

# THE SABBATH RECORDER.

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### DON'T WORRY.



HEART of mine, we shouldn't  
Worry so!

What we've missed of calm we couldn't  
Have, you know!

What we've met of stormy pain,  
And of sorrow's driving rain,  
We can better meet again,  
If it blow!

We have erred in that dark hour  
We have known,  
When our tears fell with the shower,  
All alone!  
Were not shine and shadow blent  
As the gracious Master meant?  
Let us temper our content  
With his own.

For, we know, not every morrow  
Can be sad;  
So, forgetting all the sorrow  
We have had,  
Let us fold away our fears,  
And put by our foolish tears,  
And through all the coming years,  
Just be glad.

\$2.00 A YEAR

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.

FOR sake of the birds everywhere, we publish on another page an account of the Audubon Society of New Jersey. Information concerning it can be obtained by addressing Professor H. M. Maxson, Chairman Executive Committee, Plainfield, N. J.

It is a source of sincere sorrow that late news from London indicates that Mrs. Carpenter, widow of the late Dr. Solomon Carpenter, has become so diseased, mentally, that her friends have been compelled to place her in an asylum, near London, where she is rapidly growing worse.

BROTHER W. H. INGHAM, of Milton, suggests that the home news which appears in Our Reading Room will be enriched if each writer signs his name. The various writers have some, if not many, personal acquaintances among the readers, and personal knowledge of the writers deepens interest in what is written. We heartily endorse Bro. Ingham's suggestion, not as a requirement made, but as a pleasant addition to that department. We thank all our friends for their responses to the Reading Room invitation.

WHEN Bossuet was a boy he found a Bible open before his father and his uncle, who were engaged in a controversy on a religious topic. The boy read the open Book and was so delighted with it that he began to read aloud. His voice rose till the older men were startled and listened with deep attention. From that day the Bible was his great study. His life became a source of blessing, not only to his native France, but to the world. Quiet study of the Bible is better than noisy debate about useless theories and unimportant differences.

DOCTOR CHARLES A. BRIGGS, professor in Union Theological Seminary, New York, who was suspended from the Presbyterian ministry a few years since, for "Heresy," has become a member of the Episcopalian church, and will soon take orders as a priest in that communion. Probably others will follow Doctor Briggs' example, in leaving the Presbyterian fold. We listened to the entire trial, lasting many days, as the result of which Doctor Briggs was deposed from the Presbyterian ministry. We could not endorse all he said. But the course pursued by his Presbyterian brethren has injured that communion far more than it has Doctor Briggs.

EMERSON said: "The martyr cannot be dishonored. Every lash inflicted is a tongue of flame; every prison a more illustrious abode; every burned book or house enlightens the world; every suppressed or expunged word reverberates through the earth from side to side. It is the whipper who is whipped, the tyrant who is undone." All history corroborates Emerson's words. Martyrdom is success. Sneers for truth's sake are praises. Opposition to right is honor to him who is opposed. All great victories are won by minorities. "Blessed are ye when men shall revile you, and persecute you, and say all manner of evil against you falsely, for my sake." So He said who stood alone, and formed the world's greatest majority.

GREAT souls show themselves by the zeal with which they fling themselves into the great things. There are some souls who only enthuse about trifles. They are moved by vanities. The more empty a matter is, the more zeal they have. A dance, a game of cards, an oyster supper rouses their whole being. To be sure it does not rouse much. Great things go together. A Gospel and Paul, a Reformation and Luther, a Revolution and Washington, an Emancipation and Lincoln. So do a circus and a clown. Things are well balanced in the long run. Men find their level as spilled water does. Big stones come to the surface when the cart is shaken. Make yourself great through embodied truth, and you will not have to label yourself as great. God and men will both find out the fact.

THE soul is always hungering for something. If it be fed on truth and righteousness it finds satisfaction, growth and peace. If on evil and husks, it hungers the more, until it grows desperate and reckless. This fact explains the course of sinning men. Feeding on lies and treachery, they find increasing dissatisfaction and hunger. They want, and find only "apples of Sodom." The world is full of restless, eager, wretched souls, crazed and despairing through spiritual hunger. They sin more and more, sink deeper and deeper, because they are thus hungry. It is the delirium of spiritual starvation. It is the want and weariness of spiritual disappointment. How different the soul that, hungering after righteousness, is filled daily with divine food, and rests in the green pastures of truth and holiness. It is indeed the "Beatitude": "Blessed are they who do hunger and thirst after righteousness, for they shall be filled."

MATTERS connected with Sunday-selling in Plainfield, N. J., which were reported in our last issue, took a sudden turn soon after that issue went to press. The attack on the Seventh-day Baptists was discussed in the local papers by Pastor Main and others, and public interest became sharply aroused. The Mayor sought an interview and "explained" that he never intended to disturb Seventh-day Baptists or Sabbath-keeping Hebrews. For Sunday, April 3, his honor ordered that all who religiously observe the Sabbath should be permitted (?) to sell as usual. All others would be dealt with according to law. The testimony on another page is given space because it shows the absolute failure of the prosecution on the second religious test. It may become valuable history, in similar cases, elsewhere. Read it. On the fourth of April Judge Van Sickle, of the Supreme Court, granted a "stay" of proceedings in the Carbone case until the 7th of May, in view of the application for a writ of *Certiorari*, so the case goes up for review.

WE clip the following from the *Cottage Pulpit*, of Nashville, Tenn.:

Rev. Leander E. Livermore, for some years Editor of the SABBATH RECORDER, the able organ of the Seventh-day Baptists, has been forced by declining health to resign his editorial charge, and seek a recovery of health in rest from his arduous mental labors and a change of residence. His successor for the time being is Dr. A. H. Lewis, a gentleman well-known to the religious press of all denominations in this country as an able controversialist, especially in the defense and advocacy of the peculiar and distinctive tenets of his own denomination. He will hold up the high tone of the paper, and possibly compel its great religious rivals to take off their hats to it who have not done so before because of the smallness

of the body of Christians it stands for; but oh, we grieve to lose our Brother Livermore from the editorial chair, even though it were to him become a burden too heavy to be borne. We trust that rest is all that is needed, and that the Lord will bless it to his speedy recuperation and a lengthening of his days.

The *Cottage Pulpit*, though not a Seventh-day Baptist paper, is doing valiant service for the Sabbath and for all truth. The original sermons which appear in each number justify its name. They preach truth in the homes of its readers with no uncertain sound. We thank the *Pulpit* for its kind reference to our temporary work on the RECORDER.

THE Editor of the RECORDER leaves home when it seems that war with Spain is nearly certain, and he will not return until after the paper is printed. We deprecate war. We hope and pray that if the nations must meet, it will be brief, and, if possible, bloodless. President McKinley has taken a course worthy of all praise. "Through long days of labor and nights devoid of ease" the Chief Magistrate has for weeks and months toiled at the mighty task of bringing forth justice from oppression, and peace. Never was effort more patient. Never did such labor command more fully the confidence and loyal support of the nation and the sympathy of the civilized world. Whatever the issue, it will not have been in vain. The work done by the President in these last few weeks for peace and honor must entitle him to a high rank, not only among the Chief Magistrates of this nation, but among all rulers and benefactors of the human race. We pray while we write these words, that God will avert long and destructive war. But the wrongs Spain has heaped on Cuba must cease. Her cruelties cry to heaven. Her cup of iniquity is full. Terrible as the alternative is, silence on our part would be shame, and retreat would be crime.

### THE VALUE OF INDIVIDUAL LEADERSHIP.

It is difficult to estimate the value of individual life. It is equally difficult to overestimate the power of individual life, for good or evil. The vast majority of men wait to be led. They wait because of weakness, want of bravery, or want of knowledge. One man who is born to lead represents an ever-widening circle of men. His transmitted power enlarges and deepens. His leadership creates not only followers, but subordinate leaders, who gather groups of lesser men who unite to make the army which follows one great leader. Statesmanship in national life exemplifies this truth. All military organization rests on individual leadership, command. "One-man power" is a prominent factor in all human experience.

Literature illustrates the power and value of individual life. Homer, Dante, Shakespeare, Bacon, Browning are examples. Centuries conspire to increase the influence and demonstrate the value of such individuals. The same is true in the world of science, in commerce, in invention—everywhere. But the highest example is found in Christianity. Leave out the individual life of Jesus Christ, if possible, and consider how he demonstrated the value of individual life in the founding of his kingdom. He sought no aid from the state. He craved no help from king or prince. He avoided the multitudes of even common men. He selected twelve men, common men, as the world measured. For three years he trained them. They learned from his wis-

dom. They were inspired by his spirit. He taught them new motives, new purposes. He drew them into closest relations with himself that he might better stamp himself upon them. Such an illustration of the influence of the family is found nowhere else. These twelve men were "brought up" by him for three years. From that household they went out to revolutionize the world. What they have done as individual men is beyond estimate. They said little, they wrote little. All they said and wrote which we have was said and written after the household was broken up by his death. They wept an hour at his funeral and dried their tears that they might begin the conquest of the world for their dead Master. He spake as man never spake. They wrought as no other men ever wrought.

Parent, teacher, pastor, does it seem little that you spend your life with one, or a few? Do you wonder if your words ever count, if your example ever tells? Make the most of yourself and your work, for sake of the one or the few through whom you and your work will have endless extension and limitless power. God's greatest work centers in individual life.

### THINGS WORTH KNOWING.

THE Rev. A. B. Riker, of Charleston, W. Va., has been elected President of Mt. Union College, and Dr. Frank C. Lockwood, of Chicago University, was chosen to the chair of English literature.

THE hottest region on the earth is the southeastern part of Persia, where it borders the Gulf. For forty consecutive days in July and August the temperature has been known not to fall lower than 100 degrees, night or day.

A DISPATCH to the *Lokal Anzeiger* from Sofia says that on March 29, at Sestrimo Station, an attempt was made to wreck the train carrying Prince Ferdinand of Bulgaria. The attempt was discovered and frustrated by a peasant. The culprit was arrested.

FIGURES recently brought to the surface with reference to our export trade to China and Japan show that there has been an increase of more than 100 per cent in our sales to those two countries during the past year, a very large proportion of it coming from the South.

THE Babcock & Wilcox Company at Elizabethport, N. J., are running extra force of men, Sundays and all, under orders from the Navy Department for six new double boilers for the monitor war vessels which are being refitted. The boilers must be done in thirty days.

THE President of the Manchester Association of Engineers, who has recently been in this country, in speaking of our iron and steel manufactories, says, "The United States, with her boundless natural resources, coupled with the energy of her people, is destined to become the work-shop of the world."

THE largest stockyards in the world are in Chicago, Ill. The combined plants represent an investment of over \$10,000,000. The yards contain twenty miles of streets, twenty miles of water-troughs, fifty miles of feeding-

troughs, and seventy-five miles of water and drainage troughs. The yards are capable of receiving and accommodating daily 20,000 cattle, 20,000 sheep and 120,000 hogs.

THE most magnificent tomb in the world is the Taj Mehal, in Agra, Hindustan. It was erected by Shah Jehan to the memory of his favorite Queen. It is octagonal in form, of pure white marble, inlaid with Jasper, carnelian, turquoise, agate, amethysts and sapphires. The work took 22,000 men twenty years to complete, and though there were free gifts and the labor was free, the cost was \$16,000,000.

THE revocation of the reconcentrado order would be all right if the unfortunate reconcentrados were able to move or work. Telling living skeletons that they may return to their homes in the country when they have neither strength to walk nor homes to return to may be the Spanish idea of repairing an injustice, but it will not meet with the approval of heaven or the approbation of civilized humanity.—*Chicago Inter-Ocean*.

THE largest cathedral in the world is St. Peter's at Rome, on the site where it is said St. Peter was interred. The total length of the interior is 612½ English feet, transept 446½ feet, diameter of cupola 193 feet, height of dome from pavement to top of the cross 448 feet. It was begun in 1450 A. D., dedicated in 1626, but not finished till 1880. Forty-three popes lived and died during the process of building. The cost is set down at \$70,000,000.

THE largest painting in the world, exclusive of panoramas and cycloramas, is "Paradise," by Tintoretto, in the grand salon of the Doge's Palace at Venice. The painting is eighty-four feet wide by thirty-four feet high. If we consider the decoration of walls and ceilings, Tintoretto's work has been exceeded by Sir James Thornhill's fine painting on the ceiling of the great hall at Greenwich Hospital, 112 feet by 56 feet, representing the founders, William III. and Queen Mary, surrounded by the attributes of national prosperity.

THE longest speech on record was made by Mr. de Cosmos in the Legislature of British Columbia, when a measure was pending to confiscate the lands of settlers. He was in a hopeless minority, and the enemy expected to rush the bill through at the end of the session. It was ten in the morning; at noon the next day, if no action were taken, the act of confiscation would fail. De Cosmos arose, spoke for twenty-six hours continuously, and then, with baked lips, bloodshot eyes, and almost dead with fatigue, he won the victory that nearly cost him his life.

PREPARATIONS have been made by Director Walcott, of the Geological Survey, for an extensive exploration of the geological, topographical, and other features of Alaska. The routes traversed will be critically inspected with a view of ascertaining the most practical location for trails, wagon roads or railroads. The character and extent of the timber will be noted, and the rivers and streams will be examined as to the possibilities of navigation, and the height of the falls, of rapids, and the rise and fall of tides will be re-

corded. An examination will be made as to the kind and value of minerals.

CARVING up China for the dinner of other nations goes on steadily. On Sabbath, April 2, China yielded to the demands of England and leased Wei-Hai-Wei, on the Shau-Tung Peninsula, England to take possession after Japan has withdrawn. The lease is to be for the same period, and on the same terms as Russia has secured at Port Arthur. England and Japan are in accord in this matter. This makes a possible coalition between England and Japan against Russia possible, should occasion ever demand. French occupation in the South, and these encroachments in the North indicate that the "Flowery Kingdom" may gradually go to pieces like an over-ripe poppy.

RUSSIA has raised her flag at Port Arthur and Talienwan, and has landed 1,500 troops, and made preparations for fully fortifying the places. She has also announced these facts to the world, and expressed her belief that her action will not only result in satisfying the essential needs of Russia, but safeguard the integrity and sovereignty of China, and at the same time injure the interests of no foreign state. It makes it possible for all nations to enter in the near future into relations with the river regions of the Yellow Sea, hitherto closed to them, and by securing connection with the Trans-Siberian line creates a new and wide market for commerce and industry.

THE wealthiest nation of the world is the United States. The census of 1890 shows true valuation, or fair selling price, of the real and personal property of the country to be \$65,037,091,197. It is an increase of over forty-nine per cent on the valuation of the previous decade, and is about six times the value of the money of the entire world. The mind cannot grasp the meaning of such figures without graphic illustration. This amount in gold dollars would load 123,570 carts, each carrying a ton. If two thousand gold dollars were piled one on the other they would form a stack three feet high. Make similar piles close together till a wall of gold one mile long and worth \$230,400,000 is formed. Increase the wall to twenty-eight and one-quarter miles, and the amount would represent our national wealth.

LAST month, in the city of Chicago, a gigantic wire and nail trust completed its organization. This combination is to operate fourteen plants extending from St. Louis to Pittsburg and Beaver, Pa., with a producing capacity of from 700,000 to 800,000 tons of wire for nails, fencing wire, etc. The President of the company informs the public that the consolidation "does not necessarily mean any advance in prices." Oh, no! It only means "doing away with disastrous competition." But "disastrous competition" can be made to cover a multitude of sins, and if this combination does not get a wire coil around the neck of every contractor who buys nails and every farmer who runs a barbed wire fence around a pasture field, we shall be glad. Great combinations in business are sometimes necessary for accomplishing important ends which are a benefit to all. But monopolies, like the one under consideration, often do great injustice and wrong.

## CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Chicago, Ill.

OUT of the pleasant pastoral duties of the church to whose pastorate he has been called the second time, Bro. Babcock writes from Albion: "There are many things to make a pastorate like this pleasant and desirable, but there is no place, while the battle between sin and righteousness is on, where there is not work, hard work, and plenty of it that must be faithfully done, if we are to share in the victory. I need your earnest prayers for the wisdom, faith and patient perseverance, backed by a loving heart, which is so greatly needed in order to be a true under-shepherd."

FROM S. L. Maxson, Walworth: "Surely had the gravity of the situation which our responsibility places upon us as disciples and special ambassadors of the Lord in bearing the proclamation of the *whole* truth to the world been fully appreciated, we should have had an added power with the multitudes in handling the Word of God, not now dreamed of by our most enthusiastic and optimistic brethren. Oh to be filled and thrilled with power from on high to *live*. God show us the way. For *life, life*, let us hunger and thirst."

EXTRACT from a layman's letter: "There was a large attendance at church to-day; — gave us a splendid sermon." The remark might apply in a good many cases, but the postmark is Milton Junction.

BROTHER LEATH has been preaching at Stone Fort on doctrinal lines, for the instruction of the people. We understand that there are quite a number of converts who have not yet joined any church, but who are seeking to know their duty. One man, a member of a local First-day church, has turned to keep the Sabbath. Our evangelist reports that he is very happy in his work. He is having a rich spiritual experience and great liberty in preaching. He thinks these great blessings have come upon him as a result of his coming out fully and openly on the Sabbath, and preaching the truth to the world.

## The Decline in Methodist Statistics.

Western Methodists are not generally inclined to agree with the Boston denominational organ, *Zion's Herald*, in its arraignment of the Epworth League. The net gain of communicants in the M. E. church for 1897 was only 19,500, as against several times that number the year before, and the Boston paper has laid a considerable portion of the responsibility for the slump at the door of the League. "The League," says *Zion's Herald*, "has been given the right of way everywhere, and what it has stood for has largely dominated the church. If the year had been one of large spiritual ingathering, gladly would we have accredited the League with having large part in the result. Now that the reverse is so lamentably true, must we not with equal justice lay the actual consequences at its door?" "The work of the League, though not so intended, has diverted the purpose of the church from its own historic and characteristic mission of soul-winning, and has dissipated its energies into other channels." "The separate Epworth-League meeting has drawn a line of demarkation between this organization and the church, and the multi-

tudes have magnified the League above the church and have made it a substitute for it."

The question was up in a recent Minister's Meeting of the churches in and surrounding Chicago. Rev. E. A. Schell, General Secretary of the Epworth League, showed that there had been times in the history of the church, before the Epworth League was organized, when the annual increase was smaller than that of 1897. Other reasons suggested by different ones to account for the falling off in the rate of increase were: "a lack of real, constant, universal, aggressive spiritual power"; too much attention to side issues; too much dependence on instrumentalities, especially organization, oratory and opulence, the ebb and flow of human nature; the pruning down of the membership. There were not lacking, however, those who believe that the League had become so prominent in the church that it had introduced a new trend, which was not directed especially toward the winning of souls. The danger of the church becoming dormant by its very reliance on its young people's organization was generally felt. The temper of the ministers seemed to be hopeful, and not disposed to discouragement. The falling off for the single year seemed to be regarded as a passing phase, and not as a deep-seated tendency. Methodism will look for its usual large increase for 1898, and be very much disappointed, if it does not get it.

## BECAUSE A BIRD SANG.

BY HILDA MUIRHEAD.

Because a bird sang ere the raindrops were dry,  
Or sunbeams had driven the clouds from the sky,  
A dark life was brightened, a faint heart made strong;  
For trustful and glad were the tones of that song.  
He sang till he quickened a hope that was dead  
By singing that song on the roof of the shed.

The hope had been buried so long that I deemed  
'Twas only some beautiful thing I had dreamed.  
It quickened, and started, and wakened once more,  
And filled with the visions that charmed me of yore;  
So gladsome the tune and the words that he said  
(That bird in his song on the roof of the shed).

He sang and he warbled, "Oh longing heart, wait!  
Though dim is the future, yet kindly is fate.  
Believe it and trust it, Oh mortal, to be  
Replete with the dearest of treasures for thee."  
So hope has arisen and doubting is fled,  
Because of that song from the roof of the shed.

## WINTER TERM OF MILTON COLLEGE.

The attendance of this past term has been as large as usual. No cases of illness, except of a temporary nature, have occurred. The work of both the faculty and the students has been close and efficient. In addition to the regular studies, elocution has been taught, in elementary and advanced classes, English Literature Reading in a very satisfactory way; and Vocal Music for beginners and chorus pupils, by Dr. J. M. Stillman, with all his accustomed enthusiasm. A band of about twenty players has been conducted by Oscar Harley Greene, a student from North Loup, Neb., and it gave a fine, free concert about the middle of the term. General rhetorical exercises were held four times, and proved very interesting. The Senior Class, nine in number, have already completed nearly all their arrangements for Commencement Day at the end of the spring term.

A course of ten free lectures was presented in the College chapel, usually to large audiences composed of members of the institution and citizens of Milton. Generously the speakers gave their services and paid their traveling expenses when living outside the village. Their names, residences, and sub-

jects of lecture, were as follows: Rev. E. A. Witter, of North Loup, Neb., (formerly of Albion, Wis.) on "Pilgrim's Progress," with stereoptican illustrations; Pres. W. C. Whitford, of Milton, on "The Pilgrim Fathers, their Settlement and Influence in this Country"; Rev. G. R. Chambers, pastor of the Milton Congregational church, on "The Art of Seeing Things"; Rev. F. C. Sherwin, pastor of the Methodist Episcopal church of Milton, on "The Heritage of Woman"; Prof. Geo. Clinton Shutts, of the Whitewater State Normal School, on "The French in America"; Hon. R. B. Anderson, of Madison, Wis., late minister of the United States to Denmark, on "The Discovery of America by the Northmen"; Prof. Edwin H. Lewis, of the Lewis Institute and the University of Chicago, Ill., on "Tennyson and Browning as Thinkers"; Rev. Webster Miller, D. D., Presiding Elder of the Fon du Lac District of the Methodist Episcopal church of Wisconsin, on "The Young Man Demanded in these Times"; Prof. E. B. Swift, of Rochester, N. Y., on "Some Interesting Objects of Nature, both Terrestrial and Celestial," illustrated by a powerful cosmoscope; and Rev. Lewis A. Platts, D. D., pastor of the Milton Seventh-day Baptist church, on "The Personal Equation in Society Problems."

The prayer-meetings of the college have been held regularly and well attended. Several students have conducted services of song, prayer and preaching, in places near Milton. Four of them were excused from their recitations near the close of the term to assist in holding revival meetings with the Berlin church in the state. These, and others, will engage, during the spring vacation, in evangelical labor in Central-Eastern Wisconsin.

President Whitford is acting this current year as Chairman of the Board of Visitors at the State Normal School at West Superior, Wis. He has accepted an appointment from the Committee of the State Teachers' Association, to present a paper, June 7, next, at Madison, Wis., at the Semi-Centennial Celebration of the state. His subject is "The Pioneer Epoch of Education in Wisconsin."

## PROF. WILLIAM A. ROGERS.

The following Resolutions of respect were adopted by the Alleghanian Lyceum of Alfred University:

WHEREAS, It has pleased our All-Wise Heavenly Father to take from us our brother, Prof. William A. Rogers, whose noble Christian character has been an inspiration to all who knew him, and whose influence has been so great for the uplifting of humanity; therefore be it

*Resolved*, That we bow in humble submission to the will of him who doeth all things well, realizing that his hand never errs in its dealings with his children.

*Resolved*, That we, the members of the Alleghanian Lyceum of Alfred University extend our heartfelt sympathy to the bereaved family, and commend them to Jesus Christ, the source of all comfort, who alone can sustain in time of need.

*Resolved*, That a copy of these resolutions be sent to the family, one placed upon our minutes, one sent to the SABBATH RECORDER and *Alfred Sun* with the request for publication.

WALTER L. GREENE, }  
HARRY JAQUES, } Com.  
CHAS. H. GREENE, }

## FOUR THINGS.

Four things a man must learn to do,  
If he would make his record true;  
To think without confusion, clearly;  
To love his fellow-men sincerely;  
To act from honest motives purely;  
To trust in God and heaven securely.

—Henry VanDyke, D. D.

## Missions.

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

J. P. HURLEY closed his meetings at Calamus, Neb., the last week in March. Seven pledged themselves to live Christian lives, and five backsliders were reclaimed. He assisted the people there in organizing a Bible-school to be held on Sunday afternoon of each week. Bro. Hurley is at Plain Valley, Neb., holding meetings at this writing.

BRO. L. D. SEAGER reports that he has been constantly engaged in revival work for the last four months. He has labored during that time at Conings, Roanoke, Lick Run and Middle Island, W. Va. He baptized at Greenbrier seven, of whom six joined the church. The meetings at Greenbrier were held by Bro. S. A. Ford, a licentiate of the Middle Island church. Bro. Seager baptized at Lick Run twenty-seven. One, a consumptive, was taken from his bed and carried to the water. One has turned to the Sabbath and others are talking of it. Several more were baptized there on Sunday, April 3. A Sabbath-school is organized and good interest manifest in the study of God's Word.

EVANGELIST D. W. LEATH has been at Stone Fort, Ill., and adjacent communities for three weeks. Stormy weather and bad roads have greatly decreased the congregations, but did not prevent the holding of meetings. One substantial man united with the Stone Fort church who was eighteen years a First-day Baptist. Mr. Leath went from Stone Fort to Crab Orchard, Ill., and is now holding meetings with the Bethel church. Pastor D. B. Coon, of the Farina church, was with him awhile. The prospects are good for a revival. There are many unconverted persons in the community, and great interest is already shown in the meetings. Some have stood up for prayers.

THE Missionary Secretary spent Sabbath, April 2, with the church in New York City. On Sabbath morning he held an informal conference on our missions. Considerable interest was manifest in the Boys' school in China. Steps were taken to secure funds from the members of the church and the congregation toward providing for that school suitable buildings and a teacher. If all our churches would do this, the long-felt want in Shanghai in our school work would be easily met. The New York church is one of our most earnest, active and generous churches. This church and the Chicago church are examples to our other churches, in missionary and evangelistic interest, and in all lines of denominational work. Their pastors are consecrated, earnest and energetic men, and are leading their people to believe that Seventh-day Baptists can live in large cities and maintain the truth as they hold it, and also push the work to which God has called them.

CHRIST earnestly desires to enter every human heart and dwell therein. "Behold, I stand at the door and knock; if any man hear my voice and open the door, I will come in to him and will sup with him, and he with me." Rev. 3: 20. Paul exhorted the Ephesians, "that Christ may dwell in your hearts by faith." What a guest he is in human hearts! How he cleanses the soul of sin and uncleanness! He purifies the heart of all who will re-

ceive him. He sanctifies and develops the spirit of man. He molds him in whom he dwells into his own spiritual likeness. It is in this way we are to become more and more like him. Have we room for Jesus in our hearts? Do we keep him out by sin and the love of sinning? Do evil thoughts and unholy sentiments bar him out? Does unbelief shut the door against him? Does the love of the world and its pleasures so hold our attention that we do not hear his knock? God forbid. We cannot and must not shut out this Holy Guest. He who has no room for Christ in this life will find no room in heaven for himself when Christ counts his own.

DURING the past winter there has been a precious outpouring of the Holy Spirit upon many churches of our beloved Zion. In the South-Eastern Association, the Greenbrier and Middle Island churches have been revived and strengthened, and meetings are now being carried on in several places in West Virginia. In the Eastern Association our churches at Plainfield and New Market, N. J., and the Second Hopkinton church have had the labors of Evangelist Saunders. There has been quite an addition to the membership of these churches, the members have been quickened and there is greater activity in church work. In the Central Association the First Verona, West Edmeston, and Second Brookfield churches have been blessed by evangelistic efforts, and extra meetings are being held in other places. Among those who were baptized and joined the churches were seven elderly people. In the Western Association a gracious work has been going on at Alfred in the University and in the church and community. Early in the season precious revivals were experienced at Main Settlement, Little Genesee, and spread later to Salt Rising, under the labors of Rev. J. G. Burdick. He is now holding meetings with increasing interest at Shingle House, Pa. At Richburg, under the effort of their new pastor, O. S. Mills, assisted by others, the church has been quickened and its membership increased. In the North-Western Association the pastors have been active in revival work. At Nortonville, Kan., quite a number have been added by baptism. At Welton, Iowa, the church has been greatly refreshed and blessed by extra meetings held by Pastor Socwell. At Farnam and Calamus, Neb., Evangelist J. H. Hurley has held successful evangelistic meetings. Pastor Witter held a series of meetings in the North Loup church, his new pastorate, and they all received a rich blessing. The Farina (Ill.) church, under the labors of Eld. D. W. Leath, blessed of the Lord, has lately received some additions to its membership by baptism and is rejoicing in renewed spiritual life and activity. At Stone Fort, Ill., a wonderful work of grace has been running nearly all winter. There have been over a hundred conversions, some have come to the Sabbath, and a great change has come over the town and community. In Central Wisconsin a good work has been done at Berlin, Grand Marsh and Glen, by Missionary Pastor Eli Loofboro and several students from Milton College. Some evangelistic effort has been put forth in the South-Western Association, but bad weather and roads hindered the work greatly, and in some places the meetings had to be closed. In all these Associations and places our cause as a people has

been strengthened and advanced, and we should take courage and press forward with greater energy.

OUR Associational gatherings will be soon at hand. It is to be hoped that the Executive Committees of the different Associations will so arrange the programs as to have but little business to attend to, and that all the meetings from week to week shall be a series of revival services. Our people need to be built up in spiritual life and power, and to be aroused to greater activity in evangelism, missions, and Sabbath Reform. These Associational convocations are grand opportunities for such an awakening and quickening. The Associations are to be held as follows:

The South-Eastern with the Middle Island church, West Virginia, May 19-22.

The Eastern Association with the Rockville church, Rhode Island, May 26-29.

The Central Association with the Adams church, Adams Centre, N. Y., June 2-5.

The Western Association with the Friendship church, Nile, N. Y., June 9-12.

The North-Western Association with the Carlton church, Garwin, Iowa, June 16-19.

### EVANGELISTIC WORK IN LONDON.

Since the beginning of the year there has been a great deal of evangelistic work done in London. Almost all the larger Nonconformist churches have had some evangelist for a shorter or longer time. The Rev. John McNeill has held a series of meetings in the heart of London, in Exeter Hall and other places, churches and elsewhere. There is no question that these great meetings have been a blessing to London, but there would have been a better result perhaps if the meetings had been all held in one central place. Mr. McNeill is about beginning another series in Islington, holding the main services in "Agricultural Hall." This will be better. Islington is one of the most densely populated parishes of London, and the Hall is a large building capable of seating thousands. If these meetings are well managed there is no doubt of an immense blessing. The churches in Wood Green, where Bro. Daland lives, have just been holding union meetings for three weeks, following the very excellent plan of having the meetings during the "week days" always in one church, the Wesleyan (or Methodist) church, while on Sundays each church had its own service, the evangelist preaching in the different churches by turns, but all the churches working together every evening at one place. Bro. Daland was present one evening when about one hundred went into the inquiry room upon the invitation being given. The evangelist was a Mr. George Clarke, who has been greatly blessed in working in different parts of London recently, three hundred being converted in one Congregational church during some meetings held by him. Mr. Clarke is an Englishman, born in India, but has lived much in the United States. He has a remarkable ability to interest young men and women in religion and to bring people to a decision. His methods are rather quiet, but he has a very persuasive and convincing manner. Instead of calling for any manifestation on the part of those who wish to come to Christ, he asks such simply to withdraw from the main room to the inquiry room, which in the case mentioned was the lecture room of the church. The pas-

tors and Christian workers go in there after the sermon and Mr. Clarke manages the after meeting alone in the main room, with a very excellent result. The churches where he has labored all speak in the highest terms of his methods and of his spirit.

**TREASURER'S REPORT.**

For the Month of March, 1898.

GEO. H. UTTER, Treasurer.

in account with

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Dr.

Balance in Treasury, March 1, 1898.....	\$ 529 04
Churches:	
Westerly, R. I. (Pawcatuck).....	18 28
Milton, Wis.....	8 32
Brookfield, N. Y. (Second Brookfield).....	16 31
Shiloh, N. J.....	11 31
Plainfield, N. J.....	43 74
New York, N. Y.....	11 70
Nortonville, Kan.....	16 00
Albion, Wis.....	4 20
Genesee, N. Y. (First).....	7 14
Nile, N. Y.....	8 46
Chicago, Ill.....	40 00
Sabbath-school, North Loup, Neb.....	2 91
"    "    Plainfield, N. J.:	
General Fund.....	\$7 18
Shanghai Mission- ary School.....	5 43—
O. S. Mills, Richburg, N. Y.....	12 61
Paul Palmiter, Albion, Wis.....	2 00
William Black Jones, London, Eng.....	25 00
Mr. and Mrs. Matthew Brown, Roseland, Neb.,	9 60
John H. Wolfe, Alfred, N. Y.....	5 00
Mrs. John H. Spring, Utica, N. Y.....	2 00
C. Latham Stillman, Westerly, R. I., Birthday offering.....	10 00
Myrtle D. Van Horn, Boulder, Col.....	5 00
L. Irene Van Horn, " ".....	70
E. J. Van Horn, " ".....	1 00
Mrs. A. M. Sherman, Hatsfield Point, N. B.....	1 00
Geo. B. Carpenter, Treas. Evangelistic Com.:	2 00
Col. Second Hopkinton church, per E. B. Saunders.....	17 41
Col. Farnam, Neb., per J. H. Hurley.....	13 00
Col. Calamus, Neb., " ".....	6 01
Col. First Verona, N. Y., per E. B. Saunders,	31 10
Thank-offerings for reduction of debt.....	178 09
	<hr/>
	\$1,038 93
Cr.	
Lincklaen church, eight weeks labor, quarter ending December 31, 1897.....	11 53
New Auburn church, five weeks labor, quarter ending December 31, 1897.....	7 21
O. U. Whitford, Cor. Sec., advanced on travel- ing expenses.....	20 00
Wm. C. Daland, London:	
Balance due, quarter ending March 31.....	\$ 25 00
Quarter ending June 30, 1898.....	275 00—
Evangelistic Committee, Order No. 81.....	48 30
Balance in Treasury, March 31, 1898.....	651 89
	<hr/>
	\$1,038 93

E. & O. E.

GEO. H. UTTER, Treas.

**SUNDAY SELLING IN PLAINFIELD, N. J.**

The following testimony represents the second religious issue in the Carbone trial for Sunday selling; namely, "Disturbing the religious observance of Sunday as the Sabbath." It is from the official record of the first trial.

L. Warren Randolph, sworn for the plaintiff in rebuttal. Direct examination by Mr. Marsh.

Question. You reside in the city of Plainfield? Answer. I do.

Q. I think you are the owner or proprietor of a drug store? A. Yes, sir.

Q. Are you connected with any religious body in this city? A. I am a member of the First Baptist church of Plainfield, a deacon in office, and Superintendent of the East Third Street Mission.

Q. In passing from your residence to the East Third Street Mission, have you or not occasion to go by the premises of Carbone on North Avenue? A. I used to pass there more frequently than I have this winter; this winter in changing my residence—I have been on the corner of Fourth Street and Central Avenue, and have gone oft times from Fourth Street to Watchung Avenue, and so through; but for the past years, I have gone very frequently by North Avenue on my way to or from the Mission to my home.

Q. Have you observed the manner in which Carbone conducts his business in the store opposite Mr. Roberts? A. Well, coupling this one place with other places that have been in my mind ever since I have been engaged in Christian work, that it was in opposition to the keeping of the Sabbath to have these doors open—

Mr. Hetfield: I object to the answer as not being responsive to the question, and I move to strike it out.

Mr. Marsh: I consent that the motion be granted.

The Court: Strike that out.

Q. I think you did not quite apprehend my question; I want to learn whether you have noticed how Mr. Carbone keeps his place on Sunday, whether the curtains are up or down, the doors opened or closed, the goods in front or not, and so on? A. Let me ask where is the exact location of this place, between Titsworth's and Lusardi, the center store?

Q. It is No. 128 North Avenue; do you remember that place? A. I can truthfully say—

Q. Just look at the defendant, do you recognize him? A. No, sir, I do not.

Q. Have you observed any difference in the manner in which the stores on North Avenue are kept open on Sunday—

Mr. Hetfield: The question is objected to; the witness states that he does not know where the defendant's store is.

Q. Is that so, do you say so? A. I can say I know where it is by the number and about the location.

Q. Do you recall now the location of this defendant's store on North Avenue? A. There are several there—

Q. Well, I will not ask you to guess at it? A. I would say no.

Q. Very well, I think I shall have to excuse you. Evidently you have not observed this particular store? A. Not this particular store, only stores in general.

Cross examination by Mr. Hetfield.

Q. What business are you engaged in? A. Druggist.

Q. Where is your place of business? A. 143 West Front.

Q. Do you keep your place of business open on Sunday? A. At certain hours.

Q. What hours? A. Nine in the morning until one o'clock; four until nine.

Re-direct examination.

Q. In keeping open on those occasions do you make any sale except in cases of necessity, or medicine? A. My rule in the store has always been, that I observe the Sabbath; there is nothing to be sold over my counters excepting for medicinal purposes and absolute need; I observe my Sabbath from my conscience.

By Mr. Hetfield.

Q. Do you ask every customer that comes into your place for what purpose they are going to use the articles they buy? A. Frequently.

Q. Frequently? A. Yes, sir.

Q. Not in every case? A. No, sir.

By Mr. Marsh.

Q. In many instances it is pretty evident, without asking them? A. Yes, sir; my cigar case is closed.

Irving L. Brady, sworn for the plaintiff in rebuttal. Direct examination by Mr. Marsh.

Q. Are you a member of the Bar? A. Yes, sir.

Q. Are you connected with any religious body in this city? A. Yes, sir.

Q. What? A. The First Baptist church, Third Street Mission.

Q. Do you know the defendant Carbone? A. Yes, sir.

Q. Do you know where his place of business is on North Avenue? A. Yes, sir.

Q. Have you observed the manner in which he conducts his business on Sunday? A. Yes, sir.

Q. Will you describe it to the Jury? A. I have passed there quite frequently on the Sabbath and noticed that the doors were open; the place having the usual signs of being open for business; there were people about the door and inside, mostly young men—and older men; there were glasses on the counter, Mr. Carbone was back by the counter, and it had every appearance that it has on a week day.

Q. Did you observe whether any goods were outside of the store, exposed for sale? A. I did not observe that fact, Mr. Marsh.

Q. Was there any attempt to make these sales that you have spoken of private, by having the curtains down, or anything of that sort? A. Not as far as I could see.

Mr. Marsh: I will ask this question subject to Mr. Hetfield's objection.

Q. What have you to say as to whether the business as carried on as you have testified, within your observation, by Mr. Carbone, was or was not so conducted as not to disturb the religious observance of Sunday as the Sabbath?

Mr. Hetfield: I object.

Mr. Marsh: That is all.

Not cross examined.

Albert A. Littell, sworn for the plaintiff in rebuttal.

Direct examination by Mr. Marsh.

Q. Where do you live? A. On West Seventh Street.

Q. Are you connected with any religious institutions in Plainfield? A. No more than going to church ordinarily, on Sunday nights.

Q. Do you know the defendant and his place of business on North Avenue? A. I do.

Q. Have you had occasion to complain of the manner in which he conducted it on Sundays? A. No more than I did not think it was right, that is all.

Q. What did you observe as to the manner of his conducting his business at that place on Sunday? A. That it was open and ready for business for anyone who wanted to buy.

Q. How did that appear? A. Appear in which way?

Q. How did it appear that his place was open and ready for business for anyone who wanted to buy? A. It was open the same as any day in the week.

Q. How about the door? A. I cannot say as to the door, the door might have been open, or it might have been shut.

Cross examination by Mr. Hetfield.

Q. Where do you live? A. On West Seventh Street.

Q. Have you noticed anything particularly about Carbone's place, or his mode of conducting business, different from other places that keep open on Sunday? A. I have not, any more than people go in and out the same as they do the rest of the places that are open.

Q. Have you been in the place on Sunday? A. I have never been in it since Mr. Carbone has been the proprietor of it.

Q. Have you noticed the way he carried on his business as to quietness on Sunday? A. I have never taken any particular notice of it; no, sir.

Analyze. Sunday cannot be disturbed. A person or persons must be disturbed, if any case is made out under the ordinance. The disturbance must be physical, mental, or spiritual. The person to be disturbed must go to the place where selling is done, and witness it by purchasing or standing by while another purchases. He must do this as a part of his religious observance of Sunday, in order to become a competent witness. The above testimony was of no legal value, because it was only the general expression of opinion as to the right or wrong of selling on Sunday; yet we must believe that the city secured the best witnesses it could. It is evident that the ordinance is so religious that it is impossible to make it operative. Before it can be permanently successful, the city must fix two standards for these religious tests. 1. How religious must a man be on "Saturday." 2. How, and to what extent must religious men be disturbed on Sunday? It must be religious men who are disturbed. An irreligious man cannot be religiously disturbed. Under the second test, the city must always draw its witnesses from the ranks of religious men. If it does not fix the necessary standards, each case will depend on the religious complexion of the jury, and of the court. Confessedly it is a difficult ordinance to enforce. In a word, it will neither hold water nor cider. "Sabbath-observance" as a religious question is brought into disrepute by every effort to determine the quality of religious actions by civil law. Aside from the theological inconsistencies on which the "Puritan theory" of Sunday is based, Sunday laws have been the most powerful influence in promoting Sunday holidayism. The result in Plainfield will follow in the same line. This is 1898.

ONE of the most interesting curiosities in Germany is the rose tree at Hildesheim, which is more than 1,000 years old. Its existence can be traced back to the time of Charlemagne, and it is a fact that it was mentioned as a curiosity in chronicles of the ninth century. It twines round a large part of the ancient cathedral of Hildesheim, near Brunswick, and with its countless blossoms presents in the season an entrancing spectacle. This venerable witness from bygone ages has been attacked by some insidious insect that threatens it with destruction. The Hildesheimers, to whom the roses are a sacred heirloom, have summoned the best authorities in arboriculture to their aid, but the fate of their tree fills them with anxiety.

## Woman's Work.

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

FRANCES E. WILLARD.

A star has set, whose kindly light  
Through many a dark and doubtful night  
Hath shown a welcome beacon light.

A star of hope when hope had fled,  
And all the battle field was spread  
With helpless wounded, living, dead.

A hand is still whose busy pen  
Had shaped the thoughts and lives of men,  
And nations, perchance, to its ken.

A voice is hushed whose eloquence  
Poured boldly forth in the defense  
Of truth and right and innocence.

With every sweet and saintly grace  
She won in all our hearts a place,  
But we no more shall see her face.

Across her grave the drifting snow  
Will toss its white wreaths to and fro  
And winds of winter wildly blow,

Then changing to the spring's soft breeze  
Will whisper in the cypress trees  
And wake to life again heart's ease.

But bloom, nor breeze, nor summer rain  
Nor all the bird's combined refrain  
Can give her back to us again.

And hath the soul so brave and sweet  
And clad in armor so complete  
In the last conflict met defeat?

Is the seed lost we hide away  
Beneath the cold unheeding clay  
And leave unto its own decay?

Is the rose lost when it hath prest  
Its crimson petals to its breast  
And sunk mid night dews to its rest?

Standing amid the noontide glow,  
Contending with a mighty foe,  
She felt the world's heartbreak and woe.

She shared rum's victims' hopes and fears  
And mingled oft her tender tears  
Through all the long courageous years.

She heard their sad despairing cries,  
She saw them fall no more to rise,  
And gave her gentlest ministries.

So long she wrought, so brave and well,  
When tolled at last life's evening bell,  
It seemed to say "All, all is well."

Then come not o'er her grave to weep,  
But only loving vigil keep,  
She was so weary, let her sleep,

While the good seed she scattered wide  
A thousand fold is multiplied,  
To swell her sheaves at harvest tide.

E. L. C.

MARCH, 1898.

INTERESTING memorial services for Miss Frances E. Willard, which for reasons had been postponed, were held by the Woman's Christian Temperance Union in First Alfred church, Sunday evening, March 20. Very touching, very tender were the tributes to her memory, given by different members of the Union, and listened to with appreciative attention by the audience.

GREAT reforms, God inspired, do not die. Though the organizers and leaders fall by the way the work goes on, and will continue its beneficent influences till it is crowned with victory.

The multiplied, many-sided reforms represented by the "White Ribbon" reforms that touch humanity at so many points, were never stronger than to-day, when the busy brain that was foremost in planning, formulating and bringing them into working order, and the great heart that throbbed in sympathetic tenderness for all human woe have ceased their work on earth. Thousands of White Ribboners who have been inspired by the lofty spirit of their royal leader, stand ready with tender hearts and loyal hands to carry on the work to which she devoted her life.

READERS who perused with so much interest the communication by Miss Susie Burdick,

published in the RECORDER of Feb. 28, will, we are sure, be pleased to learn something more relative to the Girls' School, of which she there spoke quite at length, and expressed the feeling of forboding that dampened their joy when the prospectus was published and they found that the school was to be established on the basis of Confucianism.

### THE NEW SHANGHAI SCHOOL.

I cannot but think that the readers of the "Woman's Page" in the RECORDER are interested in the proposed Girls' School in Shanghai, to which reference was made in a recent communication, therefore send you the enclosed letter, which appeared recently in the *North-China Daily News*.

By way of explanation, Miss Stone and Miss Kahn are young Chinese women who were educated in the Methodist Mission School at Kiukiang. A few years ago they were sent to America to study medicine, completing their courses with honor at Ann Arbor last year. Upon their return to China they were received with great demonstration, and their prospect of future usefulness has been very bright. Their help in the new school has been much counted upon.

All Christian people will rejoice that they have had the courage to take so firm a stand and that their letter has such a clear, true ring.

S. M. B.

SHANGHAI, Jan. 21, 1898.

To the Editor of the *North-China Daily News*:

Sir:—In your issue of the 24th of December appeared a translation of the prospectus of a school in Shanghai for Chinese girls, and since our names were given to the public as would-be teachers we hope you will permit a word of much-needed explanation. If you, Mr. Editor, give such welcome to this sign of progress as is expressed in your editorial, then much more should those of our own people who may be prepared to appreciate its possibilities. Yet the joy might not be without alloy.

Several months ago the prospectus was brought to us as yet in an unfinished state, and parts of the first and last clauses referring to the establishment of Confucianism did not appear. Had they been there, we should not have allowed our names to go down as teachers. In making this statement we realize that we only escape the charge of "narrow-mindedness" by the fact that we are decidedly not foreigners. We love our native China too much to fail to realize the truth in your admission "that a slavish adherence to Confucianism alone has done far too much to limit and confine the Chinese mind for centuries," and it is because we are not hopeful of the result "when reverence for Confucianism is to be combined with the study of Western languages and sciences" that we cannot lend ourselves to the project as it seems to be drifting. It was with the express understanding that there should be entire religious liberty that we consented to take up this work, and religious liberty would admit all who found moral and spiritual support in Confucianism to avail themselves of it. The tablets that Confucianism cherished might be set up by its supporters near the school but not in the grounds, as might Christian churches be opened if friends were found to build them. Such a course would conserve liberty of conscience.

Now, according to the prospectus published in that very excellent Chinese journal, *The Progress*, twice-a-year sacrifices are to be made in this school to posthumous tablets of Confucius and such worthy patrons of the school as may be honored by a place in its pantheon. Had the statement been made that twice a year days would be set apart as memorial days to these distinguished personages, upon which occasions their lives should be reviewed to us in a manner to inspire young girls by their examples, no one would join more heartily in paying honor to their memory than ourselves. But the idea of sacrifice to human beings seems too blind in the light of this nineteenth century for any participation on our part. We have seen other countries and learned of the Sages of other ancient lands, and, although it may be only because of prejudice, yet we can truly say that we honor none as we do our own Confucius. But honor to the best of human beings is not an unmixed blessing when it creates an idol and holds the eyes of the dev-

tees down to earth. We do not think it the sentiment that will make the education of women successful or even safe. The educational institutions for women during the time of the Three Dynasties were not of the excellent things that Confucius sought to re-establish. Had he done so how could he have uttered such words as these: "Of all people girls and servants are the most difficult to behave to. If you are familiar to them they lose their humility. If you maintain your reserve they are discontented." (See Legge's Classics.) Alas, that we have no record that the Master ever turned his attention to a remedy for such a sad state of affairs!

One there was who never spoke in a disparaging tone to or of women. Only his sustaining counsel could give us courage to start out upon the pathway, slippery as it must needs be in the present stage of China's civilization, along which educated women must pick their way. We do not feel that we would be doing our countrywomen best service in starting them out with only a Confucian outfit.

This prospectus is, no doubt, intended to be a working plan that will carry the co-operation of the largest number. We realize that it is easier to see its inconsistencies than to unite opposing factions. Doubtless it embraces a truly progressive element in the land which has compromised under the proposed cult. The articles as first brought to us contained two sections aimed against concubinage and girl-slavery. When we reflect upon these destroyers that have fixed upon the vitals of Chinese home life and then read the substitution of the words referring to Shanghai girls, "especially in the Settlements," Mencius' words recur to us (See Legge's Classics): "Here is a man whose fourth finger is bent and cannot be stretched out straight. . . . If there be any one who can make it straight he will not think the way from Tsin to Ts'oo far to go. . . . When a man's finger is not like that of other people he knows he feels dissatisfied, but if his mind differs, he feels no dissatisfaction. This is called 'Ignorance of the relative importance of things.'" We fear that the day of our Chinese deliverance is not quite at hand.

The Spirit that can mold the hearts of men has been abroad and wrought in the hearts of many or they would not so ardently desire something progressive, but we regret to see it quenched even in a reviving flood of Confucianism. Let us entreat you, friends of China's progress, lend your influence to the leaders of our people that they strive not to bottle the new wine (spirit) of progress in old bottles "else the bottle break, and the wine runneth out, and the bottles perish."

We are, etc.,

MARY STONE, of Hupeh,

IDA KAHN, of Kiangsi.

KIUKIANG, 27th December, 1897.

### THE CHRISTMAS BOX.

Under date of February 6, letters from Dr. Palmborg and Miss Burdick were received which brought our first news from the Christmas box that was sent on the steamship "Orwell," which sailed from New York, Oct. 28. Although these letters were personal, the committee feels that the good friends who helped to make the box a success ought to share in the pleasure of reading at least portions of them, for which reason the following extracts are forwarded to the RECORDER.

Dr. Palmborg writes:

When the box did not arrive for Christmas we had hoped it would come before China New Years, and so had been to the office a number of times to ask for it; and they promised to let us know when it arrived, which they forgot to do or we might have had it several days before the New Year. It was a wonderful box! Personally I felt overwhelmed at such beautiful gifts and so many of them, from friends of such short acquaintance. The things from the pharmacy came in perfect order, and just as I had ordered. I must tell you something of the country trip already mentioned. Miss Burdick and I decided to take a trip during the China New Year's vacation, and take with us Li Nyang-Nyang (Nyang-Nyang means Mrs.) and her daughter, Kive Lung, who is my first helper, that they might visit their old home and friends, they not having been there since they left, ten or twelve years ago. They are the widow and daughter of the former preacher Li Erlow, whose name you probably remember. They were delighted at the thought of going. I decided to see the sick for two days, so took a lot of medicines, and Lucy Taung went with us to help preach the gospel. Mrs. Ng's granddaughter was returning to her home. Miss Burdick took with

her one of her pupils who is betrothed to Kive Lung's brother, so there were seven of us, with our medicine chest, our bedding, extra wraps for cold weather, our food, dishes, oil stove, cooking utensils, and satchels, packed into three little rooms, one about the size of a berth in a sleeping car, and just high enough to sit up and dress in, the next a little over twice as large and high enough to stand in by bending over a little, the third, about half way in size between the other two. In these we seven lived, cooked and slept for two days, except for the time we walked. We were two nights and a day coming back, but one of our number and a few things were left behind, so we were less crowded. The boatman, with his wife and three children, were in quarters more crowded than ours. The youngest child was hardly a month old yet and the mother was helping to row that heavy boat day and night. She said the baby was born in the evening and the next morning at five o'clock she got up and helped row as usual, having done so with most of her children. She was 31 or 32 years old and this was her seventh child. Only three were living: They were nice people, honest and doing just what they promised. We reached Lienoo on Friday afternoon, getting settled before night; sending the crowds of curious people away with an invitation to come back the next day to hear the gospel, which a great many of them did. Miss Burdick, the Bible-woman and I talked to them and gave away some gospels and tracts to a man who seemed really interested. During the next two days I saw 270 different sick people. Miss Burdick stood guard at the door and made them come in in their proper order, and she was as tired as I. Miss Burdick and I walked out one night to see the Zangtse river. There are villages in every direction, but no medical work, and I longed to go there and take it up. Thank you and all the good friends for their interest in me and my work.

Miss Burdick writes:

The Christmas box which we had the pleasure of opening last Wednesday we all vote one of the nicest that has ever reached us. Some of the things for the school girls I have no doubt we shall keep for next Christmas, and they will like them then. I want to thank you and all who have had a hand in filling the box, for their kind thoughtfulness of us all. I wonder if our bright morning reaches across the Pacific and North America? Remembering my geography lessons, I know that it is not morning with you now. We are having beautiful days of late.

The Committee would remind the readers of the RECORDER that it is almost time to prepare for another box. Articles should be sent in time to reach New York by June 10, and may be sent either by mail, express or freight, the last being the cheapest. Each package should be plainly marked; and if sent by freight, the Committee should be notified by mail, of the things sent and by what route.

H. A. V. BABCOCK, } Com.  
P. J. B. WAIT, }  
412 Ninth Avenue, New York City.

#### IN MEMORIAM.

REV. HENRY L. JONES.

Henry Louis Jones, son of Louis and Lucy Stillman Jones, was born in the town of Alfred, N. Y., Nov. 13, 1828, and died at Los Angeles, Cal., March 11, 1898, and was therefore in the seventieth year of his age. Late in December, in the year of his birth, when about six weeks old, his parents moved from Alfred to Hartfield, Chautauqua Co., N. Y. In 1839, when about eleven years of age, his parents again moved and settled at McLean, Tompkins Co., N. Y. From this place, when about nineteen years of age, in an unpleasant season of the year, over rough and muddy roads, he made the journey to Alfred on foot and entered the Alfred school, then an Academy, with the determined purpose to acquire a thorough education and thus prepare himself for an active and useful life. By working on the farm and at occasional jobs of carpentering and other work as he had opportunity, he paid his way through his preparatory course at Alfred, and later entered Union

College at Schenectady, N. Y., from which, after persistent application and thorough work in his studies, he was graduated with honor.

After graduation he was for a number of years engaged in teaching, and became an efficient and successful teacher. In this capacity he was for a time at the head of the large and flourishing village school of Berlin, Rensselaer Co., N. Y. Later he was called to the position of Principal of the DeRuyter Institute in Madison county, N. Y., and continued to occupy this position for several years, with honor to himself and general satisfaction of the friends and patrons of the school.

After engagements in other places connected with public school work, about the year 1858, he settled with his family in the village of Wellsville, N. Y., and, at the time of his death, was probably among the comparatively very few of its surviving older inhabitants who have been familiar with, and borne an important part in, the changes, growth and manifest developments which have taken place in that progressive village within the forty years.

In 1864 or '65, he commenced the study of the law with the Hon. W. F. Jones, and after his admission to the bar, entered into partnership relations with him, which continued until 1872 or '73. From Feb. 1, 1876, to 1880, he was partner in the law business with Clarence A. Farnum, Esq.

As a citizen, a man among men, he was candid, honorable, upright, and always a conscientious Christian gentleman. As a lawyer he was intelligent in his profession, candid and conscientious in his interpretation and application of the law, and a wise and safe counselor.

Through the ordeal of affliction in his home life, he has been twice bereaved of a chosen life-companion, and has been thrice married. On May 1, 1852, he was united in marriage with Sarah Esther Stillman, daughter of Silas and Abbie Stillman, of Alfred, N. Y. To them were born two sons who now survive them, Ira W. Jones, of Alfred, and Louis W. Jones, of Wellsville, N. Y.

After the death of his first wife, he was united in marriage, Feb. 15, 1886, with Mrs. Emma DuBois Crandall, from whom he was separated by her death after a few years of happy companionship. He was united for the third time in marriage, Feb. 18, 1895, with Mrs. Olive Hoard, whose opportunity and pleasure it has been to minister to him in loving sympathy, companionship and kindly care during the last few years of his life, making its decline bright and restful with the peace and quiet of a happy home.

In 1891, in response to his own religious convictions of religious privilege and duty, and also to the call of the Seventh-day Baptist church of Verona, Oneida Co., N. Y., he was set apart by the forms of public ordination to the work of the gospel ministry, and immediately entered upon his duties as pastor of that church. He continued in the service of this church until the fall of 1893, finding the welcome opportunity to do good service in the Master's cause and also much personal enjoyment in his work, winning by his ability and faithfulness the confidence and love of a large circle of friends, on this field of his first pastorate.

After his return to his home in Wellsville,

made necessary by the declining health of his wife, he accepted the call and, on Nov. 16, 1893, became pastor of the Seventh-day Baptist church of Wellsville, and has continued to serve this church with general satisfaction; his service being interrupted somewhat during the last two years, by vacations taken, in a more congenial climate, on account of declining health. During the most of this period he has served very acceptably as its pastor the neighboring church of Scio, N. Y., and by his death these churches have lost an efficient pastor and a steadfast friend and helper.

For himself his life-work is done. He has died at his post. He rests from his labors and his works follow him. To his friends and associates his life-work has been one of usefulness and help, and to them the continuance of his service has seemed especially needful; nevertheless it is not for us to know just how and when and where the services of a life is to end, but in this we may rest assured, that in the judgment of infinite wisdom, that life has been long enough which has answered life's great end, while for ourselves we may, in the hope of the glorified life and a blessed reunion, learn to trust and wait, while we say, "the will of the Lord be done." S. B.

#### DEATH OF MRS. DRAPER.

Mrs. H. A. Draper died Thursday night, March 10, 1898, at her home in Perry. She had been ill for several weeks and a great sufferer, and for three or four days before death came, was unconscious.

Pheobe Bond was born in Fayette County, Pa., Dec. 16, 1826. She was the oldest of eleven children, six brothers and five sisters, four of the former and three of the latter surviving her. The family moved to Wisconsin in 1847, locating near Milton Junction, where she married Henry A. Draper, of Madison. Only one child was born to them, Charles H., who lives in Chicago.

The family moved to Perry in 1882, where they have resided ever since. She was a member of the Seventh-day Baptist church of Milton, Wis.

The above notice appeared in the issue of March 12 of the *Daily Chief*, Perry, Iowa. For sixteen years sister Draper was a "lone Seventh-day Baptist," yet, through all these years she remained faithful to God and to his Sabbath. It has been the privilege of the writer to have had an acquaintance with her reaching back over the past nine years, during which time he has visited her home many times, doing what he could to encourage and help her in spiritual life.

She was always cheerful and bright, though in poor health, always evincing her interest in our denominational work, and fond of expressing faith and confidence in her Saviour. It was always a feast to be welcomed in her hospitable home, and listen to her experiences in religious life and Christian faith. Thus her light, which for sixteen years has been shining in favor of Sabbath truth, has gone out, and the home she has left has been made desolate. May her life of faithfulness to God, and of devotion to the Sabbath, encourage all our lone Seventh-day Baptists to deeper piety and more devotion to truth; and may God's blessing abide with her afflicted husband, our brother and friend. E. H. SOCWELL.

THE mole is one of the thirstiest of animals. It never burrows at any great distance from water, and in times of drought when the supply of the needful element is diminished or cut off, the "little gentleman in the velvet coat" counteracts the scarcity by digging wells until it comes to a depth at which water may be obtained.



## 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.

ROCKVILLE, R. I.—Our church matters are moving in the usual order. Congregations good, and appreciative, Prayer-meetings and Sabbath-school well sustained, but no conversions. Peace and good-will reign, and the truth becomes dear to God's people. But we long for an ingathering of regenerated souls.  
A. M. C. L.

SECOND HOPKINTON, R. I.—The church has been strengthened spiritually and numerically by the labors of Evangelist E. B. Saunders. The Friday night meetings are quite largely attended and seem to be seasons of spiritual power. Much interest and desire is manifest that there be no decline in good things for the church and the gospel. The pastor has reason to rejoice in a large and noble class of young people, who, with many others, are faithful to the appointments of the church.  
L. F. R.

VERONA MILLS, N. Y.—News from Verona reports the acceptance of six new members in the Verona churches, all converts to the Sabbath. Others are expected. Thank the Lord.

RICHBURG, N. Y., March 29.—We are near the end of a March the like of which has not been known in many years, if ever, before. The season seems about six weeks ahead of time. Early flowers are in bloom and leaves are rapidly developing. Religiously, the indications of life are also abundant. The appointments of the church and the societies are well sustained, and there is a fair interest in all our lines of work. On March 5, the Pastor gave a discourse on the Sabbath question. He urged the superiority of God's Sabbath over that made by man, and the importance of keeping it *holy*. On the 19th the pastors of the Nile and Richburg churches exchanged pulpits. Pastor Mills continues to supply the First-day Baptist church on Sunday mornings. This week we are having a revival in music. Prof. C. H. Compton and wife, of Chicago, are conducting a convention in our church. There is a good attendance from both churches. Baptism is to be administered to several candidates soon.  
O.

WEST EDMESTON, N. Y.—A word from this place may be of interest to some. While not able to report apparent progress, we may say that all regular appointments are maintained with fair degree of interest. Prayer-meetings every Friday evening. Young People's meeting every evening after Sabbath, with good interest. The enrolled number is 17, nearly all active members. This has been a source of much help in the work here. We commenced a protracted meeting in November last, with Eld. J. A. Platts assisting, but the very bad weather just at that time, with unfinished fall work among the people, made it best to close, since which time we have found no convenient opportunity to resume. Religious interest among our people continues fair. Just at this time the First-day people are engaged in building a meeting-house, and as a condition of success have worked up an antagonistic feeling in order to keep people from our services. But time wears off some things, and the party spirit may serve for a while, but does not re-

form anyone. In addition to this the pastor preaches regularly once in two weeks at South Brookfield, and perhaps will resume appointments at North Edmeston soon. We realize we are not strong, and need the sympathy and prayers of all.  
M. HARRY.

UTICA, N. Y., MARCH 28.—Seventh-day Baptists are always glad to know that in the midst of a large city there are a few loyal ones who hold up the banner of truth and stand bravely in its defense. Such is the case at Utica. Dr. S. C. Maxon and family with a few others have long remained loyal and enjoy a Sabbath-school service each week, and in connection with this a written sermon has been read on the second Sabbath in each month, the pastor visiting and speaking to them the last Sabbath. Sometimes a favorable seed-sowing time is given. Such was the case not long since. It was during the past quarter, when we had the lesson entitled, "Jesus and the Sabbath." In the Baptist church there is a large and interesting men's class. They demanded of their teacher something in regard to the Sabbath, our views upon it, etc. Their teacher called for the representative Seventh-day Baptist of this city to speak upon the subject, allowing him just twenty minutes. Dr. Maxon was called and readily consented. You may be assured he did not lose any time. There were fifty young men in the class at the time, who gave close attention to the arguments presented. After the address many came up to the doctor, thanking him as they shook his hand. Some expressed themselves as desiring the truth concerning this subject. They did not get anything else that day. May God bless the seed sown. We expect to enjoy a covenant and communion service the last Sabbath in April. Friends in the city and near by please take notice, and try to be with us at that time.  
PASTOR SINDALL.

SYRACUSE, N. Y.—Dr. E. R. Maxson, after fifty years of practice, is hale and hearty, and his wide studies enable him to handle deep subjects with admirable clearness. His article on "Equity in the Cuban Crisis," copies of which were sent to the President and each member of his Cabinet, received the thanks of President McKinley in an autograph letter. The President's masterful management of the government in this crisis, consciously or unconsciously, is exactly in accord with the principles of international law as laid down by Dr. Maxson a month ago.

Two active young men, both members of DeRuyter church, Merton Parslow and Harry Case, are working for Hermon and Harry Cross, who have taken a large dairy farm and furnish milk for the city, and live near enough so they can attend our church. Mr. George Cross and daughter, Georgia, have moved back to Sherman Park and again welcome our people to their hospitable home. A young married lady, member of the Second Verona church,—Mrs. Nathan Roe—has settled in this city at 303 Tully Street, and gladly gave to the Thank-offering fund, and now Mrs. Dr. Irons, of Brookfield, has rented a fine house at 117 Grace Street, in the residence part of the city, on the North Side, and settles there for practice April 5, because the Sabbath-keepers of Syracuse are encouraged to hold meetings. And I firmly believe that our people in the large cities can hold their own, and gain, too, if they heartily observe

just two things: First, hold strictly to the Sabbath; and second, hold lovingly to one another. Holding strictly to the Sabbath will bring power from above. Holding lovingly to one another will cherish and increase this spiritual power.  
L. R. S.

PLAINFIELD, N. J.—Interesting memorial services, in honor of the name and work of Frances E. Willard, were held in the First Baptist church under W. C. T. U. auspices. Our Endeavor Society recently gave a musical entertainment of a high order, and drew a large and appreciative audience. The intelligence and seriousness with which our young people are considering such subjects as temperance and the Sabbath is promise of good. At the annual meeting of our Sabbath-school Mr. David E. Titsworth was elected Superintendent for a sixteenth year of service. Reports of the past year's work were occasion for gratitude and encouragement. A new business block, owned by one of our brethren, and containing four stores and twelve flats, is nearing completion. An effort by our Mayor and Council to oblige Seventh-day Baptist grocers, gents' furnishers, bicycle dealers, etc., to make their Sunday sales behind curtain-closed windows is creating a lively interest.  
ELWIN.

LOST CREEK AND ROANOKE, W. VA.—Since we are asked to respond monthly it may not be taken as too conspicuous to answer the call. Our Lost Creek Quarterly Meeting was fairly attended and a good C. E. program rendered, with good hearing at night. Plenty of good music, mostly from the C. E. hymns. One of the speakers had imported the C. E. locomotive, designed for the C. E. day programs for Feb. 2. By analysis and synthesis it was intended to draw attention to the working of the Society. Probably many of our societies have used this object lesson with such adaptation to local circumstances as seemed desirable.

The pastor spent the first ten days of March at Aspinwall, holding meetings in a school-house, where there is one isolated family of Sabbath-keepers belonging to the Roanoke church. Audiences at night from 80 to 100 and more, mostly unbelievers. They gave good hearing and on the last night packed the house to hear about the Sabbath question. They had never heard much of our sort of Sabbath preaching, so took it as something new, and the speaker was as interested as though it had been all new.  
M. G. S.

GREENBRIER, W. Va.—A very interesting and profitable meeting, which lasted over three weeks, was held at Greenbrier, beginning Feb. 25, and closing March 19. Services were held at various homes for the benefit of those who are unable to attend at the church on account of poor health. The people have been much encouraged during these meetings, and some who had become inactive, returned to duty. Nine young persons were converted, six of whom have since united with the church. Brethren and sisters of other denominations joined heartily in the work and seemed to enjoy the meeting as much as our own people did. Bro. S. Ford and the writer conducted most of the services. Rev. L. D. Seager preached Sabbath-day, March 19, to a large audience, after which he officiated in a baptismal service. Seven happy converts went forward in obedience to this command.

A union Christian Endeavor Society of eighteen members was organized at the time of the Quarterly Meeting in March, by Rev. G. W. Lewis and others. There are still those who desire to join; evidently there will be a much larger society at this place in the near future.

R. G. D.

SALEM, W. VA.—We appreciate the desire of our new Editor, to hear at least monthly in this column, from all our churches. To us who have lived or visited in many of our societies, the Home News column is one of the first places of research.

In educational matters, Salem was well represented in your issue of March 14. We only add that the spring term has already opened with something over 100 pupils, with others still to come. The prospects are good for a No. 1 term. Miss Clawson, of New Jersey, is again at her post as teacher. West Virginia is forging to the front educationally. Native ability is seen on every hand. Development only is needed. Salem College is fully prepared to meet this demand.

The general interests of Salem are on the up grade. Several new buildings have recently been erected. Others will soon follow, including the State Industrial School for girls. Much interest is now taken regarding a new railroad, with a possible terminus at Salem. A new bank is soon to be established. The oil and gas industries are approaching our village. Indeed the latter is in common use for both lighting and heating purposes.

With the exception of the pastor's family, the health of the community is good, save a few cases of colds, which are characteristic of this locality, especially in the winter season. When thoroughly acclimated we are certain of enjoying the work on our new field.

In spiritual things, while not all the enthusiasm is manifest that we desire to see, yet the appointments of the church, the Sabbath-school and the C. E. Society are well sustained, with a good degree of interest by all classes. We have had no special meetings in our church this winter, but two series have been conducted by the Baptist and Methodist churches, much to the benefit of our community. We have just closed a two weeks meeting at our Buckeye outpost, where some 8 or 10 found the Saviour in the forgiveness of sin. Bro. Martin, of Blacklick, assisted us during the second week. Baptism will be administered as soon as the health of some of the candidates will permit. The revival spirit seems prominent throughout the state.

Bro. Seager is conducting a very successful meeting near the Middle Island church. He will no doubt report it in the near future. May the good work go on is our prayer.

G. W. L.

STONE FORT, ILL.—We have lately had three other additions to the Stone Fort church; two from the First-day Baptists, the other a recent convert; all heads of families, and making eight in all since the beginning of the year.

PASTOR.

WEST HALLOCK, ILL.—Advices from West Hallock indicate an excellent state of things connected with church work. God's blessing attended and followed the labors of Bro. L. C. Randolph last winter. Sunday evening services are still kept up. Four candidates offered themselves for membership in the church on Sabbath, March 26, two of whom

were also candidates for baptism. Pastor Van Horn is engaged with Pastor Coon of Farina, in evangelistic work. All the churches in Illinois make favorable reports as to spiritual matters. For this all will join with us in giving thanks.

BOAZ, MO.—The first obstacle before the writer of items for our little church is something to write that will be of general interest. The resident membership of the Delaware church is my family. As a rule those at a distance—non-residents—do not average once a year in meeting with us. We have preaching on the first Sabbath and First-day following in each month; congregation from ten to fifteen on Sabbath; on First-day, from thirty to forty. The writer is away from home most of the time. We have no Sabbath-school, no Y. P. S. C. E. I have two sons; the oldest is married and living near me, the youngest son is at Milton, Wis., attending school. We have also three daughters at home and near us. So you see we are almost wholly isolated. Only those who have been thus situated can know the loss which comes from separation from those of their faith. The condition of the Delaware church is about the condition of the Corinth church, of Berry County, and the Providence church, of Texas County.

Your brother in Christ, on this great and needy field,

L. F. SKAGGS.

BOULDER, COL.—Boulder is advancing. This is apparent everywhere. The Colorado and Northwestern Railroad, starting terminus at Boulder, began running passenger trains about a month ago. At present these trains go up into the mountains only thirteen miles to Sunset. But the road is being constructed as fast as possible to Ward, several miles further. The mining interests all along this line have received a wonderful stimulus. One camp, called Eldora, off the railroad, has increased in population from a few hundred to thousands in the last few months. Glittering gold is the incentive. Men and mines, men and mills, men and horses, men and railroads are all worked to bring out gold.

THE TEXAS-COLORADO CHAUTAUQUA is located at Boulder. Some weeks ago a committee, four men and one woman, started from Texas to find a permanent summer home for the "Chautauqua" of these two states. Colorado Springs and Denver were viewed and interviewed, but Boulder easily took the prize. Seventy-five acres on the highland southwest of the State University campus is the site. It is to be fenced and a pavilion to seat 6,000 persons, and a commodious dining-hall are to be built for use this summer. The Chautauqua committee estimates that Boulder is to have 3,000 Chautauqua visitors during the season, and an elaborate literary program is promised. All who know these Chautauqua resorts congratulate Boulder on its great good fortune. The Lord be with us as a church that we may grow and do good in full proportion as the city develops materially and intellectually.

S. R. WHEELER.

MARCH 27, 1898.

COLONY HEIGHTS, CAL., MARCH 29.—The church holds regular services Sabbath morning, immediately following those of the Sabbath-school. Not having any pastor, a sermon is read whenever Eld. Davis does not

preach. He took his turn in filling the pulpit while with us. Now we shall have to depend alone upon sermons selected by a reader. Eld. Davis has gone to New Auburn, Minn., to labor. We shall miss his sermons and his counsels, also his leadership, not only in church matters, but as a colony—in its social relations, its business. No other man is so fully acquainted with the colony affairs in every detail as he. He will represent the corporation known as "The Colony Heights Land and Water Company," during his stay in the East, so far as his labors will allow, and will give any information within his knowledge asked of him, negotiate sales, etc.

T.

#### AUDUBON SOCIETY OF THE STATE OF NEW JERSEY. FOR THE PROTECTION OF BIRDS.

"Are not five sparrows sold for two farthings and not one of them is forgotten before God?"

The purpose of the Society is two-fold; first, to arouse an interest in birds, particularly among young people, and so further the preservation of our native birds; second, to discourage buying and wearing the feathers of any wild bird, and thus lessen the present slaughter of bird-life for commercial purposes. We will appeal to all parents, teachers and others dealing with children to stimulate an interest in bird-life, to sharpen their observation of birds, increase their love for them, and impress on them an appreciation of their beauty and usefulness, both for the purpose of making the children more humane and adding a new source of pleasure to their lives, and for the purposes of creating among them a sentiment that shall protect the birds from molestation. We would arouse the community to the fact that myriads of birds are being slaughtered to meet the demands of fashion, and that this slaughter is wanton cruelty in most cases, since its success depends on taking advantage of the instinct of the birds to protect their young, and since, to secure the finest feathers, it must take place during the nesting season, resulting in the starvation of thousands and thousands of young birds in their nests. This slaughter has caused the complete disappearance of some species and the greatest scarcity of others; not foreign birds, but our native species.

We would appeal to all lovers of nature, and to all people with humane hearts, to speed the knowledge of this fact, and use their influence to check this reckless demand of fashion that is fast robbing the woods and fields of their brightest tenants.

It has been well said that "the remedy is in the hands of the women; if they will refuse to wear the feathers of wild birds the destruction will cease, but never until then."

We therefore appeal to women to refrain entirely from wearing aigrettes and the wings and feathers of all *wild* birds. The feathers of the Ostrich may be worn, since their removal does not injure the birds; the feathers of domesticated fowl may also be used.

The influence and effectiveness of the Society depends upon a wide membership, therefore everyone who reads this is urged to communicate with the Secretary and give the Society moral and financial support. All fees received are used in promoting the work of the Society, the printing and free circulation of circulars and reports regarding birds and their protection.

# Young People's Work

HARD work is better medicine than worry.

REST is best enjoyed when best employed.

MEDITATION concerning God brings God-likeness.

WHAT you want is not always what you need.

INTENTION always starts you on a good road or a bad one.

FAITH, Hope and Charity are the triumvirate of Christ's kingdom.

FROZEN truth is not the kind that thaws out frozen hearts.

LUCK may be a good playmate, but it is not a good helpmate.

If your way is not God's way, you may know that it is not the right way.

If you are at sword's-points with some one in church do not talk about your love for God.

THERE are two things that a person can do successfully at the same time—walk and talk for Jesus.

PEOPLE who are always finding fault with the way in which the pastor says or does things are never happy.

If most of the service occurs before the sermon, the sermon is only the dessert. What does the congregation "feed" on?

WHEN you speak or write for the instruction of others, do not be discouraged if sometimes it does not "sound just right"; of course

Of all wise things from tongue or pen,  
The wisest are those which might have been.

But let us keep speaking and writing just the same.

## OUR MIRROR.

### PRESIDENT'S LETTER.

Dear Young People:

We commenced work at Ashaway, R. I., Thursday night, March 24. The second meeting was well attended, and each meeting since has been. The interest starts in good. At the men's meeting Sabbath afternoon there were twenty-six present, and a remarkable meeting, nearly all taking some part. The Christian Endeavor meeting was well attended also. I only witnessed the closing moments of it, on account of the length of the men's meeting, which holds one hour previous to the Christian Endeavor meeting. The sympathies of the boys seemed to be on the right side of the question as between Spain and the United States, but when I asked how many were going to show their colors in the evening meeting to follow, their necks shortened and their faces changed. At the evening meeting they formed a solid front in the church, the young people on one side and the men from the men's meeting on the other. They did show their colors, and this brought some to their feet for prayers in the after-meeting. The merchants of the town have very kindly consented and arranged to close their places of business at seven o'clock, except on Wednesday and the evening after the Sabbath. It is four years ago now that we were in the midst of the revival campaign

which continued little more than ten weeks, as the result of which about a hundred were baptized, some seventy-five coming to this church. Many have been faithful, many unfaithful. Some have died in the triumphs of faith. Men are again deciding what they will do with Christ. This decides what Christ must do with them when the "books are opened," and no man knoweth the hour. At least two young men have been taken very suddenly by death here, within a few weeks. This field of Dr. Crandall's is a large, densely settled community, with much drifting population, on account of the woolen mills located here and about. Pray for us.

E. B. SAUNDERS.

THE Endeavor Society of Richburg, N. Y., is in good working condition. We are a small Society, but are glad to say that our membership has increased nearly one-half in the past year. In February the Society gave a free entertainment at the church. Subject, Birds. It was very entertaining and quite instructive, and we were greeted by a full house.

SEC.

THE Middle Island Y. P. S. C. E. is being greatly encouraged and strengthened by the earnest labors of Bro. L. D. Seager at Lick Run, two miles away. Nineteen have been baptized up to date, and the work still goes on with perhaps a score inquiring the way. Of these some are First-day people, but our people have a fair proportionate share. Our regular weekly prayer-meetings are held, and the spirit of the Master seems present.

COR. SEC.

THE last monthly meeting of the C. E., of Nile, was one of unusual interest, it being an evening with "Longfellow." At the business meeting the question of discontinuing the Young People's Department in the RECORDER was discussed, when it was unanimously voted that the wish of our Society is to continue the Department, and another vote showed a goodly number who are habitual readers of it. A dime social was held at the parsonage on the evening of March 16, which was much enjoyed by those in attendance. A short literary program was presented and light refreshments were served.

ON the evening of Sabbath, March 26, 1898, at Greenbrier, W. Va., the neighborhood organized a Union Y. P. S. C. E. with 18 active members. After adopting the Model Constitution, the following officers were elected: President, E. J. Davis; Vice-President, F. W. Williams; Recording Secretary, Miss Myrtle Randolph; Corresponding Secretary, Mrs. F. R. Clark; Treasurer, Miss Hattie Williams. This is one fruit of a recent protracted meeting held at Greenbrier under the direction of Bro. S. A. Ford, assisted by R. G. Davis. Seven of the active members of this Society are converts of this meeting. The above date being the occasion of the regular Quarterly Meeting, Bro. G. W. Lewis, of Salem, was present, preaching twice and assisting in the organization of the Young People's Society.

MRS. F. R. CLARK, Cor. Sec.

PARKERS, W. Va.

WHILE great numbers give added enthusiasm as well as added strength—and it is well known that in Christian work two men can usually do more than twice as much as one—at the same time there are certain disadvan-

tages arising from large numbers. Not the least of these is that in a large society the individual is merged in the whole number and thus loses sight of his personal responsibility. The Alfred Society is none too large, in fact we wish it were much larger, for there are many about us whom we would like to have join with us, but we do wish that each could feel his individual responsibility more. Each member of a small society sees the need of working, while the members of a large one are more apt to think, "O, well, there are plenty of others to do that." Our new President, Walter L. Green, an earnest worker, is anxious to have every member at work. At a recent social the young ladies' hands were sold at auction, the purchaser conducting the owner to refreshments. The proceeds are to be used for new hymn books for the church.

J. W. C.

THE recent articles from the pens of workers upon the China field have been read with interest. As young people we *have been* interested, we *are* interested and we *want to be more* interested in this work. When we hear the work of other missionary boards discussed, we can but wish we knew more of what our representatives have done and more about the needs they are striving to fill. Perhaps there are publications that would help us. We know these recent letters have increased our interest and we hope to see more of them.

AN ENDEAVORER.

WHAT is a practical religion? It is a "religion that can be felt." It puts 16 ounces in a pound of sugar, tells the truth in an advertisement, makes newspapers the advocates of righteousness, puts love and charity in the home, inspires to live a noble life, acknowledges the brotherhood of mankind, and practises the Golden Rule. That is practical religion—a "religion that can be felt," not only by its professor, but by other people also.—*Selected.*

A UNIQUE feature of the Junior rally at Nashville will be the reports from Junior societies all over the world, made on slips of paper on the back of which will be printed in colors the flag of the country. Bits of ribbon accompanying these messages will be attached together and wound around a large globe, as Christian Endeavor is encircling the earth.

FIFTY-TWO THOUSAND papers, 1,000 each of books and papers, and 500 magazines, were collected and distributed last year by the Golden Gate (Cal.) Union Good Literature Committee, of which Rev. James Woodworth was chairman.

"SOME of the most important Christian Endeavor work in Ireland," says *The Christian*, of London, "is done in small, out-of-the-way places where Protestants are few."

I've many a cross to take up now,  
And many left behind;  
But present troubles move me not,  
Nor shake my quiet mind;  
And what may be to-morrow's cross,  
I never seek to find.

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## Children's Page.

### MY SHADOW.

BY ROBERT LOUIS STEVENSON.

I have a little shadow that goes in and out with me,  
And what can be the use of him is more than I can see.  
He is very, very like me, from the heels up to the head;  
And I see him jump before me when I jump into my bed.

The funniest thing about him is the way he likes to  
grow—

Not at all like the proper children, which is always very  
slow;

For he sometimes shoots up taller, like an Indian-rubber  
ball,

And he sometimes gets so little that there's none of him  
at all.

One morning very early, before the sun was up,  
I rose and found the shining dew on every butter-cup;  
But my lazy little shadow, like an arrant sleepy-head,  
Had stayed at home behind me, and was fast asleep in  
bed.

### TATTYCORAM.

BY MARGARET JOHANN.

"Yes," said the doctor, "a horse is an expensive luxury that I can't afford. This little trifle belongs to my daughter Minerva. Tattycoram, they call her, and I suppose she's earned the name, for they say she's a vicious little brute."

Now, although there was a laugh in the doctor's eyes as he spoke, and although I'm not literary and had no acquaintance with the original Tattycoram (a character from Dickens, I have since ascertained), still the speech hurt me. It surprised me, too, for if a member of a learned profession will give an opinion without hearing both sides of the case, what can you expect of laymen?

"Well," answered his interlocutor, "whatever her merits or demerits, you keep her in good condition. She's as sleek as a mole."

"That credit belongs to her groom." The doctor facetiously stepped aside to discover that small functionary—"Allow me, sir, to introduce you to Mr. Lincoln Lee." Having no hat to remove, my caretaker and friend conceded to the proprieties by scratching the place where the hat might have been.

"It's 'Linkum Lee' in the vernacular," proceeded the doctor; and then he added something about two illustrious namesakes. Link didn't enjoy being the observed of even two observers, so he busied himself with my bridle. "Yes, take her to the stable," said the doctor, and to the stable we went.

Link's black outside, but a whiter soul than his was never incarnated. I say this openly, and I ought to know, for I've summered and wintered with Linkum Lee. He was hurt, too, by the way the doctor had introduced me, and he expressed himself quite unreservedly regarding it.

"That's the diffunce, sweetheart," he said, "'tween a young lady and a pony. Miss Nerva she loses her temper for jis' nuffin' 'tall, an' she cries an' she scolds, an' dey calls her 'nervious' an' dey says she mus' rest an' have gen'rous diet—dat means, I reckon, dat she mus' have some more to eat—but when yo' loses yo' temper 'cause you's been jucked an' hollered at, an' yo' poor neck strained with dat ar mean over-check, dey calls yo' 'vicious' an' dey says yo' mus' be worked hard an' not have no mo' oats."

Miss Minerva says (and I suppose she knows everything, having just got her diploma from the high-school) that Link's diction isn't "English undefiled." Be that as it may, he and I enjoy each other's companionship very much indeed, for there's a volapuk, a language of love and good-will, that we both speak fluently. For instance, when he lays

his hand upon me with that love-patting motion peculiar to him, it gives me the greatest confidence in him, and I know that he'll look after my interests every time, and take my part through thick and thin; and when I put my muzzle down on his shoulder, with my shiny bay cheek against his shiny black one, he knows that I'd wear my hoofs to the very quick in his service.

One morning Miss Minerva told Link to put me before the phaeton and bring me up to the house. Now, Link and I both hold the opinion that Miss Minerva is a person of very little judgment; though he says he reckons nervous folks generally "is that a way." I don't like her way of driving. She whips and she jerks and she calls names. Sometimes she calls me a little fool, which is, I maintain, uncourteous, though it may be "English undefiled." But, worse than all, she never will take the reins into her hands until my check-rein is shortened up to very last hole.

She came out in very bad humor that morning, and, in some way which I do not understand (Link says it's the same way with humans and they don't understand it either) my temper began to rise, too. She scolded because my check-rein wasn't shorter, and she took hold of the strap herself and jerked with such blind impatience that she drove a sharp point in the setting of her diamond ring into her finger. The blood came; only a tiny drop, but as she took off the ring to wipe it away, I tossed my head up and down to the tune of "Served you right, served you right, served you right." She recognized the air instantly; and she hit at me so spitefully that she flung the ring right out of her hand. It flashed before my eyes like an electric spark; and, being very nervous myself by this time, I struck at it and pawed it out of sight upon the gravel drive. Link had seen it flash, too, and sprang to get it, but I was too quick for him. At the very instant that he stooped I began to dance with malicious delight, so he drew back, took my bridle and backed me three or four feet down the drive and held me while Miss Nerva looked for the ring.

"The little vixen," she said, as she worked the gravel about with her foot, "I expect she pawed it into the ground."

The doctor came out and he looked, too, but, though they combed the gravel over and over with a fine rake, and even sifted it through their fingers, the ring was not found. Link led me back to the stable. As he was taking off my harness he counselled me:

"When yo' feels 'bliged to lose yo' temper, Milady, allus postpone it till de yudder party gits cooled off. Dars 'bliged to be trouble when two gits nervous bofe to once."

But the end of the trouble was not yet, as I soon found. Link was sweeping up the barn floor when suddenly the doctor and Miss Nerva appeared. The doctor had always been good to Link, and I shall never forget the boy's broad welcoming smile and its flash-like transformation into a look of horror as his master strode up to him and grabbed his shoulder.

"Turn your pockets inside out, sir."

Link stiffened in fright and utter bewilderment. The doctor didn't wait for him to come to his senses, but himself thrust a hand into the pocket slip. It came out of a great hole in the knee, for pockets had parted company with that garment long before it came into Link's possession.

"He must certainly have it, papa," said Miss Nerva.

"Hab w'a, suh?" Link managed to ask.

"Why, my ring, of course," cried Miss Nerva. "You stooped down just as I dropped it. I saw you. But I didn't think about it till I found that it wasn't in the gravel. And then, papa, he caught Tattycoram's bridle and backed her out of the way just to avert suspicion." Miss Nerva gesticulated in quite a convincing manner.

Link tried to explain, but she wouldn't let him. He came and stood near me, supporting himself against a low partition. I reached over my feed-box and laid my muzzle on his shoulder, for I know how steadying it is in times of trial to be assured of a friend close at hand. My action encouraged him, and I was quite proud of the way he straightened himself and said when she paused for breath:

"I ain' no teef, Miss Nerva."

Well, they dragged everything out of the corner where Link had his miserable little bed, and they searched round on the beams and in the chinks, and then Miss Nerva she abused Link some more because she is so nervous, and they went out. By and by the doctor came back alone. He seated himself on a bale of hay and bent forward with his elbows on his knees and his eyes on the floor.

"Lincoln Lee," he said impressively, "do you know that they hang thieves in this good state of North Carolina?"

Link turned and looked at him. "Maybe dey dose, suh, but dey won' hang me for stealin' no di'mon' ring, suh, 'cause I ain' got it." Then for a minute everything was so still that I could hear the footsteps of a grasshopper every time he changed his position in the half-dried clover under my nose.

"Lincoln Lee," said the doctor again, and his voice was friendlier than before, "do you see these?" He held up two bright silver dollars. "Now, maybe you didn't take the ring, but if you find it, you know, I'll give you these."

Link had sidled very close to me again, and I laid my face against his. "Yaze, suh," he said, and I felt his cheek grow hot; "but I ain' got it, I tell yo', an' I don' know whar 'tis yeather."

After the doctor left us Link stood for a long time motionless, with his arm around my neck and his face buried in my mane. That mean suspicion had hurt him just as much as if he had been the daintiest, fair-haired, white-skinned beauty alive. You see, hearts are pretty much alike the world over, though complexions differ. I think, too, that he had a presentiment of what was going to happen.

The next day I carried Miss Nerva to attend a meeting of a charitable society she belongs to. Its object is, she says, to carry sunshine into the lives of God's suffering creatures. Link says he reckons "there ain' nough of that ar' sunshine to go roun,' an' when she totes it off to yuther people she's 'bliged to squelch it in her own home."

(Concluded next week.)

### ONE DAY AT A TIME.

Only a day at a time. There may never be a to-morrow. Only a day at a time, and that we can live, we know. The trouble we cannot bear is only the trouble we borrow. And the trials that never come are the ones that fret us so. Only a step at a time. It may be the angels bend o'er us To bear us above the stones that wound our feet by the way; The step that is hardest of all is not the one just before us, And the path we dread the most may be smoothed another day. —Selected.



ton meeting of the Scientific Association in 1880, when he gave the outcome of an elaborate comparison between the standard French meter and the imperial yard, the uncertainty being in the value of the digit occupying the place of ten-thousandths of an inch. Another result almost identical with the first was reported in 1882 at Montreal as the outcome of new measurements, the meter being equivalent to 39.37015 inches under standard conditions. Still another was given a year later at Minneapolis, 39.37027 inches. At Philadelphia, in 1884, he announced a re-examination of his data, with the expression of his conviction that this result was a little too high, but that the true value could not be less than that given at Montreal. At Buffalo, in 1886, 39.37020 inches was given as a new determination. In 1893, as the mean of eleven determinations, he gave 39.370155 inches. This may be taken as a final value. It has been subjected to two or more revisions by him since 1893, but with no appreciable change as the result. All physical measurements are necessarily only approximate. There are probably very few of them that have been made with a degree of exactitude superior, or even equal, to this one.

The scientific papers published by Professor Rogers are about seventy in number. The first, which appeared in 1869, was forty-five pages in length, and related to the determination of geographical latitude from observations in the prime vertical. He was at this time about thirty-seven years of age, and still connected with Alfred University, where the facilities for research were very limited. Under his direction in 1865 Alfred Observatory was built and subsequently equipped. His activity as a scientific worker was much stimulated after his connection with the Harvard Observatory became established. During the sixteen years of his residence in Cambridge he published forty scientific papers, most of which related to practical astronomy, such as the determination of star places, the calculation of ephemerides, the study of the errors of instruments, the construction of star catalogues from all known data, etc. Included in such work as this the study of the microscope as an instrument of precision was naturally developed, and the methods of securing accurate rulings for micrometers became the subject for the application of industry. This led Professor Rogers into the study of physical standards of length, and the construction of ruling machines, regarding which he made himself a generally recognized authority. The articles on "Measuring Machines" and "Ruling Machines" in the new edition of Johnson's Encyclopedia were written by him.

In all accurate measurements of length the recognition of the temperature at which they are made is a matter of prime importance, since a slight variation in temperature produces a measurable change of length. The recognition of this fact caused Professor Rogers to enter into an extended study of the limits of precision in thermometry, of radiation, and of coefficients of expansion. This continued to be his chief study during the closing years of his life. Nevertheless, he kept numerous data from his work at Harvard, and published a number of astronomical papers after his removal to Colby University. His special interest, however, had been gradually transferred to the domain of physics.

In the construction of micrometers he early experienced trouble on account of the scarcity of suitable spider-webs, and this caused him to undertake the etching of fine lines on glass. So successful was he in this that a large number of his plates were secured by the representatives of the national government, and sent out for use by the observers on the occasion of the transit of Venus. During his study of standards of length he visited Europe, obtained authorized copies of the English and French standards, and brought these home with him. They were then used by him as the bases of comparison for bars which he constructed and ruled, and these are now the chief standards in a number of the most important laboratories in America.

Immediately after his removal to Colby University, Professor Rogers undertook the study of thirty mercurial thermometers of the U. S. Signal Service pattern, and by comparison with these he secured a standard for the measurement of very low temperatures. It was about this time that Michelson and Morley developed the interferential comparator, and began their investigation regarding the use of the wave-length of sodium as a standard of length. Professor Rogers had already done much work with comparators, and he soon became associated with Professor Morley in the application of optical methods to the determination of the minute changes of length. After proper adjustment of apparatus the measurement of almost infinitesimal expansion or contraction becomes possible by merely counting the number of interference fringes of monochromatic light which pass across the field of view in a given period of time. In this way Professor Rogers determined the co-efficient of linear expansion of Jessop steel with a degree of precision never before attained. His work in this connection was presented at the Springfield meeting of the Scientific Association in 1895.

In his address last summer at the laying of the corner-stone of the new Physical Laboratory of Alfred University, Professor Rogers gave a summary of the kind of work which he proposed to undertake personally, and with the co-operation of his more advanced students. Prominent among the subjects had in view were the study of the law of expansion of metals under changes of temperature, the standardization of measures of length, the separate measurement of the effects of hot air and of the heat conveyed by radiation, the energy of heat radiations as determined with the interferometer, the development of the construction of precision screws, the practical development of methods of precision in work-shop operation, the investigation of the relative cost and efficiency of various methods of heating, and of the methods for generation of X-rays. This is an excellent summary of the work to which he had been devoting his energies for some years past.

In acknowledgement of his scientific work Professor Rogers was elected, in 1873, to membership in the American Academy of Arts and Sciences at Boston. In 1880 he received the honorary degree of A. M. from Yale, and during the following year he was made an Honorary Fellow of the Royal Microscopical Society. In 1886 he received the honorary degree of Ph. D. from Alfred University, on the occasion of the semi-centennial of this in-

stitution, and in 1892 Brown University conferred the degree of LL. D. In 1895 he was elected to membership in the National Academy of Sciences. In addition to these recognitions of merit he was made Vice-President of the American Microscopical Society in 1884, and President in 1887; Vice-President for Section A of the Scientific Association in 1882 and 1883, and Vice-President of Section B in 1894. The subject of his vice-presidential address in 1883 was "The German Survey of the Northern Heavens;" in 1894 it was "Obscure Heat as an Agent in Producing Expansion of Metals under Air Contact."

Personally, Professor Rogers was one of the most unassuming of men, always kindly and considerate in his dealings with others, yet honest and outspoken. With apparently no conception of the meaning of fatigue, he was ever ready to devote hundreds of hours, if need be, to the solution of any problem that he deemed of scientific importance. His time and labor were given freely, with no expectation of reward beyond that which springs from the consciousness of success. He leaves many friends and no enemies, and to the cause of pure science his death is a sad loss.

W. LE C. S.

### Special Notices.

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 Quarterly Meeting of the Otselic, Lincklaen, DeRuyter, Cuyler and Scott churches will be held at Lincklaen Centre, on Sabbath and First-day, April 30, May 1. Sabbath morning, Sermon by Eld. B. F. Rogers. Sabbath afternoon, prayer and conference. First-day morning, sermon by L. R. Swinney. Let all come praying for and expecting a precious meeting.

H. D. BURDICK, } Com.  
AMOS JUSTICE, }

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,  
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**MARRIAGES.**

**ELLIS-COTTRELL.**—In Alfred, N. Y., at the home of the bride's parents, Mr. and Mrs. A. B. Cottrell, January 27, 1898, by Rev. B. C. Davis, Mr. Frederick H. Ellis, of Nebraska City, Neb., and Miss Mary Lee Cottrell.

**STEPHENSON-MORRIS.**—March 24, 1898, at the home of the bride's brother, J. J. Kenyon, near Millport, Pa., by Eld. G. P. Kenyon, Andrew J. Stephenson and Ella M. Morris.

**WHAPLES-WILLOUGHBY.**—At the Seventh-day Baptist parsonage, in Walworth, Wis., December 26, 1897, by Rev. S. L. Maxson, Mr. Emery M. Whaples and Miss Clara J. Willoughby, both of Harvard, Ill.

**SIMAN-LABUNDY.**—At the Seventh-day Baptist parsonage, in Walworth, Wis., March 10, 1898, by Rev. S. L. Maxson, Mr. Alfred P. Siman, of Delavan, Wis., and Miss Amelia Labundy, of Sharon, Wis.

**WILCOX-BURDICK.**—At the home of Morton E. Burdick, April 3, 1898, by the Rev. J. Allison Platts, Mr. William H. Wilcox and Mrs. Lena C. Burdick, both of Unadilla Forks.

**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.

**JONES.**—At Los Angeles, Cal., March 11, 1898, Rev. Henry L. Jones, of Wells-ville, N. Y., in the 70th year of his age.

A fuller sketch of his life elsewhere in this issue.

**HYDE.**—February 7, 1898, Eliza A., wife of Martin V. B. Hyde, in the 77th year of her age. She was a member of the Second Hopkinton church, and died at her home near Hopkinton. L. F. R.

**LANGWORTHY.**—At the home of her daughter, Mrs. E. B. Palmer, in Hopkinton, R. I., March 2, 1898, Lydia W. (Bentley) Langworthy, in the 90th year of her age. She was a member of the First Hopkinton church. L. F. R.

**ELLIS.**—William Howard Ellis, son of Thomas and Louisa Ellis, was born in Alfred, N. Y., February 6, 1862, and died January 7, 1898.

He was married July 6, 1882, to Miss Belle Kenyon, of Alfred, who, with two children, a daughter and a son, survives him. During the spring of 1893 he was baptized, and united with the First Alfred church, of which he remained a faithful member until his death. A young man of upright character and sterling integrity, he had many friends who will sadly miss not only his genial friendship, but also an honored and trusted citizen. B. C. D.

**WEST.**—At her home near Statebridge, N. Y., March 28, 1898, Mrs. Armina West, aged 75 years, 9 months, 17 days.

Sister West was born June 11, 1822, and when sixteen years of age gave her heart to the Lord, uniting with the Second Verona Seventh-day Baptist church. About two years later she was united in marriage to Reuben West, who died five years ago. To them were born nine children, two of whom died in infancy; otherwise there were no deaths in the family for forty years. The father then passed to the great beyond, since which one daughter, two sons and the mother have departed. Sister West during all these years has been loyal to her family and faithful to her God and his cause. The services were conducted by the pastor. Text, Psa. 35: 14: "I bowed down heavily, as one that mourneth for his mother." M. S.

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**FEEDING FOWLS.**

The *American Agriculturalist* remarks that one error committed in feeding fowls is, that as given by the poulterer, the food is in a mass and can be gobbled down far too quickly. In its natural state the fowl hunting for food is obliged to eat slowly, one grain at a time. Usually, after each mouthful, the hen is obliged to scratch for more. So ingrained is this instinct that a hen with chickens will scratch and cluck when she comes to a pile of grain. One of the reasons why corn is bad food for fowls is that the grain is large, and if shelled and thrown out by handfuls the fowls eat it far too fast for their good. The true way to feed hens is to mix their grain with chaff or straw, so that they must scratch for it. If covered with mellow earth it will be still better, as the dust thus raised will rid the fowls of vermin.—*Biblical Recorder*.

**ONE HEARER.**

One stormy, snowy night Dr. Lyman Beecher preached to one hearer, who went away after the sermon before the Doctor could speak to him. Twenty years after, as related in an exchange, in a pleasant village in central Ohio, a stranger accosted Dr. Beecher, saying, "Do you remember preaching twenty years ago in such a place to a single person?" "Yes, sir," said the Doctor, grasping his hand; "I do, indeed; and if you are the man, I have been wishing to see you ever since." "I am the man, sir, and that sermon saved my soul, made a minister of me, and yonder is my church. The converts of that sermon are all over Ohio."—*Christian Observer*.

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**EASTER FLOWERS.**

When Easter, as this year, falls late in the spring, there is a wonderful charm in the quantity and variety of the flowers which greet its coming. The florists' windows in New York are worth a long journey to see, not only for their wealth of bloom and perfume, but for the art displayed in their arrangement. This is an age of luxury and of tasteful study of color and its possibilities, and one needs only to walk through Broadway, or Fifth Avenue, or anywhere on a street which boasts a florist's shop, to behold a lavish and splendid massing of lilacs, azaleas, roses, carnations, lilies, violets and almost every flower which has even a remote kinship with the season.

More and more as we go on in life, the Easter flowers mean to us more than they once did. Flowers are always preachers, speaking to the heart of God's great love, comforters, soothing us in our sorrow, friends, laying their soft petals against fevered cheeks, and bidding us hope and trust, for though sorrow may endure for a night, joy cometh in the morning. And at Easter we are reminded of the constancy of Jehovah, of his care for the smallest things that he has made, of his never-ceasing love. Surely there are flowers in heaven, flowers of which these which we so enjoy are only symbolic. Surely we shall not miss in the heavenly land one dear bud or petal which we cared for here.—*Christian Intelligencer*.

**MISS WILLARD'S RULES.**

The following are the "Golden Rules of Health," established by her father, which Miss Willard followed in her girlhood:

"Simple food, mostly of vegetables, fish and fowls.  
 "Plenty of sleep, with very early hours for retiring.  
 "Flannel clothing next the skin all the year round; feet kept warm, head cool, and nothing worn tight.  
 "Just as much exercise as possible, only let fresh air and sunshine go together.  
 "No tea or coffee for the children, no alcoholic drink for anybody.  
 "Tell the truth and mind your parents."—*Biblical Recorder*.

**A GOOD WHITEWASH.**

A writer in the *Scientific American* says he has cleared his premises of vermin by making white-wash yellow with copperas, and covering the stones and rafters in the cellar with it. In every crevice in which a rat might go he put in copperas, and scattered it in the corners of the floor. The result was a complete disappearance of rats and mice. Since that time not a rat or mouse has been seen near the house. Every spring the cellar is coated with the yellow white-wash as a purifier and rat exterminator, and not typhoid, dysentery or fever attacks the family.—*Biblical Recorder*.

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**RIDING WITH A KING.**

A German paper tells this story of a courteous act of the King of Wurtemberg:

Some time ago a soldier was returning to the barracks of Ludwigsburg from an excursion to the suburbs. It was near the time for evening drill, and he was in fear of being late. Suddenly a small vehicle, driven by a man in civilian's clothes, appeared.

"May I not take the vacant seat at your side, sir?" asked the soldier, "I am late for drill."

"I'm glad of your company," came the reply.

The trooper took his seat. A few minutes later, looking at his watch, he grew pale.

"Pardon me," he went on, "but might I ask you to drive faster? I have great fear of my captain, who is a strict disciplinarian. If I am a minute late he will put me in the guard-house."

"To what barracks do you belong?"

"The K— barracks."

"Very well; we shall arrive in time." The driver whipped up his team, and in a short time drew up before the gate of the barracks.

"Thank you, sir," said the soldier, in descending.

While the son of Mars was still bowing his acknowledgments the officer on duty at the armory had ordered the guard to present arms. The driver of the vehicle was the King of Wurtemberg.

**ROSE, BIRD AND BROOK.**

"I will not give away my perfume," said the rosebud, holding its pink petals tightly wrapped in their tiny green case. The other roses bloomed in splendor and those who enjoyed their fragrance exclaimed at their beauty and sweetness; but the selfish bud shrivelled and withered away, unnoticed.

"No, no," said a little bird, "I do not want to sing." But when his brothers soared aloft on joyous wings, pouring a flood of melody, making weary hearers forget sorrow and bless the singers, the little bird was lonesome and ashamed.

"If I give away all my wavelets, I shall not have enough myself," said the brook. And it hoarded all its waters in a hollow place, where it formed a stagnant, slimy pool.

A boy who loved a fresh, wide-awake rose, a buoyant, singing bird, and a leaping, refreshing brooklet, thought on these things, and said, "If I would have and would be I must share all my goods with others; for

"To give is to live;  
 To deny is to die."

—*Kind Words.*

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