be welcomed by anybody. They cannot fool all their patrons all the time. After all, it is the business of the newspapers to tell the truth, and even those whose patrons wish to learn unimportant or scandalous truth have some good influence on public morals. Many a rogue fears the newspapers more than he fears the police.

E. H. L.

The only ambition worthy of an immortal soul is the ambition to realize the purpose of God concerning us.—B. A. Johnston.

PASTOR'S EXCHANGE.

One of the items in discussing the Recorder which we have planned for the opening of the new year, is the establishment of a column in which pastors may exchange notes and suggestions for their benefit and the benefit of our readers. The plan would have been in contemplation for some time, had not the editor been away from home, and so much absorbed in other duties. The plan proposed includes this request—to pastors, that they will report at least one theme upon which they preach in each month, giving a outline of the sermon and indicating the line of thought pursued. We believe great benefit will come to pastors if they may thus look into each others libraries, and listen to each other through this exchange column in the Recorder.

Our churches are scattered over such an extent of country that personal consultation between pastors is not easy. This exchange column that we propose will obviate that difficulty, and the benefit coming from it will be proportionate to the promptness with which each pastor responds to this invitation.

We also include in the invitation a request that pastors report to each other, through this exchange column, what books they are reading and what best suggestions they secure from such reading. This comparison of notes as to reading and the results of reading cannot fail to benefit every pastor. In saying a column, we do not mean to indicate that we will not give more than this space in any one issue, but we do not ask for full sermons. This would be less interesting and very few of them would be read entirely. Our particular object is to secure such interchange of views between pastors so that each may know what the other aims to accomplish. We believe that such a column would find many readers among those who listen to preaching, and that mutual benefit will come to the readers of the Recorder. The importance of giving the best possible guidance of what others than their own pastors are saying and doing. We feel sure that the plan must commend itself to the pastors, and will find its first response, assuring our brethren in the ministry that they can thus help and strengthen the pages of the Recorder, and extend their circle of influence beyond the circle of their own congregations. Who will be the first to respond? Take any one sermon of the month you choose; begin with January, 1901. Report also at least the title of every new book you read, and if you do not happen to read a new book during the month, tell what books you have read most, and what general suggestions you have obtained during that time from such reading.

THE GREATNESS OF THE CHRISTIAN'S CALLING.

This theme is commonplace. Men often write and talk about it. This is comparatively easy; but to be thoroughly conscious of how great our calling is, as Christians, and to put that consciousness into action in connection with all Christian duties, isCounter task. These write and re-write, talk and talk again concerning this measureless greatness of our calling as followers of Christ.

It involves a steady transformation of life and character along all lines, a transformation which changes the earthly and earth-born in us to the heavenly and heaven-born,
in the service of Christ. This is a stupendous miracle: how the divine life and love, implanted by being accepted on the part of the week-by-week, birth-child, can change and strengthen, purify and develop the life into Christ's likeness, is a problem greater than science can solve, or theology define. And yet each Christian life, if it be what it ought to be, will expect this transformation, not instantaneously, but imperatively and insur­re gressively and always unfolding. If we can measure things that are infinitely great, this is probably the greatest element in the Christ­ian's calling—this being transformed.

The part we are to bear in this transformation is also one of the greatest practical questions which come to us; how far we can aid the divine life and love in bringing about this transformation. Surely we are not to remain passive in the matter. Too many theological theories are weak and imperfect by suggesting, or teaching openly, that the Christian is only passive in the choice and will of Christ in effecting that transformation. While there is some truth in this view, it is not complete, and no Chris­tian can attain this transformation who does not feel that his choices, purposes, and determinations are a large factor in bringing about that transformation which we call Christ-like ness.

Another element in the greatness of the Christian's calling is that he does and must, by profession if not in fact, represent Christ among men. What he is in the business world ought in some good degree to show the world what Christ would be as a business man. So in social life, in the work of the church and every where. The greatness of this feature of our calling may be seen by comparison. All agree that only a great man is to represent a great nation at the courts of other nations. The world has surpassing need of Christlike influence and Christlike lives, and those who profess to be followers of the divine Master must surpass all others in those characteristics and actions which will compel the attention of men and draw them to the divine Master. If it is to be viewed from the standpoint, the greatness of our calling as Christians is far beyond what we are wont to think. It is too common to feel that being a Christian means to secure personal salvation, and little if anything more. In theory, each will say that all we have noted above is demanded of every Christian; but comparatively few seem to feel this with sufficient force to seek after that greatness of character and attainment without which our calling as Christians is comparatively so weak and ineffective. It will await the light of the active darkness where the light of Christian lives should shine forth with abundant glory, because we appreciate so little the greatness of our calling.

THE WOMAN'S SABBATH ALLIANCE.

A meeting of the Woman's National Sab­bath Alliance was held early in December in the City of New York. The reports were emphatic in deploring the lack of concern con­cerning the Sabbath question, and the result­ant dangers. It was said, "We have de­parted from the Law of God; and all who are strong and very courageous and push God's work, taking for our motto, 'The Word of the Lord and courage.'" The reports also indicate that more literature concerning the observance of Sunday and upon the general question of Sabbath-keep­ing has been circulated during the past year than during any previous year. The work is growing through the organization of auxiliary societies, though it has not yet extended in any great degree over the United States. One phase of the report laid much blame upon wo­men for not standing against the rush of Sun­day disregard and resorting to Sunday for social visiting, elaborate dinners, etc. In common with similar movements, the Alli­ance said strong words against the Sunday newspaper, "that most impudent Sabbath desecrator." The permanent conclusion of the reports and resolutions was that pub­lications should be increased treating the ques­tion from the physical, moral, spiritual, so­ciological, political, civic, home and Bible standpoints.

We are glad to commend this movement, as we have done before, not because we believe it possible to secure a sabbatic observ­ance of Sunday, but because agitation and inquiry will help in leading women—who are, indeed, a large factor in the world's social and religious destiny—into a larger know­ledge concerning the Sabbath question as a whole.

THE IMMIGRANT AS A CITIZEN.

Mr. I. R. Friedman, a young Chicago novel­ist whose story of "Poor People" is one of the most wholesome lately published, writes from an intimate personal observation of eco­nomic conditions in the slums of Chicago. In a recent number of the Inquirer he pleads our duty to the immigrant. He insists that if we shun and neglect the wretched foreigner whom we admit to our land, we simply en­courage him to lower the standard of living among our own operatives. His reasoning is as follows:

"Many of these foreigners, paradoxically enough, come to America that they may go home and stay there. I have found hundreds that earn $2 a day and live on ten cents—the $1.90 representing part of the fortune which is to take them back and keep them there. In part this is due to the lax factory and tenement laws, or rather to lax administration of strict laws. If the in­structor of the state did his duty sternly and strictly, the conditions which make it possible for a man to live on ten cents a day would rapidly disappear. Overcrowded rooms, un­sanitary tenements would make way for more healthful and more expensive lodgings. The danger is double and the sword is two-bladed. It is only a matter of time and circumstances when the man who can live on ten cents a day is willing to take much less than $2 for himself. When this man who needs $2 whereon to live decently must force his higher standard down. Those who come here must stay—the reasons are obvious—or they must not come at all.

But we must do our share to keep them here. Who can blame the immigrant when all he asks is to see the door and snubbed in the parlor for wishing to see how the house looks on the outside? A Hungarian saloonkeeper, not a bad fellow by any means, whose thrift in dimes acquired him many dollars, complained to me of his trouble. He was forced to take the disposal of his business and return to Hungary.

"And why?" asked I.

"I am alone here," he answered, "I long to see my own country again, to hear my own tongue spoken. I am a foreigner here. I am looked down on.

There is an element in America, and a large element, who scorn to meet all who can not speak English with their own kind. Some are foreigners, they cannot speak English; they cannot twist their tongues as ungram­matically as their denunciators can—there is no virtue among these strange peoples! Now this Hungarian was a good citizen; he did what Jews do. He came to the council to them, and said, he obeyed the laws and upheld the constitu­tion; and besides that he had civic virtues not nominated in the bond. Yet he was shunned—Upon whom is the blame of his re­turn?"

CHRIST AS OUR MORAL IDEAL.

The Recorder has spoken often concerning the larger conception of Christ and his relation to our individual life which makes him the moral and ethical ideal character. Many people accept this thought, theoretically, without ever attempting to make a practical application of it to themselves. Many say Christ is the one perfect ideal man. That is well. But the true conception of duty and privilege compels the addition: "I, therefore, am to make him my model, and ac­cording to his character the ideal is to be for my own.

There is a universal law that, consciously or unconsciously, we build after ideals in everything. In saying "ideal" we mean what is usually expressed by the word example, and yet much more than is implied in the superficial thought of an example; that is, imperfect, since it implies acting as someone else acts, while the real thought is being what someone else is, in order that we may act as someone else acts. At this point much has been lost by insistence upon the divinity of Christ, in such a way as to lift him so high that his followers have no hope of being like him. To overcome this difficulty we need to think of him more as a man, "tempted in all points like as we are, yet without sin.

When we speak of Christ as knowing our everyday life and having the truths of recre­ations as we do, it is too often an abstract conception which does not take hold upon our lives nor bring the conviction that we may really enter into his life and become in an increasing degree like him. We often sing:

"Lo, and holy is thy name, I am all righteousness; Thy art full of truth and grace."

"Too many of us are content with having sung, without rising to the idea that salva­tion in Christ means freedom from all defile­ment to their own lives. We are to grow into his absolute likeness, so that we will gladly do that which he did, in so far as his actions or teaching may touch our own lives. What is needed above all else is the belief that in saving man, Christ, through all agencies, including an individual, the Holy Spirit, proposes to make his followers like himself, in such degree that they will really pattern their lives after his.

The imperfect notion that conversion consis­ts merely in passing through certain emo­tionail experiences, has had not a little to do with the way so many of us have come to the ideas which practically tell us that though Christ is a model character, we cannot in any actual or appreciable sense be like him; that all we can possibly do is to seek forgiveness
for our sins and depend upon divine love to carry us into salvation, as a helpless child is carried in the arms of a nurse or parent. What we need is to be lived as a man among men, and to carry forward the perfect pattern of the Christian life. This is the way in which Jesus and his followers have shown their faith and their love, and it is the way in which we must live if we are to show the world that the Christian life is not just a set of rules or a series of rituals, but is a way of life that can make a difference in the world.

Sister Edith, who lived at our house, was a member of the church. Her two neighbors and several others, including the pastor, were also members of the church. The church was in a large city of evil influences and habits. Some men, women, and children had been converted to the Sabbath day, but many others had remained unbelievers.

The following night Bro. Babcock and a member of the church were in a large city of evil influences and habits. Some men, women, and children had been converted to the Sabbath day, but many others had remained unbelievers.

Iowa Field.

To the Editor of The Sabbath Recorder:

Beginning from where I left off in my last letter to you, relative to my trip through Iowa, I find from memoraanda as follows:

From Calamus I returned to Welton for Sabbath services, beginning with a praise service, sixth-day evening, and indeed it was a refreshing season in the Lord. The inclement weather prevented the large attendance usual at Sabbath service, but those who attended school, and Sabbath services throughout the day, felt fully compensated for their sacrifice made.

Some calls not reached in the preceding visit of September were made, and the continued trip caused our departure on an evening train for Dalmor Junction, stopping over night with Charles Hurley and family, former members of the Welton church. Their two young sons elicited our warmest sympathy for Sabbath-keeping young people, associations and influence to strengthen and develop the seeds of truth already sown in their minds.

The following night found me at Mr. J. Kramer's home in Marion, one of the ministers in the Marion Sabbath-keeping church of God, and which subscribed liberally for the Iowa work.

The next day was spent at Cedar Rapids and Shelburne, visiting our lone ones, encouraging and giving them the God-speed of the church, for which many expressions of gratefulness were given. Returning to Marion for Sabbath services, the following day in which ministers Kramer and Mentzer assisted; a drive out in the country after services of the day, and a very pleasant interview at Mr. Frank Mentzer's, followed by a longer drive and several calls the following day upon aged and infirm ones, closed the Marion tours.

At Cedar Rapids I found Mr. Henry Sneckloth's family, whose wife was a member of the Garvin church, and we realized the comparative ease in serving our Master with church advantages and associations to strengthen us as compad with those away from any such amid the throng and bustle of a "city life."

From Cedar Rapids we reached Garvin the third week out, and was glad to meet the friends again. Our stopping place was at Mr. John Morrow's, where, with the Ladies' Quartet, during the summer months we were made to feel so welcome, and the work of the Sabbath-day was carried on amid the hearty welcome of the old soldiers of Zion and many others who had, been reached or touched by our summer's efforts. All hoped our visit would be prolonged, and many came out to the Sabbath services; and the young ladies and boys who worked showed development and consecration in filling places in church work to which they had been called. A plan to repair the parsonage and erect the boll on the church was being pushed, which was co-operated in by some of the leading business men, and ere a little had been raised, if nothing happens, a renovated parsonage and a Sabbath bell will cheer the hearts of the church and give new life and zeal. Sabbath services have been kept up regularly, and the Young People's Society held when necessary in the homes of those who could not, from illness, attend at the church. The Sabbath service was exceedingly pleasant, every member present testifying in conference-meeting to an increased interest in the work of the church, and willing to give their time and money in honor of God by standing for his day and truth before a gainswaying world. All had been blessed in an abundant harvest, and aside from the local interests we trust to hear of many shares taken in the evangelistic and industrial work in Africa.

Visiting some of our people who were unable to see during the summer campaign, we left for Shelburne, St. Anthony and Zearing. Sister Babcock, of Shelburne, had accompanied her son to his home in Nebraska, and others whom we made much effort to see were not at home.

We found at State Centre Mr. and Mrs. Hutton, of the Garvin church, who were trying to teach the Sabbath truth to their neighbors, and the opposers, either in or out of the pulpit, found some passing questions from Sister Hutton. Life with her was too short for association, but her influence would take more than a life-time for reply, short of conceding to truth of Seventh-day worship instead of First-day holidayism.

Grand Junction was our next stopping place; arriving in the evening after an eighteen-mile drive over rough roads and a sharp north-west wind, we very much enjoyed a night's rest with Brother Bert Saundcr's family.

The next morning we went south to Rippey, to visit Mrs. O. Hull, and found them with a family of three children, the eldest a bright young man of much promise; the Sabbath, and who, in the near future, if the plans of the parents succeed, will be a Miltonite with college colors and college tactics to enjoy. Oh, how the church covets the young men and women of her own flesh and blood, and while it means sacrifice of friends and money to make up for lost time and do development and uplift which it brings to the youth amply repays it. Mr. and Mrs. Hull appreciated the care of the church for her scattered ones, and donated liberally to help the work.

Returning by evening train through Grand Junction, taking dinner and feeling the effects of the long drive, Bro. Hurley Babcock and wife made me feel that we were at home and we enjoyed the rest very much. Bro. Babcock, recently of Gowry, had moved his printing office and family to Paton; accused of leaving Gowry because of more addition to the saloon element, and which he opposed. He did not feel disposed to cater to the saloons and left them, to find double the patronage in Paton, and the "rummies" heard a sound among the trees from his paper that had a Seventh-day Baptist ring in it the next day.

We went to Des Moines to visit the family of B. C. Babcock and sons; the latter was in Wisconsin looking at land to purchase for a farm, which, if obtained, would cause the removal of another family from Grand Junction church, which we regret to say is hardly in a position to do anything in the way of meeting to pronounce it thus. It was the general feeling of the members to hold a Sabbath-school at one of the private families. Bro. McWilliams has sold his farm, and had a personal property sale the day I was there, preparing to move to Milton, and Bro. Wells was ready at any time to sell his farm to move to Newtonville, thus weakening the force so much as to be unable to keep up the organic body. The Sabbath services at Grand Junction were well attended, some through rough roads and facing a cold, raw wind. None felt disposed to willingly yield their hold, but could not do very much outside of family service. Names were given us to which we wrote, but receiving no response, adjudged them from home.

In Des Moines we hunted for a young man nearly three-fourths of a day, and also at Dow City, but at both places were disappointed. Arriving at Davenport, Mrs. Sarah Arrington and daughter met me, and there I found some young people connected with, and defenders of, the Sabbath day, but away from church associations and privileges, and in a large city of evil influences and habits.

In the homes removed from Seventh-day Baptist church expressions was invariably made of regret to be thus situated, and of the desire to be removed to the isolated homes, where the Scripture was read, a closer touch and stronger faith and practice and a familiarity with the general work was exhibited. Eight in number of young men and women promised to uphold the Sabbath truth and all that he who would do, wherever they would be. One person who had always been, and was still, a member of the Congregational church, wrote for an interview, which I gave her. She had been impressed that the Sabbath-day was the seventh in order of the first, and, after giving her my own experience, I called her attention to several passages of Scripture, and left her the leaflets, "Pro and Con," "Why I am a Seventh-day Baptist," and "A New Testament Law," all of which she promised to read and comply with, if satisfied.

As soon as the Garvin parsonage and church is repaired, as desired, the pastor seeing it, with the pastor in Welton, could carry the word to other places, much good accomplished, and victories won for Christ and the Sabbath.

I was on the field only five weeks, preaching eleven sermons, seventy-seven calls, distributed four hundred and forty-eight pages of tracts, and held thirty-two prayer meetings. Although it was my first trip, and my first entrance into many homes, the comradship and companionship, especially in the standing alone, has begotten a love and friendship which will never be forgotten.

M. G. TOWNSEND.
The Sabbath Recorder

E. H. L.

This country has ever produced, in addressing an audience of college students on the qualifications of a newspaper man, said that the man who had not only become well acquainted with the newspapers of the world, but who had mastered and made his own the great masterpieces of the world's literature, could be trusted to edit a newspaper.

Again, one's own business or profession, together with its cognate and correlated subjects, give unbounded opportunities for the acquisition of knowledge, both useful and as true culture. The farmer, for example, in order to be successful, must have a certain knowledge of botany, geology, chemistry, meteorology, entomology, physics, and the laws which govern the origin and development of species, to say nothing of the laws of supply and demand, and the general intelligence which enables him to transact the necessary business incident to his calling, and to make him an intelligent and useful citizen. He may never stop to differ with the editor, or to quarrel over a point, and may never think of calling him by these names. That doesn't matter. He must possess the knowledge, and he alone may lay down the lines of its circumference. The same is true of any other calling, whether it be that of the day laborer, the clerk, the mechanic, or the professional man.

Then there is contact, or personal acquaintance, with men; men who are good and noble, men who are cultivated, men skilled in their respective occupations. In short, an acquaintance with mankind, which gives one a true and undistorted view of the relation of man to man, an acquaintance which elicits and calls into being that true human sympathy, which is a part of every normal man and woman; an acquaintance with nature such as will give one a correct understanding of its purposes and functions, and the relation of one part to another. In short, as a means of education, there may be included anything and everything which will cause man or woman to stand forth physically, mentally, morally, spiritually, as the highest type of human perfection, as revealed by Him in whom is embodied the Mystery of the Ages.

Electric Diet.

The notion of fattening pigs by electricity is at all events novel, and if the inventor of the process be not disappointed, the idea will certainly be applied to other animals, and even to human beings. To Dr. W. J. Herdman, of the Medical Faculty of the University of Michigan, the world owes this discovery, which is to the effect that the galvanic current promotes the growth of tissue—that is to say, the inventor, having previously been ascertained that plants develop more rapidly under the electric stimulus, and there was no obvious reason why animals should not be equally responsive to it. Hence the idea of Dr. Herdman, which promises well, though its application cannot as yet be passed beyond the experimental stage.

The Doctor, for the sake of convenience, began his experiments with guinea-pigs, half a dozen of which he put in each of two cages, taking care that they should all be of exactly the same age, so as to make the conditions of the trial as free from flaw as possible. Around one of the cages he strung several wires, through which a current of electricity was kept passing night and day, while nothing of the kind was done with the other cage. Meanwhile, for a stated period, the two caged animals were kept in boxes with a precisely equal quantity of food of the same kind, so that there should be no advantage in this respect on either side. As a result, it was found that the guinea-pigs that lived in an electric environment gained in weight during a measured time ten per cent more than those in a non-electric cage.

Doctor Herdman is confident that ordinary pigs, if subjected to ordinary treatment, would exhibit like results. He proposes to build suitably-wired pens, and to furnish the growing swine with regular supplies of electricity, much in the same way as was done with the guinea-pigs.

Nobody can say what may be the final influence of this new discovery upon the packing trade, or whether the "electric bacon" of the future may not command a special price in the market. The world is already familiar with the application of Dr. Herdman's discovery to almost any length. Why may not the day come when every cow may have her private wire? And electricity is good for pigs, it may serve to fatten babies, or even grown persons who are desirous of increasing their waistlines, and thus most interesting possibilities for the improvement of the human physique are opened up.—Saturday Evening Post.

Chinese Mother Goose Rhymes.

A recent volume bearing the title, Chinese Mother Goose Rhymes, published by Fleming H. Revell Company, New York and Chicago, is a curious revelation of the likenesses and differences which exist in the folklore of different parts of the world.

The Chinese mother cares for her baby's pink fingers and toes quite as an Anglo-Saxon mother does, and like her makes a nonsense rhyme about them for the child. The American mother says:

This little pig went to market,
This little pig had roast beef,
This little pig cried, "Oh, dear me,
I can't find my way home."

The Chinese mother says:

This little cow eats grass,
This little cow eats hay,
This little cow drinks water,
This little cow runs away.

But just as she goes,
She will whirp her.

But the outward and inward difference, in the customs and the corresponding Anglo-Saxon ones, is also illustrated by the Mother Goose rhymes of the Chinese. The American mother is content to let her child be a child, in the happy assurance that when the baby girl grows to womanhood life need be no harder for her than it is for a man. But the Chinese mother looks upon her daughter with reverence, and even in nursery rhymes warns the baby girl that her husband will not treat her or treat her as an equal. In many parts of China the girl's feet are still bound and made useless, in order that she may not run away from her husband's house. And the Chinese song goes:

"There was a little girl
Who ran upon the street,
She took her shoes off
to eat good things to eat.
"Her mother lost control of her,
Until she bound her feet.
But now she's as good a girl
As you will ever meet."

E. H. L.
Missions.

By O. C. Whifford, Cor. Secretary, Western, I. I.

After our visit to the Little Prairie church, we went to Wyne, Cross, Ark. The journey was over Christmas day. They kept Christmas in Arkansas as much as we do in the Fourth of July, by firing guns and anvils, and fireworks in the evening. Much bad whisky is imbibed, and there is a great deal of drunkenness. It seemed very strange to us to see Christmas celebrated in that way. What a contrast may say lie is left on earth and should see the day on which so many believe he was born, but do not know it to be a fact, observed in such a manner. We took the train at De Witt for Stuttgart, twenty-five miles distant, and were two hours making it—twelve and a half miles per hour—after stopping twice to repair the engine, and twice to drive sheep and cattle off the track. However, that railroad is but a local affair, and much better is it than a stage route. Five hours waiting in Stuttgart for the old to take us to Wynne, was how part of Christmas was spent. Ar- rived at Wynne at seven o’clock in the evening, and staid the night at the Tennessee House. Started next morning at about 9 o’clock, on foot, to go to our little church some five miles in the country. After a walk of a mile, Dr. W. H. Godsey met us and we rode the rest of the journey. Two days were spent with our people, preaching one evening at a school-house and one evening at the house of Dr. Godsey. One of the days was very rainy, preventing us in visiting some of the people. The roads had become very muddy, and a cold wave made a change in the weather. On Sixth-day morning Dr. Godsey brought us to Wynne Junction, where we took the train to Hydricl to visit the Crowley’s Ridge church. Bro. R. J. Ellis met us and took us to his house, about three miles from the station. Here we found a hearty wel- come and kind hospitality, as we found ev- erywhere. In the evening, preaching service was held in the house of Bro. Ellis, and there was a good attendance. Sabbath morning the ground was frozen and the weather quite cold for our service was held in a neighboring school-house. Our people came out generally; but a few of the First-day people in attendance. The school-house was so cold in the afternoon that the preaching service was held in the house of Bro. William Shannon. Our people enjoyed these meetings very much. As the Secretary was to take the train for home Sabbath night, there was no service. Bro. Randolph remained there and preached Sunday morning and evening, and was to return to his home Monday morning. The two churches at Wynne and Crowley’s Ridge have some twenty members. There are more than that number of Sabbath-keepers. These two churches should unite in calling a missionary pastor, and have regular preaching and pastoral labor. The Secre- tary arrived home New Years. More anon about the South-Western field.

Or all the evidences of Christianity that have smitten unbelief between the eyes, the study of missions is the greatest.—A. T. Pier- son.

The greatest fees of missions are prejudice and indifference, and ignorance is the mother of them both.—S. Earl Taylor.

FROM DR. SUTPHEN TO DR. HILLS.

(From the Interior of December 14, 1866.)

[The following letter from Dr. Paul F. Sutphen, of Denbigh, Pa., to Dr. Hills, of Indiana, came to our knowledge and we requested and obtained permission from the writer to publish it. Not written for publication, it is a simple expression of the heart of one distinguished and devoted minister to an- other. The reader will thus obtain an inside view of the thoughts and emotions that have actuated me as they took over the present spiritual situation. It is printed without omission or change.]

My Dear Dr. Hills.—Your very kind letter is greatly appreciated, especially when I know you are so very full. I beg you to accept my warmest thanks. I confess that the situation throughout the church to me appears extremely grave. You have well expressed it in saying that “parents are living on the spiritual inheritance of their fathers, and the children are drifting away.” I have been pondering these matters for many months, and it seems to me that the drift toward practical Paganism is such that all ministers of religion should bestrive for themselves for a remedy. I have absolute faith in the final triumph of Christianity, but there was a frightful lapse in that period and the need of the reformation, and there may be disaster again. It does not matter much what has caused the present conditions; they are here. The new generation seems have to cut loose from nearly all the traditions of the past, not merely religious but religious. Every barrier between a godly and a materialistic life seems to be going down. To my thought, practi- cal, as distinguished from philosophical ma- terialism, is sweeping through our churches. The philosophy of the Rubayat is coming to be the philosophical life. Religion is degene- rating into mere ethics and humanitarianism. I do not belittle these, but they are surely not religion although comprehended in it. The touch of God on human life, the conscious ness of the divine presence, the sense of sin and of the divine help seem to be among the rarest, if not the rarest, passions of the present time. The remedy certainly does not lie in the Old Testament. I doubt if it lies in the New. My- self a disciple of the latter, I do not think that it possesses any more than the old, the power to regenerate society or save religion. From what you wish to say, I am in some degree in saying that “perhaps we are paying for the sins of the fathers who have emphasized philoso- phy and theology, and in the reaction men are simply not interested in religion.” We certainly cannot live on that old theology and philosophy any longer. There will be more and more a reaction from it. But a new theology, though indispensable to the church, will not, I think, do the work of sav- ing either the church or the society from the present drift. We are up against the spirit of commercialism, the “eat and drink, for to- morrow shall we die.” I cannot say whether we occupy the standpoint of the old or new theology, nor theology is going to have much weight with the masses of men. They are tired of all phases of the business, and while we preach “about it, and about,” they think of the church as a mere mer- chantise, as the only things that seem to them tangible and reliable.

Probably what the church has been starv- ing for is religion, the apprehension of a liv- ing God, who is here as much as he was in Abraham’s time, or Paul’s. Men need as much now as in Jonathan Edwards’ time to feel the overwhelming calamity of sin in their own lives. It is just as bad now as it was then, and it is just as damning, and men are just as obtuse with regard to it. I don’t know how we can stop them, but we must have some independent sinners in the next world, but I know what is happen- ing to them in this in the paralyzing of spiritual perception and in what looks to me like the atrophying of the soul. Jonathan Edwards with his flaming hell had no more terrible consequence to declare than that. There are enough storms and unchangeable facts of religion to bring to bear upon the consciences and lives of men, facts, too, which are indisputable by any theology, old or new, to cause men to cry out “What must we do to be saved?”

It seems to me that the people have been drifting away from religion because they have not been able to find any. We have not been strongly calling upon them to come back to God; we have not been making them feel their terrible need of him; we have not been giving sin and sinners as they are; we have not been emphasizing the need of genuine communion with an ever-living Christ. We have been going back to the past, “original autographs,” and what not other real or alleged documents and dogmas, but have not been creating the place that the place of the old, and have been offering all this stuff for the Bread of Life. One would think God is dead, and Christ still lying in his sepulcher, and the Holy Spirit a figure of ancient speech.

You see how I have run on, taking your note to no purpose. Perhaps I am all wrong. I certainly am not criticizing the new theology. I stand with it and for it. We must have new tools in our hands. But I do not believe the tools, useful to the workmen, are what the people are greatly interested in. They want the produce of the tools. We have been talking about the tools and telling the people how much better they are than the old. And the conservatives have been doing the same, and showing how much better the old are than the new. And the people mean- ingly have said to us eat and drink and for to-morrow we die.” I believe there has never been a day during all these years of theological controversy when there have not been enough great undeniable truths of religion which might have been preached with overwhelming positiveness by liberal men, to have prevented the present drift toward godlessness; and the conservatives could have found them too. In the final analy- sis the cardinal facts of religion are the same with both schools. If all of us had confined ourselves to religion in our preaching or writing, and had fought the theological battles elsewhere than before the people, I think the church would be a more Godly in- stitution to-day. I like your Lukewood sug- gestion. Will you not move in the matter and seek to get such a number of men to come together to consider the state of the church? Faithfully yours.

Cleveland, Ohio.

NOTICE.

The Treasurer of the General Conference would respectfully call the attention of certain churches to pages 49 and 50 of the Minutes recently published.

William C. Whifford.

Alfred, N. Y., Dec. 14, 1866.
**WOMAN'S WORK.**

**MRS. HENRY M. MAXON, Editor, Plainfield, N. J.**

**COMFORT ONE ANOTHER.**

**LADY'S HANDKERCHIEF (A New Design.)**

Comfort one another! For the way is growing dreary, The feet often weary; And the heart is very sad. There is a heavy burden bearing, When it seems that none are caring, And we have longer than ever we were glad.

Comfort one another! With the hand clasp close and tender, With the heart full of love, And the voice kind and pure. Do not wait with grace snatched, When the morn is grey, Gentle speech is oft like mana from the skies.

Comfort one another! There are words of music ringing, Down the ages, sweet as singing Of the angels in heaven, Bonaeoed saint and mighty angel Lift the grand, deep voice ev'rywhere. Where forever they are praising the eternal love.

Comfort one another! By the hope that led Him who sought us In our part—Him who bought us Paying with His precious blood! By the huge wheels twixt life and death, Trusting strength that will not falter, Leaving out the One Unively good.

Comfort one another! Let the grave-gloom lie beyond you, While you stand and you Of the home beyond the tomb! Where no more is pain or parting, Free from pain and tears But the presence of the Lord, and for all his people,——Independent.

We are glad to be able to give to our readers this week an article from the pen of Dr. Rosemary, published in the November issue of *Woman's Work in the Far East.* This interesting little magazine is published in Shanghai, and is devoted to the work of women in China.

Worries from one who has passed into the beyond always carry with them an added weight. So few the words from Dr. Swinney that appear in this issue may suggest help and encouragement to the anxious mothers she had in her care. Her kind heart was ever reaching out to someone in distress.

**SEVENTH-DAY BAPTIST MEDICAL WORK.**

**ELLA F. SWINNEY, L. M., Shanghai.**

The medical work in connection with the Seventh-day Baptist Mission of Shanghai was commenced by Dr. Ella F. Swinney in 1883. Ten years later the A. E. Main hospital was built. After this the work was much interrupted by Dr. Swinney's sickness and return to America. Since that time it has been carried on by her successor with a varying degree of success.

Lately it has been gradually growing; the number of visits to the dispensary during the past year amounting to over seven thousand. It cannot be called a large work; still patients often come from great distances to hear the story of the gospel and return to their homes. Who knows when the seed sown may spring into life and bear fruit? Several additions have been made to the church through this branch of the work. It is truly one great way of gaining the hearts of the people, although slow.

For instance, on a country trip a man, who came with a sick friend, picked up a little religious paper in which he read something about the "round earth." Being of a combative nature he immediately expressed his contempt for any one who would say the earth was round. "What is its shape, then?" I asked. He answered: "All Chinese know that the earth is square and heaven is round!" There happened to be a spinning wheel in the room, and using this to illustrate, I explained to him all the proofs of the roundness of the earth. He had knowledge, however, that I was right, and seemed much pleased with my new bit of information. He immediately took up the paper again and became much interested in it. In his case all he saw done for the sick did not impress him or take away his prejudice so much as that bit of knowledge gained.

In common with the experience of all medical missionaries, we come to know of sadness and sorrow, such as are not often met with by other workers. Sometimes we are able to help them by human means, but very often there is nothing but the knowledge of the love of Christ that can relieve.

I remember a man who came to us during the past year, from a town thirty miles distant. He was almost wholly blind. When asked what had so injured his eyes, he answered that it was constant weeping, as he had in one year been obliged to "buy six coffins." Not exactly his meaning, he explained that all of his family had died within the year, and he only wished he might die, too. He was a strong man, and it was pitiful to see him so hopeless. A wealthy neighbor had kindly paid his fare on the boat which brought him, and he went out in sympathy toward him, and we told him of the light of the world and the One who was able to comfort him if he would only believe. We taught him a simple prayer that he might know how to pray, telling him he had a Father in heaven, and of night adored his own. We also gave him a little tract, which he said his neighbor would read to him. Some time afterwards he returned, seeming much more cheerful, and his first words were, not of his eyes, but asking if we would listen and see if here remembered the little prayer correctly. To our surprise he had the meaning perfectly, although there was a slight change in the wording of it. He said he was much happier, could see a little, and prayed to God every day to save him. After further talk he left us, and we have not seen him since. One of our women coming some time after he came to us was severely ill, and as her disease was cured that she might listen to the Bible-woman's explanation of the Scriptures, saying that there was much quarreling in her home, and here she found peace and that which helped her to be quiet and happy in the midst of strife and unhappiness. A year ago a young woman came to me asking me to treat her husband, who was insane. I gave her some medicine, but told her at the same time that it was doubtful if I could cure him. But I told her also of the great Physician and of His omnipotence, and said that if she would confess her sins and call upon Him for help, he was merciful, and had promised to hear our prayers.

When she next came it was vacation time, and I was away. A Chinese doctor offered to cure her husband for sixty dollars if he would go and live in the city for three years; go, but visit him a month later found worse, and very much also badly treated, 'which decided her to bring him back home. Then she determined just to take my advice and ask the Lord to heal him. Not long after she came again to see me, bringing her little child for treatment, and she told me all about her husband, and exclaimed, "and the Lord heard my prayer and my husband's mind is restored." She went on to say that she promised the Lord she would be his disciple, and she now wanted to become a probationer. After a short time her husband followed her in this step, and now as far as we know, an earnest Christian family. We thank the Lord for the many encouragements he gives us, and desire to use more fully every power to serve him.

**A WORD FROM DR. SWINNEY.**

This article Dr. Swinney dictated in a whisper, at two or three sittings, when she was feeling a little better than usual, for she was exceedingly weakly. Every word seems precious because of the beautiful spirit that prompted it. She had several other communications and wonderful work to record for the *Missionary,* but her frail body was too weak to carry out the purposes of her great, loving heart. It was a joy to be in her presence, for she was so resigned to the will of God, so filled with gratitude for all her blessings, and had such a simple, child-like faith.

**MAHIE S. WILLIAMS.**

A frail child in the house is a great responsibility, and every effort should be made for the improvement of the physical condition as a basis for future strength and usefulness.

Frail children should be warmly dressed, and, if suitable weather, allowed to play in the open air. Neither house-decoration nor fancy clothes are of importance compared with the health of the child, and if the child constantly weak the mother should make every effort to take him to the mountains and allow him to roll and play freely. A change of air and surroundings often proves helpful.

If the mother gives the child some little tasks to do, she should not allow his aches and pains to excuse him from fulfilling them. Children are very cunning, and soon find if any little plea will excise them from their duties. By taking small tasks, and persevering in this line, many have grown stronger and better able to do their part in the world.

The world wants nothing to do with head­aches and backaches. It wants its work, however small, done well and promptly.

As was said in the beginning, a frail child is a great responsibility in the home, and these few lines are written with the hope of helping mothers who have such burdens. It is important that they take time to study the Bible and often take the burden to the Lord in prayer, asking for extra wisdom and strength. At the same time let them look at all the help they can find. There are, now, many books and periodicals on child culture to be had. Some mothers have come grandly through their years of trial, and they, and those under their care, have proved to be the sweetest and greatest workers. They are often a life and times earnestly, and finally be among those who have thus triumphed.

ELLA F. SWINNEY.

Dictated to Mrs. Williams.

"SHE BEING DEAD, YET SPEAKETH."

I have been reading again our dear departed Dr. Swinney's last message to us (in the *Recorder of Nov. 19*), so full of tenderness and love, for the sick, the sinning, the class of unfortunate who are dependent on their keepers for proper food and care, and there comes to me a great longing that her last call to us may be heeded, and that God may stir the heart of one of our noble, and wasted men to undertake a work of reform in the lines indicated.

Kindness will work for the reformation of
criminals, while harsh treatment hardens the heart of the offender so that it is closed to the appeals of those who would bring the gospel of love to heal the wounds that sin has made. Who will take the lead in this holy Christlike work? We ask the question and bring this matter before the readers of the Recorder again, hoping to awaken still deeper interest in the subject.

MRS. C. M. LEWIS.

RESOLUTIONS OF RESPECT.

WHEREAS, In the providence of God, our beloved sister Dr. Ella F. Swinney, has been called from her life of active, loving, and in the salvation of souls around us, realizing that the Master has need of earnest, faithful workers in his service.

Resolved, That the earnestly recommend to young people, our sister's devotion to her cherished mission, by overcoming patiently every obstacle, her skill at every work, and her kindness of heart for all, as well worthy of their imitation, and our prayer shall be that some among them may be led to follow her noble example, and take up the work that she has been called lay down.

Resolved, That a copy of these resolutions be sent to the Woman's Page in the Sabbath Recorder for publication.

MRS. S. TOLMANSON
MRS. FANNY HALLA
Mrs. E. E. BARLOW.

FOR MORE THAN TEN MINUTES.

BY DORCAS BAILE.

"He asked queer questions, didn't he?"

"I should think so! I wonder if anybody will remember them for more than ten minutes."

Mrs. Hastings and Mrs. Hunt were returning from church. They had been listening to a noted preacher, who had liked him. They had exchanged expressions of glance from time to time, as different points of the discourse impressed them forebodingly. They would have liked to speak—to say, "There is Mr. John Brewster! How I would like to know what he thinks of that!"

They did speak of him when the benediction had been pronounced.

"Remember more than ten minutes? Oh yes, I guess so."

"I hope so," said Mrs. Hunt, "I hope I will."

"I know I will," replied Mrs. Hastings, confidently, "for John will talk it all over when we are eating dinner. He'll be sure to."

Mrs. Hunt took her Bible, when she reached the room which she rented from Mrs. Hast, ing, and read the verses which had been the text. She sat still and thought about their meaning for a long time. It seemed clearer to her than ever before.

Suddenly, the questions which she had instantly applied to Mr. John Brewster returned to her mind. "Of what value are you to your city or town community? Do you give back to it, in your time and thought and service, any of the wealth you are getting from it? Do you give any of your time to promote honesty in your city's affairs? Do you read the best men elected? Or, do you go home and count up your gains, and say: 'Oh, I can't be bothered. The city must run itself!'"

"It bit him!" she said, "He's the richest man in the city, and he never does a single thing to make it a better city. He never thinks of anything but his money and how to squeeze it out of people."

Mrs. Hunt was a widow. Mr. John Brews- ter's name was a familiar one. For ten years she had worked in his department store. She received from him a salary, which by the ut- most economy, paid for her room rent, her food and her clothes.

"Yes," she said, bitterly, "he squeezes it out of people. He squeezes it out of me. Not a cent do I have for any little pleasures, not a cent to give away. I can't even buy enough to keep life in me, buy only clothes enough to keep me presentable, and have not a cent left at the end of the year. 'Of what value!' He is of no value at all! He is only a moneygetter."

She burst into tears as she spoke. "He gives nothing, and because he pays his clerks so poorly they can give nothing. They are too tired to give themselves, and they can't give money. Not a cent, unless I deny myself my dinners, for anybody. "Well," with a despairing sob, "God knows how gladly I would give, if I could."

She opened her Bible again and read for a time in the Gospel of Mark. "How much Christ gave!" she thought, as she read. "Why, he was giving himself all the time. He was always ready to do anything he could—for anybody, too. Rich or poor, it made no difference to him. He would do as much for me to pay, as I am, as he would for Mr. Brewster."

She read on until she came to the story of the poor widow. It held a fresh significance for her. "She gave all she was poorer than I am, yet she gave all the money she had. She did not know where she could get more. Yet she gave it—all she had. I couldn't do it."

She closed her Bible, saying, "If that poor widow gave all she had, I, surely, ought to be able to give something. I must do it, even if it is only a spoonful. Yet if I do that, I won't do my work well, I will be discharged. What can I do?"

She walked to the window. In the west the sky was radiant. Its brightness cheered her.

It seems just an answer!" she exclaimed, "I can be bright, I can try to be cheerful, I can try to make others cheerful! I can give—yes, yes, I can give something!" She stood with her eyes taking in every change in the sky, until the last faint tint gave place to the twilight gray. "I'll tell Sarah Love about it—tomorrow!" she said. She is always thumping because she has to work so hard that she is too tired to go to the Art Museum. Will she tell her that she can see a thousand times finer pictures in the sky than she can see there."

She turned away from the window with a lighter heart than when she approached it. "I will not judge Mr. Brewster," she said.

"He was right," said Mrs. Hastings, "but all, the question was just as much for me as for him, unless I give back something to the people who buy of him and pay him the money he pays out to his clerks, I am of no value to the community. I can cultivate the most excellent character, and I can be more patient with customers."

"And," a few moments later, "I can give some sort of an unexpected pleasure to the

old ladies in the Paul Street Home; for I can cut out all the anecdotes, and all the stories, and all the poems in the papers, and bind them between some pretty red box covers, which I can get for nothing, and take them to them, and tell them it was all I could give. And—oh yes, I can do more, I can give my idea to the girls at the store, and ask them to do it for some one. We'll call it our mites. I'll run down now and ask Mrs. Hastings if she will give me their papers every day."

"So you've been thinking, too, have you!" said Mr. John. "We don't have much to give, as you know, what with rent and coal and all the other things we must have, but John says he will never vote for a dishonest man after this, and he will do all he can to induce all the men he knows, to vote for good, clean, honest men for all the city offices. That's how he is going to give back something. And I'm going to make myself of some use in the school question. Teach the children rightly, and they will value men more than just as much as this morning. So I'll give time and thought there. You ought to register your name. Why don't you?"

"I will. But, just now I am full of other plans. If I have no money to buy things, I want to give something."

They had made a beginning, and the Lord will show you other ways in which he wants you to do them."

"I believe he will!" said Mrs. Hunt, thoughtfully.

She felt more and more convinced of it, during the week. The days were very bright, and the crowds in the store correspondingly larger. To her counter—one of the book counters—many people came. Each year Mrs. Hunt had waited upon them with silent contempt. "They don't know, they don't care, anything about the authors; they take pretty covers, and they want good-sized books," she had said.

It was with a different purpose in her heart that she now met them. "I must give back something, and perhaps my old love for books will help me to help some of my customers."

And so, somewhat timidly, she volunteered her help in these selections, and, finding it gratefully accepted by the few, extended it to all. Her cheeks grew hot if a supercilious stare answered her, but she persevered. And, day by day, as the girls around her grew tired and downhearted, she did her best to enliven and encourage them, saying constantly to herself, "I said I would be cheerful! I said I would try to cheer them. It is my duty."

It was harder now than at any other season. "Laugh and the world laughs with you," seemed a false statement, many and many a time. The girls were, for the most part, young; they saw the lavish expenditure of money which wasted it for themselves, and they constantly bemoaned their hard fate.

Yet she persevered. "They shall laugh!" she said. "I will make them laugh! Then they will work faster and better."

It was late when she spread her supper. There were two plates instead of one, two cups of tea instead of one, and a heap of dining in the teapot. Sarah Love was her guest.

"I live in a cold, bare, attic-room; I shall eat beans for my breakfast, my dinner, and
my supper! I must patch all day. Won’t it be merry?"

"Bring your patching across the street to my kitchen after a moment’s thought. I will help you with it in the evening.

And, in the late afternoon, I will give you a present! I will take you for a walk, I will show you a beautiful river and a sunset sky. The picture the Master Painter painted. He said you long to be a painter, your poor child!"

The sympathy in her voice touched Sarah.

"I’ll go with you, " she said, " I may as well freeze outdoors as indoors."

When the walk was over, Mrs. Hunt said, quietly, " Now we will drink our tea together, and then we will patch. I have a cake—

the gift of my landlady, and you must share in its plums. Oh, yes! " as Sarah shook her head, " Why not? We are neighbors here as well as in the store. Come. Why, my dear, you are crying!"

" I was thinking of home," said Sarah, hoarsely. Then, recovering herself, she said, " I will come and I will come gladly. I’ll tell you how often the girls have said, ‘ What would we do without Mrs. Hunt? ’ And, only yesterday, I heard a woman say to another, ‘ Just go to that slim woman in black with the pleasant smile. She will help you to get books that Benny and Sarah will be sure to like. She helped me and she will help you. ’ And she meant you, you, you!"

" My God! What a fact, " said gratefully. " Neither you nor I will ever again say we can give nothing, will we?"

At the close of the evening, when the patching was out of the way, and Sarah was putting on her coat and hat, Mrs. Hunt said, " You really look remarkably well. One of the old ladies at the Home cried, to-day, because her eyes are so dim she can neither read nor sew. You can read, I can sew. Why can’t we go together, and be her eyes and her fingers, one evening in each week, and make her, with our deficiency with which she had had her a little of the love I used to have so abundantly. That is all.

" Well, it sweetened her. And, as John was just saying, some of the questions that ministered to her have long been in the sketch book."

"Yes, thank God, " said Mrs. Hunt.

THE OPEN VISION.

In the Sabbath Recorder of December 24, 1900, page 825, is an article under the title, The Soul’s Vision of God, written by Arthur C. Tomlinson, who left, nearly a quarter of a century ago, and Wardner Titmarsh, of blessed memory, both young men of brilliant minds and consecrated lives. Why are they not still with us, doing mighty work in the cause we all love? None can tell, because “now we see through the glass darkly,” but when the open vision shall be granted as we shall know, and the knowledge will be inexpensively sweet.

This, then, is the message which the article from the Standard brings to me: The soul, and not the eyes, is the organ of vision; the organs of sight are secondary. God, through him, our Lord, is seen, and his spirit, is filled with power and blessed peace; thus dwelling in the love of God, the mysteries of his counsel can be safely left to the marvelous revelations of the open vision. "Beloved, now are we the sons of God; and if children, then heirs; heirs of God, and fellow-heirs with Christ."

"And now we will drink tea together, work in a characteristic, earnest way. How well his work was done in Janesville is attested by the fact that now young men, for whom he labored and prayed, are coming to Christ, and at the first public service in the new year at last a score of these will confess him in baptism.

The object of this writing is to emphasize a point or two which are well worth remembering.

1. Nothing, in Christian experience, is truer than that it is the soul which sees; in other words, that it is not so much on what we look as how we look at it, that makes the difference in what we see. It is not a characteristic of the recent chapters of prehistoric events where the untrained sees only stones. So the soul is attuned to the love of God looks upon him as loving Father, while he lives in sin sees only a stern Judge. This is exactly in keeping with the Apostle Paul’s declaration concerning the gospel message which is to some a savor of life unto life, while the same message is to others a savor of death unto death. It all depends upon the attitude of the heart toward God.

2. Soulicul work in the service of God brings souls to God. In the last analysis, methods are nothing, the spirit is everything. The earnest soul makes or finds its own best methods. Sometimes it will be one way and sometimes another. Thirty years ago a young man from a class in the Union Theo.-cal Seminary, who went, under the call of the American Board, as a missionary to some point in Syria. In a few weeks there came back a letter to the class saying he had had his first talk with a native about the great salvation. He said, “I don’t know much about the language yet, and this man knows nothing of English, but I know the love of Jesus, and this man is looking for Him, and when two such persons come together they soon find a way of communication.”

It is soul to soul, and soul language is universal language, and he whose soul vision of God is clear has power with God and power with men.

3. Sometimes God permits his servants to reap what they have sown, and sometimes the harvests come when the faithful sower of These words are not written in any spirit of fault-finding or simply as a compliment to that individual who is engaged in this great undertaking.

4. That life is long which accomplishes life’s grand end. How much such a man as Mr. Kempton, in the vigor of young manhood, is needed in this world! The world is our believes that Dr. L. A. Platts, who left, nearly a quarter of a century ago, and Wardner Titmarsh, of blessed memory, both young men of brilliant minds and consecrated

MILTON, Wis., Jan. 2, 1901.

L. A. PLATTS.

HINTS TO CHURCHES ON HOW TO HAVE AN ACTIVE, DENOMINATIONAL PASTOR.

By the Pastor of a Denominational Church.

We all recognize the fact that there are more important qualities to be sought for in a pastor than activity and denominational interest.

First of all, he must be a man of God. In addition to this he should be in some way prepared to be a good pastor, and to stimulate religion among the younger and social leaders of the children of men. The ideal is high, and no one of us has reached it.

If your pastor is not a good man, I hardly know what to suggest to you, but the chances are that he is a good man and that what he needs is a little stirring up to greater activity and denominational interest. Here is where I wish to make suggestions to churches.

If he lives in the city, pay his street-car fare, get him a bicycle, arrange, that his wife may have a hired-girl, and give him to understand what you want him to do. In addition to this, offer to pay his stationery and postage account, and, if his penmanship is too bad, get him a type-writer. Take away every excuse to be lazy in the work you pay him to do. If he is getting into “ruts,” send him to some place for a month, or suggest that he exchange pulpits with some brother pastor for a few Sabbaths. Do not think that he can do your work well without a vacation each year.

If he is not sufficiently denominational, send him to Conference and present him, on or before next Christmas, with every book in the Sabbath Reform Library that he does not already possess. Be perfectly frank with him. Tell him what you want. Push him, but do not expect him to make bricks without straw. Do not permit your pastor to say “my church.” Rather call it “the church that I serve.” If such treatment does not make the pastor reasonably active and denominational, my only further suggestion would be that you try it on another man.

These words are not written in any spirit of fault-finding or simply as a compliment to that individual who is engaged in this great undertaking.
Young People's Work.

By Edwin Shaw, Milton, Wis.

WESTERLY, R. I.—The Pawcatuck Christian Endeavor Society has recently been strengthened by two new active members, and hopes for further additions soon. The Society took charge this year of decorating the church for Christmas. At the prayer-meeting, December 22, a star was used to represent the glory of Christ, and seven members were asked to speak upon different elements of his glory. That their last Sabbath was led by Assistant Pastor Wilcox, who gave an appropriate talk on "The Old and the New," the following officers were elected for the ensuing term of six months:

President, Charles B. Andrews; Vice-President, William H. Healy; Recording Secretary, Mabel A. Saunders; Corresponding Secretary, H. Louise Ayers; Treasurer, Allen C. Whitford; Lookout Committee, Mrs. Dwight R. Stillman, Minnie Green, John H. Austin; Prayer Meeting Committee, Winnifred J. Curtis, Mattie Ebert, John H. Austin; Social Committee, H. H. Browning, H. Louise Ayers, Mabel A. Saunders, Grace E. Clawson; Relief Committee, William H. Healy, Lewis A. Stillman, Albertine Wells; Flower Committee, Emma Cran dall, Charles D. Maxson, Daisy D. Barber; Missionary Committee, Grace E. Clawson, Margaret Ayers, Charles D. Maxson; Music Committee, Ethel M. Maxson, Mrs. Eliska C. Burdick, Hannah C. Stillman; Good Literature Committee, Erle F. Barker, Charles Wit ter, Mable F. Burdick.

The Christian Endeavor Union of Westerly and vicinity are to have their Thanksgiving Eve service at Grace Methodist Episcopal church by special invitation of the P. W. U. League of that church. The pastor of Grace church has also arranged a union watch-meeting for the appropriate observance of the close of the nineteenth and the beginning of the twentieth century. w. December 31, 1900.

CHRISTIAN ENDEAVORERS, NOTICE.

Hitherto we have been using the Home Readings prepared by the United Society, they granting us the privilege of re-arranging the days of the week to conform to our belief. This privilege was reluctantly given last year, they wanting us to pay for it, which was perhaps all right; but this year the Permanent Committee secured the prayer-meeting topics, and from them, at the expense of much labor and great care, have prepared our own Home Readings. We hope that all our Societies will use these Topic Cards. Send in your orders to our Publishing House at once, as they will be ready by the first of January. The following prices will prevail:

10 copies $1.00
50 copies $1.50
100 copies $2.00
250 copies $4.00

(Postage Prepaid.)


TIMES OF REFRESHING.

By Alvan B. Howard, D. D.

One of the mistakes which men willingly make, so the apostle Peter wrote in his second letter (chap. 3: 5), is to forget a part of history and build their schemes, and theories, and infidelities on the other part. The tendency to make generalizations on too small a circle of observation is frequently seen among the believers as well. It is a very common thing, now, to hear the sad-toned admission from good men that the condition of the churches of the land spiritually is at a low ebb. One of the great mainsprings of the church is that men desire, and with what at times has been experienced, the statement is true. If onegt depends upon it, a reading of the book which suggests this article will inspire in him a quiet courage—if not an exultant hope. As stated in "The History of Religion in New England," by George Leon Walker, D. D.,

The facts of the history show several things of great importance to Christian people. The first is this: The advance of Christian religion has not been like an ever-rising but never-ebb ing tide. There has been like the coming of waves in which waters were borne away up on the shore and (not like ocean waves, where the under-tow takes the water all back and no gain is made for the ocean) although some recede, yet some remain; and the shore line of Christian life is pulsed in. The kingdom of God and Christianity on the kingdom of his enemies. Putting away all our theories about millenium, Christian life is more abundant in the world than it was 50, 100 or 150 years ago, and it is a very confirmed pessimist who will stand up and say that the character of the professing Christian is not as whole, as a whole, better than it was then.

There are strong present tendencies toward decline. There is intense occupation of the minds of men with the mere question of a house and some bread and butter. There is a lack of hopeful courage in many pulpits. Many times the waters are shrinking, and the ocean settling to a dead calm of indifference. If this is true it is not new. The history of the country shows that such times of indifference have been before. From 1700 to 1740 was such a period, and the voice of George Whitfield was the trumpet blast which seemed to awaken the dead—and revival swept over the country. The direct effect on the churches was good, though followed naturally by a decline. But the effect on the ministers was to improve their preaching and to make men who had fallen into purely educational preaching more evangelistic.

It was not till the "Revival of 1800" that another great wave came. For a long time previous the churches had been practically without spiritual life. The war for independence and the new openings for business had taken men's thoughts from religion. William and Mary College was a hotbed of infidelity, and "Harvard of Socinian sentiments." The testimony of many pastors was that family religion was declining; prayer was uncommon; infidelity of the Tom Paine kind was exclusive among a season of great awakening which was almost continuous for twenty-five years. After 1825 there were many "local showers of blessing." Then came a great decline from 1845 to 1857. But in 1857 the "windows of heaven were opened" and great, permanent results followed.

Since then there has been until now no long period of spiritual barrenness unless this be one. All these times of decline had an end. As we read the history we are often reminded of the early promises made concerning the earth, "Seed time and harvest shall not fail.”

Another fact of the history is that these times of refreshing were always times when the hearts of men were turned toward God, and the religious life of those times recognized his agency with more than usual clearness and emphasis. The apostle Paul once said: "We have been conspicuously the children of promise." A child of promise is one in whose birth something above the natural law and the will of man is concerned. The results contain more than the human estimate of cause will account for. These revivals have been conspicuously the child of promise." Dr. Bright once wrote an editorial for the Examinor entitled the "Theology of Revivals." The idea was that revivals taught us great lessons in theology. So this glance at revivals shows us the evidences of a more than normal and natural element is in these periods of awakening.

Another fact of the history is that each period of awakening has found better agencies for work than the preceding; and has been free from undesirable concomitants. If there should descend upon this land now the awakening Spirit of God it would find the most extensive and thorough organization for work ever seen in the history of the church. Not only are all classes organized for all kinds of work, but it is a generally prevalent idea that a school should make a special contribution of the past twenty years to the world's thought.

There seems then, reason for us to say with the author of the book, that "those mysterious breathings of spiritual energy, coming, no one can tell whence, but no one can tell whither, which have in the past of our history been the chief agents in the conversion of men, and in the building up of the church," will return. God will revive his work... "Again the still small voice will sound through the choruses of frivolvity and the ticklings of politics and of trade. Men will fall on their knees in awe of an almost visible God, and in the trembling conviction of the great necessity of a sinful soul to have God's forgiving and transforming grace." God is surely bringing forward as in the past "One far off as Isaac's hope..." To which the whole creation moves.
Children's Page.

DID IT PAY?
BY BERTRANDフェリー.

"And whatever put such a notion into your head?" said uncle Ned, who had been out with his sister's three children to see their chickens.

"Well," said the eldest, his uncle's namesake, a bright, energetic boy thirteen years old, "our Sabbath-school superintendent asked us one day to raise twenty-five dollars in three months to send a poor boy who lives in Tennessee to school for one winter. He also talked to us about giving one-tenth of all the money we got to something that would help people and help God's work. He made a good many of us feel ashamed of our selfishness in enjoying so much, while many boys and girls were even too poor to go to school. When Ralph and I came home, and told mamma about it, and how we wished we could earn money to give, she, like the good, kind mamma she always is, set her wise brain to work to think of a way for us to do it.

Papa gave us one dollar as capital to begin with and had us promise that little sister should have part of our profits, but we boys were to do the work. That was three years ago.

"We bought a hen with ten little chickens, and some feed for them. How we watched those chickens grow! It seemed to us they never would get big, but mamma said, if we would be patient, and take good care of them, that in about three months they would be large enough to sell. We went out every morning, the first thing, to see if they were all right, and if they were any larger than when they went to bed under their mother's wings. One morning we found one poor little fellow dead, so we had a funeral for him, and buried him under the apple tree over there. Ralph was the preacher, I was the undertaker, and Dorothy had to be the audience. When the other nine chickens had grown large enough, mamma said we could sell part of them and keep a few to lay eggs the next winter. We went to school as our duty to part with them, but we wanted the money pretty bad, so we sold five of them at thirty cents apiece. That was the preacher, I was the undertaker, One, two, three!

"During the summer and fall we raised wasn't a minute to spare. "He came to see if I would part with them, and Dorothy had to be the audience. When Four, many's the time we have raised chickens, and sold all of them except the five pullets we had kept for winter. I tell you, we fed those hens with the best kind of food we could find to make them lay. We took a poultry paper, and read how to care for them, and we had a warm house and clean nice nests, and were paid for our pains by getting a good many eggs, which we could always sell for a high price, because eggs are scarce in winter, and it is very hard to find fresh ones in market as we were.

"We had to work, too, for everything had to be kept in order, as it was our promise to papa, when he set us up in business, that whatever we undertook we would do well.

"This is our third year, and we counted up the other day just how much we had made off of our chickens. Papa helped us keep our accounts up, and learn how, and taught us how to put down all our expenses and receipts."

"And may I ask how you have come out financially?" said Uncle Ned.

Ralph now spoke, as he was the one who kept the accounts: "Our total receipts for the thirty months have been forty-five dollars, and our total expense thirty dollars. We always take out one-tenth of all the money we receive, and give it to the church, Sabbath-school, Chris- tian Endeavor, or for some other good purpose. We now have a cash balance of ten dollars and a half, and our stock on hand is worth ten dollars."

"Pretty good," said Uncle Ned, "for business carried on in a poultry yard thirty-five feet square on a town lot; but I want to know whether other boys have done as well, and whether you raised enough money in your school to send that boy to school."

"Oh, yes!" said one of his nephews, "we sent our Johnnie, as we call him, that winter, and since then we have sent both him and a little girl to the same school. Many of the other boys and girls earn their own money, too. Some raise flowers to sell, some fancy chickens or pigeons, some sell newspapers, others have mowers and cut grass, and oh! there are many ways in a town like this to earn nickels and dimes if a boy wants to work. It's just splendid, too, to make your own money; it makes a fellow feel as if he was giving his very own."

And as they walked back to the house, Uncle Ned was thinking that he had learned a good lesson from his two nephews and his little niece Dorothy.—Selected.

HOW MUCH IT COST.

One, two, three! Kenneth nestled uneasily. Poor, five, six! He bored his tousled brows considerably, but it said "eight," and then hurried away. He was too hungry and wanted to work. "Where was the hair-brush? " asked Kenneth. He had lost it in the attic.

"That's so—So would I," agreed Emil Szabo, "Good for Kenneth!"

"Let's make it up to him. Come on," cried Benny, excidedly.

And, when Kenneth went back to his desk, there was a generous dinner spread out on it, waiting for him. Every boy had shared his best bits. So, you see, Kenneth wasn't hungry when he got home to mamma at night, except for his missing kiss. But he was ever so much wiser.

"You see, mamma," he confided to her saide, "It don't do to be a lazy-bones. It's dreadful expensive."—Selected.

THE REWARD OF GIVING.

No good deed is ever forgotten. An incident is related of a little girl whose mother was a sick widow, and who stopped a young man on the street and begged him to buy her chestnuts. He was poor but could not withstand her pitiful look. He handed her a coin and said, "I cannot use your chestnuts, but you are welcome to this." She thanked him and then hurried away. Twenty years passed. The little girl grew to womanhood and became the wife of a banker. Passing the library one evening, she saw a man with her husband whom she recognized as the man who, years before, had been kind to her. When he had gone, she inquired his errand.

"I came to see if you would give him a vacant position in the bank."

"Will you?"

"I don't know."

"I wish you would," she said, and then told him the story of her poverty and the man's generosity.

The man sat beside his sick wife's bed the next night, when a liveried servant brought him a note.

"I shall not starve," he exclaimed, "I have the position." He opened the note and found inclosed a $250 check, with the words, "In grateful remembrance of the little silver piece a kind stranger gave the little chestnut-girl twenty years ago."—The Christian Herald.
Our Reading Room.

"Hence then as we have opportunity, let us be working what is good, towards all, but especially towards the family of faith; for whatsoever we do, do it heartily, as to the Lord, and not unto men, knowing that whatsoever we do, we shall receive of the Lord, good and to communicate, forget not."—Heb. 13: 13, 14.

DUNN’S CORNERS, Westerly, R. I.—We are having a typical Rhode Island winter; very little cold weather and very changeable. We are having, at this writing, a warm rain which is last taking out what little frost there is in the ground.

Our Sabbath services are well maintained, with a good degree of interest. We hope to have Dr. Lewis with us in the near future, when he will speak to us along the line of Sabbath Reform work.

Thanksgiving services were held here in our church. We held our Christian services on the evening after Christmas, which consisted of an interesting program followed by the Christmas-tree, when many were made happy. The ladies served refreshments, and a social time was enjoyed by all.

DECEMBER 31, 1900.

WESTERLY, R. I.—The Christmas holiday season has brought home a number of the members of the Pawcatuck church and congregation away on account of friends or for other reasons. Family gatherings have been numerous, and good cheer has abounded in the homes. Pastor Davis, with his wife and baby Ruth, whom they have recently adopted, came from New Haven for the holiday vacation the day before the Christmas service on Sabbath, December 22, and are at the home of Mrs. H. M. Ayers. Mr. Davis preached a sermon appropriate to the season, and the excellent music by the choir, included two anthems, a selection for male voices, “Star of Bethlehem,” and a baritone solo, “The Chimes of Christmas Morn.” The Sabbath-school festival was held Thursday evening, December 27, and consisted of photograph selections and a bountiful supper, followed by an entertainment in the audience room. The primary and intermediate departments marched up stairs with their banners, and were greeted by the sight of a large windmill which had been constructed on the platform. There was appropriate Christmas music, including songs by the fairies and brownies, and a genuine Santa Claus appeared on the scene, who, after being assisted in raising a breeze sufficient to start the windmill, ground out presents for all the younger members of the school. Even the babies of the Cradle Roll were not forgotten. The committee in charge of the entertainment, Mrs. Dunn, Mrs. B. White, Wayland Dr. Hitchcock, and Miss Mabel A. Saunders, with the superintendents and teachers, spared no pains to give the young people a good time, and the older members of the congregation who were present enjoyed seeing their pleasure.

The officers of the Sabbath-school were re-elected by the vote of the people, December 29. At the same time a class of seven was graduated from the intermediate to the senior department of the school. Appropriate exercises for the graduation and the close of the year were held under the direction of the primary superintendent, Mrs. L. W. Clapp. Pastor Davis gave a brief address to the class, and the Superintendent, M. A. Crewdall, awarded the diplomas.

The Ladies’ Society of our church gave the people of the town a treat last month in the opportunity to hear a lecture on the Passion Play by Rev. George H. Payson, who will address the church in January. The church was filled in 1900 and again this year. The lecture was an excellent one and illustrated with fine stereopticon views.

The union Thanksgiving service of the Westerly churches was held in the evening this year. It was an innovation which seemed successful, as the attendance was large, notwithstanding a hard rain. It was held at the Calvary Baptist church, and a good sermon was preached by Rev. J. G. Dutton of the Broad Street Christian church. Mr. Davis was in town at the time and assisted in the service, and on the Sabbath following he administered the Lord’s Supper in our church.

DECEMBER 31, 1900.

NEW AUBURN, Minn.—We have had a very pleasant winter so far, with but few bad days and no rain. The thermometer at this writing registering 12° below zero.

This is a very healthful location under ordinary circumstances, but just at this time there is very much sickness in our community, the prevailing sickness being "in gripes."—J. H. E.

Peter Clement is teaching some distance from New Auburn, but is frequently permitted to spend Sabbath with us.

Ever since Pastor Socwel located with us, he has preached on Sunday evenings in the Baptist church. During his absence in the South, the ladies of the Baptist church gave a Thanksgiving supper in his church, their benevolence having netted them $25.

Mr. J. Hutchins, of North Loop, is spending a few days with friends here.

Four of our young men have organized a male quartette, and their singing is well received by all who hear them.

JANUARY 2, 1901.

RUSSELL SAGE ON THRIFT.

Thrift is so essential to happiness in this world that the failure to practice it is, to me, incomprehensible. It is such an easy, simple thing, and it means so much. It is the foundation of esteem in the home, of standing in society. It stimulates industry. I never yet heard of a thrifty man who was lazy. It begets independence and self-confidence. It makes a man of the individual who practices it.

I think the greatest fault that characterizes our education of the young to-day is the failure to teach thrift in the schools. From the very outset, a child ought to understand the value of saving. In some schools, I understand, penny saving funds are now established, and if they are administered with practical common sense, will grow more sound teaching than out of anything else in the curriculum. I mean teaching that will make for success; and that, after all, is what the mother hopes for her child as a nation for its citizens.

Failure to teach this lesson to a young man will start out right. If society will take hold of the matter in the proper spirit, every young man will start out right. Of course, even under the most favorable conditions there will be exceptions to this rule. But with the great body of these young men we can take no account. But the great body of young men would go right if they were taught the road at the outset. You may not be able to make good morals by legislation, but you can make a successful man by proper teaching and example.

As matters stand now, all that the average child ever hears in school of the value of saving is contained in some dry text-book or essay. There is nothing living, vital or forcible in such material as this. It is of very much greater importance that a child or youth should proceed on the road to success in the world than it is that he should know the road to Cape Town or London, or that he should know the involved principles of the higher sciences.

This is a tremendously practical world, and that man is going to get the most out of it who is not hampered by a constant want of money. It is absurd to suppose that great riches always bring happiness, or even that the accumulation of great riches is essential to success. The man of moderate means is, on the whole, perhaps happier than the very rich man, and he who makes for himself a safe place in any field can be set down as being quite as successful as the man who accumulates millions. But the man who is perpetually hard up cannot under any circumstances be happy, no matter how foolish the world may say; and no man can win a safe place in the world if he is hampered with debts. Helpless poverty is the most crushing affliction that can come to a family, and is the affliction most easily avoided. The man who starts out right will never be poor in the extreme sense, no matter how limited his income, or how circumscribed his opportunities.

Let him lay down the rule for himself that he will invariably spend less than he makes; then he is safe. No man can be happy in this life for any length of time if he does not live up to this principle, no matter how dizzily he starts out, or what his prospects are. If he deviates from this rule he will sooner or later come to grief. He must save to succeed. He must succeed in something to be happy. That man surely faces acute misery who at thirty is not better off than he was at twenty. It is a rule of life, and for its non-observance there can be no possible excuse. Let the boy or man live so economically that he always has something to lay by, and he is certain to have, in the end, a competence to protect him against all ordinary worries. Of course there may come unavoidable accidents; but even these will be more easily combated if, as a young man, the habit of economizing has been cultivated.

I wonder constantly, when I meet examples of misery caused by unthriftiness, how such things can be with a human being whose soul is not devoted to the rule to save at least twenty-five cents of every dollar you earn.

Be honest; always have the courage to tell the truth. Don’t depend on others. Even if you have a rich father, strike out for yourself. Only the independent man is safe.

Learn the value of money. Realize that it is a thing of value, and not a mere incumbrance. Do not squander it.

Be just to yourself. Take your share of the labor which goes into the running of the business.

Be hospitable. Be kind and considerate to all. Be clean and decent. Do not anything
that you would be ashamed to discuss with your mother.

Don’t gamble. Be envious of your amusements.

In connection with amusements, I have never been able to understand why the young men of to-day deem the theatre an absolute essential in seeking diversion. After all is said and done, even though they are either so elevating, nor so instructive, nor so satisfactory as a great many other avenues of pleasure. An evening with a good book is, or ought to be, more satisfying to the young man of brains than an evening in a half-completed newspaper or a Berlin Academy characters are strutting up and down the stage, like children at a marquerade. When the human race reaches its highest mental development there will probably be no theatres. The people will then require neither stage sitting nor actors to interpret the writings of their poets, scholars and story-tellers. But that time is probably still far away. Meanwhile, it behooves the young man to get all the satisfaction that he can out of books rather than out of theatres. It is less costly, and from any standpoint more desirable.—The Saturday Evening Post.

**The Sabbath Recorder.**

"Why Did Jesus Christ Come into the World?"

To the Editor of the Sabbath Recorder:

Referring to an article in the Recorder of December 31, entitling "Why Did Jesus Christ Come into the World?"

It seems probable that there are various phases of his mission, as there are of the situation that he sought to perfect. He frequently taught that there was a purpose to cause poverty to vanish; to bring justice in the earth. He stated that there was a plan for unteel'ed: The reports of Lord Kitchener's kind newly invented. Each of them is hardly what bis said and done, the theatre, even at its best. In connection with amusements, I have never been able to understand why the young men of to-day deem the theatre an absolute essential in seeking diversion. After all is said and done, even though they are either so elevating, nor so instructive, nor so satisfactory as a great many other avenues of pleasure. An evening with a good book is, or ought to be, more satisfying to the young man of brains than an evening in a half-completed newspaper or a Berlin Academy characters are strutting up and down the stage, like children at a marquerade. When the human race reaches its highest mental development there will probably be no theatres. The people will then require neither stage sitting nor actors to interpret the writings of their poets, scholars and story-tellers. But that time is probably still far away. Meanwhile, it behooves the young man to get all the satisfaction that he can out of books rather than out of theatres. It is less costly, and from any standpoint more desirable.—The Saturday Evening Post.

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**News of the Week.**

[The following from the Public Ledger covers many important points of news for the week.]

Advices from Cape Town are more hopeful, owing to the active recruiting of local forces in all quarters, and a better feeling prevails in London, based upon the prospect of Lord Roberts taking the reins at the War Office.

From Siddey, N. S. W., it is reported that there is quite a rush of men there anxious to join the new contingents, 5,000 having volunteered. The reports of Lord Kitchener's conference with the bursars also tend to remove anxiety. According to the Daily Express, Lord Kitchener has warned the mine owners that they must not count upon military protection. A quantity of ammunition has been captured from sympathizers with the Boer invaders in the neighborhood of Paarl. Two hundred Boers have recrossed the Orange River, going north. The Russian commandants, Petrovsk and Du Plooy, were killed in the fighting at Utrecht December 25. Lord Roberts, in a communication to the pupil expressing his thanks for the reception tendered him, eulogizes the soldiers in South Africa and appeals for contributions to the Soldiers' and Sailors' Association, seconding the efforts of the Princess of Wales to take care of the families of the men who are fighting.

United States Ambassador Choate presented the Hallam Medal, as amended, to the Secretary of State for Foreign Affairs, the Marquis of Lansdowne, on Jan. 4. No discussion occurred, and the nature of Lord Lansdowne's answer is not indicated. Mr. Choate simply notified the Secretary of State for Foreign Affairs that he had sent him a document signed by the State Department. An answer, probably, will not be sent until the Cabinet discusses the matter fully. The interview between Mr. Choate and Lord Lansdowne was chiefly devoted to an expression of the latter's views on China in answer to the demands of the Powers. It is understood that Secretary Hay desired to know what Great Britain thought of those points which China, in her answer, said she was unable to fulfill at present. No difference of opinion appears to exist between Secretary Hay and Lord Lansdowne. While further discussions between the two nations are necessary, it is believed there are no very serious difficulties in the way of a settlement that will be satisfactory to all nations.

Telegram from Nevada, Eldorado Springs and Appleton City, Mo., says a distinct earthquake occurred yesterday at 3:12 P. M. on Jan. 4. At Eldorado Springs window panels were broken and other slight damage occurred.

Andrew D. White, the United States Ambassador at Berlin, has been elected a member of the Academy of Science.

That the Congressional Committee intends going to the bottom of the case of former Cadet Oscar Booz, whose death is held to have been the result of hazing at West Point, was shown by the character of the opening session of the investigation. With the evidence taken by the Military Board of Inquiry before it, the Committee had much of the ground covered. The sessions clearly indicated that the Committee intends to sift the matter thoroughly, and there has already been a bright light upon the clear point that the Military Board did not uncover. It was intimated that one remedy for hazing practiced at West Point, suggested and seriously considered, is that in case of future brutal hazing at the institution the entire upper class be dismissed. Of course, if it is urged, would make the class responsible for order throughout the corps.

**Vest-Pocket Cook Stoves.**

The Commissary-General of the Army has recently bought for the special use of our soldiers, large numbers of little cookers of a kind newly invented. Each of them is hardly bigger than a teacup, so that the contrivances have the merit of being easily portable, while the multitude possessing the extreme simplicity and cheapness. With a single twist one unscrews from it a metal rim, and this, having three legs, is made to serve as a tripod-stand for holding a brass receptacle from which the cover is removed with another twist.

The receptacle, which is nothing but a small cylindrical cup, is partly filled with a whitish-looking substance that has the appearance of spermaceti. One is informed, however, that the stuff is in reality a mixture of wood alcohol and some vegetable material, the nature of which is not explained. On being touched with a match it catches fire instantly and burns with a steady, lambent flame, which, though almost invisible to the eye, is extremely hot.

Now, the small quantity of alcohol mixture in the cup—it is quite solid—will burn for an hour and a half, and almost nothing. It will serve to heat water or for any purpose of minor cookery, a sauce pan or light pot being placed upon the tripod. When the fuel-mixture is used up, a fresh supply is scooped out of a pint can with a spoon and put into the brass cup, so that culinary operations may proceed. In a region where fuel is scarce—as in China, for example, or in parts of the West—such a contrivance is invaluable. It is likely to be adopted by sportmen for use in camp.

The Navy has purchased a quantity of these little cookers, using them by way of experiment to some of the ships. As a means for heating shaving-water, the contrivances which, when conveniences are not at hand, the contrivance described is specially available.—The Saturday Evening Post.
Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by REV. WILLIAM C. WRIGHT, Professor of Biblical Languages and Literature in Alfred University.

INTERNATIONAL LESSONS, 1901.

FIRST QUARTER.

LESSON II—Greeks Seeking Jesus.

For Sabbath day, Jan. 19, 1901.

INTRODUCTION.

Our present lesson takes its chronological place upon the day after the cleansing of the temple. It is well worth the time of the student to follow the incidents of this day. As Jesus and his disciples were returning to Jerusalem in the morning, they noted the fig tree withering away. As they entered the temple, the chief priests and elders sought to have him questioned by his authority. Our Lord replied to them, and then taught the people by means of three parables: The Wicked Wicked Wicked bandmen, and the Marriage of the King’s Son. After this he showed his great wisdom in his answers to the three questions asked him, first, that of the Pharisees, concerning the resurrection; and third, that of a certain lawyer, concerning the greatest commandment, which with utter com- commune, skill, filled all the efforts of his foes to entrap him, he asks in his turn a ques- tion. Who is the Christ, David’s Son? Upon this day also Jesus saw the poor widow casting her scanty all into the treasury, and commended her munificent gift. The approach of the Greeks was probably near the close of the day, shortly before our Lord returned to Bethany for the night.

The coming of these foreigners to Jesus is an event which may be classed with the anointing at Bethany, and the triumphal entry of our Lord, in inaugurating the culmination of Jesus’ ministry. It is not Jerusalem alone which was the object, nor Galilee alone which they expected, but the whole world. It is only through his death upon the cross that his field of power and authority expanded; thus his whole power was acknowledged.

Time.—According to tradition, upon Tues- day of Passion Week.

LESSON TEXT.—John 11: 10-27.

GOLDEN TEXT.—We would see Jesus.—John 11: 11.

The construction of this viaduct is considered a wonderful bridge. It was constructed of lattice work, the central one, 320 feet high, having a base 135 feet square. It required forty thousand tons of steel for its construction, and the chartering of three freight steamships for its transportation.

The shipments were made in July, August, and September, 1899. About forty skilled mechanics were taken from this country, and some three hundred natives were employed in its construction. It was commenced on January 31, 1900, and completed during the following November.

We are not advised as to the actual cost, as it was competed for by the bridge builders throughout the world; and it would not be considered good business policy to allow their several bids to be published. The United States in this case took the cake.

The First Man.—When a youthful genius was asked by the Superintendent of the Sabbath-school, "Who was the first man?" he answered, "George Washington, sir; who was first in war, first in peace, first in the hearts of his countrymen."

"No, no," cried the impatient Superintendent; "Adam was the first man, of course."

"Well," replied the thoughtful youth, "if you are speaking of foreigners, I suppose he was."—Children’s Gem.

20. And there are certain Greeks, etc. These were evidently prosperous, like the Ethiopian eunuch. Acts 7: 27. Having arrived at the region of Jerusalem, they sought their Messianic hope. They may have resided no farther away from Jerusalem than Galilee.

21. The same therefore came to Philip. The reason for their coming to Philip in per- son, it was stated before, was that it was a personal accident. It is possible that they also lived in the city. It is quite possible that they had been attracted to him because he had a Greek name, Sir, we would see Jesus. Their presence shows that they were already acquainted with Jesus; but they desired an introduction to Jesus that they might become acquainted with him more closely.

22. Philip cometh and telleth Andrew. It seems likely that Philip questioned within himself the propriety of bringing foreign- ers to Jesus, and so consulted with his fellow disciple Andrew, and that they decided that they had better do so, and undertake the work themselves before they granted the request of the Greeks.
30. This voice came not because of me, etc. Jesus tells them that the voice was not so much to reassure them as to teach the disciples that outward degradation and outward death were not to be taken as proofs of real defeat. They were slow to learn the lesson that there could be any other kingdom but that which was external and temporal, and that there was any other power but that of physical force.

31. Now is the judgment of this world. Judicial decision is now passed upon the power of this world which has stood in opposition to God. In the death and glorification of Christ, the powers of evil are triumphed over and condemned.

32. If I be lifted up from the earth. This was a figurative way of saying, If I die upon the cross. Compare John 3:14. Will draw all men unto me. Christ's kingdom is to be a universal kingdom. The allegiance of all is to be secured through the attractiveness of the cross. By his death upon the cross as the representative of God, as very God himself, he has made the greatest appeal possible, he has shown the boundlessness of the Father in his loving at no sacrifice greater than the greatest, for the sake of mankind. Depraved humanity may resist now; but it cannot always resist.

MARRIAGES.

Sayre—Clarke.—At the Seventh-day Baptist church, Dodge Centre, Minn., at the close of the morning service, Dec. 29, 1899, by the Rev. F. P. Chisholm, of Berlin, Conn., Mr. Alfred Sayre, of Dodge Centre, Rev. Charles S. Sayre, of Berlin, Wis., and Miss MaryClarke, of Readingville, Pa.

Ward—Waldo.—At the home of the bride's parents, Mr. and Mrs. D. C. Waldo, of Bylston, Pa., Dec. 26, 1899, by the Rev. H. D. Clark, of Readingville, Pa., and Miss Clara E. Waldo, of Bylston, Pa.

Lecroy—Lupton.—At the home of the bride's parents, Mr. and Mrs. Charles Lupton, of Shiloh, N. Y., Jan. 1, 1900, by the Rev. W. W. Ward, of Shiloh, N. Y., and Miss Annie M. Lupton, of Ashaway.

DEATHS.

Not upon us or curse the solemn angel
The funeral anthem is a Glad Evangel.

Gone is the sleepers, and God calls our loved ones, but we lose not wildly.

They fly on earth is thought and dea as truly
As in his heaven.

Ellis.—In Alfred, N. Y., Dec. 29, 1900, of neuralgia of the heart, Thomas Ellis, in the 73d year of his age.

He was the son of William and Ann Pickett Ellis, born in Overseathorpe, Nottinghamshire, Eng., April 25, 1828. He was the eldest of a large family of chil-

Lecroy—Belamy.—At the residence of the bride's brother and sister-in-law, at Ashaway, Dec. 27, 1900, by the Rev. Clayton A. Burdick, Mr. Gardner H. Kenyon, of Hopkinton, R. I., and Miss Annie M. Lupton, of Ashaway.

PNEUMATIC TYPWRITERS.

Electric typewriters, of which more than one pattern is already on the market, will find rivals in the equally new pneumatic typewriters. These latter, as their name indicates, utilize compressed air, which furnishes power to operate the type bars or wheels, according to the style of machine. The air is stored under pressure in a cylinder, the mechanism being similar to that of a bicycle pump, and as easily managed. Admission of the air from the cylinder to the operating mechanism is controlled by the key—test—that is to say, by the touch of the fingers of the operator.

When the A key is touched, for example, the air rushes from the cylinder to the connection for the A type-bar, the latter prints the letter A, and the operator is thereby enabled to make the next letter of any force worth mentioning. A mere touch furnishes the pressure required to open a valve, which allows the air to come from the cylinder. In short, the same end is gained by electric the typewriter, the operator being relieved of all necessity for muscular labor. This is the simple end and aim of the power typewriter, whatever the characer of its mechanism.

Where an ordinary typewriter is used, the exercise of the necessary force by abrupt, sharp blows, repeated with great rapidity, tends to fatigue the operator, not so much by reason of the amount of work performed, as on account of the nervous tension which the peculiar mode of doing such work requires. When labor of this kind is kept up all day long, day after day and year after year, it is likely to have an injurious effect upon health. Incidentally, the pneumatic typewriter renders much greater speed practicable, and another advantage they have is that all the letters they print are equally distinct. In ordinary typewriter the distinction of the letters varies considerably, as the strength of the stroke of the operator varies.—The Saturday Evening Post.

WANTED.

A young woman able and willing to do housework; willing to be a "servant" when that is needed; and who, outside of that, would be able to act as "face of the family." Address Sabina Re-

Barnes, 8. J.

WANTED.

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