

THE SABBATH RECORDER.

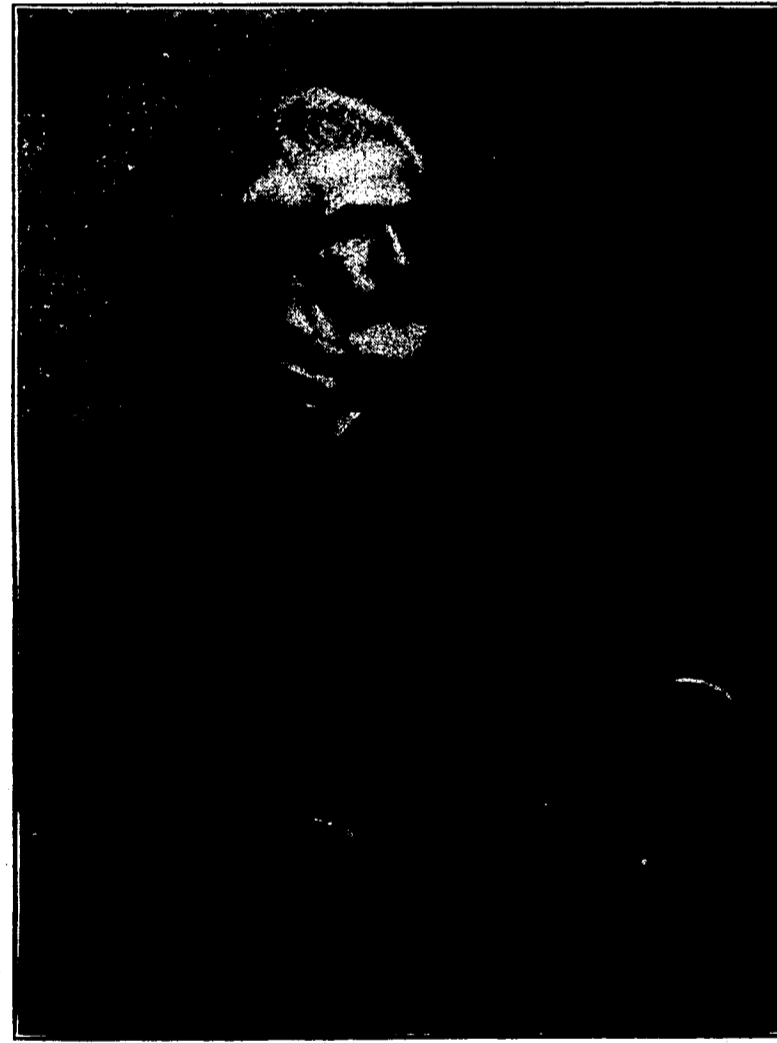
A SEVENTH-DAY BAPTIST WEEKLY, PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY, PLAINFIELD, N. J.

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WHOLE No. 2773.

SHERMAN SAXTON GRISWOLD was born in Guilford, Conn., Nov. 26, 1805. He died in Hopkinton, R. I., Nov. 2, 1882. His parents were Congregationalists, and he united with that church in early life. Reaching manhood, he combined school-teaching with the practice of medicine. Removing to New Jersey, he first accepted immersion as the only true baptism, and later, through acquaintance with the Seventh-day Baptists at New Market and Plainfield, he embraced the Sabbath. He united with the New Market church, was "licensed" to preach in 1841, and ordained in 1842. From that time he became active and prominent in the work of the denomination. His pastorates were at Little Genesee and Independence, N. Y., Second Hopkinton, R. I., and Greenmanville, Conn. Mr. Griswold was a man of clear, keen intellect, deeply conscientious, and correspondingly brave. He loved truth, and sought it with great earnestness. He was a reformer by nature and in practice. He became prominent in the public meetings and councils of the denomination. In moral reforms, and in matters civic and political, he was at the front, and with the right. He was positive, radical, aggressive. Sharp, without bitterness, a born polemist, and a delightful companion; he made friends of enemies, who learned to delight in him as a foeman worthy to be met. He was a wide reader, a prolific writer and a popular speaker. He loved hard work, and was abundant in the service of the church. He was fearless in the advocacy of what he believed to be right. Geo. B. Utter wrote of him: "He was endowed with a patience which filled the measure of his days, often aiding him to rescue success from apparant defeat, and to gather distilled sweetness from life's bitter cup." His name abides in honor.



REV. S. S. GRISWOLD.

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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.

WE give unusual space to war news this week, because many of our readers will await the RECORDER for such summaries of facts as they cannot gain from other sources. In this, as in all matters of news, the RECORDER aims to give facts, to avoid "fakes," and sensational reports.

WHEN John the Baptist talked too plainly about sin to suit licentious Herod, the criminal king silenced the brave preacher by the sword of the executioner. Herod's name has come down the centuries covered thick with shame. John's is crowned in all hearts that love truth and purity.

If you desire to be great and good and efficient in God's cause, or in any good work, make the most of the capital in hand. Develop and train and prune yourself. The glory of manhood is its royal kingship over the realm of self. Make the kingdom of your own soul glorious, and real greatness will come to you.

THE most self-centered thing in the universe is Truth. The most impenetrable armor of the soul is the consciousness of rectitude which can face the world without shrinking, and look God in the face with a smile. When a man can do these two things he is on the mountain top of victory. He may stand on the scaffold or in the dungeon, or on the crumbling verge of an unpopular grave, but he stands victorious.

THE use of individual cups at the service of the Lord's Supper is steadily increasing; among the Congregationalists the increase is rapid. Reports in the *Congregationalist* announce that the service is made more solemn, impressive and satisfactory. Personally, the Editor of the RECORDER sees much to commend in their use. The Seventh-day Baptist church at Plainfield, N. J., has adopted the individual cups.

THERE is cause for more than passing comment that President Patton and other influential members of the faculty of Princeton University have refused to accept places as delegates to the coming General Assembly. This comes from their desire to avoid further controversy concerning the liquor selling issue connected with the Princeton Inn. So far as we can judge from the facts now in hand, over-zealous politicians have created unnecessary complications in Presbyterian circles about the case, which do not aid either the cause of temperance or brotherly love.

THE Editor of the RECORDER was in Chattanooga, Tenn., on the 12th of April. Preparations were being made at the National Park, at Chickamauga, for the mobilizing the United States Infantry, at that point, in case of war with Spain. It is said that arrangements were then perfected for placing troops on special trains for transportation to that point, from all parts of the Union, on an hour's notice. The Chattanooga papers of the 12th published lists of regiments, etc., then under orders to be in readiness. With

Lookout Mountain, Missionary Ridge, and Chickamauga at hand, the memories of 1863 were made doubly vivid.

THE net gain in the M. E. Church for 1897 is given as 19,500 members, a very low number. *Zion's Herald*, Boston, in the issue of Feb. 23, attributes a large share of this lack of growth to the Epworth League. It declares that the League has been given "The right of way everywhere, and what it has stood for has very largely dominated the church. . . . In many churches the League is only a social club, and therefore lacking in spiritual aspiration, grip and power. The effect of the League upon thousands of churches has been to tone down its spiritual and revival power." That is a severe arraignment, but we have no ground for difference with the *Herald* in its own family matters.

IF Paul could "forget the things that were behind," certainly we ought to, if we be children of God through faith. In point of mistaken zeal, in persecuting the church, Paul had much to forget. He had been a bitter enemy to Christ. He had consented unto the death of Stephen. He had been as self-righteous as the most rigid of the Pharisees. He had prided himself on his works, and sneered at simple faith. He had all these to rise above and forget before he could "press forward." Brother, have you anything worse than that to remember? Then why go mourning and lamenting the past? It is not what you have been, but what you are, and mean to be, that counts. Go forward. Let the dead past bury its dead. Don't lose present joy and future victory, by mourning over a past that ought to be forgotten.

A MAN may exhaust his intellectual powers in examining evidence and collecting opinions to prove that God exists, and get no farther than the cold conclusion that there is a God. But no heart can believe the gospel, and accept Christ without coming to know that it has a loving "Heavenly Father," who cares for it, and seeks to save it. We do not reach the higher faith at once. Some plants perfect flowers only at long intervals. So our experiences bring us only now and then to the higher mountain tops from which we see the land in all its beauty. We cannot often climb above the clouds. When we are thus blessed, we find the supreme joy that can come on earth, and gain glimpses of those things which await us. But at best it must remain true that eye hath not seen, nor ear heard, nor heart conceived, what things God hath in store for his trustful children.

SILENCE IS GOLDEN.

Those three words are easily said. They are beautiful words. They embalm a beautiful sentiment. But it is not easy to exemplify that sentiment when one is angry, or when the temptation to "gossip" is strong. Silence would have been golden on the part of the man who grumbled about his breakfast yesterday. He set a bad example before his little boy then of which he will be ashamed sometime. If you were to call him to account he would be likely to plead excuse, saying, "I felt mean that morning." Silence is always golden when a man feels mean, especially when that feeling comes from not having had his early morning smoke. Silence is golden when a man is secretly vexed with himself and

is tempted to visit his spite on someone else. It is poor policy to scold other people for the results of our own wrong-doing.

Sometimes silence is not golden, but criminal. When sin needs condemnation, when impurity needs rebuke, when right and righteousness need defence, speech is golden. If weakness or fear secure silence then, there is cause for shame and repentance. Words fitly spoken are well; but there are many times when one had better pray for grace and wisdom to be silent. Better is golden silence than silver speech.

SOUTHWARD.

It was April 6, 1898. A cold wave was over the land. In the morning New Jersey was covered with snow and ice. By mid-afternoon it was snow, slush, mud. The sunshine was bright. The wind was as cold as the smile of aristocratic beauty. The fast train from New York to New Orleans stopped for us at 4.12 P. M., a hurried stop. It seemed eager to get away from the cold. We were in bed when the train left Washington, D. C., where the expected declaration of war with Spain had been withheld that afternoon.

Sunrise at Roanoke, Va. The snow lingers here. The air yet emulates the smile of aristocratic beauty. The world outside is a picture of discomfort. Small boys with pocketed hands and hunched shoulders watch the train as it rushes past shivering cabins in the mountains. Shelterless mules back up to the cold sunshine. Sorry-looking mules, too weak to hold their ears up. The under lip of one hangs as loose as do the moral principles of a "ward politician." His heels stand at a vicious angle. He wants to kick the sunshine because it is not warmer. Did you ever see a mulish man? A red rooster, with head and tail both drooping, stands near by. He evidently has the "chills" without the fever. He is a sick chicken, and I know his crop is empty. Were he to attempt to crow, it would end in a wail. He has got the "blues." Did you ever see a Christian, empty-hearted as to faith and half-frozen with worldliness?

We have climbed through the mountains. There is no snow on the lower lands of southern Virginia. Winter wheat looks well. Some fruit trees are in blossom. At Bristol we are introduced to Tennessee. The sunshine is warmer. It is 1.30 P. M. We are skirting the western range of the Smoky Mountains, on the left. They present some pleasant pictures as the train swings nearer and farther away at different points. The pink of peach blossoms is getting to be common. There are twenty black faces to one white one at the stations. For some distance between Greenville and Knoxville the country is poor. Small cabins and "one-mule farms" abound. A sort of happy-go-lucky indifferentism characterizes the people. They seem more anxious to sit in the sunshine than they do to work. The yellow-clay roads would ruin a wheel and the temper of a bicyclist. As we approach Knoxville the country is much better, and the wheat farms are fine. The earlier foliage is out, and farming is well advanced. Two thirty P. M., Knoxville; dinner; strawberries; sour. A chain-gang of six moonshiners left our train here; young men—four white, two colored. Oh, the misery of sin-blighted boyhood. Chattanooga at six o'clock. Attalla at 8.30. Good-night.

THINGS WORTH KNOWING.

THE FLYING SQUADRON, under Commodore Schley, went to sea April 13, under "sealed orders." Whether for practice cruise, or for some unknown point of concentration, is unknown when we write.

THE largest history ever published is "The War of the Rebellion," issued by "Uncle Sam" in 120 huge octavo volumes, of 1,000 pages each, with a gigantic atlas in 30 parts. The books occupy 30 feet of shelf-room and weigh one-quarter of a ton. The series cost \$25,000,000, is limited to 11,000 sets, and has been in course of publication for over 20 years.

THE greatest suspension bridge in the world is the Brooklyn Bridge, which also leads the world in the number of its daily passengers. Its length, including approaches, is 5,989 feet, the distance between the towers, 930 feet; the weight of the structure is 6,470 tons; its cost was over \$15,000,000. The bridge cars carry about 45,000,000 people every year.

THE largest map in the world is the ordinance survey map of England, containing over 108,000 sheets and costing \$1,000,000 a year for twenty years. The scale varies from ten feet to one-tenth of an inch to the mile. The details are so minute that maps having a scale of 25 inches "show every hedge, fence, wall, building and even every isolated tree in the country. The plans show not only the exact shape of every building, but every porch, area, door-step, lamp-post, railway and fire-plug."

VICTOR J. BRADLEY, Superintendent of the Railway Mail Service, received this dispatch from Washington, April 12: "Until further orders, all mail for Cuba, both ordinary and registered, is to be sent to New York for dispatch instead of *via* Tampa and Key West." Postal clerks throughout the country have been instructed to forward all Cuban mail to New York. From here it will be forwarded by the Ward Line boats to all Cuban ports. Superintendent Bradley said that in case of war, so far as he could see, no changes in the service would be necessary.

THE late municipal election in Chicago was a triumph of the cause of good citizenship in the matter of franchise grabbing, which has been so grave an evil in that city. Twenty-five of the thirty-five Councilmen are pledged to the reform which is so much needed. This result is the more valuable because the franchise ring last year secured the passage of the Allen Bill, which gives all franchises life for fifty years. Now the dog-license fund of Chicago is said to be larger than the income from its street railways. Boodle is still powerful in Chicago politics, but its power is much crippled by the present triumph of better men.

ON Friday, April 15, the air was filled with rumors of further efforts on the part of other nations to urge peace between Spain and the United States. The most reliable information from Spain also indicated a desire for peace, coupled with an equally intense desire to "defend Spanish honor." It was also apparent that the debate in the United State Senate

would be prolonged through a continuous session from one P. M. on Friday, until a vote should be reached. The arrival of troops at Chickamauga Park was reported. The Navy Department placed a rigid embargo on its employees as to news concerning the movements of war vessels. Such is the situation as the first side of the RECORDER goes to press.

CONSUL-GENERAL FITZHUGH LEE arrived at Washington, D. C., April 12, from Havana at 2.30 o'clock. A large crowd of enthusiastic admirers had gathered at the Pennsylvania station, and when the General stepped from the train he was greeted with a tremendous outburst of applause. Women waved their handkerchiefs and men their hats, and altogether the demonstration was a notable one. In his remarks before the Senate Committee on Foreign Relations he talked freely regarding the Maine disaster, expressing the opinion that the destruction of the vessel was due to Spanish agencies, not directly by General Blanco's knowledge, but that Spanish officials were cognizant of the plot. His testimony leaves no doubt that the Maine was destroyed by the knowledge and consent of the Spanish government; though probably not by a direct official order. General Lee has had such opportunity to know the facts that there is no chance for successful questioning his conclusions. On the 14th of April, the New York papers published a statement from Mr. J. P. Gibbins, Superintendent of the Shipping Department of the firm of Latimer, Clark & Co., London, in which he declares that "about ninety-six mines and fourteen tons of gun-cotton were furnished the Spanish government for use at Havana," by his firm.

THE Message of President McKinley on the Cuban question, which was sent to Congress on the 11th of April, is a state paper of unusual merit. We have not space for the text, but here are the chief points in outline:

1. A careful review of the situation in Cuba, past and present.
2. Non-recognition of the independence of the Cuban republic at present.
3. Forcible intervention on these grounds: (1) Humanity. (2) Protection to the lives and property of American citizens. (3) Restoration of our commerce. (4) Abatement of a condition menacing to our peace, and a source of heavy expense in enforcing the neutrality laws.
4. The grant of power to the Executive to use the army and navy to make intervention effective.

This means free Cuba and an end of Spanish misrule in that unhappy island. The message does not wholly satisfy the war-at-any-price extremists, and the few who seek political capital against the President will find food for their opposition. But the sober second thought of the people stands with the President, and the people will rejoice if wise diplomacy secures justice for Cuba and averts the horrors of war for us. We are a peace-loving nation. War for war's sake is not our purpose or policy. It is an interesting and a significant fact that President McKinley and Consul-General Lee, who fought as enemies in the late Civil War, have worked with such success and harmony for the cause of righteousness and peace in the present crisis. They stand together now, honored and trusted as few leaders have ever been.

IN THE HOUSE.—ON Wednesday, April 13, the House of Representatives, by a vote of

322 to 19, passed resolutions supporting the policy of the President, and definitely opening the way for interference in Cuban affairs, on the part of our government. These are the resolutions.

WHEREAS, The Government of Spain, for three years past, has been waging war on the island of Cuba against a revolution by the inhabitants thereof, without making any substantial progress toward the suppression of said revolution, and has conducted the warfare in a manner contrary to the laws of nations, by methods inhuman and uncivilized, causing the death by starvation of more than 200,000 innocent non-combatants, the victims being for the most part helpless women and children, inflicting intolerable injury to the commercial interests of the United States, involving the destruction of the lives and property of many of our citizens, entailing the expenditure of millions of money in patrolling our coasts and policing the high seas, in order to maintain our neutrality; and,

WHEREAS, This long series of losses, injuries and murders for which Spain is responsible has culminated in the destruction of the United States' battle-ship, Maine, in the harbor of Havana, and in the death of 260 of our seaman;

Resolved, By the Senate and House of Representatives of the United States of America, in Congress assembled, that the President is hereby authorized and directed to intervene at once to stop war in Cuba, to the end, and with the purpose of securing permanent peace and order there, and establishing, by the free action of the people thereof, a stable and independent government of their own in the island of Cuba; and the President is hereby authorized and empowered to use the land and naval forces of the United States to execute the purpose of this resolution.

It is a matter of universal regret that two quick-tongued and hot-headed Members—one from Pennsylvania and one from Georgia—fell into an unseemly wrangle of words, and made foolish demonstrations of a desire to settle matters after the Spanish fashion. The affair ended in harmless demonstrations, but not without shame to all parties. It is a pity that all men who find a place in Congress are not of such high character, and possessed of such self-control, as fits them for discussing great issues in a manner becoming to themselves and the states they ought to represent, but which they sometimes misrepresent.

IN THE SENATE.—The resolutions introduced in the Senate by the majority report of the Committee on Foreign Relations, on Wednesday, were as follows:

WHEREAS, The abhorrent conditions which have existed for more than three years in the island of Cuba, so near our own borders, have shocked the moral sense of the people of the United States, have been a disgrace to Christian civilization, culminating, as they have, in the destruction of a United States battle-ship with 260 of its officers and crew, while on a friendly visit in the harbor of Havana, and cannot longer be endured, as has been set forth by the President of the United States in his message to Congress on April 11, 1898, upon which the action of Congress was invited; therefore,

Resolved, First—That the people of the island of Cuba are and of right ought to be free and independent.

Second—That it is the duty of the United States to demand, and the Government of the United States does hereby demand, that the Government of Spain at once relinquish its authority and government in the island of Cuba and withdraw its land and naval forces from Cuba and Cuban waters.

Third—That the President of the United States be, and he hereby is, directed and empowered to use the entire land and naval forces of the United States, and to call into the actual service of the United States the militia of the several states, to such extent as may be necessary to carry these resolutions into effect.

Some excellent speeches were made on these, and the vote was postponed. All in all, Wednesday was a day of intense, but not noisy, excitement at Washington, and everywhere in the United States, when the details of the situation were understood.

CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Chicago, Ill.

A Cloud Out of The Past.

There is a man in England who still insists that the world is flat, and not round. He has sent a batch of literature to our table to urge us to give up the "vain imaginations" of the astronomers which are so plainly in contradiction of the Bible (according to his view), and come back to the simplicity of a time-honored belief.

There are certain hints which suggest that this brother is sound on the Sabbath-question. Is it possible that he can be one of Bro. Daland's friends who, having converted the London pastor to the theory of a flat earth, now reaches out to bless the American preachers? We hereby turn him over to H. H. B., for a course in "Popular Science."

The spherical character of the earth on which we live is one of those theories which may fairly be placed in the comfortable category of things proved and settled. The curious arguments of our unknown brother come like a shaft of darkness out of the past to make us more thankful, by contrast, for the light which we possess. Be grateful, young man, that you were born now, and not four centuries earlier.

The Industrial Problem.

Prof. George D. Herron, of Iowa College, is not a man of prepossessing appearance. He gives the impression of one worn out by the strain of the great problems with which he deals. Too weary to stand erect, the one evidence of vitality is in his voice, which, in its explosive earnestness, seems to be the outbursting of a surcharged heart. To an admirer he looks like a martyr. To a prosperous, well-fed man of the world, who is pretty well satisfied with things as they are, he might easily look like an anarchist, for he has the cadaverous face and long, dark, unkempt hair by which anarchists are popularly supposed to be characterized. However you may write him down, he is one of the forces which are shaping thought in this generation.

Mr. Herron had no sympathy with the cry for a business administration of political institutions. It was the business administration, he said, of which we must be rid. Political corruption was but the overflow of private business corruption. It was business that bought votes and influence in public life. It was the great corporations that debauched public standards of honor and integrity. Some of the main offenders sat in the pews and were foremost subscribers to reform organizations. The competitive system was unchristian, for it was war. It was every man's hand against his fellow. How could you tell a man to be a Christian, and then send him out to become a part of a great, merciless machine, which is utterly cruel and unfeeling? We needed, he thought, a thorough reorganization of industrial life on a Christian basis.

It would be easy to single out statements which were extravagant and implications which were unfair. When he said: "You preachers dare not say what you think," the charge needed a good deal of qualification, to say the least. The preachers with whom we are familiar do dare to say what they think, and are saying it. The sweeping tenor of his address, that it was not possible to live a Christian business life under the competitive

system, savored of the extreme theorist. There certainly are men in business life—may their number increase—who are living the life of Christ in the spirit in which they deal with their fellows. Yet there is a wide-spread dissatisfaction among business men themselves in regard to the conditions and tendencies of mercantile life. The ingrained selfishness, the cruelty, the regard for things rather than men, the disposition to get, get, get, without regard to the effect upon our fellows, the rapid massing of wealth and power, making the masses more and more at the mercy of the few for employment—these are the currents the sight of whose mighty sweep makes men sober in their thoughtful moments as they talk of the things which are nearest their hearts. They feel that they are to a certain extent helpless, a part of a great system to which, whether as master or mastered, each man must bend.

The questions that center around industrial organization are not to be handled harshly and dogmatically. Neither, on the other hand, are they to be avoided. It is no time for silence or apathy. Men like Mr. Herron are prophets—by no means infallible—but prophets of something vague yet to come. It is not strange that Christian men dread these questions. In the first place, they are so difficult of solution. In the second place, the gifts of wealthy men which are needed to support schools, missionary operations and all the mighty work of Christ, are not to be lightly put in jeopardy. Then, was it not the policy of Christ and the apostles to make no direct condemnation of slavery, but to plant in the world's consciousness that which would ultimately overthrow it? These considerations may all be honestly and earnestly presented.

But Christ and the apostles lived in an empire which held the world under its sway. The hour had not struck. Centuries must pass before the spirit of Christ should open slavery for discussion before the world. We live under a free republic in which the people guide the policy of the nation. The people can put into effect whatever they deem right and just and wise. The questions of the relation of man to man are open. This is the hour for honest consideration and frank discussion. Let not the church be a laggard. Let her take better counsel than that of worldly prudence, and lead the march of humanity toward a higher goal.

THE TRUE GEO. WASHINGTON.

The literature of every winter shows the perennial interest in George Washington and all his connections, but recent years have shown a disposition to remove the traditional halo, to explode the mythical stories and to give a picture of the real man as he was known of his fellows. One of the best of those books is Ford's "The True Washington,"* which we desire to commend to our young readers. From this book, so far as possible in Washington's own words, we learn that he was a man like unto his fellows, fond of dogs, horses, hunting, cards and betting, dancing and the theatre, often going to Annapolis or Philadelphia to attend a horse-race, a dance, or theatrical performance.

He had a very human appreciation of woman's charms, and was neither the retiring lover nor irresistible Adonis he used to be portrayed. His education was limited, he always spelled "by ear," and much of his "reserve" was a holding back in general so-

* The True Geo. Washington, by Paul Leicester Ford, Philadelphia, J. B. Lippincott Co., cloth, illustrated, \$2.00.

ciety from a consciousness of educational limitations.

We used to be told that Washington could not tell a lie, but he outgrew that limitation at least when his country needed deception. He had many things to bear in his public life, from selfish and tricky officers, a jealous and often senseless Congress, and under such provocation, sometimes relieved himself by swearing. He enjoyed eating and drinking, as gentlemen of his time usually did, and kept a goodly store of liquors for his guests. He early discovered the potency of the liquor in politics. In 1757 he was a candidate for the Virginia House of Burgesses, but was overwhelmingly defeated by the liquor sellers on account of some temperance action as commander of the militia. In 1758 he was again candidate, but made friends with the county "boss," furnished an abundance of liquor, a list of which makes interesting reading, and was overwhelmingly elected over his rival of the previous year. Rum and the political "boss" seem to have been the same then as now, and Geo. Washington, seeking office, much like the present New York politician.

His piety was not as phenomenal as portrayed of old. He never partook of the communion, and when reproved by the rector for going out before that service, afterwards staid away from all services on Communion Sunday. Instead of constant attention on church services, he was not present more than a quarter of the time. On Sundays he wrote letters, prepared invoices, entertained company, closed land purchases, and, when a Virginia planter, hunted foxes.

Mary and Martha Washington lose also their halos in this examination of the real life of Washington and his family life, but there is not room here to give their newer portraits. The result of such portrayal is not to destroy the fame and influence of Washington's name, but to put it upon a natural and reasonable basis. He had no genius and a limited education, but he had good sense and a calm judgment, no doubt more useful than genius. Not a saint, he was a firm believer in virtue and good morals, and cast his influence for them. Not a great general, he held an army together under the most trying circumstances, was pathetic and unselfish, and finally found his efforts crowned with the completest success. Such a man is a nobler and more inspiring model to the young than a demigod far removed from the limitations of man. In these days there is no more profitable study for the young American than the works of Washington, and especially his farewell addresses. The method of composition of the farewell on retiring from the Presidency adds to rather than detracts from its interest. We quote: "First Madison was asked to prepare a draught, and from this Washington drew up a paper, which he submitted to Hamilton and Jay. . . . Hamilton prepared what was almost a new instrument in form, though not in substance, which, after several serious and attentive readings, Washington wrote that he greatly preferred to the other draughts. . . . The paper was then, according to Pickering, put into the hands of Wolcott, McHenry and myself. . . . Finally Washington revised the whole, and it was then made public." p. 71. The mechanical execution of the book is worthy of its contents, and its possession and careful reading can be commended to all Americans.

W. F. PLACE.

FRANCESTOWN, N. H., April 4, 1898.

YOUTH'S VISIONS.

How wondrous fair are the dreams of youth,
When the star of hope lights up its morn,
When the soul of the child is a shrine of truth,
And the will for the future so strangely is born.

The spirit o'erleaps its tiny frame,
And strives for the hand that beckons it on
To the glittering towers of the temple of fame,
Or the vision afar of the great white throne.

Come in mem'ry with me to the old quiet home,
Where we've frolicked and played full many a year,
Buried in shadows and perfume and bloom,
And watched by the sentinel elm tall and sere.

An attic corner, a sunny nook,
Was mine in undisputed sway,
A cheerful retreat to myself and my book,
And the fancies of eve from the toils of the day.

I sit there and think in the moonlight's gold,
As the mystic hours go winging by;
A vision of life is slowly unrolled,
While my temples throb and my heart beats high.

A whisper steals in on the evening air,
As faint as a breath from over the sea;
It tells of a hand enchantingly fair,
Ever beckoning and waiting and calling to me.

Listen, listen to my calling,
Follow, follow me!
Ere the early dews be falling,
Come, O come with me.
Childhood's morn with light is beaming,
Spend it not in idle dreaming,
Swift it steals away.

Nobler work for thee is waiting,
Waiting on before.
Loving good and evil hating,
Tarry here no more.
Weary is the world of sinning,
Let thy voice be heard in winning
Hearts with sorrow pressed.

The untried possible inspiring
Hope forevermore,
Truth divine a home desiring
At thy spirit's door,
Fifful shadows from thee lifting,
Turn thy bark from listless drifting,
Ceaseless, ceaseless ply the oar!

Be thou noble in thy being,
Else better not to be;
Wouldst thou men from bonds be freeing,
First thyself be free.
Right sustaining, wrong redressing,
Thou shalt gain the richest blessing,
Wilt thou follow me?

O cot of my boyhood! O voice of the night!
Thro' the whispering elm-boughs thou hast reached to
the heart;

O beckoning spirit! O memories bright!
Not in vain at your call do life's purposes start.

* * * * *

The old home has changed; 'tis ours no more;
Others and younger have taken our place,
And we are now sternly dipping the oar
Of the once charming vision, the now panting race.

And still on my pillow I see this hand
As it summons me into the world of strife,
And points to the slowly ebbing sand,
To a brighter hope and a higher life.

Say, have you not dreamed in childhood's home
Of something purer and better than fame,—
Of a life of love in the years to come,
And inscribed in the book of life *your* name?

F. L. G.

THE STONE AGE.

BY W. P. CLARKE.

What was it, and when? The term Stone Age is applied by archaeologists to that period in the development of man when stone was the only or chief material from which his weapons and tools were made. In his struggles for existence, in his contests with the fierce beasts, and his scarcely less fierce fellow-man, he soon felt the necessity of other and better means of offence and defence than those with which he was naturally provided. A broken branch of a tree, or perhaps a loose rock, was probably the first. Experience taught him that a club with a heavy end was more effectual, and soon the stick and the rock were connected into a weapon. One day the rock thrown missed its mark, struck another rock, and a piece was broken off. The primitive man found that the splinter of stone was sharp, would cut, and he was soon able to flake off more like it; so the knife came into existence. The large knife combined with the stick made the spear. And so the process of evolution went on, until it

resulted in the polished axe, the symmetrical arrow and spear point, and ornaments of beauty. Such was the probable origin and development of the Stone Age.

When did it begin? The exact time when man began to use stone implements is a question as difficult to answer as is that other question, "When did man first appear upon earth?" This much we know, however. Back of all history, beneath the ruins of the most ancient city of Babylonia, that mother of civilized nations, are found the relics of the Stone Age, the handiwork of the primitive and uncivilized man. Recent discoveries at the site of the city of Niffer, or Nippur, carry the history of that people back to a period not less than 9,000, and probably 10,000, years ago. And before Nippur was the Stone Age had its beginning.

When did the Stone Age end? But yesterday, if, indeed, it has ended. But a few years since, an explorer in "Darkest Africa" found a people without knowledge of metallic tools. They still felled trees and shaped canoes with stone axe and adze, and fought their enemies and the wild beasts with stone weapons. Indians in the interior of Mexico, when they find themselves without a knife for immediate use, break off a flake of obsidian or other suitable rock, to use as a substitute. The Stone Age, then, is not a fixed period, bounded by time like the reign of Julius Cæsar or George the Third, but rather a phase of man's development, limited in time only by the inherent ability of each race or tribe to make advancement toward something better.

IMPULSIVE GIVING.

A generous impulse to give our services and our means for the advancement of some worthy end, is, when it fits into and forms a part of a directing plan, truly admirable. It is akin to the impulse which brought Christ to the rescue of our race when he loved us, and gave himself for us.

Why should we not then, in charitable work, in religious work and in all beneficence always follow the promptings of impulse? Why should we seek to school the generous impulses of our hearts by rules, and proportions, and the ordered requirements of a definite system of giving? Why not abandon ourselves to the *luxury* of giving by always giving as we feel inclined when the occasion for helpful service arises? There are persons who advocate the merits of impulsive giving. They give when they feel like it. But do they always feel like giving at the right moment, to the best objects, and to the full extent of religious duty? Is not impulsive giving open to serious objections?

Impulsive giving is often unwise giving. Some pitiable object appeals to the feelings through the senses, or some pathetic story touches the heart, and impulsive charity is poured forth on an unworthy object. It may be on some blind beggar who can see quite well when he is off duty, some cripple who could walk and leap without miraculous help, some cause which never should be permitted to invade the ranks of the many worthy objects which appeal to our churches for assistance; but if the appeal is made in a telling manner, money is squandered in the sacred name of benevolence on frauds, or on causes of questionable merit. The New Charity, the Scientific Charity, earnestly lifts up her voice in condemnation of impulsive giving. It may

be, it often is, immoral, and leads to harmful results. Impulse should form a part of the psychology of giving, it is the poetry of beneficence, but it is not a safe guide.

Human nature being what it is, impulsive giving comes far short of the Scripture standard of benevolence. People who give only when they feel like it, don't feel like giving as often as they should, and as much as they should. Selfishness is the predominant impulse of average human nature, and selfishness feels more like drawing the purse-strings tight than opening its hand to the needy. Men easily persuade themselves that they are generous because they give with a free hand now and then when they feel like it, but if they would test their generosity by keeping a strict account of their charities, they would find that the uncertain gifts of impulse fall below the standard which God gave to the Israelites. "I give more than a tenth," said a gentleman, when he was urged to adopt the tithe as a minimum standard of giving. "I give when I feel like it, and I am certain that I give more than a tenth." He was persuaded to test the matter by arithmetic, and, to his surprise, he found that he had not been giving one-half of that proportion. His vaunted, impulsive benevolence was convicted as a bankrupt: it had not been paying fifty cents on the dollar of the Lord's tithe. The great trouble with our benevolences is just that many Christians are giving, not as they read their Bibles, not as they pray even, but as they feel. When the time comes for the offering, that part of the service by which Jesus tested piety when he sat in the treasury of the temple, feeling votes in the negative, or scales down the gift until feeling can let it go without a deep sigh.

But the chief count in the indictment against impulsive giving is that it is entirely unsystematic. Even generosity should be governed by a more reliable regulator than impulse. Impulsive givers who are generously inclined are often unjust to themselves and to their creditors. Generous, thoughtless, warm-hearted Goldsmith, always poor, often in debt, would give the clothes from his back, the covering from his bed, money which he should have used for other purposes, because he felt like giving generously when his heart was touched, though prudence told him that he was giving if not unwisely, at least too well. It must be sadly confessed that men who stand at the opposite extreme from Goldsmith, almost succeed in reducing impulsive giving to a system; they feel so little like giving that they give as little as possible.

On the other hand systematic giving, be it a tithe of income or some other proportion, does not exclude generous impulses, but it excludes, to a large degree, the disturbing opposition of selfishness. When a man has fully decided to give a tithe of his income to the Lord, selfishness has met its Waterloo. It may skirmish around the outposts of the soul, but its main line of battle has been routed. The question is never seriously raised, "Shall I or shall I not give a certain proportion of income to the Lord?" That is not an open question. It has been settled for life in the light of God's Word and by the help of the Spirit. The only questions are, "To what objects shall I give? and how much to this and that object, the relative importance of the various objects of a wise scheme of benevolence having been considered?"

In such a scheme of benevolence heart and mind are in perfect accord. Impulse and Reason, twin angels of charity, walk hand in hand, and giving is a delight, because it is in full agreement with law and love.—*The Advance*.

Missions.

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

It is the request of the Brotherhood that the pastors of our churches consider the subject of missions on the first Sabbath in May next, so far as they might be pleased to so do. If any other arrangement for service on that Sabbath should prevent their doing it, some Sabbath near that time might be chosen to present the subject. It is hoped that all the pastors will so do, that there there may be unity of purpose and concert of action. Our people want to know about our missions and evangelistic work, and it will do the pastors good to inform them. It will also increase the missionary spirit in the churches for the pastor to preach to them on missions, and the increase of such a spirit will strengthen the churches in spiritual life and power.

EVANGELIST J. H. HURLEY, of North Loup, Neb., reports a good interest at Plain Valley, Neb. Three have asked for prayers and others are deeply concerned. Plain Valley is 25 miles north of North Loup, where there are some Sabbath-keeping families. Bro. Hurley will conduct the gospel tent work among our Scandinavian brethren in South Dakota, from the middle of May to the middle of July. It is hoped great good will be accomplished in that gospel tent campaign by the blessing of the Lord.

MR. EDWIN A. BABCOCK, a student of Milton College, who had done some evangelistic work in Central Wisconsin, with marked success, was sent by the Evangelistic Committee into Adams County, Wis., during the spring vacation of two weeks, to hold meetings. He gives the following report of the work done: "I went to Glen, March 15, in company with Lester Babcock. We held the first meetings at Glen, as this was the nearest point from Kilbourn City. We held three meetings here and went to Grand Marsh on Sixth-day. We held five meetings at Grand Marsh and three at Coonville, and then returned to Glen, on Tuesday, and held a meeting there in the evening. Started home the next day. Our reason for working this way was to touch all the Sabbath-keepers, who are very much scattered. So we held meetings at each of these three places, and worked out in the country during the day from each place, with the exception that we helped saw in a saw-mill one day and a half. This we did to help get the timber for the new church-building. We gave this work to the people. We made forty calls in all, reading the Bible, praying, singing, helping them in any way we could. The meetings were well attended from the first. The interest was good and we had some very impressive services. The church-building is slowly moving forward. There are some preachers through this part of the country who are trying to break down the churches and destroy everything good except some of their crazy ideas. They are all trying to get people not to employ doctors, or use drugs of any kind. It would take an hour to tell what they are preaching and doing, and they are having some success with ignorant people. Adams County is in great need of education, but these men preach against it. We tried in this missionary trip to show the people the foolishness of this movement by these preachers, and to unite them more fully in the cause of Christ, and

get them to feel more the need of a church home. We feel that we were well-rewarded in these two weeks of labor there, and that the people were helped and blessed by the visits and the meetings."

EASTER has been celebrated by songs, sweet music, beautiful flowers and eloquent sermons in country, town and city. "Christ has risen." "If Christ be not risen then is our preaching vain and your faith is also vain." Says Bishop Hugh Miller Thompson: "The resurrection of Christ is the keystone fact of the Gospel. It binds together the whole structure. Put that fact out, and you may have the life of a singularly good and miraculously gifted man—the best and wisest of the sons of men, whose precepts and example exemplify the loftiest human ideal, but you would have nothing beyond the human. The claim that the Son of God took upon him human nature and lived a divine life, and died a divine death is gone. Indeed, all in the Gospels beyond human power to discover and understand is gone. Mediatorship, atonement, the life of the world to come are dreams." Every Christian can see the importance of the fact of Christ's resurrection, to salvation, to our faith, spiritual life, and the assurance of the heavenly home. It is to be hoped that the Easter celebration in the churches of our land has been more than spectacular services, but have been so evangelistic and impressive that churches have been resurrected from the grave of lukewarmness and indifference, that many souls have risen to memories of life and many in a backslidden state have arisen to a faithful and consecrated Christian life.

MEN are anxious to succeed in business. They desire material prosperity. They wish to have the means so they can have not only the comforts of life, but luxuries and the gratification of fastidious tastes. They want good health and vigorous bodies that they may enjoy the good things of this life. These are indeed desirable possessions. But there is a prosperity that is higher, more enduring, and more to be desired. A good name is better than gold, or fine clothes. A cultivated and refined mind is a perpetual source of true enjoyment. Soul health is of more consequence to real happiness than bodily health. There are more sickly souls than diseased bodies. No soul can be healthy without the renewing and indwelling power of the Holy Spirit. Christ must be in it as Saviour and the hope of glory. It must have spiritual life and vigor to be truly happy and prosperous. It must be growing in Christian character and Christ-likeness. It is greater to be rich toward God, to accumulate in the "exceeding riches of his grace." Even the "reproach of Christ is greater riches than the treasures of Egypt." How many in the world whose bodies are pampered, but their souls are starved. Health without, diseased within. Flourishing in externals, bankrupt in essentials. Like a marble palace outside, inside dead-men's bones and all manner of rotteness. Princes in seeming, paupers in reality. On the other hand many of God's saints are among the poor of this world. While they may have coarse garments, yea, rags for their bodies, they will have white robes for their souls. Sojourn in a hovel, but shall dwell in mansion. Lunch on a crust, but feast at a banquet. Sickly in body, but vigorous in

soul. Feeble in mind, but strong and healthful in heart. Despised of men, but honored of God. Have little in the present, but all things in the future. In appearance nothing for the world to envy, but in character and prospects something for angels to admire. The casket may be soiled brass, but the contents precious jewels. Which would you rather be, or have?

THE COMPULSION OF LOVE.

One of the most remarkable facts about our Lord's death is, that he wished to escape it, that he could have escaped it, but that yet he could not escape it. He prayed to be delivered from it, with an agony that seemed to refuse denial. He yet declared, as he rose to meet those who came to seize him, that he had but to say the word, and a host of angels must fly to relieve him. Then he went calmly to meet his inevitable death. He could, and he could not, avoid it. He wished to live, but he chose to die.

It is not for us to assume too positively to know why Jesus would not and could not do what yet he wished and was able to do. Somehow it was his duty to endure his passion. For some reason he must die. The great purpose of the world's salvation could not otherwise be accomplished. Christ must suffer. He knew it; it was his Father's will. The cup could not pass; he must drink it. Somehow, out of that self-sacrifice, accepted when it might have been refused, through its power or its atonement we are saved. It was Christ's compulsory free-will offering for the world.

What compulsion is so great as the compulsion of love? Love compelled the Father in the gift of his Son. He so loved the world that he could not withhold his best beloved. Love compelled the Son to leave the throne of Heaven, to live among men, and to die the death of the cross. But for infinite love this infinite gift would not have been made. With such love it could not have been withheld.

We are most like God when love makes us its slaves and takes away our freedom. The mother cannot forget her child. For it she will work or die. No toil, no pain, no danger affrights her. She simply cannot save even her life at the expense of that of the child, because love forbids. The father will risk, no matter what hazard, or endure, no matter what toil, for his family, because he loves them. Death has no terrors for love.

But it is not only in these closer family relations that love works like an unreasoning instinct against all the arguments of selfishness, but in the wider reaches of duty. What is heroism, or what is religion, but this compulsion of love? It may be love of family, it may be love of country, it may be love of humanity, it may be love of God; but love is before and above all other forces in the great divine order in which we have our part. It conquers fear, it annihilates self-interest. It is the very force of attraction that holds society together; and this attraction works aright only as God is its central sun.

In this compelling love of man and love of God we have our sacrifices, perhaps our crucifixions, which we must accept, as Christ accepted his, when it is the Father's will. It may be a physical burden which his wisdom imposes; it may be a responsibility that seems too heavy for us, and under which we can at least die as Jesus died. Whatever it is, our individual cross must be borne because

it must. We have prayed to have it removed, and God has denied us. We love him; we love those for whose sake we bear it, and we shall fail of being like Christ if the love which rises up to God and the love that flows out to the world of men does not master all other desires or passions and make it impossible for us to do otherwise than to say with the Master, "How am I straitened until it be accomplished!"—*The Independent*.

THE MILL YARD CASE.

1, MARYLAND ROAD, Wood Green, }
London, N., 13th Feb., 1898. }

It has occurred to me that some of your readers might like to know about what has been going on lately in respect to the matter of the funds now in the Court of Chancery, known as "Joseph Davis's Charity for Sabbatarian Protestant Dissenters," of which the Mill Yard church has hitherto always enjoyed the use and benefit, but which the trustees of the said Charity now propose shall be entirely diverted to others than Sabbath-keepers, with the exception of a pension of £60 per annum to Mrs. Jones, the widow of the late pastor, and a nominal sum per annum for the use of the Mill Yard church so long as it shall continue to hold services. This proposal of the trustees is now before the court for its approval. The history of the matter is a fine example of "how not to do it," as applied to the meting out of justice.

The story of the property in question has before been given by me in your columns. I will now only remind your readers that so far as can be ascertained it was all given or left to the original Trustees, their heirs and assigns forever, with authority to use the same in their discretion for the promotion of the cause of truth," etc. The Trustees from before 1700, till the beginning of the present century, were always appointed by the church; but since then, on account of the litigation growing out of the differences between the Trustees in 1809 and 1810, the Court of Chancery has taken the charge and management of the estate, and the Trustees now can act only under the direction of the Court. Still under the Court they have all power, even to the creation of new Trusts in their discretion. At least this seems to be the case. The present Board of Trustees consists for the most part of General Baptists, ministers and others. There are in all twelve Trustees, but only one of whom, Major Richardson, is a member of the Mill Yard church, or a representative of the interests of the Sabbath-keepers. According to the "Scheme" (that is, the body of rules ordered by the Court, to govern the Trustees,) now in force the Trustees were bound on the death, removal or resignation of the minister of the Mill Yard church to apply to the Court for directions. Upon the death of the late Dr. W. M. Jones, they did so, and the Court asked them to draw up a new Scheme embodying their wishes, which then the Court would approve, modify or reject, as the case might be. They have now finished their proposed Scheme, which, together with all the evidence they have prepared in justification of their proposals, is now before the Court. As stated, the Scheme now proposed by the Trustees provides that a Chapel shall be built and the funds all used for the benefit of General Baptists (Sunday-keepers); with the exceptions already mentioned. Major Richardson, of course, as a Seventh-day Baptist Trustee, op-

posed the Scheme, but one out of twelve is a very decided minority.

Major Richardson was notified that the case would be heard before Master Spencer Whitehead in Chambers on January 21. It appears that if no objection be brought to any such proposals a private hearing is sufficient, and the Judge in Chambers has the authority to grant an order approving them. The time was short after we knew of the date, but Major Richardson consulted with a few of us and also with the former solicitor of the Trustees, and together we drew up a statement to be made to the Judge if an opportunity should be given. We were advised that the Mill Yard church has no standing before the Court, but that no doubt the Judge would be willing to listen to any Trustee. Accordingly a few of us, to the number of five, went on the 21st ultimo to see what would be done.

We found Master Whitehead, apparently a very fair-minded man, sitting behind a table. Before him were two clerks, one from the Solicitors to the Trustees, and one the clerk of the Attorney-General's Solicitors. It appears that the parties in this case are the Attorney-General, representing the state, and the Trustees. The church is not in it at all, and we have no legal right to be heard. Only by courtesy can our cause receive attention and only by courtesy can a single Trustee appear in our behalf. There was also present besides ourselves the Rev. J. A. Brinkworth, the clerk of the Trustees, the one who more than any other seems to be a determined opposer of our interests. The Judge seemed to be entirely unfamiliar with the case, and when the new Scheme was laid before him and explained by the parties thereto, he asked, "Who is there that can object to this?" Thereupon Major Richardson arose and the Attorney-General's clerk said, "There is one Trustee who does dissent from the others in regard to the Scheme, Major Richardson." Then the Judge allowed Major Richardson to make his statement, which he had prepared in writing, declaring the grounds whereon he as a Trustee in behalf of the Mill Yard church and Sabbath-keepers in general objected to the proposals of the majority of the Trustees. The Judge gave him a fair and patient hearing, took the paper containing his statement, and said he would consider it with the other papers in the case, which contain among others a memorial which was sent by the church to the Attorney-General's solicitors some time ago, making a similar protest. The Judge expressed his opinion that the case could not readily be decided by him in Chambers, and when he was asked by one of the clerks if he would not give an order approving the Scheme said: "I shall not give such an order; if the church continues to object, I do not think the case can be decided at all in Chambers, but will have to come up in open Court." He took nearly a week to consider the case and appointed January 27 to announce his decision.

In the meantime Major Richardson prepared an alternative Scheme, expressing his views as to the conduct of the Charity for the benefit of Sabbath-keepers, and on the 27th we went again, seven of us this time, to see the matter further along. This time we were not there so long, and a change had evidently come over the spirit of the Judge's dream. He said at once that so far as he could see the

Scheme as proposed by the Trustees was a reasonable one, but if Major Richardson and the church objected he would not approve it, but let it go before the higher Judge, the Hon. Sir Ford North, to come up in order. He said, however, that he had no doubt his Lordship would consider any evidence which Major Richardson might prepare in answer to the evidence of the other Trustees, and that he would doubtless listen to Major Richardson's legal representative. Testimony before the Court of Chancery (as is well known) must all be submitted in writing and sworn to in the form of affidavits. Oral testimony of witnesses in Court is not allowed. The Master also ordered the Trustees' Solicitors to furnish Major Richardson with the affidavits put in evidence by the Trustees. These have been sent and a meeting of the church was called and held last evening to consult in regard to them, as to whether the church could do anything in the matter and also to advise with Major Richardson as to how he would best answer this evidence.

Last week Major Richardson received a notice to appear before the Master again on Friday (Feb. 11) in order that a time might be fixed within which he should prepare and file his evidence. This limit was fixed at three weeks from that date. At that time the evidence will be closed and after that no more can be admitted.

At the meeting last evening the evidence of the Trustees was read to the church and it was voted that a committee consisting of the pastor, Bro. Guinibert, Bro. Barber and Bro. Hawkes draw up a brief petition on behalf of the church, simply praying the Court not to approve the Scheme proposed by the Trustees, but instead to approve the Scheme proposed by Major Richardson, the provisions of which are essentially that the Trustees shall erect a chapel for our use and pay as heretofore the usual stipends, including that of the minister of the Mill Yard church. We also went carefully through the evidence of the Trustees and consulted together with Major Richardson as to the best terms in which he might reply to the same. We think that he will be able to furnish sufficient evidence to convince an impartial mind of the justice of our contention, but doubt much whether it will have great weight with the Court unless a skillful pleader can present it; for the affidavits furnished by the Trustees, and principally one sworn to by four Trustees at about the time that I became pastor of the church, present a tissue of misleading statements, true often in fact, but utterly false in what is plainly implied, and withal so artful and clever that it will be extremely difficult to counteract its effect.

In another letter I hope to make some citations from these affidavits, that you may see what sort of men they are who have been so carefully guarding our interests and of what deceit they are capable in trying to gain their ends.

WILLIAM C. DALAND.

OYSTERS have a wonderful knowledge of the times of tide, and if they are taken away from the sea they will open their shells as the tide begins to flow, although they may be miles away. This is the more wonderful, because the tide-time changes by an hour every day. Also the long-legged wading-birds, such as red-shank and curlew, that haunt salt marshes, dart inland, as a rule, when the tide covers their feeding grounds, but always turn up to time when the ebb bares the saltings once more.

Woman's Work.

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

JOY COMETH IN THE MORNING.

'Tis in your heart, beloved, that the Easter morning breaks,
Your slumbering consciousness of love with thrilling joy awakes;
Your thought goes out a minister of good to heal and bless
The suffering and desolate who need your tenderness.

'Tis in your heart, beloved, that the Easter lilies bloom,
The sweet flowers of affection whose incense cheers the gloom;
Go forth and spill their fragrance, whatever wind may blow,
The lilies of Ascension through all the years must grow.

'Tis from your heart, beloved, that the stone is rolled away,
The Life for all men given pulses in your life to-day;
The banners of love's marching hosts are to the breeze unfurled,
And the dawn-light of the kingdom is streaming down the world.

Ring out the bells, beloved, the joyous Easter bells,
Celestial harmony along their cadence rolls and swells,
The blessed Christ is risen in the hearts that throb and thrill,
Responsive to love's law wherein we may all laws fulfill.
—Annie L. Muncy, in April Tidings.

"LITTLE WORKERS IN THE VINEYARD" is the name of the children's mission band in Nile, and their names are Anna Burdick, Elpha Burdick, Willie Whitford, Fannie Whitford, Walton Clarke, Percy Burdick, Zora Burdick, George Coon, Otho Vars, William Burdick, Arthur Mix, Mae Green and Robert Ramer. The mission of the band is to do all they can to help in carrying forward the Boys' School in Shanghai. They are now circulating a dime album, or "tithe gleaner," for this object.

NON-RESIDENTS AND THE HOME CHURCH.

Our attention is frequently called to the fact that the home church owes a duty to its non-resident members, and this is true. But, everything considered, are not the obligations equal?

In the summary of the last statistics of Seventh-day Baptist churches we find the aggregate membership to be 7,002, while the non-resident and isolated members are 2,800, which is more than one-third the entire resident membership of our denomination, and the thought comes to us, "What do these numbers mean to the various home churches to which they belong? what in spiritual power, and what financially? Do these members consider that with their severance by removal from the home church their responsibility to the church is lessened, or do they realize the fact that even more depends upon them in certain lines of work in order that the church shall not be weakened, or they themselves lose their spirituality? Over and over again has it been demonstrated that no one can continue their interest in anything for which they do not labor, and that the more of ourselves we put into any object, the stronger our interest and love for that object; and we are truly thankful that some of our non-residents believe in this, too.

For practical illustration we give the following facts. We have in our church a member who has for more than twenty-five years been isolated from all Sabbath privileges, but who, during these years, has, in proportion to her means, paid in for denominational work more than double the amount of many of our resident members. The needs of the home church, too, are not by her forgotten. Annually she pays toward the support of the pastor; the Sabbath-school is remembered, and occasionally an offering comes to be ap-

plied on some needed church repairs. For many years she has been a faithful member of our Woman's Missionary Society, though she has never been permitted to attend one of its meetings. She uses the thank-offering box, and sends its contents at our box opening. In short, our interests are her interests, and although far removed from each other our prayers and alms go up together for one common cause. Our publications are taken and read by her, and so she keeps in touch with the work all along the line. Do you ask if she is a faithful observer of the Sabbath? I know you do not; such a question would be absurd. Should all our non-residents follow her example of loyalty to Christ and the church, a new era would dawn upon us, and "renegades" would be a thing of the past.

But in fancy we hear some one say: "That is a nice way to do, but with my limited means I cannot do these things." Perhaps you cannot do as much, but you can surely do something, and should you adopt the plan of this sister of laying aside one-tenth of all you receive for the Lord's work, we believe you would be greatly surprised at the end of the year to find what you had really been able to accomplish. There is certainly one thing you can do, which is sadly neglected by many of our non-resident members and which has occasioned the following resolution to be adopted by at least some of our churches:

"It shall be the duty of all non-resident members to answer communications from the church through its pastor, or any other authorized member, at least once a year, and upon the failure of any one thus to answer, either in person, by letter, or contribution, for three successive years, his or her name shall be dropped from the church books."

Is this requiring too much? We think not. Numbers count very little in estimating the strength of a church, and when for three consecutive years a member refuses to identify himself in any way with the church where his membership stands, there is but one conclusion at which we may arrive, and that is that such an one no longer wishes this connection.

My dear non-resident, write to your pastor. Assure him of your interest for his success. Suppose you have never met him, he is your pastor just the same, and needs your sympathy and encouragement. Write to your church; you have little idea of the helpfulness of your letters that come in response to the roll-call once each year.

The question, "Is correspondence kept up with your non-resident members?" has sometimes been a puzzling one; for instance, when the one to whom this work is entrusted reports having written perhaps a dozen letters, never to receive a recognition from a single individual addressed, what is to be done; give it up, or try again? Perhaps the latter, but please remember a one-sided correspondence is not interesting, and not liable to be lasting; and that when you receive a letter assuring you of interest and sympathy, and that we would be much pleased to hear from you, we are but simply voicing the feeling of the society or church who authorized us to bear this message to you, and that it is not simply a matter of form, as you may suppose.

Dear non-resident sisters, your home church needs your interested sympathy and co-operation. Be faithful to your covenant vows, and thus remain a living stone in the church temple.

F. A. W.

WOMAN'S BOARD.

February Receipts.

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| Ladies' Aid Society, Adams Centre, N. Y., Tract Society, \$20.00; Missionary Society, \$20.00 | \$ 40 00 |
| Ladies' Benevolent Society, Milton Junction, Wis., Susie Burdick | 5 00 |
| Ladies' Aid Society, Lost Creek, W. Va., Helpers' Fund, \$3.00; Board Fund, \$2.00 | 5 00 |
| Woman's Missionary Society, Boulder, Colo. | 2 75 |
| Woman's Evangelical Union of Seventh-day Baptist church, Chicago, Ill., Tract Society, \$20.00; Missionary Society, \$20.00 | 40 00 |
| Young People's Missionary Society, Brookfield, N. Y., Boys' School | 5 00 |
| Mrs. M. C. Morgan, Ironwood, Mich., Tract Society, 50c; Missionary Society, 50c | 1 00 |
| Ladies' Aid Society, Hornellsville, N. Y. | 6 00 |
| Ladies' Aid Society, Hebron, Pa. | 2 50 |
| Mrs. D. P. Rogers, Bequest, New London, Conn., Susie Burdick, \$10.00; Dr. Swinney, \$10.00 | 20 00 |
| Ladies' Benevolent Society, Welton, Ia. | 5 00 |
| Ladies' Aid Society of Pawcatuck church, Westerly, R. I., Tract Society, \$35.00; Board Fund, \$5.00; Missionary Society, \$35.00 | 75 00 |
| Ladies' Benevolent Society, Milton, Wis., Susie Burdick | 10 00 |
| Ladies' Benevolent Society, Walworth, Wis. | 8 00 |
| Mrs. William A. Rogers, Waterville, Me., Susie Burdick | 5 00 |
| Total | \$230 25 |

March Receipts.

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|--|----------|
| Woman's Missionary Society, Nortonville, Kan. | 30 00 |
| Woman's Missionary Society, Hammond, La., RECORDER, \$2.00; Susie Burdick, \$1.00; Board Fund, 60c | 3 60 |
| Ladies' Benevolent Society, Welton, Ia. | 5 00 |
| Woman's Society for Christian Work, Seventh-day Baptist church, Plainfield, N. J., Tract Society, \$25.00; Missionary Society, \$25.00 | 50 00 |
| Ladies' Benevolent Society, Milton, Wis., Board Fund, \$1.00; Home Missions, \$5.00 | 9 00 |
| Ladies of Greenbrier church, W. Va. | 75 |
| Sale of picture of Dr. Swinney, Medical Mission. | 25 |
| Miss H. Alice Fisher, Northboro, Mass. | 1 00 |
| Sherman Park, Syracuse, N. Y., Susie Burdick. | 2 00 |
| Total | \$101 60 |

E. & O. E.

MRS. GEO. R. BOSS, Treasurer.

MILTON, Wis., April 4, 1898.

THE WONDERFUL WORKS OF GOD.

The Psalmist must have had a high conception of the grandeur and magnitude of creation when he gave expression to the following exclamation: "The heavens declare the glory of God; and the firmament showeth his handiwork." And who that studies the heavens and beholds the blue conclave studded with its glittering jewels and the moon moving like a ball of molten silver in its noiseless magnificence, can help being filled with wonder and admiration, rejoicing that God has given to man the power and ability to understand and appreciate his wonderful works. And when we look at the fleecy clouds passing in gorgeous beauty, do we remember that the Lord is coming with power and great glory in the clouds of heaven as he has declared? Do we stop to think what a desolate world this would be if our Heavenly Father had not clothed it with so much that is pleasing to the eye, and with such a variety that our vision never becomes tired of beholding the changing scenes? Does it not seem strange that we do not give more attention to these things? More thought to the beautiful things in nature which he has so bountifully provided for his children? Does the farmer ever look at a field of grain with any other thought than that of the dollars and cents it will bring to him? Do we ever consider the tiny little flower which our divine Father has clothed with such exceeding beauty, though its life is ephemeral? Everything that comes from his hand is perfect and fulfills the end for which it was intended. And yet, the most wonderful of all God's creation is man, though he is the only one who does not fulfill his mission? Do we realize what a wonderful piece of mechanism the human

body is? Do we recognize how perfectly each part fits into its place, how every bone, and muscle, and nerve, has its order and office? Have we ever begun to realize the possibilities of the human mind? Did we but stop for one hour and consider the wonderful machinery of the human constitution, would we not exclaim with the Psalmist: "I am fearfully and wonderfully made"? Have we ever asked ourselves the question, "Am I honoring God, in the use I make of these wonderful powers? Am I employing them in the service of self and sin, or to the glory of my adorable Creator? What account shall I be able to render to him? Are we willing to submit the works of our hands to his divine inspection? Are we willing that he should know our thoughts and purposes? Are we satisfied with the use of the talents he has given us, whether they be one or ten? Can it be said of us that our bodies are the temple of God and his spirit dwelleth in us? It will be a fearful thing to fall into the hands of the living God if we are not using the powers which he has given us to his honor and glory. He has the exclusive right to the use of all our faculties, for not only is his glory involved in this, but our own highest good. "Oh, that men would praise the Lord for his goodness and for his wonderful works to the children of men!"

E. H. MC L.

THE COMING CONFERENCE.

Our Conference year is rapidly passing. Only a few months remain before the Conference for 1898 will be called. Our Conference Executive Committee is planning for an interesting and profitable program. The members of that committee are seeking to make the coming session of Conference tell successfully for the carrying forward of the important interests represented by our denomination. They realize that the present is an important time in our denominational history, and are hoping that its responsibilities may be met with the spirit of consecration and self-surrender. Our local committees have their work well in hand. Nearly all plans are formulated, and placed in the hands of executives to be carried out when the proper time comes. We are much gratified by the hearty proffers of assistance from neighboring churches, and from those at a distance also, in entertaining the Conference guests.

As pastor of the Milton Junction church, for myself and in behalf of the Milton Junction church and the surrounding churches, I take this early opportunity to send out into all parts of our beloved Zion, an earnest and hearty invitation to attend the session of the General Conference to be held with the church at Milton Junction in August next. Begin early to make your calculations to be present. Above all, be sure to seek the indwelling of the Holy Spirit, as a preparation for the grave duties which must belong to each lover of the Master. Do not excuse yourself and remain away, for it may be that the influence of your presence and words which you may speak may be that which might turn the scales toward future success and growth, while your absence might turn them toward the opposite result.

Make your plans to reach here before the first day of Conference, so as to be present at, and participate in, the preparatory meeting which it is hoped may be held on the evening before the opening day of Conference.

Please bear in mind this invitation and the accompanying suggestions.

GEO. W. BURDICK.

MILTON JUNCTION, Wis., March 27, 1898.

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.

LONDON, ENG.—Since January the services of the Mill Yard church have been quite well attended, and we hope during the warm weather to have a still greater increase in the number present Sabbath afternoons. Our Bible-class, held at 2.15 P. M., just before the service, is often of much interest. On the 16th of April the subject will be "The Wines of the Scripture," led by Major Richardson, and we hope it will be one of special profit. Last Sabbath (April 2) the quarterly Communion service was held and a larger proportion of the members were present than for a long time in the past. During the months of January and February we made an attempt to increase the interest and usefulness of our Sabbath Eve prayer-meetings by sending special invitations to those we thought might come. A series of subjects was arranged, treating of "Religious Life" in various countries, and the meetings were certainly of value, although they did not do as much as we hoped they might in awakening an interest in the subject of the Sabbath. At these meetings, held in private houses, the attendance varied from 15 to 25 or more. Since the series came to an end and union meetings were held in Wood Green, only those most interested of our own people attend. We hope soon to make another effort to hold meetings for the special benefit of outsiders. We are patiently awaiting news of the date at which our case will again come before Mr. Justice North. Our pastor has written the details of recent occurrences in this matter. M. Y. C.

ASHAWAY, R. I.—Evangelist E. B. Saunders is now laboring with the First Hopkinton church. Some profess to have found the Saviour precious to them, and others are seeking. The interest in the meetings is growing from day to day.

At the beginning of the present quarter a class was graduated from the Primary Department in our Sabbath-school, to the main school. The school, under the superintendency of Bro. Frank Hill, is growing in attendance and interest.

Pray for us here that our work as light-bearers for Christ may be effective, and that every one of us may accomplish that for which God gives us being. G. J. C.

BROOKFIELD, N. Y.—In Brookfield the winter has been unusually pleasant and mild, the snow going about the last of February, and the month of March resembling April in warmth; however, so far, April seems to be getting back by being snowy, cold and disagreeable. We will chronicle a few of the events that may be of interest to the readers of the RECORDER.

Dr. H. C. Brown and wife met with a sad affliction in the death of their little son, Elston. The child was, to all appearances, as well as usual when put to bed at night, but before six o'clock the next morning he had gone, carried by that dread disease, membranous croup. "The Master hath need of the flowers."

The annual report of the church treasurer shows that there had been about \$250 raised for the Missionary and Tract Societies the

past year, which is considerable more than usual.

Dr. F. L. Irons has decided to locate in Syracuse. We are sorry to part with her here, but know that she will be a help to the mission work in the city, where Bro. Swinney has been laboring so faithfully.

Prof. E. E. Whitford, of Factoryville, Pa., was here on his vacation, spending the Sabbath, April 2, with the home church.

Eld. J. M. Todd celebrated his 79th birthday with a few friends recently.

The M. E., First-day Baptist and our church united in a series of meetings this spring, under the leadership of Mr. Lukins, of Watkins, and Mr. Caldwell, of Niagara Falls. Mr. Lukins is a forcible and clear speaker, and, for this day, holds very close to the Word. Mr. Caldwell is a lover of men and of music, having in years gone by assisted Mr. Spurgeon and Mr. Moody, as well as others of less note. There were a number professing a changed life among the young people and a reviving of Christian activity among those growing slack.

The School Board have had over thirty applications for the principalship of our school. *

NILE, N. Y.—The annual roll-call meeting of the Friendship Seventh-day Baptist church is to be on the first Sabbath in May. All members of the church are urged either to be present or to send letters to be read in response to the call of their names. We are looking forward with pleasure and great anticipation to the approaching session of the Western Association, which convenes with our church in June. Let us come together praying for and expecting God's blessing upon the meeting, resulting in a fuller spiritual life, and a deeper interest and a more general activity in all the work God has given us—yes, and may we see the sinner turning from the evil of his way.

Our Sabbath services during the winter have been well-attended, and our bi-monthly covenant meetings, held on Sabbath-morning, show a deep spiritual interest on the part of the membership.

The Junior Christian Endeavor Society has held no meetings during the winter, as many of the children live quite a distance from the church, but we expect them to resume work this month.

During the winter the following named persons have very acceptably spoken to us on different Sabbaths: President Davis, Elds. Durr and H. P. Burdick, and Mrs. J. G. Burdick, of the Mizpah Mission. On March 19 our pastor exchanged with Eld. O. S. Mills, who gave us a practical Sabbath sermon.

W. D. B.

PLAINFIELD, N. J.—Our church has recently voted to use, hereafter, the individual Communion service. PASTOR MAIN.

ALBION, Wis.—Eleven years makes no little change in the complexion of a church and society, as the recent return to Albion, after an absence of that length of time, is a forcible illustration. Many of those who eleven years ago were among the most regular in attendance at the religious services and active participants in the work of the church have become too enfeebled to often appear in public, if at all. Some have gone to their reward, leaving their places vacant, or for others to fill. The heads of others, who then were com-

paratively young, are now whitening, while those who were children then are now grown and form a prominent feature of the working force in the church and community.

The kindly spirit with which the new pastor and family were received is both comforting and inspiring, and gives promise, if both pastor and people are filled with the spirit of their mission, of work well and faithfully done. Speaking of the changes that have been wrought is a reminder that they are no less noticeable in the family of the pastor than in the society—going away with a family of seven and returning with a family of only three.

The spiritual status of the church seems to be in an encouraging condition, and the earnest work of the former pastor is evidenced by the fruits which are manifest. The Sixth-day night prayer-meeting, as well as the Sabbath-day services, is well attended as to numbers and interest. The Sabbath-school, under the lead of Bro. B. I. Jeffrey, is doing good work in the line of Bible study. The Christian Endeavor Societies, Junior and Senior, are in good working order, and their meetings are seasons of profit and encouragement. They hold their services on Sabbath afternoon and evening following. Since last October the Young People's Society, under the direction of the Missionary Committee, have been holding meetings every Sunday evening at the Potter school-house, in the vicinity of which are a number of families, mostly Norwegians, who seldom attend religious service elsewhere. Hence there is here afforded an opportunity to engage in genuine missionary work, and judging by the interest shown, both by the attendance (in foul as well as good weather) and the attention at each meeting, good is being done, while the reflex influence upon those bearing the responsibility cannot fail of enlargement in spiritual things.

Aside from these appointments there are the Women's Missionary and Benevolent Societies, which hold their meetings as often as the interest of the cause demands, and the Women's Bible Study and prayer-meeting, which convenes at some one of their homes every Thursday afternoon.

A teachers' meeting is being talked of and will no doubt materialize soon. At the request of the faithful few still "holding the fort" at Utica, the pastor is to preach for them as often as twice a month on Sabbath afternoons. Brethren, remember Albion and Utica when you pray.

APRIL 4, 1898.

S. H. B.

DODGE CENTRE, MINN.—Whatever increases interest in mission work and better informs us in regard to the country where it is carried on should be welcomed. The pastor of the Dodge Centre Congregational church has been a missionary in Africa. He gave the people here a "rare treat" the other evening, in his description of portions of Africa, customs, dress, laws, and made much of it plain by an exhibit of utensils, arms, dress of natives, and various other things which he brought from that country. And yet a small audience greeted the lecturer. A concert troupe would have drawn a larger crowd!

Our Quarterly Sabbath-school review was a session of considerable interest. Besides the choir, Misses Annie Ayers, Mabel Clarke, Lillian Sweet and Cora Crandall sang fine solos and duets. The pastor opened the service

with a short sermon from—Luke 17: 21: "The kingdom of God is within you." An analysis of this would take too much space just now. Mabel Clarke gave a fine paper on "The King"; Geo. Ellis also another on "The Subjects." Miss Anna Wells interested the school on "The Relation of the King to the subjects," and Eld. W. H. Ernst spoke upon "The Duties of Subjects to the King."

The annual temperance entertainment before the village election, by our Sabbath-school, was given on the evening after the Sabbath, April 2, consisting of recitations, primary exercises, music, singing, crayon illustrations, or cartoons, by Pastor Clarke. The church was crowded with hearers.

Our village now enters upon its seventh year of no-license. This has been won by hard work on the part of temperance men, great agitation from pulpit, private or personal interviews with "doubtful voters," and a final stampede of the business men in favor of no-license, being convinced that license injures legitimate trade and increases the credit system—so harmful to merchant and buyer. Taxes also under no-license are no higher, only as needed public improvements occasionally raise the per cent. Our druggists are strong no-license men and very careful as to who is permitted to secure any alcohol under physician's prescription. Our hotel-keepers have no wish to obtain license or keep the liquid fire. Hence our youth seldom see drunkenness on our streets except as some beer-guzzler comes in loaded from another town.

There is a probable opening here for a good Seventh-day Baptist physician, if such an one writes quickly. One of our good practitioners will locate elsewhere, having a good opportunity, if he can sell out his office. Our society will welcome such a physician if he comes as a loyal man.

COR.

HAMMOND, LA., APRIL 4.—An interesting Frances E. Willard Memorial Service was held in the M. E. church, Sunday afternoon, March 13, the ministers taking the different addresses on the program.

A very interesting Good Citizenship meeting of the Y. P. S. C. E. Union was held at our church Sunday evening, March 20. The following topics were entertainingly handled by the Congregational, M. E., and Seventh-day Baptist pastors and the professor of the school: Why is Prohibition Better than License? How Shall We Vote? Living Better than Dying for One's Country. Should not We Have Less Schools and More Village Improvements?

Thursday night, the 31st ult., was our school commencement, with eleven graduates.

Last Sabbath was our first church covenant and communion season, and an excellent meeting was enjoyed. Three new members were received by letter, and forty or more took part in the testimonies.

G. M. C.

FORT HARTSUFF.

Near the north line of Valley County, Neb., on the east side of the North Loup River, there was built a fort by the government about 1873, for the purpose of protecting the settlers in this new section from the ravages of the Indians. The buildings of the fort, eleven in number, with the exception of two, were built around a square, and with one exception were made with thick grout walls. All were inclosed by a strong stockade, and

were well supplied with water furnished by a windmill and reservoir on one of the bluffs near by. This, too, was protected by a stockade, and an underground passage between the fort buildings and the well made it accessible from the fort at all times.

This garrison was commanded for a long time by General Ord, who was somewhat noted in the recent Civil War, and for whom the county seat of Valley County was named. Some fifteen years since, the fort was abandoned, and the buildings passed into the hands of the U. P. R. R. The stockade has been wholly removed, and the buildings, while used somewhat and watched over by one man, are, nevertheless, showing clear evidence of decay, resulting from misuse. One cannot visit these buildings, look through the portholes still found in some of them, and gather something of the history of the place, without reviewing the struggles and dangers with which the early settlers were surrounded. Some of those settlers are still residents in this section. A number of the people in this section, through the labors of Bro. J. W. Morton and others of the North Loup church, strengthened by the labors of E. B. Saunders and others, were brought into a knowledge of Christ, and organized into the Calamus Seventh-day Baptist church. This section has been greatly neglected, religiously, so that the people have grown up from childhood as *frolickers*. God has been unloved, and his helpful presence unknown. The church organized is entirely gone; the membership having either died, moved away, or turned again to the world.

The Calamus church was named in honor of a town once situated near the fort, composed of a sod hotel, a sod store, a sod post-office and quite a number of sod houses huddled together. One of these houses still remains, while the rest have gone the way of all things earthly. The mounds marking the place where the houses once stood are all that remain to tell the story of their existence.

On Friday, March 4, in response to a request by a Godly woman, living four miles from Fort Hartsuff, Bro. Hurley began a series of meetings in the Calamus school-house. None at first would even raise the hand to show that they had ever professed faith in Jesus or loved God. After a week of earnest work the interest seemed to deepen. On March 14 the writer of this article went to Calamus and staid three days with Bro. Hurley, preaching three time. The interest continued to rise; fifteen or more have expressed their purpose to live a Godly life. On Sunday, March 20, a Sunday-school was organized, and it was arranged for Bro. Hurley to continue his meetings another week. While there is not a single Sabbath-keeper within several miles of this place, some have already said that if they come into the Christian life they will be obliged to keep the Sabbath. While this is a place where people have grown into manhood and womanhood with no higher motive in life than "fulfilling the desires of the flesh," let us pray that God will, through the faithful labors of our brother, demonstrate to the world the fact that he is able to save all who will come to him by faith in the Lord Jesus.

E. A. WITTER.

HOLY gratitude implies a humble sense of unworthiness. Never will men offer acceptable praise to God for favors of which they think themselves justly deserving.—*Rev. John Smith.*

Young People's Work

A SINCERE smile is God's helper.

SIN is the devil's doings "in a nut-shell."

POVERTY is a ladder by which some people reach heaven.

A "COLD shoulder" is a good thing to turn upon the devil.

As a friend, worry has been weighed in the balances and found wanting.

AN "unforgiving spirit" is the kind of mortgage the devil has on some people.

"ALL work and no play" is the kind of work that does not pay.

THE devil pays one hundred cents on the dollar, at the banks of corruption, misery, want, disease and death.

If you have a mind which is *just right*, it is because you have the mind "which was also in Christ Jesus."

THERE are no "game laws" in the kingdom of heaven. God wants us to be "fishers of men," and "mighty hunters before the Lord," the whole year around.

It is a good time of year to begin the house-cleaning process—of our "tabernacle." We never realize how much dirt and rubbish there is until we begin to renovate.

"UNITED we stand, divided we fall," is never more true than when it concerns our relationship to the truth of God. If we are wedded to God in his Word, "the gates of hell" cannot prevail against us.

You see that
Place yonder, where
Souls need your sowing?
Christ wants you to help them.
Eternity waits while we're planting and growing.

CHRISTIANITY is a Klondike. The more energy you put into it the more nuggets you will find.

If you are going to the Alaskan gold fields, you must have at least a thousand dollars, and unbounded energy and pluck, or you will not succeed.

If you want to get the most out of your business, devote all your time and energy to it. Nothing pays so well as devotion.

CHRIST's promises are the Christian's capital. Put your life into his service, and success awaits you. You cannot count a billion dollars; neither can you estimate the benefits of a Christian life.

A YOUNG lady who was dying, said: "Death is like going from the kitchen into the parlor." It is the transition from useful activity to pleasure and enjoyment. Such faith is beautiful. Do you have it? If not, why not?

GIVE the service of Christ the most prominent place in your life. Make everything subservient to your plans. You may have to "sell shoes to pay expenses." No one pays such big dividends as Christ. "And he shall receive an hundred fold, now" "and in the world to come life eternal." DORITE.

A GENTLEMAN AND A SEVENTH-DAY BAPTIST.

A young minister of the gospel in New York state sat down to a "spread" some time ago at which there were a number of Methodist ministers. The clergyman at his left was pastor of a large city church. They seemed to enjoy each other's company, and have since remembered one another with pleasure. A certain woman who desires to know the truth, went to this Methodist clergyman, and asked, "Mr. G., why do we keep Sunday?" He gave her the customary answer, and ended his remarks by saying, "We consider this question one of minor importance, one which we do not care to spend any time in discussing." "But," said the lady, "Mr. So and So whom you met at L., and who seemed to be a man of your liking, thinks it is a question of importance." "Why," said the Methodist clergyman, "he isn't a Seventh-day Baptist, is he? He seemed to be a perfect gentleman!"

I have since wondered whether the outside world thinks a person can be a Seventh-day Baptist and a gentleman at the same time. To my mind the two go hand in hand. Young people, let us make it so. S.

IN the early days of missions in China the method of distributing Gospels, tracts, etc., was to send small parcels on board each vessel of a fleet about the time of their setting sail, to be distributed only to readers when they arrived in port. Many of the parcels were given in charge of sailors who had previously received medicine and medical treatment at the dispensary, and were glad to render some service in return. In this manner Christian literature was scattered abroad in regions where missionaries had never been, nor could go. And in some cases, when it was known that the captain of the native trading vessel had such books, the people came off to the ship in such numbers as speedily to exhaust the supply.

OUR MIRROR.

PRESIDENT'S LETTER.

Dear Young People:

The time has come to think and plan for the spring campaigns for C. E. work. The Associations are soon to commence. Two of our Associational Secretaries have removed from their own into other Associations, thus requiring changes to be made in the Eastern and Western. See card of Young People's Board in RECORDER. Blanks will be sent the Secretaries, on which to report the societies. I wish all Secretaries would be very careful and very prompt this year. Last year the societies were tardy, and only heard from after the Associations, when I wrote personally to them. Please raise your records, and prepare to make a report which will not embarrass your pastor or delegate to explain or apologize for, or for the absence of the report. Please be "strictly business." The religious work is of importance; let us give it first place. If it is neglected, let us charge it to ourselves, and not some one else. It is worth all it costs at any price.

The interest is growing here at Ashaway. Some have found Christ and some have returned from wandering. I expect some of the enthusiasm would be lost in trying to save a drowning man the second or third time he fell in; some might think it ran in the family or blood if he was caught twice; but while some are lamenting over it, others are

throwing out the "life-line." Some are being saved. Thank God. More might be, if more were workers. "No lounging, please." Not what we think, but what we are going to do about it, is the question.

E. B. SAUNDERS.

BROKEN LIVES.

God even seems to break them sometimes that they become truly useful. At least, he can use broken lives in his service just as well as the whole; indeed, it appears as if men can never do much for God till they are broken vessels. He chooses the weak things of this world that no flesh may glory. We ought, therefore, never to be afraid of God's providences when they seem to break up our lives and crush our hopes, and even to turn us away from our chosen paths of usefulness and service. When he shuts one door it is because he has another standing open for our feet. When he breaks our lives to pieces it is because they will do more for his glory and the world's good broken and shattered than whole.—Presbyterian.

THE Y. P. S. C. E. of the New Market (N. J.) church has elected the following officers for the ensuing term of six months: President, L. Maud Titsworth; Vice-President, Mrs. W. L. Larrabee; Recording Secretary, Birdie Gaskill; Corresponding Secretary, Lizzie E. Boice; Treasurer, Lottie A. Ryno.

THE Dodge Centre Juniors had an average attendance during March of twenty-nine and three-fourths. One member has been promoted to the C. E. Society. Still good interest is shown. Much interest is also shown in parliamentary practice which has been begun under the lead of the superintendent and teachers. For this a meeting is held after close of public school, on Tuesdays, once in about two weeks. The Juniors had for a recent exercise during the week the following Biblical study, each one having a copy from the Superintendent's "Duplicator." Being original for this Society, it will please some other Juniors to work it out:

David, the king, reigned () years in Jerusalem. Add to this the number of the chapter () in 1 Kings that records the fact, and also the whole number of years he reigned (), and subtract the number of wives Abijah had () and from the remainder the number of daughters he had (), and divide this by the number of letters in the shortest verse in the Bible (), and multiply this quotient by the number of verses in the shortest Psalm (). Then add the number of epistles Paul wrote (), and the number of books John wrote () and subtract the number of minor prophets (), adding to that the number of books by Moses (). Multiply this sum by the number of sons of Joseph which Jacob adopted (), adding to the product the number of furlongs Emmaus was from Jerusalem () and divide the sum by the number of books Luke wrote (). To this quotient add the number of years the Lord added to the life of Hezekiah () and subtract the number of books in the Bible () and multiply this by the number of chapters in the books Jeremiah wrote () and then subtract the number of chapters in the book of "beginnings," or "origin," () and write the remainder in this bracket ().

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

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Love and you shall be loved. All love is mathematically just, as much as the two sides of an algebraic equation.—Emerson.

Children's Page.

TATTYCORAM.

BY MARGARET JOHAN.

(Concluded.)

Did I tell you that my home is a mountain town where the breezes that come sweeping over the hills and sifting through the piney woods are laden with ozone and fragrance, so that unless people and ponies are very nervous indeed they cannot help enjoying a brisk trot? We had not far to go that morning, and, under comfortable circumstances, my feet would have played just a merry game of touch and go with the ground. But she had checked me unmercifully, so that in going up the hills I couldn't throw my strength against my load, and in going down the hills I hadn't a bit of confidence, because I couldn't see the grade and adapt my paces to it; and she had jerked me and scolded me until every nerve tingled.

Link rubbed me down when I got back, and stroked my poor strained neck until the aching and numbness were somewhat abated. "Don' you worry no mo', sweetheart," he said, "'cause dars a 'freshin' drink for yo' jes's soon's you's cool, an' a good square meal of somefin' soft, 'cause I can see't yo' po' mouf's all raw ag'in. I wish I wasn't such a measly, coward nigger, Tattycoram; but I is, an' I can't seems to help it. I just shibbers all ober when I's 'bliged to 'monstrate with w'ite folks, but I'll take yo' part when you's 'bused, sweetheart, ef I shakes tell my bones scatters ober dis yer ole bahn flo' permiscus."

I was eating quietly when the doctor came in. He seemed pleased with the way I had been taken care of. "I saw her when she came home," he said, "and she was pretty well used up."

"Yaze, suh. See here, suh"—Link showed him my wounded mouth—"they ain' no 'casion for it, suh, 'cause Milady's tender in de mouf."

"Yes," rather helplessly, "women are generally hard drivers. Take good care of her, Link, that's all you can do."

He evidently had forgotten the unpleasantness of the day before. In fact, though the doctor was easily prejudiced, he was, on the whole, a kind man; the greatest defect in his character being that he was not very courageous, and didn't always, especially when Miss Nerva had her nervous attacks, stand up for right and justice as he should have done. To be sure, he had been an officer in the army, and had fought all through the Civil War; and when muskets and bayonets and blazing cannon were to be faced, had always said to his men "Come," instead of "Go"; but Link says that a scolding woman can strike more terror to the heart of a brave man than whole batteries of gatling guns.

The doctor knows lots more about pills and powders and potions than he does about the care of horses, and it was lucky for me that my little ebony groom understood his business. Still, the doctor would occasionally nose about among the feed barrels, and make observations and give directions in a very knowing manner. This he was doing when the door opened with a bang, and there stood Miss Nerva. It took only one glance to assure me that she hadn't recovered from her nervousness. Perhaps she hadn't had any one to rub her the right way as I had. The

doctor certainly did look uncomfortable when he saw her.

"Well, papa," she said, "has Link produced that ring yet?"

"There, there, never mind, my dear," said her father; "I'll get you another ring." But she wouldn't be soothed, and, as she had to have her own way, Link was discharged on the spot. There were no wages coming to him, but I saw the doctor slyly slip into his hand a bright new quarter. English unde-filed, as Miss Nerva exemplifies it, had never had much attraction for me, but just then I did wish I had improved my opportunities of learning it. However, I managed to convey to her a piece of my mind, for, as she went out, she said:

"What a wicked eye you've got, you vixen."

Link did everything he could for my comfort before he went, but I shall never forget that sad, sad parting. He put both arms round my neck and cried into my mane and called me more pet names than I'd ever heard before. As for me, I was unspeakably distressed and remorseful. I alone had brought all this trouble upon us, and then and there I realized that the error of a moment may become the sorrow of a lifetime. But my little caretaker had not one reproachful word for me.

"Don' yo' nebber 'spect I'se goin' to forsake yo', sweetheart," he said, "'cause I'll allus be hangin' roun' to see if yo's had yo' dinner an' yo' drink. An' I'll keep an eye onto dat ar check-rein, too, Milady."

But hard times were in store for me. The man who came to take Link's place had no understanding whatever of the volapuk Link had taught me. He used instead a vocabulary of blows and kicks and general abuse. Oh, but I showed him what an apt scholar a pony can be, for in less than a month I could communicate with him in his own language! But what with abuse and neglect on his part, and pining and bad temper on my own part (the latter I found to be very wearing upon the nerves), I might have died had not Link been true to his promise. Many and many a night when that man was off carousing and I was left uncared for—fairly shriveling with thirst I sometimes was—my dusky angel came to me and brought me fresh, clean water, and made up my bed for me.

One Sabbath morning I took Miss Nerva and the doctor to church. She held the reins, and when at last I stood hitched in front of the church door I was just about as uncomfortable a bit of horseflesh as any tyrant could wish to see. For one thing, I had got a stone under my shoe, an accident which often befalls me and which I am told does occur with the best-regulated horses; and she had whipped me because I went lame; besides, she had insisted upon the last hole that morning, and had actually gone into church leaving my head reined up in the most distressing way. All of a sudden I felt a hand fumbling at my check-rein. It hadn't the old firmness, but it had all the old tenderness, and I knew it for Link's.

"Sweetheart," he said, when the first greetings were over, "yo' been pickin' up a rock ag'in. I knows it 'cause I been runnin' 'hind yo' dat last half-mile. Hol' up dat foot, honey." I held it up. "Yaze 'um, dar 'tis, sure 'nuff, waged in so tight that I don' know's I can get it out. He tried in vain. "Milady," he said at last, setting my foot

down upon the ground, "I knows I doesn't present a elegant 'pearance to stan' an' talk to de doctor 'fore all de gran' Christians, but I'll notify him 'bout dat rock ef he jes knock me down for interferin'. I don' reckon he'll be unreason'ble though. De doctor's all right, sweetheart—w'en dar ain' no woman to interfere, he is."

He left me then, and when he came back people were coming out of church. Poor boy! his hands trembled and I knew that for my sake he was daring a great deal; and I knew, too, that he was very weak. From slow starvation, I suspected, for my mistress had given him a bad name, and he hadn't been able to get another place. The doctor's fine old face was very peaceful when he came up. Link stood with my bridle in his hand:

"Tattycoram's done picked up a rock, suh," he said unsteadily. The doctor looked at him placidly. "It's dar, suh, but it's waged in so't I can't get it out."

"So that's the difficulty, Tattycoram!" the doctor spoke kindly, "I suspcioned that sudden lameness couldn't be all 'capers,' as your mistress thought. She cut you up some for limping; I remember. Well, well, Miss Tatty, a nervous woman's the hardest kind of a master. Grin and bear it, Tattycoram; grin and bear it. That's what I've had to do. What about the 'rock,' Link? Do you think she can get home with it?"

"No, suh, no, suh! She bery tender in de feet. De blacksmif's in de shop, suh. He says he'll wait dar for you tell one o'clock."

Just then Miss Nerva came out among a group of stylish young people. She carried a beautiful prayer-book all bound in crimson plush and silver. I could see that she grew extremely nervous when she saw Link in conversation with her papa. In spite of her father's suggestion she turned my head toward home, but I limped very badly and finally came to a dead stand. So the doctor got out and led me round the corner to the blacksmith's.

"Jingo, but this is a bad business!" said the smith, setting my foot down after he had pried at that stone for a few minutes unsuccessfully. "There's nothing to do but to loosen the shoe," and he began to take me out of the shafts. He led me inside, the doctor and Miss Nerva following. In a very short time the smith held the stone between his thumb and finger.

"Don't you think, Miss," he said as he tossed it away, "that you'd limp a little if you had carried that in your shoe? There's something else here, too. Byjingo!" turning something in the palm of his hand, "look here, doctor." He held out his hand where the sunlight struck it, and the fire of a diamond flashed into my eyes.

My fit of nervousness! With the speed of a lightning calculator I computed its cost! Miss Nerva, too, evidently did some calculating, and maybe she envied me my coat of bay that hid my blushes, for her face was the color of her prayer-book when the doctor presented the lost ring to her with a sweeping, sarcastic obeisance:

"My daughter, the diamond that poor Linkum Lee stole."

The whole story had to be told to the smith, who also must have done some calculating on his own account, for, when the doctor went to pay the reckoning, he took from his pocket a bright, new quarter.

"I told that little nig," he said, "that 'twouldn't pay me to come yere to the shop a-Sunday for a small job like that, and he said you'd pay me what 'twas worth; he knew, and he'd give me this for extra. He must think a heap of that pony, sir, for he looked to me as if a quarter's worth of dinner wouldn't be out of place in his stomach. Just give it back to him, doctor, and tell him the job was a bigger one than I 'lowed for."

Well, there isn't much more to tell. Link and I became barnmates again that very day, and the doctor bought back that quarter for a dollar. Shortly afterward Miss Nerva went away for her health, and then we all had good times together. For the doctor took a notion to have Link drive him round on his professional routes, instead of patronizing the trolley-cars as he had used to do, and now Link's dressed up so fine that he's afraid he'll forget he's Linkum Lee. But if he ever should lose his identity I can recover it for him, for no disguise could hide from me the white, loyal soul of Linkum Lee.—*The Interior.*

TRACT SOCIETY—EXECUTIVE BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, April 10, 1898, at 2.15 P. M., Pres. Chas. Potter in the chair.

Members present: Charles Potter, J. F. Hubbard, D. E. Titsworth, J. D. Spicer, J. A. Hubbard, F. E. Peterson, A. W. Vars, Stephen Babcock, A. E. Main, W. C. Hubbard and A. L. Titsworth.

Visitors: Chas. H. Green, J. P. Mosher.

Prayer was offered by Rev. F. E. Peterson.

The Secretary being called away, D. E. Titsworth was requested to serve as Secretary *pro tem.*

Minutes of last meeting were read.

The Supervisory Committee reported that 2,000 copies of Dr. Lewis' Bible Studies had been printed and were ready for distribution.

The Advisory Committee reported that material for the book which Dr. Lewis has in preparation is preserved in type, and, that matrices will be made.

The Treasurer presented his report of receipts and disbursements for the quarter ending March 31, 1898, which on motion was adopted. He reported the amount of the thank-offering received to date \$1,424.33, all of which has been paid on the Society's indebtedness.

Correspondence received from Rev. W. C. Daland, in reference to publishing in pamphlet form an article by Dr. J. H. Wallfisch which is to appear in the *Peculiar People*, was referred to Editor and Business Manager, to report the cost of publication to Mr. Daland; from Rev. E. H. Socwell, in reference to our being represented at the Omaha Exposition during the coming summer; upon motion, it was voted that in view of the depleted condition of the treasury we do not make an exhibit at Omaha; from Wardner Williams, President of General Conference, asking for the program for the annual session of the Society for publication in the Conference program. The following committee was appointed to prepare such program: Corresponding Secretary, Recording Secretary, President and Rev. A. E. Main.

The Business Manager presented a tract by Rev. Martin Sindall, written to meet and reply to a tract being circulated in and about Mr. Sindall's field, with the recommendation from the Corresponding Secretary that an edition be published sufficient to meet the demands of the field. It was voted that the recommendation be adopted, with the understanding that the tract shall first be edited by the Corresponding Secretary.

Minutes read and approved.

Board adjourned.

DAVID E. TITSWORTH, *Rec. Sec. pro tem.*

Sabbath School.

INTERNATIONAL LESSONS, 1898.

SECOND QUARTER.

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

LESSON V.—THE TRIUMPHAL ENTRY.

For Sabbath-day, April 30, 1898.

LESSON TEXT.—Matt. 21: 6-16.

GOLDEN TEXT.—Hosanna to the Son of David; Blessed is he that cometh in the name of the Lord. Matt. 21: 9.

INTRODUCTION.

Many interesting events recorded in the two chapters passed over since the last lesson have taken place. These will be known by reading the daily home readings. Read also Luke 19: 1-10; John 12: 1-10. The Passover is approaching and crowds are lining the roads from all directions going up to Jerusalem. They come from Arabia, Egypt, Greece, Babylon, and probably from Italy and Spain as there were foreign Jews in all those quarters.

EXPLANATORY NOTES.

1. Obeying the Master. v. 6, 7. *And the disciples went.* Into the village near Olivet, Bethphage, by a footpath, while the crowd went the main road which curves around the end of a gorge. *And brought the ass.* The ass was in high esteem and was the symbol of peace. See also Zech. 9: 9. Other evangelists relate that never man sat thereon. No others had filled the place which Jesus occupied. *Put on them their clothes.* An act of high esteem, a token of respect. *Sat him thereon.* The only known occasion when Jesus rode.

2. The Prince in Triumphal Procession. v. 8-11. *A very great multitude.* A census taken by Nero or during his reign, revealed the fact that 2,700,000 Jews were at a Passover. Multitudes of these would have ample time to join in any exciting or unusual processions. *Spread their garments.* As in royal processions carpets or cloth was spread upon the ground for royal feet. *Branches from the trees.* An honor paid to princes and also warriors coming from victory, or kings entering upon their kingdoms. John says palm branches, long leaves of the date palm, a great feature in decorations, and an emblem of joy and victory and peace. *Multitudes that went before and followed.* Two streams meeting, one from the city moving toward Bethany and the other from the villages near by where crowds had assembled. The first throng meeting Jesus, turned around and preceded him, the other following. *Hosanna.* The Hebrew "Save, we pray," rendered in Greek letters. Expression of praise like "Hallelujah." *To the son of David.* Meaning the Messiah. *Blessed.* Psa. 118: 25, 26. *In the name of the Lord.* By the authority of the Lord. *In the highest.* Loftiest praise. "Peace in heaven, and glory in the highest." Luke 19: 38. And yet amid this rejoicing, as they reach the summit of Olivet, Jesus is in great sorrow and weeps over the splendid city which for its sins was soon to be in ruins. Luke 19: 37, 41-44. *All the city was moved.* Convulsed, stirred, at such a sight. *Who is he?* Able to draw hundreds of thousands after him. The people in the procession answered the question. *This is the prophet Jesus from Nazareth of Galilee.* He is well-known, name, condition, office. We do not know that the same people who shouted "Hosanna" cried on the next Fourth-day, "Crucify him," though this is the popular statement. Their voices may have been silenced for the time. Let us believe that many afterward said, "What shall I do to be saved?" Some of the enthusiasm, but not all, of believers is inspired and lifeless when tests come. There is such a thing as deep, abiding enthusiasm for Christ and truth.

3. Divine Indignation. v. 12, 13. *Went into the temple of God.* In one of the enclosures as the word is often used to include the temple and all its courts. He would not be permitted in the Holy Place, as only priests were there admitted. *And cast out.* At the commencement of his ministry there appears to have been a similar cleansing. John 2: 13-17. The court of the Gentiles was considered less sacred than other parts, and the Jews would not think it profanation to buy and sell for sacrifice. It is probable that other merchandise was taken there for sale. This traffic resulted in much confusion

and wrangling. Instead of this, the Gentiles should have there been taught the commandments of God by precept and example. *Money changers.* They would need money to buy their temple offerings, or to present as free-will offerings in the temple treasury (Mark 12: 41; 2 Kings 12: 9) and the yearly temple tax of a half shekel from rich or poor. These must be received in a coin called the temple shekel. Foreign Jews bringing their coin would need to exchange it for lawful native coin. Here was another chance to practice fraud. *Seats of them who sold doves.* Lev. 14: 22. It was easier to buy the doves here than to bring them. *It is written.* Isa. 56: 7; Jer. 7: 11. *House of prayer* "for all nations." A place of communion with God for all people, that all might be led to the one true God. *Den of thieves.* Jesus added these words. Strangers were charged extortionate prices which was robbery. The Gentiles were by this robbed of the opportunity to learn of God, as such conduct would make them unbelievers in his religion. "Conscience makes cowards of us all" and Jesus' fearless faith and righteous look and act was power to drive them hence. For this act the chief priests sought to put him to death. Luke 19: 47.

4. Divine Healing. v. 14. *Blind and the lame.* He was merciful as well as indignant. It was lawful to heal, "do good" in the temple and on the Sabbath. It was lawful to bring an offering, but a crime to cheat and quarrel over the traffic. The house of prayer may be a house of healing. A pure church shows kindness to the poor, gives help to the needy, and healing in the name of Christ.

5. Children Sing Jesus' Praise. v. 15, 16. *Chief priests.* Heads of the twenty-four courses of the priesthood. *Scribes.* Expounders of law. *Saw wonderful things.* Cleansing of the temple, and great cures, and the children . . . saying *Hosanna.* Joyful shouts of children disturb grumblers very much, and some very pious pretenders fail to see how children can feel the power and love of Jesus. *Sore displeased.* Indignant at Jesus' popularity and exercise of authority. They wanted no Messiah that usurped their place and authority or reproved their hypocrisy. *Hearest thou what these say.* These children. A contemptuous hint that only children praised him there. *Have ye never read.* Psa. 8: 2. God is pleased with the children's sincere worship. *Perfected praise.* Restored praise. Restores it even now to the temple where it had nearly perished. Some now oppose children's prayer, their giving, their Junior Societies. Jesus loves it all.

A PLACE FOR ME.

Use me, God, in thy great harvest field,
Which stretcheth far and wide like a wide sea.
The gatherers are so few, I fear the precious yield
Will suffer loss. Oh, find a place for me.

A place where best the strength I have will tell,
It may be one the other toilers shun;
Be it a wide or narrow place, 'tis well,
So that the work it holds be only done.

—Christina Rossetti.

THE true secret of health and long life lies in very simple things: Don't worry. Don't hurry. Don't overeat. Don't starve. Fresh air day and night. Sleep and rest abundantly. Spend less nervous energy each day than you make. Be cheerful. "Work like a man, but don't be worked to death." Avoid passion and excitement. Associate with healthy people. Health is contagious as well as disease. Don't carry the whole world on your shoulders, far less the universe. Trust the Eternal. Never despair. "Lost hope is a fatal disease."—*Chicago Times.*

WE want no ornaments in our house that are not pleasing. We have no business to cumber God's earth with ourselves if we are not holy—no business to live in the same world with him. We are an offence to God, discordant notes in the music of his universe.—*Drummond.*

I do not believe there is a church in the thickly-settled parts of the country large enough to accommodate the people who would gather to it in one month's time, if the latent power in the church were all drawn forth.—*Josiah Strong.*

WHEN a man gets so lazy that starvation itself won't drive him to work, you will usually find him running for office on a labor reform ticket.—*Burlington Hawkeye.*

Popular Science.

BY H. H. BAKER.

A Pack Train.

For ready and successful transportation of merchandise, or munitions of war, in a hilly or mountainous country, the pack train has most superior facilities. An organized military train consists of nine men, one horse and fifty mules. Each man must weigh at least 170 pounds, and must be able to lift 200 pounds up to his chin. One man is captain and pack-master; two men fill the place of supercargo; one is cook and one is blacksmith, and all must be "Popular" scientific experts in managing mules.

The horse must be a noble animal, is never ridden, but wears a tinkling bell having a soft tone, hung from a strap around his neck; he carries no load. The pack mules are taught to follow him, and stand close around him, when he stops. These mules must not be under four, nor over six, years old when purchased, nor weigh less than 850 pounds. Nine of them are selected for riding; the others are for packing, and they carry a load of 275 pounds each.

The pack mule's equipment for carrying is constructed on strictly scientific principles. On his back is first placed a quilted pad, lined with canvas, as a sweat cloth, and numbered, that the same mule may always wear the same pad. On this is placed a good, heavy blanket, 6 feet wide by 7 feet, 6 inches long, folded to six thicknesses. On this blanket is placed the pack-saddle, which somewhat resembles a saw-buck. On this is placed the load, done up in two strong, duck bags, about six feet square, one for each side. These bags are lashed on with a small rope, twenty-eight or thirty feet long; another rope of the same length ties the load to the saddle. They all are now secured to the mule, by a larger rope, fifty-two feet long, having a broad leather strap at each end, which passes under the animal's belly, and serves as a double girth.

No bridles or halters are used, but a leather blind is placed over the mule's eyes, while the load is being put on, and he is strictly admonished to stand still, so long as his eyes are covered. The horse is led by one of the men, and when turned out to graze, is hopped that a stampede may not take place.

When it becomes necessary to have a "Tie up," the horse is first hitched, then a mule to him, and the next mule to the other mule's saddle, and so on, till all are in line, single file, which, it is said, can be done by experts in two minutes. Although the pack mules have long been in use in Central and South America, yet a pack train was never known or heard of until about the year 1867. General George Cook (who was born near Dayton, Ohio, Sept. 8, 1828,) became commander of the army sent among the hostile Indians in Idaho and Arizona, and introduced the pack train into the service.

The first train was organized by Col. Thomas Moore, and from that date until 1895, Col. Moore, with his pack trains, did yeoman service in all Indian campaigns. In California, Oregon, the Pinto campaign, the Apache campaigns, in New Mexico, in Pine Ridge, and in Jackson's expedition in 1895, when, after so much hard service, his health gave way, and he died in 1896.

The training grounds for the pack service

of the army is at Camp Carlin, in the department of the Platte. Here the trains are organized and equipped, and sent out to the various sections of the country where their services are needed. The last pack train sent out was under the command of Col. Thomas Mooney, who had seen twenty-five years' service with Col. Moore, and the train is now doing duty between Skagway and Lake Bennett, transporting provisions to keep the crazy, ravenous, gold hunters in the Klondike from starving to death.

IS IT REACTION?

Many people take the ground that special efforts always detract from regular work. If applied to our recent effort to cancel the debts of our Societies, this claim would appear to hold good. When the Thank-offering movement was put into operation last year, it was generally understood that these gifts should not interfere with our regular contributions. They were to be special "Thanksgiving offerings." The thought was an excellent one, and our people have done nobly in lifting so much of the debt. Many earnest prayers have gone with the gifts, and God will surely reward the givers and bless the work. But whether our real intentions have been fulfilled, we must each decide for ourselves. If not, there is yet time to make them good. Surely not one of us would think of giving God a Thank-offering and then robbing him of that which he would otherwise have received. Many will be surprised when told that the receipts from regular contributions to the Tract Society, during the quarter just closed, were less than one-half what they were during the first three months of last year, and much less than in any corresponding period for many years. It would seem that we, as a people, need be reminded of only this one fact to stir us up to a fuller sense of our responsibility, and prompt us to send in *at once* our contributions. We do not need to be told that the financial support of our denominational work must come from the people. Less than three months now remain before our financial year closes. It will be a great disappointment, and a discouraging feature of our efforts, if we are obliged to go to Conference, in August, with a large debt upon us. Brethren and sisters, let us do our duty in this matter, and do it now.

J. D. SPICER.

PLAINFIELD, N. J., April 12, 1898.

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 Otselec, 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,
461 West 155th Street.

SOUTH-EASTERN ASSOCIATION.

New Milton, W. Va., May 19-22, 1898.

FIFTH-DAY.—MORNING.

- 10.00. Devotional services conducted by Dea. F. J. Ebert.
- 10.10. Words of welcome by Franklin Randolph.
- 10.20. Address by the Moderator.
- 10.30. Introductory Sermon, President T. L. Gardner; alternate, Rev. D. C. Lippincott.
- 11.30. Report of Executive Committee. Communications from churches.

AFTERNOON.

- 2.00. Appointment of standing committees. Communications from sister Associations.
- 3.30. Sabbath-school Hour, conducted by Rev. M. G. Stillman.

EVENING.

- 7.45. Praise service, led by Rev. L. D. Seager.
- 8.00. Sermon.

SIXTH-DAY.—MORNING.

- 9.30. Annual Reports.
- 10.00. Praise service, led by Rev. G. W. Lewis.
- 10.15. Missionary Hour.
- 11.00. Sermon, Rev. Horace Stillman, delegate from Eastern Association.

AFTERNOON.

- 2.00. Tract Society.
- 3.00. Woman's Hour, Mrs. M. G. Stillman.
- 4.00. Essay, A. L. Davis. Miscellaneous business.

EVENING.

- 7.45. Prayer and conference service, conducted by Rev. S. D. Davis.

SABBATH.—MORNING.

- 10.00. Sabbath-school, conducted by the Superintendent of Middle Island Sabbath-school.
- 11.00. Sermon, Rev. J. L. Gamble, delegate, Western Association.

AFTERNOON.

- 2.00. Sermon, Rev. O. U. Whitford.
- 3.00. Young People's Hour, S. B. Bond. Essays, Roy Randolph and M. H. VanHorn.

EVENING.

- 7.45. Praise service. Rev. M. E. Martin.
- 8.00. Sermon, Rev. D. B. Coon, delegate, North-Western Association.

FIRST-DAY.—MORNING.

- 9.00. Miscellaneous business. Report of Committee on Resolutions.
- 10.00. Educational Hour, conducted by President T. L. Gardiner.
- 11.00. Sermon, President B. C. Davis.

AFTERNOON.

- 2.00. Sermon, Rev. Martin Sindall, delegate, Central Association.
- 3.00. Unfinished business.

ERNEST RANDOLPH, Moderator.

O. A. BOND, Sec.

How's This.

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

F. J. CHENEY & CO., Props., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligation made by their firm.

WEST & TRUAX, Wholesale Druggists, Toledo, O. WARDING, KINNAN & MARVIN, Wholesale Druggists, Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price 75c per bottle. Sold by all Druggists. Testimonials free.

Hall's family Pills are the best.

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.

MAXSON.—Julia Ann Reid was born in Berlin, N. Y., and died in Walworth, Wis., April 6, 1898, having reached the remarkable age of 94 years, 1 month and 6 days.

She was the second of ten children born to Jacob Reid and Sarah Patchen Reid. When about seven years old she went to live with her Aunt Doolittle, in the Butternuts, N. Y., where she remained until she was seventeen. June 9, 1822, she was married to Asa L. Maxson, with whom she lived until his death, about sixteen years ago. In 1826 she moved to Brookfield, N. Y. During her residence there she united with the Seventh-day Baptist church. Moving again in 1834 to Adams, N. Y., she changed her church membership to Adams Centre. Although she changed her residence to Hounsfield, N. Y., in 1840, and three years later to Cape Vincent, N. Y., she held her membership with the Adams Centre church until 1853, when she came to Walworth, Wis., and changed her standing to the Walworth Seventh-day Baptist church, of which she remained a steadfast member until her death. She was the mother of seven sons and two daughters, only two of whom, Dea. E. R. Maxson, of Walworth, and Dr. Jos. Maxson, of Harvard, Ill., survive her. Her funeral was held from her late residence, on Sunday, April 10, conducted by her pastor. S. L. M.

SAUNDERS.—Wm. M. Saunders was born in Alfred, N. Y., February 24, 1814, and died April 2, 1898, aged 84 years, 1 month and 8 days.

His parents were William and Martha Maxson Saunders. He made a public profession of faith in Christ, under the labors of Eld. John Greene, in 1829, and was one of forty who were baptized at one time by Eld. Daniel Babcock. He was the last one of that group to go hence. He was a faithful and consistent member of the church at Alfred for about seventy years; scrupulous in the observance of the Sabbath; constant in attendance on the services of the church; familiar with the Word of God, and rejoicing in the love of Christ. Thus the links which bind us to the past are breaking, only to become golden links in the lengthening chain which binds the church on earth to the church of the redeemed in heaven. Text at funeral, 2 Tim. 4: 6-8. J. L. G.

SECRET PRAYER.

Social or public prayer is like dwelling in the outer court; secret prayer like entering the inner temple. None enters the inner temple who is not found in the outer court. Every want, every grief, every anxiety, every temptation, every friend and every foe should be objects of prayer. But prayer for spiritual blessings for ourselves and others is the essence of prayer. And spiritual blessing consists chiefly in the gift of the Holy Spirit. Nothing is given us but by the Holy Spirit. He is the messenger. He takes of the things of Christ and gives them to us.—Mary Lyon.

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BIRD-SONGS.

John Burroughs writes for the March Century an article on the "Songs of American Birds." Mr. Burroughs says: I suspect it requires a special gift of grace to enable one to hear the bird-songs; some new power must be added to the ear, or some obstruction removed. There are not only scales upon our eyes so that we do not see; there are scales upon our ears so that we do not hear. A city woman who had spent much of her time in the country once asked a well-known ornithologist to take her where she could hear the bluebird. "What, never heard the bluebird!" said he. "I havenot," said the woman. "Then you will never hear it," said the bird-lover. That is, never hear it with that inward ear that gives beauty and meaning to the note. He could probably have taken her in a few minutes where she could have heard the call or warble of the bluebird; but it would have fallen upon unresponsive ears—upon ears that were not sensitized by love for the birds or associations with them. Bird-songs are not music, properly speaking, but only suggestions of music. A great many people whose attention would be quickly arrested by the same volume of sound made by a musical instrument or by any artificial means never hear them at all. The sound of a boy's penny whistle there in the grove or the meadow would separate itself more from the background of nature, and be a greater challenge to the ear, than is the strain of the thrush or the song of the sparrow. There is something elusive, indefinite, neutral, about bird-songs that makes them strike obliquely, as it were, upon the ear; and we are very

apt to miss them. They are a part of nature, and nature lies about us, entirely occupied with her own affairs, and quite regardless of our presence. Hence it is with bird-songs as it is with so many other things in nature—they are what we make them; the ear that hears them must be half creative. I am always disturbed when persons not especially observant of birds ask me to take them where they can hear some particular bird, the song of which they have become interested in through the description of it in some book. As I listen with them I feel like apologizing for the bird; it has a bad cold, or has just heard some depressing news; it will not let itself out. The song seems so casual and minor when you make a dead set at it. I have taken persons to hear the hermit-thrush, and I have fancied that they were all the time saying to themselves, "Is that all?" But when one hears the bird in his walk, when the mind is attuned to simple things and is open and receptive, when expectation is not aroused and the song comes as a surprise out of the dusky silence of the woods, one feels that it merits all the fine things that can be said of it.

RAILWAYS OF THE UNITED STATES.

The Ninth Statistical Report of the Interstate Commerce Commission gives the following figures: "The total railway mileage in the United States on June 30, 1896, was 182,776.63 miles. The number of railway corporations was 1,985. Of this number 1,008 maintained operating accounts, 782 being classed as independent operating roads, and 226 as subsidiary operating roads. Of the roads operated under lease or other agreement, 324 received a fixed money rental, and 192 a contingent money rental; 262 roads were assigned for operation under forms of government not easily classifiable.

"The operated mileage affected by reorganization and other corporate changes during the year ending June 30, 1896, was 13,271.31 miles, of which 11,743.85 miles pertained to reorganized roads.

"The number of men employed on June 30, 1896, shows an increase of 41,586, being 826,620, which, assigned on a mileage basis, gives 454 men per 100 miles of line. The corresponding figures for the year ending June 30, 1893, were 873,602 and 515. The assignment of employees corresponding to the four main divisions of the classification of operating expenses were as follows: General administration, 31,792; maintenance of equipment, 167,850; conducting transportation, 373,747; unclassified, 9,609."

FURNISHING THE HOME.

"There is no idea more wantonly erroneous than that it requires a liberal expenditure of money to have a comfortable and artistic home, writes Edward W. Bok, in the April Ladies' Home Journal. "The very essence of elegance lies in simplicity. It is not art to make a parlor the duplicate of an exhibition room in a furniture store. That simply calls for an outlay of money and a failure to exercise taste. There is no tone to such a room—no air of repose, no comfort, no individuality. It speaks for what it is: an exhibition. True art in furnishing is found in allowing a home to slowly develop under the tastes of those who live in it—the adoption of an idea here, another there. The development of taste requires time and cultivation. No house worth living in can be complete at one time. A home of comfort unfolds itself, so to speak, and unfolds slowly. True improvement comes in this way, and only in this way. Young married people can not bear this fact in mind too strongly when furnishing their homes."

SEVERE injuries to the body are seldom very painful at first. The severity of the nervous shock seems to paralyze the nerve-center where consciousness of pain is situated, and in fatal cases there is often no sense of pain, even when death is delayed a day or two. In such cases it may be supposed that the shock not only paralyzes, but even destroys, the nerve-center. It may be compared to a lightning-flash along the telegraph wires, which, although of the same nature as the electric telegraph current, yet is so intense as to destroy the receiving instruments, so that no subsequent messages can be received. In some fatal injuries the nerve that would carry the pain to the brain is destroyed, and such accidents are almost painless. Our sense of pain is greatest in the skin, and deep wounds are therefore not more painful than shallow ones. In surgical operations the skin incision is often the most painful part, and those who have been run through the body say they were conscious only of something cold passing through them, with just a prick at the points of entry and exit of the weapon. On the other hand, some fatal injuries are very painful, especially those that interfere with the breathing, such as injuries to the chest and throat.—New York Advertiser.

NOTHING but the infinite pity is sufficient for the infinite pathos of human life.—John Inglesant.

MODERATION is the silken string running through the pearl chain of all virtues.—Bishop Hall.

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