

THE SABBATH RECORDER.

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ANY unperverted mind will conceive of the Scriptural idea of prayer as that of one of the most downright, sturdy realities in the universe. Right in the heart of God's plan of government it is lodged as a power. Amidst the conflicts which are going on in the evolution of that plan, it stands as a power. Into all the intricacies of divine working and the mysteries of divine decree, it reaches out silently as a power. In the mind of God, we may be assured, the conception of prayer is no fiction, whatever man may think of it. "More things are wrought by prayer than this world dreams of."—*Austin Phelps.*

HAVE you lifted the lamp for others
That has guided your own glad feet?
Have you echoed the loving message
That seemed to you so sweet?

—*F. R. Havergal.*

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BABCOCK BUILDING

PLAINFIELD N J

Sabbath Recorder.

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

Entered as Second-Class mail matter at the Plainfield, (N. J.) Post-Office, March 12, 1895.

PASTOR MACAYEAL, of the Plymouth church, Congregational, of Omaha, true to his Scotch training, is opposing the opening of the Trans-Mississippi Exposition on Sunday.

REV. HENRY L. JONES.—We are pained to learn, from the *Wellsville (N. Y.) Reporter*, of March 15, that the late pastor of the Seventh-day Baptist church of Wellsville died suddenly at Los Angeles, Cal., on the 11th of March. We send Christian sympathy to his family, and sadly wait further particulars.

THE oldest newspaper in the world is the *Tsing Pao*, or *Peking News*, founded in the year 710 A. D. It is now a book of twenty-four pages, octavo, tied in a yellow cover by two knots of rice paper. Each page has seven columns and each column has seven characters or letters, which read from top to bottom. This is the "edition de luxe," officially recognized by the emperor. The price of the journal is only 24 cents a month.

GREAT occasions, whether opportunities or emergencies, do not make men great. They do reveal the greatness or littleness of those to whom they come. He who can rise to greatness at a moment's warning, is truly great. To meet a new duty, repel a fierce temptation, or be calm when sudden danger appears, is no small test of greatness. Fidelity to every-day duties, and mastery of every-day weaknesses is a sure road to greatness, strength and success, on occasion.

IN another column will be found a brief discussion of Buddhism, by W. F. Place. We have made an extended study of the Eastern religions, which began in the class-room under our lamented friend and teacher, President Allen, and has continued until now. We conclude, as does our correspondent, that Buddhism is far below Christianity as a universal religion. It is a wonderful system of metaphysics. Christianity is a more wonderful system of divine uplifting and redeeming Love.

DON'T imagine you are always being slighted. If you do, life will be intolerable. As well be bare of back in a mosquito swamp. Don't cultivate a thin skin. If you are to help the world, do real good, advance truth, encourage righteousness, and be generally useful in God's service; you must expect some knocks and scratches. It is an honor when some men deride you. To be hated of some men is to be beloved of God. The opposition which wicked men give your work for God and truth should spur to greater action, and the laughter of shallow souls should be no more than the scolding of a blue-jay when you walk a forest path.

HOW MUCH the world is becoming one, is illustrated by a paragraph in a late issue of the *Indian Witness*. The editor said that he "took down his lamp made in Germany, with its chimney made in Japan, filled it with oil made in Batoum, and lit it with a Japanese match. Then, taking a pad of German paper, he took his American fountain pen and began to write on the manufacturing and commercial supremacy of Great Britain!" Similar experiences come to usevery day. Exclusive-

ness is no longer possible. The ends of the earth come together at your breakfast table, in the clothes you wear, and in the books you read. Few people realize how wide the circle of our daily supplies is.

MANY of our readers are personally acquainted with Professor John Fryer, who has been for thirty years in charge of the Imperial Government Department of the Translation of Scientific Books in China. He has lately translated *Ideal Suggestion*, a book of Henry Wood's, published by Lee & Shepard, into classical Chinese. The work deals with what is popularly known as the "New Thought," and has aroused great interest among the enquiring and thinking classes, some of whom have entered into long and earnest discussion with Professor Fryer regarding the subject treated in it, and he believes that it may be useful in helping to cure those who are afflicted with the terrible opium habit. The ripe scholarship of the Professor will add weight to the teachings of the book.

OF all other men, the minister, especially the pastor, comes to know men. There may be exceptions, but they only prove the rule. He who studies the Bible and reads books is constantly learning of men. One does not need to be forever on the street or in the market to study men. Ministers learn more of men than the men who are known, think. They often meet men, and have much to do with them, who are trying to cover from the minister's knowledge what he already knows in general, if not in all detail. Many sermons, one might say all, which are pointed and telling with home thrusts, have been formulated with specific individuals in mind. Do not fancy that your pastor is ignorant of your strong points, and of your weak ones as well, because he does not couple your name with his illustrations, his commendations or his condemnations.

ONE of our correspondents, Dr. E. C. Green, calls attention to some facts in the *New York Tribune* (weekly) for Feb. 23, 1898, answering an inquiry as follows:

Seventh-day.

(1) When did they change the Sabbath from the seventh day of the week to the first day? (2) Why did they do so?

(1) The first observance of Sunday that history records is in the fourth century, when Constantine issued an edict (not requiring its religious observance, but simply abstinence from work) reading, "Let all the judges and people of the town rest and all the various trades be suspended on the venerable day of the Sun." At the time of the issue of this edict Constantine was a Sun-worshiper; he refused to unite with the church until on his death-bed (337).

The English Parliament sat on Sundays, and English courts were held on that day, down to the reign of Elizabeth. It was as late as at the opening of the seventeenth century when the Puritans in England began the practice of calling Sunday the Sabbath. (2) There never were, and are not now, any satisfactory reasons given for the calling and observing of Sunday as the Sabbath-day. Says Bishop Potter: "Their (the Puritans) warrant for what they did (with reference to the observance of Sunday as a Sabbath), whether we look for it in the pages of the New Testament or in the traditions of Catholic Christendom, was neither substantial nor sufficient."

THE age which birds and fish may attain under favorable circumstances mocks human life so far as years are concerned. Willoughby, the naturalist, believed that the goose lives a century, and Buffon asserts that the

swan lives over a century. According to the same author the crow lives 108 years. An eagle died at Vienna at 103 years, and a paroquet died at Florence in 1763 about 120 years old. Many fishes live as long. Dolphins, sturgeons and sharks reach the century mark, while carps have been known to attain the age of 150 years. Whales are supposed to live longer than any other creature. It is believed by some naturalists that they attain the extreme age of a thousand years if not killed or wounded by accident. They certainly live several centuries. Eels have been known to live sixty years, and pikes a century or more. The low temperature and even vitality of the fishes are supposed to be the cause of their long lives. They continue to grow during all this long period and many of them attain gigantic size. All this shows that the value of life is not in its length. The brevity of human life, the greatness of man's attainments, and the character of his aspirations are proof of his immortality.

EVERYTHING Christ said or did touched religion. He never dealt with philosophy. He did not present new schemes in metaphysics. If men propounded deep questions, or sought to entangle him in subtle disputations, he turned the light of truth on to them, revealing them to themselves in some way touching religion. Character, living, purposes, were revealed at every turn. The student who seeks the core of Christ's creed will find it radiant with ethical truths, with purposes of heart. A sinning man who seeks to know what Christ taught about such men as himself falls under conviction before he has studied long. He soon finds himself in a room hung with great mirrors. Whichever way he turns, some new view of himself comes out. The reflections from these mirrors penetrate like "X-rays." Thoughts and purposes which he supposed no one but himself could ever know stand out in bold relief. Hiding places into which he has been wont to creep from the sight of men are opened on every side. Barriers which he has deemed impervious turn to gauze and nothingness. The student—the student, not the careless reader—of Christ's teachings soon finds himself asking: "What are my motives?" "How does this purpose look in the light I now stand in?" "What results am I creating for myself?" Philosophy about life and metaphysical disputations about destiny melt away. Conduct and character take their place; conduct, character, destiny. These three words fill the scene. Blessed is the man who lives within the mirror-hung rooms of Christ's words and deeds, until questions of conduct, character and destiny are his daily delight.

BRAVERY of conscience is little sought and less appreciated. No better definition of conscience can be given than this: "The voice of God in the soul." There can be no real conscience without acquaintance with truth and God. Familiarity with harmonies makes one a musician. Familiarity with truth and God makes a man conscientious. Genuine conscience is always brave. Brave because strong. Brave because conscious of being right. Brave because in touch with God. This last is the supreme element of soul-bravery. "I cannot fall, for God will hold me up," says the soul that is hand in hand with God. "I cannot be overcome, for God will defend me." Thus men become truly

brave. Nothing in human experience is grander or more beautiful than bravery of conscience. To look temptation squarely in the face and say "No," makes a man akin to Christ. To avow one's faith when all men doubt, is supreme victory. To steer straight into the thick darkness on a storm-swept sea because the chart of God's Word tells you to, proves one a moral hero, and makes him doubly more so. Conscience can afford to stand alone, if need be, knowing that one and God make a mighty majority. Conscience laughs at fear. Conscience is calm when danger is greatest, and opposition is fiercest. Conscience cannot be defeated. It may be left to stand alone. It may be laughed at and ostracised. It may be neglected and derided. No matter. While right is right, and God is God, all conscience is brave and victorious. Conscience, bravery, victory; a glorious trinity.

TEMPERANCE REFORM GAINING.

No narrow view can decide whether the world is gaining or losing in the matter of temperance reform, *i. e.*, reform as to the use of alcoholic intoxicants. It must be remembered, at the outset, that alcoholism, drunkenness, is as old as history, and co-equal with humanity. Some form of intoxicant is found everywhere from the lowest savagism to the highest civilization. Plants, grains, fruits, seeds and grasses have been made the agents for producing the destroyer. China had its *santschu* before the Christian era. Drunkenness was common in Egypt, back of our historic period. The Greeks were great drinkers. Xerxes conquered the world, and boasted that he could drink more wine than any man in his kingdom. Alexander the Great died from a drunken debauch at the age of thirty-two. Roman history reels with drunkenness. Our Saxon and English ancestors were drinkers, if not drunkards, from king to slave. Scandinavian and Teutonic mythology glorifies drunkenness. About the time the Pilgrims landed in America, the making of alcohol from grain reduced the price of intoxicating drinks, until Europe became buried in gin. The making of it was fostered as an impetus to agriculture, and the throats of the people opened for ten thousand streams from increasing distilleries. London was familiar with such notices as these: "Drunk for a penny; dead drunk for two-pence; clean straw free." Alarmed, Parliament, in 1736, attempted to prohibit gin by statute. This is said to be the first effort made for "prohibition" by law. Evasions were adopted then which are still common. Druggists sold gin, discolored as "Colic Water," and "Ladies' Comfort." The law was very unpopular, and it soon passed into harmless disuse.

Organized temperance work in the United States began from 1808-1826. This work was induced by Dr. Rush's celebrated essay, which appeared in 1785. The greatest proof that temperance reform is making solid advancement is found in the fact that we no longer rely, wholly, on persuasion, legislation, or religious sentiment. These have their place, and are valuable. But alcoholism, drunkenness, is a disease. After a given stage of development, it is as impossible to cure it by persuasion or legislation as it is to check typhoid fever by such means. Medical science and philanthropy must yet become a large factor in temperance reform. Sanitation and general social uplifting must do what legisla-

tion and pledge-signing have been unable to accomplish.

But most important of all agencies is education—general and scientific—education of the young. Prevention is easier than the struggle to cure. Forbid the evil to develop, by intelligent knowledge concerning it, and a fundamental gain is made. But a disease as old as history, as extensive as human experience, and as persistent as original sin, cannot be cured in one generation, nor by one method. Nevertheless we are gaining. Intelligence, patience, faith and time will bring victory.

SUICIDAL CLAIMS.

Dr. McArthur has begun a series of articles in the *Standard* on "Historic Creeds and Baptist Churches." The opening paper of the series is filled with assertions like these:

A fundamental principle in the Baptist denomination, a cardinal article in its creed, a corner-stone in its four-square structure, is the famous dictum of Chillingworth, "The Bible, the whole Bible, and nothing but the Bible, is the religion of Protestants."

BAPTISTS ARE NOT PROTESTANTS.

They never were as churches within the pale of the Roman Church, and so could never in that relation protest against its grievous and numerous errors. Doctrinally, Baptists are the most consistent Protestants; indeed, they are the only consistent Protestants. Denominations which practice so-called infant baptism cannot be strictly called Protestants, for in observing this rite they distinctly depart from Protestant ground, and go into the camp of Romanists; thus they go outside of the Bible as the only rule of their faith and practice. It is boldly affirmed here that there is not in the New Testament a single command for or example of infant baptism.

FAG ENDS OF HEATHENISM.

Why do evangelical denominations observe infant baptism? They can give no satisfactory answer to that question. Fortunately many of them are largely neglecting the observance of this unscriptural rite, but over others it still exercises its baleful influence, filling them with dread lest their children should die without this so-called baptism. It is simply pitiful that so many fag ends of heathenism are still found in some Christian creeds. It is thus clear that no denomination that observes this rite holds to the dictum of Chillingworth; and if that dictum be a test of Protestantism, as in some sense it certainly is, these denominations are not consistent Protestants. Logically there are but two consistent bodies of Christians, Baptists and Romanists.

If all the world did not know that what Dr. McArthur says about infant baptism is equally, or rather doubly, true about Sunday-observance, his lofty assertions about the Biblical position of Baptists would command respect. As it is, they emphasize the inconsistency and contradictoriness of the Baptist position. Many Baptists see this, and no longer venture to assert their consistency as Dr. McArthur does. Every charge he brings against non-immersionists rebounds with increased force against Sunday-keeping Baptists. In ignoring this fact, and assuming that disregarding the Sabbath and keeping Sunday instead is permissible, and Scriptural, he does exactly what he sharply condemns in others. Such inconsistency cannot succeed, always. It has wrought great decay of regard for Sunday, already among Baptists, and the more prominent it is made by such men as Dr. McArthur the more suicidal it will become.

EATING BORAX.

I was a child of eight years. It was a rainy day. With other boys I waited in a blacksmith shop, in the village of Scott, N. Y. A man, weary and wet, came in. The smith allowed him to climb on the back side of the

forge to warm and dry himself. I had never seen such a "tramp" before. By and by he reached a thin hand, a sick-looking hand, for a piece of borax which lay on the ledge of the chimney, and tried to gnaw it. It was a pitiful picture. The smith saw it. "You can't eat that; are you hungry?" With a voice as sick as was his pinched face he said, half in fear, half in hope, "Yes." Down went the smith's hammer. He ran through the rain to his home. Soon he came again with a bowl of milk and a generous supply of bread. "Eat that." We boys watched. How he ate, and ate, and ate, until the last drop was drained, the last crumb gone. He was another man.

That was fifty years ago. The smith, Shurl. D. Maxson, started for California about 1850, hoping to gain gold enough to return and "study for the ministry." He died of Panama fever and was buried in the Pacific Ocean. But many times since that day his deed of kindness has taught me anew the fullness of God's love. Sin brings men to want and wretchedness: to eating borax. Divine Love is always saying, For borax, here is bread. Abundant Bread of abundant Life. Eat, and hunger no more. Cease from the apples of Sodom and the ashes of despair. Feast on fruit divine.

It was not much that "Shurl. D." did. But if these thoughts help even one reader I shall be glad that God has helped me to remember that rainy day, that half-starved tramp, that glowing fire, that worthless borax, that brimming bowl, and that full-fed tramp. God's wayside resting-places welcome every wanderer. His table waits, spread, always spread, for every hungry soul, for all sick hearts.

"For weary feet awaits a street
Of wondrous pave, and golden;
For hearts that ache, the angels wake
The story sweet and olden."

"And the Spirit and the bride say Come,
And let him that heareth say Come,
And let him that is athirst come,
And whosoever will, let him take of the water of life freely."

CHEAP EVANGELISM.

There is too much tendency to teach that conversion from sin to righteousness is a very easy thing. To find the divine favor is easy when men come repentant and believing. But to cease from sinning, to actually leave all that is unrighteous, is not child's play. It is far more than pretty sentiment, or thin gush. The consciousness of sin against God's law, against truth and love, must lie back of all genuine conversion. Nothing is worthy of the name evangelism which does not stand with one hand toward Sinai and one toward Calvary. Divine law and divine love unite for every true conversion. Equally do they unite in developing righteous living after conversion. The evangelist should teach that divine help waits on every struggling soul, and hence victory is assured. But it is not assured to lazy sentiment, nor false reliance on God to do what men must do for themselves. God feeds the robins, but he does not carry food to the nest. There can be no genuine conversion without law, and no growth without loving obedience to law. Christ gives freedom from the penalty of broken law, but not freedom from law as a guide to action. When God's law is "written in the heart," it is a double power. The legalism we are to shun is obedience under outward compulsion. Not the outward "Thou Shalt," but the inward "I Must," marks the true child of God. That is redemption. Nothing less is.

THINGS WORTH KNOWING.

THE annexation of Hawaii will come, we think, by "treaty" or by "joint resolution."

POPE LEO XIII. lately celebrated the twentieth anniversary of his official career. He is an old man, and Catholic circles are quietly considering who shall be his successor.

ON the 17th of March, the new submarine torpedo boat built by John P. Holland made two or three successful "dives," while running at full speed. She ran under water for more than a quarter of a mile, at the last dive.

UNREST and uncertainty, like an under current, pervade the affairs of Russia, Germany, Japan and England, in the East. The preparations for carving up China are becoming strong counter-irritants in politics and diplomacy.

THE Methodist Episcopal church, South, will hold its General Conference, Quadrennial, in Baltimore, Md., next May. It will report 1,466,755 members. It is said that the general work of the Conference, at home and abroad, is in a prosperous condition.

THE death of General W. S. Rosecrans, at Los Angeles, Cal., last week, removes another of the few remaining leaders in the Civil War. He was a brilliant and successful commander, though subject to temporary failures in firmness. Religiously, he was a devout Roman Catholic.

THE plethoric state of the United States Treasury is a great element of success just now. In a "war scare" money is a first question. The nations seeing that we possess an ample supply of gold take off their hats to the stars and stripes, as they would not do if it drooped over an empty treasury.

MR. MOODY'S meetings at the Grand Central Palace in New York, reached a high point of enthusiasm on Thursday, March 17. It was "Endeavor Day," and Dr. Clark spoke. Eight thousand persons were present and many were unable to gain entrance. A deep spiritual power pervades the meetings.

THE Hawaiian Government devotes a larger portion of its public revenues to the cause of education than any other government in the world. All teaching in the schools is in the English language. Education is compulsory from the age of five to sixteen years. More than two-thirds of the teachers are Americans.

SENATOR PROCTOR, who has visited Cuba, to observe as to the distress there, reports, "A terrible picture." Details published in the New York *Tribune* for March 18 indicate that humanity and religion must lift their voices above the sounds of preparation for possible war, and compel Spain to some measures for relief.

SHIPMENTS of grain, including flour, are very much heavier than last year, both from Atlantic and Pacific ports, and this movement continues in spite of the fact that corn is over 5 cents higher than a year ago and wheat over 20 cents higher. Receipts of cotton at

shipping ports are very heavy, 280,171 bales being reported in the first eleven days of March.

AFTER a long trial for manslaughter, Sheriff Martin, under whose orders the troops fired upon the striking miners, near Wilkesbarre, last fall, has been acquitted. Some valuable points are settled by this verdict. Mobs are taught that peace officers have full military power under such circumstances. This is a wholesome lesson which infuriated mobs have been slow to learn.

THE Supreme Court of the United States has just rendered a decision as to hours of labor in mines and smelting works which is most just to workmen. Utah fixed a day's work in such places, at eight hours. Albert F. Holden was convicted in a Justice's Court for breaking this law, and, refusing to pay his fine, was imprisoned. The case went up on appeal with the results named. Such decisions honor the court.

THE death of George Muller, whose "Orphanage Work" has made him famous throughout the world, recalls the uniqueness of his case. In early life he was a drunkard and a thief. God's Spirit conquered him, and he became more famous for faith than he had been for wickedness. The first orphanage was established in 1836. By 1875 more than two thousand children were there cared for and educated. Such lives are abundant in blessing.

THE *Engineering and Mining Journal* says that the Canadian Geological Survey estimates the total gold obtained from the Yukon region in 1897 at \$2,500,000. No means exist for securing accurate returns, but there is no doubt that the sum named is very near the correct one, although the popular estimate is very much more than the amount stated. It adds: "There can be little doubt that the expenditure has greatly exceeded the returns."

FURTHER information shows that the late revival among Catholics, under the auspices of the church of the Paulist Fathers, of New York, was remarkable in many respects. A great church was thronged night and day for five weeks. The priests heard "Confessions from 13,342 people, by actual count." Perhaps we should not use the term "revival," for the work of the "mission" was not to bring men to conversion, as those outside the church, but to cultivate those who already believe.

FARMERS and railroad men are especially interested in the decision of the Supreme Court in the "Nebraska Maximum-freight rate" case. The decision grants that any state may fix rates within its territory, but it warns all legislators that the rate must be one that is just to all parties in the United States. In a word, the Supreme Court will not allow a state to compel men to do business at a continuous loss. The same principle should be applied to both sides in any controversy.

THE *Army and Navy Register*, under date of March 12, states that it has trustworthy information that President McKinley is in possession of facts showing that the Maine

was anchored near a submarine mine, and destroyed by the connivance, if not the command, of the Spanish government. The *Register* is not a "yellow journal," and what it says is well sustained by the preparations which the President is pushing. Nevertheless we counsel calmness. The facts will all come out at last.

CHICAGO is struggling to cast out a notoriously crooked Alderman by the name of Powers, from the City Council. The "Hull House," a great leaven for good, has led in the attack on this saloon and gambling-house keeper, who is also Chairman of the Finance Committee of the City Council. Powers is rich, shrewd, able. Another Alderman, John M. Harlan, son of Justice Harlan of the United States Supreme Court, is doing effective service against Powers. We side with Hull House and Harlan.

AS TO war, the prospects have lessened as the week has passed. Calmness and strength on the part of the United States, and the inability of Spain to secure foreign loans, unite to make for peace. We venture to prophesy that if Spain is found to be even indirectly responsible for the loss of the Maine, she will pay an indemnity, gladly, and that out of it all Cuba will gain good, and ultimately, if not immediately, freedom. Spanish representatives at Washington say that Spain desires peace. Well, she may. Let it be peace, justice and righteousness for all concerned.

BOSTON has been lately agitated over the question, "Are Unitarians Christians?" Whatever may be thought of "Unitarianism" as a theological system, those who have known or known of W. E. Channing, A. P. Peabody, or Edward Everett Hale, will hasten to say that these men answer the question in the affirmative. Conversing once with Dr. Hale about his book, "In His Name," we found him an excellent Trinitarian,—on one point at least. He told how he went over the ground in the mountains and valleys of Piedmont and gathered the material for the volume, and said: "I then came home, went to my cottage at the sea-shore, and the Spirit helped me write the book." No one can read "Ten Times One Is Ten," or "In His Name" and think that the author is not a Christian. It is not metaphysics about the unknown that makes men Christians.

FIRST Assistant Postmaster-General Heath, in a letter on the policy of the Post-office Department, respecting Sunday work, says that the present Administration has no rule or regulation on this subject which did not exist under the two previous administrations. The custom is to consider each case by itself. No general rule can be applied without regard to surrounding conditions. In some instances it would be inconvenient, he says, "to the proper conduct of the business of the postal service to deprive it of any Sunday labor in the post-offices or to discontinue mail service on rail roads." It has been his rule, he says, so far as possible, to favor the closing of post-offices on Sunday, when it appears that the public convenience does not require them to be kept open on that day. Where post-offices are kept open on Sunday, postmasters are instructed not to keep them open during the hours of public worship, and that they need to be kept open for one hour only during the entire day.

CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Chicago, Ill.

A Good Word from Farina.

The last night of the meetings at Farina, Eld. Leath preached on the Sabbath question, to a large and attentive congregation. The meetings have been well-attended and of general interest. We understand that there have been several conversions. Bro. Leath goes on his way to the South, thanking God and taking courage. May God bless him in the work to which he goes.

The Student's Campaign.

The student evangelistic work in Wisconsin, at Coloma, Fish Lake, Grand Marsh and Berlin, beginning last August and continuing at the present time, seems to us a fresh demonstration of the value and importance of this work.

It sends the gospel to the Macedonian fields at small expense, the only cost being the salary of \$20 a month and the small traveling and incidental expenses. In many cases these young men, with their easy, familiar ways, will reach the hearts of the people more readily than a regular, ordained minister can. Even though the clergyman take off his fifty-cent white shirt and don a two-dollar navy-blue sweater, the people know that the D. D. is there, although it is out of sight. Sometimes they feel more free with the "boys," and work with them without constraint. In this campaign the results have far exceeded our expectations, for which praise be unto our God.

This work is a practical encouragement to the students who are looking toward the ministry. It gives them an opportunity to earn their way through school by labor directly in line with their future work. To at least two of these young men the call into this work was the doorway into a new life, settling all doubts by bringing a new era in their experience under the manifest seal of the Spirit.

In connection with the splendid drill of our schools this work will train up a generation of preachers who will be soul-winners—evangelistic through and through. How much this means the veteran preachers among us can testify.

Will it not also appeal to the enthusiasm of business men who like to see large returns for money invested? I would not have the work stop with the students. Employ every man whom the Spirit marks for evangelism. As the movement grew wider in its sweep, might we not confidently expect resources to be opened up which had been hitherto almost untapped? From our own limited experience we are strongly persuaded that this is true.

So little that we are doing! So much that we might do! Spirit of the living God, gird us for our work.

Revival at Berlin.

The Lord is blessing Berlin, Wis. Bro. Tolbert wrote some days ago: "I think every Christian in the house testified last night for the first time since we began here. When I called for an expression on decision, as that was the question, I asked how many thought the gospel a good thing for them, and how many would by rising to their feet testify that they would get nearer Christ. They came up in a body—all but two, I think, were

on their feet. Some that were not Christians testified for the first time."

Since then three young men from Milton College have been sent for, to make a quartet with the pastor, Eli Loofboro. Tolbert has had to leave temporarily, but the work is going on. "The Lord is blessing Berlin," writes Loofboro, "People are moved as never before."

Let us remember this mother church in our prayers. She has sent forth some grand preachers of the gospel, and her work is not yet done. There is a society of people in the neighborhood who are moral and kind neighbors, but who have not yet followed their Saviour in that narrow way into which he beckons us all. The seed sown in past years has not been lost. It seems that just now especially the field is white for the harvest.

The Opportunity at West Hallock.

We have been impressed with the open door of opportunity before our people at West Hallock. It is planted in the midst of one of the finest farming sections in the world. It is truly "a smiling country." The society outside of our own people is made up for the most part of people industrious, moral, social and friendly. There are quite a large number who are not professing Christians, but whom we have found disposed to gladly hear the word. We do not believe it is true that moral people are the hardest to reach with the gospel. Certainly we have rarely seen men who have listened to the gospel more attentively and earnestly than some of those we met at West Hallock, whose faces haunt us still. God grant it may not be long until they have fully committed themselves to Christ.

In the midst of this class of people our church is planted. The Seventh-day Baptist name stands high. It stands for intelligence and integrity. The church building is large and well-located. There is an unusual amount of musical talent, the choir and the orchestra having a reputation over all that section. There is a splendid class of children coming on. There is a thriving Christian Endeavor Society, and a live Junior. There is an able and consecrated pastor who will be found at the front. The church has in the past been prone to a sense of discouragement on account of the depletion in numbers by death and removal. But we heartily echo the brave words of one of the younger men, who said, "I do not know any reason why we may not win back all that we have lost." Remember this grand old church, intertwined as it is with loving memories, at the throne of grace. Let our hearts echo the watchword: "West Hallock for Christ."

A College Factory.

I have thought many times of the words of a young man a few weeks ago: "If I could find sufficient employment to enable them to pay expenses, I could bring a hundred young people to Milton College next fall from Southern Illinois. They are becoming wonderfully waked up. They want to get an education to fit them for usefulness in the world, but the people of that section are poor. They have not much money, but they are eager to work their way."

I know something of the difficulty which this young man had in obtaining work for the young people whom he has already brought to the college community. His heart is full to overflowing for the boys and

girls among whom he has grown up, that they may share the blessing which is his.

Business men, think of this. If you can solve this problem, you have done an immense service to our young people, our schools, and our cause.

There stands the old "Gent's Hall," practically unused—a splendid factory, rent free; capable young people to be had in plenty, who would be glad to work a shift of three or four hours a day for their board; money enough among the people to furnish the capital, if the practicability of some enterprise can be demonstrated. The business should be characterized by three things. It should not require specially skilled labor. It should not require a large plant or capital. The product should be one readily marketed.

The plating of silverware has been suggested, as fulfilling these conditions. If any one who reads these lines has had an experience which will enable him to offer suggestions, they certainly will be gladly received.

There was once a glove factory at Alfred, we are told, with a purposesomewhat similar. Was it a success? If not, what were the causes of its failure? Perhaps that failure can be made a stepping-stone to something better in the future. Edison says that he never *happened upon* but one invention in his life that was worth anything. His failures taught him how to succeed. If we have never had a business enterprise which successfully solved the problem of giving young people an opportunity to work their way through college, this does not prove that there never will be.

Nothing may ever come of this editorial in the line we are suggesting. But it will at least be an encouragement to any young people who may read these lines, to know that older eyes are looking on them with yearning sympathy and a desire to help. Strike out, young man. The old adage is not yet worn out. Under certain limitations, where there is a will there still is a way. If you want an education, if you feel that you are "called" to obtain one, resolve in your heart that you will get it. Make that your determination, and other things in this flexible world will bend to it. It will mean hard work and hard knocks, but you will find friends when you need them, and a satisfaction for all your toil.

IN MEMORIAM.

BY M. A. DEANE.

W. A. R.

The flush of Spring was in the softened skies—
An earnest of the coming days so bright,
That touch the snow-capped hills with blessed light,
And waken joy where'er a shadow lies:
When, lo! a sudden shaft from heaven sent,
Its radiance flung across the gates of day,
And in its light his brave, strong spirit went,
Unfettered, through that glorious upward way
That leads to full fruition. Should we blot
With tears the splendid record of his life?
Or weakly cling to him whose happy lot,
With all untold enjoyment now is rife?
'Twere nobler far our nameless loss to bear,
And fit our souls his wondrous bliss to share?

We can't choose happiness, either for ourselves or for another; we can't tell where it will lie. We can only choose whether we will indulge ourselves in the present moment, or whether we will renounce that for the sake of obeying the divine voice within us, for the sake of being true to all the motives that sanctify our lives.—George Eliot.

THE greater a man is in power above others, the more he ought to excel them in virtue. None ought to govern who is not better than the governed.—Syrus.

THE BROTHERHOOD.

SUGGESTIONS FOR CONSIDERATION.

BY REV. IRA LEE COTTRELL, PRESIDENT.

The latent desire in the hearts of many that there might be greater spiritual consecration and Christian development throughout our denomination, found some expression in the organization of the Seventh-day Baptist Brotherhood, which sprang into being at the General Conference in the summer of 1896. A similar interest had before, and has since, given expression to its life and vigor in the organization of local "Men's Meetings," in connection with Evangelist E. B. Saunders' labors; at Hopkinton in 1894, and since then at Shiloh, Plainfield, and other places. These movements seem to represent the extremes, the former the general plan and the latter the local work. If these can be united so that work can be both general,—blessing and reaching to all parts of the denomination—and local, so it can become practical and efficient in every church, we think the aim of each can be better realized. We need the local organization to do the local work, but these forces need to be united for mutual strength, and to be effective in any outside effort, or for the accomplishment of any given end that all desire.

The Secretary of the Seventh-day Baptist Brotherhood, Bro. A. E. Main, and the writer, after studying the question, and considering different plans, have decided to suggest a *Federal Constitution* for the Brotherhood, and that local organizations be perfected according to the plan embodied in the constitution and the by-laws for the same, which are inserted below.

I wish here to present some points which are obtained largely from an excellent address by Dr. W. H. Roberts, which is too long to print here, entire.

The church of Christ has been greatly prospered in the United States during the present century. Near the close of the eighteenth century there was one church communicant to fourteen inhabitants. In 1890 one to three of the inhabitants were in the church, about one-third of these in the Catholic, and two-thirds in the Protestant churches. When we deduct the children too young for membership it leaves those remaining about equally divided between those in and those out of the church. While this progress is an occasion of joy, there is one feature which is unwelcome, but while it is to be regretted we believe we may help to remedy it. The feature mentioned is the small proportion of men in the churches and the much smaller proportion that is active. According to the census of 1890, there were adult males in the United States 16,940,311. The total of both Roman Catholic and Protestant male church members is about six and a half millions; there are then more than 10,000,000 men of full age that are not in our churches, either Protestant or Catholic, while there are about 11,000,000 women who are church members. This situation, however startling, is not, in the light of history, discouraging. It is not a new feature. It is claimed that a hundred years ago there was not more than one male member to seventy inhabitants, while now there is one to every nine or less.

The close of the eighteenth century was characterized by lamentable declensions, both as to faith and to morals throughout society,

especially among men. The days which tried the souls of patriots were days which tried the hearts of Christians. Some men like Washington might kneel in prayer amid the snows of Valley Forge, that seemed the shroud of the young Republic, that terrible winter; but the vast majority lived apart from God. God brought a change in this matter during the opening years of the present century, and since, through great revivals by which vast numbers of persons, men, as well as women, were converted, and the churches of Christ were greatly quickened and strengthened.

We will not stop to discuss the reasons why men are not more generally in the church. "It is a notable fact that the great majority of men who occupy leading positions in commercial and state affairs are members of the Christian church. Thinking men and influential men, the world over, have realized the value of vital religion to society, and the small minority among them who do not personally profess religion nevertheless accord it reverence."

Turning now from thought of the world outside the church to thought of the church itself, there can be no question that the church of Christ has not used, as it ought, its resources for effective service in the work of saving, regenerating, uplifting and sanctifying human society. There should be more thought given to the needs of the masses of men outside the church; and there should be more earnest prayer and active effort made for their conversion. The spiritual transformation of the masses of the unbelieving can be accomplished only by the co-operation of man with God. The divine element in the work is of necessity the supreme factor. Only as God shall give his spirit will there be increasingly large additions to the church of Christ, both of men and women. But the church has its part to accomplish in the work of salvation. It must adapt its methods to the demands of modern life. Men's fraternities, weekly fellowship meetings of the brethren, and other similar instrumentalities, are needed in order that the church may attain to full power as a co-laborer with God. To leave men to one side as has been largely done in the past, is to lose an executive force, whose value is beyond any other alike in quality and quantity. The world's aggressive work has been and is being done mainly by men, and will so continue to be done as long as man is man. Every sincere Christian should hail with pleasure the organization in the Christian churches of Men's Leagues. What the name may be matters not. Names count little, the chief matter is to have the thing. Personally, I believe in the Brotherhood of Andrew and Philip, and should welcome the organization of its chapters far and wide through the Christian churches in the United States. That the formation of the Brotherhood in churches has resulted in enlarged attendance upon the Sabbath and week-day services, and in quickening spirituality is certain, but I count the larger advantages yet in store when the male members of our churches begin in earnest, through organized agencies, the work of evangelizing the unsaved men, when the majority of American men shall bring to bear the potencies of Christianity, upon society and the state, molding society, controlling the state, through the power of the mighty life of Jesus Christ working in and through them for the salvation and sanctification of humanity.

For the accomplishment of blessed spiritual results, God invites his people in this land now to co-operate with him. Men are the divine instruments for the salvation of men. Of that Christ is the abiding evidence, and how great the need for this co-operation with our Lord. Think of the church! Our modern Christianity is only half awake to the opportunities God has given her. What the church needs to-day is blood-earnestness, the blood-earnestness of men, engaged in the labor of saving their brethren. Oh! for a church filled with the earnestness of its Lord. Ah! when I think of the church and the nation, of the church and the world, of the world and its sin and degradation, of the church in its comparatively dormant condition—above all when I think of the church and its men, and of the possibilities stored up in the men of this land and of other lands in connection with the temporal and spiritual welfare of mankind, I think of the old legend of the death-struck city. A great Eastern city it was, besieged by fierce enemies, and about to send forth its warriors to sweep

away, as with a whirl-wind rush, the hosts of the invader. From the camp of the enemy however there issued a magician, who by waving of his wand, conjoined with the sorcerer's arts, turned citizen and warrior alike—all the inhabitants of the town—into stone. Everything in which there was life became, as it were, dead. Mailed knights, about to mount their steeds, full clad for battle, stood motionless, with hands upon the pommel of the saddle. The infantry, drawn up in serried ranks, were like so many marble statues. The gathering throngs of men, women and children stood as if they were groups carved in stone. All were silent, motionless, powerless—the prey of the enemy. Suddenly, along the lifeless street, darted a youth with radiant countenance, bearing aloft a golden trumpet. He stood in the midst of the motionless throngs, citizens and warriors. He lifted the trumpet to his lips, and one long, clear, ringing blast sounded cut upon the air. Mightier than the arts of the sorcerers, the peal of that trumpet of gold. At the sound, life leapt once more in the cold veins of death. The knight sprang to the saddle. The long lines of infantry moved out through the city gates. Amid the ringing cheers of the populace the warriors of the city swept upon the invader to his utter overthrow and flight. A picture thus legend in part, of the conditions prevalent at this present time in the church of Christ. The icy coldness of spiritual inactivity is apparent in many of her members. Men who should be good soldiers of Jesus Christ stand like marble statues, struck into utter darkness. Here they are, inert, motionless, powerless, the prey and the laughter of the hosts of evil. Oh! for the long, clear call to service, sounded forth upon the Gospel's trumpet of gold, rousing to life, to activity and to conflict, the millions of inactive Christian men.

THE BROTHERHOOD OF ANDREW AND PHILIP.

The Rev. Rufus W. Miller, then a pastor in Reading, Pa., felt the need of an organization of young men, as a practical necessity. He decided to adopt the rules of the Brotherhood of St. Andrews, an organization of the Protestant Episcopal church, and organized the first chapter May, 1888, of the Brotherhood of Andrew and Philip. These two apostles so often associated together in the Gospels are taken as examples for young men in bringing in others. Andrew found his brother Peter and brought him to Christ, and Philip his friend Nathaniel, as recorded in the first chapter in John's Gospel—and the twelfth chapter of John relates how these two introduced to Jesus those Greek strangers, who said to Philip, "Sir, we would see Jesus." The spinal column of the society is the two rules or pledges. First, of Prayer—to pray daily for the spread of Christ's kingdom among young men and for God's blessing upon the labors of the brotherhood. Second, of service which is to make an earnest effort each week to bring at least one young man within hearing of the Gospel of Jesus Christ as set forth in the services of the church, young people's prayer-meetings, and young men's Bible-classes.

After the organization of the first chapter at Reading, inquiry was made about it, and others were formed in different denominations until now it is found in fifteen or more different evangelical bodies, with over three hundred chapters and over 7,000 members. In twenty-nine states of the Union, the District of Columbia and Canada, each chapter is a society of the local church. It resembles the Y. M. C. A., but is unlike that admirable organization, in being, as that is not, a society within the congregation and under the control of the pastor. It more nearly resembles the Christian Endeavor in its organization, except that it is confined to men. Their motto is "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever." Dan. 12:3. Their organ is the *Brotherhood Star*, published monthly at Reading, Pa. It is claimed for the order that it is "simple, apostolic, scriptural, practical, flexible." It commends itself to the judgment and affection of an ever enlarging number of pastors. It gives the pastor a body-guard of the flower of the youth. Being the only order of this kind, and perfectly adaptable to the varied requirements of various congregations, it seems to be one of God's chosen instruments for the accomplishment of his good ends. It appears as a part of the young people's movement of the last quarter of the nineteenth century—a movement which the church historian of the year A. D. 2000 will record as one of the most astonishing revivals in the history of the kingdom of God on the earth.

Using the constitution of this organization as a basis, Bro. Main and the writer have prepared the following as the general plan for a Seventh-day Baptist organization which, we hope, if adopted, will be instrumental in greatly advancing Christ's kingdom among men in the denomination and the world.

[Space forbids the presentation of the Constitutions. They will appear next week.—Ed.]

Missions.

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

THE next regular meeting of the Board of Managers of the Missionary Society will occur April 20. All communications to the Board should be received by the Corresponding Secretary a week before the meeting. The first quarter of this year closes March 31. Blank reports have been mailed all the workers. If any worker has failed to receive one, and will notify the Secretary another will be sent. In the reports of labor during the quarter which shall accompany the blank reports filled out, we hope the condition and needs of the churches and fields, and all evangelistic efforts, will be faithfully and fully noted.

PASTORS, missionary pastors, general missionaries, evangelists and workers, how are the funds coming in for missions and evangelistic work? Is systematic giving for our denominational work becoming more generally adopted by the people? If not, why not? Has the thank-offering effort to cancel the debts of the two Societies diminished the regular contributions for missions, evangelistic work and Sabbath Reform? It ought not. It was the understanding at the time that it was to be a giving, extra and above the regular giving, and should in no way lessen the regular gifts. The Missionary Board is anxious that the income to the Missionary Society this year shall meet, yes, more than meet, the expenses of the year. In making the appropriations for missions and evangelistic work for the year, the Board took an average of the entire income for the last three years, and made all the appropriations this year in the aggregate some \$1,500 less than the average. The average income of the past three years was \$10,500. Three years ago the income was \$2,000 more than that. Last year it was some \$1,500 less. As times on the whole are better now than they were last year or two years ago, it is hoped and expected that the income to the Missionary Society this year will come up to \$10,500, the average income of the past three years. This is a year of quite large retrenchment by the Board, hoping thereby not only *not to run in debt this year*, but to have some surplus to apply on the debt. Will not the pastors of the churches and our workers make an effort, not only to keep up the regular contributions for missions and evangelistic work this year, but increase them?

BROTHER E. B. SAUNDERS is still continuing the meetings with the Verona churches, N. Y. The attendance and interest are increasing. Some ten have come to Christ, among them two persons sixty years old. Twenty-one meetings have been held in nine days, fourteen of them preaching meetings, the remainder cottage meetings. If the roads do not become too bad, the meetings will result in a great work for Christ and the salvation of souls.

BRETHREN LOOFBORO AND TALBERT, with three students from Milton College, are holding very interesting meetings with the Berlin church, Wis. The church and the whole community are greatly moved. Bro. J. H. Hurley is holding some meetings at Calamus, Neb., where they have not had preaching for two years. There are some hopeful signs, as several have raised their hands for prayers.

IN the death of Prof. W. A. Rogers, the denomination, the cause of education among us, and Alfred University especially, have sustained a great loss. The wife has lost an affectionate and devoted husband, the sons a loving and exemplary father. Science has lost an able and honored scientist. I first knew him when he was a young man commencing his studies in DeRuyter Institute. Some years after, he was my teacher in mathematics in Alfred University, especially in analytical geometry, calculus and mathematical astronomy. He was a comprehensive, kind, painstaking, enthusiastic teacher. In mathematical astronomy he not only taught us how to make an almanac, reckon solar time, the revolution of planets, etc., but enabled us to see as we never saw before the wonderful greatness and grandeur of the solar system and the starry heavens, and with what exact mathematical laws God governs and controls all, and how great a Creator he is. In later years I have known him as a personal friend. He was generous-hearted, broad-minded, a true and noble man. As a Christian, he had strong faith, deep love, was exemplary, loyal to principle, was interested in and alive to denominational work, an able advocate of his views, catholic in spirit and orthodox in doctrine. He was not an orator, but he was a profound thinker, a strong and lucid writer. I never saw the noble purpose, the generous spirit, nobility of soul and the beautiful consecration of the man stand so grandly forth as they did at the last Commencement of Alfred University, when in simple words, tearful eyes and a broken voice he made the formal and legal transfer of \$10,000 worth of mathematical and scientific apparatus to Alfred University, and accepted the chair of physics and charge of the Babcock Hall of Physics. It moved many to tears. We would give the tribute of worth and high regard to this man, whose death is so greatly deplored. The men of his age among us are rapidly passing away. May the Lord raise up among our young men many of like manhood, ability and devotion. The workers must fall, but the work will go on. Alfred University is to be congratulated in securing a special student of Prof. Rogers' to take charge of the Babcock Hall of Physics.

THE religion of Jesus Christ and the kingdom of God will make and develop the highest manhood and womanhood, and will meet with wondrous supply every yearning, longing and demand of the spirit of man. It produces the best and highest literature, and will satisfy the truest, most lofty and refined literary taste. It molds and makes the best and purest society, and will meet the requirements of the best social life. From its thoughts, sentiments, activities, associations, aspirations, life and fruitions, the spirit of man gets its highest culture, enjoyment and satisfaction. It unfolds and produces the best physical, mental and spiritual powers. It gives us the best governments and laws, the only true civilization. If these things are so, why do Christian people seek worldly pleasures, worldly society, worldly amusements, and the sickly, puerile, sentimental literature of the world? It shows a lack of the love of Christ, of his religion and his kingdom. It is an evidence of carnality of heart and the remnants of sin in the soul. It manifests a spiritual condition that is far below

that which the individual Christian and the church of Christ should possess, to reap the best fruits of salvation, and the highest success in world evangelization. Christ has made in his Word a definite line of separation between his people and the world, inwardly and outwardly, and it should not require a magnifying glass to find that line, or distinguish his people from the world's people.

WORKERS TOGETHER.

Margaret Bottome says: "It seems to me we are missing much of joy by not rejoicing in what others are doing. May be the very work we had hoped to do another is doing. Shall it make us jealous or envious? Shall we not rather say: What matter? Mine or another's day? so the right word be said, and life the sweeter made." Among those we call workers there is need of more of this spirit. We should joy in what others are doing, and in this joying in another's work we are working together with them. We are in the work by our very joy and appreciation of what they are doing. "All things are yours." We not only have one Lord, one faith, one baptism, but his prayer was that "they all might be one." Alas! in regard to work I fear that this prayer is yet to be answered. There is too much of *your* work and *my* work, and not enough of the *spirit* of our work.

J. D. S.

CRUMBS.

God weighs our grief and measures our tears.

The devil is a great helper if a man is going his way.

Some persons resemble a sponge, which absorbs much, but gives out nothing except as it is pressed.

Yes, a man may say, "I have *good intentions*," but how shall he convince himself as well as his neighbor that he has spoken truly?

As Christ is the great center of thought, around which all others must cluster, so in every discourse his ministers may so recognize him, and thus avoid being led away from their text.

As our days pass so swiftly, let us pray for sound minds—minds filled with heavenly wisdom. This will prevent us from squandering one precious moment; it will make us willing, yea, exceedingly anxious, to be taught of God, to die for Christ's sake if need be, and to rejoice over what we know, rather than fret about what we do not know.

The thought that men are led so easily to forget God is one of the saddest. The memory of that One who is their best friend, who yearns to give them all things, is not cherished as carefully as a favorite animal; and often, if he is thought of at all, it is only with dread. O, how he has been misrepresented! Could poor souls who are thus deceived be awakened to the fact that "an enemy hath done this," that they are being cruelly cheated for time and eternity by a subtle foe, more dangerous because unseen and unrecognized, they would be alarmed, and would acquaint themselves with Christ, that they might enjoy his peace.

IN the final analysis, the only vital forces in human affairs are spiritual. The genius which is purely intellectual cannot propagate itself. The achievements, which are only accidental—the result of exceptional conditions—leave no direct descendants, but the faith and patience and perseverance and unflinching courage that write the heroic pages of history are quick with creative energy.—*Rev. A. V. V. Raymond.*

Woman's Work.

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

IN MEMORIAM.

BY MRS. C. M. LEWIS.

W. A. R.

The glorious orbs that rule the night,
Still speed their circling way,
While he who in them read God's tho't
Enters eternal day.

Beyond the radiance of the stars
Whose course he loved to trace,
Beyond the shadows, and the clouds,
He sees the Father's face.

For us the grief, the loss,
For him the victor's palm;
For us a few more days of toil,
For him the soul's sweet calm.

SYMPATHY.

Death had invaded our home and taken from it our dearest treasure, leaving our hearts crushed and bleeding with an overwhelming sorrow. Then it was that kind friends came, and with faces full of the sympathy they could express in no other way, ministered to our needs as best they could. Kind hands took up the neglected household duties and with deft fingers changed the disordered rooms to their usual look of cheery comfort. Others carried away the little garments and returned them fresh and dainty to robe the loved form for burial, while others brought flowers, and each in their own way tried to make us feel that they would lift the burden if they could.

After that followed the dreary days that so many of us know all about, when ministering friends had done all they could, and had then returned to their own homes and we were left alone with our sorrow. I need not tell you of those terrible days of longing and heartache when we wandered through the desolate rooms which to us it seemed would never, never look bright again, because the dear one who had given them their greatest charm was laid away under the snow. Ah, no! I need not speak of this, for *now* I know, what in my selfish grief I did not then realize, that others, too, know all about these feelings of desolation.

Two friends came to me one evening and hoping to draw me out of the apathy into which I had fallen, began to examine my flowers, which until now it had been my delight to care for. One of them suddenly exclaimed: "Why, M—, do you know your lily has a bud on it?" No, I did not know it, I had not even cared enough to water it, but now, for the moment, I felt interested. Yes, there it stood, but how different from a few weeks before, when it had reared its stately leaves in all their glossy beauty to the sunlight. Now it was drooping over the sides of the jar, but up from the wilted stalks a lonely bud was trying to raise its delicate head. "O, my poor lily," I exclaimed, "even you too are trying to comfort me." Fetching some water I deluged its thirsty roots. Day after day I watched it—slowly regaining my interest in life—until four lovely flowers opened their pearly cups and bade me look up for comfort to Him who is the giver and sustainer of all life, and who in wisdom sends storm as well as sunshine to develop and strengthen, and I was comforted.

To-day one whose name is familiar to us because of her connection with our "Woman's Page" in the RECORDER is passing through the deep waters of affliction, her home broken up, her cherished plans frustrated, and the

strong prop on which she has leaned for years is taken from her. Our hearts ache with the longing to do, or say, something to comfort her in this dark hour. Sisters, we cannot all minister to her as others have done to us, but we can show our sympathy by keeping up her cherished work until such a time as she feels that she can again resume it. While we lament the great loss which has come to our denomination, especially to our educational interests, because of the death of Prof. Rogers, to us, the sisters, comes an overwhelming sense of the loss which it brings to his beloved companion, and we shall esteem it a privilege to do what we can to lift a little the great weight of sorrow that rests upon her, and one way in which we can do this is by helping to sustain her work.

We know how anxious she was to so interest our women that our "Page" should be one of the brightest, most helpful ones in the RECORDER. Let us now give to it the support for which she has pleaded, by sending for its columns helpful, hopeful articles, and bits of experience that have brought strength to us, and that may possibly strengthen others. True, many of us cannot do great things, yet, if like the lily, we do what God has fitted us for, our simple efforts may help and comfort when we least expect it. M. F. W.

FROM a letter written by Miss Susie Burdick on January 21, 1898, we give the following paragraph. Her communication, which is of deep interest, will be published later. She says, "We have come to the Chinese New Year, the children going home last Wednesday. You will rejoice with us that six of the girls have asked for baptism. I feel sure that God has blessed Yan Doo's death to their spiritual enlightenment. We are so glad, and pray God to keep them during their vacation, and always."

A FEW days later the following letter was written by Mrs. D. H. Davis, and as its contents will, we think, be of interest to our people, we give it publication, Mrs. Davis kindly giving us permission to do so.

SHANGHAI, China, Jan. 28, 1898.

My Dear Mrs. Lewis:

It has been on my mind a long time to answer your letter, but when the schools are in session I find so little time for writing. We are now in the midst of our China New Year vacation. Mr. Davis, Dr. Palmberg and Miss Burdick have all gone to Lin-oo to visit the family of some of our church members, also Rebekah, the wife of a former teacher, and to see about the land which was given by one of our women, Doo-Tsi, (and a part of which Dr. Palmberg bought) for the use of the mission about a year ago. They have taken stones with S. D. B. M. cut in them, to place at the four corners so there may be no difficulty in determining its boundary when it may be needed for use in the future. Dr. and Miss Burdick expect to stay two or three days and see the sick.

The next day after our pupils returned to their homes, Miss Burdick, Dr. Palmberg and I had planned to go about eight miles in the country to Dzan-Chung-Lan's old home to see Yong-Chung, the third son, whom we knew to be very near the border of the unseen world, with that dread disease consumption. We had arranged to start about eight o'clock in the morning. Shortly before this Mr. Davis remarked, "Here comes Sing-Chung" (an older brother who had been for weeks the sick one's constant attendant) am afraid the young man has already passed a way." We soon learned it was quite true, and that Sing-Chung (Dzan-Sin-Sung as you sometimes hear him called) had come to ask Mr. Davis to go that day to the home to conduct funeral services. He had already called a boat for us, so ours was dismissed and we all prepared to accompany him back to that home so full of sorrow.

Leaving here about nine o'clock we took jin-rick-shas to the river, which we quickly crossed, and then, up the

narrow, winding canal, about one o'clock brought us to the door of our dear Dzan-Tsung-La's home.

Our first visit here was on the occasion of his second marriage, about a year after our first arrival in China. How strange and weird everything appeared to us then. The marriage took place about midnight. We were aroused from our slumbers on the little boat and requested to repair quickly, as the marriage chair was approaching. It was indeed a new experience to us as we went out into the darkness, guided by their little lanterns, and into the house of mirth and festivity. Of course it was a Christian service, Mr. Davis performing it in English, as he was not yet sufficiently familiar with the language to attempt using it on such an occasion.

But alas! since that day over seventeen years have elapsed, and time has wrought its changes in this family, as in many another. This is not the first time we have been called to pay the last sad tribute to one of its members. First the eldest son; then the loved father and now another brother, the flower of the family, has in one short year faded and gone, and to-day it seems indeed their cup of sorrow is full. He was so changed we could hardly believe it was the same dear, young man whose fine face and gentle manner gained the respect and love of all who knew him.

When we first came to China he was a handsome lad of seven years, who with his sister older attended our day-school in the chapel in the native city, his father's family occupying the rooms above and carrying on his foreign dress-making. Then, after a time, as we yet had no boarding-schools, he was sent with his younger brother to the Methodist school at Ne-Ziang, about fourteen miles from here, where they remained some years, until about the time Miss Burdick came to China, when Yang Chung became her teacher in the language. But soon there came a call for students to enter the new Government Naval School, at Nankin, and two dear boys tried for the examination, passed, and much to our regret, went entirely out from under Christian influences. They have kept more or less in touch with us through correspondence, always calling to see us when home on their vacations, but have continued to excuse themselves from coming out publicly and announcing their allegiance to Christ, on the ground that they could not keep the Sabbath, or live their religion while in the employ of the government. It was their father's last expressed wish that his sons should all become Christians. We have prayed much and earnestly for them, especially had we beseeched God to help this one during his illness, to throw himself entirely upon his mercy.

In the Government School at Nankin are foreign teachers, but instead of being Christian they are infidel in their views, and so lead those who know the truth back into error and doubt, so that Yang Chung had come to have a critical spirit regarding God's Word, and was troubled with many doubts. But he has been laid very heavily on our hearts, and although to the last he expressed the feeling that there were many things which he could not understand, yet he said that he had a *strong* belief in God, and we have the hope that it is well with his soul, and that all these doubts which so clouded his mind have vanished like the mist before the rays of the morning sun, as he entered the *clear, pure* light of the eternal world.

He was only twenty-five, and has left a wife and two little boys wholly dependent on the other brothers, except what the young wife may be able to do herself. Again we must say, "God's ways are not our ways," but we *know* his are best. The dear young man trusted entirely to native physicians, for some weeks had been away being treated by one of their "specialists," who up to the last said his disease had not developed into consumption and that he would recover, thus deceiving them in order to get their money. He returned to his home less than a week before his death, seeming to have hope of recovery up to the very day of his departure.

The casket was placed in the large room in the center of the house called the reception hall, or in heathen homes the ancestral hall, and the body placed therein by men hired for the purpose. There did not seem to be such extravagance in clothing for the dead as we often see. The casket was not yet closed, not even the cover put on when we left, and so we do not know what took place after that. Sometimes there are a great many garments placed in the casket besides those on the body. We are sure the older brother, Sing Chung, would do his best to have everything done according to Christian belief, but you may imagine how difficult it would be with the wife a heathen, and other strong influences against the doctrine.

We had the usual funeral services, singing, reading of the Scriptures, then Mr. Davis and Dong-Si-Sang, teacher in the Boys' School, both talked to the people,

prayer was offered, and the services, which probably seemed to most of those present a very strange proceeding, was finished. The poor stricken wife who had kept up a constant wail ever since our arrival was quiet during these services, but I fear would commence her lamentations as soon as we were away. She was dressed in sack-cloth, with a large piece of the same arranged about her head, which made her appear a pitiable object indeed. We were obliged to leave immediately after the funeral services in order to return on the evening tide, reaching home about nine o'clock, weary and sad, most of all for the poor stricken family we had left in the country, and our want of power to bring to them the true comfort found alone in trusting in Christ.

Dear sister, I have been re-reading your letter, and noting the things which you as well as we hoped would be accomplished in the fuller establishment of the mission during the year, and how little has been realized. Sometimes we are tempted to be impatient, but we do know that the work is in God's hands, and my daily prayer is that he will bring to pass that which shall be for its best interest, and greatest efficiency in saving souls. You speak of that piece of land being given to the Boys' School. It was donated for the use of the hospital, and Dr. Palmborg bought as much more to make it larger. You see it is away in the country, and cheap, while land here is very expensive. But I am sure it will be available for whatever use the Board may see fit.

I will not extend this already long letter. With much love to all enquiring friends, very affectionately your sister in the work.
SARAH G. DAVIS.

DEEDS.

ARTHUR J. BURDICK.

'Tis deeds that tell us of the man,
For words are empty things.
'Tis effort, moves the world along,
And work, achievement brings.

A word may cheer the fainting form,
Your hand would raise him up.
The water, 'tis, that slakes the thirst,
And not the empty cup.

Your word of sympathy, though good,
The hungry doth not feed,
'Tis helpful deeds and actions kind,
That count in time of need.

The man who idly sits and sighs
For fortune or for fame,
Will never gain the wealth he craves,
Nor win an honored name.

Remember then, not what you say,
But that which you may do,
Will help to measure the reward
That heaven will mete to you.

Not what you helplessly may hope,
But what you bravely dare,
Will shape your destiny below,
And win a place up there.

BUDDHISM AND CHRISTIANITY.

BY W. F. PLACE.

There are a number of reasons for studying Buddhism; the claims of such men as Swami Vive Kananda that Americans and Englishmen are fast becoming Buddhists; the need of a comparison of the great religions to gain knowledge even of our own; the conversion of some men of notelike Lafcadio Hearn to Buddhism and their enthusiastic work for their new faith.

In such a study and excellent little book is Dr. Carus' "Buddhism and its Christian Critics.*" In this little work under a half-dozen chapters, The Origin of Buddhism, The Philosophy of Buddhism, The Psychological Problem, The Basic Concepts of Buddhism, Buddhism and Christianity, and Christian Critics of Buddhism, we have a clearer view of Buddhism, that religion which out-numbers Christianity in the proportion of forty to twenty-six, which corresponds most nearly to modern Psychology and the religion of science.

Twenty-five hundred years ago India, then rich and flourishing, cultivated and thoughtful, held the religious faith of Brahmanism, a system of ceremonies, prayers and sacrifices

by which to win the favor of the gods. Its doctrines were contained in the Vedas, supposed to have been given by divine inspiration. This religion then was objective, outward, an early form of all religions. About this time appeared Gautama Siddautha, the founder of Buddhism, a free-thinker and reformer. "His religion differed from Brahmanism in so far as he promises no help from Brahma or any other Deity, but enjoins its devotees to rely upon themselves and have no other guide but the truth." "He bowed to no authority and set up no creed, no dogma. He denied the divine inspiration of Vedas, the sacred scriptures of Brahmanism, refused to recognize castes, rejected rituals as irrelevant, denounced sacrifices as inhuman, ridiculed prayers as useless, disclaimed worship, refused to believe in the creation of the world by an Ishvara (i. e., a good Lord and personal God), and denied the existence of a soul-entity or atman." Yet his religion was higher than that current in that it was subjective, a kingdom of God within.

There is not room here to discuss the philosophy of Buddhism to any extent. I must refer the reader to the book itself. We may say in brief that we escape the pains and sorrows of this life by a subjective condition, an abstraction from the outward life until it loses all hold upon us, or in other terms, we have convinced ourselves that they do not exist. When we have fully convinced ourselves of their non-existence we reach Nirvana. Dr. Carus tries to show that Buddhism has a God, but it is so shadowy as to have no hold upon mind or heart, even if believed. The soul is merely the deeds performed here and consists of memory—forms or dispositions produced by former Karmas, or soul-activities. This suggests the conditional immortality held by some Christian sects. Nirvana is the point of so complete abstraction that all consciousness is lost. Dr. Carus claims that the soul is not destroyed in Nirvana, or in other words, that Nirvana is not annihilation, but his distinction is too metaphysical to be thinkable by the ordinary mind. Imaginary lines, circles, odors, forms, colors, may be real but our experience demands visible and tangible properties. Buddhism seems to be more in harmony with modern psychology and science than in Christianity, but science has not established its right to decide all questions. Chemism, or the power that combines elements into the many forms of nature, life which brings about a still higher combination, a spiritual life that produces the Iliad, that defies the utmost power of the visible universe for the sake of a noble ideal, and God are equally beyond the power of science to touch by its methods.

A very striking point in Buddhism is its resemblances to Christianity. For instance both Christ and Buddha had forerunners, John the Baptist and Sumedha:

"For a Buddha do ye clear the road? Then, pray, grant also me a place! I, too, will help to clear the way. The path, the track to travel on."

Compare Isa. 40: 3-5. Both were of royal, not priestly, lineage; both were endangered in infancy on account of the coming glory; both led a life of poverty, wandering without home, without family and without property; both sent forth their disciples to proclaim the gospel; both are said to have walked immediately after birth; both were hailed, soon

after birth, as Saviours of the world by celestial spirits, by a prophet, and by sages; both were tempted by the evil one; both walked on the water and were imitated by a disciple; both were transfigured shortly before their death. There are many other similarities for which there is no room here. The similarities in their teachings are very striking, but lack of space compels their omission.

It is claimed that the expression in James, "Thus the tongue . . . sets on fire the wheel of becoming and is set on fire by hell," (see the Greek and Latin version) is a Buddhistic term. If so it is a very strange circumstance. What inferences we are to draw from these similarities is too large a subject for this place, but it merits careful study. The plea of Dr. Carus that he who attempts to teach Christianity and Buddhists must have a full and sympathetic knowledge of Buddhism is sensible and just. Dr. J. H. Barrows has recently uttered the same thoughts most emphatically. The Christian sects might also adopt the practice in their dealings with one another.

While we are willing to embrace Buddhism if it furnish the most satisfying basis of a world religion, we do not see how it can supplant Christianity. Christ's sayings, "In my Father's house," and "I am come that they might have life and might have it more abundantly," mark a height far beyond anything Buddhism can offer, a loving heavenly Father, an active future life and triumphing over evil by the vigor of a good life. When the Buddhist gets through, if successful, he has plucked up all weeds leaving utterly barren ground, while the Christian has destroyed all weeds by covering his ground with good beautiful and wholesome flowers and fruits—a garden of indescribable loveliness and goodness.

FRANCESTOWN, N. H., March 14, 1898.

"WILD OATS."

A common saying among men, frequently in the nature of an excuse, is, that a young man "must sow his wild oats." But why must he? Isn't it sure that if he sows wild oats, somebody, and probably himself, possibly his friends, will reap the crop of wild oats? Wild oats cannot be scattered with the expectation that the birds of the air will pick them up—the birds are too wise for that. They know the difference between the spurious and the genuine thing. Somebody *must* reap the crop. It is an enemy who sows the tare seed, which prevents the field from producing a full crop. So it is an enemy who sows the wild oats, because the crop to be grown will surely decrease the crop of wheat. The best crop to be gathered in life's field is that which is not injured by the presence of the obnoxious oats. And here is the advantage which the young man of to-day has over the husbandman of old—no one can sow his wild oats save himself. No enemy can come in the night and do it for him. No evil-minded one can, while he is occupied with other matters, destroy his life-work by scattering the oats which are in his keeping. The seeds of wild oats are in his keeping, and unless he himself scatters them there will no crop grow from them. Thus it is that the young of to-day are better off than the husbandman.

Young men, if you have a stock of wild oats awaiting your action to be scattered, just burn them, don't scatter them.—*Westerly Sun*.

*Buddhism and its Christian Critics, by Dr. Paul Carus, Chicago. The Open Court Publishing Company, 1897, \$1.25.

Young People's Work

THE pace that kills is an ungodly pace.

YOUR chances of heaven are good—if you make them so, through faith and obedience.

A HOVEL of earth may cast a shadow on a mansion in heaven.

TO OBSERVE a thing is not to serve it, but to serve is to observe and do.

THE balances in which you are to be weighed are already made. God keeps a daily account.

A NEEDLE has a sharp point, but it is not made to prick a conscience with; truth is.

YOUR pocket-book will not carry you to heaven, but it's a pretty good indicator as to whether you are going that way.

You cannot get a person to leave a warm, hospitable home on the first day of the week for a cold, heartless one on the seventh day.

THE cold air which surrounds a stove does not warm it, but the stove, and a good fire within, has a wonderful influence on the atmosphere about it. How about your church? Are you helping to keep up the fire?

SUPPOSE God should get a "snap-shot" of your life while you are out in the world away from father and mother, would you like the picture to hang forever in the gallery of heaven? s.

CHRISTIAN GIVING.

The nose on a man's face is a fact. It is a fact because it is a reality. The larger the nose the greater the fact, and hence the more easily seen. There is another fact which may also be readily seen; it is this: "Where your treasure is, there will your heart be also." If you reverse this pertinent statement of our Lord, you will find it equally true that where a man's heart is, there his treasure will be. A man will usually invest in that for which he has a liking. In other words, what a man believes in he puts his money into.

The bank he believes in he makes his place of deposit; the saloon he spends his time in receives his fortune, small or great. If he loves tobacco, he invests his money in the weed. If he loves the church, he will freely give for its support. When you have faith in anything, you are willing to "take stock" in it. How much faith a person has in his religion is seen by the part of his income which finds its way into the Lord's treasury. The church in the world is rich—that is, rich in money! And I may truthfully say that she has too much. Jesus said, "How hardly shall they that have riches enter into the kingdom of heaven."

The churches of our land, by hugging their gold and silver, are depriving themselves of heaven's blessings here and also in the great hereafter. A Roman Catholic priest, who had charge of the funds which had been received by his church through a popular church-fair, was counting the money, when a friend approached him. The priest greeted his friend by saying, "It can no longer be said of the church, 'silver and gold have I none.'" The friend responded, "Neither can it be said of the church that she has the power to say, 'In

the name of Jesus Christ of Nazareth, rise up and walk!'" The more we squeeze the pennies, nickels, dimes, or dollars, before we let them fall into the contribution box, the less spiritual power we have. These are not my opinions, dear friends of the Endeavor world, they are God's opinions. In regard to giving, the Lord says, "Give, and it shall be given unto you; good measure, pressed down, shaken together, and running over, shall men give into your bosom. For with the same measure you mete withal, it shall be measured unto you again."

The apostle Paul said, "I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." "Every man as he purposeth in his heart, so let him give; not grudgingly or of necessity; for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work."

We may safely conclude that in the church, as in the world, it is God or money with people. We who are not cheerful givers cannot expect great things of God. Stinginess and Christian life are not synonymous terms. I do so desire to make this fact plain, and to so impress it upon you that you will all make up your minds to rob God no longer. What do I mean by that? Why, simply the truth as expressed by God himself through his prophet Malachi. God spake these words, saying, "Will a man rob God?" Why, the people were deeply grieved, offended, at such a question! Why? had they ever thought of such a thing as robbing God? No, but they had been doing it.

One-tenth of all we receive in wages or income belongs to God. We never give a cent until we have first paid the one-tenth. Some people say, "We cannot afford to give one-tenth, our income is so very small." The smaller it is, friend, the less will be your tithe. In accordance with the statement of all people who have tried, and are now trying, the tithing system, they find that the nine-tenths will go as far or farther in purchasing value than the ten-tenths, when all was withheld from the Lord. More than the financial benefit to be received is the spiritual benefit which comes from above. "Bring ye all the tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to contain it."

I have noticed that largely the churches go at their work in a wrong way. They try by fairs and entertainments to get money from the world, so that they will not have to give so much themselves. Do you not remember how Jesus continually gave to the people? It was give, give, give, all through his blessed life; and to his disciples he said: "Give ye them to eat."

I am so glad that the institutional church has been born. It instructs the ignorant, supplies the needy, feeds the hungry, cares for the sick, and tries to lead all to Jesus. I can remember how many times I have passed some of our great city churches, and have thought, "How cold and forbidding they look!" Open only three or four hours during the week. Many of them are still in that

state of semi-existence. Some have awaked to new life. For instance, the Immanuel Baptist church in Chicago, which is open day and night all through the year. In winter time, over one ton of coal a day is burned in the furnaces. There is a prayer-meeting every morning at 9 o'clock. This church does all kinds of charitable work—and hence wins souls to Jesus. There are other churches in our land of the same kind. The village churches and the country churches should be doing the same kind of work, perhaps on a smaller scale, but the same kind of work. O, that Christians could realize how far short they are coming in this respect! If they were even willing to grant unto God the one-tenth which belongs to him, what a blessed thing it would be.

In conclusion, let me quote those who say that "the tithing system was a practice commanded in the old dispensation, that it was done away in Christ." Let me give you the thought of Jesus on this. Matt. 23:23: "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith. These ought ye to have done, and not to leave the others undone." You notice by this that Jesus upholds the practice of tithing. "These ought ye to have done, and not to leave the others undone." Let us do away with our worldly money-raising schemes, and turn to the Lord with an open pocket-book. He is so ready to bless us. The trouble is we are not willing to receive his blessings. Draw nigh to God, and he will draw nigh to you. s.

OUR MIRROR.

PRESIDENT'S LETTER.

Dear Young People:

For more than two weeks we have had pleasant weather, moonlight nights, and most of the time fairly good roads. Snow has gradually disappeared, and now the roads are settling; the frost is nearly out. People have come for miles around, and not a meeting has been broken up by storms. The day meetings have been held at the houses; each day one, occasionally two. Almost every day some one has found Christ. Last night (Sunday) a collection was taken for the Missionary Board. We had thought of closing the meetings, the roads were so bad, but decided to continue two more nights. The work has been remarkable, in that almost every one converted has had very bright experiences, has come to work in the meetings and do personal work with others. We think at least fifteen have found Christ. In four homes the fathers and mothers have come out, one couple being old people, the others middle-aged. Others have again taken up their cross. Some have found the Sabbath, and we pray that many others will. Eld. Sindall is doing outpost work in a school-house two and a half miles away, on Sunday afternoons. Sunday night he is holding services in our church, and occasionally other meetings, besides preaching to both of the Verona churches, three Sabbaths each month, and at Utica, N. Y., the fourth Sabbath. He has good congregations and a good interest, and a warm-hearted, willing, working people. They have devoted themselves faithfully to this movement, with a few exceptions.

E. B. SAUNDERS.

Children's Page.

GRANDMA'S SUGAR PARTY.

BY ERNEST GILMORE.

Florence Hilton expected to give a birthday party, and yet she was unhappy. She wanted a new dress to wear—a "thin white muslin," she said, "so I'll look pretty," and she frowned. Grandma Hilton looked at her, but said nothing.

"What are you thinking about, grandma?" asked Florence, who knew that the "look" meant something.

"They used to tell me when I was little that 'pretty is as pretty does.'"

"What does that mean?"

"It means that one who behaves pretty is pretty; it doesn't take a 'thin white muslin' dress to make her so." She smiled pleasantly, but Florence still frowned.

"I guess if you were a little girl, and had a party, you'd want a pretty new dress, too," she commented.

"I had a party," said Grandma, "when I was just your age. I didn't have a new dress. I wore my pink calico; but, oh, what a good time I had!"

"A pink calico dress to a party! O grandma!"

Grandma laughed.

"I was as happy as if it had been pink silk," she said. "Yes, happier, I am sure, for I didn't have to worry for fear I'd soil it. The other girls wore calico, too. They were dressed to have a good time, and we had it."

"What did you do?"

"It was a sugar party."

"What's that?"

The frown had gone, the small face looked interested.

"We made maple sugar candy. My mother had promised me I could have a party as soon as there was sap enough. I watched and waited after the ice and snow had melted. Then one day when the sun was shining and the wind soft, I found the sap was running, and I was happy. But mother said, when I cried out, 'My sugar party!' 'You must wait, my child.' And so of course I waited; I couldn't help myself, you see, for I couldn't have a maple sugar party without plenty of maple sugar sap. But the mellow sunshine and reviving spring breezes soon brought the eventful day. I invited five girls, so there were six of us, besides Bettie and Nancy and little sisters. The girls were all on hand at one o'clock, and we started for the sugar camp. I had been there early in the morning and had watched old Jed, our hired man, empty the sap from the rough ash trough into a hogshead mounted on a 'stone-boat,' after which the oxen had drawn it to the sugar house. O, that day!"

Grandma paused in her recital, and Florence cried out:

"Was it beautiful, grandma? Please go on with your story."

"Beautiful! Well, it would be hard to find any weather to surpass it. The sky was blue, the air soft and breezy, the sun was shining and the birds singing. And such a smell as greeted our nostrils as we approached the sugar house! It was the boiling sap. Viney, our hired girl, was there helping Jed. Just as we came up, Viney was putting out a great pan of what she called 'sorrow.' I ran up to her, crying, 'Oh, Viney, that's for us, ain't it?' But she said, 'Not now. Do you

want to burn yourselves to death? Run away and play till the sorrow's cool, and then I'll call you.'

"Mother came up just then. She had a pile of thick saucers, some spoons and butter. I knew what those things were for, we were each to have a buttered saucer full of syrup, from which to make little cakes. I could hardly wait for the syrup to cool. But mother said it wouldn't seem long if we'd go and play something, so we did. We played tag around the maples and red oaks and birches, sniffing meanwhile the delicious odor of the green wood burning in the sugar house mingled with that of the boiling syrup. By and by mother called us, and we had a grand race to see who would get to the sugar house first. Mother and Viney ladled a saucer full of syrup, which was still somewhat warm, to each of us. These we took to the new trough of clear, cold, running water, where we stirred and cooled the mass on our saucers until each of us had a delicious cake. Oh, it was the best candy I ever tasted, and I've never had any as good since then."

"Better than marshmallows?"

"Yes."

"Than chocolate creams?"

"Yes."

"Better than great vanilla nut creams?"

"Better than anything, my dear. I wish I had some now."

"What did you do after you ate the candy all up?"

"We had more," laughed grandma. "It's a wonder we didn't have the stomach-ache. And then we had games around the sugar camp. After awhile we marched Indian file back to our house and got our dolls. Each girl had brought her own. I cannot tell you all we did that happy afternoon, but one thing I remember very well. We played keep house on the big porch and on the green-sward, and visited each other. At five o'clock we had 'tea,' which was no tea at all, but a good supper with milk to drink. The table was spread on the lawn. We had warm biscuit and butter, cold ham and sliced chicken, cheese and pickles, and a big loaf of cake frosted with maple sugar. We each had a glass saucer of fresh maple syrup, and mother gave each of the girls a nice little cake of maple sugar. The girls all went home smiling; they had had 'such a good time,' they said. Mother and I stood on the porch until they were out of sight, after which I threw my arms around her neck and kissed her. 'Mother,' I said, 'how good you are to let me have the party!' It seems as if I could see mother's smile now."

"Oh, grandma!" cried Florence, throwing her arms around the old lady's neck, "I wish I had been there at your sugar party; it was lovely. I thank you for telling me about it, and I promise you I'll not say another word about having a new dress for my party."

Then she ran off to find her mother.

"Mamma," she said, kissing her, "I've been a mean old thing to tease you so, but please forgive me."

And I must tell you that she never even thought of how she looked the day of the party. She was too busy trying to make everyone happy to think about a new dress. —*Christian Work.*

"Why, Mary Ann, what in the world are you doing with the scissors?"

"Sure, yez told me to scollop the oysters."

A STAGE THAT WASN'T YELLOW.

A TRUE STORY.

BY GERTRUDE L. STONE.

"Just guess what's happened, mamma!" cried Janet, dancing in from Sabbath-school. Mamma guessed.

"No! no!"

And then Janet could not possibly wait for another guess. She had to tell that Miss Ames had asked her to take part in the next Sabbath-school concert.

"Can't I?"

"Why, yes, I think so. We'll see," said mamma.

Miss Ames came to see mamma, and mamma said Janet might take the part.

"It won't be hard," said Miss Ames. "It's just to follow Marian Plummer on to the stage, and put some flowers on an anchor as soon as Marian has done so. Marian is enough older to look out for the baby."

Nobody knew and nobody thought why Janet wanted to have a part. She had never been to a concert before, and then, again, she was so shy. If they had only known Janet's idea of a stage it would have saved all the trouble.

At the last rehearsal everything passed off so well that Miss Ames said she shouldn't worry one bit about the concert.

"Remember, girls," she said, "that you won't have to play your handkerchiefs are flowers, so be sure to take your bouquets from the basket as you go upon the stage."

"Can we go 'way up on the stage?" asked Janet.

"Why, yes, dearie, of course. Where else would you go? Do just as Marian does, and it will be all right."

The concert night came at last, and finally it was time for Janet to follow Marian. She did so without her flowers. Both Miss Ames and Marian saw it, but it was too late. Janet used her handkerchief, just as she always had before, and gravely laid it beside Marian's pinks.

"I'm afraid she'll cry when she sees her mistake," thought mamma.

But no, Janet seemed perfectly satisfied. There was no sign of trouble until the superintendent said they would close with singing. *Close?* And she had not been on the stage! Janet began to sob so hard that papa carried her out of the room.

"Why, Janet, what is the trouble?" asked papa.

Between the sobs came the answer, "They—said—we—might—go—on—top—the—stage. And—there—wasn't—any—stage."

"What does the baby mean?" said papa.

Nobody could tell at first, but suddenly mamma said, "I don't believe she knew what stage meant. Poor little girl! I believe she thought it was a stage coach."

And, sure enough, they found out that the only stage Janet had ever heard of before was a big, yellow Concord stage coach, that ran to a neighboring village. Somehow Janet had thought it would be on the platform, and she would have a chance to climb to the tiptop of it. That would be worth while, even if there were so many people to see her put her flowers on the anchor.

"Did you think there would be any horses, Janet?" asked papa one day, a long time afterwards.

"No, I didn't," said the little girl. "I just s'posed they had to have the big yellow stage on the platform, so we'd be high enough up for people to see us."—*S. S. Times.*

Our Reading Room.

"Hence then as we have opportunity, let us be working what is good, towards all, but especially towards the family of the faith."—Gal. 6:10. "But to do good and to communicate, forget not."—Heb. 13:16.

On the first day of March Evangelist F. L. Smith began a series of evangelistic services in the First Alfred church, and continued for ten days with afternoon and evening meetings. As a result, thirty-three persons were baptized last Friday evening and on Sabbath morning were received into the fellowship of this church, the congregation standing while pastor and deacons took each new member by the hand. Many more will soon follow these in the waters of baptism and take their places among the disciples of Christ. Eighty-five persons in all gave the evangelist their hand and name in token of desire to surrender to Jesus and become his followers; most of these have given evidence of real conversion, and we expect a large proportion to enter into the communion of the church.

The faculty and students of the University entered heartily into these services. Bro. Smith was secured through the Christian Associations of the College, being warmly recommended by Rev. Geo. A. Hall, State Secretary of the Y. M. C. A., and proved to be all that Dr. Hall represented him to be—"a very successful evangelist, having no sensational methods, but much blessed in his simple, plain way of presenting gospel truth." He won the hearts of our people here, and won many to the service of his Master. The afternoon Bible-readings were rich feasts for believers, helping many to higher and richer Christian experiences; and his evening services were models of plain and powerful gospel address. Having been many years with Mr. Moody, and in evangelistic work all over the West and South, and in England, Ireland and Scotland, he is well-furnished with an abundance of striking and effective illustrations from his own experience; these he relates with telling-effect. He proved to be no ease-taker in the vineyard; but spent the time unoccupied in meetings in visiting among the enquirers, and faithful personal work among the unconverted in their homes, on the streets and in their places of business. Thank God for sending Bro. Smith to Alfred is the unanimous feeling of the church, the college and the community.

PASTOR.

MARCH 13, 1898.

PLAINFIELD, N. J.—Regrets are heard on every hand at the departure from our midst of Rev. Mr. Livermore and family. At our last communion season a Swedish brother and convert to the Sabbath was received into church membership upon the confession of his Christian experience and by letter from a Presbyterian Chapel of this city. Temperance was the subject of our prayer and conference meeting on Sabbath eve, the 18th inst., and of the sermon on the following morning, partly under the auspices of our Y. P. S. C. E. Committee on Temperance, and partly out of regard to Sunday, March 20, the memorial day for two honored names—Neal Dow and Francis E. Willard. The RECORDER starts out with promise of great good under its new editor, whom we welcome and promise to help. The weather here has been more like May than March. Everybody is rejoicing over the great improvement in the health of Mrs.

Lewis, who has been so ill, so long. This is our reply to your "not cold types" of the 15th inst.; if you do not want another, drop it into the waste basket.

ELWIN.

FARINA, ILL.—Our meetings at Farina closed Sunday night last, after a continuance of eighteen days with unabated interest. Eight souls professed conversion, one backslider restored, and the church much revived. Three joined our church and more are expected. We endeavored to present the straight, unvarnished truths of God, and leave the results with him. Sunday night an immense congregation assembled to hear the Sabbath question discussed, and listened an hour and a half with chained attention as Bible authority was presented. We preached twenty-five times in the meetings, held many prayer-meetings and gave many exhortations. The brethren received us gladly, showed us no little kindness, and gave us a purse of \$44.40. The Lord abundantly bless them.

Fraternally,

D. W. LEATH.

ALBION, WIS.—The Quarterly Meeting of the Seventh-day Baptist churches of Southern Wisconsin and of Chicago, held its last session with the church at Albion, Feb. 25-27, 1898. The following program was presented: Sabbath eve, prayer and conference, led by Rev. S. H. Babcock; Sabbath morning, sermon by Rev. L. A. Platts, D. D. Theme, "Right Service;" text, "By their fruits ye shall know them." The subject was handled in such a way as to leave the listener in no doubt as to what his duty is regarding an honest Christian life. Noon. Sabbath-school, conducted by the Superintendent of the Albion Sabbath-school. Class recitations were dispensed with and the lesson, "Warning and Invitation," was expounded, topically, under four heads as follows: "The Responsibility of Opportunity," Rev. S. H. Babcock; "The Mystery of the Kingdom," C. D. Balch, of Rock River; "The Omnipotence of the Son," Merton Burdick, of Milton Junction; "The Gracious Invitation," Dr. Platts.

Afternoon, Recognition Services for the incoming pastor, Rev. S. H. Babcock, participated in as follows: "Duties of Pastor to People," Dr. Platts; "Duties of Church-members to Pastor," Rev. G. W. Burdick, after which A. C. Burdick, in behalf of the church, in a few well-chosen remarks and a hearty greeting, extended to him the Right Hand of Fellowship. This was all very impressive, as it is the returning of an under shepherd after an absence of eleven years. Sabbath evening, praise service was led by M. J. Bolser, and a sermon by Rev. G. W. Burdick on the theme, "A Warning Against Evil Compromises." First-day morning, Sermon by Dr. Platts. Afternoon, Endeavor Hour, presided over by M. J. Babcock, President, and C. A. Emerson. Evening, praise service, led by Chas. Sayer, followed by sermon from Rev. L. C. Randolph, of Chicago. Thus closed one of the most spiritual sessions of these quarterly gatherings.

B. I. JEFFREY, Sec.

SEVENTH-DAY BAPTISTS IN SOUTHERN CALIFORNIA.—Since the most that has appeared in the RECORDER from the Pacific Coast, in the last few years, has been in some way connected with the Colony movement, it may be thought by some that we have no other interests here. It is therefore our object in this article to call

attention to other points. Receiving some of the "needful" from Bro. West, of Milford, Ore., some months ago, to help on the work here, we determined to use it in defraying expenses in looking after scattered Seventh-day Baptists. After some correspondence with Bro. Carver, of Dulzura, in San Diego Co., on Jan. 25 we started for that place, stopping with Bro. E. A. Thompson, near Temecula, the first night. Some of Bro. Thompson's people being sick, and there be much sickness in the neighborhood we held no service, but left with the understanding that as soon as health and other interests would permit, that sister Thompson would receive baptism and both Bro. and Sister Thompson would unite with the Colony Heights church.

In Bro. Carver and family we have a company of staunch theoretical Seventh-day Baptists. This brother came to the Sabbath some two years ago by the study of the Bible and without knowing of Seventh-day Baptists. Seeing a reference to the church at Little Genesee, N. Y., in some old publication, he wrote to the pastor of that church, and through correspondence with Bro. Powell learned of us at this place. It was a pleasure for us to meet this family and enjoy a few days of social and spiritual intercourse. Considering that the country is so new and sparsely settled, the attendance at the few services we held was good and the interest manifest was excellent. Even Catholics expressed regret that we could not stay longer, and a hope that we might return. We believe that the interest here, if properly cared for, might result in good to our cause.

On our return trip, near Escondido, we stopped with a Bro. Larkin, formerly of North Loup. Bro. and Sister Larkin, I believe, are members of the North Loup church. His father and mother-in-law, who are stopping with him, although never identified with any of our churches, believe in the Sabbath, and I understand that they are ready to unite with our people when their location will make it seem to them practicable. On our return home we found a letter from Bro. Thompson urging us to return and administer baptism to his wife and daughter. By order of the church I was authorized (on the recommendation of Dea. Titsworth and whoever else of the church might be present) to administer the ordinance and receive them into fellowship. Accordingly, in company with the deacon and two other members, on February 11, we started for Temecula, arriving at Bro. Thompson's late in the evening, but not too late to hold a service. Our meetings continued over Sabbath and Sunday, resulting in a deep interest as manifest on the part of many. Sunday afternoon five were baptized; although one did not join our church, she pledged herself to study the Bible and if she found that Seventh-day Baptists were right she would join them. At our last service almost all expressed a desire to live Christian lives, and many asked for prayers. A letter from there a few days since states that the interest continues. The field is white, but where are the reapers?

J. T. DAVIS.

LAKEVIEW, Cal., Feb. 28, 1898.

HAMMOND, LA.—Well, nearly seven weeks since we landed in this pleasant city of the Southland, and a few words will be in place. We were kindly cared for at "Piney View,"

in the hospitable home of Brother and Sister Chas. Hummel, until our goods arrived, when many hands soon had us settled in our new abode. The first Sabbath was devoted to installation services, of which the RECORDER has made mention, since which time the pastor has been pushing along with his pastoral duties.

There is a very nice society of people here, in good working condition, which speaks well for their former pastor. Church, prayer, Sabbath-school and Christian Endeavor meetings are well attended. Probably an average of thirty attend the Sixth-day evening and Sabbath afternoon Endeavor meetings.

Two new families have been added to the society this winter, and another is expected; many more being added to the place. Several new houses are under way, and town interests appear on the up grade. Two recent sales were made, one of 1,000 acres of land, the other of 70,000,000 feet of lumber.

A little description of Hammond will be of interest to those looking for a mild Southern winter home. A town two miles square, on the Illinois Central Railroad, 54 miles north of New Orleans, 2,500 white population. It contains five churches, public and high school with about seven teachers, two banks, two weekly newspapers, electric light and ice plant, three or four mills, steam laundry, shoe factory, new eight thousand dollar sterilizing and pasteurizing milk factory, the third of the kind in the United States—pays 12½ cents a gallon for milk—one fine hotel—"The Oaks"—and two or three less pretentious; large department stores, three or four dry goods stores, two or three groceries (gents furnishing coming), two or three drug stores, large new brick furniture store, fine jewelry and china store, two bakeries, meat markets, jewelers, dentists, doctors, photographer, machinist, sash and doors, milliners, dress-makers, music teachers, and a suburban sanitarium.

The steam laundry is for sale, possibly for rent, and could be made profitable with New Orleans business. A Seventh-day Baptist with \$500 to \$1,000 capital is wanted to take partnership in a saw-mill, in which planing, sash and door work are also done. Hammond would be a good point for a sugar refinery, or a cotton mill. This section is noted for its salubrious climate, pure water, warm winters, gulf breeze, and piney-woods atmosphere, all combining to make it healthful for those suffering with catarrh, asthma, and all throat and lung troubles, stomach troubles, rheumatism and all other blood diseases. Garden vegetables, flowers, open doors and no fires in winter contrast very agreeably with eight feet of snow in Maine. Only a few mornings have I seen frost. The strawberry is the main crop for cash (some already ripe). The pasteurizing factory is likely to give a great impetus to the milk industry. Sweet potato and sugar cane make good crops. Land is reasonably cheap. The soil has to be fertilized, but can be made to produce two or three crops annually. But enough. We expect to see our church here, as well as our little city, move steadily on and up with each succeeding year.

G. M. COTTRELL.

MARCH 7, 1897.

THE best evidence of the Bible's being the Word of God is to be found between its covers. It proves itself.—Charles Hodge.

Sabbath School.

INTERNATIONAL LESSONS, 1898.

SECOND QUARTER.

April 2.	The Woman of Canaan.....	Matt. 15: 21-31
April 9.	Sufferings of Jesus Foretold.....	Matt. 16: 21-28
April 16.	The Transfiguration.....	Matt. 17: 1-9
April 23.	A Lesson on Forgiveness.....	Matt. 26: 21-35
April 30.	The Triumphal Entry.....	Matt. 21: 6-16
May 7.	The Marriage Feast.....	Matt. 22: 1-14
May 14.	Watchfulness.....	Matt. 24: 42-51
May 21.	The Day of Judgment.....	Matt. 25: 31-46
May 28.	The Lord's Supper.....	Matt. 26: 17-30
June 4.	Jesus Condemned.....	Matt. 27: 11-26
June 11.	Jesus Crucified.....	Matt. 27: 35-50
June 18.	The Risen Lord.....	Matt. 28: 8-20
June 25.	Review.....	

LESSON I.—THE WOMAN OF CANAAN.

For Sabbath-day, April 2, 1898.

GOLDEN TEXT.—Then she came and worshiped him, saying, Lord, help me. Matt. 15: 25.

INTRODUCTION.

After the death of John the Baptist, Jesus sought rest in an uninhabited region a short distance southeast of Bethsaida, on the northeast shore of the Sea of Galilee. He seemed to wish to avoid the excitement which John's death might occasion, and a possible political revolt. This tendency was shown when, upon feeding the five thousand, they desired to make him king. He also wished for quiet communion with God, as was his frequent custom. This purpose was, however, defeated for a time. Returning to Capernaum, he healed the sick and gave his discourse recorded in John 6: 22-59. Again seeking retirement, he leaves Galilee for the mountainous region near Phœnicia, where took place the first incident of our lesson. From thence he goes to the southeastern shore of the Sea of Galilee, where the events of the last part of the lesson take place. Jesus thus avoids Herod, as also many hostile Jews, and finds the retirement he had so long sought. This also afforded opportunity to privately instruct his disciples.

EXPLANATORY NOTES.

1. Seeking Retirement. v. 21. *Then Jesus went thence.* From Galilee. *Departed.* Withdrew. *Into the coasts.* In that district, but not to the seashore on which the cities were located. *Tyre and Sidon.* Commercial seaports of Phœnicia, about twenty miles apart. Tyre was noted for its dye-works, and Sidon for glass and its schools. They are now only small towns of 3,000 or 5,000 inhabitants. From Tyre Solomon received much material for the temple. In Isa. 23, prophecy was directed against the city.

2. Pleading for a Child. v. 22. Reaching the borders of the country, Jesus "entered into a house," probably of some disciple, not wishing to be publicly known. Mark 7: 24. *A woman of Canaan.* See Mark 7: 26. A Greek and Syro-Phœnician by birth. Canaan was the old title of the country. During this time these cities were Greek cities, the country having been taken by Alexander the Great. *Came . . . and cried unto him.* Falling at Jesus' feet imploring help. Many Phœnicians went to hear and be healed. Luke 6: 17. *Have mercy.* The child's affliction is the mother's, and may also have been aggravated by hereditary tendencies. *O Lord.* She knew of his Messianic title and reputation. *Son of David.* A descendant of David. Meaning also the Messiah. The promise had been made that the Messiah should be of David's family, and all expectant Jews believed it and must be convinced by the genealogy. *Grievously vexed.* Tormented and controlled by a devil, or demon. Mark says, "an unclean spirit." See descriptions in Matt. 17: 15, 18; Mark 9: 17, 18. These fallen spirits are enemies and tempters of the souls of men. Those possessed may not be abandoned, wicked men, but may have become subject to this evil control by a weak nervous system, resulting from some sinful indulgence, or inherited depraved condition. They become subjects for great compassion.

3. The Triumphs of Faith. v. 23-28. Let it be remembered that this woman was a Gentile, with Gentile prejudices and, perhaps, with previous education opposed to the religion Christ would teach. And the Jews were greatly prejudiced against his people. She must have come to Jesus without any invitation, and to a stranger also who was there for retirement. These were great difficulties to overcome, and now was another great test to be made. *He answered her not a word.* "Light winning makes light the prize." She must prove her faith, and, also, for the disciples' good, exhibit persevering supplication. Jesus' silence was not neglect. It may be her reference to his being the Son of David was too narrow a view of his mission, as though he were only the Messiah of the Jews. Her anxiety and need will lead her to greater truth. Added to Jesus' silence was another trial of faith, for, *his disciples came . . . saying, Send her away.* Luke 18: 39. Dismiss

her with or without healing. The disciples did not as yet fully understand the Master's disposition and mission. *She crieth after us.* Annoys us and creates excitement at this time, when we are here for rest, and to be away from Jewish malice. *I am not sent but unto . . . Israel.* To the Jews first, as they expected a Messiah, and he was to preach to the Jews then; but after his ministry was completed, the whole Gentile world could hear from his disciples of a gospel for all. Christ's mission to save to the uttermost all who come to him could but be accomplished by educating a few in the principles of Christianity. Let the children first be fed, then they may feed the world. *Then came she and worshiped him.* Prostrated herself before him reverently and in adoration. *Lord, help me.* Faith increases amid all these apparent difficulties. All sinners, learned and illiterate, Jew or Gentile, will alike make this cry when in need, and realizing the need. *But he answered.* Not for himself but to express the prevailing opinion. *It is not meet.* Not proper. *Children's bread.* That which belongs to the Jews who regarded themselves as children of Abraham, and God's only people. *Cast it to dogs.* It was common for Jews to contemptuously call Gentiles "dogs," little dogs, literally. Dog was to them a symbol of impurity. And there was considerable reason for this. The heathen nations were as a rule railing or barking at the God of the Israelites, and were an unclean race not observing the sanitary rules of Jews. But master and dog are both to be fed, and though the Jew must first have opportunity of receiving the blessings of the gospel, the bread of heaven is provided for all. *And she said.* A mother's love cannot be quenched though she submits to Jesus. *Truth, Lord.* A true proverb no doubt, but it is an argument in favor of the help she wants. *Dogs eat of the crumbs . . . from the master's table.* Let me be considered a dog, an unworthy Gentile, yet from the crumbs beneath the table which takes nothing away from the children, let me be fed, let thy divine grace be imparted and my daughter healed. *Oh woman.* Title of great respect. *Great is thy faith.* He knew it all the time and yearned to help her, but what beautiful lessons for present and future disciples are taught in this delay. The test having been stood, greater faith developed; he now commends, cheers and blesses. True faith is great in earnestness, in humility, in love, in perseverance, and finally in glorious results. *Her daughter was made whole.* That moment, and returning home found her faith rewarded.

4. Gospel Blessings. v. 29-31. *Jesus departed thence.* As there would be no retirement following this notable miracle. *Came nigh unto the sea.* In "the region of the ten cities," or Decapolis. *Into a mountain.* On the west shore of Lake Galilee or Gennesaret. *Sat down.* For rest and meditation, and ending the present journey. But the Master could not long enjoy rest or quiet. *Great multitudes came.* Always many to report Jesus' whereabouts. *Having with them.* They bring their afflicted friends along, and the afflicted without helpers follow if they can. *Maimed.* Crippled in various ways. *And many others.* A great variety of diseases. *Cast them down at Jesus' feet.* Friends of the sick and maimed assisted or bore them to Jesus for healing. *He healed them,* refusing none. *The multitude wondered.* At these acts of creative power. *And they glorified the God of Israel.* Praised him, acknowledging his great goodness and power, and that God had sent the Messiah to bless and redeem the people.

DO YOUR BEST.

The signs are bad when folks commence
A-findin' fault with Providence.
And balkin' cause the earth don't shake
At every prancin' step they take.
No man is great till he can see
How less than little he would be
Ef stripped to self, and stark and bare,
He hung his sign out anywhere.

My doctern is to lay aside
Contentions and be satisfied;
Jest do your best, and praise er blame
That follers that counts jest the same.
I've allus noticed that success
Is mixed with troubles, more or less,
And it's the man who does the best
That gets more kicks than all the rest.

—James Whitcomb Riley.

WHILE the Rev. John McNeill, the famous evangelist, was preaching recently in Belfast, an impatient man in the congregation pulled out his watch and stared at it. Mr. McNeill noticed the man, and, looking down at him, said: "Have patience with me. You know it took us two hours and a half yesterday to go round the golf links, and I am far from that time yet."—*Ex.*

Popular Science.

BY H. H. BAKER.

Niagara and Buffalo.

We learn that in less than six months a current of electricity equal to six thousand horse-power will pass continuously from Niagara Falls to Buffalo, a distance of twenty-four miles, in less than the six-millionth part of a second, and when there it will be divided and subdivided, and put to such uses as may be required by the varied wants of the people.

The steam-engine, which has hitherto been the source of power, will soon be among the things of a past age, and the thousands of lights throughout that city, as well as other industries requiring power, will be supplied by the simple descent of a column of water over twenty miles away.

The electrical current that comes from Niagara on its arrival at Buffalo will be subjected to such divisions as the several services to which it is to be applied demand. For instance, one current wants to be a single "alternating," from 2,500 to 3,000 volts, which is to supply about 3,000 arc lamps; another alternating current, of from 110 to 115 volts, which is required to supply several thousands of incandescent lamps; while another, of from 500 to 550 volts, for supplying motors, being a "direct" current.

The lines that carry the currents of electricity from the Falls are strung on poles until they near the city, when they are taken to the division station under ground, where they deliver a three-phase, slow, alternating current, as high as 22,000 volts.

In order to reduce this high current to the proper voltages required, it is sent through a set of eleven of what are called "step-down converters," when the high voltage disappears, and a current issues of 352 volts; yet this voltage would not do for any of the purposes required. The alternations are now so very slow, being only about twenty-five a second, that the current would not answer any purpose for incandescent lighting, as the changes for that purpose must equal at least sixty a second.

To increase the frequency to the desired standard, the current has to pass through four ponderous machines of 535 horse-power, to obtain the sixty changes, and then through another set of "step-down machines," to reduce the voltage to 115, when it is ready to pass on its circuit through the incandescent lamps.

The current needed for the arc lights is entirely different, and is sent at once through a set of electric motors, each of which will drive a dynamo. The set consists of fifteen motors of 250 horse-power each; on either side of each motor there is an arc light generator, capable of supplying 125 lamps; thus 3,750 arc lights are supplied.

The direct current for supplying power for motors is obtained by passing the current through two machines of 200 horse-power each, called "rotary converters"; these converters send out a current of from 500 to 550 volts.

This remarkable and powerful current of electricity is fast being trained to meet the necessities of the age. However it seems still to be hid in the archives of Divine wisdom, and only developed, but not revealed.

It is true that Niagara Falls for sublimity surpasses all other plunging waters on the

face of the globe. Petitions and bills are being presented to the legislature of New York, urging the passage of laws prohibiting any further interference with the water rushing forward into the abyss below, claiming that it is a wonder, when once seen always to be remembered. What of all that? We are of the opinion that the wonder would be enhanced a thousand times could all the water that comes down the river be turned aside and employed for the benefit of the country and its people. Let the height and depth of Niagara Falls stand out in bold relief, perfectly dry, as a grand spectacle. Then let another grander spectacle appear in the illuminated cities, in the motors drawing cars in every direction. The tired horses and mules that drag the slow barges released, the products of our great Western prairies sent to tide-water with marvelous speed, the mills and factories and thousands of small machines, all of which are driven by an unseen power produced by the simple fall of water at Niagara.

The brilliancy of the achievement, the wonder and splendor displayed, would, we think, unfold, and as far exceed Niagara Falls as the size of Jupiter does that of Venus.

PROSPICE.

ROBERT BROWNING.

Fear death?—to feel the fog in my throat,
The mist in my face.
When the snows begin, and the blasts denote
I am nearing the place,
The power of the night, the press of the storm,
The post of the foe;
Where he stands, the Arch Fear in a visible form,
Yet the strong man must go;
For the journey is done, and the summit attained,
And the barriers fall,
Though a battle's to fight ere the guerdon be gained,
The reward of it all.
I was ever a fighter, so—one fight more,
The best and the last!
I would hate that death bandaged my eyes, and forbore,
And bade me creep past.
No! let me taste the whole of it, fare like my peers,
The heroes of old,
Bear the brunt, in a minute pay glad life's arrears
Of pain, darkness and cold.
For sudden the worst turns the best to the brave,
The black minute's at end,
And the elements rage, the fiend-voices that rave,
Shall dwindle, shall blend,
Shall change, shall become first a peace out of pain
Then a light, then thy breast,
O thou soul of my soul! I shall clasp thee again,
And with God be the rest!

TRACT SOCIETY—EXECUTIVE BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, March 13, 1898, at 2.15 P. M., President Chas. Potter in the chair.

Members present: C. Potter, J. F. Hubbard, D. E. Titsworth, J. D. Spicer, A. H. Lewis, W. M. Stillman, G. B. Shaw, A. E. Main, S. Babcock, C. C. Chipman, J. A. Hubbard, J. M. Titsworth, H. M. Maxson, W. C. Hubbard, A. L. Titsworth.

Visitors: J. P. Mosher, H. H. Baker.
Prayer was offered by Rev. A. H. Lewis, D. D.

Minutes of last meeting were read.

The Supervisory Committee reported a request from W. C. Daland for the printing of an index to the *Peculiar People*, and referred the same to the Board for action.

On motion, it was voted that an index to the *Peculiar People*, as prepared by the Editor for the ten years of its publication, be printed.

The Committee on Distribution of Literature reported that from February 1 to date, orders for about 21,000 pages of tracts had been filled. The committee also reported the

completion of the publication of the "Bible Studies" by Dr. Lewis in the RECORDER.

On motion, it was voted that an edition of 2,000 copies of the "Bible Studies" be printed in pamphlet form, with covers.

The Corresponding Secretary reported correspondence from W. C. Daland, S. S. Powell, E. M. Holston, L. C. Randolph, Geo. B. Shaw, Pres. W. C. Whitford, I. J. Ordway, L. A. Platts, R. S. Wilson, I. L. Cottrell, J. Bawden.

It was voted that Dr. Lewis be requested to accept the invitation of Rev. R. S. Wilson, of Attalla, Ala., to preach the dedicatory sermon in their new church, about the middle of April next.

On motion, the preparation of matter in type or plate form for the Sabbath Reform edition of the RECORDER was referred to the Advisory Committee and the Corresponding Secretary.

On motion, the bill of Herbert G. Whipple for professional services, in regard to the charter of the Society, was ordered paid.

The Treasurer presented the usual statement of finance.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH, *Rec. Sec.*

HE that wrestles with us strengthens our nerves and sharpens our skill. Our antagonist is our helper.—*Edmund Burke.*

I HAVE learned, in whatsoever state I am, therewith to be content.—*St. Paul.*

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.

WALLACE—HURD.—In Spafford, N. Y., March 22, 1898, by Rev. B. F. Rogers, Mr. James W. Wallace and Miss Deborah Hurd, all of Spafford.

STILLMAN—TITSWORTH.—At the residence of the bride's parents, on March 8, 1898, by Pastor George W. Hills, Mr. Chas. S. Stillman and Miss Edna G. Titworth, all of Nortonville, Kan.

LOOMIS—BECKWITH.—In Mystic, Conn., Feb. 10, 1898, at the home of the bride's uncle, Mr. Philliman Snell, by Rev. L. B. Coddling, Mr. George E. Loomis, Jr., of Westerly, R. I., and Miss Ethel Beckwith, of Mystic, Ct.

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.

WILLIAMS.—At her home near Richburg, N. Y., March 1, 1898, Judith C., daughter of Crandall and Hannah Lester, and wife of C. L. Williams.

She was born in Montville, Conn., Dec. 24, 1827, and in early life came to Richburg. In 1851, May 31, she was united in marriage with Bro. Williams, on the same farm where they have continued to live happily to the end of her days. She was converted in early life, baptized by Eld. Andrus, and remained a faithful member of the Richburg church. A loving husband, a foster daughter, one sister and two brothers mourn her sudden departure. Funeral services were held March 3, conducted by her pastor, assisted by Revs. W. D. Burdick and B. E. Fiske. O. S. M.

CRANDALL.—At her home in Richburg, N. Y., March 8, 1898, Sarah T., daughter of Ebenezer D. and Martha Bliss, and wife of M. D. Crandall, aged 69 years and 3 days.

In early life, she united with the church at Little Genesee, and twenty-four years ago transferred her membership to the Richburg church, in which she continued a faithful worker while strength lasted. She had been a great sufferer for several weeks. She leaves a husband, a son, two brothers, E. S. Bliss of Alfred, B. T. Bliss of Little Genesee, and one sister, Mrs. Barry, of Independence. Funeral services were held March 10, conducted by her pastor. O. S. M.

BROWN.—Near Leonardsville, N. Y., Nov. 27, 1897, Lucinda A., wife of Stephen Brown, aged 65 years, 5 months and 27 days.


Mrs. Brown was the daughter of Stephen and Sinai Ellison. She was born in Herkimer county, but came with her parents into the town of Brookfield while still a child. In 1855 she was married to Stephen Brown, and four years later they moved on to the farm where her remaining years were quietly and happily lived. Besides the husband, three children survive her, Dr. H. Clift Brown of Brookfield, Mrs. Clark Bassett of Leonardsville, and Mrs. Samuel Spring of Boulder, Col. On March 30, 1850, she became a member of the First Brookfield Seventh-day Baptist church and remained faithful to the calls of its membership to the end. She also had the joy of welcoming her children to its fellowship—Dr. Brown and Mrs. Bassett joining May 17, 1873, Mrs. Spring, March 30, 1878. A devoted wife, a loving mother, a kind neighbor, a genial friend, a consistent Christian, she left vacant a place never to be wholly filled. But with faith triumphant she but passed on to fill the larger place prepared for her by Him whose she was and whom she served. J. A. P.

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"LIGHT IN THE TUNNEL."

We were traveling on a suburban railway, when a young woman happened to enter our carriage, carrying a little girl about two years old. We had to go through a deep tunnel, and as the warning whistle signaled our approach to it, my fellow-passenger took from her handbag a little candle, a small saucer and matches, and placing the former on the window ledge beside her, she lighted it just as we were plunging into the tunnel gloom. There was a little cry of distress from the child in the first moment of darkness, but as soon as her eye caught the candle-light, with a happy laugh she nestled her head against her mother's shoulder. The latter looked across to me with a smile and said, "She is such a timid little thing, she always used to scream with terror in the tunnels till I thought of this plan to soothe her."

Out into the sunshine I carried with me a precious thought, awakened by that beam of light in the dark passage; the simple incident seemed to me a beautiful illustration of the Scripture word, "As one whom his mother comforteth, so will I comfort you." The timid little traveler did not need the light in the tunnel for safety or for use, only to quiet ignorant, unreasoning fears; but the mother's love could not reckon thus; neither can the tenderness of our God. We cannot overestimate, we can never realize, his sympathy in its human condescension, its divine depth and degree. The earthly image most expressive to our experience is mother love; yet he himself has told us that this is quite inadequate. "She may forget, yet will I not forget

thee." And how wonderfully significant is one of the illustrations he has given us, "He that toucheth you toucheth the apple of his eye." There is surely no more striking indication of this gracious, immeasurable heavenly sympathy with earthly infirmities than the frequent occurrence in Scripture of the assurance, "Fear not." It comes to us on every occasion of need, and lightens even the darkest hour.—Sel.

LANGUAGE OF FLAGS.

To "strike the flag" is to lower the national colors in token of submission. Flags are used as the symbol of rank and command, the officers using them being called flag officers. Such flags are square, to distinguish them from other banners.

A "flag of truce" is a white flag displayed to an enemy to indicate a desire for a parley or consultation.

The white flag is the sign of peace. After a battle parties from both sides often go out to the field to rescue the wounded or bury the dead, under the protection of a white flag.

The red flag is a sign of defiance, and is often used by revolutionists. In our service it is a mark of danger, and shows a vessel to be receiving or discharging her powder.

The black flag is the sign of piracy. The yellow flag shows a vessel to be at quarantine, and is the sign of contagious disease. A flag at half mast means mourning. Fishing and other vessels return with a flag at half-mast to announce the loss or death of some of the men. Dipping a flag is lowering it slightly and then hoisting it again, to salute a vessel or fort.

If the President of the United States goes afloat the American flag is carried in the bow of his barge or hoisted at the main of the vessel on board of which he is.—School Journal.

"No ONE can teach who has stopped learning," says the Archbishop of Canterbury. Talking to some clergymen on teaching and preaching, he told them that only by perpetual studying could they keep their preaching and teaching alive. Three things, he said, are wanting—fullness of knowledge, lucidity of arrangement, with clearness in expressing that knowledge, and the freshness that is born of fresh study. And any wise preacher will add an hearty Amen to that bit of sound philosophy.—Ex.

LETTER FROM A PREACHER'S WIFE.

BOSSBURG, STEVENS COUNTY, WASHINGTON.
 Dr. D. M. Bye, Indianapolis, Ind.:
 DEAR DOCTOR—I have delayed some time in sending in my testimonial, as I have been waiting to see how the place was going to heal up; so I am now ready to recommend to the world your wonderful Oil treatment.
 Three years ago I noticed a small lump coming in my right breast, and I called in our family doctor, who informed me that it was a tumorous cancer coming, so I began doctoring at once, but all the doctors failed to help me, and the best doctors of this country gave me up to die, when I heard of Dr. D. M. Bye's wonderful Oil treatment, and of him being a man who had great faith in God, so I resolved to try him. He has taken the cancer all out, and it was so large that it took the whole breast off, but, praise God, the cancer is gone and the place is healed up nicely.
 Suffering ones, do not be afraid to try Dr. D. M. Bye's wonderful Oil treatment; and any one wishing further information regarding this case can get it by writing to me.
 May 15, 1897. Mrs. C. E. BALTEZORE.
 P. S.—And the minister adds the following:
 My DEAR BROTHER—We will send a big recommendation for you throughout the country, and I shall go to preaching again, and I will recommend you from the pulpit. So, may God bless your good labor, and the loving arms of Jesus ever embrace you is our prayer. Your brother in Christ, Rev. M. L. BALTEZORE.

SPIRITUAL REMEDIES.

As a prescription for remedying spiritual ills, the following list of specifics entitled "Sure Cures," is more apt to be efficacious than many of the ones sold under specious names for the relief of all physical ailments. These cures have all been tested and not found wanting. Try them.

If you are getting lazy, read James.

If your faith is below par, read Paul.

If you are impatient, sit down quietly and have a talk with Job.

If you are just a little strong headed, go and see Moses.

If you are getting weak kneed, take a look at Elijah.

If there is no song in your heart, listen to David.

If you are getting sordid, spend a while with Isaiah.

If you feel chilly, get the beloved disciple to put his arm around you.

If you are losing sight of the future, climb up to Revelation, and get a glimpse of the promised land.

If you are out of sorts, read Heb. 12.

If you are down with the blues, read Psalm 28.

If people pelt you with hard words, read John 15.

If you feel lonesome and unprotected, read Psalm 91.

If you find yourself losing confidence in men, read 1 Cor. 13.

If there is a chilly sensation about the heart, read Revelation 3.

If you don't know where to look for the month's rent, read Psalm 37.

If you are getting discouraged about your work, read Psalm 126 and Gal. 6: 7-9.

If the stove-pipe has fallen down, and the cook gone off in a pet, put up the pipe, wash your hands, and read James 3.

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I SEE they have put a sounding-board at the back of the minister's pulpit," said Baron; "what do you suppose that's for?" Egbert replied: "Why, its to throw out the sound." "Gracious!" said Baron; if you throw out the sound, there wouldn't be anything left to the sermon."—Boston Traveler.

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TOO MANY people are falling all apart, and going to pieces from looseness of principles. Weakness becomes wickedness. All backslidings in the church start from loosening the hold on Christ. Conscience loosens its grip. The very garments which the professed Christian wears become entangled in all manner of worldly habits and practices until he can make no headway toward the "goal of his high calling."—Theo. L. Cuyler.

QUESTION CORNER.

QUESTION.—"How can I be prepared to enjoy prayer-meetings?" x.

ANSWER.—The main preparation must be in your heart. Prayer-meeting, that is the ideal meeting, is a place for spiritual development and culture. Sabbath services, both sermons and Sabbath-schools, are largely didactic; they seek to teach what we ought to know. But prayer-meetings ought to be times when theories about life, and speculations about duty, give way to soul-communing with God, and to spiritual uplifting. You must be careful how you define "enjoy." Leave your worldliness if you cannot your weariness at home. Go with your soul all open toward heaven, and longing to be taught of God. Go in humility, but not in fear. If things are said or done which tend to turn you away from spiritual communion with God, struggle against it. Go expecting to be blessed; to do something that leads to blessing. In a word, open-heartedness toward God, and hungering for his blessing will bring true enjoyment in prayer-meeting.

A MOTHER'S INFLUENCE.

It is hard for a young mother who has not yet overcome the wayward tendencies of her own youthful nature to realize the influence she exerts over her own little ones. She is constantly surrounded by critical imitators, who copy her morals and manners. As the mother is, so are her sons and daughters. If a family of children are blessed with an intelligent mother, who is dainty and refined in her manners, and does not consider it necessary to be one woman in the drawing-room and an entirely different person in her everyday life, but who is a true mother, and always a tender, charming woman, you will invariably see her habits of speech and perfect manners repeated in her children. Great, rough men, and noisy, busy boys will always tone down their voices and step quietly, and try to be more manly when she stops to give them a kind word and a pleasant smile; for a true woman will never fail to say and do all the kind, pleasant things she can that will in any way help to lift up and cheer those whose hearts are shaded with care and toil. The mother of to-day rules the world of to-morrow.—Sel.

A LITTLE boy about six years old, after sitting like the rest in a Quaker meeting, got up on the seat, and tolding his arms over his breast murmured in a clear, sweet voice, just loud enough to be heard by all: "I do wish the Lord would make us all gooder and gooder and gooder, till there is no bad left."

O, WHAT a glory doth this world put on for him who, with a fervent heart, goes forth under the bright and glorious sky!—Longfellow.

A MAN'S manners are a mirror in which he shows his likeness to the intelligent observer.—Goethe.