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COURAGE.

IT is not they that never knew
Weakness or fear who are the brave;
Those are the proud, the knightly few
Whose joy is still to serve and save.

But they who in the weary night,
Amid the darkness and the stress,
Have struggled with disease and blight,
With pitiful world-weariness;

They who have yearned to stand among
The free and mighty of the earth,
Whose sad, aspiring souls are wrung
With starless hope and hollow mirth—

Who die with every day, yet live
Through merciless, unbrightened years,
Whose sweetest right is to forgive
And smile divinely through their tears:

They are the noble, they the strong,
They are the tried, the trusted ones,
And though their way is hard and long—
Straight to the pitying God it runs.

—Harper's Weekly.

\$2.00 A YEAR

BABCOCK BUILDING

PLAINFIELD N J

Sabbath Recorder.

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

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OUR times of strength and of weakness are sometimes close to each other. Peter's loud assertions of loyalty, and his cowardly denials were not far apart. Blessed is the man who seeks God at the right moment, so that weakness is turned to strength, and fearful retreat is changed to victorious advance.

INFORMATION is at hand that Bro. Livermore, late Editor of the RECORDER, is "getting rested a little," at his new home in Lebanon, Conn. The Congregational church at that place, being on the alert for good things, had secured his services for a sermon yesterday. We congratulate that church.

SUPREME restfulness is not inaction. It is perfect poise of soul in the midst of disturbance and trial. It is calm fearlessness in the hour of danger. It is trustfulness in God, which smilingly waits while earth crumbles, secure in its own immortality. Supreme restfulness comes when we are busiest in holy activity.

THE *Evangelist*, 24th February, 1898, in Christian Endeavor department, says, "Sunday legislation and agitation are burning themes of the hour." So they are. But a still more "burning theme" is how soon the *Evangelist* will cease from treating God's Sabbath worse than the men of whom it is wont to complain treat Sunday.

It was Hood who wrote:

"A man may cry, Church, church, at every word,
With no more piety than other people;
A daw is not considered a religious bird
Because it keeps caw-cawing from the steeple."

There is danger of counting too much on talk. Hypocrites are usually great talkers, especially about their own goodness, and how much it surpasses the goodness of other people.

SO MANY friends have expressed their sympathy, and made kind inquiries concerning the health of Mrs. Lewis during her long and serious illness, that we venture to intrude personal matters by saying that during the present week she has been able to leave the house for the first time in eight months, and that the recovery hoped for long ago now seems to be fully assured. We write these words with devout thankfulness.

TRUE spiritual life comes from the presence of God's Spirit within the soul. All things outside the heart—forms, ceremonies, creeds, laws—are of no value except as elements of truth to be taken in and transmuted into life. The analogy between physical life and spiritual at this point is complete. The best of food uneaten and unassimilated is worthless. Eaten and assimilated, it becomes power to do and strength to attain. Seek the indwelling of God's Spirit, in order that truths, opportunities, experiences, joys, sorrows, may be changed into life—deep, strong, pure life.

It is a rare attainment to be a good and instructive conversationalist. Few people cultivate the ability to talk well. Words are the index of the soul. They reveal our thoughts and habits. They show our tendencies. What you love to talk about, you love,

be it good or bad. Conversation that is called out by an emergency tests one's reserve forces, and shows how little or how much the soul's treasure-house contains. Questioning those who know more than the questioner opens the door to profitable conversation; but one needs much study to be a good questioner. To be a good conversationalist one must also be a good listener. Conversation may be made as great a factor in a liberal and well-rounded education as books are. Speech is a God-given power of wondrous potency.

LAST summer a remarkable "find" in the line of ancient literary treasures was made by Mr. S. Schechter, of Cambridge University, England. He removed to Cambridge a large part of the contents of the "Genizah" attached to the Synagogue of Ezra the Scribe at Cairo, where manuscripts had for centuries been accumulating. It needed little skill to prophesy that careful examination of the musty old documents would reveal treasures that are priceless to the scholar of Hebrew or Greek literature. And so it has proved. Cambridge University is preparing to issue various publications that will set forth these discoveries to the world. But in advance of such publications Mr. Schechter has written for the *Sunday-School Times* an intensely interesting article in which he describes briefly the most important manuscripts of the Genizah that have so far been examined. The article will appear in an early issue of that paper.

SHORT words are strong. He writes best who knows most Saxon roots. The Bible has fine examples. See:

"And God said let there be light, and there was light."
"For the great day of his wrath is come, and who shall be able to stand?" "And the gates of it shall not be shut at all by day; for there shall be no night there."

The Hebrew of the first passage is better still. "And God said, light be, and light was." Isaac Watts wrote:

"Are there no foes for me to face?
Must I not stem the flood?
Is this vile world a friend to grace
To help me on to God?"

Young, in *Night Thoughts*, said:

The bell strikes one. We take no note of time save by its loss," etc., etc.

MacCauley said:

You must dig deep, if you would build high.

Who said:

"We live in deeds, not years; in thoughts, not breaths—
We should count time by heart throbs. He most lives
Who thinks most, feels the noblest, acts the best."

PREACHERS are frequently criticised for not "keeping up with the times." The criticism is often meaningless, though it must be confessed that the average pulpit does not deal with living themes as much as the times demand. We do not mean popular fads, nor fanciful nine-day wonders, but themes that touch the thoughts and actions and purposes of the men who sit in the pews. The metaphysical background out of which preachers try to evolve theories about the unknown brings little profit to a man beset with the temptations of every-day life. He is less anxious to know the transcendental mysteries that some "profound" (?) preacher may set forth concerning the "Whichness of the what" than he is to know how he can find grace for every-day trials and help for sharp temptations.

On the other hand, the man in the pew is often led to criticise the sermon as foodless,

because he is so engrossed with worldly things that all appetite for practical truth is dead. He plans business, or dreams of sensual enjoyments, while the preacher portrays truth he ought to learn, and then declares that the preacher is "dull." Nevertheless, the burden of the situation must rest on the preacher. His work involves dealing with careless men, with worldly-minded and wicked men. He knows that weakness and sorrow and ignorance will sit before him when he preaches. A few souls will be eager to find food and truth and help from his message. Too many will look for entertainment only; and yet too many more will neither seek nor readily accept any practical truth which touches their lives. Knowing these things, the preacher must seek such truths as men need, and put them into words that will force men to heed. He must recognize the difficulty and choose his agencies to meet it. It takes more moral bravery to do this than the average man in the pews can appreciate. The faithful preacher must be a hero in moral bravery when all things conspire to make him cowardly. He must be as steady-handed as a surgeon, and as tender-hearted as a mother's touch. Many preachers do not meet the demands of the hour in practical things, but the men in the pews who criticise them little appreciate how much they themselves are at fault for what they complain of in the preacher.

"I AM GOING HOME."

That is what the Prodigal said when he woke to the fact that even the hogs were his masters. He was coming to himself; the old buried self—"I am going home;" he whispered it, lest the hogs, his masters, should surround him and keep him from going. Then he wavered. "They don't want me at home," he thought. Just then hunger pinched him with both hands; pinched hard as a hawk's claws do its prey. The hogs wandered off to another tree. He went slowly out from under the shade. The sun smote his hatless head as with an hundred needle points. Its rays helped to shrivel his shrunken brain. "Yes, I am going home." This time he spoke above a whisper, for the hogs were nearly out of hearing. He went toward the highway, wondering in what direction home was. Near the highway he crept into a cluster of bushes to rest and think. The more he tried to think, the more he faltered. "Can I ever find my way home? Will anybody welcome me? I have no clothes to go home in. I can't go home. I must go home." So he lay and strove to decide. One thing he did decide, to wait till dark before starting. If the man who owned the hogs should see him on the road he would drive him back. But he would not be missed until the hogs went home for supper. Supper! Hunger pinched him again with both hands, pinched as an eagle's claw does, to kill. He became almost unconscious, and lay thus the rest of the afternoon; but through his confused brain, like a refrain, "I am going home;" "Where is home," came and went; and when drowsiness half hushed the pinch of hunger he still heard, home, home—hungry—tired—home, in his dreams.

When the evening shut down, clouded and starless, he summoned all his strength for starting. He must go; but which way? Where was home? Who would lead him home? The darkness deepened. In the distance he heard the hogs quarreling for the best bed—he had

no bed—they had a home. Last night he slept with them. Now, even that was denied him.

Once he knew how to pray. His mother taught him that twenty-seven years before. Then he had a right to pray. But now? What could a tongue blistered with blasphemy say to God? How could a voice trained to ribaldry plead with him? What form of prayer could serve lips stained with impurity as black as the chill lips of the night about him? If he had ever read "Hamlet" he would have made this quotation:

"Pray I cannot,
Though inclination be as strong as will;
My stronger guilt defeats my strong intent;
And, like a man to double business bound,
I stand in pause where I shall first begin,
And both neglect."

Something out of the darkness seemed to touch him. The touch opened his lips, and he sobbed; "Home, oh God, home; home, which way home. Oh God which way, WHICH WAY?"

He listened. There was no answer. But the quarreling hogs seemed much farther away. Somebody was by him; not a person that touched him as a man would, but a Presence. It surrounded him like a power, and thrilled him like life. The claws of hunger let go of body and soul. A low, restful sigh breathed from his lips. The night grew light. The path grew luminous. He turned in the direction which had seemed to be away from home, and started without effort. A new life filled him. A new strength lifted his feet. Ministering angels were on either hand. He could not see them. He felt them. He knew they were there. Again he heard the quarreling hogs, now far away; — — away; — — a-wa-y. His former life floated out of hearing as the quarreling voices were lost in the distance. Fears fled. He was strong now. Hunger disappeared when the angels came. He knew that when morning came he should be at home. Morning hastened. The sky was already glowing with joy. It seemed such a long way back to the carob tree where he lay yesterday noon, with the hogs. He should never lie down with them again. Home was just over the hill. It was sunrise. All the morning birds were on wing, full-throated with songs of welcome. They seemed to know that the Presence was with him. This was not the same world that he was in yesterday, under the carob tree. This was God's world. It belonged to joy and peace and rest. He was most home.

As he came near the top of the last hill—he knew all the country now—he had played on this hill-side, among the flowers many times—the Presence said: "What will you demand of your father when you get home?" The question almost hurt him. "Demand? Demand? I am not going to demand anything. I shall go round to the back door and ask if I can have breakfast with the farm hands, and then I shall go out with them to work. *I am longing to work for my father.* At evening, if it will not disturb them, I will ask leave to go in the back parlor and sit down between father and mother and tell them how deep my sorrow has been because of my sin. I want to tell them about the carob tree, and — — and — — all the rest, but most, how happy I have been since we started home last night. I wish you would stay and help me to-day, help me to work for Father. I want to work all day before I trouble him to speak to me."

And the Presence said: "I came on purpose to stay with you, always."

He had been so busy talking with the Presence, and thinking about the work he would do that day, that he did not notice that the house was in sight. The front door was wide open. Somebody was running toward him. Somebody's arms were round his neck. Somebody was kissing his face. Somebody said, "My boy, my boy!" He was home.

GREATNESS IN LITTLENESS.

We have spent all day, traveled fifty miles, and worked hard to find out two little facts. One was the date of a given day in July 1888. The other was of a similar nature, and fifteen or twenty words will embalm all the record we need. As the world goes even in the average of literary work our strength and money have been spent uselessly. But we are more than content. Those who read the book we are making will not be able to say that any fact, even a secondary one, is left out. Life is enriched by the weariness the day has brought. The pages for the perfecting of which we have spent the day, are going out to represent important truths, with which we shall be linked, even though unknown to the readers, yet to come.

We write of this day's experience for sake of a higher lesson. As God's children, stewards, workers in Christ's vineyard, our days demand numberless little things in thoughts and deeds. No day is perfect without much care for these little things. The history of each day goes to the eternal record, complete or wanting, in proportion to our fidelity in little things. We do no great things unless by combining many lesser ones. Christ emphasized this truth; "Ye have been faithful over a few things, I will make thee ruler over many things," is among the sweetest words Christ ever spoke. Our littleness is made greatness when God's touch comes. "He that is faithful in that which is least is faithful also in that which is much." I saw one of those sky-scraping buildings to-day which seems like the Tower of Babel, bent on touching the skies. I noted with what care each story had been planned. The foundation, now hidden, was made of bits of cement, fine as dust, mixed with countless drops of water. These least of things formed the essential element on which steel and granite and marble are climbing heavenward. So our lives. The countless particles of the cement of loving obedience must underlie all greatness. On that alone may we hope to build high up into the blue. MacCauley wrote in beautiful biting Anglo-Saxon: "You must dig deep if you would build high." He might have added, you must live in littleness if you would rise to greatness. Reader, seek such greatness in Christ's work, in all work, by untiring faithfulness in little things.

SCHOLAR AND HERO.

Captain Charles Dwight Sigsbee, who has won the thanks of the nation by his wise and manly course in connection with the blowing up of his vessel, the warship *Maine*, in the harbor of Havana, has been known most widely, hitherto, by his scientific work in connection with deep-sea soundings. A gold medal given him by Congress and the emblem of the Order of the Red Eagle, given him by Emperor William I., of Germany, lie in the wreck of the *Maine*, under the waters of Havana harbor. These were bestowed on him

for his "improvements in deep-sea apparatus." Through his efforts we know much that is valuable and interesting concerning the fauna and flora of the world beneath the waves; of what the "deep, unfathomed caves of ocean" have and hold. The very harbor which now connects his name and fame with an event—accident?—in some respects without a counterpart in history, was already known as the place where he had discovered specimens of rare sea-lilies, "Pentacrine," and the deepest valley in the Gulf of Mexico is called "Sigsbee's Deep."

Captain Sigsbee is highly popular among his men. When he visited the hospital in Havana where his maimed and suffering men lay, he said: "You chose your captain badly this time, my men;" but from fever-parched lips and pain-racked bodies came quick reply: "No, no, Captain; no, no." The government chose wisely when one thus cultured, unselfish and cool-headed was placed in command of the *Maine*. When the sudden tragedy came, when through the long train of abuses in Cuba, and the exasperating incident of the De Lome affair had made public feeling like a powder magazine, when one word from him might have precipitated the worst results, he counseled moderation and peace. It is more than a pleasure to commend such a scholar, hero—man.

NOT GAMBLING, BUT ROBBERY.

A few months ago, at a public meeting held to protest against race-track gambling in New Jersey, the writer said: "All gambling, of whatever sort, is associated with a low moral development, and with little or no religious conscience." This truth is abundantly exemplified in such transactions as the great "wheat corner" in Chicago, which has lately attracted so much attention. This corner, like all similar ones, in briefest English is this: Shrewdness and money go into the market and buy up a given commodity, until smaller purchasers are compelled to pay such a price as the corner-maker chooses. The wickedness begins by forcing the market down and ends by forcing it up. In the case of wheat or any similar food product the final wrong culminates in compelling the poor man who purchases a loaf of bread or a sack of flour to pay more than he ought, more than he can afford to, because his children must not starve. Thus he who made the corner compels one or ten millions of men, as the case may be, to put an extra dollar each into his coffers. In gambling there are always two knaves, or one knave and one fool willing to become a knave. In cornering wheat there is one knave squeezing life-blood, drop by drop, from helpless innocence. It is more genteel than highway robbery, but it is not less wicked.

POINTED PREACHING.

In *Christian Work*, Rev. Theo. L. Cuyler says some excellent things which will interest all our readers and be especially helpful to younger preachers.

Young ministers are the ones who are the most apt to exploit profound problems, and to air their technical vocabulary before their audiences; their minds have not yet had time to run clear of their seminary class-rooms. I had an experience during my early ministry that may be worth mentioning. The first congregation that I served contained about forty families; of these three or four were wealthy and highly cultured, and most of the others were plain mechanics, with a few gardeners and coachmen. I aimed my sermon at the comprehension of the

gardeners and the coachmen at the rear of the house, leaving my cultured parishoners to gather what they could from the sermon on its way. One of those wealthy folk was a very eminent lawyer. After I had been delivering a very earnest sermon on the Worth of the Soul, I went home and foolishly said to myself, "Lawyer C— must have thought that was a sort of camp-meeting exhortation." He met me during the week, and to my surprise he said to me, "My young friend, I thank you for that sermon last Sunday; it had the two best qualities of Gospel preaching—simplicity and earnestness. If I had a student in my office who was not more in earnest to win his first ten-dollar suit before a Justice of the Peace than some ministers seem to be in trying to save souls, I would kick such a student out of my office!" The lawyer's remark did me solid good; it proved to me that the most cultured relish plain, simple truth as much as the more ignorant, and that blood-earnestness to save souls hides a multitude of faults in a young minister.

Target shooting with a rifle is excellent training for pointed preaching, at least the analogy between the two is worthy of study. A definite target, a steady and quick aim, a clear eye and a finger taught to do what the eye bids, and when it bids, equal success. Never preach for sake of preaching. Have a definite target. It is not enough to shoot. Shoot at something. Shoot to hit. If it be a sin, shoot to kill. A small boy once asked the writer, "Does your rifle scatter much?" He did not know the difference between a rifle and musket. A sermon from a musket is by no means an ideal one. It may chance to fling a shot somewhere with good effect, but it is mainly chance. In the matter of ethics and of spiritual truth, Christs' sermons are models of religious rifle-practice.

THINGS WORTH KNOWING.

PROMPT ACTION AT ALFRED UNIVERSITY.—Just as we go to press expected news is at hand, in the following from the *New York Tribune* of Sunday morning, under date of Waterville, Me., March 12:

Harmon Stevens Cross, of Waterville, has been elected to the chair of physics and astronomy of Alfred University, N. Y., made vacant by the death of the late Dr. William A. Rogers. Mr. Cross is a graduate from Colby University, in the class of '97.

Mr. Cross has been Prof. Rogers' assistant for some years, and so intimately associated with him that he will fill the vacant place better than any other one could. We congratulate the University.

THE authorities at Washington are taking vigorous steps toward punishing the murderers of the colored postmaster at Lake City, S. C.

LOCAL interest in the Sabbath question in Sunday-school circles in Utica, N. Y., is quite at the front. Dr. S. C. Maxon of that city is doing good work for the truth.

In the writer of "Nevers—For Boys," on Children's Page, some of our readers will recognize H. E. McNeil, an alumnus of Milton College—"Class of '87"—they are "Number one" "Nevers."

THE Baptist Publication Society has lately—Feb. 17, 1898—opened a new building, 1420 Chestnut St., Philadelphia, Pa. It will be the great denominational headquarters for the Baptists of the United States.

CHINA has secured her loan, but Russia tightens her grasp on the ports already given into her possession. China has leased these for ninety-nine years. The end of the subjugation of poor China is not yet in sight.

A JAPANESE Buddhist has attached a writ-

ten prayer to his bicycle. Every time the wheel turns this prayer is supposed to ascend to heaven on his behalf. The faster the rider goes the more often he prays. That may be called machine religion.

FOR the first time in six years the revenue of the United States for the month of February, 1898, exceeded the expenses of the National Government for the month. The receipts were \$28,572,358, and the expenditures were \$27,627,000.

"EQUITY in the Cuban Crisis" is the title of an article in the *Syracuse Standard* of March 7, 1898, by Dr. E. R. Maxson. He argues that Spain must be compelled to cease her cruelty and injustice in Cuba, "peaceably if possible," but "forcibly if we must."

THE friends of good roads, under the lead of the Wheelman's League, are in favor in legislative circles in the state of New York. This is most praiseworthy. Few material improvements, if any, evince higher civilization than do good roads. On this line alone the bicycle is a great civilizer.

THERE is a favorable outlook for the transfer of the Erie Canal to the general government. In that case it is proposed to enlarge it to one hundred feet in width and twelve feet in depth, thus making a truly great water-way between the Atlantic and the heart of the United States.

ACCORDING to the *Philadelphia Record* we are outdoing the French in the matter of eating frogs. The annual catch is placed at one million, for which the hunters receive \$50,000, while the consumers pay \$150,000 for the legs of the frogs. The raising of frogs has become popular since the supply from natural fields is insufficient.

THE Loud Bill, which aimed at correcting abuses connected with "second-class mail matter," has been defeated by about the same majority as last year. The main cause of defeat was the conviction that the railroads are paid excessive sums for carrying the mails, and that reform should begin there. Certain provisions of the Bill were very unfavorable to the country newspapers.

NOTHING since the Civil War has demonstrated the complete union of the states as did the action of Congress during last week; and no greater confidence in the head of the nation has ever found expression. On March 8, the House of Representatives, by a vote of 311 to 0, and on the 9th the Senate by a vote of 76 to 0, and not a word of debate, placed almost unlimited means and equal power in the hands of the President. All this means peace. The prospect of war with Spain recedes with each sunrise.

THE Seventh Annual Meeting of the "Tuskegee Negro Conference" was held last month. It is proving to be a great agency for good to the Negroes. These are things aimed at by the able leaders in the movement: "First, We want a general movement among our people to get land. Second, Get the idea you can have a decent home. Third, Raise something to eat. Fourth, Improve your school-houses." The Negro is a permanent and prominent factor in the South, and his elevation along all lines is a great necessity, as well as duty.

THE *Connecticut Industrial Journal* for January—February, 1898, contains a finely illustrated article, entitled, "Mystic, the Gem of New England," written by Rev. O. D. Sherman, pastor of the Seventh-day Baptist church at that place. The *Journal* is a picture book, and the article by Mr. Sherman takes rank with the best that it contains. Wood pictures from his pen brighten the page. For example:

"As we turn our gaze from the south to the west we trace the way of Mystics tidal river—

Winding, flowing to the strand;
Rippling, rolling, sparkling, kissing.
Both the sea and land."

THE work of the Court of Inquiry concerning the Maine disaster has gone forward during the week. Nothing official has been published, and while the court may know much more than it did one week ago, we can give the reader no more than we gave last week, by way of conclusions. The situation seems to be this: Probably the Maine was destroyed by an enemy from the outside. Probably the Spanish government was not directly responsible. Probably it was indirectly. These probabilities may change when the Court makes its report. It is best to keep quiet and wait; the government is not asleep, and the facts will finally come out.

THE "Student Volunteer Convention for Foreign Missions," lately held in Cleveland, Ohio, showed a rapid growth along the line of work it represents. The report of the Executive Committee covered four years. The movement seeks to include in the United States and Canada, 400 colleges and universities, 100 theological seminaries, 300 normal and professional schools and about 200 medical schools. Four thousand volunteers are already enrolled; 1,173 had sailed for foreign fields before Jan. 1, 1898. These represent 46 missionary societies, and they have gone to 50 countries; 2,361 students are now engaged in systematic study of mission work. Already great good has come from the movement, and greater good is promised.

CONFIDENCE in President McKinley grows with each day. Strong, cool, clear-eyed, he compels the respect of his enemies, if there be any, and confirms the hopes of his friends. We feel confident that he will avert war, save the honor of the nation, and, in the end, bring relief to Cuba. The long-drawn horrors of the Cuban situation, the inability of Spain to sustain her interests there, the cruelty and inhumanity which have marked the war, call on Christian nations to interfere in some way. This should be done soon, not with bayonets and bluster, but with even-handed justice, and love. That famous Scotch author, "The Country Parson," rejoiced in a ruined glove, spoiled when he took the part of a small boy, who was being abused by a bully. If needful, Uncle Sam better split a glove or two across the back, taking the part of the wronged boy.

AS THE possible need appears, evidence is abundant that our coast defenses have been going forward, quietly, until our important harbors are amply protected. Modern defenses are unique and terrible. Torpedo boats, torpedo mines, disappearing guns, and the like afford defenses unknown in former years. Activity in increasing our coast defenses is increasing each day. The govern-

ment has also, wisely, sounded the feeling of the other great nations, as to what their attitude will be in case of open hostilities between the United States and Spain. Germany and Austria are somewhat non-committal. All the other great powers promise "Neutrality." This step on the part of President McKinley is much commended. All these steps, while they give evidence of the possibility of open rupture, we believe will make for peace. They are to be commended as peace measures.

EARLY in the week the Spanish government requested that Consul-General Lee, representative of the United States at Havana, be withdrawn. The request was promptly refused by President McKinley. This threw the responsibility of dismissing him, *i. e.*, of withdrawing her acceptance of him onto Spain. When the case was thus put, Spain changed her attitude, and General Lee remains. Spain also objected to the sending of food and other aid to the suffering of Cuba, by American warships. Our government so far conceded this as to arrange for sending by a "Naval tender" vessel, the Fern, which carries but one gun. To refuse the United States the privilege of feeding the starving and suffering ones to whom the war has brought misery, would be the height of cruel inhumanity. The attempt on the part of Spain to be rid of our Consul-General aroused Congress. Legislation favoring the work of preparing for war was promptly put in motion. The "Artillery Bill," which had been hanging fire, was enacted, with a rush. A resolution placing \$50,000,000 at the disposal of President McKinley was introduced, and with unheard of unanimity and celerity, went through both houses, and became a law within four days. Such a step, at this time, is a most effective measure for peace. We do not believe in war. But to be prepared for it is an excellent way of averting it.

CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Chicago, Ill.

Home-Made Bread.

Coming down on the elevated train, I saw across the aisle our popular baker, and with the thought that something can be learned from every man we meet, it seemed a good opportunity to solve one or two burning questions. For instance, why do not bakers make and sell home-made bread, such as mother used to make? The answer came so promptly as to indicate that the question had been asked before: "Because," he said, "the people will not buy it; they want a large loaf, and home-made bread, being more compact and therefore of smaller bulk, the people conclude that they are not getting their money's worth. We make the bread which will sell. A man recently came to the city who has invented a new kind of bread. Being very light and spongy, and only four inches square in the shorter dimensions, each loaf is very long. Its appearance is seductive to the bargain-hunter, and the bread is becoming quite popular. But, mark you, it does not pay to use the bulky loaves, for they take a good deal more butter, and butter is twenty-five cents a pound."

We live in the day of clamor for cheap things. People either want to get the thing which they desire for a small price, or they want to get, for the money which they pay, a

large amount. And so there is a wide and inviting field for humbuggery. Cheap things are likely to be dear in the end. We need to be taught that the first consideration in our social, business and religious life is not quantity, but quality. We want less show and more sense; less striving for effect, and more single-eyed endeavor. We need the home-made bread upon our tables, the home-made virtues in our characters, the solid, genuine attributes in social and national life.

The Tamill Evangelist.

Our Hindoo friend, David, whose writings have appeared in the RECORDER, and who has been causing such a stir in some sections of the country, is a noteworthy character. He is entirely without oratorical graces; seems to care nothing for them, but speaks with absorbed earnestness directly to the people who are before him. In the intensity of his address he often will repeat a word or a phrase several times; as, for example, when he was speaking of the insidious influence of money upon the ministry, he said that instead of seeking souls for Christ too many went out giving lectures for the dollar, dollar, dollar, dollar.

There are three classes of people in relation to such men as Mr. David. One class condemns him off-hand as a fanatic, an extremist, a crank, and have no use for him. Another class would swallow him whole, and take all his words and all his ideas in every detail as a new gospel. We trust that none of the RECORDER readers belong to either of these two classes, but rather to the third, like those of Berea, who "searched the Scriptures daily, whether these things are so."

Brother David's preaching has certainly been attended with great power and blessing. There is a life more abundant. It runs all through the New Testament. There is a power which all too long we have left unused, unclaimed, and it is a remarkable turn in the providential advance of the kingdom of God, that a convert to Christianity from a heathen land is brought back to the country from which missionaries were sent, to preach a more spiritual and more powerful conception of the Gospel to the very people who sent it forth.

The Stewardship Given to Others.

It was a pleasant home, for poverty and peace are often warm friends. There were four children, the youngest a baby. The father had been a wanderer away from God until about a year ago, when he was converted in a Salvation Army meeting. He and his wife are now earnest workers in the Army. He goes out upon the street corners each evening with his guitar to sing and give his testimony. The older children are loyal junior soldiers. It was a home atmosphere of contentment, purity, love, prayer and happiness. It was good to be there. The manly private in the greatest "army" that ever went forth to battle, knelt down at the close of the interview, and asked God's blessing upon their guest, their home and the work which God had given us each to do.

This man and woman have lived in Chicago six years. They were Seventh-day Baptists in belief from Seventh-day Baptist homes; but no one had ever told the pastor of the Chicago church that they were in the city. God in his mercy sent messengers to them

to redeem the soul of the husband and father and to sanctify the home; but they were not *our* messengers—the mission was given to the hand of strangers. Heavenly Father, forgive us for the carelessness and indifference which we too often show regarding the eternal welfare of those for whom we are in some sense responsible. When some one from your church, your home, goes into a strange community, especially if that community be a great city, write to those of your faith there and bespeak for those who are about to come among them the same watch-care that you would give if it were in your power.

THOUGHTS.

I do not like that title. Scraps would have been better, had I thought of it.

The recent terrible explosion on the battleship Maine illustrates the fact that the increased use of the powers of nature brings increased perils. More powerful explosives increase the dangers of accidents. Lightning express trains make possible catastrophes impossible in coaching days. The late great storm in Boston is a good example in point. By the breaking of wires scores of horses were killed, street cars stopped, lights over large areas extinguished and fires or rather heat, in many homes, etc., changed to cold. All improvements, in short, bring also new perils, but on the whole, progress is salutary.

In our youth, the picture of dangers from lurking Indians and skulking wild beasts remained so vividly upon the minds of the old people that it strongly impressed us and we often involuntarily looked to see an Indian darting forth from some covert, tomahawk in hand, and uttering his blood-curdling war-whoop, or to behold the sudden spring of the deadly panther. But the lads and lassies of to-day are confronted with different perils. Everywhere the deadly microbes are lurking with scalping-knife in belt and tomahawk in hand, or, the more advanced, with gatling guns strapped on their backs, waiting to spring upon the unwary victim from water pail, milk pan, cream pitcher, butter plate, meat platter; from every source of food, drink or breath. These terrors are so portrayed by the patent medicine advertisements that we read them as we used to read the tales of Indian massacres.

Yet many unlettered men and women who do not read scientific and medical articles persist in living to more than three score and ten. I have buried a number in the last few years who were over ninety, one ninety-six, while I have a neighbor who is ninety-seven. Can it be that our safety lies in the inability to read? Let the doctors tell us.

I suspect that when we know enough we shall find this world ruled by a wise and beneficent God, a world full of beauty and health and happiness to all who obey his laws. In this view, truth-seeking instead of a perilous pursuit becomes one of the most delightful occupations within the reach of men.

Hawthorne's seeker for a wife to whom I recently referred must have found many compensations in his world-wide search. He could truly say that his childhood friend was the queen of women, for he had seen other women. So the truth-seeker, even if he finally comes back to his starting point, comes back a far different man than he would have been without the search. He is not sorry for the search, and his old faith has in reality become a new and greatly enlarged one when he thus comes back to it.

X. Y. Z.

FEBRUARY 18, 1898.

Missions.

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

BROTHER ELI LOOFBORO, general missionary on the Wisconsin field, assisted by Bro. R. B. Tolbert, a student of Milton College, is holding a series of meetings with the Berlin church, Wis. The meetings begin with a fair interest, and there is hope of a precious work of grace among the people. [Later, Sayer, Van-Horn and E. B. Loofboro, of Milton College, have gone to aid in the work.—ED. RECORDER.]

EVANGELIST SAUNDERS began his labors with the First Verona church, N. Y., Sabbath-day, Feb. 26, with very favorable prospects. The roads were fair, attendance good, people interested, and in the very first meeting some asked the prayers of Christians. Pastor Sindall is an earnest worker himself, and keeps his churches in an active condition. We look for a deep and broad work of grace in the Verona churches.

We learn that a First-day Evangelist, from Brooklyn, N. Y., is holding a series of evangelistic meetings at Alfred, N. Y., under the direction of the Christian Association of Alfred University, and the First Alfred church.

EVANGELIST J. H. HURLEY is holding a series of meetings at Plain Valley and Golden, Nebraska.

MANY of our people are deeply interested in Sabbath Reform work; some are very indifferent. A people who have an important and vital truth which makes them a distinct and separate people, have no right to keep it to themselves. It is their duty as well as privilege to teach that truth to all peoples. That is just the relation that Seventh-day Baptists hold to First-day people in regard to Sabbath truth. There is upon them the responsibility of promulgating the Sabbath of God and of the Bible to the Christian world, and to those who are not Christians, and lead them to accept and keep it. This is to be done chiefly in two ways:

1. Preaching and teaching it by the living preacher and teacher, and by the printed page.

2. By example. It is not enough for our pastors, missionaries, evangelists and Sabbath Reform workers to preach and teach Sabbath truth, and send it home to the hearts and consciences of men by voice and pen, but our people must *live* and *exemplify* that truth before those whom they would bring to the Sabbath. Biblical, historical and scientific argument is powerful, but example to the average man is more powerful. Our people may teach and preach Sabbath truth with unanswerable argument and great power, yet if we desecrate the Sabbath, loosely observe it, forsake it for worldly considerations, our preaching and teaching will be in vain. It shows to the world that we do not believe what we preach and teach, that we are insincere. Before we as a people shall become inspired with Sabbath Reform work, and have power in Sabbath Reform we must be more loyal to the Sabbath ourselves, and be living examples of that truth before the world. The Christian and un-Christian world will demand it of us.

In a paragraph last week it was shown how a church is often shorn of its spiritual life and strength by a pervading hypercritical spirit in its members and an undue sense of proprie-

ty. Another cause of the loss, or destruction of spiritual life and power in a church is loose church discipline, or no church discipline at all. The true purpose of the church is to reclaim those who are at fault, or who fall into wrong-doing, and to cleanse the church of that which is impure and destructive to its life, strength and influence. Any church that will continue to retain in its membership, year after year, those who are Sabbath-breakers or apostates, rum-sellers and rum-drinkers, drunkards, fornicators, immoral persons, wrong-doers of whatever kind, without any effort to reclaim them, or having faithfully labored to reclaim them and failed, still keep them in the church, is only nursing a cancer that will eat out the spiritual life and power of the church. It is doing that which will bring a reproach and disgrace upon the church, prevent it from accomplishing the work for which it exists, and make it a hiss and a by-word among men. The main trouble in this matter is, many churches have no church discipline at all. They allow the tares to grow up with the wheat in such abundance that it is difficult to find the wheat, or the wheat is overpowered by the tares. A church is derelict in its duty to the wrong-doers in it, if it makes no effort to reclaim or reprove them, and is only bringing on its own decay and death when it will not rid itself of incorrigible evil-doers.

"IT'S ON THE INSIDE."

While walking down the street one day, I passed a store where the proprietor was washing the large plate-glass show window.

There was one soiled spot which defied efforts to remove it. After rubbing hard at it, using much soap and water, and failing to remove it, he found out the trouble. "It's on the inside," he called out to someone in the store.

Many are striving to cleanse the soul from its stains. They wash it with the tears of sorrow; they scrub it with soap of good resolves; they rub it with chamois of morality, but still the consciousness of it is not removed. The trouble is, "It's on the inside." It is the heart that is bad. If the fountain is bitter the stream will not be sweet.

Nothing but the blood of Jesus, applied by the mighty hand of the Holy Spirit, can cleanse the inside, for God's spirit alone can reach the "inside."—*Exchange*.

PRESCRIPTION FOR FITS.

For a Fit of Passion.—Walk out in the open air. You may speak your mind to the winds without hurting anyone, or proclaiming yourself to be a simpleton. "Be not hasty in thy spirit to be angry, for anger resteth in the bosom of fools."

For a Fit of Idleness.—Count the tickings of a clock. Do this for one hour, and you will be glad to pull off your coat the next and work like a man. "Slothfulness casteth into a deep sleep, and an idle soul shall suffer hunger."

For a Fit of Extravagance and Folly.—Go to the workhouse, or speak with the ragged and wretched inmates of a jail, and you will be convinced

"Who makes his bed of briar and thorn
Must be content to lie forlorn."

"Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not?"

For a Fit of Ambition.—Go to the churchyard and read the gravestones. They will tell

you the end of man at his best estate. "For what is your life? It is even a vapor that appeareth for a little time, and then vanisheth away." "Pride goeth before destruction, and a haughty spirit before a fall."

For a Fit of Repining.—Look about for the halt and the blind, and visit the bed-ridden, the afflicted and the deranged; they will make you ashamed of complaining of your light afflictions. "Wherefore doth a living man complain?"

For a Fit of Envy.—Go and see how many who keep their carriages are afflicted with rheumatism, gout and dropsy; how many walk abroad on crutches, or stay at home wrapped up in flannel; and how many are subject to epilepsy and apoplexy. "A sound heart is the life of the flesh. Envy is the rottenness of the bones."—*Sel.*

TREASURER'S REPORT.

For the Month of February, 1898.

GEO. H. UTTER, Treasurer,

In account with

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Dr.

Balance in Treasury, Feb. 1, 1898.....	\$2,595 78
Sabbath-schools:	
Farina, Ill., General Fund.....	\$3 55
Boys' School.....	68—
Rockville, R. I.....	10 00
Pleasant Grove, Smyth, S. D.....	5 70
Churches:	
Farina, Ill.....	4 79
Plainfield, N. J.....	48 81
New York, N. Y.....	10 52
Milton, Wis.....	16 46
Long Branch, Humboldt, Neb.....	5 70
First Brookfield, Leonardsville, N. Y.....	13 95
Adams Centre, N. Y.....	20 00
First Alfred, Alfred, N. Y.....	19 95
Pawcatuck, Westerly, R. I.....	43 98
Haarlem, Holland, China Mission.....	20 00
Flora Ayers, Trenton, Minn., Miss. Schools...	4 00
Collection at Quarterly Meeting, Otselic, N. Y	1 50
One Cent Association, Alfred, N. Y., Mission	
School teachers' fund.....	10 00
Mrs. D. R. Coon, Aubundale, Wis.....	8 00
Geo. W. Lewis, Salem, W. Va., overpayment	
for labor at Hammond, La.....	29 20
J. A. Hubbard, Treas. Memorial Board:	
One-half Income from Burdick bequest, \$79 60	
Income from General Fund.....	21 07—
S. H. Crandall, Glen, Wis.....	5 50
A. W. Crandall, Providence, R. I.....	10 00
Mary Grace Stillman, Potter Hill, R. I.....	3 00
M. M. Jones, Boscobel, Wis., Bible Woman...	50
A. L. Chester, Chairman Committee on Per-	
manent Funds.....	285 66
Woman's Executive Board of General	
Conference:	
Miss Burdick's salary.....	\$61 00
Helpers' Fund.....	6 50
Boys' School.....	16 70
Girls' School.....	5 00
Foreign School.....	5 00
Home Missions.....	15 00
Teachers in Boys' School.....	10 00
General Fund.....	41 90—
	161 10
Young Peoples' Permanent Committee:	
Dr. Palmberg's salary.....	\$90 45
Evangelistic Work.....	24 75
General Fund.....	24 25
Boys' School in China.....	2 00
Foreign field.....	50—
Bequest from the estate of Lydia P. Lanphear,	
by Wm. L. Clarke, executor.....	1,000 00
Total.....	\$4,580 95
Cr.	
Second Westerly church, Niantic, R. I., quar-	
ter ending Dec. 31, 1897.....	\$ 25 00
Church at Woodville, R. I., quarter ending	
Dec. 31, 1897, 10 weeks.....	14 41
Church at Salemville, Pa., quarter ending Dec.	
31, 1897.....	12 50
A. P. Ashurst, Southern field, salary, January,	
February.....	\$75 00
A. P. Ashurst, Southern field, travel-	
ing expenses.....	25 00—
	100 00
D. H. Davis, Shanghai, China, salary, January	
to June 30, 1898.....	450 00
Susie M. Burdick, Shanghai, China, salary, Janu-	
ary to June 30, 1898.....	250 00
Rosa W. Palmberg, Shanghai, China, salary,	
January to June 30, 1898.....	250 00
Mission Schools, Shanghai, China, one-half an-	
nual appropriation.....	300 00
G. Velthuysen, Haarlem, Holland, salary,	
January to June 30, 1898.....	150 00
Loans paid.....	2,500 00
Cash in Treasury March 1, 1898.....	529 04
Total.....	\$4,580 95

Woman's Work.

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

DO NOT passing events teach us the necessity of doing now our part in the work that is to help enthroned Christ in human hearts, and help forward his kingdom in all the world?

WE would emphasize the honor due to the noble pioneers among women who have made this century historic by braving public opinion and venturing into untried fields, not only to carry the gospel of Christ to their heathen sisters bound in the prison-house of superstition and ignorance, but also to those in our own land who were bound by the chains of debasing habit made strong by social custom and unwise legislation, and who have opened the way for the scientific instruction of our youth as to the fatal effects of stimulants and narcotics on the human system.

WE cannot say that in the death of our beloved Frances E. Willard an "uncrowned queen" has fallen, for she was crowned with the love, honor and loyalty of an innumerable host of White Ribboners scattered the wide world over, who bow in unspeakable sadness to that divine providence which has removed their royal leader from them. We need not here speak of her achievements, for they are matters of history and are written and enshrined in the heart of the nation. Be it ours to pray that the mantle of her intense zeal, her extraordinary power for organizing and directing the White Ribbon army, may fall upon some one who shall wisely lead the forces that stand for the overthrow of all that threatens the peace, purity and prosperity of the home, in this and in every land.

MRS. HARRIET L. WINSLOW.

A little more than a century ago, in the town of Norwich, Conn., Harriet Wadsworth Lathrop was born. The day she was thirteen years of age, April 9, 1809, she, with her parents, made a public profession of faith in Christ. Of this event she wrote, "It was a season never to be forgotten. I had taken a new stand, and the eyes of all were upon me. A child of my age never before was known, in that place, to come out from the world by a public profession of Christ."

The years following her conversion were marked by an earnest activity in the Master's service. It is recorded of her that both by personal intercourse and by an attractive correspondence, she sought to win souls to Christ; that she was instrumental in forming a "Society for the Relief of Poor Women and Children"; that she gave her service as teacher in a school for poor children; visited the sick and suffering, spent an evening each week in prayer for the people of her native town; organized a female prayer circle, and amid obstacles and prejudices which it would be difficult now to realize, secured the organization of the first Sabbath-school in Norwich.

In 1814, two years after the first missionaries had left America to bear the knowledge of Christ to heathen lands, Miss Lathrop wrote: "When I reflect on the multitudes of my fellow creatures who are perishing for lack of vision, and that I am living at ease without aiding in the promulgation of the Gospel, I am almost ready to wish myself a man, that I might spend my life with the poor heathen. But I check the thought, and

would not alter one plan of Infinite wisdom. I could, however, cheerfully endure pain and hardship for them and for my Redeemer. Has he not given his life for multitudes now perishing, as well as for my soul? And oh, how ungrateful and selfish in me to sit down quietly in the care of self without making any exertion for their salvation. But what can I do, a weak and ignorant female? One thing only do I see, my prayers may be accepted."

Later the proposition to go to the heathen is laid before her, and from the record of her views and feelings while considering the question, we learn that her desire to carry the glad tidings to the heathen had been increasing since about the time the first missionaries left America.

With regard to her decision to go she says: "In examining objections, they always dwindle to a point, if considered with the command of Christ, 'Go ye into all the world and preach the Gospel to every creature.'"

At length through the eye of faith, she seemed to see "The finger of God pointing to the East, and with the affection of a Father and the authority of a sovereign saying, 'Come, follow me;' 'this is the way, walk ye in it,' and adding for my encouragement, 'I will never leave thee, nor forsake thee.'"

Miss Lathrop was united in marriage to Rev. Miron Winslow, the eleventh of January, 1819, and on the eighth of June following, they, with the Rev. Messrs. Scudder, Spaulding and Woodard, with their wives, sailed for Jaffua, India.

To her mother she writes: "When I ask myself if I can endure a separation from such friends as mine, my answer is uniformly, 'We must be separated in a few days, and can I refuse to suffer a little for him who has redeemed my soul by the sacrifice of himself.'"

Their first work on reaching Ceylon was to acquire a knowledge of the language, and while doing this they devoted themselves to preaching, to the care of the young in boarding and other schools, personal religious conversation, Bible-class teaching, meetings for prayer, distribution of the Scriptures, tracts, etc.

In August, 1823, Mrs. Winslow writes of her intense longing and earnest prayer for the out-pouring of the Spirit on the work of their station. She says: "The more I thought of it, and prayed for it, the more hopeful it appeared. I hesitate to say there is a connection between my prayers and the blessings we receive; but of this I am sure, that what I desire and ask is given in many instances."

In 1824 she writes of the manifest presence and workings of the Spirit at the different stations.

At the beginning of the year 1825, from twelve to fifteen hundred people assembled in a temporary building erected for the occasion, and forty-one native converts were admitted to the church, and the ordinance of the Lord's Supper administered to seventy native members, and sixteen members of the mission.

About five years later, on a similar occasion, sixty-one native converts, mostly adults, were received into the churches of Oodooville and Batticotta.

Mrs. Winslow's attention was early turned to the degraded condition of the females, and she endeavored to give them the advantages of education, which the whole heathen com-

munity persistently opposed. But by patient effort she induced two little girls to come to her every day for sewing lessons and after a while for instruction. Her labors in this direction increased until 1823, when a Central Boarding School for Girls was established at Oodooville, with twenty-nine girls, and placed under her care. To this school she devoted much of her time during the remainder of her life. Nine years after the organization of the school, Mrs. Winslow wrote, "My school now has fifty-three girls, so that my hands are full. We are greatly favored in being permitted to regard all the older ones as Christians and to see those who have married adorn their profession, though living among the heathen.

She had also a Sunday-school of about one hundred girls, chiefly taught by the more advanced girls of the boarding-school.

In 1833 Mrs. Winslow was called from the work, which, evidently, was to her not a duty merely, but also a joy, to receive the reward for her labors. Four children had gone before her to the better land. Three daughters who survived her were adopted into Christian homes in America. One of them, Mrs. Harriet W. Dulles, a devoted and accomplished woman, returned to India as a missionary.

Following the consecration of Miss Lathrop's young life to the cause of missions, her father's entire family became devoted friends of missions and her father's house was the missionaries' home. The same spirit of consecration which led her to give up the pleasures and comforts of home and native land, to bid farewell to those who were dear to her by the ties of kindred and of friendship, that she might carry the Light to those who were sitting in darkness, also led her three youngest sisters to follow her as missionaries to India, from whence two of them were summoned to the home above, and their ashes rest beside those of Mrs. Winslow in the churchyard at Oodooville. We cannot be thankful enough for the influence of this devoted pioneer in the field of foreign missions.

M. A. L.

ELOQUENT HANDS.

A little daughter of the tenements, whose mother was done at last with the work and worry that had killed her, was left at fourteen years old with four younger ones to mother and to nurse. And faithful to her trust, she scrubbed and washed, and cooked and mended, until the slender shoulders bent and the thin face grew white, and almost before any one noticed much, the little broken life lay waiting for release.

"I haven't been able to do anything," she whispered to her favorite girl friend, who lived just around the corner; "I couldn't go to school, because of the work, or to Sabbath-school, because it took all father could spare to keep the others in clothes. When the minister came to see me he said I'd soon see Jesus; but I'm afraid I haven't done anything good, and I won't know anything to say to him."

"And you needn't try to say anything," said the other, "not a single word," kissing the little pitiful face. "When you see him looking at you, you just show him your hands."—*Mary Lowe Dickinson.*

The grand old Book still stands; and this old earth, the more its leaves are turned over and pondered, the more it will sustain and illustrate the Sacred Word.—*James D. Dana.*

THE DECAY OF REGARD FOR SUNDAY.

In editorial files and note books we have a record of the testimony of the friends of Sunday touching its decay, from 1865, until now. For the first twenty years of that time, the testimony is confined to a few papers, which, more observant than the many, saw a drift that had been accelerated by the Civil War. During the last twelve years the evidence of coming decline has been so apparent that testimony has been increased many times. Within the past twelve months open announcements of the hopeless "Loss of Sunday," in the sea of holidayism, have been numerous and sad. We began the preparation of the following pages, which are in the nature of "Advance Sheets" from a forthcoming book on "The Decay of Sunday and the Future of Sabbath Reform," with the idea of including the history of thirty years. But the mass of material is so great that we cannot go back of 1882. Each of the Protestant denominations has a certain relation to the Sunday question, theoretically and historically. Hence the testimony will be presented, at first in denominational groups. When the testimony is in, the reader will see that certain conclusions, as to the future, are inevitable. Among those conclusions this will be uppermost, viz.: *The decay of regard for Sunday will open the way for a strong reaction in favor of the Sabbath and its restoration, or else it will push wider open the flood-gates of non-religious-and irreligious holidayism.* It seems useless to ask the readers of the RECORDER to give these papers careful consideration. It would almost impugne their loyalty as Seventh-day Baptists to infer that they would not do so.

TESTIMONY FROM BAPTIST SOURCES.

Logically and theoretically, all Baptists are bound to keep the seventh day, and not the first. Their professed adherence to the Bible as the only rule of faith and practice demands this. The Seventh-day Baptists and the Seventh-day Adventists are the only ones of the Baptist family that are thus true to their creed. The history of the Baptists as related to freedom of conscience, and to the question of religious liberty, naturally leads them to a deep interest in the Sunday question. Beginning with 1882, we shall place before the reader a line of testimony from Baptist sources concerning the decay of Sunday.

It is a significant fact which meets the investigator at the outset, that New England, home of Puritanism and of the Puritan Sunday, is well at the front in the matter of the decay of Sunday. A correspondent of the *Standard*, writing from Boston in 1882, declared that although they had prided themselves, hitherto, upon the Puritan Sunday and their observance of it, they were in great danger of losing that pre-eminence. The watering places were thronged on Sunday. Trains and boats were crowded with pleasure-seekers. One who had just visited Lynn found the desecration of Sunday there greater than in Paris, or in Italy. Much of the responsibility for the state of things was charged to Christians. The correspondent said that Boston Christians cheated the Lord by going on long excursions for pleasure on Sunday, starting a little before Sunday and returning so as to reach home on Monday. In short, Sunday, in and about Boston, was described as the counterpart of the much-condemned Continental Sunday of Europe.

During the same year the *Standard*, discussing the decay of regard for Sunday, represented Christians and Christian influences as powerless to check the downward course; they could not make the laws nor control the railroads; they could not stop the tide of Sabbathless immigrants from Europe, "which breaks upon the Eastern sea-coast and rolls to the Western." In view of the fact that the disregard for Sunday is as great, and comparatively greater among the home-born people of the United States as it is among foreigners, it is a weak evasion to lay the blame at the door of Europeans. The decay now at hand is that of American Puritanism, and not the fruitage of the Old World, except as the Sunday of Europe is the result of theories which are now popular in America.

In the same year the *Examiner* wrote against the opening of libraries and museums, on Sunday, and plead that Sunday could be saved from total decay as to work and business, only "By stoutly resisting every attempt to enlarge it." But instead of basing its plea on the Bible, the law of God, and religious obligation, the plea was based, mainly, on the fear that it would lead to such demoralization of the day that "The poor man's Sunday would become a thing of the past." This low-ground pleading on the part of Christian leaders, then, as since, is one of the definite evidences of the decay of regard for Sunday; for, while it is true, that no-Sabbathism tends to make all days alike, when Christians place the observance of Sunday on such grounds they remove the whole Sabbath question from the higher, the true ground, on which, only, it can find permanency and power. Of course the reason for this low standard in the case of Sunday arises from the fact that it has no place in the Bible, and our Baptist brethren cannot appeal to the Divine Word, without condemning their own practice. In this fact lies the inevitable decay of Sunday. The "one-day-in-seven" theory, the mere "rest-day" theory, and the "Civil Sabbath" theory all belong to the same list. They exist as the prominent arguments, because men cannot appeal to the Bible as the standard in the matter of Sunday. Because of this, if for no other reason, Sunday must continue to decay.

In March, 1882, Rev. Doctor McArthur, of New York, a representative Baptist, discussing the opening of museums on Sunday, indulged in some strong denunciation of foreigners who come to this country, and before they learn the English language, begin to clamor for the French or the German Sunday. But even this Phillipic ended with the tame suggestion that the best way to preserve Sunday was to do nothing that would secularize the day. There was no appeal to the Word of God as the basis of Sunday-observance. These evasions of the real issue in the case, are among the strongest proofs of the decay of regard, and of the want of a religious basis for Sunday. If it be said that men evade in this way because they have learned that there is no basis for Sunday in the Bible, that is still greater evidence that the decay must go on.

In 1883 the *Watch Tower* declared that the secularization of Sunday was increasing with great rapidity, and that many pleasure resorts in and near New York were thronged on Sunday with depraved crowds, and with depraving amusements. These people were numbered by "hundreds of thousands," said

the *Watch Tower*; and yet from its high place it saw so little hope, and it offered no remedy, worthy of the name.

In June, 1883, the *Christian Secretary* said that "Growing Sabbath-desecration was one of the greatest evils of the times." It was bringing swift demoralization on the land. With the multitude Sunday was a holiday rather than a holy day. The *Secretary* said that Christians "put a sort of salve on their consciences" by attending church in the morning, and then sought forbidden pleasures in the afternoon. It charged hard things against Christians for fostering the increasing decay.

In the autumn of 1883, the Baptist Convention of the state of New York resolved that a better observance of Sunday is "Indispensable to the prosperity of our religion and the sway of morality." It mentioned and "deplored" various forms of disregard for Sunday and urged Baptists to "stand for a more Scriptural observance of the Christian Sabbath." But since there is no "Scriptural" observance of Sunday, the appeal of the Convention could not check the decay which it lamented.

The increase of railroading on Sunday was a prominent feature of the decline in 1883. The *Christian Secretary*, and other papers in New England, spoke earnestly against this. They declared that there were two hundred and fifty illegal trains in Massachusetts, alone. The discussion in religious circles that year, gave evidence of wide and radical differences of opinion, which tended to confusion and weakness. The *Baptist Messenger*, Pittsburg, May 5, reported a discussion in the Minister's Conference in that city, as to how far the observance of Sunday could be based on the Fourth Commandment, and whether there was authority for the change of the Sabbath to the Sunday. This was one of the few cases in which the fundamental issues were considered. The opinions were summarized by the *Messenger* in the following words: "No two members of the Conference seemed to hold precisely the same opinions, some going so far as to affirm that the Fourth Commandment was abrogated, being part of the Jewish law, and the only commandment not re-affirmed in the New Testament. Those who held this view, strongly objected to the term, 'Christian Sabbath.'" This discussion at Pittsburg was a sample of the prevailing trend among Baptists when the question of the Biblical grounds for observing Sunday were under consideration. There was then, as there has been ever since, a marked tendency to abandon the effort to find any Biblical ground for the "Change of the Sabbath" and to adopt the no-Sabbath doctrine; or else to place Sunday-observance on the ground of tradition. This last tendency was evinced in the most open manner in the Baptist Congress at Detroit, a few years later. The decay of Sunday has driven Baptists to traditionalism, and the adoption of traditionalism has hastened the decay. Thus does error feed upon itself.

In July, 1884, a correspondent of the *Examiner* wrote sadly of the "Eclipse" of Sunday. He cited the fact that California had just lost her Sunday law, by repeal; that the chief cities of the West had no Sabbath; that business and pleasure held sway, at will. He said that the general disregard for Sunday was ten times as great as it was ten years before, and that if it continued to gain for ten years more at the same ratio, little would be left. His prophecy has been well fulfilled. To his own inquiry as to how the eclipse could be stayed, he had only this lament: "Meanwhile the heavens are darkening and the earth is growing ghastly and chill with the coming eclipse."

(To be continued.)

FROM DENMARK.

[The Seventh-day Baptist church at Asaa, Denmark, was received into the fellowship of the General Conference, at its last session in August, 1897. The following letter from the pastor will be of interest to all our readers.—ED.]

Dear Brother in the Lord:

ASAA, December 29, 1897.

I will to-day answer your letter, point by point, as far as I can. I fear, however, that my letter will be incomplete, and not meet your points, for there is so much to be said.

That which I (or we) especially wish to know is how the office is to be administered when the pastor dies. I have thought much about it, because there is nobody here to take my place. There are no preachers in the congregation besides myself. It was largely for this reason that I urged the admission of the congregation to the Conference. I am glad that that has already been done. The congregation will not, humanly speaking, stand alone when I die. I put my trust in the Lord that he will make everything right, also as regards succession to the ministry.

I take great pleasure in complying with your request to tell something about myself and how the congregation arose. I was born in Asaa, November 22, 1834, the oldest of three children. My mother still lives and will soon be eighty years of age. Two years ago I baptized her and received her into the congregation. As a child I liked to read and learned easily. God blessed me and gave me a dislike for the ways of the world and in a manner singled me out. I could, however, not bear the contempt (2 Tim. 3: 12) shown me, and my cross was very heavy, indeed. It caused me to turn to the world, to indulge in its frivolities. I lived in sin and wickedness and sank deeper and deeper, until I was about thirty years of age, when the good God in his great mercy called me out of my darkness to light. About the same time I married. We have had ten children, one of which died at Council Bluffs in July, this year—a great sorrow! She was burned by petroleum.

Not long after my awakening I felt myself called to preach. In 1870 I was sent out as missionary in this region by the "Inner Mission." I acted as such for five years. I then left the state church, and a year later I joined the Methodists, and was the leader of a Methodist congregation until October 11, 1885, when I was baptized. December 19, the same year, I kept the first Sabbath. I was brought to think about the Sabbath by the writings of the Adventists, other writings and personal conferences.

Now came hard times! I stood entirely alone with my religion. The former large audiences and my warm friends all left me, and I met with only coldness. At that time I needed so much an association where I could find a home. From America I got some papers, the *Gospel Messenger*, and opened a correspondence with some of the brethren, with Morten Olsen, C. Sindall, P. Sorensen, Yorkville; and C. Svendsen, South Dakota. In this way I became acquainted with the Seventh-day Baptists. I saw that I knew of no doctrine that suited me as this one. They sent me a small "Articles of Faith," translated from English by C. Sindall. I have caused it to be reprinted and we use it in the congregation. By means of this little tract I called people together and preached the new doctrine. June 15, 1889, I baptized the first two persons, my wife and her sister. That made three of one faith, and we three called

ourselves Seventh-day Baptists. I have baptized eighteen, all told, and all accept me as their teacher and elder. In this way the congregation has arisen and maintains itself.

This is, perhaps, rather defective information, but must suffice for the present. Whatever our small congregation has had to spare for missionary work I have usually sent to our mission in China, through Bro. C. Svendsen, South Dakota. Of last year's contribution I have used a part for tracts. We can not publish our teachings except by tracts, for no editor will put anything in his paper about the Sabbath. I have written several tracts, one of the latest enclosed in this letter. If you wish to print it in the SABBATH RECORDER you are welcome to do so.

We want very much an organ for ourselves and hope now that the congregations in America can and will help us to start one.

Yours in grace,

A. C. CRISTENSEN.

MORE ABOUT NATIONAL SUNDAY LAW.

As we promised to do, we give below an editorial from the *Washington Post*, of Feb. 27, 1898, published two days after the hearing, of which an account appeared in our columns last week. The *Post* was taken to task by some of those whom it criticised, but nothing new was brought out.

No Sunday Laws Needed.

It will be observed by reference to our report of the hearing before the House sub-committee, on Friday last, that the only persons who appeared to advocate the bill were a few professional busy-bodies, while a somewhat larger number of public-spirited persons unselfishly gave their time to combat a measure which has for its object a tyrannical interference with the rights of individuals. To these latter the community owe a debt of thanks. The bill in question contemplates an intolerable oppression, and yet the great mass of the population have left to accident their protection against its sinister and odious purpose.

The chief champion of the bill was the Rev. Wilbur F. Crafts, who seems to be unable to find legitimate employment in his pretended occupation, and who, therefore, serves as Superintendent of what he calls a Reform Bureau—at a salary, of course—and manifests his activity by meddling impertinently in other people's business. We have had this Crafts with us in the character of an irritant for some years past. Upon what authority he proceeds, and how far he represents the wishes and opinions of any considerable element of society, we do not pretend to say. All we know about him is that he undertakes to regulate the morals of the District, and to annoy and bore nearly everybody in it with his offensive importunities. Speaking to the sub-committee, on Friday, he tried to produce the impression, if he did not actually assert, that he plead the cause of certain labor organizations—the Federation, the Knights, and the Brotherhood of Locomotive Engineers—but no representative of any of those orders was present to ratify his pretensions, and in our belief none would have done so had he been present. The labor organizations do not need Crafts to voice their sentiments or to advocate their rights. They have full control over their own affairs. They can see to it that their members have one day of rest out of every seven. We do not believe that these organizations ever commissioned Crafts to speak for them. It is our conviction that they would infinitely prefer to be left free to spend the Sabbath according to their individual preferences.

Crafts and his coadjutors have been conducting their abominable propaganda for a very long and weary time. They represent nobody save a handful of fanatics who wish to revive the customs of the dark ages and to force the world to adopt their intolerant and narrow principles. In the prosecution of their pestiferous enterprise they have resorted to every form of slander and mendacity. They have pictured Washington as an immoral city, where vice runs riot, where the Sabbath is habitually desecrated, and where, for lack of Sunday laws—to be formulated by themselves, of course—our youth are systematically corrupted and debased. The facts are, as shown by the statistics of the Police De-

partment, that, in Washington, Sunday is the most orderly and decorous day of the whole week; that ours is a moral and a well-behaved community; that the thing we need least of all is a new law still further regulating the observance of the Sabbath. They complain vociferously of the profane noises which, on the Sabbath, disturb the pious at their devotions, while the truth is that the church bells furnish the only clamor on that day which can be said to annoy or distress any reasonable human being. They come forward with lists of the "places of business" found open on Sunday, when it is perfectly safe to say that nine-tenths of them could not be closed without paralyzing our common civilization. They are, in fact, a set of blatant and pernicious busy-bodies, who represent nothing worthy the attention of Congress.

Such citizens as General William Birney, Prof. W. A. Croffut, Rabbi Stern, Rev. Geo. B. Wheeler, Rev. A. H. Lewis and the others who appeared to protest against the Crafts' bill are entitled to the heartfelt gratitude of the public. They stand for something in the communities to which they respectively belong—for legitimate occupation, for intelligence, for responsibility, and for the spirit of religious and political freedom.

They plead the cause of human progress and enlightenment. They stand for the principles which this republic was founded to perpetuate. They do not ask that others shall be forced to accept their dogmas. They ask only that which the pioneers of liberty in America died to win for their posterity—emancipation from the cruelties and horrors of fanaticism. They are entitled to the respect and confidence of Congress. They represent the true public opinion of Washington. We want no more Sabbath legislation. We need no more. We are a moral and a cultured people. We ask that no encouragement be given to salaried meddlers with our affairs.

REV. GILBERT HURLEY.

Bro. Hurley came from his home in Texas County, Mo., in November, 1895, in very poor health, to spend the closing days of his life with his son William at Nortonville, Kas. The loving ministrations of his very devoted son and family brightened into sunset glow the close of his earth-life.

In his youthful days he gave his heart's allegiance to the Lord. He accepted the claims of God's Sabbath truth in 1854, under the preaching and influence of Rev. L. H. Davis, at Welton, Iowa. He became a constituent member of the Welton Seventh-day Baptist church. In 1858 he removed to Perry, Ill., remaining in that place until 1865, when he established his home at Long Branch, Neb. At the dedication services of the church at that place he was ordained its deacon, Rev. James Baily being present and leading in the services. He was licensed to preach soon after. Some years later he removed to Texas County, Mo., where he united with the Providence church. The church a short time subsequently called him to ordination to the gospel ministry. Revs. Rutledge and Helm were members of the ordination council. He showed marked and ready ability as a preacher for one of his opportunities for educational development. He was a very devout man, and a great student of the Bible. In his later years, when ill-health had so far impaired both body and mind as to render him unable to converse on the Scriptures with his wonted readiness, it was a source of much sorrow to him. His disposition was cheerful and bright, and he had kind words for all.

He leaves his wife, four children and numerous grandchildren and other relatives to mourn his departure. Funeral services were conducted by the pastor at the church, assisted by Revs. H. E. Babcock and Eyerly, the latter being an old acquaintance and friend, who assisted in nursing him through a period of severe illness while he lived in Missouri.

GEO. W. HILLS.

Young People's Work

PRESIDENT'S ADDRESS.

[The following is the address of Frank J. Hubbard, President of the Y. P. S. C. E., of the Seventh-day Baptist church, Plainfield, N. J., presented at the Anniversary of the Society, in December, 1897:]

The Sixth Anniversary of the organization of the Young People's Society of Christian Endeavor brings us here to-day to tell you something of the past year's work, and to lay before you some of our plans for the future.

In writing "Young People's Society," it was probably only natural to think of the reports that have come to us from various quarters, concerning the lack of affiliation between the older and younger members of our church, and to wonder if there were not some term that would more fully include us all than "Young People." Yet as you study it do you not feel that *that* is the most comprehensive term that could be applied?

A man is as young as he feels in very truth—but that a man is as old as he feels is *not* so, though you may often hear it asserted.

You men of sixty can look back at your years of twenty and understand the thoughts and feelings of your boys and girls; you can enter into their plans and further their desires; because you have been all through it; and, because of that, you know how impossible it is for those of twenty to put themselves in your place until they have lived the years you have—no matter how old they may feel.

The Juniors had an interesting example in division a few weeks ago. They wrote upon the blackboard 200 church members, and divided that by 40 Juniors, to find they were just one-fifth your number. Did you ever realize it, and did you ever stop to add the sixty or more members of the Senior Society, making more than one-half our membership organized for "Young People's" work, and, through the organization, receiving the hearty co-operation of the other half, until we are literally bound to term the entire church a "Young People's Society of Christian Endeavor."

Should any one again attempt to tell you that this misunderstanding exists in the Plainfield church, reply that such a thing is impossible—the church being the "Senior" Society of the Christian Endeavorers. Tell them that the younger people want your riper judgment and experience, that they need your assistance and count on hearing your voices in the Sabbath afternoon prayer-meetings. The Young People's Society, then, is an organization of the church and for the church.

Believing that organized effort is necessary for the success of any cause, we have banded together that we might the better carry out some branches of the church work that more directly appeal to us, some interests, shall we say, that might go undone were it not for our recognition of them, or else fall to the lot of some few to carry out.

Thus we have undertaken the education of a young lady in the South, and have in addition pledged Salem College a scholarship for the use of some worthy person who otherwise would be unable to take advantage of such privileges. We have arranged lectures and entertainments for the benefit of the

Mizpah Mission, of an Armenian Orphanage, and of a Persian preparing for mission work.

We are intensely interested in Sabbath Reform work, and endeavor to aid it by the distribution of literature relating to the subject. In addition we give annually one hundred dollars to the Tract and Missionary Societies. In all, we have expended this year two hundred and thirty-three dollars.

But were this all we should hardly think it worth our while to come before you to-day. As an active influence *in* the church we have but one aim—the furtherance of its best interests. As a work *for* the church we are trying to keep alive and active an interest for it, and to increase its membership by first interesting in the work of the Society those who may not be church members. Some have supposed that church membership was a requirement for membership in the Endeavor Society, but this frustrates our first object, which is to upbuild, to bring into, the church. We want the help of any who may not have joined the church, and in turn will do our best to help them.

Without the church, we are keeping closely in touch with other denominations through our Visitation and other committees. By this means we keep up with any new methods of work, and in turn give them the benefit of our ideas. But above all we help to keep our denomination where it always has been—a living, active factor in our city's growth.

We have high aspirations. There is much we want to do. It was Emerson who said, "Hitch your wagon to a star." Was it not rather God's command by giving us the stars?

We realize that

"There lie two ways to every end,
A better and a worse."

And we would ask your earnest prayers that we may choose that better way to work together for good, and to the glory of His name.

PAPER.*

BY MISS CYNTHIA MAXSON.

The first Young People's Meeting of the Walworth church was held in 1884, while Rev. McLearn was here. They held their meeting Sabbath afternoon. In 1888, after Rev. S. H. Babcock came here as pastor, the young people began talking about an Endeavor Society. On Nov. 3, 1888, a special meeting was appointed to meet at the parsonage to see about organizing a C. E. Society. They appointed a committee of three—Gertrude Crumb, Josie Higbee and Rev. S. H. Babcock—to draw up a constitution and get the literature needed to form a Society. The next week they met again at the parsonage, and after hearing the report of the committee, they decided to form a Christian Endeavor Society.

The Constitution was adopted Nov. 10, 1888, with ten active members; of these, three are still active members, two are on the affiliated list, three have left our Society to join another, and the remaining two are at present members of the Congregational Society. The Society was called the Young People's Society of Christian Endeavor of the Walworth Seventh-day Baptist church. Its object was to promote an earnest Christian life among its members, to increase their mutual acquaintance and so make them more useful in the service of the Lord.

The first officers were: President, Rev. S.

* Read at the Union Service on C. E. Day at Walworth, Wis.

H. Babcock; Vice-President, May Maxson Krueger; Secretary, Gertrude Crumb; Treasurer, Charles H. Crandall, and Permanent Corresponding Secretary, Josie Higbee. The Society had only four committees when it was organized: The Lookout, Prayer-meeting, Bible-school and Social, each consisting of three active members. Since the organization three more committees have been added to the Constitution. The Floral Committee was added March 23, 1889; the Relief Committee, April 25, 1891; and the Musical Committee, Oct. 23, 1897.

The various committees have faithfully performed their duties. At first our membership consisted of two classes, active and associate. Sept. 19, 1891, another class was added, called affiliated members. At present our Society has 14 affiliated, 9 associate and 45 active members. In the little over nine years the Society has been organized, they have raised \$548.91. Of this amount, \$102.22 has been raised by the Social Committees.

KEEP THE DEPARTMENT.

NORTH LOUP, Neb., March 2, 1898.

To the Editor of the SABBATH RECORDER:

Dear Sir:—Because of the request of E. B. Saunders in the last RECORDER, our President, Peter E. Clement, took a vote of our Society Sabbath afternoon, in regard to the interest of the young people in their page of that paper. Our meeting numbered many less than usual that day, but twelve showed by rising that they read the Young People's page, and twenty-two that they wished it continued, would like an editor appointed at a central place, and also pledged their support if this was continued.

Our Society is in a much better spiritual condition than for a long time. Many new members have been added, and some who have been cold and negligent of duty have been called to see their need of Christ, and have lately become some of our most zealous workers. There has lately been organized a Young Men's Bible Study, and also on Sunday afternoon meets the Young Ladies' Prayer-meeting. Both seem interesting and all seem interested.

Very truly yours,

HATTIE L. CLEMENT, *Cor. Sec.*

OUR MIRROR.

PRESIDENT'S LETTER.

Dear Young People:

For nine days and nights meetings have been in progress with the First Verona (N. Y.) church. A glorious work. During our first meeting the Holy Spirit came with convicting power to some, and each meeting has grown in interest, until last night (Sunday) our church was packed until extra seats were brought to accommodate the people. We have held, in all, twenty-one meetings, preaching fourteen times; the remainder have been cottage meetings, with sometimes twenty-five people present, lasting for two hours, and several finding Christ during the meeting. Among these are a man and his wife, about sixty years of age. He says, "It is two days now since I found Jesus, and if my wife can only find him!" This morning he came to Bro. Sindall's to tell us that she, too, had found Jesus, after an all-night struggle. She wanted him to call us to come and pray for her, but he could not wait for that. On his knees, by her bed-side, he prayed. The light came. She, too, was made the child of the King. This cottage home is now the King's house. Other homes are as happy as this. Men are mightily stirred, some of whom have not been to a single meeting. Roads are fairly good, and the evenings are light. Those who have found Christ are seeking others, that they, too, may be rich. Pray for the work at Verona Mills, N. Y.

E. B. SAUNDERS.

Children's Page.

POLLY'S PIE.

When Mary Ann was cooking once,
Our Polly made a pie;
She took some flour and water
And some butter standing nigh;
And then she took some sugar, 'cause
She says she likes things sweet,
And sprinkled on the rollin-board
All that she didn't eat.

She rolled it out a long, long time,
With salt, a little bit;
She dropped it four times on the floor,
And once she stepped on it.
She doesn't think pie-plates made of tin
Are pretty, so she took
A small red flower-pot saucer,
Which was better for the cook.

She filled her pie with half a pear,
Two raisins and a date;
Then put it in the oven, and
Forgot it till quite late.
It was not burned, for Mary Ann
Had taken care of that;
So Polly gave a party to
The chickens and the cat.

—Sel.

NEVERS—FOR BOYS.

BY EVERETT MCNEIL.

Never make fun of old age; no matter how decrepit, or unfortunate, or evil it may be. God's hand rests lovingly on the aged head.

Never use intoxicating liquors as a beverage. You might never become a drunkard; but beer, wine and whisky will do you no good and may wreck your life. Better be on the safe side. Make your influence count for sobriety.

Never make sport of one of those miserable creatures—a drunken man or woman. They are wrecks; but God alone knows the stress of the storms which drove them upon the breakers. Weep, rather than laugh.

Never tell nor listen to the telling of filthy stories. Cleanliness in word and act is the sign manual of a true gentleman. You cannot handle filth without becoming fouled.

Never cheat nor be unfair in your play. Cheating is contemptible anywhere at any age. Your play should strengthen not weaken your character.

Never call anybody bad names, no matter what anybody calls you. You cannot throw mud and keep your own hands clean.

Never be cruel. You have no right to hurt even a fly needlessly. Cruelty is the trait of a bully; kindness the mark of a gentleman.

Never lie. Even white lies leave black spots on the character. What is your opinion of a liar? Do you wish other people to have a like opinion of yourself?

Never make fun of a companion because of a misfortune he could not help.

Never hesitate to say no when asked to do a wrong thing. It will often require courage—the best kind of courage, moral courage; but say no so distinctly that no one can possibly understand you to mean yes.

Never quarrel. When your tongue gets unruly, lock it in—if need be bite it. Never suffer it to advertise your bad temper.

Never make comrades of boys who are continually doing and saying evil things. A boy, as well as a man, is known by the company he keeps.

Never be unkind to your mother and father. When they are dead and you have children of your own, you will discover that even though you did your best, you were able to make only a part payment of the debt you owed them. The balance you must pay over to your own children.

Never treat other boys' sisters better than you do your own.

Never fancy you know more when fifteen years old than your father and mother have learned in all the years of their lives. Wisdom is not given to babes.

Never lay aside your manners when you take off your fine clothes.

Never be rudely boisterous at home or elsewhere.

Never forget that God made you to be a joyous, loving, lovable, helpful being. Be one.—*Independent.*

BILLY.

This Billy was a lamb. A little, delicate, white, curly armful, with soft eyes and very gentle ways—at first; but afterwards! Well, I will tell you all about this little lamb, and you shall judge for yourselves.

He was bought to be a plaything for a little boy who was about six years old. It was thought that the lamb would teach him to be gentle, and loving, and mild, and obedient, and—but it didn't!

At first, Billy was too young to show his real character. He could not eat anything but warm milk, and that had to be given him in a little bottle. He was fed and treated just like a baby, wore a blue ribbon about his neck, and was allowed in the parlor.

Every week this gentle little lamb was washed and brushed until he was truly as white as snow, and all his curls stood out in a bright "fuzz" around his head. But, unfortunately, Billy did not stay a baby lamb very long; he began to grow older!

He learned to eat grass and to live out of doors, and his home was transferred from the house to the barn. A little cart was bought, and Billy's owner decided to make him useful, and teach him to draw it. Billy was always very willing to be harnessed up and hitched to this cart, and always looked as if he were as "meek as Moses," as the saying is, but his meekness never lasted more than two minutes, at the most. A tuft of tempting grass, a troublesome, buzzing fly, a dog barking in the street, would turn his meekness into riot and stubbornness, and with a flap of his stubby tail, he was off and away over the lawn regardless of his little master's cries and commands.

The cart, with Billy for a horse, had to be given up. It was very soon decided that the lamb must continue to be ornamental, and not try to be useful at all. For Billy was growing older, and getting ideas of his own. He did not even care to stay in the nice shady garden any more, but wanted to roam, and insisted upon following the carriage, whenever he got the chance, and trotting down to the depot after the horses. Once arrived at the station, however, among the morning trains, wagons, and hurly-burly of that place, Billy would lose his way, and, after being captured by the boys of the village, would be dragged home disconsolately, not like Mary's little lamb, which followed her to school, you know. Each time Billy was dragged home, a reward had to be given to the little boys who had found him, so after a while it was decided that the runaway must be tied up to keep him on the place, as the rewards took nearly all his little master's pocket money every week.

Billy fretted very much at this treatment, and just at that time two little hard lumps began to appear in the white curls on the top of his head. These were horns and proved

the beginning of the end with poor Billy. One day he ran at his master with his head down, and gave him such a hard knock in the knees that he sat down very violently upon some stones; another time he ran at him from behind and knocked him over upon his face. Billy had taken to bunting with those little horns of his, and he began to be dangerous. When it was finally proved that our meek, gentle little lamb had grown to be a big, harmful, butting ram, and when he could no longer see his little master without a wild desire to knock him over, the butcher was sent for, and the naughty pet was led away with a rope around his neck.

The next time we saw Billy he came on the table in the form of numberless chops and roasts, and we felt sorry that our pet had deserved such an ignominious fate.—*Examiner.*

QUESTIONS FOR THE EDITOR.

Dear Mr. Editor, please do you know
Where the white comes from that's put in the snow?
Why don't they flavor it sometimes with spice,
And color it crimson, like raspberry ice?

No one can tell me—do you understand
Baby's endeavor to swallow his hand?
He does it, and says "uggle-uggle" between—
What's this derived from, and what does it mean?

What is the square root, and where does it grow?
And how's it extracted? I'm anxious to know;
I've dug till I'm tired, all over the ground,
But every root I exposed has proved round.

Why does a goose bow its head to the floor
When it enters a pen or a barn, at the door?
Is it for manners, or is it, instead—
From an ignorant view of the height of its head?

I heard a man say (and he looked well and strong)
That he "fell in a reverie" going along;
Is it a bog or a chasm, or what,
And when you fall in does it hurt you or not?

Why does an insect all obstacles climb,
Which it might well walk round with less trouble and
time?
And why, tell me why, has the Manx cat no tail?
Please say by return, and oblige,

Druid Grayl.
—From *Little Folks* for December.

BOYS AND SMOKING.

The United States Navy annually takes into her service a large number of apprentice boys, who are sent all over the world and taught to be thorough sailors. It has been the policy of the government since the War to educate the "blue-jacket" upon the principle that the more intelligent a man is the better sailor he is likely to become.

There is no lack of candidates for these positions. Hundreds of boys apply, but many are rejected because they cannot pass the physical examination. The first question to a boy who desires to enlist is, "Do you smoke?" The invariable response is, "No, sir," but the tell-tale discoloration of the fingers at once shows the truth.

The surgeons say that cigarette-smoking by boys produces heart disease, and that in ninety-nine cases out of a hundred the rejection of would-be apprentices on account of this defect comes from the excessive use of the milder form of the weed.

This is a remarkable statement, coming as it does, from so high an authority, and based upon the results of actual examinations going on day after day, and month after month. It should be a warning to parents that the deadly cigarette is sure to bring about incalculable injury to the young.—*Catholic Mirror.*

"MIGHT I ask what school of poetry you prefer?" inquired the young man who writes. And the old gentleman replied: "The homoeopathic school. The smaller the dose, the better it suits me."—*Washington Post.*

Home News.

New York.

NEW YORK CITY.—Our church enjoyed a sociable, under the management of the ladies of the church, at the home of our pastor, Rev. Geo. B. Shaw, on Sunday afternoon, February 27. Upwards of forty persons were present. Earlier in our church year Dr. Phoebe J. B. Wait had given a reception at her residence to Mr. and Mrs. Shaw. Both the sociable and the reception were attended by several who are not members of our church, but who have interests in common with us.

Beginning with the first Sabbath in February, our Sabbath-school has been in the hands of the following officers: Corliss F. Randolph, Superintendent; John B. Cottrell, Secretary; Stella Dealing, Treasurer; Alfred C. Prentice, Chorister; Mrs. A. C. Prentice, Pianist; Rev. Geo. B. Shaw, Annie L. Langworthy and Mrs. A. C. Prentice, Teachers.

We regret the departure from the city this week of Dr. Martha R. Stillman, who has finished her hospital work, and now plans to go into some field of practice.

LINCKLAEN.—The friends at Lincklaen Centre enjoyed a preaching service at their house of worship on Sabbath, the 5th inst. They have not had a meeting since their former pastor, O. S. Mills, moved to Richburg. Service was held at 2 o'clock. A cheerful greeting was given to me; many came from the Hill, who usually attend at DeRuyter. Before the preaching service they reviewed in a brief way our Sabbath-school lesson. After preaching, a good number took part in the conference, which was to many a season of spiritual refreshing. There were about thirty present. The next appointment was made for two weeks hence, the 19th inst. Services at 2 o'clock P. M.

L. M. C.

MARCH 7, 1898.

LINCKLAEN.—Since Rev. O. S. Mills moved to Richburg there have been no Sabbath meetings in our church, but Eld. L. M. Cottrell is to preach there on Sabbath-day, March 5, and many are hoping and praying that the meetings may be held at least once in two weeks. May we not ask for the prayers of God's people for these small churches that they may be sustained and blessed.

L. R. S.

CUYLER HILL.—During the past winter there have been no meetings held at this place. But this spring Dea. C. J. York has gone there to take charge of Bro. E. B. Irish's farm, and we are hoping that the Sabbath-keepers may be brought together for meetings when it comes pleasant weather.

VERONA MILLS.—Under date of March 9, Pastor Sindall, of Verona Mills, says: "Our revival goes on gloriously. Two converts have already decided to keep the Sabbath—from my sermon a few weeks since. Praise the Lord. The outlook is bright."

West Virginia.

SALEM.—The Salem Times, of March 3, devotes a column to Salem College, giving high praise to the school and to the general management of it under President Gardiner. Those who know him will agree with the Times in saying that he "Is an indefatigable worker, who devotes time and energies to the work with a spirit which shows that his whole heart is in it." The library and reading-room, the geological cabinet, the Chemical

laboratory, are all spoken of in high terms. Not least among the characteristics of the school is the moral atmosphere, of which the Times says: "The high moral tone which prevails throughout the college is a great inducement to parents who wish to give their children a college education, but hesitate to send them to the average college on account of the many evil temptations to be encountered." The Recorder feels a justifiable pride in the fact that all our schools are strong in religious and spiritual influences. Pastor Gamble's tribute to the University at Alfred, in this department last week, and the strong and practical evangelistic sentiment at Milton College, give abundant reason for thankfulness, that our schools deal with their students from the spiritual as well as the intellectual standpoint. Our educational centers form a grand trio of uplifting influences.

Wisconsin.

BERLIN.—We learn from the Berlin (Wis.) Journal, that Pastor Loofboro, is holding "Revival meetings" at the Seventh-day Baptist church in Berlin. Mr. Talbert, of Milton College, is assisting in the work.

Illinois.

CHICAGO.—Eld. D. W. Leath recently spent three Sabbaths in Chicago, supplying the pulpit in the absence of the pastor. Our people are impressed with his sincerity and devotion. He has many strong qualities and is especially adapted to the work in the South, to which he is about to go when he has finished the meetings in which he is now engaged at Farina. It has been remarked that Bro. Leath bears a strong resemblance to Bro. Huffman. He has the same fervid and intense style of preaching that Bro. Huffman had in his younger days. People inclined to be deaf have no difficulty to hear Eld. Leath, and even one of the small members of the congregation remarked that "he talked a little hoarse." Our confidence in him is attested by the fund of \$20 a month offered for his support in the evangelistic work. Our interest and prayers follow him in the work to which the Lord has called him.

The increased contributions of our church and society to denominational work are not an indication of a corresponding increase of wealth. The Chicago church is by no means a rich church. But we hope that we are growing together into a warmer interest and a deeper consecration. There is no begging. The people give freely and cheerfully. A number are following the plan of giving a tenth of their income or more. There is a general feeling that we must be girding ourselves for our work. We pray for a general revival of consecration all over our denomination.

During the Sabbaths that Bro. Leath was in Chicago the pastor was at West Hallock assisting Bro. Van Horn in revival meetings. There was a large attendance, exceeding the expectations of the people, and a deep interest throughout the community. One marked feature was the large proportion of adult men, heads of families, who gave thoughtful and earnest attention to the claims of Jesus Christ. My leave of absence having expired and bad roads coming on, it seemed best to close the meetings, but the campaign is to be continued by a regular Sunday night evangelistic meeting, and the courage of the people is strong for another longer series of meetings in the near future when the way seems to open.

The pastor is preaching a series of sermons on the practical application of the Gospel to every day life. The series includes the following topics: To Every Man His Work; The Christian as a Business Man; The Christian as a Teacher; The Christian as a Physician; The Christian as a Student; The Christian as a Preacher; The Christian Making a Home.

Our Sabbath-school is flourishing under the efficient charge of Murray Maxson. The attendance and interest at the C. E. meeting is on the increase.

Pray for us in Chicago. The field is wide. We need great wisdom in formulating plans, and, above all, the power of the Spirit.

SECOND REPORT OF THANK-OFFERINGS.

From January 10 to March 10, 1898.

GEO. H. UTTER, Treasurer,

In account with

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Received by Thank-offerings, divided by the donors, for the reduction of the Society's debt:

First Brookfield church, Leonardsville, N. Y.	\$41 35
Second Alfred church, Alfred Station, N. Y. (additional)	63
Mrs. C. T. Hallock and Glenora Hallock, Wellsville, N. Y.	2 75
Amicus, Milton, Wis.	2 00
Farina (Ill.) church	1 05
Woman's Executive Board	2 26

E. & O. E.

\$50 04

GEO. H. UTTER, Treas.

J. D. SPICER, Treasurer,

In account with

THE AMERICAN SABBATH TRACT SOCIETY.

Received by Thank-offerings, divided by the donors, for the reduction of the Society's debt:

Churches:	
First Brookfield, Leonardsville, N. Y.	\$20 00
Second Alfred, Alfred Station, N. Y. (additional)	63
First Verona, Verona Mills, N. Y.	75
Amicus, Milton, Wis.	1 00
Geo. Greek & Son, Coloma, Wis.	1 63

E. & O. E.

\$24 01

J. D. SPICER, Treas.

Joint Report.

Not Divided by the Donors.

Churches:	
West Edmeston, N. Y.	\$ 12 75
Otselic, N. Y.	5 00
Ritchie, W. Va.	5 01
Second Westerly, Niantic, R. I.	11 75
Utica, N. Y., (additional)	5 00
Adams Centre, N. Y., (additional)	1 12
Plainfield, N. J., Pledge paid, (additional)	25 00
Marlboro, N. J., on Pledge, (additional)	5 00
	1 00

Sabbath-schools:

North Loup, Neb.	3 75
Dodge Centre, Minn.	10 00
Utica, N. Y.	5 00
Mr. and Mrs. C. H. Threlkeld, Memphis, Tenn., (additional)	10 00
J. H. Hull, Ocala, Fla., (additional)	5 00
T. F. West, Medford, Ore., (additional)	5 00
Arthur Van Horn, Montovilla, Ore., (additional)	3 00
A. Stillman, Alfred, N. Y.	20 00
G. A. Campbell, Buffalo, N. Y.	5 00
Mrs. H. Alice Fisher, Northboro, Mass.	11 00
Dea. Lewis Pierce, Trenton, Minn.	3 00
Mrs. C. C. Ayers,	1 00
Arthur	1 00
Louis	1 00
Flora	50
Casper	1 00
Mabel Cruby,	50
Mr. and Mrs. J. Wilson,	5 00
Flora Ayers,	4 00
Mr. and Mrs. H. D. Clarke, Dodge Centre, Minn.	2 00
Geo. H. Rogers, Preston, N. Y.	3 00
L. R. Fulmer, Lockport, N. Y.	3 00
Mr. and Mrs. James R. Jeffrey, Elmdale, Kan.	2 50
Mr. and Mrs. Schoonmaker, Bradford, Pa.	2 00
James J. Pearce and Family, Bradford, Mo.	2 47
J. A. Saunders, Woody Hill, R. I.	5 00
Alzina Saunders, Hope Valley, R. I.	1 00
H. W. Wilcox, Hartsville, Mass.	1 00
Mrs. Mary Hoag, St. Paul, Minn.	1 00
M. M. Jones, Boscobel, Wis.	1 00

E. & O. E.

\$190 35

GEO. H. UTTER, Treas.,
Missionary Society.

J. D. SPICER, Treas.,
Tract Society.

SUMMARY.

Missionary Society:	
Received, divided by donors	\$ 50 04
treasurers	128 05—\$178 09

Tract Society:	
Received, divided by donors	\$24 01
treasurers	62 30—86 31

Total \$264 40

TOTAL THANK-OFFERINGS TO DATE.

Missionary Society, \$2,766.89, \$178.09	\$2,944 98
Tract Society, \$1,338.02, \$86.31	1,424 33
Total	\$4,369 31

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 XIII.—REVIEW.

For Sabbath-day, March 26, 1898.

GOLDEN TEXT.—Behold the kingdom of God is within you. Luke 17: 21.

INTRODUCTION.

The wise superintendent will adapt the review to the wants of his own school, just as the teacher will adapt each successive lesson to his own class. The suggestions here made may prove helpful to some. The great theme of Jesus' teaching was The Kingdom of Heaven. Its near approach was the theme of John's preaching when he announced the coming of Jesus. We are not surprised, therefore, to hear Jesus open his mission with the same message, or to hear him charge the twelve to repeat the same glad tidings. The parables with which Jesus taught the people are illustrations of the great theme. It would be interesting to note how many times he used the expression, "The kingdom of heaven is like"—Mark and Luke use the "The kingdom of God" in the same parables and for the same teaching. This helps to understand the meaning of the phrase. It is God's will among men that Jesus sought to establish. Sin and selfishness abounded in the hearts and practices of men. But sin and selfishness are the dominion of Satan and of darkness. See Acts 26: 18. God's will in men is good-will to men. Luke 2: 14. His kingdom is light and life and peace and blessing. Rom. 14: 17. Into that kingdom he brings every soul that comes to him by faith in Jesus and obedience to his word. Compare Col. 1: 12-18. God's kingdom is the kingdom of love. It is the same on earth as it is in heaven, in the principles and laws that govern it. God's Kingdom is, therefore, the kingdom of heaven whether in heaven or on earth. So, when Jesus announced that the kingdom of heaven was at hand, he meant that God was coming to rule in human hearts; and when he said, "The kingdom of heaven is like," etc., he tried to teach men how the principles which prevailed among the heavenly hosts, bringing peace and joy, might be brought into the hearts and lives of men on the earth and bring forth their heavenly fruits. This great theme is the golden thread that runs through the lessons of this quarter as it does through all of Jesus' teachings. As is the case in all reviews, it will not be possible to study each lesson in full details; this is supposed to have been done through the quarter. The object of this study is to find something concerning the kingdom of heaven in each lesson.

SUGGESTIVE QUESTIONS.

1. The King. What is meant by the kingdom of heaven? Does kingdom of God, or of Christ, mean the same thing? What three things are essential to a kingdom? (1. A king. 2. Subjects. 3. Principles or laws governing their relations.) Who is king? Is it right to speak of God, and then of Christ, as king? Why? In Lesson I., how is the King introduced? What testimony is borne by John? The Holy Ghost? The Father? By what act does the king take possession of his kingdom? How does the king overcome his enemy? Lesson II. Is there any promise in this for his servants? Describe the choosing of his servants in Lessons III. and VII. Are all men his rightful subjects? What, then, is necessary to constitute one a servant of the king? How may any subject become a servant? See last part of Lesson IX. What commission did the king give to his servants or ministers in Lesson VIII.? What was the object of this commission? How has it been renewed and enlarged? Matt. 28: 19, 20. What three prayers go with this commission? (1. Matt. 6: 10. 2. Matt. 9: 38. 3. Acts 9: 6.)
2. The Subjects. How many characteristics of the true subject of the kingdom are described in Lesson IV? How do these differ from the qualities which characterize worldly kingdoms? What does this show as to the origin and nature of Christ's kingdom? Compare John 18: 36, 37. In Lesson XI., what two classes of subjects are described? In what sense are the bad in the kingdom? See v. 41. How are the good and bad to be distinguished? When? By whom? What loyal subject of

the kingdom in Lesson XII? What befell him? Why was he hated and persecuted? What blessing is pronounced upon such? 5: 11, and compare 2 Tim. 3: 12.

3. Relation of the King to the Subject. Quote the verses in Lesson V. which speak of the king of heaven as our Father. In what ways is the kingdom spoken of in this Lesson? If the king is our Father, what is our privilege as pictured in this Lesson? How is care lifted from the child of the king in Lesson VI.? What is our duty toward the kingdom in this Lesson? In how many ways is the provident care of the king illustrated?

4. Duties of Subjects to the King. What privileges were possessed by certain cities mentioned in Lesson IX.? What duties always accompany such privileges? What is the consequence of failure to do those duties? Is it sufficient to know the will of our king? See John 13: 17. What is Lesson X.? In what sense is our king Lord of the Sabbath-day? Did he, therefore, abolish the Sabbath? Or change it? Or substitute something else for it? What is the Sabbath for? What did our king do with it? What is our duty concerning it? Are we loyal subjects if we do not keep it?

SHORT STUDIES UPON GREAT THEMES.

BY REV. A. J. F. BEHRENS, D. D.

WHAT IS SIN?

There are twelve words in the Old Testament, and three in the New, which together constitute the biblical answer to the question, "What is Sin?" This comparatively greater fulness in the treatment of sin in the pages of the Old Testament corresponds to its general character and aim. Sin and salvation are the two great related themes of the Bible. Salvation is the main burden of the New Testament, though its prophetic anticipation and proclamation are the scarlet thread of the Old. Sin is portrayed at greater length and in more varied forms, in individuals and nations, in the Old Testament, the general results of this teaching being assumed in the New. It is, as we have seen, the function of the law of God to generate in the minds of men the knowledge of sin, and to reveal its exceeding sinfulness; while the Gospel makes known the remedy which God has provided. Thus the two dispensations, while distinct, are complementary. They unite in the historical moral discipline of the race; and they cannot be separated so long as men need moral training. For so long as men do not know and feel that they are sinners, and that sin is a deep-seated and deadly moral evil, they will listen without emotion to the message of forgiveness.

Time will not permit me to examine in detail every one of the twelve Old Testament words which describe sin. They may be said to fall into two general classes, representing the evil which the sinner inflicts upon himself, and the evil which he inflicts upon another. And this is true of all sin. Every sin, however secret and spiritual, inflicts a double wrong. It is a two-pointed dagger, and each thrust makes an inward and an outward wound.

1. There are three words in the Old Testament which describe the injury which the sinner inflicts upon himself. The first means "to miss the mark"; the second means "to twist or make crooked"; the third means "to break or crush." The sinner is his own enemy. He invites death. He digs his own grave. He defaces and distorts the nature which God has given him. He falls short of what he might and ought to be—and we blame others and ourselves for such failure. But in missing the moral mark, the sinner also gives his nature a fatal twist, and makes a cripple of himself. More than that, he bruises, breaks and shatters his own soul, as a costly vase is broken by a hammer's blow.

It is an awful picture; and the truth of it is confirmed not only by the biblical narrative, but by daily observation. Sin is a frightful monster, working death in every soul where it is harbored.

2. There are three words in the Old Testament which describe the injury which the sinner inflicts upon others. The first describes it as "treachery," the invasion of another's rights; the second describes it as "crossing over the line," transgression, breaking with the law or rule of action which God has laid down; and the third describes it as an angry revolt against God himself. The sinner defiles and destroys his own soul; he defies and dishonors God; and he strikes at the well-being of the moral universe. Sin is moral suicide; sin is moral fratricide; sin is moral regicide. Sin, every sin, is universal moral assassination. The remaining words used in the Old Testament to describe sin point out the waste of energy which it involves and the miseries which it invites. It entails moral weakness and suffering. And it will be noticed that in all these descriptions the law of God is the standard of measurement.

3. With this summary of the Old Testament teaching the New Testament agrees. Of the three words found in the New Testament by which sin is described, the first means "missing the mark"; the second means "passing beyond the line," transgression; and the third means "lawlessness," or anarchy. Sin is the moral mutilation of self; sin is defiance of God; sin is the principle of universal moral anarchy. And here, again, it is the law of God which is the standard of moral measurement. So that, for practical purposes, there is no better definition of sin than the one which is found in the Westminster Shorter Catechism: "Sin is any want of conformity unto, or transgression of, the law of God."

4. It is plain from this biblical review that sin is a disturbance of the divine order of the world. It is opposed to God, and God is opposed to it. It cannot be charged upon his creative energy. It cannot be fibered upon the process of evolution from animalism into moral being. God could not have made man a sinner, nor so made him that sin was inevitable. We cannot suppose that God would twist the strands of anarchy and of moral order together in the very constitution of the universe. We cannot suppose that God would so create man that he must be bad before he can be good. For sin God is in no way responsible. It was made possible by the creation of free agents; but it remains and is utterly inexcusable. The biblical account is clear and explicit, though in concrete and pictorial form—God made man upright, and man became a sinner by voluntary transgression of the law of God. That cannot be eliminated from the third chapter of Genesis. The sin of the world had its historical beginning in the apostasy of Adam, and it consisted in violation of the law of God. How far, and in what way, the sin of Adam has affected his posterity, is a question upon which I shall not enter, simply because the Bible maintains a profound silence upon the matter, or at the most only throws out hints which leave the problem unsolved. The one clear note which it utters is that sin was the inexcusable transgression of the first man, whom God had created upright.

5. Upon another point the biblical teaching

is equally clear. It is that sin does not necessarily and essentially pertain to our present constitution. Sin is just as inexcusable now as it was in Eden. It is not the inevitable quality of our finiteness, the necessary stage of our moral infancy. Mistakes in judgment and blunders in action are not sin. Sin is violation of the law of God; sin ignores and defies the voice which says "ought" and "thou shalt not," and defiance of these is not a necessary stage of moral advance. Nor can sin be located in the *bodily instincts and passions*. The body is not the seat and source of sin. It may be, and is to a large measure, the sphere of moral conflict; but it is the business of the soul to keep the body in subjection, under reasonable and righteous control. Bad blood, men say, stimulates bad thoughts. Yes; but it is also true that bad thoughts kindle the fire and fever of bad passion in the blood. The imagination drags many a man down, and leaves him wallowing in the mire. Keep thy mind pure, and thy body will cease to torment thee. It is only when sin rules the body that it becomes "Flesh"; when the "Spirit" rules it the body becomes an instrument of holiness. The body is not a temporary garment. Embodied souls we are to be forever. For as there is an animal body, mortal and corruptible, so also is there a spiritual body, immortal and incorruptible. And the mortal body, which is laid away and returns to dust and ashes, is the mysterious cradle from which springs the body celestial, as the corn blade springs from the buried seed. The body does not compel you to sin. It is *you* who sin, and you lean upon a broken reed when you attempt to shift or divide your personal responsibility.

6. And if all this be true, if we may not charge sin upon the created constitution of the soul, nor upon the material body in which the soul tabernacles, we must deny with equal explicitness that sin is due to *heredity, or environment, or bad training*. There is a vast amount of loose and slipshod thinking on these phrases. The words "heredity, environment, education," are used as if they were separate and independent forces. They are simply the methods by which personal action makes itself felt. What we inherit depends upon what the man is from whom we inherit. What our education is depends upon what our teachers are. What our environment is depends upon the people with whom we associate. It is the personal will which is central and determining in all moral life. The history of man is made by man. If the institutions and habits are bad, it is because the men are bad. Men make the institutions; and the fact that bad institutions by the score have been rooted up and destroyed, proves that institutions and environments are like potter's clay in the hands of earnest men. Let us make short work of every refuge of lies. Let us be honest with ourselves. Let us listen long to the voice within us. It speaks true. Sin is wholly our fault, our shame, our guilt. We are without excuse. And there, on our knees, confessing in dust and ashes, may we hear Jesus Christ saying unto us: "*Go in peace; thy sins are forgiven thee!*"—*Christian Work*.

NEVER bear more than one kind of trouble at a time. Some people bear three kinds—all they have had, all they have now and all they expect to have.—*Edward Everett Hale*.

Popular Science.

BY H. H. BAKER.

Science to the Rescue.

The adage which says that "necessity is the mother of invention" has been most charmingly illustrated by the action of the Dingley tariff act upon the woolen cloth manufacturers of Yorkshire, England, almost entirely excluding their woolen goods from our market. This result at once set the inventive genius of the mill owners in operation, and by the aid of science an important step forward has been taken in textile manufacture.

Science giving them aid, they have substituted cotton for wool, and produced an entirely new style of goods, so remarkable in effects and ingeniously made, as to command the admiration of the most expert merchant in the trade.

The first was a class of goods to be used for linings, possessing a shining surface, and a soft feel, and no one except those of experience would ever suspect it was anything but silk or satin, when used in garments, yet every thread of it is spun from cotton. Goods of this make are being shipped to our market so as to be sold at 10½ cents per yard, in small lots.

Another style is that of light weight clay coating, said to be more interesting, made all of cotton. An inexperienced person would be deceived by the fine appearance of this fabric. The goods can be made in any shade, and of any weight desired.

Another class of dress goods surpasses them all, and is said to be the most ingeniously constructed cloth ever yet made. The cloth has a very attractive and fashionable appearance and yet every part of it is cotton, except the figure, which is "mohair." Not one person in fifty would even suspect there was any cotton used in its manufacture, and would have to unravel the threads to detect it.

The people in Bradford, Yorkshire, are to be congratulated on their genius and skill, in turning their woolen factories into cotton ones and producing an entirely new and beautiful class of goods for market.

Magnetic Power.

One of the greatest achievements of science is to be found in a magnet, that will lift and handle five tons of red hot steel. Also a magnet, that will pick up several huge steel plates, and place them separately in position and drop one at a time until all are disposed of. These magnets are in use in the steel plate mill of the Illinois Steel Company. They were specially designed for handling the hot plates and ingots of steel weighing from 6,000 to 8,000 pounds.

As for labor saving, these magnets are of immense value; they do their work easily and quick, relieving a large number of men as well as disposing of cumbersome machinery. There appears to be no limit to magnetic force. Already dynamos of from twelve to fifteen thousand horse-power are being made, and then this immense power, after being created, can be transported from fifty to one hundred miles, and used effectively. Certainly magnetic force constitutes one of the greatest scientific wonders of the age. We wish some scientific savant would tell us of what stuff magnetic force is made.

PROF. WILLIAM A. ROGERS.

To the Editor of the SABBATH RECORDER:

If all of Prof. Rogers' Alfred pupils were to express their sorrow at his death, and pay the tribute that his memory deserves, you would have no room for anything else. I will not take your space to express my own feelings, yet would like to mention a visit I made him at Waterville a few years ago, for it has enabled me to watch his Alfred plans with more intelligence and interest, and now enables me to understand Alfred's loss as otherwise would have been impossible.

He took me over his building—built for him by the University under his own direction—explained the advantages of its construction, showed his apparatus, his methods of working, results achieved, ends yet to be reached, with all of the enthusiasm of his early days at Alfred. It was one of the most stimulating and delightful afternoons I ever spent. From the revelations of that day, I am able to weigh, in some measure, the greatness of the loss that has so suddenly fallen upon Alfred, a loss harder to bear than our own private griefs and regrets.

W. F. PLACE.

MARCH 2, 1898.

RELIGIOUS LIBERTY.—The early martyrs of the church have done much for the blessings we enjoy to-day, for the gospel has brought greater liberty than the sword in the battle. Our homes, our schools, our richest blessings are the result of heroes of religious liberty.—*Rev. L. M. Zimmerman, Baltimore, Md.*

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.

Beware of Ointments for Catarrh that contain Mercury, as mercury will destroy the sense of smell and completely derange 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.

STILLMAN—CRAWFORD.—At the Seventh-day Baptist parsonage, in Westerly, R. I., February 28, 1898, by Rev. S. H. Davis, Wayland F. Stillman and Cora Belle Crawford, both of Westerly.

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.

HURLEY.—The Rev. Gilbert Hurley was born in Madison County, Ohio, June 6, 1817, and died at the home of his son, William Hurley, at Nortonville, Kas., February 25, 1898, of a complication of difficulties.

A more extended notice appears elsewhere in this issue. G. W. H.

STARR.—George Andrew, youngest son of Herbert and Mary Champlin Starr. Born at Waterford, Conn., January 14, 1898. Fell asleep, January 27.

"He shall gather the lambs with his arm, and carry them in his bosom." H. C. C.

SAXTON.—Benjamin R. Saxton was born in New Hartford, Oneida County, N. Y., January 17, 1810, and died at his home in Berlin, Wis., February 15, 1898.

He was descended from good old Revolutionary stock. His maternal grandfather aided his country in her struggle for independence. The father of Benjamin James Saxton was a brick mason by trade, and in an early day removed to Cleveland, Ohio, where he built the first brick building in that city. Benjamin at the age of eleven laid aside his school-books, and began learning the brick-layer's trade. Having attained his majority he began business for himself, carrying on operations in the same line until 1850, when he moved to the West. Ten years prior to that time, on the 5th of January, 1840, he wedded Sarah A. Mattison, whom God has seen fit to spare until the present. Mr. Saxton and wife united with the Seventh-day Baptist church of Berlin, soon after coming to the West. Mr. Saxton was a kind friend and neighbor, a loving father and husband. He leaves a wife and seven children to mourn their loss. During his last hours he often expressed his willingness to go and meet the God in whom he trusted. L.

This boy was born in modern times, and comprehends modern history. He presented himself for admission to one of the schoolships at which sailors are trained for the navy, and was asked the usual questions at the examinations: "Where were you born?" "In Modern Times." "The question is not when, but where you were born." "Aboard the brig Modern Times, of Portland, Me., bound for Havre with a cargo of phosphates." "How old are you?" "Sixteen last March." "Who is the ruler of England?" "Queen Victoria." "Who is the ruler of the United States?" "President McKinley." "How do Queens and Presidents acquire power?" "Queens are born so, and Presidents git there because they're smart."

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And women cease to sigh,
And all be glad to bury
The trouble that is nigh,
If neighbor spake to neighbor,
As love demands of all,
The rust would eat the sabre,
The spear stay on the wall;
Then every eye would glisten,
And every eye would shine,
And God would pause to listen,
And life would be divine.
—James Newton Matthews.

ENGLAND AND FRANCE IN AFRICA.

There is likely to be trouble between France and England growing out of the invasion by the former of the kingdom of Sokoto, in the Legos hinterland. Whether the French are determined to vindicate their army, whose honor has been so vigorously assailed, in the opinion of the army chiefs, in the Zola trial, by giving it an opportunity to glorify itself in war, or whether they are determined simply to make a clear pathway for themselves from the Atlantic to the Red Sea, it is clear that they are willing to provoke Great Britain into war; and as Great Britain is the friend of free commerce in Africa, as she is in China, where we are glad to say, her loan has been accepted, she ought to have the sympathy of this country. In fact, international affairs throughout the world are so shaping themselves that England and the United States are coming to be the sole representatives of popular and free government against militarism and arbitrary power.—Harper's Weekly.

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HOMELY DUTIES.

Mrs. Blank, a well-known American writer, and a woman old and wise enough to understand the use and meaning of the past events of her life, recently told a friend of an incident of her youth, which may interest and help some of the girls who read the *Household*.

She resolved, on leaving school, to go on with the studies which she had begun. The day she divided systematically; so much time for Latin, so much for science, so much for the higher mathematics; music, painting, general literature, all had their hour. Besides these occupations she proposed to take exercise at stated and regular times.

But when she sat down to her Latin, dictionaries and note-books open, Will, her brother, was sure to rush in with a coat to mend or a splinter to be taken out, or perhaps he only wanted to tell her a long story of the foot-ball match or the fight at recess. She always pushed the Latin aside while she listened or sewed.

When she was busy with logarithms and problems, she would catch sight of her mother stooping over a basket of unmended stockings or nursing the heavy baby. Books and slate were put aside while she took the task on herself and sent her tired mother to rest.

When she wished to go to the gymnasium, the parlor was to dust; when she intended to glance over the last novel, there was old peggy in the kitchen spelling out a verse in her Bible with her dim eyes.

Often when night came, the day, as she looked back, appeared to be filled with nothing; a little sewing, a little house-keeping, a thousand little trifles done for her mother, for the boys, for the old servant.

She was irritable and rebellious. Her plans had been for a higher work and a higher life than this!

At the age of sixty, Mrs. Blank said, looking back: "I have never found occasion for the use of the higher mathematics or Latin in my life. But the old negro in the kitchen died trusting in her Saviour, whom she learned to know as I read to her every day.

"When my brother Will at twenty fell into bad habits and ran away from home, I was sent to bring him back. He had grown fond of me because I humored him, and he came. It was the turning point of his life.

"I know now, too, that if I had not taken some of my mother's hourly burden of little duties upon myself, she would have sunk beneath them. As it was she lived to a happy, helpful old age. God knew better than I what work was best for me in life."

Many an ambitious girl who proposes to find occupation for her intellect, rebels when homely, obscure work is thrust upon her. She forgets that she is but one of a great army. The private may wish to scale the fortress when he is sent to forage for provisions, but if he is a good soldier he obeys orders.

The laborer who carries mortar with a faithful hand and willing, honest heart, serves the Lord of the temple as much as the chief singer before the altar.—*The Household*.

HOW TO TEST AMUSEMENTS.

First. Do they rest and strengthen, or weary and weaken the body?

Second. Do they strengthen and rest, or weary and weaken the brain?

Third. Do they make resistance to temptation easier or harder?

Fourth. Do they increase or lessen love for virtue, purity, temperance and justice?

Fifth. Do they give inspiration and quicken enthusiasm, or stupify the intellectual and harden the moral nature?

Sixth. Do they increase or diminish respect for manhood and womanhood?

Seventh. Do they draw one nearer to, or remove one farther from, the Christ?—*Christian Commonwealth*.

A COLLEGE professor who prided himself on his correct English, heard his wife remark, "I intended to tell Jane to bring a fresh bucket of water." "You doubtless mean a bucket of fresh water," corrected the professor. "I wish you would pay some little attention to your rhetoric. Your mistakes are curious." A few moments later the professor said: "My dear, that picture would show to better advantage if you were to hang it over the clock." "Ah," she replied, quietly, "you doubtless mean if I were to hang it above the clock. If I were to hang it over the clock, we could not tell the time. I wish you would be more careful with your rhetoric, my dear. Your mistakes are curious." And the professor all at once became very interested in his book.

God will always take the best time to hand out mercies to his people; there is no mercy so ripe, so beautiful, as that which he gives in his own time. Though God delays thee, yet be silent, for there is no possibility of taking a mercy out of God's hand till the mercy is ripe for us, and we ripe for the mercy.—*Thomas Brooks*.

If wisdom's way you wisely seek,
Five things observe with care,
Of whom you speak,
To whom you speak,
And how, and when, and where.

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