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REV. WM. B. MAXSON.

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PLAINFIELD N J

Sabbath Recorder.

L. E. LIVERMORE, Editor.
J. P. MOSHER, Business Manager.

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NOT WILLINGLY.

BY M. E. H. EVERETT.

Not willingly, he doth afflict and grieve us,
And, though his rod may cause our tears to flow,
It is as children that he would receive us,
For while he smiteth when astray we go
His own compassion healeth every blow.

Not willingly! He is no cruel master
To drive us forth in thorny ways and blind,
He hideth us to flee before disaster,
His hardest blow is evermore most kind—
He called us gently, but we would not mind.

Not willingly on us he laid the burden,
Himself, he stoops to bear the hardest end,
Though naught be ours, he giveth us rich guerdon,
Because our King is still the changeless friend,
Chiding to save and warning to defend.

At a special meeting of the Plainfield Seventh-day Baptist church, in the evening of March 28, called for the purpose of choosing a pastor, Rev. Arthur E. Main, D. D., was made the unanimous choice. Brother Main has served the church faithfully and well since last October, which gives good promise of great usefulness in his continued labors.

With our dear friend and brother Huffman, the struggle is over, and he has gone to his rest. Word comes to us that his remains were taken to Milton last Thursday for burial. From the earthly side, as we view the case, our hearts are pained and we are in sorrow for his dear companion and ourselves; but from the heavenly side, our tears are turned to joy, because another victory is won, another faithful soldier of the cross has been welcomed to the joys of the life eternal. He had battled manfully and hopefully with the enemy for more than a year. But God knew best. Our brother's work was done; and, through the triumph of the disease came the greater victory to him who had "fought a good fight," and was well prepared for the invitation to enter into rest. We have no particulars of his closing hours. They will be furnished in due time. Brethren, as our ranks are thinning we must "close up" and continue the warfare until our turn shall come to join the innumerable throng.

The New York *Independent* has the following sensible words on the proposed vicious exhibition of the late disgraceful prize fight in Nevada. We heartily endorse the sentiment:

Prize fighting is prohibited in every state, with one or two exceptions, in the whole country. At the late fight in Carson City, kineoscope pictures were taken, and they are to be reproduced and exhibited all over the country. How much difference is there between the real thing and such an exhibition, shown on the screen, life-size and with color? The latter has almost as great a power to brutalize the people and demoralize children as well as older people as the fight itself. If a prize fight is illegal, the exhibition of a prize fight ought to be illegal, and we hope that state legislatures will make it so this winter. Certainly it is quite as important to prevent the public exhibition of a prize fight by the kineoscope as it is to forbid portraits and caricatures of living people without their permission.

It is a matter of great satisfaction to many who are interested in education to know that our high schools and colleges are inclining more and more to the thorough teaching of the English language and literature. For many years there has been a sorrowful neglect in this particular. The study of classic literature has been insisted upon among English speaking people even to the exclusion of

a thorough practical knowledge of our native tongue. It has often been urged as a reason for the study of the ancient languages, especially Latin and Greek, that they are the foundation stones upon which modern languages are built, and that the careful study of the former is essential to an accurate knowledge of the latter. To this we readily assent. We would not study the Latin and the Greek less, but the English more. The fault has been in stopping with the completion of the course as laid down in the curriculum for the study of the classics. A mere smattering of English has been all that the course required, while four years must be devoted to the dead languages. The result has been that good classic scholars have often been lamentably ignorant of their own language. Men have gone forth from college halls to engage in the professions, as ministers, lawyers, statesmen, journalists, greatly embarrassed because their knowledge of composition in English was so imperfect. Hence we hail with joy every indication of a return to good common sense in making provisions for the most thorough study of the English language and literature in our schools.

The Christian religion aims to enrich its votaries by the bestowment of many Christian graces. But most, if not all, of these qualifications come through the process of discipline. They are not gifts bestowed at once for the asking, but rather an education, a training for the kingdom. No one can become thoroughly educated short of a long, patient, persistent course of study. Neither can one become thoroughly qualified as a Christian soldier without "patient continuance in well-doing." But to all such the sure reward will be "glory and honor and incorruption, eternal life." Christianity aims to give, as one of its most comprehensive benefactions, self-control. This also is the product of training. He who fails to master himself fails in one of the grandest realizations of the Christian life. He should cultivate self-restraint and self-control under all circumstances; control of temper, tongue, thoughts and purposes. Life then becomes enjoyable. Heaven, begun below, will continue forever. "Then had thy peace been as a river and thy righteousness as the waves of the sea."

We do not wonder that many people lift their voices and their pens in opposition to the proposed change of name from the Protestant Episcopal church in this country to the more general title of "The Church of the United States." That is arrogating a little more than other denominations can readily tolerate. People of the United States have no objection to their use of the title "Church of England," where it is the recognized national church; but here, where there is no national church and where the very nature of our government stands opposed to the union of church and state, nothing could be more inappropriate, or offensive, church-wise, than such an assumption. If such a designation means anything it means that the Protestant Episcopal church is par excellence the church of our country. It will universally be regarded as an attempt to give to that denomination a national character and a pretended recognition to which it is not entitled, either by its numerical strength or its political standing. Numerically several

other denominations are far ahead of the Episcopal. The *Living Church*, (an Episcopal paper of Chicago), sustains the proposed change of name by the best arguments that can be adduced in its support, but they fall far short of any satisfactory clearing away of the strong objections. It claims that precedent has already been established by the followers of Alexander Campbell who took upon themselves the name of "Disciples of Christ." Other instances are mentioned in justification of this proposed assumption and as proof that this new movement need not be regarded as "disrespect to other churches," viz. "Christian," "Church of God," "Church of Christ." It is claimed that these are general names, while those used to designate the denominations are party names and can never be universally approved. But that argument would certainly stand against any such designation as "The Church of England" or "The Church of the United States." Indeed, these titles would not be appropriate in any other part of the world while Episcopal, Presbyterian, Congregationalist, Baptist or Methodist are far more universal, being freely used in every part of the world, without thought of assuming what does not rightly belong to them. We hope the Episcopal church will have more wisdom and grace than to adopt a name that will be so offensive to all lovers of religious liberty.

WILLIAM B. MAXSON.

William B. Maxson, D. D., (whose portrait is on the first page) was the grandson of Rev. John Maxson, who was pastor of the Seventh-day Baptist church in Newport, R. I., from 1754 to 1778. His mother was the daughter of Rev. William Bliss, who was the successor of Rev. John Maxson as pastor at Newport, and died there in 1808. The subject of this sketch was born in the town of Newport, R. I., Aug. 21, 1785, and died in Bridgewater, N. Y., in October, 1863.

In early life he followed the sea for several years, visiting the West Indies, France, England, Ireland, and made various trips along our coast striking Boston, Newport, New York, Baltimore, and as far south as New Orleans. He was converted and joined the Newport church in 1799, being 14 years of age, but did not decide to enter the ministry until later, being ordained April 4, 1819, at the age of 34. He filled pastorates in the churches of Scott, First Brookfield, Piscataway, Berlin and New York City, and as a missionary in Truxton, Lincklaen, Preston, Brookfield, Verona, Adams, Whitesboro, Berlin, Stephentown, Petersburg, Schenectady, Hayfield, Cussewago, and other places. He was at one time engaged as a missionary to the Jews in New York City. He received the degree of Doctor of Divinity from Hamilton College. He was assistant editor of the *Seventh-day Baptist Missionary Magazine*, and later of the *Sabbath Recorder*.

Mr. Maxson was a man of strong mind and character. He was a self-made man to a great extent. Not having the opportunities for study, which he greatly desired, he resolved to master the Latin, Greek and Hebrew languages by himself. He became an excellent scholar, and was so recognized by all who knew him and were capable of appreciating his scholarship. Mr. Maxson studied medicine and received the degree of M. D. He died greatly respected and loved by a large circle of friends and acquaintances.

BREVITIES.

SENATOR HANA'S daily mail amounts on the average to 200 letters. Most of these are from office seekers from nearly every state in the union.

IN the sixty years of the reign of Queen Victoria there have been seventeen Presidents of the United States, including Martin Van Buren who had been in office three months when the Queen's reign commenced.

THE House of Representatives, on March 31, passed the tariff bill, by a vote of 205 to 121. Of those supporting the bill, 199 were Republicans, 5 were Democrats, and 1 Populist. Twenty-one Representatives declined to vote.

THE rate-war on the railroads which has been anticipated, growing out of a recent Supreme Court decision, does not seem as near at present as it did two weeks ago. The railroad men are seeking to avert any such disastrous rivalry.

THE government now manufactures its own postage stamps, instead of putting them out by the job, and saves about \$50,000 per annum by so doing. New stamps are now being printed on presses that produce 1,600 per minute, or about 100,000 an hour.

WILLIAM T. ADAMS, widely known as "Olivar Optic," died in Boston, March 28, at the age of 75. He was a self-educated man, but a man of marked ability. He read a great deal, traveled much, and was the author of many volumes of stories, juvenile books and some school books.

AN immense project is the construction of the Trans-Siberian Railway which is now nearing completion. From its western terminus on the borders of Siberia to its eastern at Vladivostoc, on the Japan Sea, is 4,713 miles. Russian capitalists are pushing forward this great enterprise.

IN Colorado all teachers in the public schools are required to teach their pupils the evil effects of tobacco on the human system. One superintendent at least has refused to grant a certificate to one who used tobacco, claiming that it is contrary to the letter and the spirit of the school law.

AN industrial exposition is now open in Guatemala, the most prominent of the five South American Republics. Several persons from the United States are there and are treated with distinguished consideration by President Barrios. The exposition will probably continue until October.

MARCH had a lamb-like going out, in New Jersey, though we read of deep snows and cold weather in the Northwest. Fears are entertained that the melting snows may swell the streams and make havoc all along their courses. Already immense damage has been done in the Mississippi Valley.

GENERAL NEAL DOW, the "grand old man" of "Maine law" fame, and the staunch advocate of prohibition, passed his 93d birthday anniversary March 20. It was an occasion of very widespread remembrance and comment. For sixty years he has been constantly active as the great temperance champion of the United States.

THE capture, by the Spanish forces, of General Rivera, the successor of the late General Maceo, will give temporary encouragement to the Spaniards. It is thought that General Rivera will be shot. But about the same time that this capture took place, General Roloff landed on the island with 6,000 rifles and 3,000,000 cartridges to aid the insurgents.

THE report that Spain is actually willing to cease hostilities and relinquish her claims on Cuba, rather than pursue her self-destructive warfare longer, is gaining in general credence. It is not so much a matter of surprise as that the struggle should have continued so long. It is also currently reported that Spain and the insurgents are willing to submit the differences to arbitration, and that the United States shall take a prominent part in the settlement.

THE Charter for consolidating New York City, Brooklyn and Long Island City, under the name of Greater New York, or something more euphonious and pleasing, has passed both Houses of the New York Legislature and now awaits approval or disapproval of the mayors of the three cities. Three counties, New York, Kings, Richmond and part of Queens are embraced in the charter. The new city will have a population of about 3,100,000, and will cover 360 square miles.

INTEREST in the starving Armenians should not be allowed to wane, for there is still great need of help. Of late there has been so much to direct attention toward Cuba, Crete, Greece and the magnanimous "Powers" of Europe that Armenia has almost dropped out of sight; and no wonder, when all Christian Europe unite to bombard the small Christian island, in behalf of the Sultan! Funds can be safely sent to Brown Brothers & Co., 59 Wall St., New York City; or to Mr. D. A. Richardson, Room 30, 139 Madison St., Chicago, Ill.

TORNADOES are getting in their destructive work early in the season. Several, South and West, have occurred. In Oklahoma, March 31, the village of Chandler, with about 1,500 inhabitants, was almost entirely wrecked. Forty-five were killed and one hundred and seventy injured, of whom it is thought ten or more will die from the effect of their injuries. The storm suddenly burst upon the village about 6 P. M., without warning. The wrecked buildings soon took fire and this was followed again by a fearful deluge.

THE novel spectacle of ambition to hold office has been seen in the case of Governor Pingree, of Michigan, who has attempted, ever since his election last fall, to retain his office as mayor of the city of Detroit and also Governor of the state. But the Supreme Court of Michigan has decided that the two offices cannot be legally held by the same person. This decision may lead to some complications, for the acts already passed and signed by this illegal governor or mayor, may not be valid.

WHATEVER may come of the Cretan troubles, it is pleasant to note that the Greeks are aware of the sympathy of our government in their struggles for liberty. The Senate of the United States recently expressed its sympathy for the cause of Cretan independence,

and the government of Greece has made grateful acknowledgement as follows:

TO THE UNITED STATES SENATE: The warm thanks of the Greek nation, as well as of the government of Greece, are due for the expression of its sympathies, which are a most valuable assistance to us toward the accomplishment of our national aspirations.

THE McKinley tariff bill of 1890, which has been the subject of so much political discussion, is the basis of the Dingley bill which has been before the present Congress, but with important modifications. The present bill returns to the tariff on wool, tobacco, wines and other spirits. Cotton is left as under the Wilson law, or nearly so. The average of duties is lower than under the law of 1890. It is estimated that the present bill would increase the revenues of the government from \$60,000,000 to \$70,000,000. This bill may be delayed sometime yet in passage, but there is little doubt that it will, in its main features, become a law.

CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Chicago, Ill.

The Cloud of Municipal Reform.

The Humphrey bills now pending before the State Legislature of Illinois are being watched with intense interest by careful students of political history. These bills take from the city of Chicago the right of disposing of its own franchises, provide for a fifty year extension of the immensely valuable street railway franchises which are soon to expire, fix the fare at five cents, and give the companies the right of eminent domain in terms so loosely stated as to make them practical autocrats of the streets in which they operate. The bills need no condemnation. They need only to be stated. They are the climax of the brazen attempts of corporations to sand-bag this great commonwealth.

While these bills present a great peril, they comprise one of the most hopeful signs of the times which we have observed since we became a citizen of the state. It means that our street railway magnates have at last heard the knell of gang dominion in the Chicago City Council. They foresee that the coming election will complete the work began last year and insure an honest majority which boodle cannot buy. They find Chicago growing into a determined temper either to share in the profits accruing from the franchises, or else run her own street cars. In a panic of forboding, as a last, desperate venture, they appeal to the State Legislature to forestall the evil day. The campaigns for municipal reform are beginning to tell mightily. The cloud like a man's hand has arisen out of the sea. The storm of public indignation is rising with lightning and a rain of ballots in its breast. The day of deliverance for our American municipalities is at hand.

A Clean Heart Within Me.

I was impressed last night that those Christians upon whom I called to pray, paid too much attention to others and not enough to themselves. Their own hearts were cold and barren, and they were praying for sinners to be converted. I longed to hear some one say—"God be merciful to me, a sinner." Perhaps the very first step in the revival at your church will be when the members find that they are "wretched and miserable and poor and blind and naked." Where shall the revival begin? With me. "Create within me a

clean heart, O God; and renew a right spirit within me. Then shall I teach transgressors thy way and sinners shall be converted unto thee."

A Holy Ghost Preacher.

And now we are glad that we did not write that editorial on the reasons for the decline of Moody's power. The meeting this afternoon was advertised to begin at 2:30; but before 2 the great Auditorium was packed with 6,000 people, and streams of humanity were still thronging the entrance. Mr. Moody's eye is not dim, neither is his natural force abated. There is only one Moody, and the secret of his power is the Holy Ghost. "It gets better every year," he said; "'96 was a grand year, but '97 is going to be grander, and if I live to see '98, that will be the best of all." "People quote the 23d Psalm wrong. It is not the dark valley of the shadow of death. The word dark isn't there. "But isn't a shadow dark?" some one says, "Did you ever see a shadow in the dark?" You can't have a shadow without light, and a shadow never hurt any body." "I am never going to die. If you read in the papers some morning that D. L. Moody is dead, you may know it isn't so. This body may be stripped off, but I shall have a better one."

The plain, simple, old-fashioned gospel. It took mighty hold upon the eternal verities of God's grace. Many a man thought that, may be, after all, a rise in the market, or the newest social fad, were not the greatest things to live for. Several times a wholesome wave of laughter swept through the audience. Oftener the tears glistened. The amens responded in chorus, fervent, pleading, triumphant. Twice an irrepressible round of hand clapping began, but Mr. Moody impatiently brushed it aside with a motion of his hand, as he might a cobweb. It was no occasion for applause. There was no time to lose. He was dead in earnest and he swept right onward in his theme.

The crowds which throng these day meetings are the wonder of the town and the comment of the papers. Mr. Moody refuses to hold night meetings. The nights should be given to an evangelistic campaign all along the line in the different sections of the city. He is giving his strength to preach to Christians. He has an abiding faith that when the Christians claim the promises and enter into their inheritance, sinners will be flocking to Christ. And I think he is right.

THE BROTHERHOOD.

Beloved Brethren and Sisters:—Our Associations will soon hold their annual sessions and the General Conference will meet next August. What can best be done to reach all our scattered ones and bind them in loving sympathy and help to their home churches and to our precious and growing work? Let us hear from you on this line. L. R. S.

THE man of science finds himself surrounded on all sides by forces, the origin of not one of which from gravitation to thought has he made the least progress in explaining. We know no more to-day than did the first man by what means the sun reaches out through millions of miles of space and holds the planets to their orbits, and the same is true of every other form of force. We only know that, judging from their effects, these

forces are omnipresent throughout the universe, omnipotent as controlling everything, and omniscient as adapting their influences to the ever-changing configurations of the bodies on which they act. What is more, the man of science sees that these forces in the past have acted in the direction of an evolution from the lower to the higher, physically, intellectually, morally.

In view of all this, what more consistent with the methods of sound scientific induction than the foundation of an hypothesis that the supernatural creator of the universe was, and is, the supernatural, but immanent, source of the past and present forces of the universe? The man of science, of course, will not claim that he knows this in the way that he knows that an unsupported weight will fall to the ground, but he can accept this hypothesis as freely as he does that of the luminiferous ether and proceed with his investigations of phenomena and their relations as freely in the presence of this supernatural final cause as he can proceed in his investigations of the phenomena of light in the presence of the hardly less transcendental hypothesis of the luminiferous ether with its supermaterial properties.

The conflict between science and religion only arises when one party or the other transcends his own limitations and assumes a knowledge which he does not possess. Thus, when theology claimed that facts of science were taught by the Bible, and denounced those who said that the earth's motion and not the sun's caused day and night, because the Bible taught the contrary, a conflict resulted whose consequences were most disastrous. So, again, when certain men of science assumed that because they could not find in the range of scientific research evidence of a future existence none such was possible, they likewise went beyond their controlling limits in placing ignorance as a foundation for conclusion, and another conflict was developed.

In the words, however, of John Fiske, in that admirable little book, "The Destiny of Man," p. 110 of the twenty-second edition, "The materialistic assumption that there is no such state of things [a future life] and that the life of the soul accordingly ends with the life of the body is perhaps the most colossal instance of baseless assumption that is known to the history of philosophy."

The past conflicts of science and religion have been fought over errors on one side or the other, arising from dogmatism on each side as to matters outside of its own range of knowledge, and in my opinion, in place of an inevitable conflict in the future, we have reason to look for a gradually developed and perfect agreement as each comes nearer the truth by extension of knowledge. In the eloquent words with which Mr. Fiske concludes the book above referred to, "the future is lighted for us with the radiant colors of hope. Strife and sorrow shall disappear. Peace and love shall rest supreme. The dream of poets, the lesson of priest and prophet, the inspiration of the great musician, is confirmed in the light of modern knowledge; and as we gird ourselves up for the work of life, we may look forward to the time when in the truest sense the kingdoms of this world shall become the kingdom of Christ, and he shall reign forever and ever, King of kings and Lord of lords."—*President Morton, of Stevens Institute.*

THE INFLUENCE OF COLLEGE EDUCATION.

The ever-recurring question of the influence of college education was discussed on somewhat novel lines in a recent article by Dr. Thwing. It is especially important to keep the question in mind at a moment when business is the vital interest in the nation, and people are instinctively turning to men of affairs for the solution of their gravest problems.

Apart from the direct effect of college life and training upon those who have enjoyed its benefits, there must be considered the influence of mental tendencies and ideas of which they become the exponents and which are diffused far beyond the circle of their personal relations. We have only to keep in mind the difference between business ideals and culture ideals to realize the dangers which must beset a country if the former prevail exclusively. Business integrity and sense of honor, as has lately been demonstrated in a striking manner in this country, are noble attributes of manly character and among the firmest supports of our national credit; but the business ideal, *per se*, is self-centered, the culture ideal, world-wide. Hence, the former without the inspiring influence of the latter would tend to narrow and warp human activities and aspirations.

The advocates of college education generally place stress upon the classical course, and lament the tendency to exalt other courses to an equal place. They find in the nature of the exercise that the study of the classics promotes the promise of mental vigor and sound judgment, rather than in the fact of a prolonged period of preparation for life, through the pursuit of truth in any of its varied phases. If that view is correct, we must still re-echo the complaint which Dr. Barnard, of Columbia College, raised in the early sixties, when the impulse toward scientific study was astir. Said he:

Everywhere throughout the country that system of general mental culture which is to so large an extent dependent on the careful study of classical literature, and which has been so long believed to be indispensable to finished scholarship, is losing ground from year to year in the favor of the people.

A few years later (1870) Dr. Barnard made a careful analysis of the college statistics of seven of the New England and Middle states, with a view to determining the ratio of students in the "liberal course" to the total population. On the basis of his figures Dr. Barnard estimated that there was at the time one college student to every 2,000 of the population. So great a change has been wrought in college organization and programs during the interval that it would be impossible to-day to repeat the investigation within the same narrow line. It is, however, interesting to note that the male students in degree courses in the classical and scientific colleges of the country (1895-'96) were equivalent to one student for every 974 of the population. If the women students in degree courses be included the ratio rises to one for every 729 of the population. The A. B. course alone comprises just about fifty per cent of the total students here given; but this signifies little, since the A. B. degree no longer stands for a uniform course. So complete, indeed, is the assimilation of the new with the old that many colleges have abandoned all other first degrees, and the day seems not far distant when there will again be a single baccalaureate, but several roads leading thereto. In spite of perpetual discussions the educational world is as far as ever from a final conclusion as to the relative values of the several courses.—*Independent.*

Missions.

By O. U. WHITFORD, Cor. Secretary, Westerly, R. I.

MANY think that only sinners are neglecting salvation. There are many professed Christians who are sadly neglecting their salvation. They have a low conception of salvation. It is a great deal more than to be saved from the corruption, degradation and ruin of sin for this life and the life to come. It is a life, and where there is life we expect growth; hence, it is growth in purity, righteousness, Christ-likeness, in capacity and fitness for heaven. There is an incomplete and a complete salvation. There is an abundant entrance into glory-land, and there is a barely entering in through its gate. How many professed Christians are in a state of religious indifference. Some are so worldly that Christ possesses but a small corner in their hearts. Others feel that they are safely on board of the ark, and with folded hands think they will ride snugly into the heavenly port. They are in danger of being shipwrecked. They are neglecting to work out their salvation with fear and trembling. They neglect the privileges, duties and services of religion. They are indifferent to spiritual growth and attainments. They keep themselves spiritually lean all the time. The means of grace are not diligently used to unfold them in the strength and beauty of Christian character. They are not indifferent to worldly gain, but are indifferent to those resources which make one rich toward God. They neglect the Bible, the family altar, the secret closet, the prayer-meeting, the services of the sanctuary, the Sabbath-school, and other appointments of the Lord's house. They disregard personal religious duties and lose the sense of personal responsibility. They do not take delight in the work of the Master, and are full of excuses. They are in this inactive, cold and sad spiritual condition from simple neglect of privilege, duty and service, and wonder and lament that they do not enjoy religion as they once did. Lean in soul, weak in love and faith, worldly in aspiration and effort, their salvation is slipping from them. If our grape vine should fail to drink in the sunlight, the rain and dew of heaven, to take in the mineral substances from the soil and nourishment from the air, for its growth, blossom and fruitage, would we expect luscious grapes in the autumn? Nay, verily. Can we expect to come to the end of life's journey like luscious grapes, ripe, rich and perfect, if we neglect our privileges under grace; our duties, the means of spiritual growth and fruitage which the great salvation in Jesus Christ affords? Most of the great regrets of life come from neglect. By neglect of education, young people grow up in ignorance. By neglect of moral and spiritual training, children grow up into immoralities, vice and crime. By neglect a farm grows up to weeds and briars; a house goes to decay; a crop lost in harvest time. By neglect of sanitary laws, disease and fatal epidemics occur. By neglect of business sad financial failures come. No worldly interest can prosper when there is neglect. So it is in religion. For one to reap the full fruition of salvation through Jesus Christ, for this life and the life to come, he must be faithful, loyal and active.

A CHRISTIAN can have all the joy and fruit

of religion he wants if he will work for them. They will not fall of their own accord into his life. There are those who live so close to Christ and with Christ that life is a continual praise, joy, peace and growth. They are rounded out, symmetrical, happy, joyful, earnest and active Christians. They know Jesus Christ more and better each year of their lives, and he becomes more and more precious to them. They are making wonderful growth in Christ-likeness and in the graces of the Spirit. The service of Christ is delightful, and many souls saved by their prayers and efforts will be the gems all bright and resplendent in their crown of eternal life. Christians can have all the completeness, the blessed environments, happy experiences, beautiful graces and rich fruits of the great salvation, if they will only cultivate in their hearts and lives the religion of Jesus Christ. If a man wishes to have a good garden and enjoy its rich products, he must fertilize and faithfully cultivate it. If a man desires success in business, he knows that he must not only be honest and reliable, but diligent, active and faithful, to win it. So in the Christian life. If he would have joy, peace and growth in Jesus Christ, he must be true, faithful, and work for them. If he would have the beautiful flowers in the garden of the Lord, and the luscious grapes in his vineyard, he must diligently cultivate grace in his own heart. If he would in character unfold in Christ-likeness, and clothe himself in the lovely robes of purity and righteousness, he must keep in close fellowship and communion with the Saviour. If he would grow in grace and in the knowledge of Jesus Christ, and be strong in the Lord and in the power of his might, he must be a man of prayer, a reader of the Bible, an active worker in saving others. If he would have the crown of life with souls set in as rich gems, he must be faithful to the end. Oh, the lean Christian souls in the church to-day, and the lean souls for heaven, because of the neglect of the means of salvation and of indifference to spiritual growth and heavenly riches! A man entered a dark and winding cave, carrying with him a lamp and a ball of twine. That he might find his way out he fastened one end of the twine outside, and unwound it as he walked into and about the cave. In this manner he had gone a long distance into those dark recesses. At length he entered a large apartment, and for a moment set down his lamp and ball of twine, to break off a stalactite of peculiar beauty. Suddenly his lamp went out. He immediately endeavored to find his ball, but all his efforts were in vain. His skeleton was found long afterwards near his ball and lamp. He who neglects to keep his hold on Christ, the light and life of his soul, and the way to heaven, may lose that way and be forever lost. The bane of Christianity to-day is not a skepticism, infidelity, liberalism and agnosticism, but the neglect of the higher life in Christ, and indifference to the claims, duties and blessed service of religion. SEC.

By persisting in a habit of self-denial, we shall beyond what I can express, increase the inward powers of the mind, and shall produce that cheerfulness and greatness of spirit as will fit us for all good purposes; and shall not have lost pleasure, but *changed it*; the soul being then filled with its own intrinsic pleasures.—Henry More.

DO NOT BE DISCOURAGED.

One of the greatest hindrances men have to encounter is discouragement. Difficulties they can surmount, enemies they can overcome, trials they can endure, but when people are discouraged the sinews of their strength are cut, and the slightest hindrances bar their way, and prevent their going forward. Many a man has utterly failed in the great work of life because he has been discouraged. He has encountered difficulties and adversaries, all of which he might have overcome if he had been of good courage; but he was discouraged, felt he could do nothing, and consequently did nothing.

God would have his servants bold and strong; he would not have them faint-hearted or desponding. He knows their weaknesses and their frailties; he demands no impossibilities, but he asks that we do our best, that we do not abandon the field nor the fight through cowardice or despondency, that we trust his promise of help, and his providence which is over all who seek to do the will of God; and he has declared that he will never leave us nor forsake us.

Along the lines of battle where the fight of faith is raging, we perpetually hear the cheering words: "Be strong!" "Be of good cheer!" "Fear not!" "Hold fast!" "Be of good courage!" Shall we not heed these cheering words from the great "Captain of our salvation?" Shall we not put away doubts and fears, and cease our despondency and say, as did those ancient heroes who fully followed the Lord: "We are well able to go up and possess the land?" The difference between Caleb and Joshua, full of strength and zeal, and the sneaking doubters who "slandered the land," and "brought back an evil report," was a difference not in strength and muscle, or physical vigor, but it was a difference in *courage*. If we are to be victorious we must be courageous. If we are to overcome the world we must not suffer discouragement to depress our souls, nor allow our lips to utter words of despondency and discontent; we must simply take courage, and be of good cheer, and carry forward the work our Master has given us to do, assured that if we faithfully perform our portion, he will crown our labors with success.—Safeguard.

MANY Christian ministers may have highest culture, and may write their sermons with much skill and thought—beautifully executed work, like a Grecian marble statue. Alas! there is no heat in it. Heat must be caused by fire; if there is no fire in the sermon to heat the hearers' hearts, it is a serious affair. This fire can only be got by daily seeking. Those who depend very much upon their talent and knowledge are very apt to forget to seek this much-needed divine fire for themselves, as well as for their hearers. How cold such a heart must be to a congregation! If each professing Christian has this divine fire, Christ's kingdom will come much faster. O heavenly Father, give us this fire! However small we may be, if we have genuine fire, we shall consume even the whole world. How small a spark of fire burned up a vast forest in Canada! How small a lamp-light consumed two-thirds of the great city of Chicago! Sometimes one may make an artificial fire in imitation of the divine fire, but his hearers will sooner or later detect it; it is a mock fire. God will not bless such. O let the divine fire be burning within us always!—Neesima.

Woman's Work.

By MRS. R. T. ROGERS, Waterville, Maine.

AS THE SUN WENT DOWN.

Two soldiers lay on the battlefield
At night when the sun went down.
One held a lock of thin gray hair,
And one held a lock of brown.

One thought of his sweetheart back at home,
Happy and young and gay,
And one of his mother left alone,
Feeble and old and gray.

Each in the thought that a woman cared,
Murmured a prayer to God,
Lifting his gaze to the blue above,
There on the battle sod.

Each in the joy of woman's love
Smiled through the pain of death,
Murmured the sound of a woman's name,
Though with his parting breath.

Pale grew the dying lips of each,
Then, as the sun went down,
One kissed a lock of thin gray hair,
And one kissed a lock of brown.

WAIT AND MURMUR NOT.

"I waited patiently for the Lord and he inclined unto me and heard my cry." O, troubled heart, the message I bring you is "wait." Do you say, "I cannot, the load is so great I must get away from it; I cannot wait, I must do something or 'twill crush me"? Ah, yes! while you wait you may do something. Find another one with a burden, not like yours, but yet all they can bear; if not real trouble, a fancied one, which seems hard to those who carry it, try to lift a little; it may be but a corner, and in some unexplainable way your own burden will be lighter and the waiting made easier.

"Do you know a heart that hungers
For a word of love and cheer?
There are many such about you,
It may be that one is near.
Look about you! If you find it,
Speak the word that's needed so,
And your own heart may be strengthened
By the help that you bestow."

Do you love to see blossoms in winter? There are those on sick-beds too weak to have the care of a plant, that also delight in flowers; and I have seen such faces light up so gratefully, at the sight and fragrance of a blooming plant, grown even in a tin can; for loving care, with proper soil, water and sunlight, will make many kinds of flowers to bloom in this unpretentious setting, and the time so spent will help you to "wait" for "Little deeds of kindness, little words of love," give us a foretaste of the brighter world, where the "Lord God giveth light."

Are the home duties tiresome? Does strength and time fail to accomplish all that seems needful to you to be done? Are you so discouraged that it all seems hateful to you, and you long to leave it and fly away from the petty surroundings to something more congenial? Drop all, if possible, go out into the open air and find someone worse off than yourself—and usually you will not have far to go. A child may have fallen and needs to be helped up; a neighbor's baby may be ill, and its mother tired or distracted, not knowing what to do; there may be a sister poorer in this world's goods than yourself, who also is discouraged and lonely, to whom you may give a few words of comfort by a friendly call; and as you hasten home, thinking, perchance, "I ought not to have been out so long," some of the family has reached home before, to greet you with, "I'm glad you've come," and home has changed so much. It looks so much more cheerful than you thought it did when you went out, somehow things adjust themselves with more ease,

and the world has not come to an end though the home-work may have been obliged to "wait." And when you have learned to wait, comes what seems the harder part, "murmur not"; for, until we fully understand the blessedness of waiting because it brings *trust*, can we leave all to God and murmur not.

"If in thy path some thorns are found,
O think who bore them on his brow;
If grief thy sorrowing heart hath found,
It touched a holier than thou."

"Rest in the Lord and wait patiently for him," for "he that overcometh shall inherit all things, and I will be his God, and he shall be my son."

E. L. R.

BROOKFIELD, N. Y.

VACATIONS.

To some of the readers of the Woman's Page of the RECORDER who conscientiously, interestedly, loyally and lovingly read every word, this little item, from some other paper, might have escaped their notice and be of interest here. In speaking of the winter's vacations it says:

The mother looks longingly to those vacation days, when the children gather again under the roof-tree, as as they did of old. She knew, when she sent them away to school, to the finishing seminary or to the college, that this was the beginning of that final parting when they should each leave her to take their place in the workaday world. These vacations for a little time make things as they were before. The boy comes back to his old room, where his mother has bidden him good-night every day since he left the crib by her side. The girls come back to their old room, and all is as it was. Yet there is something changed. These children left home dependents, with few ideas except those they learned from family life. They come back with something of the vigor of manhood in their step or the flush of womanhood on their brows. The old mother-love, the feeling of protection, akin to nothing else on earth and symbolizing the fostering love of God for his children, must be given up for a high, noble friendship which recognizes these children who are fast becoming men and women as fellow-workers in the kingdom of God. They are no longer dependents, but our best and dearest friends, whose opinions we must receive with a certain deference and whose thoughts we must consider as equal and sometimes superior to our own. Only the mother who has seen her son in the full vigor of a noble manhood can feel to the full the "joy that a man is born into the world." That joy is tempered with pain, for it is the consciousness that parting is very near.

E. B. W.

BROOKFIELD, N. Y.

PRAY FOR YOUR PASTOR.

An eminent minister congratulated upon his wonderful power in the pulpit said: "I ought to speak with power. A half hour before each service twenty-five of my most devoted young men gather in my study and a volume of prayer goes up to God for me. Then I go into the pulpit and stand on the prayers of those twenty-five young men. Under such circumstances, no wonder you think I preach well."

"Did you have a good time last night, papa?" a little boy asked his father. "Yes, my son, the Lord wonderfully owned his word and I felt as if I were standing in mid-air." "Ah, I knew you would. Nellie and mamma and I were praying for you."

Pray for your pastor. In the prayer-meeting, at the family altar, in your closet, just before you go to the service, while he preaches. Any pastor will feed and bless his people if they will pray for him enough.—*Colporter.*

"God knows a thousand 'might have beens' where we know one. He can look at them all patiently, because this is the blessedness. He knows a thousand 'maybes' also!"

For the SHUT-INS.

IN THE SECRET OF HIS PRESENCE.

Psa. 25: 14; 27: 5; 31: 20.

Hidden in the Lord's pavilion,
What a sweet communion place!
In the secret of his presence,
Oh the glory of his grace!
Oh the joy beyond expressing,
Trust, abiding peace to know!
With his mercies and his blessings
How my cup doth overflow!

In the secret of his presence,
From the perils of each hour,
Hidden in the Lord's pavilion,
Closely shielded by his power,
Blessed never failing presence!
Thus my soul enraptured sings
As I close beside him nestle,
'Neath the shadow of his wings.

MRS. JULIA A. GRIFFITH.

WEST EDMESTON SEWING SOCIETY.

I have been asked to give some account of what the Sewing Society of West Edmeston has done since the first of last August. We are a small society, composed of part Seventh-day and part First-day people. There are twenty-two members. Only a few attend very often. We meet once in two weeks in the afternoon in different homes; take up a collection of five cents a piece. We have no supper, except occasionally a ten-cent tea, and sometimes an entertainment, realizing a little money in that way.

Our work is making bed-quilts, comfortable, sheets, pillow-cases, dresses, aprons and other articles. We have some finished work on hand. The most of our work is home work. There have been money and other things given at home, estimated at about eighteen dollars. Twelve dollars and fifty cents was given to the Mizpah Mission. We think we will try to pay our apportionment this year.

E. A. F.

A WORD AS TO BOYS.

Mothers, says an exchange, train your boys to be neat in the house. They should be taught to look after themselves and to keep their hats and coats in their proper places. Teach them this habit, and you will save many annoyances, and you will also do a kindness to the boys by teaching them neatness and self-respect.

Boys, as well as girls, should be taught to help in the house. How often we have been disgusted to see that the girls are made to help at the housework, while the boys are allowed to play checkers, or sit at the fire toasting their toes.

A boy can help clear away after a meal, sweep the floor, polish the stove, or wash the dishes, just as effectively as a girl. He as a rule is stronger.

He will love his home more, and when he becomes a man and has a home of his own, he will respect his wife all the more for having been taught to respect his mother and sisters.—*Michigan Presbyterian.*

"Twas a little Waterville girl, so the *Mail* reports, who, on being asked by a playmate if she knew what a backslider is, replied, "Yes, it's a person that used to be a Christian and isn't." "But what do you suppose makes them call them backsliders?" "Oh, that's easy. You see, when people are good they go to church and sit up in front. When they get a little tired of being good they slip back a seat, and keep on till they get clear back to the door. After a while they slip clear out, and never come to church at all!"

KANSAS PARAGRAPHS.

A few notes from the metropolis of the sunflower state are some of them already long over due, but perhaps better late than not at all. The Topeka Fall Festival and G. A. R. Reunion brought thousands of people to the capital city and gave a whole week of holiday and festivity. Labor, floral and military parades; the great dragon floats, encamped soldiers and sham battles furnished a daily kaleidoscope of changing attractions which brought as many as 50,000 people together at one time. So great was the success of the festival that plans are under way for its repetition on a grander scale next autumn.

The writer was glad to meet and greet our missionary to China, Miss Burdick, as she passed *en route* to California. Her train arriving just at 12 o'clock, she was hurried over to the Railroad Y. M. C. A. rooms where she could adjust her toilet, and then walked about five blocks to one of the Santa Fe shops where she addressed sixty-five men in one of the noon meetings in behalf of foreign missionary work. After repairing to the rooms and awaiting attention to some letter writing, we sought an avenue hotel where we leisurely enjoyed a good dinner, and none the less for its being so late. A little later in the afternoon we went to Nortonville, where a reception was given Sister Burdick at the home of Dea. O. W. Babcock, a large number of people attending, to whom she spoke for an hour and a half, giving quite a minute description of our mission property, work and people in Shanghai. Here our missionary rested a day or two before continuing her journey to the coast. Both times it has been a pathetic scene to me to witness this girl alone spanning the continent, sailing beyond the setting sun, to the celestial empire to teach the Jesus doctrine to those who have never yet heard. May the promise of him by whose commission she goes be richly fulfilled in his guiding and abiding presence to the end.

We were not so fortunate in securing Dr. Lewis when he passed through the city, and almost failed in meeting him.

Another visit to Nortonville and we heard Bro. Todd's farewell sermon, given to a large audience, rich and full of exhortation to the spirit of Christly love and gospel living. In the afternoon it was our great privilege to lead the Young People's meeting, fifty strong, and an enjoyable meeting it was. Fifteen to twenty of the Juniors met at the parsonage at the same hour. The next day we tried to put into execution one of our resolutions formed at the last Conference, namely, to raise Nortonville's proportion of the planned subscription list for the RECORDER. This it was found would require \$42, of which \$35 was pledged, and eighteen families are now receiving the paper that did not have it before. The balance we hope yet to raise and will doubtless be assisted by some of those who are enjoying their free copy.

The Kansas Populist legislature has come and gone and nothing alarming happened, notwithstanding the fears of many. Many bills introduced, evidently showed honest efforts for reforms, the more dangerous ones were side-tracked by the more conservative voters. It was not always easy to tell whether bills were offered in jest or in earnest. One man actually proposed the adoption of the Ten Commandments as the law of the state, with imprisonments and fines as penal-

ty for violation. Five hundred dollars was the penalty for violating the fourth commandment, and judging from the newspaper correspondence there were others who heartily endorsed the plan.

Speaking of politicians, our great ex-Senator Ingalls, as you see, has reported the prize fight. Well if such contests must occur his description is an improvement on the vernacular of the prize ring, but the National W. C. T. U. is in much more laudable business in petitioning the President and legislature to prohibit the kinetoscope exhibitions of the same throughout the country.

The Railroad Y. M. C. A. work continues in a prosperous condition. A recent trip to Denver, Pueblo and the Colorado State Convention gave some inspiration and new ideas, resulting in our starting a membership contest last week, which netted us forty new members. We should like to reach a total membership of 1,000 by June 1, but would probably be contented with 800. Two sides of forty each, with captains, lieutenants and high privates, with a prize banquet, membership tickets, etc., in sight, help to furnish stimulus and motive to a good work and interesting contest. The A. T. & S. F. Railroad company has recently improved our building to the amount of \$700, and the society has bought fifty new chairs for the hall and two new tubs for the bath department, and the entire building, 75x24 feet, two stories high, is devoted to our use. In February we gave an excellent opening literary and musical entertainment, having on the program President Herrick, of Washburn College, and Eugene Warr, the Kansas poet. The most noted recent speaker at our shop meetings was Ballington Booth, of the American Volunteers.

In city matters a \$150,000 bridge is being built across the Kansas River, a \$20,000 auditorium is being considered, and now we have a big chorus organized for permanent local work and for combined chorus and musical contest at the June Ottawa Chautauqua Assembly. Practicing on Hayden's Creation carries one back in pleasant memory to old Alfred University, the Commencement chorus and Mrs. Kenyon's high soprano. But already this article is too long and must end.

G. M. COTTRELL.

TOPEKA, Kan., March 23, 1897.

OUR IDEALS.

How much an ideal may do! When I was a little boy every one was talking of the Crimean War, the Malakoff, the Redan, Sevastopol. Now there was at the end of our playground an unsightly bank of earth. This, however, became to us lads a frowning fortress, with massive walls and threatening canon; and we were the Light Brigade. With horses beneath us and lances in rest we charged, and carried the grim old fortress every day between dinner and school. Ah, I was captain then, with a few trusty officers, and the weight of the campaign upon me! You tell me it was only a mudbank and a playground. Nay, verily, it was a battle-field for all the world to me.

The girls gather round the barrel-organs in our London streets and dance. I always walk slower to watch the motions of their feet and the smile on their faces. Again they are idealizing. That sloppy street is a richly carpeted hall, and they—little gutter-snipes—

are real ladies, and their fluttering rags are ball-dresses, and that untuneful clatter is a band. They could hardly be happier if their ideal was the reality, so strongly does it affect the reality.

It is very important to have a noble ideal. Suppose two young hearts begin to love, or that they have entered wedded life, is it not of inestimable importance to read to them those imperishable words in which Robert Browning declares his love to his wife, and she hers, and to remind them how he yearly kissed the steps of the church at Marybone where they were wed, because she stepped up them to the marriage altar? Then the man takes on the ideal of Browning in his behavior toward the woman, and the woman thinks how a wife so loved must act.

For many years General Gordon was my ideal. How I read, and read again, the story of his life, and the inner story given in his letters! That utter trust in God to fulfill through him his divine purpose; that indifference to praise or blame, so long as he was pleased; that singleness of purpose, that strength of soul, that humility which would not keep the presents of the emperor lest they should foster a spirit of ostentation! For years I walked the battle-fields of life as he, with his slim walking-stick, the battle-fields of China and Egypt.

Your lives may seem to be prosaic and dull enough, your opportunities limited, your associates and companions uninteresting; but in the midst of all you may realize your ideals, you may pass as noble a life as in a palace, amongst the sweetest, noblest souls. Life does not consist in what we have or know or do, in the people about us, or the drapery by which the bare facts of existence are veiled; but in what we are. You may make believe until what you believe in is actually realized. Dare to believe that that wilderness is a paradise and that dry land springs of water, and you will soon find it literally so.

But there is no ideal like that presented in the character of the man Christ Jesus; no motto so wholesome and inspiring as to ask, What would Jesus have done? no ambition so ennobling as to walk through the world being as absolutely Christlike as possible, so that weary and fallen souls may look up to us, and think that Christ has come again to the world, and bless God for us.

Never spare yourself. Do not slur over your failure to realize your ideal as if it were a trifling and insignificant matter. Confess it to yourself, to your companion in it, and above all, to God. Nothing will so soon spoil the ear of the singer as inattention to minor inaccuracies of execution and expression. When once you permit yourself to fall beneath your best, you begin to drift rapidly to the worst. O for grace to be merciless to ourselves!

If you fall, fall with your face toward your ideal. Never give up. Like the brave Scot, fling the heart of Bruce forward into the battle, and follow.

Be very merciful to others. Compare their worst with your worst; and not, as so many do, other people's worst with your best. You cannot be blind to their faults, but you can be infinitely tender and compassionate. This will keep your heart sweet and young, like a spring of fresh water amid an ocean of brine.

Above all, seek the grace and power of the

Holy Spirit. He alone can give you the ideal, and he alone can enable you to plant the spring of Paradise in your heart and life, and nurture it into a noble plant.—*Rev. F. B. Meyer, in the Golden Rule.*

FAMOUS FARMER BOYS.

There are some people foolish enough to laugh at the homely virtues of a farm life. They are fortunately few, and they are fortunately growing fewer. But it is well sometimes to look at the list of great men who came up from the farm—not all of them, for that would fill a thousand volumes, but some of the most notable ones that flash into a mind in a moment.

Nearly three-fourths of the men who have been chosen by the people for the great offices of the nation are men who were early familiar with wooded hills and cultivated fields, says the *Kansas City Times*. For example, Washington, Lincoln, Grant, Garfield, Hamlin, Greeley, Tilden, Hayes, Blaine, Harrison, and many others almost equally conspicuous in current events of living memory. Among journalists, Henry Watterson spent his early life in rural Kentucky; and Murat Halstead was born and lived on a farm in Ohio. W. H. Vanderbilt was born in a small New Jersey town, and early engaged in the business of shipping chandlery. Russel Sage was born in a New York village. Jay Gould spent his early years on his father's farm in New York state. Whittier and Howells spent their youth in villages, the former dividing his times between farm employment and his studies. Follow the list out yourself, and see how long it will become.—*Young Men's Era.*

COMING MEETINGS.

I was glad to see in the last RECORDER a statement of the coming Associations with their places and dates, so that all our people may keep them in mind. Then I was especially pleased to see in the Directory, on the last page of the RECORDER, the place and date of our next General Conference, with the names and address of the officers. Now, with these denominational gatherings so wisely placed before us, what are our duties in order to get ready for them and make them the greatest blessing to our cause and to all our people?

Without doubt the various Boards and officers and pastors are planning to make each of them as successful as possible. But one important work may be done by all the churches in carefully revising their statistics and getting into touch with their non-resident members. Let this be talked over at the next church meeting and the right ones selected to do the work. L. R. S.

AN UNRULY MEMBER.

It is easy for one to poison a person's mind concerning another. There is measureless ruin wrought in this world by the slanderer. Characters are blackened; friendships are destroyed; jealousies are aroused; homes are torn up; hearts are broken. Let us never take up an evil report, and give it wing on breath of ours. Let us never whisper an evil thing of another. We know not where it may end, to what it may grow, what ruin it may work. Words once spoken can never be gotten back again. We had better learn to keep the door of our lips locked and say no evil ever of any one. This is a silence we shall never regret.—*J. R. Miller.*

LANTERN HILL.

BY INA BARBER STONE.

Oh! Lantern Hill, noble and grand,
The highest point of any land
That can for many miles be seen,
Covered with ferns and mosses green,
With slow and steady step we climb,
While many treasures here we find.

We stop, and rest our weary feet,
Before we reach yon highest peak,
There, Evergreen and lovely Fern,
On every side where e're we turn;
The sun is shining clear and bright,
And sparkling on the stones so white.

And so thy summit now we reach,
This lesson thus to us you teach,
That all who steadily will climb
May reach the top, and in good time;
While we with rapture look around,
It seems to us like Holy ground.

No artist though he work with skill
Can paint the beauties of this hill,
E'en poets cannot tell in rhyme
Though often to the top they climb;
It seems upon this hill so high
We almost reach the bright, blue sky.

And nearer now than e're before,
We seem to friends on *the other shore*;
The picture would not be complete
Without the Lake, that at our feet
Lies calm and clear. While just near by
The ruins of a mill, we spy.

Now we turn, and descend the hill,
May sacred thoughts our memories fill;
And as we homeward take our way
We'll not forget to praise and pray;
Good deeds and true our life shall fill,
Till we may climb *the Heavenly Hill.*

NORTH STONINGTON, Conn.

THE WORD OF THE LORD.

Sometime ago a gentleman, as he passed along the street, was offered a tract. He somewhat brusquely refused, saying he did not want to be bothered with any of their evangelistic nonsense; but as the tract distributor pressed him to take it, he did so, though he assured him he would burn it as soon as he got home; and he kept his word, throwing it in the fire and watching it burn. As the thin paper curled up with the heat, his eye caught the sentence: "The Word of the Lord liveth forever," and do what he would, he could not rid himself of the words. They buzzed in his ear, they stood out boldly on the white pages of the ledger. Wherever he was, that passage of Scripture haunted him and made him miserable, until, unable to bear it any longer, he went to the mission hall, and there finding peace, pardon and salvation, he learned to rejoice that the Word of the Lord did live forever. A little importunity is sometimes a good thing; if the open-air worker had not pressed the tract on that gentleman, humanly speaking, that soul would not have been saved.—*Bombay Guardian.*

TO-DAY.

No loving word was ever spoken, no good deed ever done, "to-morrow." We cannot act in the unborn future, nor in the dead past—only in the living present. That is why "every day is a doom's-day," for to-day holds life and death, character and destiny, in its hands. Opportunity says with Jesus: "Me ye have not always." We say: "I will take my chances. There is plenty of time." Ah, how often do we say: "Some other time," to find that there is no other time! Some things we can do "not always." How shall we find out what things can be done any time, and what things now or never? Only by living in the faith that to-day is the only day we have, and challenging every opportunity for its meaning. Esau filled his life with regret for trifling one day; Esther's was full of glory for one day's courage. Peter

slept one day, and lost a matchless opportunity. Mary's name is fragrant forever for the loving deed of a day. Do your best now.

For the common deeds of the common day,
Are ringing bells in the far-away.

—*S. S. Times.*

A SHIELD AND BUCKLER.

Truly the Word of God is a shield and a buckler to those who trust in him. Mr. Charles Inglis, an evangelist, speaking at a meeting in London, related this remarkable incident:

"Twenty years ago I was at a convention in the city of Dublin, and after the meeting a gentleman put a Bible in my hand in which was a round hole in one of the covers. He said, 'I want you to look at it.' I took it up to look at it, and as I opened the Bible, I found leaf after leaf had this hole through it, and I said, 'What does it mean?'

"He said, 'Five or six years ago, in a troubled part of the country where I was preaching, I had just finished a service in a farmhouse, and had got into my cart to ride home. Something said to me, "*Don't put your Bible in your coat pocket,*" and I put it in my breast pocket. While riding I saw a flash, heard a report, and felt something had struck me.

"I said, "Drive on, drive on quickly; I think I am shot, but I am not much hurt."

"The gentleman shortly afterwards found a hole in his overcoat, and he found the bullet embedded in that Bible, and it stopped at the 17th of St. John, where it says, 'Holy Father, keep through thine own name those whom thou hast given me.'

"God unfailingly watches over his children, and is never at a loss in devising means to effect their escape, even though they may have passed through fire and water."—*Sel.*

NATURE NOT DECEIVED.

The following excerpt in regard to the attempts of some farmers to fool with nature, is applicable to other vocations. Read and learn:

The lawyer may sometime, and often does, win his case through the ignorance of his antagonist, and the mistakes of the ignorant physician may be hidden from sight by the merciful God, and a "dispensation of Providence" made to shoulder responsibility of a medical mistake, but the farmer can't lie or deceive nature. She makes no mistakes; and, if her laws in relation to agriculture, are violated, the farmer must pay the price of the mistake. There is no vocation to-day where science and her laws rule with a more arbitrary hand than in that of agriculture, or, in a plainer term, farming. She deals in nitrogen, potash, phosphoric acid, and returns carbohydrates, protein, organic matter and fats. A full, complete, scientific knowledge of these elements and the laws that govern them, is indispensable to the man who would be a success in farming.

How to Give.—"Every man according to his ability." Not every man according to his mood or fancy, says H. C. Trumbull, but every man according to his ability. Not every man according to other people's giving, or other people's ability, but every man according to his ability. How well cared for the poor heathen would be, if this were the recognized standard of giving in the churches to-day.

Young People's Work

By EDWIN SHAW, Milton, Wis.,

PRESIDENT'S LETTER.

Dear Young People:

Our Western Editor has raised a very interesting question, "Is the world growing better?" He has called on some of us to answer. Where I go to work for men, and they turn to Christ the world grows better. There are two sides to this question: we cannot wholesale the reformation of men, as the world is trying to do by all questions of the day. Wholesale them, though we can ruin them thus. To save them they must be hand-picked,—"personal work." This question can only be answered by a yes and a no, in order not to mislead the young. It is thought the planet on which we live is gradually cooling off, and will continue to do so, until all life is extinct; but what has this to do with my cooling off, the use I make of its blessings? If this be true, the harder we must withstand the cooling processes, which are now certainly going on, physically, mentally and spiritually. When I read back down the centuries, I see the world has grown better. It may be this is what I am looking for; if so, then let us all look for it. This is why I am optimistic. Has not every century brought more of "peace on earth," the freedom of slaves of woman, the coming of the asylum and the home, the hope of the world? Who said the world is growing worse? I bless God I am permitted to live when "the wilderness and solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose, and highway shall be there and it shall be called the highway of holiness." Jer. 35.

There was never so many walking in that "highway of holiness," so many carrying Christ, the light of both worlds, the destitute in both home and foreign lands. Now amid all of this light, this preparing men's hearts, the soil must bring forth abundantly. "Whosoever a man soweth, that shall he also reap." "For they have sown the wind, and they shall reap the whirlwind." This we are also doing. Woodhull, in "Dictionary of Statistics," shows that the annual deaths from drink in New York are six times those of France, England or Ireland; four times those of Scotland, and twice those of Sweden. The divorces of Massachusetts for 1880 were five times more for each thousand people than those of France, whose divorces greatly exceed England or Scotland. Of late the ratio of murders, per million, in the United States has been about three times that of Germany, France, England or Ireland. In the United States the number of divorce cases has more than doubled between 1870 and 1880, and, again, made another notable increase from 1880 to 1890. I find these figures in the *Golden Rule*, and in connection it is suggested that these figures are all urban. This will comfort Americans some, for nearly all our great cities have come to be more than half foreign.

E. B. SAUNDERS.

WALWORTH, Wis.

SELECTIONS WORTH READING.

—The day of sacrifices for missions is not past. It was but yesterday that we heard from an Iowa friend, of a young pastor in that state who has offered to serve his charge—a small congregation—for the coming year

without salary, if the church will give five hundred dollars to foreign missions. The offer has been accepted. We shall not be surprised to hear of a great revival in that church.

A course of lessons on the life of Jesus, for Junior Societies, is soon to be published by the United Society. Watch for them, Junior Superintendents.

Your own pastor's sermon will do you a great deal more good than the music of the fine soloist in the church around the corner. Remember this next Sunday evening, Christian Endeavorer.

One missionary committee, reported at the last Kansas State Convention, was thoroughly organized. One member was appointed treasurer. It was his duty also to spur the society along the lines of systematic and proportionate giving. Another member was the secretary. Another had charge of the missionary library of the society. Still another held the important office of corresponding secretary, corresponding with missionaries on behalf of the society, and obtaining from their letters interesting bits, which were read to the Endeavorers.

Dean Stanley used to relate that a gentleman once called to tell him that he had been into the Abbey, and had knelt down to pray, when the verger had come up to him and told him he must not kneel there. On asking why not, the verger had said, "Why, sir, if I was once to allow it we should have them praying all over the place." This recalls the gentleman who visited a church and asked the sexton whether people ever used it for private prayer, to which he replied, "I ketched two of 'em at it once."—*Christian Work*.

The missionary committee of the Christian Church Society, Spokane, Wash., recently held a capital missionary rally, at which several bright plans quickened missionary interest in those present. Missionary facts were presented in an unusual fashion. Each fact was written on a slip of paper, and then this slip of paper was cut into two parts of curious shape. Each person present was given half of a slip, and, so far as possible, the slips were divided between ladies and gentlemen. Sociability and missionary information were increased by the hunt for slips that matched.

"Sing unto the Lord a new song!" This exclamation occurs four times in the Old Testament hymnal. We need not be continually singing "something familiar." We love the old, but shall we not also love the new?—*Rev. W. P. Landers*.

OUR MIRROR.

THE Waterford Y. P. S. C. E. had a Christmas tree at the church Christmas Eve, which all present enjoyed very much. The pastor, Elder A. J. Potter, made the opening remarks, which were very appropriate for Christmas; then followed singing by the young people, and the boys and girls sang two pieces. One was, "Let the Children Sing of Jesus," and "Tell it Again." They sang very sweetly. It was the best of it all. All were remembered with some little present from the tree. We, as a Society, are interested in all Christian work, and are doing a little to help. We have voted to give something for the Sabbath Reform work, and hope to do something more for some of the other work. We are a small Society. Some of our members live so far

away that they cannot meet with us often, but our hearts are united to do all we can for the Master.

THE Y. P. S. C. E. of the Bethel church has been strengthened by T. J. VanHorn and J. G. Burdick, and by their earnest talks to us. Once a month our Endeavorers have a special program. On the evening of March 6, our program was as follows:

Music by the choir.

Prayer by Ed. Lane.

The lesson was read by Rad Joiner.

Declamation by Elsie Gray.

Music.

Recitation, Maud Joiner.

Three sentence prayers.

Music.

Recitation, Liby Joiner.

Song, by the Primary Sabbath-school Class, led by their Teacher, Artie Groves.

Music.

Paper on Christian Endeavor Work, by W. A. Chaney.

Song, "No More Good-Byes."

Benediction.

Our Endeavorers are inspired by these interesting meetings, and there seems to be a growing interest in the hearts of all our Endeavor workers. We have an increase of six members, four active and two associate, which now make us in all thirty active, and ten associate, members.

NELLIE CHANEY, *Cor. Sec.*

GENTLE WORDS.

"It is not much the world can give,

With all its subtle art,

And gold and gems are not the things

To satisfy the heart:

But oh! if those who cluster round

The altar and the hearth,

Have gentle words and loving smiles,

How beautiful is earth."

"Perform a good deed, speak a kind word, bestow a pleasant smile, and you will receive the same in return. The happiness you bestow upon others is reflected back to your own bosom."

"Witty sayings are as easily lost as the pearls slipping off a broken string; but a word of kindness is seldom spoken in vain. It is a seed, which, even when dropped by chance, springs up a flower."

"Life is made up, not of great sacrifices or duties, but of little thing in which smiles and kindnesses and small obligations given habitually are what win and preserve the heart and secure comfort."

"If you are a Christian, the throne of grace is yours. Your Father is seated on it. Your Saviour has sprinkled it with his own blood. The Holy Spirit draws you secretly to kneel before it; and the promise, when there, is, "Open your mouth wide, and I will fill it." What an honor to approach the King of kings. Were we to have an audience with an earthly monarch we should deem it an era in our history and boast of it through life. But you and I, and others, may have an audience with the King of the universe. Nay, we have liberty to approach him at any time and under any circumstances. Have we wants? He can supply them. Are we in trouble? He can extricate us. Do afflictions press our souls? He can mitigate and remove them. Does sin pollute our joys? With him is the power of cleansing. Does Satan vex our souls? He invites us to his arms as our refuge. All relief and every blessing is from God."

BE brief; for it is with words as with sunbeams—the more they are condensed the deeper they burn.—*Dr. Southey*.

Children's Page.

WHICH SIDE ARE YOU ON?

BY ANNA R. HENDERSON.

Come, children, and listen, I'll tell you in rhyme
A story of something which happened one time.
There was war in the land, and each brave heart beat
high,
And many went forth for their country to die;
But words fail to tell of the fear and dismay
Which swept the small village of W— one day,
When the enemy's army marched into the street,
And their own valiant soldiers were forced to retreat;
Such hiding, surrendering and trembling with fear!
When what in the midst of it all should appear
But Grandmother Gregory, feeble and old,
Coming out of her cottage; courageous and bold!
She faced the intruders, who marched through the land,
Shaking at them the poker she held in her hand.
"How foolish!" her friends cried, provoked it is true;
"Why, grandmother, what did you think you could do?"
"Not much," answered grandma; "but, ere they were
gone,
I wanted to show them which side I was on."

Now, children, I've told this queer story to you
To remind you of something the weakest can do;
There is always a fight 'twixt the right and the wrong,
And the heat of the battle is borne by the strong;
But no matter how small or unfit for the field,
Or how feeble or graceless the weapon you wield,
Oh, fail not, until the last enemy's gone,
To stand up and show them which side you are on.

WHY FRED CHANGED HIS MIND.

Fred Baker sat one winter evening watching his mother as she patiently stitched away on the garments of her more prosperous neighbors. Mrs. Baker was a widow and her income was so small that she must needs eke it out by the help of the needle. Fred was almost thirteen, and was the oldest of her three children. He attended school every day, and Saturday he also spent over his books, for he had determined to make a scholar of himself, and so be fitted to make a good livelihood for his mother and sisters.

But other thoughts suddenly crossed his mind. "What if mother does not live until I am a man? She looks pale and thin. I'd better not wait to do great things. I'd better begin now. Mr. Ritchie needs a boy over at his store. I think that I will speak for the place. He paid Bert Randolph four dollars a week."

He rose up, put on his overcoat, took his hat, and went toward the door.

"Where are you going, my son?" asked Mrs. Baker, looking up from her work.

"I am just going over to Mr. Richie's store."

"Very well, that is a safe place for you."

Mr. Richie was Fred's Sunday-school teacher, and she thought that he wanted to ask something about the lesson, as it was Saturday evening and he had been studying his lesson. But he did not even think of his lesson. His mind was full of his new plan. He asked for the situation and procured it, but said nothing until early Monday morning, when he was obliged to explain.

Said he: "Mother, I am going into Mr. Richie's store. I knew you would not object, and I had intended to keep the whole thing a secret until I had in my hands four dollars, my first week's wages. But I could not do it, because I must leave home before seven o'clock, and stay away until nine in the evening. What do you think of my plan?"

Mrs. Baker burst into tears, and replied, "I think that you are a blessed boy, Fred. I never felt the pinch of poverty in my life as I did last week. My heart was very heavy, although I tried to be trusting. I said a score of times, 'God will provide a way,' but these thoughts would return, 'The snow and cold are here, and I have only a bushel of coal, almost no provisions, but fifty cents in my

purse.' Why, Fred, four dollars is more than I can earn in a week. God bless you, my son! I feel that he has indeed provided a way. I had not thought of your leaving school, you were so anxious to secure an education."

"I was, mother, but I am sure it is my duty to give you immediate help. I could not go on making fine plans about being able to help you by and by in a very gentlemanly way, while you were breaking yourself down to keep a big, strong boy in school. A little self-denial at this time may be no bad thing for me. Mr. Ritchie says that all our education does not come out of books."

He was soon ready, and as he stood with his hat in his hand, he said, "Give me a kiss, mother, to keep me company. The hours may seem long to-day."

She kissed him fondly, and again said, "God bless you!" and he went out to undertake his first day's work.

Fred Baker is now twenty-five years old, and he is head clerk at Mr. Richie's store, with a salary sufficient to support his mother and to educate his sisters, who are expecting to become teachers in the near future. He has never regretted for a moment having done the duty that lay nearest to him.—*Intelligencer.*

ZULIE DYKE'S TOOTH.

BY GRACE PHILLIPS.

Perhaps some of the little folks would like to hear how Zulie Dyke lost her first tooth.

Papa and mamma Dyke and Uncle Ned were eating dinner. Zulie said her tooth was so loose she could not eat. Her papa said he would pull the tooth. Zulie cried "No, no," and put both hands over mouth.

Uncle Ned laughed and said, "Why not? It would not hurt."

"Yes, it would," said Zulie.

"Well, then," said Uncle Ned, "perhaps I can tie it in. Come let me try."

This was a new idea to Zulie. She slid from her chair, and ran to her uncle, with mouth wide open.

Uncle Ned got a piece of silk thread, waxed it, and tied it around the tooth.

"When I was a boy," he said, "they used to say if I would not put my tongue where a tooth came out a gold tooth would grow in. Do you want to see the teeth that came in?"

"Yes," said Zulie.

Uncle Ned opened his mouth, and showed her the gold fillings the dentist had put in.

"Ned, dear," said Zulie's mamma, "do not deceive the child."

"Why, Uncle Ned," said Zulie, "you didn't put your tongue in lots of them, didn't you?"

She raised herself on tiptoe to see better, and out popped her tooth.

You see Uncle Ned held the thread thinking, perhaps, he would give it a twitch after a while, for the tooth was very loose, and he knew it would not hurt Zulie to have it pulled, but when Zulie raised herself on the tip of her toes, she jerked the tooth out.

How they laughed about it. Zulie laughed, too, when Uncle Ned explained how the gold came to be in his teeth.

Zulie never made trouble again when a tooth was loose, but permitted it to be removed.

THE blossoms of spring are the prophets of autumn. So joyful service in youth promises a rich fruitage in after years.

A CHILD'S WISH.

A beautiful little story was told not long ago by a young missionary who is just leaving this country, as to how he was influenced to become a missionary.

When a child he used constantly to walk through a certain churchyard; and one of the gravestones which he passed close by, erected to the memory of a little boy eight years of age, bore the following strange inscription:

"Mother, when I grow to be a man I should like to be a missionary. But if I should die when I am still a little boy, will you put it on my tomb, so that some one passing by may read it, and go instead of me?"

Through reading this inscription so often there grew up in his mind this thought: "I must go in place of that little boy." And so he has been trained for the work, and will soon commence it. It was only a little boy's wish that influenced him and led him to become a missionary. Now if a wish can do so much, what may not a word and deed do? Was not this a good way to bring the gospel to the poor heathen?—*Selected.*

THE RISE OF A BOY.

The boy goes to business, and at his business begins by simply doing the things he is told to do, and doing them in a common and ordinary way. If he stops here, he remains all his life long a drudge. But if he begins to see that business has a significance, that his life is not merely sweeping the store, not merely writing letters, not merely selling goods; if he begins to see the higher life involved in business; if he begins to see that business is a greater instrument of beneficence than what we call beneficence; that trade is clothing thousands of men where charity clothes ten; that agricultural and milling industries are feeding thousands of men where charity feeds ten; if he begins to see how the whole history of the world is linked together, and is God's way of building up humanity and serving humanity—as he gets this large view and enters into it, life is enriched and becomes the school wherein he is educated into that which is immortal!—*Dr. Lyman Abbott.*

ONLY A CENT.

Uncle Harris was a carpenter, and had a shop in the country. One day he went into the barn where Dick and Joe were playing with two tame pigeons. "Boys," he said, "my workshop ought to be swept up every evening. Which of you will undertake to do it? I am willing to pay a cent for each sweeping."

"Only a cent?" said Dick. "Who would work for a cent?"

"I will," said Joe. "A cent is better than nothing."

So every day, when Uncle Harris was done working in the shop, Joe would take an old broom and sweep it; and he dropped all his pennies into his tin savings bank.

One day Uncle Harris took Dick and Joe into town with him. While he went to buy some lumber, they went into a store where there were toys of every kind.

"What fine kites!" said Dick. "I wish that I could buy one."

"Only ten cents," said the man.

"I haven't got a cent," said Dick.

"I have fifty cents," said Joe; "and I think that I will buy that bird kite."

"How did you get fifty cents?" asked Dick.

"By sweeping the shop," answered Joe. "I saved my pennies, and did not open my bank until this morning."—*Children's Visitor.*

If a man becomes a true Christian, the world will not be long in finding it out.

Home News.

New York.

BROOKFIELD.—While the winter has been a remarkably pleasant one for Central New York, the spring has brought on a considerable amount of sickness. As yet, our own people have been free from any cases which have proved fatal. The rest of the community have not been so favored. Mrs. H. B. Lewis is quite sick, and some fears have been expressed as to her recovery. At present she seems to be improving, but is very weak. Eld. Lewis, himself, has been suffering from the influenza, but has nearly recovered. During the winter he supplied the First-day Baptists a considerable of the time.

About the middle of February, our Christian Endeavor Society entertained the convention of young people's societies of the town of Brookfield and other adjacent towns. There are some sixteen societies in the organization. We had over a hundred delegates present, and an interesting time.

Our church took up the matter of systematic giving soon after the Missionary Secretary was with us, and at present the canvassers are at work, and report fair progress. We expect to increase our giving largely in this way.

Our First-day Baptist brethren have secured the services of the Rev. Bassey, of Utica, N. Y., for the ensuing year. The M. E. church also expect a new pastor about the 1st of April. The Rev. J. M. Todd and wife came among us about the first of January, and are very helpful to us. They found cordial greeting among those with whom and for whom he has spent the best portion of his life.

The pastor has started a class for Bible study among the young people. It has been very well attended so far, and we are hopeful of its being of advantage to all of us. We are expecting the Association with us the first week in June, and are hoping for a blessing at that time. Though not in our province, we send you the following clipping, showing that Bro. Platts is taking his chances of letting our views be known:

HOT SHOT.

The New Berlin correspondent of the South New Berlin *Bee* says: Rev. Platts, of Leonardsville, is assisting in each church in evening meetings. He is an able speaker. They say he is making lots of friends, but hits some of the Sunday Christians pretty hard; so much so that they cannot take the hot shot he gives them, but he keeps right on talking to crowded houses.

CLAYTON A. BURDICK.

AN OPEN LETTER.

My Dear Bro. Peat:

Your letter came a few days ago. Am glad you are so much stirred up about gospel meetings. Wish I could be there and see some of your *methods*. Who of the boys are converted? You didn't mention any in your letter. You have had a great deal of experience in revival work, and in your letter proposed some very good methods in regard to evangelism and Sabbath Reform. Now, Peat, do not think I am impudent (being so much younger) for asking a few questions. And do not think that I have weakened on the blessed old Sabbath question. Do you think that the Sabbath is more binding than any other of the commands? Then why do you make a hobby of the Sabbath? Isn't it a fact that in our revival meetings, where we

find an old man riding some hobby, that he does more harm than good? What must be the result, then, when the evangelist is riding a hobby? Has any one come to the Sabbath in your meetings?

We are living witnesses. Do we need to tell the people that we keep the Sabbath, before they will know that we keep it? Do we have to tell the people that we do not lie, or swear, or steal, before they will know it, or before they will know it is wrong to do such things? They are the ones to be on the anxious seat, not we. What do evangelists aim at? Is it not the conversion of sinners? What was Christ's method to accomplish this? Be ye therefore wise as serpents and harmless as doves.

Say, Peat, don't you remember how we used to shoot ducks in the pond south of the house? Didn't we sometimes crawl more than eighty rods across the old corn-field, with the greatest care not to make the least bit of noise, for fear the ducks would be frightened away, before we were in range? And don't you remember the time when a large flock of geese were in the pond, and we were about half-way across the field to them, when Bill Snyder fired off his old musket out near the barn, and the geese flew, and we did not get a shot at them? It is about that way when the evangelist has been working along, with great care and wisdom, and has got where he can almost reach the people, when some one jumps up and fires off his gun on the Sabbath, or any other question of which he is making a hobby, and the people are scared or offended, and many of them will not get in range of the gospel message again. What would you think of a man who was trying to get up to a flock of ducks, if he began firing off his gun before he got in range? Is it any more reasonable for a man in revival effort to begin on the people with the Sabbath, or any other *one* principle of Christianity, before he has got to a point where they can receive it?

You remember the old decoys we had in the pond one fall, don't you? You know, sometimes when a flock of ducks would light in the pond, we would hardly get started before they would fly away. I always thought it was on account of the lifeless, cold appearance of those mummy-like ducks that frightened the wild ones away. There was too wide a contrast. Now, Peat, don't you think when church members are so cold and lifeless and indifferent and rigid and mummy-like, that they hinder the cause more than they do good? How about those wild ducks we had in the pond the next fall with their wings clipped? Didn't we get more ducks that fall than we ever did before? When a flock lighted there, they received a warm welcome, and were made to feel at home. There was but a very slight contrast, and they had a powerful influence over the wild ones.

All Christians are sinners with their wings clipped, so the Lord can use them in his vineyard to bring others into his service. What was Paul's success in winning men to Christ? Was it by trying to be different from them, making a visible contrast between them and himself? Or did he to the Jew become as a Jew; to those under the law, as under the law; to those without law, as without law; to the weak, as weak; that he might by all means save some? Now, Peat, I hope you will write to me again about revivals, for I am

very much interested in them. But don't forget, the next time, to tell who of the boys are converted and who have come to the Sabbath, and don't forget to tell how you manage when you have shot off a big load of Sabbath doctrine and you didn't get anything but feathers. I think you must have some new scheme that I haven't got hold of yet, and if I go into this work, I will need all the points I can get. Kindly remember me to Molly and the baby.

"Lovingly your brother,

HARRY.

THE TRIUMPH OF RUSSIA.

The Ottoman Empire is being preserved in order that eventually it may ripen and fall into the lap of waiting Russia; for unless conditions greatly change in a comparatively short time, this is the result that is sure to happen. Meantime the "concert" of Europe must wait upon the pleasure of the Tsar; and meantime the conscience of England and France will continue to endure the bitter pain caused by the material and willing aid which their rulers, moved by dynastic traditions or controlled by the great banking interests, will give to the Sultan to prevent a war and a financial panic. The "concert" is not threatened, except by such generous sentiments as have been aroused by the wonderful appeal which Mr. Gladstone has addressed to the people of England. It is quite within the range of probability that popular sentiment in western Europe could force a settlement of the immediate Eastern problem—which is as to the best method of protecting the Christian subjects of the Sultan from murder and outrage. And such a solution might be reached without a war and without a disastrous panic. It might have been reached long ago. It is true that Russia would not like such sentiment, for a cessation of outrages in Armenia would postpone the chance of her peaceful entry into Constantinople, if it would not destroy it altogether. Still, there is no good reason to expect that the "concert" will be soon dissolved, or that anything more important to western Europe will follow Mr. Gladstone's cry in the night than a political issue in England which will greatly aid the Liberal cause. Of two things more perhaps, we may be reasonably sure—another effort will be made to compel the Sultan to promise reforms, while the Greeks will not be seriously punished for coming to the assistance of their kinsmen in Crete. Mr. Gladstone is doubtless right in supposing that there is not "a European people whose judgment, could it be had, would ordain or tolerate the infliction of punishment upon Greece for the good deed she has recently performed. Certainly," he continues, "it would not be the French, who so largely contributed to the foundation of the kingdom; nor the Italians, still so mindful of what they and their fathers have undergone; and least of all, I will say, the English, to whom the air of freedom is the very breath of their nostrils, who have already shown in every way open to them how they are minded, and who, were the road now laid open to them by a dissolution of Parliament, would show it by returning a Parliament which upon this question would speak with unanimity."—*Harper's Weekly*.

THE lonely heart is the one shut into its own thoughts and gratifications.

Sabbath School.

INTERNATIONAL LESSONS, 1897.

SECOND QUARTER.

April 8.	Peter Working Miracles.....	Acts 9: 32-48
April 10.	Conversion of Cornelius.....	Acts 10: 30-44
April 17.	Gentiles Converted at Antioch.....	Acts 11: 19-26
April 24.	Peter Delivered From Prison.....	Acts 12: 5-17
May 1.	Paul Begins His First Missionary Journey.....	Acts 13: 1-13
May 8.	Paul Preaching to the Jews.....	Acts 13: 21-89
May 15.	Paul Preaching to the Gentiles.....	Acts 14: 16-22
May 22.	The Conference at Jerusalem.....	Acts 15: 1-6, 22-29
May 29.	Christian Faith Leads to Good Works.....	James 2: 14-23
June 5.	Sins of the Tongue.....	James 3: 1-13
June 12.	Paul's advice to Timothy.....	2 Tim. 1: 1-7, 3: 14-17
June 19.	Personal Responsibility.....	Romans 14: 10-21
June 26.	Review.....	

LESSON III.—GENTILES CONVERTED AT ANTIOCH.

For Sabbath-day, April 17, 1897.

LESSON TEXT.—Acts 11: 19-26.

GOLDEN TEXT.—When they heard these things, they held their peace, and glorified God, saying, then hath God also to the Gentiles granted repentance unto life. Acts 11: 18.

INTRODUCTION.

News of the conversion and baptism of Cornelius and his Gentile company at Cæsarea soon reached the apostles and brethren in Judea, and Peter hastened to Jerusalem to rehearse the wondrous story. At first these brethren were disposed to blame Peter because he had thus recognized the Gentiles as partakers of the grace of God. But when he recounted the particulars of the strange occurrence, showing how God had instructed both him and Cornelius, by visions, and how the Holy Ghost came upon the eager listeners as he preached Christ to them, their old Jewish prejudices gave way and they ceased to blame Peter, "and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life." At this point, chapter 11, verse 18, the regular course of the narrative is interrupted, and the writer (Luke) goes from the events of the period of rest (9: 31), back to the stormy persecutions following the death of Stephen (8: 4) to take up another line of the history. At this point, our present lesson begins.

NOTES, EXPLANATORY AND PRACTICAL.

I. The Gospel Spreading. 19.

They, Christian disciples, not the apostles. Acts 8: 1. Here is a Scriptural warrant for lay evangelism. See 8: 4, and verses following. The extent of the "everywhere" of 8: 4, is more definitely stated in this verse, to Phenice, Cyprus, Antioch. The meaning evidently is that these were among the chief places reached by these persecuted believers in Jesus. The statement in 8: 4 is that *wherever* they went they preached the word. In this verse it is stated that this preaching was to *Jews only*. The reasons for this are obvious. The disciples themselves were Jewish converts and they would naturally go among their own acquaintances and kinsfolks. Besides, as we saw in last lesson, the idea that the gospel could be for any but Jews gained ground very slowly. It is worthy of note that this rapid and wide-spreading of the gospel was by the very means by which its enemies sought to suppress it. Compare Acts 5: 38, 39; 1 Cor. 1: 25.

II. Converts Preaching. 20.

"Let him that heareth say Come." Rev. 22: 17. *Some of them*. That is, some of those Jews to whom the disciples who were driven out from Jerusalem had preached the word. *Men of Cyprus and Cyrene*. Cyprus was an island of Greece, and the inhabitants of north Africa from Cyrene on the northwest to Alexandria were chiefly a Greek-speaking people. Even the Jews in these regions used in their synagogue services not the old Hebrew Bible but the Greek translation, known as the Septuagint. This use of the Greek language in their worship, together with constant business contact with other peoples, made these men more liberal in their views about religious matters than were the Jewish Christians from Jerusalem. So, moved by the spirit of the gospel, they began telling others the glad story of Jesus, and as they came to Antioch and found men speaking Greek, like themselves, they declared to them the new doctrine about Jesus and his saving love. Thus by the same divine impulse, and under the same divine guidance Jesus was preached to the Jew first and also to the Gentile.

III. The Lord Working. 21.

The hand of the Lord was with them. See Luke 1: 66. The hand, in the Scriptures, is the sign of power,—power exerted. God, who had brought these men to the knowledge of Jesus, though he had permitted the enemy to persecute and oppress them, did not leave them to themselves. His power was with them, to keep them, to enable them to speak in the name of Jesus, and make their words effective in the hearts of those who heard them. These were in the line of the divine commission to preach the gospel to every creature; they were, therefore, in the line

of the divine promise also. "Lo-I am with you." The hand of the Lord always works mightily, therefore, great numbers believed and turned unto the Lord. 1 Thess. 1: 9. Thus were laid the foundations of the church at Antioch, which soon became a second center of Christian missions, becoming to the Gentile world what the church at Jerusalem had already been to the Jewish world more especially, and to the whole world in a general way. It is the Lord's doing and it is marvelous in our eyes.

IV. The Church Fostering. 22-24.

Tidings of this religious revolution at Antioch were not long in reaching the mother church at Jerusalem. Immediately it was determined that this new interest must be looked after, and Barnabas was sent to Antioch. What do we already know about Barnabas? 9: 27. Is he likely to encourage or to criticize this new movement as having sprung up in an irregular manner? Let the sequel answer. *Grace of God*. The favor, blessing of God upon the people. Barnabas only needed to know that what he saw was the work of the Lord, when his heart was filled with great joy. See 3 John 4. Out of a full heart he brings to the new brethren the message of the mother church. *Cleave unto the Lord*. Be steadfast. 13: 43; 14: 22; Psa. 57: 7. *Purpose of heart*. Such trials as the Christian has to meet, will not be borne by any careless, indifferent soul in any age. It requires a deliberate, full purpose. His heart, his affections, his whole being must be set upon it. Such is the exhortation which Barnabas, in the name of the church at Jerusalem, gave to these new found brethren in the faith. *A good man*. Amplified in the additional statement. Full of the Holy Ghost and of faith. 6: 5. Under the labors of this Godly man, the revival, so well begun, took a new and glorious impetus, and much people was added to the Lord. 2: 47. Oh that we had everywhere men full of the Holy Ghost and of faith, and that the hearts of the people were made ready, as at Antioch, to receive the truth and turn to the Lord! Why don't all our churches send out their Barnabases? Are these churches the fostering mothers which they ought to be?

V. The Apostles Teaching. 25, 26.

Barnabas wanted help. He remembered Saul, and how he had been driven from Jerusalem for his bold preaching of Jesus. Why shouldn't he come and help work this rich mine for the Lord Jesus? He found and brought him. Thus it was the privilege of Barnabas to introduce Paul to his Gentile work (9: 15) as it had been his privilege to introduce him to the brethren after his conversion. 9: 27. *A whole year*. What a year's work that must have been? What sermons Barnabas and Paul preached to that awakened Syrian capital? What ringing testimonies those new converts bore to the truth of the preaching! The Lord still working with them! The new name. *Christian first at Antioch*. By whom called? Various opinions exist. The most rational seems to be that the name was given by the Gentiles in Antioch, not in derision, but as a convenient designation of that considerable congregation, all the while growing in numbers and importance under the preaching of the two great apostles, whose theme was Christ. As these people devoutly believed in a person called the Christ, as they received their precepts of life from him and as they professed undying loyalty to him, what more natural than that they should be called after his name? They were Christians. Whatever the original thought and intent of the name, it is a name of honor. No holier desire can possess any heart than the desire to be worthy of the high dignity and honor which it confers upon him to whom it truly belongs. Whosoever will may bear that worthy name.

MORE FAITH.

I hear men praying everywhere for more faith, but when I listen to them carefully and get at the real heart of their prayers, very often it is not more faith at all that they are wanting, but a change from faith to sight.

"What shall I do with this sorrow that God has sent me?"

"Take it up and bear it, and get strength and blessing out of it."

"Ah, if I only knew what blessing there was in it, if I saw how it would help me, then I could bear it. What shall I do with this hard, hateful duty which Christ has laid right in my way?"

"Do it, and grow by doing it."

"Ah, yes, if I could only see that, it would make me grow."

In both of these cases do you not see that what you are begging for is not more faith, although you think it is, but sight?

You want to see for yourself the blessing in the sorrow, the strength in the hard and hateful task.

Faith says not, "I see that it is good for me, and so God must have sent it," but "God sent it, and so it must be good for me." Faith walking in the dark with God only prays him to clasp its hand more closely, does not even ask him for the lighting of the darkness so that the man may find the way himself.—*Phillips Brooks*.

A LIFE THAT WITNESSETH.

She was a worn, little old lady, bent with suffering, wrinkled with cares. She was very poor, and one might have passed her without any thought, save one of careless pity. And yet she was a faithful witness.

Into a neighboring house one summer came a busy woman, forced by ill health to rest from the strain of public duties. She found out the little old lady, and went often to the bare, small home.

"She was real good," the poor creature said afterward. "She said things that sounded as if they was out of some lovely book—so kind of comforting. I can't see why she should have said 'em to me, but they'll do me good to think of just as long as I live. Think of heaven being full of such lovely folks, and all of us getting the chance to see and hear 'em."

"You did her good too," said the neighbor; "Miss T— says she will be a better, braver woman all her life, more grateful for the privilege of living and working in the world, more satisfied with the lot to which she is appointed, because she has known your patient, contented life."

"To think of it," said the little old lady, with tears shining in her faded old eyes. "To think that lovely woman should say I did her good! I don't deserve that! No; as happy as it makes me, I don't deserve it."

But it was true. The faithful life cannot be so narrowed or so hidden but it will witness somewhere.—*The Lookout*.

A TRUE STORY OF A BIBLE.

There was a little boy who wanted a Bible very much indeed, wanted it more than anything else that he could think of. But he was a poor boy, and could not afford to buy one; for he lived a good many years ago, when Bibles cost more than they do now.

One day two strange gentlemen came to his house, and asked his mother for something to eat. Although she had only plain food, she gave them a welcome to what she had. As they ate they saw the little boy looked sad. They asked him what he wanted; and he told them a Bible.

His mother said: "Never mind. Don't fret about that. I'll take you to see Gen. Washington next week."

"But I'd rather have a Bible than to go to see Gen. Washington," the boy said.

One of the gentlemen seemed much pleased with this, and told him that he hoped that he would always be as fond of the Bible.

The next day the little boy received a beautiful Bible, and on the fly leaf was written; "From George Washington." The little boy did not know it, but he had been talking to Gen. Washington himself the day before.—*Christian Observer*.

Popular Science.

BY H. H. BAKER.

The Mississippi, its Floods and Pollutions.

One would conclude from the loss of life, the devastation and destruction of property by the late flood, that the Mississippi had about all the water it could well handle or take care of. To keep this river confined within its limits, large appropriations have been made by government, aided also by donations of money and labor by the people who live along its course, yet after all this labor and care the waters frequently break through their embankments, or levees, and flood large sections of country, causing much damage.

This river is made the scavenger for no less than 1,257,545 square miles, and is itself 2,960 miles in length. The lower Mississippi, in connection with the Missouri, is 4,200 miles long. In this immense distance there are no less than from thirty to forty cities, some of which have large population, besides unnumbered villages and towns. The sewage of all these is turned into and carried away in its waters.

Notwithstanding all this there is a scheme now being carried out to turn a portion of the waters of Lake Michigan from going to the ocean *via* Niagara Falls and the St. Lawrence, and send it by way of the Mississippi. It is the intention to sewage Chicago and to turn through a canal 10,000 cubic feet of water per second into the Mississippi, *via* the Rock and Fox Rivers. It is stated that no harm can come to the people along the line of this sewage.

To accomplish this vast work of adding 10,000 cubic feet of water per second to the already almost daily overflowing banks of the Mississippi is a work of no small moment, requiring as it will the highest talent of scientific engineering skill.

The distance to be covered by the canal is 28 miles, and the width at the bottom passing through alluvial grounds is to be 202 feet. The excavation will reveal material of a widely different character, such as mud, sand, clay, gravel, boulders and solid rock.

The estimates made for removal are 4,500,000 cubic yards of mud, 28,000,000 cubic yards of sand, gravel and boulders, and 12,000,000 of solid rock.

The wisdom of adding to the already slow moving, and levee-confined waters of this river, this additional river of pollution may well be questioned. If the waters had the rapid movement of the Niagara or the St. Lawrence unquestionably they would purify themselves, but the movement of the Mississippi is so slow that the sediment carried in the water has continued to settle and raise the bed of the river for long distances until the surface of the river is higher than the lands of the surrounding country; even at New Orleans, the river is higher than the city.

If the sewage and dumpage of New York actually contaminate the Atlantic Ocean to that extent that sanitary laws have to be enacted to protect the people against contagion, notwithstanding the effect of the tides and wind that keep the water in constant motion, how much greater the need of sanitary regulation by Congress where the flow of water is so slow and obstructed as to allow sediment to settle and remain.

CONSCIOUSNESS of ignorance is no small part of knowledge.—*St. Jerome.*

HOW TO BUILD UP A CHURCH.

These rules are given by Beauford Long in the *Lookout* to build up a church. Let us put them in practice.

1. All come.
2. If you do come, come soon.
3. If too wet or too dry, too hot or too cold, come any way.
4. Always believe the front seats are intended for you; people will not think that you are conceited.
5. Come; don't find any fault.
6. Do, for the world! always think to pray for your pastor and the church.
7. Sing, as the rest do.
8. Always attend the prayer-meetings and take part.
9. Encourage the pastor, and don't tell his faults to others. If his sermon helps you, tell him about it, so that it will encourage him.
10. If you see a stranger in the audience, shake hands with him and invite him to come again.
11. Always bring some one to church with you.
12. Believe in missions.
13. Be sure and give much to benevolence.
14. Help the pastor to work.
15. See that his salary is always paid, and promptly too.
16. If he doesn't visit you as often as you think he should, treat him just the same.
17. Always take your church papers.
18. Don't try to run the church.
19. If you see any one wanting to take hold and help carry on any of the church work, be sure and congratulate him for his good work.
20. Always speak to others about Christ, and it will help your pastor.
21. Always come to the Sabbath services. It shows that you care something for Christ.
22. Always help fix up God's house. It doesn't make so much difference about your own.
23. Don't insist on your views being adopted on all questions brought before the church, and give in to the majority.
24. Join the Sabbath-school and the Endeavor Society.
25. When sick send your pastor a word, he may not find it out himself; and tell all of your neighbors how he visited you during your illness.
26. If you think everything is working harmoniously, don't try to stir up something to engender strife.

A DELIGHTED MOTHER.

A mother who was in the habit of asking her children, before they retired at night, what they had done during the day to make others happy, found her young twin daughters silent. One spoke modestly of deeds and dispositions, founded on the golden rule, "Do unto others as you would that they should do unto you." Still those little bright faces were bowed down in silence. The question was repeated. "I can remember nothing good all this day, dear mother; only, one of my schoolmates was happy, because she had gained the head of her class, and I smiled on her and ran to kiss her; so she said I was good. This is all, dear mother." The other spoke still more timidly: "A little girl who sat by me on the bench at school, had lost a little brother. I saw that while she studied her lesson she hid her face in her book and wept. I felt very sorry, and laid my face on

the same book and wept with her. Then she looked up and was comforted, and put her arms round my neck; but I do not know why she said I had done her good." "Come to my arms, my darlings!" said the mother; "to rejoice with those that rejoice and weep with those that weep is to obey our blessed Redeemer."—*The Lark.*

SABBATH REFORM CONVENTION.

There will be a Sabbath Reform Convention held with the First Genesee Church, in Little Genesee, N. Y., beginning Sabbath eve, April 16, and continuing through First-day, April 18, next.

The convention will open, April 16, at 7.30 P. M., with an introductory sermon by Pres. B. C. Davis, Ph. D. On Sabbath morning at 11, Rev. A. H. Lewis, D. D., will speak upon the subject, "The Relation of Sabbath Reform to the Protestant Movement and to the Future of Catholicism in the United States." Dr. Lewis will also speak on First-day at 7.30 P. M. Many other very interesting topics will be presented relating to the subject of the Sabbath. All are invited to come.

S. S. POWELL, *Pastor.*

How's This.

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure. F. J. CHENEY & CO., Props., Toledo, O.

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Special Notices.

ALL persons contributing funds for the Mizpah Mission, 509 Hudson Street, New York, will please send the same to the Treasurer, Mrs. Emma Kenyon, 340 West 56th Street.

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

THE First Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moyne Building, on Randolph street between State street and Wabash avenue, at 2 o'clock P. M. Strangers are most cordially welcomed. Pastor's address, Rev. L. C. Randolph 6126 Ingleside Ave.

ALFRED WILLIAMS, *Church Clerk.*

THE Seventh-day Baptist church of New York City holds services each Sabbath at 10.30 A. M., in the Boys' Room of the Y. M. C. A. building, Twenty-third Street, near Fourth Avenue. Visiting Sabbath-keepers in the city are cordially invited to attend the services.

THE Seventh-day Baptist Church of Hornellsville, N. Y., holds regular services in the lecture room of the Baptist church, corner of Church and Genesee streets, at 2.30 P. M. Sabbath-school following preaching service. A general invitation is extended to all, and especially to Sabbath-keepers remaining in the city over the Sabbath.

M. B. KELLY, *Pastor.*

THE Mill Yard Seventh-day Baptist church holds regular Sabbath services in the Welsh Baptist chapel, Eldon St., London, E. C., a few steps from the Broad St. Station. Services at 3 o'clock in the afternoon. Pastor, the Rev. William C. Daland; address, 1, Maryland Road, Wood Green, London, N., England. Sabbath-keepers and others visiting London will be cordially welcomed.

SOUTH-EASTERN ASSOCIATION, Salemville, Pa., May 20-23.

EASTERN ASSOCIATION, New Market, N. J., May 27-30.

CENTRAL ASSOCIATION, Brookfield, N. Y., June 3-6.

WESTERN ASSOCIATION, Alfred Station, N. Y., June 10-13.

NORTH-WESTERN ASSOCIATION, New Auburn, Minn., June 17-20.

DEATHS.

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

COON.—At the home of her daughter, Lillie E. Babcock, Adams Centre, Wis., March 22, 1897, Mrs. Cynthia Flint Coon, in the 77th year of her age.

OLSON.—In Fontana, Wis., March 16, 1897, Myrtle Edna, infant daughter of Oscar A. and Gertie (Corlis) Olson.

Although bowed down with this first great sorrow, these young parents can say with one of old, "The Lord gave and the Lord hath taken away; blessed be the name of the Lord." G. W. B.

RANKIN.—At Rutland, Ill., February 27, 1897, Betsy P. Rankin, in the 76th year of her age.

She was born at Belchertown, Mass., November 2, 1821, from whence she removed to West Hallock, Ill., in 1855. Her body was brought to West Hallock for interment, where her husband died a few years ago. The funeral services were conducted at the church of this place, March 1, 1897. T. J. V.

GREENE.—Franklin J. Greene was born in Berlin, N. Y., April 27, 1822, and died near Adams Centre, N. Y., March 17, 1897.

He was the son of Joseph J. Greene and Mary Gavitt. For over sixty years he had been a resident of the town of Adams. He leaves three sons and a daughter. He was married three times, his last wife surviving him. He was a member of the Adams church. As he drew near the eternal world he said his trust was in Christ. A. B. P.

Literary Notes.

Harper's Bazaar of April 10 will contain the second of Mrs. Margaret H. Welch's papers on "Club Women and Club Work." Another feature of particular interest will be an article on "The Virginia Home Life of To-day," by Katherine Pyle.

"With Lake Michigan in its dooryard, Chicago has been cut off for almost forty years from many of the advantages which cities usually derive from a water front. Extending from the mouth of the river southward nearly seven miles to Fifty-first Street, a great railroad corporation has maintained a barrier of tracks, spiked fences, and stone walls which effectually prevented the public from approaching the lake." From this beginning the article on "Chicago's Lake Front Parks," contributed to Harper's Weekly of April 3, proceeds to outline the development of public spirit in Chicago which has led to the reclaiming of the lake front, and to the present colossal undertaking, supervised by Mr. D. H. Burnham, director of the works at the World's Fair, which is to convert it into one of the most beautiful of the park systems of any city in the world. It is fully illustrated, one of the drawings giving an extended view of the Chicago water front as it will appear when the work is completed.

The Treasury of Religious Thought for April, 1897, presents as frontispiece the portrait of the Very Rev. Frank J. Mallett, the young dean of the new cathedral at Laramie, Wyoming, whose sermon on the Purpose of Special Blessing shows how the New West has attracted to it some of our best spiritual culture. The opening article is a timely illustrated paper, From Palm Sunday to Easter, by Rev. Dr. G. B. F. Hallock, whose inspiring Prayer-Meeting papers are a con-

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A CHART OF THE WEEK.

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"This Chart opens a line of study that not many of our people have known anything about, and one that promises to add great strength to our position on this question."—Sabb. Recorder.

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stant feature in this magazine. Dr. Burdett Hart has a timely Easter sermon, and Dr. W. E. Barton an able sermon on Unrecognized Faith, Dr. J. Watson (Jan Maclaren) gives a sketch of a sermon on The Strength of Life, and Mr. Moody one on Five One Things. Rev. Dr. McArthur, of New York, answers ably the question Why I am a Baptist; and an attractive illustrated article describes some institutional Churches in New York.

The Treasury has moved from its old stand, No. 5 Cooper Union, to larger and much more beautiful and convenient quarters at 241-243 West 23d Street. This is in obedience to the uptown trend of improving business, but the more attractive home ought to secure better work as well as a larger business.

Annual subscription, \$2 50. Clergymen, \$2. Single copies, 25 cents. E. B. Treat, Publisher, 241-243 West 23d St., New York.

LADIES OF THE WHITE HOUSE.

There is one point with respect to which American history is defective, and will, we fear, for some time continue so, and that is the comparative indifference with which the influence of the nation's prominent women upon the forces which shape the events and mould the policies of our country is treated. This is more the fault of circumstances than of the historians. It is more conspicuous here than in England and some other countries, because of the more complete early separation of women from all direct association with public affairs. But when the more detailed and personal histories of our presidents come to be written; when we are taken behind the scenes, back of the ceremonial of government and back of proclamations and pronouncements, as Professor Sloane has taken the reading public in his recent life of Napoleon, then the women of our successive national administrations may be given their true places.

Certainly we are not less appreciative of the finer, even if in some respects the weaker, sex, than other countries, but American women of distinction in political circles have been content to confine their public triumphs to the social arena. Their influence upon national affairs has been exerted in a less conspicuous but none the less effective manner. We have a somewhat vague idea that we owe a considerable measure of respect and gratitude to Martha Washington and Abigail Adams, not merely as women of high character and brilliant minds, but as factors in two distinguished administrations of government. Even the historian has to recognize their power, though he can not intelligently analyze its operation.

The country, perhaps, owes as much to Dorothy Madison as to her husband, the president. The gracious lady who now surrenders her place as mistress of the White House to another, in some respects more resembles Mrs. Madison than any of her predecessors. But in many ways she has filled an exalted place with a distinction that is peculiarly her own. When she entered upon her high social duties she was the youngest woman who had ever undertaken them. She was only a few years from her girlhood. She was beautiful, accomplished, educated and youthful. She was at an age when even the solidest characters like



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the excitement of social gayeties and successes.

Had there been a suggestion of weakness in her composition her elevation to the position of the "first lady of the republic" would have resulted either in excessive vanity or repellent haughtiness. But she walked splendidly upright between the two dangers. Had she been born a princess, trained to the responsibilities and forms that attach to the purple, she could not have more admirably adjusted herself to an environment, in one sense strange, but which nature had marvelously fitted her to adorn. Her sympathies are intensely womanly but intensely active. She needs no champions but both the high and low are her friends and admirers. In grace, nobility of character, sympathy with the higher social and political aspirations of her country, helpfulness toward every worthy interest and object, and that tact that comes from charity, high-mindedness and warm-heartedness, she is one of the most splendid representatives of the new womanhood of the republic.—New York Tribune.

THE BORROWING HABIT.

In the days of Shakespeare as well as now, "the loan off loses both itself and friend." There is probably no small matter that causes so much annoyance and actual money loss as the habit of borrowing petty household supplies, which the borrower often judges are too small to be returned. It is a few spoonfuls of tea at one time, a little butter at another and the sum total in a short period may be altogether too large for the lender to give away. There is but one way to treat such borrowers who never pay, and to borrow the same amount of the same article until the proper equivalent has been made. This is considerable trouble, but it is the only way to render justice to one's self. It is also a delicate hint which the most obdurate borrower is likely to profit by. It may lose the friend, but saves the loan.

There are a great many people who, like the foolish virgins of the parable, systematically fail to provide for emergencies and expect to depend upon their more provident neighbors. After nineteen hundred years, they are as typical a class to-day as they

were in old Judea, the women without "faculty," who do not hesitate to make their silliness an excuse for their dependence, and appear to be utterly oblivious of the inconvenience they may occasion. Judicious housekeepers make it a rule never to borrow unless they are forced to do so by lenders that fail to remember their debts. No servant should be allowed to borrow. The most careless servant will soon learn to keep a list, and whatever is needed can then be ordered at the proper time.

No independent woman with any dignity of character indulges in any such pernicious habit as borrowing. The borrowing of household utensils, like preserving pots, and baking tins and similar articles, causes a great deal of annoyance to lenders, who may lack the moral courage to say no when they would like to do so. The brass preserving pot of old-fashioned times was an expensive article which only a few families in a village could afford to own one, and a large number of households formerly depended upon the kindness of their wealthier neighbors for the means of preparing their winter supplies of preserved fruit. In return they often gave assistance to lenders in preserving time. A large, porcelain-lined pot suitable for preserving may now be purchased for \$1, and no family need depend upon neighbors. Yet to-day the borrowing of preserving pans is almost as common as in those olden days, and no equivalent is ever given, because the preserving pot is no longer costly, though the inconvenience of lending it may be as great as before, and the injury done to it is likely to be more lasting. The old brass pot was literally indestructible, but the new pots are easily injured.

The lender of household articles must submit to much petty annoyance and to much loss. If she does not submit with smiles to all exactions made upon her she is likely to be condemned as unobliging and mean. It requires more firmness than the average woman possesses to refuse.—New York Tribune.

Seventh-day Baptist Bureau of Employment and Correspondence.

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