

THE SABBATH RECORDER.

A SEVENTH-DAY BAPTIST WEEKLY, PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY, PLAINFIELD, N. J.

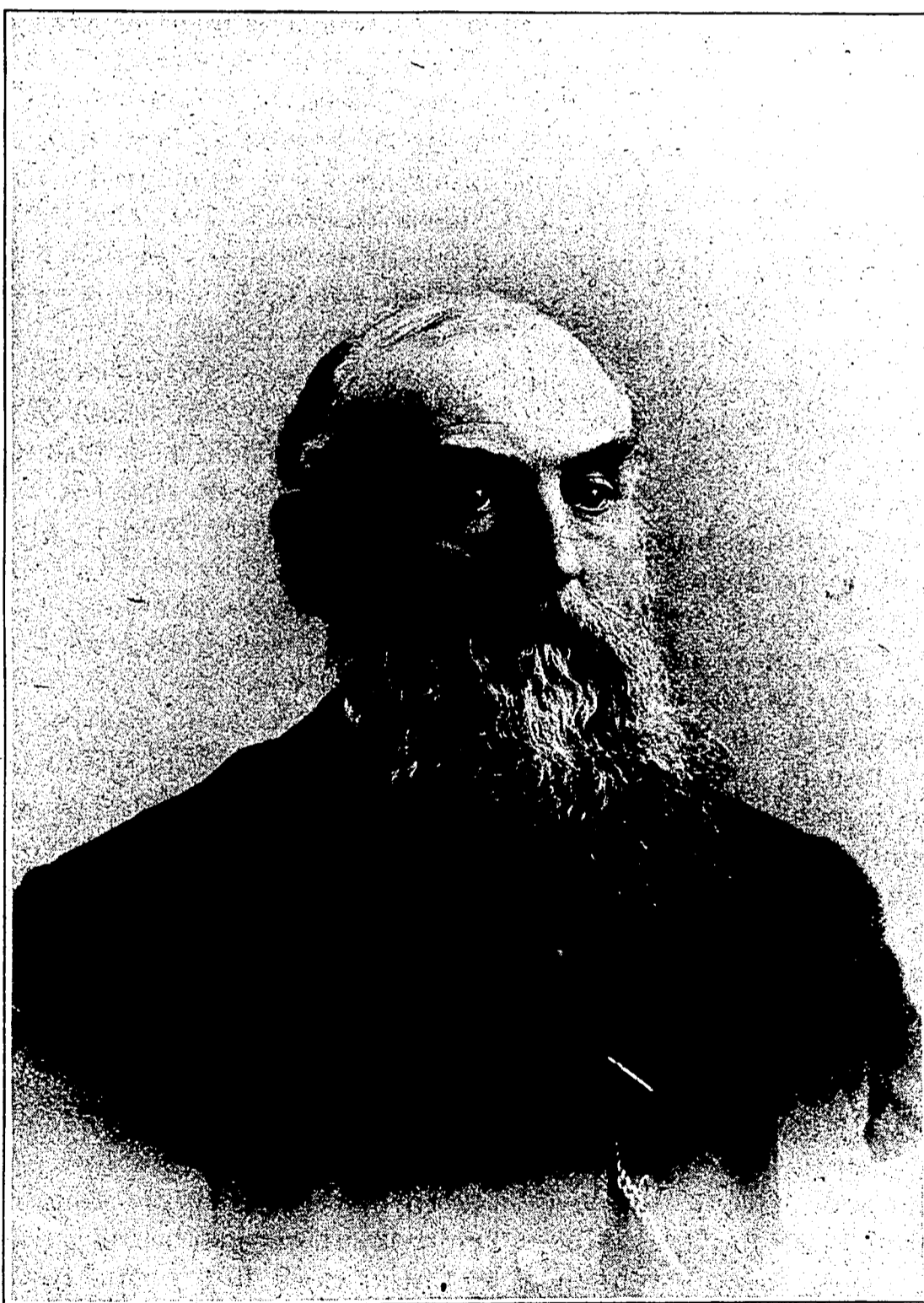
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PROFESSOR WILLIAM A. ROGERS.

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PLAINFIELD N J

Sabbath Recorder.

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

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I HAVE been called, on two weeks' notice, to take editorial charge of the RECORDER for six months, in connection with my work as Corresponding Secretary. This work also involves the purpose of a special monthly issue, which shall take the place of the *Sabbath Outlook*. I am fully aware that elements of difficulty enter into the work. It is natural that each member of a denomination should think that the denominational paper ought to see things as he sees them and say what he would say. However much men may differ among themselves, each one desires that the paper which stands for all should meet his ideal. If it is colorless, opinionless, vacillating, pointless, there is just ground for complaint. If it has opinions, sharply outlined and strongly put, conservative men will think it too radical, and some, at least, who are radical, will think it too tame. All that any editor can do is to learn all facts, look at all sides, and then speak as God guides him. I do not expect to write any editorials for one time or place. I shall try to write for eternity, where final results will meet us, and the real harvest of life will be gathered. I shall seek Christ's approval, and hope to gain yours.

I am well aware that my predecessor has made the RECORDER a welcome and valuable friend in your homes. He has made it wise in counsel and rich in instruction. It has lifted your aspirations higher and given new flights to your faith. It has shared your joys and breathed comfort on your sorrows. I shall not venture the folly of promising to make it better than it has been. I will try to keep it up to past standards.

I bring to this chair a willing hand and a love for work. I shall try to bring a consecrated heart. I bring an overpowering conviction that God now demands of Seventh-day Baptists a higher type of Christian character and a deeper devotion to Seventh-day Baptist Christianity than at any other time. Now, as never before, impending evils crowd upon the Christian church, through want of loyalty to God's law and want of reverence for God's Word. The work demanded of the Seventh-day Baptists now cannot be well done without deep, rich, abiding spiritual life in Christ. What is needed is character more than creed—living more than theorizing. The reformer who is only a theorist is worthless. (A Seventh-day Baptist who is not a reformer is wrongly named. Great duties demand greatness of soul, in all purity, holiness, power. He who only talks about reform is not a reformer. I shall aim to make the RECORDER a power in cultivating and developing such spiritual life as reformers need, to make it lift you nearer God. What it has done for you I shall try to make it do, in these respects.)

I bring to these new duties the conviction that there are weak points in our denominational polity and methods, which cannot be overcome except through spiritual power. Our widely scattered and organically independent churches lack outward cohesion. This must be overcome by a glowing and cementing inner life. The pastors and leaders

in each church must make their church first and foremost in all good work. A common purpose and definite aims must pervade all hearts. It is not that we are discordant. But, in point of polity, and geographically, we are in danger from localism, individualism and distance. Nothing can overcome these dangers but deep, consecrated purpose, unity in truth and in Christ, and sanctified zeal. (Greater duties never came to any people than those which wait at our doors.) Our place in the Christian world, at this time, means much or it means nothing. That it means more than we can well measure, I firmly believe. If we stand together, with faith in the Book of God, with loyalty to the law of God, and with trust in the Son of God, all will be well. Knowing that the RECORDER has stood thus under its late Editor, and under those who preceded him, I shall do what I can to make it still answer these great ends. I ask your prayers. I seek your sympathies. I want your co-operation.

In the bonds of loving service,

A. H. LEWIS.

WITH the hope that it may increase the interest in the RECORDER, we will open a "Question Corner," for brief answers to questions, if any desire to ask them. We prefer that they be questions as to facts that are generally instructive, or concerning points of practical religious duty. We do not ask for questions aimed at controversy. All questions must be signed by the questioner, but the name need not be printed with the question, unless desired. But the Editor must know name and address of every questioner. All else will go to the waste basket.

POPULAR religion on the Sabbath question, as well as on other points, is flabby-souled with indifferentism and limp for lack of conscience. It needs the tonic of obedience, which comes from the grip of obligation. It lacks sturdy stalwartness, which grows from the consciousness that God's law is something more than pleasant platitudes to be admired and disregarded.

STARVED.

It is scarcely possible to exceed the vigor and vividness of the picture of the "Prodigal Son." Self-love grew into insolent disobedience. Secure in a goodly portion, the young man went forth, glad to leave the restraints of home behind. He laughed at his father's advice. He sneered at his mother's tears. He gave every possible evidence that he had outgrown all restraint. Henceforth his own sweet will, alone, was law. To wish would be to have. Sensuous delights and sensual enjoyment were to be his guiding star.

Christ does not stop to trace the short, sharp road downward. It is easy for us to trace it. Money flowed like water. Evil companions flocked to his pocket-book. Each week some new form of dissipation was tried. He rejoiced in freedom: freedom from law; from restraint; from Puritanic purity; from all that his early home had taught him to respect. His bank-account shrank. Checks were refused and notes went to protest. He drank deeper, and sought cheaper dives of deviltry. He grew seedy. Pawned jewels, he could not redeem. His blue eyes grew bleared. His hands, once jeweled, were grimy with the dirt of dissipation. Hotels bounced him.

Fashionable restaurants had no seats for him. At last cheap boarding-houses shut their doors against him.

The lowest level was reached. He slunk away into the country. He could do nothing that was decent in the way of business. He was not "brought up to work." He had not animal bravery enough to kill himself, and he could not die, much as he longed to, while he slept fitfully under the hedge that bounded the hog-farm to which his wandering had brought him. Hunger drove him to ask the place of a swineherd. He "joined himself" to the farm as a stray dog would have done, rather than starve.

After their morning feeding the swine lay down to sleep. He crept into the shade of a carob tree, where the hogs were lying. He was too hungry and too faint to sit up. He lay on a pile of pods which the hogs had left, but from which they had eaten all the fruit. He had been watching as they quarreled over the choicest morsels, but he dared not interfere. They had better rights than he had. His first duty was to see that the hogs had their fill.

He had been without whisky for a week. His poor brain had cleared a little. He still thought confusedly. "I am less—less—than these swine. I must feed them first—first—" Some one laughed derisively as a carriage passed along the highway. It was the pawnbroker who had his best diamond ring. How that laugh hurt him! Old memories began to awake, like embers, half-dead, under the ashes of his burnt-out life. He shut his eyes and dreamed, lulled in his weakness by the snoring of the hogs. Back he went to boyhood—pure, happy, obedient boyhood. He was home again, lying on the front lawn. Father was on the piazza, reading. Mother sat at an open window with her needle-work. The dinner bell rang. He rushed in, as only a hungry boy can. He could hardly wait until "the blessing was asked." His mother said: "Father, serve Charles first; he looks so hungry." When his mother said "Charles," he woke. The sun had crept round, and shone hot on his face. The hogs still snored. The husks under his head were still empty. The dust, worn up by the feet of the hogs, was still under him. He was home only in a dream. Father was not serving him. Hunger filled him still; hunger—nothing but hunger. He groaned for disappointment. His groan woke the hogs. One of them came over to the pile of pods on which the prodigal lay, and pushed his aching head away with his snout. He had to give way to the hog. That was the bargain he had made. The hog was his master. He moved away a little, and sat up with his head in his hands, dazed. The wind stirred the leaves overhead and rattled some pods which had not yet fallen. The leaves whispered to the pods and the pods giggled back: "That hog is his master, that hog is his master."

"What is the lesson for us?" Separation from God is starvation. Disobedience is starvation. The road is short. Self-will, folly, dissipation, want; more want, hunger; more hunger. Empty pods, "husks." For companions, hogs. For masters, hogs. For food, hunger. Hunger at morning; hot hunger at high noon; for supper, starvation. A bed on what the swine have left, and remorse, taunting remorse, for covering—starved!

COST AND WORTH.

In "Bitter Sweet" Holland wrote:

"God gives no value unto men,
Unmatched by meed of labor.
And Cost of Worth has ever been
The closest neighbor."

More practical truth could not be written. It ought to have a wide application, especially in all matters pertaining to charity. It is easy to create pauperism of both soul and body. Even spiritual pauperism is fostered by that false theology which teaches that men are saved by some outside arrangement which leaves them to

"Be carried to the skies
On flowery beds of ease."

The *Interior* put the case well the other day in these words:

It was only the other day that the manager of one of our most gracious charities, a home for underpaid young women working at various employments in this great city, told us that they expected to close the Home, since they found that what their girl-boarders saved upon the cost of living they "blew in" at the vaudeville theatre round the corner. Here were twenty wealthy and benevolent ladies giving money and time to help a hundred wage-earners get a little ahead in the world. In order to do this the managers paid part of the cost of board out of their own pockets and begged a good deal of the rest from their friends, and wrestled perpetually with a deficit in their kitchen accounts, only to find at last that they were furnishing free lunches to the very girls who spent their extra cash upon variety performers and skirt dancers.

If there is anything in America upon which we pride ourselves, it is our national system of free schools. Our boys have their education in grammar, arithmetic and book-keeping free; but they have several million dollars a year to spend upon Dime Songsters and Yellow Kid Weeklies and High-Muck-a-Muck cigarettes. In a number of Western states the authorities have added to a free education, free books; and they are now agitating free meals between the morning and the afternoon sessions of the schools, but the young store-keeper around the corner is forced to replenish his stock of confectionery and chewing-gum with astonishing frequency.

Socially and religiously we have something yet to learn of the great truth that

"All common good has common price;
Exceeding good, exceeding;
Christ bought the keys of Paradise
By cruel bleeding.

"And every soul that wins a place
Upon its hills of pleasure,
Must give its all, and beg for grace
To fill the measure."

"JESUS AND THE SABBATH."

The Sunday-school lesson for March 6, 1898, has furnished opportunity for some careful writing on the part of commentators. In most cases the writers have dealt with the matter of the Sabbath in a general way, avoiding even the suggestion of any difference between the Sabbath and the Sunday. Others have covered all difference as to days by talking mainly of "the weekly rest-day." In the *Congregationalist*, February 24, Dr. Dunning starts with the fact that Christians differ widely as to the reasons for keeping Sunday, and that "the tendency among them is to treat with growing indifference any day as holy." He concludes that the Sunday is not based on the fourth commandment, nor is it in any way identical with the Sabbath. This is his closing sentence: "We will observe the Lord's-day, not to perpetuate the Jewish Sabbath, but to give its blessings to our fellow-men." With Europe under the incubus of the "Continental Sunday," and America fast following in the same path, both of which results have grown out of Dr. Dunning's theory, the prospect of great blessings from Sunday-observance, based on that airy nothing, "the general good of mankind," is neither great nor cheering.

Writing on the prayer-meeting topic in the same issue, Rev. H. A. Bridgeman adopts the deceitful method of teaching young people the non-fact that Christ kept Sunday. It is hard to believe that one could write as Mr. Bridgeman does. Here is a passage from page 283:

Jesus and Paul took issue with the Pharisees on the Sunday question, because the difference which they made between Sunday and week days was one of externals only. They were no more open to God, they were no more just and merciful, on the Sabbath than on Monday and Tuesday. They were just as crafty, domineering and hypocritical. Let us change the current of our thinking and of our desires if we would keep Sunday rightly.

The whole structure of the sentence, the repetition of the word Sunday, and the use of word "Sabbath," as associated with Monday, force the conclusion that the writer intended to mislead. Such religious (?) deception is its own condemnation.

The *Christian Intelligencer* said:

Jesus did not abolish the Sabbath, he established its principles and exemplified its priceless blessings to man. While he did not make man its lord, neither did he make man its slave. Like all of God's gifts, it is man's servant, but man is not its sovereign. Christ in declaring himself as Lord of the Sabbath confronted the Pharisees with a challenge which they could only answer by a council to kill him. It brought him at last to Calvary's cross; but that claim was confirmed by his resurrection on the day which his followers keep as the Christian Sabbath, the Lord's-day.

What Christ did in connection with the Sabbath is correctly stated. That he transferred this to Sunday is unscriptural and incorrect.

Albert D. Vail, in *Christian Advocate* (N. Y.), aims at the same result, that is, teaching that Christ instituted the observance of Sunday, in this sentence: "While Jesus changed many ideas about the day, and the first day of the week was selected, yet there is no place or word that would allow us to make it a day for our own pleasure."

It is not a pleasant duty to say that such a sentence written to mislead the young is unworthy of the *Advocate*.

The *Morning Star* said: "By dislocating it from the seventh day, and making it commemorative, Christians have guarded it to some extent from Jewish abuses."

So they have, and made it the continental Sunday, which is farther from Christ's conception of the Sabbath than was the conception of the Jews, which he condemned.

The *Standard* discusses the Sabbath as it appears in the lesson, and with the same deceptive adroitness passes to Sunday, under "Teaching Hints," with this sentence: "The discussion of the Sunday question would be a very simple matter if it did not go beyond the limits indicated by Jesus. . . . But our Sunday-question is a very different one from that of the time of Jesus," etc.

As a whole the discussion is more guarded than usual, so far as the relations of Sunday and the Sabbath are concerned. But we have never known more adroit efforts made to instill the idea that Sunday is the day about which Christ was talking, and that its observance is sanctioned and commanded by him. If any of these writers were to thus indirectly, but effectually, misrepresent what the others might say on current events of importance, there would be a torrent of denunciations against such dishonesty. "Not walking in craftiness, nor handling the Word of God deceitfully." 2 Cor. 4: 2.

CHRIST OR PAUL?

One of the baneful and suicidal characteristics of modern antinomianism is the tendency to dethrone Christ by exalting Paul as the real founder of Christianity. A few years since a Protestant clergyman called us to account sharply for advocating loyalty to the Decalogue and the Old Testament. He declared that the only authoritative portion of the Bible was that which follows the Book of Acts. His statements may sound extreme, but there are many who essentially agree with him. If these were non-Christians the case would be less serious. That they are pastors and leaders in church work makes their influence doubly dangerous.

There are two stages of this anti-Christian lawlessness, historically. The first is represented by the Roman Catholic doctrine of the church, and not the Bible, as supreme authority in faith and practice. The second stage is represented by that type of Protestantism which rejects the Roman doctrine of church authority, but does not accept the Bible, interpreted by Christ, as supreme authority in faith and practice. If this type of Protestantism represented Paul fairly, if it accepted the picture which he paints with lightning strokes in the first seven chapters of Romans, the result would be less disastrous. They attribute their own antinomian notions to Paul, create a fiction they call "Pauline theology," and degrade both Christ and Paul by exalting their notions in the name of Paul.

All such exaltation of Paul, or of the theories men coined and labeled "Pauline," tend to dethrone Christ and lessen the influence of the truth he taught. Either Christ was the true Messiah of God, and therefore the Supreme Head of the church, or else Christianity is a human production of metaphysics and priest-craft. It does not matter when or how his Messianic consciousness and power were developed. Neither is it important that we be able to trace and measure their development. Such consciousness and power were unfolded in him. Out of the depth of that consciousness he enunciated the fundamental doctrines of the new kingdom. Out from the resources of this Messianic power his wondrous deeds came, as easily and naturally as the buds open when the heart-throbs of the trees send the life-blood to branch-tips, in springtime. Christ's example and teachings must be accepted as the supreme standard for Christ-i-an-ity, or there is none. If the Spirit of wisdom and of power which came upon him when he rose from the baptismal waters of Jordan did not fit him to found his own kingdom, God's kingdom of heaven, surely that Spirit given to Paul in lesser measure could not fit him to interpret Christ better than Christ interpreted himself. If Christ, the more than human, the wondrously divine, was not the world's spiritual King, born to unfold and establish the new dispensation, Christianity is a foolish myth, and our hopes are a deluding farce. To place Paul or any other man on an equality with Christ, or above him, is a grave offence against the Spirit of truth, which unfolded his coming to Isaiah, which taught the angels their song at Bethlehem, which brought Simeon to the temple to welcome the Redeemer, which came with the voice of God upon him newly-baptized, which clothed him with victory in the wilderness, which wrought with endless power through him in word and deed, which glorified the

mount of transfiguration, which gave wisdom in the hall of Pilate, and victory on the cross—to say that the same Spirit of God fitted Paul the rabbi to be a better interpreter of Christianity and an authority higher than Christ, the Son of God, is insult to the Spirit. How men who call themselves Christians can perpetuate such offence and promote such folly is inexplicable. They could not if their theology was not emasculated by antinomian falsehood and poisoned by un-Christlike anti-Judaism.

The higher truth is that Paul must be interpreted by Christ. The Epistles must be read in the light of the law and of the Gospels. The lesser and human must be subordinate to the risen Son of God. One of the worst results of this antinomianism which exalts itself above the authority of Christ in Paul's name is the weak and ephemeral character of much that is called evangelism and conversion. It begins by eliminating the law of God, in a great degree or wholly, and giving forth a weak sentimentalism in the name of love. It is a sort of sentimental gush which comports not with Paul's first seven chapters to the Romans, or with his personal experience on the road to Damascus. Such evangelism lacks the grip of conviction. It knows little of the exceeding sinfulness of sin, and less of the law of God which Christ died to exalt and enthrone in the hearts of his followers.

Paul was great, Christ was immeasurably greater. Paul was wise in many things, Christ dwelt amid the secrets of divinest knowledge. Paul teaches much concerning the way of life, Christ is the Life, the Truth, the Way. No loyal Christian can hesitate a moment which to place first, the Son of God or the apostle to the Gentiles.

PROFESSOR ROGERS GONE HOME.

After days of waiting for a dreaded sorrow, it came, sped by the lightning, on the first day of March, and the next morning again in the following notice from the *New York Tribune*:

Dr. W. A. Rogers, Professor of Natural Philosophy and Astronomy at Colby University, and a scientist of national reputation, died at his residence in Waterville, Me., at 10.30 A. M., to-day. Professor Rogers had been ill for several weeks, and his death was not unexpected.

Words cannot tell how much those lines mean to the readers of the RECORDER, and most of all to Alfred University. Whoever may be found to take this Chair of Physics, to which he was soon to come, it is certain that no one can bring to that place what he would have brought. But the memory of him who overcame all obstacles to success, will strengthen the University to fill the place in a way worthy of that memory. He was strong in Christian manhood. He was ripe in broad scholarship. He was rich in many years of experience. His reputation was more than national; a reputation, well-deserved and modestly worn.

Alfred University and the Seventh-day Baptists of the United States sit as mourners. The RECORDER of Feb. 28 was enriched by the conclusion of his article, "A Trip to the Azores," his last literary work, we suppose. And many of our readers will recall his address as President of the Seventh-day Baptist General Conference in 1883; his papers on Higher Criticism, and many other items of literary work on religious and scientific

themes, which have appeared in these columns to the delight and profit of our readers. To William A. Rogers, the scientist, we bring honor. On his casket, as a Christian brother, we pile the garlands of our love. For the risen home we pray the richest comforts of divine love.

Professor William Augustus Rogers was born in Waterford, Conn., in 1832. He was graduated from Brown University in 1857. For thirteen years he taught Astronomy and Mathematics in Alfred, where he built an observatory. In 1870 he was made an assistant in the Harvard Observatory, and in 1877 assistant Professor of Astronomy at Harvard. In 1886 he accepted the Chair of Astronomy and Physics in Colby University. He published several volumes of observations of stars down to the ninth magnitude, with maps, and made a number of valuable inventions to aid in the work of astronomical observation. He received the degree of M. A. from Yale and of Ph. D. from Alfred University. Dr. Rogers was a fellow of the Royal Society of London, a member of the National Academy of Sciences and served as one of the vice-presidents of the American Association for the Advancement of Science, and also as president of the American Society of Microscopists. He published more than fifty papers in scientific journals and the transactions of learned societies upon his specialties.

His funeral was held at Waterville, Maine, at noon on Friday, March 4th. What was mortal of him was laid to rest at Hillside Cemetery, Plainfield, N. J., on Sabbath, March 5, 1898.

Other pens will tell the story of his life, and work, more fully, but none will more sincerely bring sorrow for his loss, or honor to his worth than does the RECORDER of to-day.

The Editor adds his personal tribute to one who was his teacher in "Mathematical Astronomy," and the inspirer of larger thoughts while we learned to measure the stars in their courses.

THINGS WORTH KNOWING.

A PETTY war between Nicaragua and Costa Rica is imminent. Central American Republics are like fire-crackers, ready for an explosion on slight provocation.

D. L. MOODY is to begin a series of evangelistic meetings in New York City on the 13th of March, in a hall that will seat 10,000 people. He will be assisted by H. M. Wharton, of Baltimore.

EMPEROR WILLIAM, of Germany, is playing the part of an autocrat in many things, including freedom of speech, by word or in print. His course fosters the spirit of liberalism, not to say anarchy.

WAR feeling in regard to Spain is subsiding, but the United States government is on the alert, and full preparations are being made for any contingency which may arise. President McKinley is showing a combination of calmness and wisdom which is commendable in the highest degree.

By the re-election of Paul Krueger as President of the Transvaal, the Boers have decided to continue the policy of despotism and injustice, which seems to choose destruction rather

than reform. The Boers may have suffered wrongs, but the pursuance of Krueger's policy will hasten their overthrow, and the establishment of English rule in Transvaal.

FINANCIERING, as well as diplomacy, is hard at work to release China from the grasp of Japan, in the matter of the indemnity money due on May 8. England and Germany have made the necessary loan for China at 4½ percent for forty-five years, thus checkmating the purposes of Japan and Russia. The Eastern problem is shifted from Turkey to China, but its solution is not yet accomplished.

THE Court of Inquiry in the Maine disaster is pushing the work. No definite report has yet been made, and the wild rumors made by sensational newspapers are to be put aside as unreliable. About all that can be said now is that "probably" the explosion was from the outside of the vessel; and "probably" Spain had no "official" connection with the cause. Progress is being made in clearing and raising the wreck, and it is best to wait official reports before attempting definite conclusions.

REPRESENTATIVES of the ancient Waldenses have settled in the Piedmont region of the mountains of Tennessee. Two hundred and fifty families came in 1893, and several hundred families have joined the colony since that date. For at least 800 years the Waldenses have lived in the mountains of France and Italy. In their early history the fundamental principles laid down by them were these: "The Bible is the only rule of faith;" "God is the only object of worship;" and "Christ is the only foundation of salvation." It will be interesting to know how far these modern representatives adhere to the faith of their fathers, which included the keeping of the Sabbath.

THE largest locomotive ever constructed has been built by the Brooks Locomotive Works for the Great Northern Railway, for mountain use. It is named "Great Northern." It has 3,280 square feet of heating surface in the boiler. The cylinders are 21x34 inches; steam pressure, 210 pounds. It weighs 212,750 pounds, and is equal to 2,640 horsepower, and can haul 7,700 tons on the level. Such concentration of power is almost inconceivable, and all from placing fire and water in proper relation to each other, and utilizing the results, *i. e.*, a breath of mist. No less wonderful is the power of the human soul—when put in right working relations with God. In spiritual things we are prone to be satisfied with "one-horse" results, when God is seeking "Great Northerns" in us, through our willing obedience.

THE French steamer *La Champagne* sailed from Harve, Feb. 12, with about 300 passengers. Encountering heavy weather, her "tail shaft" broke, and she became helpless and drifted about the banks of Newfoundland until the 23d, when she was picked up by the steamer *Roman*. Meanwhile a life-boat, manned by volunteers, had been sent out to intercept some passing steamer. After several days of severe weather, during which the men were badly frozen, the boat was picked up by a Dutch steamer, and brought to New York. *La Champagne* was towed into Halifax, and

the passengers were forwarded to New York by rail. There were many trying incidents, and, at times, the worst results seemed imminent. That no lives were lost, and the ship was brought in essentially unharmed, is, from the human standpoint, a great triumph of ocean navigation.

THE growing power of the religious newspapers is a hopeful sign of these years. It is in strong contrast with the vicious "yellow journalism" of one wing of the secular press. The influence of the religious papers quite surpasses that of the average pulpit in several particulars. Their treatment of current questions and living issues is broader, and more educatory. No factor in our Christian civilization is worthy of greater sympathy and support than the religious press. "Denominational" papers must be. The RECORDER is more essential to the strength and fellowship of Seventh-day Baptists than any other general factor. He fails in loyalty who does not support his own paper, the representative of his household of faith. The average Christian would be better cultured in religion, if he read more of the best religious papers, and less of the local papers, and the party journals in politics. It may be temporarily interesting to read of the local affairs of your own town and county, of prize pigs and tea-parties, but such reading is poor food for soul-life and the development of Christian character, when better themes are untouched because men "are too poor" to take anything but their "local paper."

THE Catholic population of the United States, according to Huffman's "Catholic Directory," is 9,856,622, a gain of 260,195 over last year. The arch-diocese of New York gained 25,000; that of Chicago, 15,000. The universities of the Catholics have made a most remarkable gain. Last year there were 9; this year 16. There are 72 seminaries for religious priests, 215 colleges for boys, 614 academies for girls, 3,636 parish schools, with 819,575 pupils, more than 6,000 above the numbers last year. It is clear that specific Catholic education is gaining rapidly in the United States. Roman Catholicism is having a steady and healthful growth in the United States. Since 1880 it has gained 3,500,000 in population. Protestantism is also growing as to the number of church communicants. It has gained 6,769,000 within the same period, a proportion considerably greater than the Catholic gain. As to a general tendency toward the fundamental positions occupied by each other, the Catholic has the advantage. Protestants are losing their hold on the Bible, as a supreme rule, and drifting toward the "church authority" doctrine of the Catholics. One strong point in Catholic growth is the special effort to adjust Catholicism to the genius of our republic, and to strengthen itself in political circles and national influence. Please note an article from *The Outlook*, on "Revival Work" among Roman Catholics, found on page 156.

ALL events combine to give our readers an increasing interest in the affairs of Cuba, and in her future relations to the United States. The present revolt of Cubans against the oppressive rule of Spain began in February, 1895. Spain has tried in vain to put down

the Cuban patriots for three years, and the prospect for the final success of the Cubans is now greater than at any previous time, even without the intervention of any outside power. During the three years Spain has sent more than 200,000 troops to Cuba. At the opening of 1898 her army claimed to be 160,000 strong, on the island, though many of them are disabled by climate or from the casualties of battle. The revolutionists have less than 40,000 men in their organized army, but they are at home, and have the sympathy and co-operation of the people, in a great degree. Geographically, Cuba is part of the United States group. It is only 93 miles from Key West, Fla., to Havana, and the "Florida Channel," which lies between these two points, commands the Gulf of Mexico, which washes four of our states, and holds the key to the great Mississippi River and its valley. General international policy, and the direct interests of the United States, both demand that Cuba be made a part of our territory, or that it be so much under our control as to prevent any menace to our future welfare. Cuba is a long narrow island, mountainous and highly tropical as to climate. Its greatest length is 750 miles, and its greatest width 127 miles. South from Havana, it is only 28 miles wide. The area of Cuba is 45,277 square miles. It is nearly as large as the state of New York. It would take some time to make Cuba and the United States one in social and national characteristics. But it could be accomplished. One thing is certain, the old relations between Spain and Cuba can never be restored. A working autonomy, or some definite political relation to the United States seems to be inevitable. What the tragedy to our warship, the *Maine*, may have to do with the future of Cuba, cannot be determined now. It is certain, however, that the cruel barbarity which has marked the course of Spain cannot be permitted, always. Christianity and civilization both forbid its continuance.

CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Chicago, Ill.

A Knot of White Ribbon.

The body lay in state at Willard Hall on Wednesday, from ten till four. It was clearly not best to go there at the noon hour, when the people from the offices would be free and the place crowded. But in the afternoon there would doubtless be ample opportunity to pass in and out.

I reached the corner of Monroe and La Salle at three o'clock, and saw a sight that filled my eyes with tears. The streets were full. A procession stood six-wide, patiently waiting in line. From the hall entrance to the corner, and from the corner far down La Salle Street the quiet throng stretched. Many were women with earnest, refined faces. Stalwart, clear-eyed men stood there, not ashamed to show tender hearts. Some who had been snatched from the gates of hell came to pay their last tribute of gratitude. An indefinable tenderness, a subtle sympathy, swayed the throng. It made one yearn for nobler and better things just to stand in the presence of this silent, peaceful current of affliction and loyalty.

A brave, sweet, pure, unselfish soul. As you linger by the side of the moving procession it does not occur to you to ask if life is

worth living. A vision of its grandeur and beauty bursts upon you under the inspiration of a royal womanhood which, following in the footsteps of Christ, gave itself freely for the salvation of others.

When, at the end of life's busy day, weary and wistful, I lie down to rest, I hope that there will be some who can say as they pass by, "He helped me, my life is brighter and better because he lived; he was God's messenger to my soul." One such testimony as that, spoken amid the falling tears, will be worth more than all the granite monuments which pierce the sky.

Unconscious Influence.

Away in the rear of the great church, under the broad gallery, she sat, a timid, shrinking girl. Her heart throbbed with the music, but she was too bashful to join it. She was afraid some one would hear, and stare at her. A tall stranger, bearded and virile, took the seat in front of her and caught up the song. He saw not the little maiden and dreamed not that her eyes were upon him, but she took heart as she listened, and under the shelter of his rich, powerful bass the childish voice rang out, and the childish eyes grew light with joy. God bless the strong, brave men and women who stand for righteousness and truth and purity. It is easier for the rest of us to be true to high ideals in their presence. Their lives inspire and enrich the lives of thousands of others. Let us be strong singers of the psalm of life. Little children are beside us, and trembling men and women, in whom the Spirit is indeed willing, but the flesh weak. Let the song ring out, my brother, and under the shelter of the resonant notes the weak and timid shall take heart from you.

Standing Just Outside.

I am persuaded that some of the most genial, unselfish and conscientious of men stand on the outskirts of our churches, and should be lovingly invited in to a warm, cozy seat by the fireside. The reasons why they are outside would vary with the conditions. In many cases there are real intellectual difficulties. In some the reasons may be only trivial. Never mind. Love, cordiality, charity, hospitality will not go astray. Don't judge. That is not your mission. Help, help—that is the watchword.

There are many men and women outside who carry the Christ spirit in their hearts, and exemplify the Christ precepts in their lives. We need them. The church needs them. They need that companionship with Christ which comes with a full surrender to his requirements. Let your life show the riches that you possess. If you have something that others have not they will find it out. Pray for your brother man. Study him. Never give him up. There will come by and by a blessed day when "both he that soweth and he that reapeth shall rejoice together."

TO THE Christ-filled life belongs the power to appreciate other lives. A certain sacred reverence for lives was a mark of Christ, and it is a mark of those who are lifted to his level on the tide of his indwelling fullness. Such cannot be pessimists nor scorers of souls. To them, compelled as others are to face the stark facts of human weakness, a heavenly voice seems ever saying, "What God hath cleansed, that call not thou common nor unclean."—*Charles Cuthbert Hall*.

Missions.

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

ELD. F. F. JOHNSON reports that the good work of salvation is still going on at Stone Fort, Ill. There have been, already, nearly 150 conversions. Considerable interest is felt upon the Sabbath question. He and Eld. Robert Lewis have preached by request some sermons on the subject of the Sabbath. Some have already accepted the Sabbath and others are investigating the question. He writes that two recent converts to the Sabbath, one from the Baptists, joined the Stone Fort Seventh-day Baptist church last Sunday night. Our church building is at the old town of Stone Fort, and is an old house, too small to accommodate the increasing congregations. Steps are being taken to build a better and larger meeting-house the coming summer. Our hearts are made to rejoice over the blessed work of grace in Stone Fort.

EVANGELIST E. B. SAUNDERS closed his labors with the Second Hopkinton church Tuesday night, Feb. 22. There are several yet to be baptized. The spiritual quickening and strengthening which the church has received from the series of meetings will enable it, by the earnest labors of its devoted pastor, L. F. Randolph, to foster and complete the good work which has been going on there for several weeks. Mr. Saunders is now with the First Verona church and Pastor Sindall, conducting a revival effort. May the Holy Spirit manifest himself there with great power.

PASTOR L. C. RANDOLPH, of the Chicago church, has been assisting Pastor T. J. Van Horn, of the Southampton church, West Hallock, Ill., in a series of meetings. For the first two weeks the weather was good and the sleighing fine. The attendance increased, the house was filled, people coming from quite a distance, and a good interest manifest. But by a thaw and the breaking up of the roads, Illinois mud is hard to be beaten, the meetings were stopped for awhile. They were resumed and we have not yet heard the outcome of them.

EVANGELIST D. W. LEATH, who supplied the pulpit of the Chicago church while its pastor was conducting meetings at West Hallock, Ill., is now with Pastor D. B. Coon, of the Farina church, Ill., holding a series of meetings. He writes that he is preaching every evening, and they have a prayer-meeting in the afternoon of each day. Rain, snow and mud have diminished the attendance, yet the church is being revived; some have asked for prayers, and Christians have been taking great interest in the meetings. He had preached, at the last writing, ten times and the attendance was increasing. Bro. Leath is a convert to the Sabbath who came to us from the Southwest, and is an earnest and successful worker for the salvation of lost men. May the Lord greatly bless his labors at Farina.

AS SAMSON was shorn of his great strength, so many a church of Christ is being shorn of its strength, spiritual power and life to-day by a hypercritical spirit among its members. We live in an age of sharp criticism. Almost everybody is a critic. Even little boys and girls catch the spirit of criticism as they catch the measles, but never get over it. It grows

with their growth, and strengthens with their strength. It does not seem to be necessary for one to have great depth of mind, or a deep and broad culture to be a critic. American people have minds of their own, think they know almost everything, and are very free to express their opinions and views. Now in church life and work this is quite apparent. The critical spirit and ready criticism are manifest more in externals and appearances than in thought and substance. We have heard pastors criticised more as to dress, color of neck-tie, or how it was tied, the way they comb their hair, their voice, their gestures, some word used, or expressions they may have made, a grammatical error, grace or lack of grace in movement, in physique, in proprieties as the world count them, in manners, etc., rather than the spirit of the man, purpose of heart, piety, consecration, thought, contents of the sermon, plan and purpose of it, the doctrine taught, the truth and its application, the good to be attained by their effort. Let congregations be largely composed of such people, and how much spiritual thought, life and power will the church gain by their ministrations? What spiritual good will a hearer get from an excellent sermon, when he or she can remember and mention only some grammatical mistake, an ungraceful gesture or position, or omission in the order of service? What spiritual inspiration or uplift can a hearer get who, with a critical ear or musical knowledge, notices only some discord, lack of execution, or some mistake, rather than the spirit, language, lofty sentiment and true praise and worship in the hymn, or anthem, or music? How much spiritual good will persons get from a prayer-meeting when some one filled with the Holy Spirit and greatly moved by his power shall become too demonstrative, or too earnest in voice, gesture or expression, to suit their critical taste or sense of propriety? An electrical shock is good sometimes for the body. Would it not be a good thing in some churches for the people so critical and proper to receive a *spiritual shock* now and then, by a very manifest breaking over of critical lines? Do they not need such a shock or shaking as to bring them down from their high critical stilts, or awaken them from the spiritual lethargy in which a critical sense of propriety has put them? Something needs to be done to arouse them from the spiritual apathy, indifference or death which has been caused by a hypercritical spirit blinding them, as to their spiritual condition and preventing them from using the means of grace to their highest spiritual growth. There are many ways by which the personal Christian life, and the spiritual church life and power are weakened or destroyed, and one of the most potent of them is a hypercritical spirit.

FROM HORACE STILLMAN.

Trusting in the power of the gospel and leaning on the promises of God, I have committed myself to his care and keeping, and continually sought his aid in the work that I have undertaken in his name, and have had the consciousness of his help in the work that I have undertaken. At Woodville one precious soul, who has attended our meetings much of the time, arose in one of our little meetings and announced her purpose to give her heart to the Saviour, and she has since been faithful in testifying for the Master.

Much might be accomplished here if the peo-

ple were only willing to let the law and the gospel go hand in hand, and were ready to say we will obey God rather than man, and would unitedly labor for the salvation of souls.

We have had many precious seasons with God's people in this little church, and though we shall discontinue our services through the cold weather this winter, yet we hope on the renewal of our meetings that other precious seasons will be enjoyed and other souls brought into loving and abiding union with Christ.

Trusting in the promises of God, let us go forward in his name, remembering the precious words of inspiration that "they that wait on the Lord shall renew their strength, they shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint." The Niantic church have made their thank-offering and the funds have been placed in the hands of the church treasurer.

ASHAWAY, R. I., Jan. 18, 1898.

FROM S. R. WHEELER.

The regular services of the church have been maintained during the quarter with commendable interest. The church is holding up both the banner of the ten commandments and the banner of the cross. Our young people's Endeavor Society was represented by two of our young men at the District Convention held at Greeley, Col., in November. Also our Sabbath-school was represented in the Boulder County Sunday-school Association, held at Hygiene, Colo., early in December. Both these places gave opportunities for people to learn about Seventh-day Baptist doctrines. These opportunities were improved and we believe some good will result.

As a church we attend to our denominational interests. The result of the proposition for each to give the income of a day's work seemed to us satisfactory. Nineteen dollars were sent to the Missionary Treasurer and nine and a half dollars to the Treasurer of the Tract Society. Twenty-eight and a half dollars was a very good sum for this people thus to contribute. Also the fund for our church organ was not forgotten, and the debt was nearly cancelled at the last church-meeting. The amount subscribed for pastor's salary gives evidence that all the people are in earnest to sustain the cause here. It is, of course, cheering to your missionary that the church should give a unanimous call for him to be the pastor, and subscribe so liberally for his support.

May the great Head of the church give abundant success to our labors during the year upon which we have now entered.

BOULDER, Col., Jan. 10, 1898.

CORRECTION.

In my paragraph last week on the Missionary Page of the RECORDER, upon the subject of Simplicity in Divine Worship, two corrections should be made to obviate apparent contradictions. (1) I am made to say: "A service in its mode and form may be too simple and bold." "Bold" should be *bold*. (2) "As a rule the sermon was not long, but probably largely so because it was made the chief and most important part of the service." "Not long," should be *not too long*.

THEN let it be
The motto of our lives until we stand
In the great freedom of eternity
Forever and forever—"free to serve."

—F. R. Havergal.

Woman's Work.

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

"AS SEEMETH BEST."

BY FRANK H. WHEELER.

As seemeth best in thy dear sight,
So order, Lord, my way;
My trust uphold as fades the light
From out the darksome day!
When seems the cloud that veils thy face
Of care-born wave the crest;
Let thy hand, Lord, above it trace
The words, "It seemeth best."

Take thou my hand and Shepherd kind,
I'll on thy strong arm lean;
Though be the path where waters wind
Through pastures soft and green,
Or, by thy will, it leads me where
Death's valley shadows rest,
Thou hast not ceased a shepherd's care;
I'll hear, "It seemeth best!"

To children sorrows come and go
Like gentle fall of rain,
They scarce have known their little woe
Ere shines the sun again.
A little child make me—more still,
O Christ, like that thou blessed—
That I may feel the present ill
To-morrow "seemeth best."

But when I look Golgotha-ward,
What sorrow should I know!
When see thee midst the cruel horde,
Thy face with love aglow,
Thy thorn-wreathed brow shed bloody dew,
And hear the cry addressed:
"O Father, them forgive, they do
Thy will, it seemeth best."

If God had heard as plead the Son
The bitter cup might pass,
And yielded then, love's scheme begun,
What hope had we, alas!
Help me to learn the lesson taught,
On thy dear will to rest;
Thy ordered ways with love are fraught,
And are, as seemeth, be t.

—Zion's Herald.

IS IT RIGHT?

To many of the young women brought up in our homes, there comes at sometime this question to be decided, "Can I, or can I not, marry a Sunday-keeper?" That so many can answer this important question in the affirmative, is and must ever be a cause of great regret to us as a people.

It is true that the form which this temptation takes makes it the more difficult to resist. "You may keep your Sabbath, I will keep mine. I will never interfere with your religious views, surely with our love for each other we will have no trouble about this."

Some noble women believing that a married life can never be a united life with such a vital difference of opinion existing, put away this temptation. There are others who yield to it; many of these after a few years leave the Sabbath, their influence and power for good being lost to us.

I count many women among my acquaintance, who began their married life, fully determined to keep the Sabbath even if they kept it alone, who for various reasons have been for years Sunday-keepers. Said one young woman, "I shall marry Fred, he will keep Sunday, but I will never leave the Sabbath." Ten years later she said, "Yes, I am keeping Sunday; you see Fred has become a Christian and he felt it would be a great help if I went with him to his church home." Another young wife, after a few years of struggling over this question, said to me, with fast falling tears, "I could not endure the misery of such a life longer. There was no peace or comfort in the home until I gave up my Sabbath." There are many devoted women who have lived through years of married life, keeping the Sabbath alone. Sometimes in towns where they could attend their own church, sometimes far away from those of their own faith. What this has cost in the division of

mutual life and interest, what it has cost in heartache and self-sacrifice it is impossible to estimate. They have brought up their children with anxious hearts, only in many cases to see them drift away when they reached young manhood and womanhood:

A few months since I met a lady, a stranger, who asked me to what denomination I belonged. When I replied, "Seventh-day Baptist," she said, "I have met a few of your people. The mother of one of my daughters-in-law is a Seventh-day Baptist." I inquired the name, but it was quite unknown to me. Then I asked about the husband and children and was not surprised to find that they all kept Sunday. Sadly I thought of the years of sorrow and loneliness through which this woman had lived.

Some years ago I knew a lovely Christian woman, who from childhood had been a most loyal Sabbath-keeper. Her husband, a noble Christian man, had always kept Sunday. She had brought up a family of beautiful children, and as long as they were children had kept them in her church and Sabbath-school, and their father had never interfered in this training. It seemed that no two people, holding such different opinions, could have gotten over their differences more smoothly. This is what she said to me. "Oh, if the girls could only know the mistake they make in thus marrying, they would never do it," and she added, "If I were put back again to make the choice, dearly as I love John, and happy as we have been, I would never marry him, to keep one day while he kept another."

God gave us our lives, they belong to him. He gave his Son to die, to redeem and save us. Are we not then bought with a price, and do not all our powers belong to him and his cause? There are few lives which at sometime are not reached by an influence stronger than that of parents, home or early training. How careful and prayerful should we be, that this influence do not come between us and our love for God, our obedience to him. Do we believe that the seventh day is his Sabbath, blessed and set apart by God, for his children? Have we any right then to treat it lightly, or to place ourselves in any position where our influence in regard to this truth shall be weakened or lost?

LAEL CLARKE.

ALFRED, N. Y.

JOY OF GIVING FOR CHRIST.

The Woman's Page in our excellent paper is one of great interest to me, and, may I add, through it I have received comfort and encouragement. It has always been a great trial that I had not money to contribute as largely as I desired to good causes. But long ago a sermon from the text, "What is that in thine hand?" opened to my mind additional ways of Christian service. The enemy is ever trying to keep Christians idle by self-depreciating views of their inability for usefulness. But I have had to learn repeatedly the hard lesson to be content to do the little that I can do.

The story of "Mother's Memorial Dollar," which I ventured to send last year was with the earnest desire that it might stir up others to do more than was in my power, and it gave me joy when even one responded, expressing her intention of consecrating a similar offering, and advising others to "do likewise." And the recent reference of our editor to this plan was also encouraging. The Holy

Spirit prompts such kind words of cheer which are needed by many.

No indeed. Not while constantly receiving God's free gifts will we "weary of this continual talk on giving." It was always surprising to hear the complaint sometimes made, that one cannot go to church without having a collection plate passed before them. It was with very different feelings that the Circular Letter of our Associational Secretaries of the Woman's Board was read, and also the earnest appeals in RECORDER, January 3 and 17, of our missionary, Mrs. Davis, for additional help in our work in China, in which she so kindly and faithfully discovers to us "the secret of indifference in regard to sending the gospel to those enshrouded in the darkness of heathenism." Terrible condition! What a measureless weight of meaning is conveyed in those deeply impressive words.

And her earnest prayer that the Holy Spirit would so fill our hearts that we would appreciate what the gospel is doing for us to the extent that we would regard this opportunity as a privilege, meets a hearty response. May her fervent plan be prayerfully re-read and practically heeded as a message from God to us.

If our heathen sisters could see the feeble interest indicated by the small attendance on Woman's Missionary meetings, would they not be surprised and saddened by so doubtful evidence of our interest in their salvation? May we double our diligence, and each, if possible, enlist others in the good work.

Do we realize that self-denial is the first principle of our Saviour's kingdom? O that all would prove by blessed experience the hallowed joy the practice of it brings. How every worldly consideration dwindles into insignificance in comparison with the momentous work Jesus has committed to us as his followers in being "laborers together with him" in trying to save a lost world.

Rich laces, embroideries, and all fabrics fine,
Naturally captivate my mind;
But these, though beautiful, are fleeting,
And by grace I more care
To help the spiritually destitute, share
Robes of infinite cost, transcendantly fair,
Which the redeemed shall in glory forever wear.

Human ingenuity has long seemed severely taxed to invent ways of spending time and strength in making, and money in buying, pleasing little gifts, and often extravagant ones, to adorn the luxurious homes already crowded with such gratifying attractions. Shall not the past suffice for such excess in that direction, and our means and immortal energies, entrusted to us for noblest use, be devoted to loving gifts and worthy deeds, expressive of our gratitude to the Friend above all others, who gave his life to save us and, through our efforts, many more?

AGNES F. BARBER.

NORWICH, N. Y., Jan. 31, 1898.

A LITTLE girl had been rummaging in her mother's trunk. There she found a "church-letter" which her mother had neglected to present to the church into whose neighborhood she had moved. The little explorer rushed into her mother's presence, shouting: "Oh, mamma, I have found your religion in your trunk!" There is a needle-like point in that story for a great many people. With far too many the neglected church-letter comes to be the only part of the old church-life remaining. But surely a trunk is a poor, dark, mothy place for one's religion.—London Baptist.

STILL SEEKING NATIONAL SUNDAY LAW.

Since the notable failure to secure the closing of the World's Fair at Chicago in 1893, through the action of Congress, and the equally notable failure of the "God-in-the-Constitution" joint resolution, the promoters of Sunday legislation have been persistent in efforts to commit the national government to some form of Sunday law. They confess that state laws and municipal laws are weak and inoperative; that Sunday-desecration cannot be prevented by them. They aver that a national law would be more effective. Since Congress legislates for the District of Columbia, they seek to enter the wedge, under guise of a simple local law for that District, thus gaining a precedent for something of wider scope.

On the 16th of December, 1896, a bill was introduced in the House of Representatives. Action on the bill was not secured in the Fifty-fourth Congress, and the bill was brought up in the first session of the Fifty-fifth Congress, and on the 19th of March, 1897, it was referred to the Committee on the District of Columbia. Finally a hearing on the bill was ordered, before a sub-committee of the District committee, for February 25, 1898. Representative Shannon, of New York, presided. The other members present were Sprague, of Massachusetts; Cowherd, of Missouri; and Peters, of Kansas.

This is the bill:

A BILL

To further protect the first day of the week as a day of rest in the District of Columbia.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That it shall not be lawful for any person to keep open any place of business or maintain a stand for the sale of any article or articles of profit during Sunday, excepting vendors of books or newspapers, and apothecaries for the dispensing of medicines, and undertakers for the purpose of providing for the dead, or others for the purposes of charity or necessity; nor shall any public playing of football or baseball or any other kind of playing, sports, pastimes, or diversions, disturbing the peace and quiet of the day, be practiced by any person or persons within the District of Columbia on Sunday; nor shall any building operations or work upon railroad construction be lawful upon said day; and for any violation of this Act the person offending shall, for each offense, be liable to a fine of not less than five dollars nor more than fifty dollars, and in the case of corporations there shall be a like fine for every person employed in violation of this Act laid upon the corporation offending.

SEC. 2. That it shall be a sufficient defense to a prosecution for labor on the first day of the week that the defendant uniformly keeps another day of the week as a day of rest, and that the labor complained of was done in such a manner as not to interrupt or disturb other persons in observing first day of the week as a day of rest. This Act shall not be construed to prevent the sale of refreshments other than malt or spiritous liquors, or to prevent the sale of malt and spiritous liquors as now provided for by law, or tobacco, cigars, railroad and steamboat tickets, or the collection and delivery of baggage.

The Editor of the RECORDER attended the hearing. The friends of the bill were conspicuous by their absence. Rev. W. F. Crafts used the greater part of the hour allotted to the advocates of the bill. The substance of their claim was this: Sunday-observance is going from bad to worse in Washington. Hundreds of places of business are open on Sunday. Gaming in and near the city is excessive. As the National Capital, Washington ought to be a model for the nation. Religious people want the law; labor organizations want it. Roman Catholics are especially in favor of it. The nation must interfere to save the good name of Washington and of

Sunday. It is a very simple law, a harmless law which no well-disposed man can oppose. It does not interfere with liquor nor tobacco, nor "Saturdarians." Various changes were rung on these points, but all that was said is summed up above.

Mrs. Ellis, Superintendent of Legislation for the National W. C. T. U., presented certain petitions and spoke briefly in favor of the bill. One of such high standing in temperance work seemed out of place advocating a bill which openly bids for the help of the saloons, a bill which, reduced to its lowest terms, says, "Give us a national law for Sunday and we will be silent as to the liquor traffic. The W. C. T. U. does not look well in such company.

General William Birney first spoke against the bill. He showed that statutes and police regulations now in force accomplished all that is necessary. He presented figures from the police records showing that Sunday was the most orderly day in the week, and declared that the charge that Washington was as bad as Mr. Crafts represented it were incorrect and unfounded. He averred that the purpose of the bill was to open the way for a "chain-gang" law to punish those who did not hold the opinions which had prompted the bill, and that it was aimed at Jews and Sabbath-keeping Christians, in spite of its apparently innocent character. General Birney also showed that Congress had never undertaken any such legislation as was here asked. It was a piece of unchristian illiberalism.

Prof. H. C. Kirk opposed the bill as proposing unnecessary law which was not demanded for the good of the District, nor on the ground of reason or good morals. It was an effort to continue and intensify religious odium and persecution against those who kept the Sabbath, or who choose not to use Sunday as the "Churchman's League" desired to have them do. He also denounced the bill as an entering wedge for bringing religious questions and sectarian issues into politics.

Mr. W. A. Croffut, a lawyer we believe, opposed the bill on similar grounds. He showed that the vast majority of the people were opposed to the bill. He had lately consulted the leaders of the National labor organizations and knew that they did not favor the bill. The majority of Christians did not favor. Only a few were narrow enough to seek thus to force their views upon the people of Washington by law. Mr. Croffut indulged in a bit of sarcasm which was timely, saying, "Since God rested on Saturday, and commanded men so to do, therefore Mr. Crafts would have them work on Saturday, and would compel them by law to rest on Sunday. That may be good sectarian theology, but it is poor logic."

Rev. Geo. B. Wheeler, pastor of the Seventh-day Adventist church and representative of the Religious Liberty Association, spoke against the bill as being on a par in purpose, if not in words, with the Sunday laws of Maryland, Arkansas, Tennessee and other states, under which his own people have been cruelly and unjustly persecuted within the last few years. He pressed this point with force and clearness. He also suggested that if the bill became a law the courts must decide between "secular noise and religious noise" on Sunday, since church bells and sometimes church music were more noisy than

the things aimed at in the bill. Above all else, Mr. Wheeler joined with the other speakers in opposing the bill for the sake of religious liberty and freedom of conscience.

The writer said: "I have come from New Jersey to oppose this bill on grounds larger and more important than local regulations for the District of Columbia. I oppose it for what lies back of it in history. The first Sunday legislation in form and spirit was purely pagan. It was the direct product of the state-church of Pagan Rome. There is not a trace of any Christian idea in any Sunday law until 386 A. D., sixty-five years after the first edict under Constantine. Paganism gave the state-church to Roman Catholicism, Sunday laws being a part of the inheritance. It was not a product of Christ's Christianity. Two stages of Sunday legislation have passed into history, the Roman Catholic and the Puritan Protestant. The Christianity and the civilization of our time have outgrown it. Sunday laws are generally inoperative. Sunday-observance is declining. You are asked to report this bill favorably in order to commit Congress to more pinching legislation in the future. This is only the thin end of the wedge. I represent a people who have stood against such measures in the United States for the last 225 years, and I protest against committing this nation, dedicated to religious and individual freedom, to the Pagan-born idea of church and state, which lurks in this innocent-looking bill. Mr. Crafts says it 'exempts us.' We ask no such exemption—no privilege to break the law of the land because we have obeyed the law of God. We do ask for ourselves and for all men the right to look God in the face and obey him in all such matters as Sabbath-keeping on the ground of conscience, without interference by civil law. Mr. Chairman, the truth is the friends of Sunday have destroyed it by their unscriptural opposition to God's Sabbath, and now they ask you to recommend that the United States pass a law to compel men to keep Sunday. Not long ago the *Christian Statesman* called for more civil law in Indiana, to compel Presbyterian elders to regard Sunday as they ought. No, Mr. Chairman, let Christianity stand on its own merits and the laws of God, and let the national law do no more than protect each man alike in all matters of religion."

It is evident that unless some new forces enter the field, the efforts to secure a national Sunday law have little chance of success. The *Washington Post* has published a summary of the situation, which we shall give our readers next week.

UNDESIRABLE TRAITS IN CHILDHOOD.

BY ELAINE GOODALE EASTMAN.

We parents are too prone to measure the conduct of our children by the degree of trouble or annoyance it may cause us. We ought to apply very different standards. It is clear that the normal traits, the spontaneous activities, the necessary transitions and infelicities of childhood are not in any sense the result of wrong-doing on the children's part, nor the just occasion for discipline on our own. Many a child is continually scolded for so-called faults which are not faults at all, but rather virtues, since they are necessary conditions of his happiness, and play an important part in his development.

Do we sufficiently realize that when we con-

stantly reprove a young child for making a noise, suppress his continual questioning, repress his bodily activity, and forbid him to learn by nature's method of experiment upon his surroundings, we not only do him a present injustice, but seriously hamper his growth, if we do not effectually dwarf it? Who can say how many of the unfortunate people whom we see about us, the infirm of will, incapable of independent thought, hopelessly fettered by convention, are victims of the repressive and prohibitory system of training children? It is pitiful to see the well-meaning advocates of this negative sort of discipline persistently striving to check the exuberant vitality, to subdue the unmanageable will, while the really grave vices of childhood—those habits of body or mind which undermine character—spring up and flourish unnoticed and even fostered by the unconscious parent.

Among the child traits which are distinctly good, however much they may infringe upon the conventional quiet of the grown-up world, are boisterousness, destructiveness, and persistence or obstinacy. Do not incessantly snub your healthy, noisy, active, self-assertive child; pray do not apologize for him—rejoice in his vigor and inventiveness and give it scope. If it manifests itself in inconvenient ways, that is chiefly because you have not provided a suitable outlet. We cannot have too much energy, ingenuity and force of will, provided we know how to use them; and I am not to be understood as arguing against wise guidance, necessary authority, or that sort of control over children which helps them to self-control. I should like to make two very practical suggestions, those of my own experience. I would give the children from babyhood, if possible, certain times and places and things of their very own—furniture meant for hard usage, clothes none too good to play, in hours of unabridged freedom—and thus by respecting their rights, teach them to respect the rights of other people, when quiet and order are absolutely demanded. Is it not also possible that we ourselves might well be more spontaneous—more natural? Let us try to preserve something of childlike simplicity and abandon, instead of making the children as constrained and as self-conscious as ourselves. Oh, for a little more fresh air, more fun and laughter in the lives of grown-up people, so that the shouts of happy children might no longer jar upon their nerves and shatter their peace!

There is another set of habits characteristic of childhood at one stage or another, which I regard as neither good nor bad, but simply unavoidable, for the most part temporary and to be judiciously ignored. It is positively cruel, almost always useless, and generally a positive injury to call particular attention to the awkwardness or heedlessness of a growing child. He can no more help stumbling, or carrying himself badly, or forgetting your frequent charges, or failing to learn his lessons, at certain periods of his development, than he can help losing his milk-teeth, and it would be as rational to scold him for one as for the other. Patience and watchfulness—these are of more value than many admonitions. The same may be said of fretfulness in young children, which is nearly always due to physical causes, easily removable—such as too little fresh air, unsuitable food or insufficient sleep.

Many mothers make the mistake of appearing too much shocked by the chance repetition of a coarse word, innocently spoken, without the faintest comprehension of its meaning. Of course, we will guard our children as far as possible from hearing impure language, but, once heard and remembered, our notice and reproof only serves to fix it more firmly in the mind, and, it may be, to awaken the unconscious child to its possibilities of evil. Many, again, are greatly distressed by the habit of imaginative storytelling, and do the child a manifest injustice by punishing him for the relation of marvelous tales, which are the outcome of mental images so vivid as to be to him realities.

I will now ask you to consider that class of traits which are positively undesirable and hurtful, and I think you will find them rare in comparison with those innocent failings of childhood of which we have spoken. You will also find, if I am not mistaken, that the vices of childhood are unnatural, and generally the result of unintentional suggestion, or mistaken teaching on the part of older people. They may be to some extent hereditary. First among them I should place habitual slyness or deliberate deceit—the defect of a weak and cowardly, or a very badly managed child, and correspondingly difficult to deal with. We cannot be too careful to discriminate between this variety of lying and the imaginative sort, or the occasional aberration of a candid nature, which is as promptly confessed.

Another trait that I greatly dislike to see in children is morbid curiosity about unchild-like things, which is often closely allied with precocious sex-consciousness. Children should be children—not diminutive men and women—and we can not do them a worse service than by arousing a premature sense of the difference between boys and girls, at an age when nature has not yet established a difference. Thoughtless parents sow the seeds of mischief by talk unsuitable for childish ears, or vulgar teasing about boy and girl playmates, and then complacently shut their eyes to the incalculable harm that may follow.

I fully expect to shock some mothers and Sabbath-school teachers, when I proceed to characterize as objectionable an abnormal piety. Let us respect the limitations of nature. Of all infant precocities the most dangerous is moral and religious precocity, since it is almost certain to dwarf that side of the nature for the whole after life. There is a large reverence for the Unseen, a short code of duty appropriate to childhood. It were wise to preserve these if we can, and doubly wise to refrain from filling the child's mind with grotesquely inadequate conceptions of God, and priggish notions of adult goodness, which render him an object of sincere pity to the mature and well-balanced Christian.—*The Interior.*

ONE OF LINCOLN'S KIND ACTS.

One summer morning shortly after the close of the Civil War, the not unusual sight in Washington of an old veteran hobbling along could have been seen on a shady path that led from the Executive Mansion to the War Office. The old man was in pain, and the pale, sunken cheeks and vague far-away stare in his eyes betokened a short-lived existence. He halted a moment and then slowly approached a tall gentleman who was walking

thoughtfully along. "Good morning, sir. I'm an old soldier and would like to ask your advice."

The gentleman turned, and smiling kindly, invited the poor old veteran to a seat under a shady tree. There he listened to the man's story of how he fought for the Union, and was severely wounded, incapacitating him for other work in life, and begged directions how to apply for back pay due him and a pension, offering his papers for examination.

The gentleman looked over the papers and then took out a card and wrote directions on it, also a few words to the Pension Bureau, desiring that speedy attention be given to the applicant, and handed it to him.

The old soldier looked at it, and, with tears in his eyes, thanked the tall gentleman, who, with a sad look, bade him good luck and hurried up the walk. Slowly the soldier read the card again, and then turned it over and read the name of the owner. More tears welled in his eyes when he knew whom he had addressed himself to, and his lips muttered: "I am glad I fought for him and the country, for he never forgets. God bless Abraham Lincoln!"

HER REAL NAME.

The practice of woman changing her name on marriage originated from a Roman custom, and came into use after the Roman occupation. Thus Julia and Octavia, married to Pompey and Cicero, were called by the Romans Julia of Pompey, Octavia of Cicero; and in later times women in most countries signed their names in the same way, but omitted the "of." Many persons think that the custom originated from the Scriptural teaching that husband and wife are one. This was the rule of law so far back as Bracton, and it was decided in the case of Bon vs. Smith, in the reign of Elizabeth, that a woman by marriage loses her former name and legally receives the name of her husband. The custom, however, is not universal. In Spain and Portugal married women do not take the names of their husbands, but continue to be known by their own. In many parts of the United States a woman never relinquishes her maiden name, and is called by it as often as by that of her husband. Even in the rural parts of England one often finds a married woman called by her maiden name, and in country districts of Scotland it is sometimes found that both names are used. In many parts of France and Belgium the husband's and wife's names are used together when either of them is used.—*The Alliance.*

TRACT SOCIETY.

Receipts in February, 1898.

(Exclusive of Thank-offerings.)

Churches:	
Pawcatuck, Westerly, R. I.....	\$ 62 25
New York City.....	10 53
Plainfield, N. J.....	48 81
Milton, Wis.....	16 47
Adams Centre, N. Y.....	20 00
First Alfred, Alfred, N. Y.....	15 21
First Brookfield, Leonardsville, N. Y.....	13 95
Farina, Ill.....	5 19
Sabbath-school, Farina, Ill.....	4 44
Woman's Board.....	\$27 90
" Dr. Lewis' work.....	3 50— 31 40
Young People's Permanent Committee..	34 25
" " Dr. Lewis' work 1 75—	36 00
Young People's Missionary Society, Brookfield, N. Y., Dr. Lewis' work.....	5 00
S. J. Saunders, Alden, N. Y., Dr. Lewis' work..	2 00
S. H. Crandall, Glen, Wis.....	5 50
Mr. and Mrs. C. H. Threlkeld, Memphis, Tenn.....	\$5 00
Mr. and Mrs. C. H. Threlkeld, Memphis, Tenn., Dr. Lewis' work.....	5 00— 10 00
M. M. Jones, Boscobel, Wis.....	3 00
Mary Grace Stillman, Potter Hill, R. I.....	3 00
C. Latham Stillman, Westerly, R. I.....	5 00
Mrs. D. C. Burdick, Nortonville, Kan., Hebrew Paper.....	50 00
Income, Babcock Bequest.....	194 81
" D. C. Burdick Bequest, Hebrew Paper.	79 60
" S. D. B. M. F., Interest.....	24 78
" Dividend, City National Bank.....	20 00
E. & O. E.	\$664 44

J. D. SPICER, Treasurer.

PLAINFIELD, N. J., March 2, 1898.

Young People's Work

YOUNG people remember:

"This world is wide
In time and tide,
And God is guide:—
Then do not hurry;

That man is blest
Who does his best
And leaves the rest:—
Then do not worry."

READ the above every time you think life is not long enough.

A MOMENT is a link in the chain of time. Spend your best energy and thought in making that link what it ought to be.

C. E. looks nice upon the lapel of your coat; but written on the heart, it means more and looks better.

"EARTH'S noblest thing—a woman perfected." A dozen such in each church would give us Pentecostal churches.

"THE glory of a young man is his strength," and if that strength is baptized into the "new man," it becomes the glory of God. Our young men cannot only brighten their homes and business places by having this glorified strength, but as "heaven is within you," heaven will be brighter for it.

WHAT a privilege to recognize the relation of Sinai and Calvary; united in marriage by God himself: "Therefore what God hath joined together let no man put asunder." You will be stronger for adhering to principle and consequently be the children of this couple whom God united "before the world was." The law and the gospel go hand in hand. Love to the law, and the Spirit will abide with you. Then, success.

A TWO-MINUTE SERMON.

I know the lady; a fine character she is too, trying to do good in every way, and yet some one who worships (?) in the same congregation with her preached "the other gospel," by slipping an ugly valentine under her door. With tears she told me of it, for she is tender-hearted. When a poor woman lay dying of a loathsome disease in extremely hot weather, when it was not a delightful task to care for such a patient, I found this lady there. When another woman was stricken in great sorrow because of her husband's death, it was the presence of this young lady that brought sympathy and consolation into the bereaved heart. O how harsh is the world in its judgments,—and it may be that the world has crept into the church. Only a valentine—but also a dagger! Be careful, friend; it may be only a word, a look—yet it hurts. When the children of Israel wanted water and could not find any, they complained of what Moses had done. He went to the Lord and said, "They are almost ready to stone me." Moses was doing all possible for that great people, and yet they were almost ready to kill him.

Do not be worried or discouraged, young people, if all your efforts are not appreciated. God sees and God knows. The work of Jesus was not appreciated. "He came to his own and his own received him not." The evil valentine may be slipped under your door, but remember between its page and your eyes there shines the glorious words: "Blessed are ye when men shall revile you and perse-

cute you and shall say all manner of evil against you falsely for my sake. Rejoice! and be exceeding glad, for great is your reward in heaven." The hidden mines in the harbors of this world may blow us up, but we are only blown heavenward, and God will take care of us.

—SPICY SAYINGS FROM THE RAM'S HORN.

There are now 51,578 Christian Endeavor Societies in the world with a membership of 3,000,000. It is stated that almost one hundred new Societies report each week to Secretary Baer.

Football, having killed at least three this year and maimed a multitude, has been outlawed in Georgia by the State University, the city of Atlanta and the State Legislature. Gov. Jones, of Arkansas, asks its legislature also to outlaw this uncivilized sport. The *Washington Star* calls it "The Game of Manslaughter."

It is not what we have, but what we do with what we have, that proves our fitness for promotion.

Who would refuse the offer of eternal life, if he could put a mortgage on it?

Under the pulpit is the best place for the church stove.

When doubt is in the pulpit, infidelity sits in the pew.

The congregation that does not gain, is on the wane.

A lie, like a note, must be met at last.

It is only the cross we carry that turns to gold.

If the world is governed by fate, let us grin and bear it; if by love, let us believe and share it.

HEAVEN'S COMPASS.

There is only one way of abolishing ignorance, and that by knowledge.

To do away with vice, virtue must be enthroned.

If you wish to displace disease, it can only be done by the possession of health.

Darkness is easily dispelled when the light appears.

The above four statements may be termed the four points of the gospel compass. If, as Christian Endeavorers, we have our compass pointing at these four ways, the kingdom of God will surely be within us, and every testimony will be worth its weight in gold,—yea more, its weight of influence on "dead men" all about us. "If any lack wisdom, let him ask of God." Virtue is a priceless jewel; if you have it, cling to it as for your life! If you are diseased, try to ascertain the real cause; repent, and come out into a renewed vigor.

Do you dwell in darkness? If so you may have a zeal of God, but not according to knowledge! Jesus is the Light.

CONVENTION DONT'S.

BY REV. FRANCIS E. CLARK, D. D.

Don't put in a half-dozen presiding officers at different sessions for the sake of recognizing all the officers. The president, if he is a good one, should usually preside. He knows "the ropes." He can keep the convention on the right track better than a newcomer in the chair. A feeble or tactless presiding officer can easily ruin a convention session.

Don't take up too much precious time in pleading for money. Cracking jokes to open pocket-books is wearisome and undignified. A collection at every session, with a long plea-

for money, is a nuisance. The city honored with the convention should usually take care of convention expenses, and necessary money for state or county work (it is comparatively little) can be raised by voluntary pledges from societies.

Don't take the best evening hour to receive these pledges. When the great congregation is assembled, often largely from outside the ranks of delegates, they do not want half their time taken up in distributing blanks and collecting them, a work which might just as well be done when only Endeavorers are present.

Don't let a conceited, bumptious individual get up to instruct the pastors what they should do, and how they should vote, and what sermons they should preach, and then go on to criticise or patronize the church. If by mistake such a man gets on your program, see that he does not get there again.

CAN HE DO THESE THINGS?

Your eighteen-year-old boy may have a good deal of Latin and cube root, says an exchange, but unless he can do the things enumerated below he is not even ordinarily well equipped as a business man or as a man of the world. Can he do them?

- Write a good, legible hand.
- Write a good, sensible letter.
- Speak and write good English.
- Draw an ordinary bank check.
- Take it to the proper place in the bank to get it cashed.
- Add a column of figures rapidly and accurately.
- Make out an ordinary account.
- Write an ordinary promissory note.
- Measure a pile of lumber in your shed.
- Spell all the words he knows how to use.
- Write an advertisement for the local paper.
- Make neat and correct entries in day-book and ledger.
- Tell the number of bushels in your largest bin at current rates.
- Tell something about the great authors.

OUR MIRROR.

PRICE LIST for C. E. Topics and Daily Reading Cards for 1898:

100 copies	\$1 50
75 "	1 15
50 "	1 00
25 "	50
Single copy	03

Postage prepaid.

This is a good place to see yourself. A mirror is not made just to glance at. No, it is made to look *into*; to see just how we look! Do you see yourself once in a while? The letters from you are interesting. Have you written lately? Or are you conspicuous by your absence?

THE Verona, N. Y., churches are rejoicing over some good work done. Our Sabbath-schools are doing good work, and the Christian Endeavor Society in the First church is still working, trusting and praying. Three in our vicinity have recently embraced the Sabbath, all of whom, with one more, will be baptized soon and unite with the churches. And now Evangelist Saunders is with us; we expect God's blessing as he works so earnestly and faithfully among us. We are glad to give this bit of good news, and will say that we are pleased whenever anything of like import appears in this Mirror.

Children's Page.

A-FISHIN'.

Wunst we went a-fishin'—me
An' my Pa an' Ma, all three—
When they was a picnic 'way
Out to Hanch's Wood one day.

An' they was a crick out there,
Where the fishes is, an' where
Little boys 'taint big an' strong
Better have their folks along.

My Pa he ist fished an' fished
An' my Ma she said she wished
Me an' her was home; an' Pa
Said he wished so worse'n Ma.

Pa said if you talk, er say
Any thing, er sneeze, er play,
Haint no fish, 'live or dead
Ever goin' to bite! he said.

Purt' nigh dark in town when we
Got back home: an' Ma says she
Now she'll have a fish fer shore!
An' she buyed one at the store.

Nen at supper, Pa he won't
Eat no fish, an' says he don't
Like 'em—an' he pounded me
When I choked—Ma, didn't he?

—James Whitcomb Riley.

Laura's Little Book.

"Mamma," said Laura, "I wish I could make a whole world full of people happy, and every one love me, as they do Florence Nightingale and such people, but I never seem to have a chance to make any one happy, only once in a while, and there are so few in a whole summer."

"Would you be satisfied to make three or four hundred people happy in a year," said mamma.

"Why, yes." And Laura curled herself up on the broad couch, and tucked big pillows all around her.

"Don't you think if you tried real hard, you could make one person happy every day?"

"I think I could. But one person—that's what I say; one or two are so few."

"How many days in a year?"

"Three hundred and sixty-five. Why, I never thought of it in that way before, truly, mamma." And she went off into a day dream where she pictured herself as noted for her good deeds. But Laura was a pretty practical girl after all; and she soon bethought herself that the first thing to do was to begin right away.

"I want to sit here and read my new book," she said to herself; "but that won't help along my plan. I know mamma thinks I ought to be outdoors; but I don't feel one bit like it, the wind is so disagreeable." Then a new idea seemed to come to her and she sat straight up. "Why, I expect it would make mamma happy if I took a good, long walk for exercise without being told." And she went and got her wraps. "Mamma," she said, "I think a walk would do me good; and if you have an errand to be done, I can do it just as well as to go for nothing."

"I am sure you have commenced your plan for making other people happy, daughter," said this wise mamma; for you make me happy by going so willingly for your walk, and you may take this paper up to grandma if you wish."

This was a pleasant errand; and Laura began to think she was making herself happy after all.

The next day mamma went down town and she brought back a tiny diary, with just enough room each day to write a few lines; and under date of the previous day, which

happened to be January 10th, was this entry: "Made mamma happy by going for my walk without being told."

Laura felt very proud and pleased, and made up her mind that she would try not to leave a single day blank. Of course, I cannot give you an account of the whole year; but I will tell you about a few days here and there. Late in February there came a cold day when the snow was thawing, and the walks were all slush, and the sky was gray and gloomy. It was nearly night, and the day had been such an uncomfortable one that she was sure she had not a single entry to make in her little book; and, if the truth must be told, she felt sulky and gloomy, like the weather.

Mamma was out, and her two brothers, Ralph and little Nonie, were working busily in the barn with tools and boards. She stood idly looking out of the window, when Theresa, one of the maids, came through the rooms with little Bernie.

"I am at my wits' end to know what to do," she said. "Bernie can't play out of doors, and she feels so cross; and I want to make a nice cake for supper."

Laura let them go through the room and shut the door. She did not feel one bit like entertaining Bernie. Then she thought of her little book, and went and called her. "Bernie, do you want sister to read to you?"

The delighted child came gladly; and among the pillows of the wide couch, curled up like kittens, they read, "Kittylene" until both forgot the bad weather, and when mamma came home, were laughing heartily. That night she put in her book, "Took care of Bernie, and made Theresa happy, and her too."

Toward the end of the year the spaces in the little book grew too small to write down all that she did. So she had to write, "Made four people happy to-day," and just add the names; for she had learned to look for chances, and she found they were everywhere. But one thing she learned that she had never dreamed of. She began to be so happy herself all the time that every one noticed it; for she found that every time she made any one else happy, she made herself happy too.

"Mamma," she said, when the year had gone by, and she laid the little book in her hands with not a single empty day in it, "I am glad I could fill my little book, but I think I was the happiest one of all.—T. P. Du Bois, in *Christian Work*.

QUITE A SPELL.

There is a farmer who is YY
Enough to take his EE,
And study nature with his II,
And think of what he CC.
He hears the clatter of the JJ
As they each other TT,
And sees that when a tree DKK
It makes a home for BB.
A yoke of oxen he will UU
With many haws and GG,
And their mistakes he will XQQ
When plowing for his PP.
He little buys, but much he sells,
And therefore little OO;
And when he hoes his soil by spells,
He also soils his hose.

—Selected.

PLAYING FOR SAFETY.—"I guess said Maud, thoughtfully, "that I won't play anything but classical music hereafter." "But a great many people don't enjoy it," replied Mammie. "I know it, but they have to say it's good, because they don't know whether I make mistakes or not."—*Washington Star*.

FAMILY CARES.

BY EDGAR WADE ABBOT.

I am just as tired as I can be!
To wash and iron and sweep and bake
And care for six in the family
Is enough to do; for goodness' sake!

There's Isabel Maud, she's eight week's old,
I don't know what she's crying about!
But there! it i n't worth while to scold;
She's getting her teeth, I have no doubt.

Algernon Alfred! you just sit still!
That boy is so full of fits and jumps!
But then he has really been quite ill
With a sort of intermittent mumps.

They've all had the measles and whooping-cough!
And Sarah Eliza, the blue-eyed one,
She pulled Seraphina's leg right off!
And told me she did it "just for fun!"

That Seraphina's a dreadful care!
She's falled herself out of her carriage twice,
And broke two heads. It's hard to bear,
When you try to keep your children nice.

Angelica's had the scarlet croup,
And half of her sawdust came right out;
I'm feeding her cracker and water soup,
And I'm sure she'll soon be strong and stout.

Children is worries, but still I guess
They're kind of comforts, when all is said.
Come, darlings, it's time now to undress
And each one to go to your little bed.

—Outlook.

HOW GRANDPA BOILED THE EGGS.

"It is half past eleven," said grandpa; "and the mason will not have the chimney fixed before three o'clock."

"Then I suppose we must get along with a cold lunch," said grandma.

"Well," said grandpa, after a moment, "perhaps I can boil some eggs. I will try it."

"But isn't it too windy to build a fire out of door?" asked grandma.

"I shall not need a fire," said grandpa.

"That sounds like a joke," said Edith.

"No joke at all," said grandpa. "Come out and see. And bring the eggs," he added, "and a can with a tight cover."

When, a few minutes after, grandpa and Edith went out in the back yard, grandpa was putting some fresh lime into an old pail.

He took the can of eggs they brought, and filled it nearly full of water. Then, fitting the lid on carefully, he set it in a hollow place he made in the lime. Edith watched him curiously.

"Will the lime burn?" she asked. "Shall I bring the matches?"

"You forget," said grandpa; "I was not to use any fire. We'll start it with cold water."

"Now I know you are joking!"

"Wait a moment," said grandpa, "and you'll see."

He poured in the water, and put a board over the pail.

"Oh!" cried Edith, when in a very short time it began to bubble and steam as if a hot fire were burning under the pail. And "Oh!" she cried a great deal louder, when a white, creamy mass came pouring over the top and down the sides of the pail.

It did not last long. In six minutes the bubbling had almost stopped. So grandpa took a long iron dipper and gently lifted out the can, all coated with the lime.

He rinsed it off, then opened it, and took out the nice white eggs; and, when they broke them at lunch, they found them cooked exactly right.—*Youth's Companion*.

"It is true that I can't sing well," said the cat that had just swallowed the canary, "but I have a good deal of music in me, all the same."

Home News.

New York.

ALFRED.—Will a word from Alfred be acceptable to you and your readers? Notwithstanding frequent extreme changes in the weather, the health of our people has been excellent this winter. It is gratifying to note the growing prosperity of the University; it is truly a hive of busy workers gathering the honey of wisdom for use in future years. The attendance is large and increasing, and the prospect for next term is very encouraging. The *esprit de corps* of the school is admirable, and the earnest Christian spirit that pervades the whole is almost all that could be desired. We are proud to say that parents can find nowhere a safer place to send their sons and daughters for an education. We might truthfully make this statement much stronger, but forbear lest we seem to be boasting.

It is a pleasure to mention the very great help the church here receives from this large body of Christian students who not only sustain numerous meetings of their own, but also render efficient service in the Sabbath-school, in Christian Endeavor work, in the Sixth-day evening prayer meeting, and in the public Sabbath services. Many of them are excellent singers and leaders of song; and in the social meetings all are prompt to respond with appropriate and helpful testimonies. Those who expect to remain in school for some time bring certificates of membership and unite with the church here. This we think is a very wise thing for them to do, better for them and better for the church. When they leave school they take a letter from us. Just now we have granted letters of dismissal to Rev. N. M. Mills and wife to join with the First Westerly Church at Dunn's Corners, where brother Mills goes to assume the duties of pastor, having completed his theological course in the University. It is a great pleasure to commend the Christian character, graces and usefulness of these fellow-workers in the cause of our Redeemer. We deeply regret to part with them, but dismiss them with our heartfelt prayers and benedictions; their cheerful Christian spirit, their zeal for the truth, and their regularity in attendance upon all the meetings of the church and promptness in taking some part in them all, as opportunity offered, will long remain with us as a most pleasant and inspiring recollection. The prayer of the First Alfred Church is: "God bless them abundantly, and bless the church they go to serve." PASTOR.

FEBRUARY 27, 1898.

Wisconsin.

ALBION.—We learn from the *Milton Telephone* that Rev. S. H. Babcock was installed as pastor of the Albion, Wis., Seventh-day Baptist church, on Sabbath, Feb. 26. Rev. Dr. Platts, of Milton, gave the charge to the pastor, Rev. Geo. W. Burdick gave the charge to the church and A. C. Burdick gave the hand of welcome in behalf of the church.

Minnesota.

NEW AUBURN.—There are many in our beloved Zion who will be glad to hear from this church and society. Knowing that there was no pastor here for a few months, and that the Dodge Centre brethren were glad to give me the time for the visit, and partially upon invitation of the New Auburn brethren, I left home on Fifth-day, Feb. 17, stopping in St.

Paul to visit "Ione Sabbath-keepers." This was a source of pleasure both to me and to those whom I found. There are others there and in Minneapolis, but I did not have their definite address, so could not find them. Arriving at Glencoe, nine miles from New Auburn, I found Dea. J. W. Crosby's team waiting for me. I received a hearty welcome in his home, and in all the homes visited. Bro. Crosby has met with two very serious accidents, one of late, and it will be a long time before he is able to do much manual labor, if ever, again. But so goes life. Passing through the late Civil War, braving bullets, swords, and sickness of a Southern clime, these worst injuries came while he was engaged in the peaceful avocations of home life.

There are tried and true ones in this society who stand by the gospel ship. Bro. Henry Bailey and wife have returned from Boulder, Col., and while they speak highly of Boulder and its people, they feel that this is their home, and the church is glad to welcome them back.

It was good to see the affection of the people for Bro. Crofoot who had served them so long as pastor, and now that he is on another field they remember with tender feeling his kind and loving ministrations, and sister Crofoot shares generously in their Christian love. At the C. E. meeting Sabbath afternoon it was good to hear the young people remember Bro. Crofoot in their prayers. About April first the pastor elect, J. T. Davis, of Lake View, Cal., is expected. We are glad of this, for Bro. Davis is a good preacher and will labor earnestly to build up the Master's cause in Minnesota. We will heartily welcome him to the work in this needy state.

I have attempted no special revival effort, so called, but have tried to encourage the church, visiting among the people, and having a short series of evening meetings to fill up the gap between Bro. Crofoot's going and Bro. Davis' coming. I found something of an agitation on the no-law question, the late teachings of the new Baptist pastor here being on that line. Christians have little or nothing to do with the ten commandments. That was an old Jewish code abolished with the "handwriting of ordinances." It may be good to bring sinners to Christ in some way, but once in Christ, salvation has no connection with our conduct, or conduct nothing to do with salvation. It was always impossible and still is impossible to keep the commandments, and now "under grace" we are free from law. Happy condition! Such has been the influence in New Auburn. Of course our people have been too well taught to believe or accept such doctrine. This brother has been supplying the Seventh-day Baptist pulpit; has not pressed this view upon the people in the pulpit, but in private labor and invitations to come to *his* church and hear it. While one may seem very earnest and sincere in this no-law doctrine, yet someone will help reap a bitter harvest from such seed-sowing. I preached once in the Baptist church upon invitation of the pastor who was ill during my stay. He was able to attend three of my services. After preaching four sermons upon various gospel topics, I announced a series of four lectures or discourses on the nature, object, and deep spiritual meaning of God's law, beginning Second-day evening, Feb. 21. But very few outside of our own church came to hear, having been previously

stirred up to great opposition by the grand discourses of Bro. A. H. Lewis here during the late Association. Our own people, however, appeared much interested and gave loyal hearing, though February is not usually a month suitable for a series of evening meetings. Following the lectures I continued meetings until Sabbath the 26th. On the evening after First-day, the 27th, I gave a lecture on "Shall we license the saloon?" by invitation of the temperance people who are in a very small minority here, so far as voters go, there having been only six no-license votes at the corporation election a year ago. We all hope for an increase of temperance sentiment at the coming election? There was a good attendance at the lecture.

The writer had the pleasure of visiting the aged widow of Rev. Zuriel Campbell, who lives here. Her interest in the churches of which her husband was pastor and she his co-laborer is still great, as also in all our denominational work. But few people as yet realize the abundant labors of pastor's wives and their care also in the work. A recent pleasant occasion was a "surprise gathering" of many friends of Dea. Crosby at his home to celebrate with him his birth-day. It was his "Valentine." Until the new pastor comes, some one of the young people will conduct services, reading sermons prepared by the writer. The Lord bless the coming of the new pastor, Bro. Davis. H. D. CLARKE.

A GREAT RELIGIOUS REVIVAL.

Protestants must not suppose that they have a monopoly of the class of meetings commonly called "evangelistic" or "revival." The same kind of influences are systematically used by the Roman Catholics, only with them they are called "missions." One of the largest of these ever known in New York began on Sunday, January 9, and continued without interruption for five weeks, at the church of the Paulist Fathers. Great crowds were attracted, not only from Manhattan Island, but also from Brooklyn and the suburban districts. Mass was celebrated every day at five o'clock in the morning, and, according to report, the church was often packed as early as half-past four by those who wished to receive the communion. Special services were held for married and single men, and married and single women. The last week of the mission was intended to reach non-Catholics, and for seven days and nights the Fathers directed their efforts toward Protestants. In the report of a sermon by Father Elliott we see it stated that during the five weeks more than thirteen thousand persons received the communion. The same report also states that about one hundred converts among non-Catholics were made during the services. It is also said that about eight hundred who had been in the habit of using intoxicating liquors signed pledge cards. Our readers will remember that the Paulist Fathers were all originally Protestants. It is encouraging that in so many ways multitudes of people are interested in the subject of personal religion. Cooper Union has been thronged with one class, Carnegie Music Hall with another class, and the Church of the Paulist Fathers with still another class. All have been more or less conscious of the needs which religion alone can satisfy. The meetings have been different; but the ministry of the Spirit of God is not limited to one form of service or to another. All Protestants should rejoice in such missions as that which has just closed at the Church of the Paulist Fathers, as they also rejoice in those which are conducted by Mr. Moody and Mr. Meyer.—*The Outlook*.

Sabbath School.

INTERNATIONAL LESSONS, 1898.

FIRST QUARTER.

Jan. 1.	Jesus and John.....	Matt. 3: 7-17
Jan. 8.	Jesus Tempted.....	Matt. 4: 1-11
Jan. 15.	The Beginning of the Ministry of Jesus.....	Matt. 4: 17-25
Jan. 22.	The Beatitudes.....	Matt. 5: 1-12
Jan. 29.	How to Pray.....	Matt. 6: 5-15
Feb. 5.	Our Father's Care.....	Matt. 6: 24-34
Feb. 12.	The Call of Matthew.....	Matt. 9: 9-17
Feb. 19.	The Twelve Sent Forth.....	Matt. 10: 1-15
Feb. 26.	Warning and Invitation.....	Matt. 11: 20-30
Mar. 5.	Jesus and the Sabbath.....	Matt. 12: 1-13
Mar. 12.	The Wheat and the Tares.....	Matt. 13: 24-30 36-43
Mar. 19.	John the Baptist Beheaded.....	Matt. 14: 1-12
Mar. 26.	Review.....	

LESSON XII.—JOHN THE BAPTIST BEHEADED.

For Sabbath-day, March 19, 1898.

LESSON TEXT.—Matt. 14: 1-12.

GOLDEN TEXT.—Keep thy heart with all diligence, for out of it are the issues of life. Prov. 4: 23.

INTRODUCTION.

The teaching by parables as recorded in chapter 13, ends with verse 52 of that chapter. According to Mark and Luke Jesus then crossed the lake to Gadara, where the demoniacs were healed, etc., returned to Galilee, attended the feast at Levi's house, healed two blind men, and cast out a dumb spirit. At this point comes the visit to Nazareth and Jesus' rejection by his countrymen, recorded in Matt. 13: 54-58. According to the same authority the sending forth of the twelve and a further tour of Jesus in Galilee followed. It was some time in these travels and labors of Jesus and his disciples, that Herod began to take note of the wonderful reports which were being circulated, and to wonder what it could all mean. Here the lesson begins.

EXPLANATORY NOTES.

1. A Guilty Conscience. v. 1, 2. *At that time.* A general phrase. In this case meaning while Jesus was traveling about Galilee. *Tetrarch.* Greek, Ruler of a fourth part. Then a ruler of any part of a country. *Heard of the fame of Jesus.* Spending much time at Marchærus, away from the scenes of Jesus' ministry, and being occupied with other matters, Herod did not hear much about Jesus' work, or hearing, did not pay much attention to it. But now it begins to force itself upon his attention. *Said to his servants.* His courtiers. *This is John the Baptist.* From Luke it appears that others suggested this thought. Herod caught it up, and repeated it as a proper explanation of the strange things reported. *Risen from the dead.* Herod knew how John had died and instantly the stories he heard about Jesus reminded him of John's preaching, and his guilty conscience and a superstitious fear of everything supernatural drove him to this strange conclusion. *Mighty works do show forth themselves in him.* "Do these powers work in him." R. V. This would seem to convey the idea that Herod feared that the powers of the unseen world had come back in the person of John, for the execution of vengeance. This suggestion about John having come back from among the dead ones, leads the writer to recount the circumstances of John's murder, which took place some time before.

2. A Cowardly Ruler. v. 3-5. 9. *Laid hold on John, . . . bound . . . put in prison,* in the castle of Machærus. *Herodias' sake.* On account of her, and to please her. *John had said, to Herod, not lawful for thee to have her,* for three reasons: 1. Herod had another wife; 2. Herodias had another husband; 3. She was Herod's sister-in-law, his brother Philip's wife. Lev. 18: 16, 20: 21. Note the boldness of John in preaching to a king as he did to the common people, pointing out his sin in all its enormity. Note also the cowardice of the king, who with his soldiers and courtiers, with his wealth and power is afraid of the preaching of this lone man of the wilderness. How truly "conscience doth make cowards of us all." The cowardice of the king is further manifested in verse 9, when a foolish vow and what his courtiers would say about it, weighed more than his own sense of justice. Compare also Mark 6: 20 with verse 5 of this lesson.

3. A Corrupt Court. v. 6, 8. Whatever trouble Herod may have had from his conscience, his family and attendants had no such trouble. *Herod's birth-day was kept.* The anniversary of his accession, the day of his kingly birth. *Danced before them.* In the midst. The dance here described was usually performed by a person of low degree, and in a manner devoid of decency and decorum. *Pleased Herod,* with the skill of the performance. The moral corruption which prevailed in the family and court of Herod is further witnessed by the course of Herodias, who took advantage of the king's intoxication to compass the death of John. If Herod feared the multitude, v. 5, Herodias did not, v. 8, for she, antici-

pating the possibility of such an opportunity, instructed the girl beforehand what to ask. It is not too much to suppose that she even put the daughter forward into the dance in order to gain such an advantage, willing to put her princess daughter to shame before a licentious court, to secure the death of the hated Baptist, and this for no other reason than that he had told the truth and laid bare the sin of the royal household. Corruption could hardly be more revolting.

4. A Rash Oath. v. 7, 9-11. The pleasure which Herod derived from the dancing girl moved him to promise her a reward, and inflamed with wine and thinking to make a generous showing of the offer, confirmed it with an oath. Such instances are said to be common among Oriental rulers. *Whatsoever she would ask.* Mark 6: 23, adds the clause, "Even to the half of my kingdom," doubtless in imitation of the noble generosity of Ahasuerus toward his Jewish queen, when she came to plead for her people. Esther 5: 3. The rashness of the oath appears in the disproportion between the deed performed and the reward promised, and also in the fact that an oath bound him who gave it to the fulfilment of the minutest details. v. 9. See Judges 11: 31, 35. *The king was sorry.* v. 9. The demand was so unexpected and so ghastly that it awoke him to the folly of what he had done. Again the situation in which he found himself, or into which he had put himself, weighed more with the weak king than his sense of humanity and justice, and for the oath's sake, and them that sat at meat with him, he granted the request. *His head was brought.* Apparently while the banquet was still in progress. *In a charger.* A platter. *And given to the damsel, . . . to her mother.* The ghastliness of these details is a vivid commentary upon the desperate character of this woman. Elijah met his most dangerous and cruel enemy in the wicked Jezebel, the wife of his king. 1 Kings 19: 1, 2. John the Baptist found his in Herodias.

5. A Tender Act. v. 12. *His disciples.* John's disciples. *Take up the body.* This seems to imply that after the beheading of John the body was thrown out of the castle to be devoured by the dogs or birds of prey. After the burial of their leader and teacher—what? *They went and told Jesus.* This indicates a drawing of John's disciples toward Jesus. They knew of his kindly sympathy for the sad and sorrowing. They knew also something about the relation of John to Jesus, and rightly judged that in their sorrow they would find a friend and comforter in Jesus. The tenderness of these disciples toward the mangled body of their beloved teacher, and their confident pouring out of their grief in the ears of the loving, sympathizing Jesus, is the one bright spot in this tragic story. And most beautifully it sets the gentle, sweet spirit of the children of the kingdom in contrast to the dark, cruel and voluptuous spirit of the children of this world. "In this the children of God are manifest and the children of the devil." 1 John 3: 10, 11. And the child of God may say with David, "Thou hast also given me the shield of thy salvation; and thy gentleness hath made me great." Psa. 18: 35.

SPEECH OF THE CONTRIBUTION BOX.

An agent had addressed the congregation, a contribution had been taken, and the pastor was about to pronounce the benediction, when all were startled by a voice from the Contribution Box, which the deacon had just placed on the table:

"Wait a moment, good friends, and give me a chance to speak. I have long had something on my mind, and must unburden myself. The truth is, I am much abused. Sometimes for weeks together I am allowed no part at all in your Sunday services, though prayers and alms should come up together for a 'memorial before God.' But I am tucked away out of sight, where I get only dust and cobwebs.

"Worse still are my grievances, when I am allowed to come around from pew to pew in aid of your devotions. I always come with a heart full of good-will, ready to confer on you all the great blessing of giving. Yet, oh, what treatment! I don't mean now the tricks of fun-loving boys, who give me old buttons for pennies. I can put up with their mischief, especially as I never get so full but that I can carry a few buttons extra.

"But I do mean you, for one, Mr. Blind.

Why do you never see me when I come? Your face is turned toward the orchestra, or you are hunting for something in the hymn book, or your head is down, as though you had just then an extra touch of devotion. If it had been by accident, you would have sought me after service. But you hurried out right after the benediction. How much of the benediction did you carry home? You're rightly named Blind, for none are so blind as those who won't see." (Mr. Blind here put his head down out of sight.)

"And what were you doing last night, Mr. Keptight, after your clerks left the store? Why did you look over the money drawer for that counterfeit bill, in anticipation of the collection to-day? You thought nobody would know who put it in. But I saw you, and I'm not bound to keep your secret. I wonder if you think God doesn't know counterfeit money and counterfeit charity too. I shall give your bill to the churchmouse for his nest. That's all its good for. No, stay; I'll keep it as a witness when God shall put you on trial for passing counterfeit money." (Mr. Keptight turned very pale when the box spoke of a 'trial.')

"Closefist, you put in this torn bill. You knew it would be at a discount at the bank. Don't tell me it was accidental. You have done the same thing before, and it isn't for want of whole ones, either. You had better go home and read what Rev. Dr. Malachi says in one of his discourses, about the man who brought that which was 'torn' as an offering to the Lord.

"Have you lost your large pocketbook, Brother Prudence?" (Prudence clasps his hand suddenly on his pocket.) "Don't be alarmed. You left it at home, and brought only a little wallet, for fear, as you said, that your feelings would get the better of your judgment. You needn't be so prudent. Your benevolent feelings are the last things to get beyond your control."

"Whose turn next?" whispered the excited crowd.

"Loveself, why did you instinctively feel for your cigar case first when I came? Confess the truth, now, that you have spent more for cigars the last three months than you have contributed during the whole year.

"Where's Demas, Jr.? O! he isn't here to-day. He is generally missing when a collection is expected. His father, I remember, forsok Paul for love of the world.

"Drop that rich veil over your face, Mrs. Display. You'll need it to hide your blushes, while I tell the congregation that you have not given me so much this year as you have paid out for those ear-rings and that point-lace handkerchief; and here, to-day, you have been thinking about buying a \$500 diamond ring. And you profess to love the Saviour, and the heathen who are perishing for want of his gospel?

"What now shall be said to you, the richest man in the whole society, a member of the church, a teacher in the Sunday-school, a regular attendant at the prayer-meeting? I see I don't need to name you." (Dr. Penurious is hitching nervously in his pew in the broad aisle.) "You speak and pray well. You have much to say of sound doctrine and liberality, and consecration to Christ. But whenever you are asked to give, you always say, 'I have too many calls, too many calls.' Yes, but they get no answers. If you answered

any of them liberally, I could excuse you. To-day, you have given me one dollar, when fifty dollars would be nearer your share. You have a 'call' to study that book which says, 'Covetousness is idolatry.' And soon you'll have another 'call' which you must answer, to leave those money bags, and go and settle accounts with Him who owns them all." (The perspiration starts out on the doctor's face, he wipes it vigorously, but has nothing to say.)

"Now I have something for you all to hear. When, at the end of last year, you footed up the contributions of the church, and said it was quite a fair sum, I ached to tell you that your pastor and another in the church, from their slender incomes, had given fully one-third of the whole. It would have been still more but for Brother Whole-souled and Brother Generous, who are always liberal. And Mrs. Humble, too, dear good woman, let me not forget her; the five dollar bill she put in was fragrant with prayer and love and self-denial, and shed a sweet perfume through the whole. 'She hath done what she could.' There was a quarter, too, that dropped most lovingly from little fingers that had made themselves weary in earning it. Ah! dear Mary, we shall want you for a missionary by and by.

"My good friends, the agents [turning toward the pulpit] often mortify me. They are dry—don't give fresh facts—don't feel the facts they do give, or affect to feel them so much they whine and disgust folks. Or they don't know when to stop—talk an hour or more, when forty minutes would open purses wider. I've seen many an X at forty minutes changed for a V at fifty, and for an I at sixty.

"The pastor is sometimes too timid, and instead of seconding the agent's appeal with all his eloquence, will say that he hopes the people, though they have given to so many objects, have a little left for this good cause, when the truth is, few of them have denied themselves a pin for their contributions.

"I have one secret more to tell. I am something more than I seem to be. You think me only a wooden box—a convenience for gathering up your donations. Know, then, that a messenger from your Saviour is here. Yes, I represent His pierced hand outstretched toward you, and your returns to me are registered as an index of your love for Him. As I pass from pew to pew, I gather something more than money. These tales of your secret history, and a thousand others, are all put on record, and will be read 'in that day' before the great congregation."

The voice ceased, and the good pastor, in tones trembling with emotion, said: "Let us all pray for pardon before the benediction."—*Advance.*

ANY life is endurable which may be regarded as a life of service. To live in sorrow, poverty or undeserved reproach for love's sake is not only endurable, it may be enjoyable; and that which would be intolerable to selfishness is easy to self-devotion. The springs of enjoyment are within the soul and freshen whatever levels they may flow across and whatever steep they may descend. It is more blessed to give than to receive indeed, for what capacity for happiness would that soul have which was incapable of giving or restrained the wish and thought?

WHITE spots upon tarnished furniture will disappear if a hot plate be held over them.

Popular Science.

BY H. H. BAKER.

To Preserve Wood Posts.

It would be a great saving of expense in material and labor, if that portion of a post for fence, or other purposes, that is surrounded with earth, could be prevented from decaying faster than that above. This can be done to a very great extent by proceeding upon scientific principles. All leaf-bearing trees are provided with capillary pores, or ducts, by which the fluid called sap, ascends from the roots to the highest and outermost branches, even though they are an hundred feet.

The post to be preserved should be placed in the ground in a reversed position from what it grew, that the ducts or pores may be reversed, that water may not ascend to perpetuate dampness. In other words, the post should be set with the top downwards. As wood generally decays more rapidly at or near the surface of the ground, various devices have been tried to prevent decay.

The state of New York, some years since, established a system of mile-posts, from Albany to Plattsburg, and on to the Canada line. They bored a two-inch hole over half way through the post, at the surface, and tamped it nearly full with the sulphate of soda, securing it with a wood plug driven in snugly. This may have proved somewhat of a preventative, but we think had they used crude potassium carbonate, it would have been far more effective. Some have charred the outside below the surface, but this is of no use, unless the wood is put top downward, as the capillary attraction will continue the ascent of the fluid and promote the decay, even shortening its existence.

Any one building a fence and desiring to have the posts remain firm as long as they live, should obtain a drain-pipe and fit the bottom of the post so that the top pipe will slip on over it, then fill around the post with coal-tar and sand, but if coal-tar is not at hand, use cement and sand, covering the bottom over solid and filling full to the top of pipe. In setting have the top of the pipe come a little above the level of the ground. You will then, at a trifling extra expense have a post firmly set, no matter what the soil may be, that will remain for years and years. Try it. It will sustain Popular Science, and become popular.

Is There Heat in Planetary Space?

M. Fourier, a celebrated French mathematician, advanced the theory that if our globe did not receive heat from any other source besides its own internal heat, and that from the sun, the loss would be so great during the night, and the winter season, that no living being could exist. Fourier advocated the theory that more or less heat pervades all planetary space, and however low the temperature might be, it operated as a physical cause to moderate the temperature at the surface of the earth, and thus produced an independent heat from either the internal or that emanating from the sun itself.

In so far as our research or information extends, we are unable to verify the above theory. The only source of heat that we can conceive of would be that of friction, and that instead of filling planetary space, would be limited to the extent of our atmosphere, and would be too feeble to modify temperature to any perceptible extent.

Within the Arctic Circle the earth is frozen to a great depth, although the summer heat is sufficient to bring forth swarms of mosquitoes, yet the long winter nights far overbalances the summer deposit of heat. In our temperate zone the sun's heat, after dispelling the frost, is stored up and modifies the temperature far into the winter solstice.

The deep boring of wells that is being prosecuted in several places, especially the one near Pittsburgh, in Pennsylvania, to determine the grade of heat that is constantly being thrown off from the molten mass composing the inner portion of our globe, will, we think, approximately determine how much we are indebted to that source for the growth of vegetation, as well as our comfort; and, also, determine the thickness of the crust that is supposed to surround the earth.

We await, patiently, the forthcoming of the Atlantic sea-board report, as in our opinion, that from South Carolina to Maine, the crust is less than medium thickness, from the fact that volcanic action can be traced the entire distance. We are inclined to admit that isothermal lines are good evidence, and show the inequality of thickness by not only the temperature, but by the heat upon vegetation.

Special Notices.

North-Western Tract Depository.

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

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 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. CHARLES D. COON, Church Clerk.

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.

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 Seventh-day Baptist church of New York City holds services in the Boys' Room of the Y. M. C. A. Building, Twenty-third Street and Fourth Avenue. The Sabbath-school meets at 10.45 A. M. The preaching service is at 11.30 A. M. Visiting Sabbath-keepers in the city are cordially invited to attend these services.

GEO. B. SHAW, Pastor,
461 West 155th Street.

THE Quarterly Meeting of the Hebron, Hebron Centre, Shingle House and Main Settlement churches will convene with the Shingle House church, commencing Sixth-day evening of March 11, and continue through Sabbath and First-day, 12th and 13th. The protracted meeting conducted by Eld. Judson Burdick will be in progress two weeks previous to that time. Several ministers are expected to be present to help in the meetings, among whom are Elds. J. G. Burdick, S. S. Powell, G. P. Kenyon, Eld. Mahoney. Invitations are extended to all. F. A. VOORHEES, Clerk.

Beware of Ointments for Catarrh that contain Mercury, as mercury will destroy the sense of smell and completely change the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physician, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally and is made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

Sold by Druggists; price 75c. per bottle.

MARRIAGES.

EMERSON-GARDNER.—At the home of the bride's mother, Mrs. Betsey Perkins, February 16, 1898, by Pastor M. B. Kelly, Albert B. Emerson and Eva E. Gardner, both of Alfred Station, N. Y.

HUFF-LONGINETTE.—At Quiet Dell, W. Va., February 20, 1898, by Rev. M. G. Stillman, Mr. Enoch J. Huff, of Jarvisville, W. Va., and Miss El a Longinette, of Quiet Dell.

ST. CLAIR-WHITEHAIR.—Near Quiet Dell, W. Va., February 22, 1898, by Rev. M. G. Stillman, Mr. Geo. T. St. Clair and Miss Selina Whitehair, both of Quiet Dell.

CLAIR-WILBER.—At the home of Orson Maxson, in East Portville, N. Y., Jan. 18, 1898, by Eld. G. P. Kenyon, Joseph Clair, of East Hebron, Pa., and Harrietta Wilber, of East Portville.

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.

MEEKS.—At her home in Salem, W. Va., February 25, 1898, of injuries received in a railroad train, Mrs. Lucetta Meeks, in the forty-fourth year of her age.

Sister Meeks was the eldest of six children born to Amaziah and Mariah Davis. At the age of fifteen she was converted, under the labors of Eld. S. D. Davis, and united with the Middle Island church. Later she was transferred to Greenbrier, and finally to the Black Lick church. December 13, 1878, she was married to Alfred Meeks. To them were born three children. She was a devoted Christian, a loving wife and mother, and will be greatly missed. She leaves a mother, two sisters and three brothers, besides the sorrowing husband and children, to mourn her sudden departure. Services were conducted at the church, February 26, by the pastor, assisted by Rev. T. L. Gardiner. G. W. L.


CRANDALL.—In Lowville, N. Y., February 24, 1898, Mrs. Esther Stillman Crandall, aged 81 years, 11 months and 12 days.

She was born at Petersburg, N. Y., March 12, 1816. Since 1840 she had lived at Watson, N. Y. In 1880 she was united in marriage to Mr. A. S. Crandall, who still survives. She was the last of the constituent members of the Seventh-day Baptist church of Watson, a faithful Christian, a good wife, devoting her strength and time to the care of her aged parents in their last days. The funeral services were held at the Seventh-day Baptist church in the afternoon of Feb. 27, Rev. D. D. Dean, of Lowville, conducting the service, speaking, at her own request, from 2 Tim. 4:7: "I have fought a good fight, I have finished my course, I have kept the faith." The words were well adapted to the faithful life she lived. B. F. S.

CRANDALL.—At Friendship, N. Y., Feb. 22, 1898, Enos P. Crandall, in his eighty-fourth year.

The deceased was born at Brookfield, Madison County, N. Y., but went with his parents to Alfred when one year old. When he was six years old his parents moved to Friendship, where he lived till death. In 1830 he was baptized by Eld. John Green, and joined the Friendship Seventh-day Baptist church, of which he was a member sixty-eight years. He married Miss Sophia T. Spicer in 1839, who died twelve years ago. To them were born a son and a daughter, both now living. Bro. Crandall loved the services of the church, but for some years he has been unable to attend them regularly. He had the longest standing membership of any in our church. W. D. B.

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HUBBELL.—At Nile, N. Y., February 25, 1898, Mrs. Cornelia A. Hubbell, in her sixty-second year.

She was the daughter of Alonzo and Abby Coon, and was born in the town of Friendship, N. Y. Her parents moved to Milton, Wis., when she was seven years old, and a few years later to Utica, Wis., where, at the age of sixteen, she was baptized by Eld. Zuriel Campbell, and united with the Utica Seventh-day Baptist church. In 1855 she moved her membership to the Dakota, Wis., church, and in 1861 she, with her parents, returned to Nile. In 1866 she was married to Dea. Charles Hubbell, of Dodge Centre, Minn., who survives her. They lived in different places till their return to Nile in 1892. At the time of her death she was a faithful member of the church at Nile. W. D. B.

SPAULDING.—At the home of her sister-in-law, Mrs. Mary B. Spaulding, in Milton Junction, Wis., February 9, 1898, after a long and painful illness, Miss Louisa Spaulding.

She was born in the town of Plainfield, N. Y., September 2, 1812, and was the daughter of Sewell and Nancy Spaulding. She passed the first seventy years of her life in the vicinity of her native place, changing her residence in 1882, to find a home with her brother, Amos B. Spaulding, in Milton Junction, Wis., where she has since resided. When about sixteen years old she professed faith in Christ and united with the First Brookfield Seventh-day Baptist church, where she remained a member until she removed to Wisconsin, when she united with the church at Milton Junction. She was a worthy and consistent Christian. The funeral services, on February 12, were conducted by her pastor, Rev. Geo. W. Burdick, assisted by President W. C. Whitford, of Milton College, and Rev. S. H. Babcock, of Milton. G. W. B.

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THE SAFE DEPOSIT BUSINESS IN ANCIENT ROME.

We are inclined to consider that safe deposit vaults are entirely an invention of the nineteenth century, but this is not the case. In 1885, during the building of the quarter of Testaccio, in Rome, which was the region of the public granaries, an official advertisement was found for leasing a "horrea," or public granary, under the empire of Hadrian. The advertisement is given in Prof. Lanciani's interesting work, "Pagan and Christian Rome," as follows:

"To be let from to-day, and hereafter annually (beginning on December 13): These warehouses, belonging to the Emperor Hadrian, together with their granaries, wine cellars, strong boxes and repositories.

"The care and protection of the official watchman is included in the lease.

"Regulations: I. Any one who rents rooms, vaults or strong boxes in this establishment is expected to pay the rent and vacate the place before December 13.

"II. Whoever disobeys regulation No. I, and omits to arrange with the horrearius (or keeper-in-chief) for the renewal of his lease, shall be considered as liable for another year, the rent to be determined by the average price paid by others for the same room, vault or strong box. This regulation to be enforced in case the horrearius has not had an opportunity to rent the said room, vault or strong box to other people.

"III. Subletting is not allowed. The administration will withdraw the watch and the guarantee from rooms, vaults or strong boxes which have been sublet in violation of the existing rules.

"IV. Merchandise or valuables stored in these warehouses are held by the administration as security for payment of rental.

"V. The tenant will not be reimbursed by the administration for improvements, additions and other such work which he has undertaken on his own account.

"VI. The tenant must give an assignment of his goods to the keeper-in-chief, who shall not be held responsible for the safe-keeping of merchandise or valuable which have not been duly declared. The tenant must claim a receipt for the said assignment and for payment of his rental."

Many of the temples were also used for the keeping of money, jewels, plate, etc. Of course, the temples were constantly watched, and on this account were safe from thieves. Official weights and measures were also kept in the temples.—*Scientific American.*

DON'T REPROVE AT BEDTIME.

To send the children happy to bed should be one of the mother's most ordinary tasks. No little one should dread the bed-time hour, nor fear the dark, nor be allowed to go to rest under a sense of disgrace or alienation from household love. Whatever the child's day time naughtiness may have been, at night he should be forgiven and go to rest with his mother's kiss on his lips, and her tender voice in his ears.

Hardly anything can be worse for a young child than to be scolded or punished at bedtime. The mother does well to be a little blind at some things, remembering that a good deal of childish culpability is superficial only, and washes off almost as easily as does the dirt which the evening bath removes from the skin.

The main thing with children is to have them well started with good principles, which they will carry through life. Obedience, truth, unselfishness, purity, are essentials, and these can be lovingly cultivated, and will flourish in the right home atmosphere.

When the nursery brood is undressed and in bed, the lights turned low, the mother, or nurse, or elder sister, or the kind auntie, who is still found in some fortunate houses, should have a little fund of stories on which to draw for the small listeners' pleasure before they embark on the train for dreamland.

Imagination is very active in little children, and occasionally one meets a mother who does not understand the child's world, having forgotten her own early days and their illusions, or who is afraid that fancies and imaginations will lead her child into deceit. While the most exact and rigid truthfulness should be practised in our dealings with children, and they themselves should be taught to shun equivocation and every form of lying, still we need not fear to let imagination give them pleasure.

They early learn to discriminate between the false and the true—or perhaps it would be better to say they learn to find the truth wrapped in the husk of the story. The same stories with variations, have in all ages and climes, been taught to children, and they have their origin in the needs and heart of the race. Children thrive on stories, and are the better able to grasp other literature if early fed on these.—*Philadelphia Times.*

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EARLY SPRING WORK FOR THE GARDEN.

Early in March bring from the cellar such plants as fuchsias, chrysanthemums, and other hard wooded, shrubby plants. Give them but little water until they start into growth. Increase the supply gradually as development goes forward.

Fuchsias will need cutting back, but do not do this until they "break" and show where the new branches are to be. Then go over them and cut out all weak growth, and shorten all old branches to within a foot of the pot. By doing this you secure strong new growth, and the plant is renewed each season. Repot the plants as soon as fairly under headway, if possible, as this work can be done to better advantage now than later. If you cannot do this now, give a weekly application of some good fertilizer. Shower the foliage daily, and keep the soil moist at all times.

Chrysanthemums will begin to throw up shoots as soon as they come to the light. Select the strongest of these and cut them away from the old plant with some roots attached. Put them in small pots. Aim to get them well established before rapid growth is encouraged. By so doing you lay a foundation for future excellence. Chrysanthemums forced while young seldom make good plants.

Hydrangeas should not be pruned any in spring, as that would interfere with the season's crop of flowers. As soon as growth sets in see that the plant gets all the water it can make use of, and give a fertilizer liberally to encourage the development of the buds.—Harper's Bazar.

JAMES BAIN'S HEROISM.

James Bain, chief engineer of the ill-fated steamer, "State of Florida," not only risked his life, but deliberately sacrificed it, to save a woman. The disaster was most pitiful. The steamer collided with a bark in mid-ocean, and both vessels sank almost immediately. Only two men were saved from the bark, and only a handful of passengers and part of the ship's company from the steamer. Bain was safely in one of the life-boats, which was about to cast off, as there were as many people in it as it could hold. At that moment he saw a woman at the steamer's rail. She was too dazed to move. The steamer's deck was almost level with the water. Bain deliberately left his place in the boat, stepped on to the steamer's deck, lifted the woman over the taffrail, placed her on the seat he had occupied, cast off the boat, and went down with the steamer.—Century.

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