

THE SABBATH RECORDER.

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

VOLUME 54. No. 17.

APRIL 25, 1898.

WHOLE No. 2774.

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GOD KNOWS BEST.

BY CAROLINE A. MASON.

WHICHEVER way the wind doth blow,
Some heart is glad to have it so;
Then blow it east or blow it west,
The wind that blows, that wind is best.

My little craft sails not alone;
A thousand fleets from every zone
Are out upon a thousand seas;
What blows for one a favoring breeze
Might dash another, with the shock
Of doom, upon some hidden rock,
And so I do not dare to pray
For winds to waft me on my way,
But leave it to a Higher Will
To stay or speed me, trusting still
That all is well, and sure that he
Who launched my bark will sail with me
Through storm and calm, and will not fail,
Whatever breezes may prevail,
To land me, every peril past,
Within his sheltering heaven at last.

Then, whatsoever wind doth blow,
My heart is glad to have it so;
And blow it east or blow it west,
The wind that blows, that wind is best.

—Advance.

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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.

TEMPERANCE sentiment among educators is well set forth in a list of colleges published in the New York *Voice* for April 14. Two hundred and thirty-eight colleges were interviewed. The substance of the question was this: "Do attractive and respectable drinking-places lessen intemperance by keeping students away from less reputable places?" Two hundred and fifteen answered "No"; twenty were non-committal; and two answered "Yes." It is with pride—although we knew it could not be otherwise—that we see Alfred University and Milton College among those who said "No," with emphasis. A Seventh-day Baptist College president favoring drinking in any form would be as impossible as "perpetual motion" or pious gambling.

"CURFEW" laws, according to the report of the Superintendent of Public Instruction, lately made to the legislature of New York, have proven valuable aids to morality. He points out that since the enforcement of such a law in three hundred towns and cities of the West there has been a decrease of from fifty to seventy-five per cent in the number of arrests of children, and a reduction of from fifty to one hundred per cent in the number of commitments to reform schools. Certainly such figures are the strongest arguments in favor of a curfew law. But there are places in the great cities where it would be unwise to compel all children to be indoors under such a law. There are crowded tenement districts where health and morality are better guarded out of doors than in. The fact is pitiful, but true. In smaller cities, and in villages, we can see how much good can come from wise curfew laws.

AMONG the gratifying features of our time is the growing interest in the question of Motherhood, its duties and responsibilities. The most sacred trust in all human relations, comparatively, if not actually, is Parenthood. It is sadly true that little preparation is made for this greatest of responsibilities. The "Mother's Congress," held last year, did much to awaken interest and give aid to a proper consideration of the duties and dangers involved in the present imperfect views and practices. A second "National Congress of Mothers" is to be held in Washington, D. C., May 2-7, 1898. Reduced rates have been promised by the railroads, and those having the Congress in charge are making arrangements for a session of great value. We commend the matter to all our readers. Temporal and eternal destiny are settled by the home. Parenthood is subordinate creatorship. Women bear the heavier part of the burden, and of the duties. They need the highest training possible, and all aid. Keep in touch with the Congress. Address Mrs. Theodore W. Birney, President, National Congress of Mothers, Washington, D. C., Loan and Trust Building.

MEN differ widely and readily as to creeds. What to believe, and what not to believe, are ever-present topics for debate and quarrel. In theology and politics the points of difference are often slight, elusive and airy. In many cases, neither practical good nor harm

are connected with them. Such points are food for endless debate, and sometimes for sad estrangement. On the other hand, men do not differ as to real character. If a man is known among his fellows as a liar, it does not signify whether he is Republican or Democrat, Protestant, Romanist or Free-thinker. There is universal agreement as to the important fact that he is not to be trusted. A liar is something definite in point of character. So with the questions of honesty, purity and the like. Facts as to character are the important ones, and in many cases it may be said, the only important ones. On these the world comes to agreement. By these God judges the world. If the strength and sweetness which have been lost, in wrangling over abstract matters of creed had been employed in developing character in accordance with God's laws of right and righteousness, the world would be nearer God than it is. It is better to create the Millennium of Peace in fact, than to quarrel about when it will finish its belated voyage.

ATTALLA, ALABAMA.

The readers of the RECORDER are already acquainted with Attalla, and with our work there, through the reports which have been published in these columns from time to time. Attalla is a city of about twenty-five hundred people, scattered over a large extent of territory. It lies in a valley formed by the foot hills of the Cumberland Mountains on the west, and the southern end of Lookout Mountain range on the east. To the southeast the "Flat Woods" stretch away for many miles. Attalla is 87 miles south of Chattanooga, Tenn., and 56 miles north of Birmingham, Ala. The foot-hills are rich in valuable iron ore, and Attalla was formerly a prominent center of the iron interests. One mine is still worked, although the iron industry is less prominent than formerly. It is quite a railroad center, on the Great Southern route to New Orleans.

The religious life of the city is represented by the following churches: Baptist, Methodist, Presbyterian, Cumberland Presbyterian, and Seventh-day Baptist. The Seventh-day Baptist church was organized in 1883, at a point some miles away from the city, by Dr. Main, who was then Missionary Secretary. The new house of worship, which was dedicated on Sabbath, April 9, is located pleasantly in the western part of the city. It is 28x42 feet with a projection 7x14 feet for the pulpit space. The walls are 14 feet high, the windows of handsome stained glass. It has a convenient vestibule, a square tower at the front, and the front steps and platform are covered by a neat roof, supported by pillars. The foundation is well laid, of hammer-dressed stone, and the corner-stone is appropriately inscribed. In appearance and convenience the house is fully equal if not superior to any church in the city. The cost of house and lot is about \$800. But a little of this is unpaid, so that the house is not to be disfigured by a "mortgage." The church numbers about 40 members, only about 25 of whom reside near enough to attend regularly on the Sabbath. One family drove more than thirty miles that they might attend the dedication services. Bro. J. K. McCarley, of Baleyton, Ala., where our missionary, Bro. Ashurst, and Pastor Wilson, of Attalla, lately organized a church, walked twenty miles to the railroad, that he might reach Attalla

on Sixth-day and enjoy the services with those of like precious faith.

The dedication on Sabbath was well attended; eight preachers, not Seventh-day Baptists, were in attendance. As Pastor Wilson took charge of the singing, the dedication services were conducted by Missionary Ashurst and the writer. The writer preached also on evening after the Sabbath, and on First-day morning and evening. By special request he also spoke on temperance, at the Baptist church, on Sunday, at 3 P. M., and at Gadsden, a city of ten or fifteen thousand people, five miles from Attalla, on Monday evening, April 11. Excepting the interruption caused by storm at one or two services, the attendance was large, including "many of the best people of Attalla."

Bro. Ashurst, who is now making his headquarters at Attalla, is laboring faithfully over a missionary field stretching westward from Attalla for 75 miles. Rapid results in the organization of churches on these Southern fields cannot be expected. But the Sabbath truth is slowly and surely gaining place and attention. The character of those who have already embraced the truth, and their standing in the communities, promise well for permanence and increasing interest. Those of our faith in Alabama are worthy of confidence and sympathy. The sad circumstances attending the death of Bro. Belton cast a temporary shadow over our work in Attalla. But he left a name above reproach, and a memory of which his family and his brethren may well be proud. He died bravely at his post, and left his dying orders: "Keep the work going on." It has been a pleasure to the Editor to bear a little part in trying to strengthen the hands of the church at Attalla. May the Lord grant them abundantly of his grace and guidance.

CAN YOU DO SOMETHING WELL?

The article in the Young People's Department, and the advertisement for an engineer on page 271, are fruitful in suggestions. During many years of public life we have been appealed to repeatedly, to aid men in securing business; proportionately, oftener by non-Sabbath-keepers, than by Sabbath-keepers. To such appeals we have said, "What can you do?" The usual answer has been, "I would like some ordinary business. I have no special trade," or, "I have served part of the prescribed time but have not finished my apprenticeship as a —."

The secret of success or failure usually lies in such answers. "Business is business." This means that important work must be well done. The man who can meet the demand for good work, finds place and pay. Anything less than this is comparative or absolute failure. Neither personal friendship nor common religious faith can set aside the universal laws of business. As a general rule, if a man lacks a place, the trouble is not that he is a Seventh-day Baptist. It is that what he is fitted to do is not much in demand, or else he is not fitted to do important work well. The world is over-full of common men who can do common things. "There is plenty of room at the top," is true of all forms of important work. But men must always climb to reach the top. Poor climbers fall short.

The RECORDER believes most heartily that Seventh-day Baptist employers ought to give the preference to Seventh-day Baptists who seek for employment; and we hope that

every case which comes before our "Employment Bureau" may be successful. We shall rejoice in every case in which our advertising columns can bring Seventh-day Baptists into business relations with each other. We believe that, as a rule, Seventh-day Baptists will give their brethren the preference; but it will always be true that neither personal friendship nor community of faith can set aside that law of the business world which demands that he who would have high place, or permanent position, must be able to do some important thing well. Young men, read again what Dr. Main has written. See how the ability of our brother Titsworth compensated in the matter of his being a Seventh-day Baptist. Learn to do something well. Become master of your business. Stand by your principles. This world respects conscience. It is willing to pay for conscience when it is coupled with ability. Equally does the business world distrust ability when conscience is lacking. Make yourself valuable enough and the world will pay you for service and for conscience also. Above all else do not think that one may expect a "soft place" on public works, or with great corporations, on any ground but merit. There are no easy places for men. It is hard work to be a man and to fill a man's place in a manly way. BUT IT PAYS.

A BLOW FOR RIGHTEOUSNESS.

On the 20th of April the President of the United States signed the Intervention Act, touching Spanish misrule in Cuba. An ultimatum was sent to Spain, giving until noon on Sabbath, April 23, Madrid time, for her withdrawal from Cuba and Cuban waters. The Spanish minister at Washington received his passports on that day, and diplomatic relations from this side between the United States and Spain ended. It is fifty years since our nation has known foreign war.

That we stand at the door of another such evil is cause for great regret. We have hoped that the sound of armed conflict would never come to us again. And we believe that such a result would not have come in our relations to any other nation. So much of the blindness of partial barbarism yet rests on Spain, so much of cruelty is yet in her methods, that higher and holier purposes do not find acceptance. The weekly gala-days represented by the Sunday bull-fights at the Spanish capital indicate a social and moral level too low for the adjustment of national questions by arbitration. Such a people are prone to cruelties that have made the century ashamed, in the pictures which Spanish misrule has painted in blood all over Cuba for three years past. We have not sought war. The words of Patrick Henry on the threshold of our own War for Independence may be adopted by us now:

Shall we try argument? We have been trying that for the last ten years. We have held up the subject in every light of which it is capable. . . . We have done everything that could be done to avert the storm which is now coming on. We have petitioned, we have remonstrated, we have supplicated. . . . Our petitions have been slighted, our remonstrances have produced additional violence and insult, our supplications have been disregarded. . . . An appeal to arms and to the God of Hosts is all that is left us.

That statement of the case is as true to-day as it was 123 years ago. The dreadful recourse to war is literally forced upon us. It is accepted with a solemn realization of all that it means, and of all that it may mean;

and with an invincible determination to prosecute the case to a conclusion worthy of its cost. It is not for ourselves. It is not for territory. It is not for spoils. It is for humanity. It is for suffering, outraged, murdered Cuba. It is not for revenge, even for the treachery which destroyed the Maine and buried our sailors in the torpedo-dug grave of the harbor of Havana. Writing these words on Thursday, April 21, we still hope that war will be averted, or, at the worst, that it will be brief and comparatively bloodless. Every question of mere "national honor" ought to be laid aside at this moment for the sake of peace. If we must fight, let the sword be stayed the moment Spain ceases to wrong our Cuban brothers, Cuban women and children.

COALING STATIONS FOR COMMERCE AND WAR.

Only Great Britain has solved the coaling question in a satisfactory manner. It is largely in the adequate establishment of a great number of coaling stations that her commercial and naval strength lies. In the far east, Russia, Germany, and France are losing no time in following her example. *Punch* emphasizes Germany's particular plight, by representing Prince Henry running about with his "mailed fist" and anxiously inquiring, "You haven't got a ton of coal about you, have you?" In the Atlantic, off our own coast, Great Britain's coaling stations are at Halifax, Bermuda, Nassau, Jamaica and the islands to the south. She is thus superbly equipped, especially in comparison with Spain, for instance. One port in Porto Rico and a few in Cuba are all that Spain can count on, and their united supply is reported to be insufficient to coal the Spanish fleet for more than two months. As to Spain's coaling at neutral ports the Government of Great Britain, as far back as 1882, adopted neutrality regulations by which it was declared that any belligerent ship should be allowed to buy only enough coal to take it to the nearest port of its own country, and that no two supplies of coal should be granted at any British neutral port within three months of each other. The same restrictions have been adopted by some of the other Powers. For many years those who represent "the forward policy" have urged upon our Government that we not only need coaling stations on the islands to the southeast, but that our coaling stations on the Hawaiian Islands must be preserved at all hazards. Captain Mahan thinks an inviolable resolution of our National policy ought to be that no foreign state should henceforth acquire a coaling station within three thousand miles of San Francisco.

THINGS WORTH KNOWING.

ON Friday, April 22, came the announcement that Spain accepts the ultimatum of the United States as a declaration of war, and that her fleet is under way to meet ours. Hostilities will be underway, probably, before this paper reaches you.

TORPEDO BOATS.—These boats are of little value in naval warfare, except in the darkness of night or under cover of fog. They must approach within half a mile of a warship in order to do execution. They are unarmored, and hence in daylight a few shots will sink them or send them out of reach. Thomas A. Edison has suggested improved artificial lights, which will render the much-feared torpedo carriers comparatively, if not absolutely,

harmless. He suggests "that in addition to the search-lights now employed, canisters of calcium carbide, with a small quantity of calcium phosphide mixed in, be placed near the scouting boats or fired into the water at a distance from a mortar. These canisters being provided with buoyant chambers and water vents would give off acetylene gas, and also spontaneously inflammative phosphureted hydrogen, which would serve to ignite continuously the acetylene gas. The result would be powerful lights, very cheaply produced, in great numbers over an area of several square miles. Any torpedo boat coming nearer than one of these lights would be thrown in silhouette, which, to the eye, would be at least fifty times more powerful than the small reflection from the light absorbing surface of a torpedo boat illuminated by the most powerful electric light."

Thus it is that each new invention connected with war tends to make for peace. Torpedo boats unchecked can easily repeat such dread results as came to the Maine. Brought into full view by Mr. Edison's light, they are as harmless as row-boats.

A LONG and thorough article in *Harper's Weekly* brings out the financial conditions now confronting the Spanish Government. Put briefly, the situation is this: Taxation, which before the war was reckoned to consume one-fifth of the total income of the people, is being increased by every profligate expedient known to bankrupting finance. Confessing the corruption or incapacity of her own officials, the Government has carried further the costly policy of turning over to private monopolies the collection of various taxes. The old tobacco monopoly has been renewed at a higher rental, and monopolies have been created to deal in petroleum and explosives. Still further, the Government has asked permission to turn over to private companies, for twenty-five years, the state lottery, and for fifteen years a monopoly in the sale of salt. The four per cent bonds of the Government, which three years ago sold at 80, have fallen to 51, and the Government, in its straits to borrow, has pledged its customs revenues, increased the privileges of the State bank, and offered the railroads subsidies and an extension of privileges till 1980 for assistance in raising loans. The debts nominally resting upon Spain have not been greatly increased, because the war loans figure as the Cuban debt; but the "home" debt alone amounts to \$1,300,000,000, or \$400 for every family in a poverty-stricken nation. The Cuban debt is relatively far more serious. Already it amounts to over \$300,000,000, and is charged against an island with less than 300,000 families. Inasmuch as the Spanish West Indies, like the British, had been almost ruined by the fall of sugar before the insurrection began, it is probable that all the property in Cuba after three years of war—lands, houses, railroads, everything—would not now discharge the debt which the island would be required to carry if Spain is victorious. The crushing weight of this prospective load is one of the factors which make submission seem worse than death to patriotic Cubans. Therefore the war goes on, adding over a hundred millions a year to the debt nominally of Cuba, but really of Spain. The possession of Cuba by Spain is almost as intolerable a burden to the oppressor as to the oppressed.

LATEST WAR NEWS.

Evening after Sabbath, April 23. A state of war has existed for two days. United States ships have blockaded Havana, and other Cuban ports. They have captured two Spanish supply vessels. One American sailing vessel has been captured by Spaniards in the English Channel. The President has called for 125,000 volunteers for two years or less. War will be declared on Monday.

WHOM HAVE YOU HELPED?

Every life must be commended or criticised as it has helped or hindered the cause of humanity. The most important result in the development and use of material resources, in the making and use of a fortune, is their influence in the development of men. If in building estates or fame, men do not also build themselves up in noble Christian manhood, they have made a sad mistake. Fortune and fame are outside of men, and are not very important adjuncts to them. Men are not rich by reason of anything outside of themselves. Their essential wealth or poverty is in personal qualities. He is poor, indeed, who has nothing good but the house he lives in, the clothes he wears, the food he eats, the body which is going to the grave, and an estate which he must leave behind him. He is fortunate who is such in disposition and personal character that he is delightfully at home under the law of Christ, in the society of "just men made perfect." Such an one is a good man for this world, for he will scatter blessings among his fellows. He will be a good man for heaven, for his life will swell its anthem of praise.—*The Examiner*.

CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Chicago, Ill.

THE meetings at Berlin closed Sunday night, March 27, with a high interest. The concert which the quartet has already given twice, thus raising their traveling expenses and \$12 besides, was given in the city of Berlin last night at the invitation of the Baptist Young People's Union. The students go back to their work praising God and taking courage. Four have offered themselves for membership at West Hallock, two by baptism. Many people who are not Christians are showing an interest in the Sunday night evangelistic service. Brother Van Horn believes that each individual church should be "the center of missionary activities, and send out helpers or rescuers into the needy neighborhoods adjacent. The local church knows the particular needs of its locality, and can direct with greater force, because in closer sympathy with it." He is full of courage for the work.

EXTRACT from a Grand Junction letter: "Eld Socwell is a splendid man and gives us excellent sermons. He has preached here for seven years and is highly respected by First-day people, as well as by those of his own church. He never dodges the Sabbath question. (This statement will be appreciated by those who know him.) I don't believe there is a person in five miles of the school-house but who knows that the seventh day is the Bible Sabbath. They will come and listen night after night, acknowledge to us that we are right, yet seem to be content to go on as they are. I sometimes think it might be well to have leaflets printed, just enough to attract people's attention and set them thinking, and then throw them broadcast in the streets, road-

side, etc., as some patent medicine man would hustle his business."

A Question for the Reader.

In what can this department be made more helpful to you? There appear to be various ideas as to the proper province of a religious editor or contributor. One person points to a brief article of spiritual appeal, and says that is his ideal of what a religious editorial should be. Another suggests that this department is not the place for the editor to publish his sermons. One is delighted that someone can get out to hear Bryan, MacLaren, etc., while another would eschew references to politics. We have had a fair share of criticisms, some on the kindly surgical order, which are intended to cut to the bone for the good of the patient. Some have been written in the white heat of indignation, some with thoughtful care, some in love and tenderness. It is only just to the many kind friends who have given encouraging words, to say that the majority of communications have been somewhat in the spirit of the following which we extract from a recent letter: "The department is very inspiring and helpful, and we all like to read it. Of course we do not fall in with every suggestion, or endorse every theory. Couldn't expect that. But we will not criticise or fail to get the honey out of the flower."

To all the correspondents who have written either in appreciation, criticism, suggestion, or all three, we tender our grateful thanks. We do not recall a letter received in these years which we have not been glad to receive—at least on the second or third reading. We ask for further suggestions. How can the most good be accomplished in this column? Are we expecting too much when we hope to make of this department four things? A reflection of our own thought and work in the West; a reflection of Western religious thought in general; a glance at the moral problems of Western humanity; an inspiration to nobler living.

The Longing for Education.

There is no one who realizes more keenly the need and value of education than the evangelist who has seen souls born to a new life. He knows that the good work, mighty and beneficent as it is, is but a beginning. There should follow the steady training into higher life and broader fields of usefulness. The convert needs to be "rooted and grounded in the faith." The younger ones who are coming on, need to be instructed and prepared for the influence of the Spirit on their hearts, that the seed may fall on "good ground."

Edwin Babcock writes, "O, for education for Adams County, Wis. The First-day children turn out well to the Sabbath-school, and we can get a lot of young people, if we can have a church and look after the work. The people have gone at the new church-building with fresh strength. They have made me feel that I have a large place in their hearts. I have greater hopes of the work here than ever before."

The region about Grand Marsh, Wis., like many other communities, where we have a church, or the nucleus of a church, is poor. Land is cheap, but yields comparatively small returns to the farmer. The people live in reasonable comfort amid the varied produce of the farm, but ready money is not

plenty, and interest and taxes make their demands with remarkable regularity. However much the father and mother may long to give their children an education abroad or the refinements of culture at home, they find their means far too limited to permit them to carry out their wishes. Yet it is from such communities that some of our most powerful preachers of the gospel have come. Streams of resolute, earnest, young people have poured from these sources into Alfred, Milton and Salem. With their own hands, strengthened by the prayers at home, and the power from above, they have won their way to the heights. We express the deepest interest in, and sympathy for, the small, struggling communities. In many cases the work which is done by the multiplied agencies of the church must here be done by the home. God's blessing be on the frontier Christian homes in the splendid opportunity which is theirs.

An Advisory Committee.

An admirable plan for broadening and unifying the work of the church is the one which has recently been adopted at Farina. An Advisory Committee has been created which consists of the pastor, the deacons and the other officers of the church, the trustees of the society, the superintendent of the Sabbath-school, the presidents of the Ladies' Society and the Y. P. S. C. E. This Advisory Committee has regular meetings for the discussion of matters relating to the common work, and from time to time plans are evolved and recommendations made. A pastor, if he is truly a shepherd of the flock, should be an "overseer" over all the branches of Christ's work in connection with the church. He should be in close sympathy and touch with them all, aiding and shaping by his wise counsel. How much cheer and practical help such a plan brings to a pastor, may be readily seen. We are entering into the age of the layman. That is a strong church which has a large working force pushing energetically out in lines divergent, but harmonious, with one another. Most of our churches have some kind of a committee to discuss and digest plans of church work. An open parliament on the subject would be valuable. What is the plan in your church, and how does it work?

Short, Crisp Articles Wanted.

Brother Skaggs writes from Boaz, Mo., in reply to questions: "We are one family, and ought to write and talk with each other as such. What would be of more general interest to the readers of the SABBATH RECORDER, and especially to those who are making daily sacrifices to support our missionary enterprises, than a letter from each missionary and pastor at least once a month; a short, crisp article on missions, the work on the fields, short sermons on the great commission, our obligation as churches and ministers to preach it to all the world? But if you should say, send on your short, crisp articles, as you suggest, the writer has never had the advantage of a school of logic, and his articles would have to be ground over before they would be fit for the public. O, how it would do my heart good, if I knew I had strengthened some brother who is struggling to attain higher ground, greater consecration and usefulness."

IN MEMORIAM.

SARAH ANN DAVIS.

This excellent Christian woman was a member of the Berlin (N. Y.) Seventh-day Baptist church for more than fifty years. She was loved and respected as a worthy Christian should be. Not having knowledge of her family connections and relationship, a friend who is posted in these matters prepared for my use the following interesting information. I present it *verbatim*, hoping that its perusal will repay the reader.

Samuel Davis was a brother of the Rev. Joseph Davis, who withdrew from the Hopkinton church, R. I., and founded a church known as Seventh-day New Lights. Samuel was the father of John Davis, the father of Joseph Davis, who married Susan Burdick, sister of John and Jonathan and the Rev. Isaac Burdick, and half-brother to the Rev. Henry Burdick, of Newport, R. I.

The Rev. Henry Burdick was grandfather of the Rev. J. G. Burdick, the Rev. Stephen Burdick, the Rev. C. M. Lewis, and the Rev. H. B. Lewis. A sister of Susan Burdick Davis married Thomas Williams, and was the grandmother of the Rev. Thomas R. Williams, D. D., and the Rev. W. D. Williams.

John and Jonathan Burdick were the first Seventh-day Baptists that came into the Little Hoosic Valley, although they did not settle here. Joseph Davis with his family came to Petersburg (now Berlin) in 1792. Joseph Davis came from Charleston, R. I., with three sons and five daughters. Zilpha married Robert Williams and was the grandmother of the Rev. David H. Davis, of Shanghai, China.

Robert Davis, son of Joseph Davis, married Nancy Crumb. Sarah Ann, their daughter, the subject of this sketch, was born in Berlin, June, 1820. In her early life she was much given to sport and fun, and not religiously inclined. During February, 1847, a revival of religion took place here, under the labors of the Rev. James L. Scott. She, with many others, made a public profession of religion and united with the Seventh-day Baptist church. Her baptism took place in the March following. In the half century of her Christian life she was engaged in doing good in various ways, living a consistent and godly life. She will be much missed and lamented by a large circle of friends, and by the church of which she was a member, and especially by the family of her brother's children, to whom she was a foster mother for many years. In her last sickness she was calmly waiting the hour of her departure, and happy in the full assurance of faith in her Redeemer.

Her death occurred in Troy, N. Y., where she was visiting, March 22, 1898. Thus ended a useful and peaceful Christian life, measured by seventy-eight years on the earthward side. Services at Berlin, N. Y., by her pastor.

GEORGE SEELEY.

ESTHER MELVINA WEST.

Esther Melvina, daughter of Dea. Henry and Esther Wells Crandall, was born in Cazenovia, N. Y., March 16, 1828. In youth she made a profession of religion and joined the DeRuyter church.

On July 2, 1850, she was married to Eld. Joel C. West, who was then teaching the school at Shiloh, N. J. God blessed them with six children: Clement Henry, Ella Melvina (Mrs. Ticknor), Elbert Wells, who died last January at Waseca, Minn.; Anna E.

(Mrs. Burno, of Chicago), Mary J., who died at Milton at the age of twelve; and Arabella Jane, who died at DeRuyter in the joy and usefulness of young womanhood.

Eld. Joel C. West was such a fine singer, so intelligent and so gifted, that the Shiloh church called him to the gospel ministry, and he was ordained, and preached at Preston and Nile, N. Y., Trenton, Minn., and Milton, Wis., and spent the closing years at his old home in Shiloh, where he died a triumphant death July 8, 1876.

In all these blessed labors and acceptable pastorates, Mrs. West was a noble helper and a devoted mother to the children, and since his death she has been tenderly and lovingly cared for by them, and died at the home of her daughter, Mrs. Burno, in Chicago, March 29, 1898.

L. R. S.

NOTES FROM A BIRD-LOVER.

The ninth of March was a notable day in my bird calendar, for it was then, while driving up the valley, the song-sparrow's note first reached my ear. They were jubilantly singing on a high bank where grow numerous bushes and small evergreens. With one exception, this song is the happiest bird-melody we hear. The bird is so full of joy! And so accommodating—for he fearlessly perches on bush or fence and sings as artlessly. How clear and rich his voice near the ocean! I shall never forget the song-sparrows at Watch Hill. This bird looks very much like his brother-sparrows, but the song and a small black spot on the breast distinguish him.

On that same day we passed the cat-tail marsh. Here a familiar chuckling note came from the top of a tree. The origin was a black-looking bird, about as large as a robin. Some one suggested Bobolink. Impossible! Some else, bluebird—but there was no blue. I walked to the tree, gazed and gazed till almost in despair, when suddenly the bird raised a wing. What joy! The crimson shoulder flashed in the sunlight—it was a red-winged black-bird. And now the marsh is inhabited as of old. *Quonk-a-ree! Quonk-a-ree!* sounds from flag or tree, and not till November will the marsh again be silent and deserted.

On the eleventh, the first pair of bluebirds greeted me. It was a pretty country road; they flew across from fence to fence. How sweet their song! How brilliant their plumage!

"Sing, little bluebird, sing,
Sweet herald of the spring,
Let all the wild wood ring
With old-time melody."

The first American goldfinch came in view the twelfth. I knew him by his size—5.10 inches—green-yellow color, and wave-like flight. In May he will become bright yellow and black, and his canary-like notes will fill the willows with music.

The next morning from the upland meadows came the plaintive whistle of the meadow-lark. Where are our poets who sing the praises of this sweet, spiritual singer? The English sky-lark has inspired melodies in the souls of great poets as rapturous as its own song. Does not our own most gentle singer deserve a place of honor in our song? These birds are larger than a robin, the back is brown spotted with black, there is a yellow stripe over the eye and on the crown, and on the bright yellow breast is a large black crescent. They nest on the ground, usually in open fields.

He is here—the purple finch! Last year the morning of the twentieth, the campus trees were alive with these charming singers. This year they were a few days later. Did you hear a continuous, trilling song, and nearing the tree find the singer was in another further on, and, following the song, the bird kept thus evading your eye? And then one morning as you opened your eyes with the early sun, did you hear that charming song on a branch near the window, and raising the shade see the finch almost within reach—his throat swollen with melody and like his head almost crimson in the sun-light? Perhaps you caught the purple tint. Mr. Burroughs says: "The color . . . looks as if it might have been imparted by dipping a brown bird in diluted pokeberry juice." Beware of confusing his song with that of the warbling vireo, a still smaller bird of a light gray color.

The Phœbes are so noisy one can hardly think. *Phæbe, Phæbe*, in quick, shrill notes, is answered from tree to tree. Will they nest near the willows? We shall see.

EVA ST. CLAIR CHAMPLIN.

TRACT SOCIETY.

Third Quarterly Report, Jan. 1 to March 31, 1898.

J. D. SPICER, Treasurer.

In account with

THE AMERICAN SABBATH TRACT SOCIETY.

Dr.

Receipts in January, as published.....	\$ 240 99
February, ".....	664 44
March, ".....	153 72
Office Receipts, J. P. Mosher, Agent.....	2,553 51
	\$3,612 66

Cr.

A. H. Lewis, salary, \$166.67, \$166.67, \$166.67.....	500 00
G. Velthuysen, Sr., Holland, \$50.55, \$50.55, \$50.55.....	151 65
L. C. Randolph, editorials, \$7.50, \$22.50.....	30 00
Ch. Th. Luckey.....	50 50
A. H. Lewis, exchanges.....	10 00
S. S. Powell, ".....	10 00
L. C. Randolph, postage.....	1 50
A. H. Lewis, ".....	3 06
W. C. Daland, ".....	2 60
A. H. Lewis, traveling expenses.....	9 19
Herbert G. Whipple, legal expenses.....	35 00
Treasurer, clerical assistance.....	25 00
Contribution of church, Nortonville, Kan., transferred to Thank-offering Fund.....	70 11
Temporary loan paid.....	15 09
Seventh-day Baptist Memorial Fund, balance of note, \$179.48; interest, \$21.36.....	200 84
Indorsement on note of \$1,000.00.....	400 00
J. P. Mosher, Agent, office expenses, sundry bills and pay-roll, \$389.05, \$272.65, \$320.63, \$329.33, \$304.92, \$286.79.....	1,903 37
Balance, cash on hand.....	194 75
	\$3,612 66

THANK-OFFERING FUND.

Dr.

Receipts to March 10, 1898, as published, \$1,338.02, \$86.51.....	\$1,424 33
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Cr.

By note paid, \$1,000.00; interest, \$17.50.....	\$1,017 50
Indorsement on note.....	320 52
".....	86 31
	\$1,424 33

INDEBTEDNESS.

Note and interest.....	\$ 630 00
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E. & O. E.

J. D. SPICER, Treasurer.

PLAINFIELD, N. J., April 1, 1898.

Examined, compared with vouchers, and found correct.

H. M. MAXSON,
D. E. TITSWORTH, } Aud. Com.

THE brighter the light, the deeper the shadow. There is more beauty in the world to-day than ever before, and more lust; more knowledge and more knaves; more money and more thieves.

NO MAN has the courage to tell a woman the things that her mirror does.

Missions.

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

THE meetings at Ashaway, R. I., under the labors of Evangelist Saunders, are increasing in interest. Last night, April 16, ten of the young people rose for prayers. There was manifest a deep feeling in the testimony meeting, and in the prayer-meeting held after the services closed.

BRO. D. W. LEATH writes from Stone Fort, Ill.: "Our meetings have been much interfered with by the wet weather, the congregations greatly decreased. Indeed, I do not think I ever tried to hold meetings when we had so much rain as we have had in the past two months. I commenced a meeting on the 12th inst., about seven miles east of Stone Fort, at Flat Rock school-house. On Tuesday evening we had a large congregation, and about half a dozen stood up for prayers, but we were completely rained out last night. The weather is still unsettled, but we hope to continue the meetings as soon as we can get the people together again. One excellent young man was converted at the Bethel church, many others are interested, and the church revived. The church has no pastor, and I urged them to try to obtain one."

WE rejoice that sinners are being converted and are coming into the churches. It is evident that the church-members need to be revived and quickened into greater spiritual activity and faithful service, that sinners may be led to accept Christ, and that these new comers into the churches shall find a warm welcome and a spiritual and active fold in which to labor and grow. Are there not many in our churches who need to be revived in consistent Christian living, and in righteousness, not only for their own good, but for the good of the church and the new converts who are becoming church-members? May the revival work be thorough and lasting.

The love of Christ in Christian hearts should be deep, broad and supreme. Such love will constrain them to attempt great things, to do all things possible, small and great, for him who died to save them; to suffer and sacrifice much that his kingdom may come. It will restrain the living disciple of the Saviour from any indifference, from neglect of duty, from the pleasures and follies of the world which sap spirituality and mar happiness in the Lord, from inconsistent practices, which make professed Christians, many times, serious stumbling-blocks to those who should believe in salvation, and accept Christ as their Saviour and Lord. It should be the devout prayer of every Christian: "More love for thee, O Christ."

OUR people throughout our beloved Zion will soon gather in the Associational convocations, and, later on, at our General Conference and Anniversaries. These gatherings are sources of enthusiasm and arousement. Enthusiasm is a good thing, a much-needed element in the successful accomplishment of any enterprise. But this enthusiasm engendered at these gatherings should live longer than a week, or a month. It should live during the whole year, furnishing plenty of steam to run the machinery and drive the wheels of labor. This enthusiasm should set-

tle down into a living, active, enduring zeal in all lines of denominational work. We go home from these gatherings with enthusiasm and hope that great things will be done, many sorely felt needs will be supplied, the work will be wonderfully pushed, much fruit will be gathered and victory will surely perch on our banners. At the end of the year very much of all this has not been realized. At these gatherings we need to learn what *must* be done, and during the year *do* it. Enthusiasm should beget real action, and this action will bring the results.

WHEN we look upon the herculean task of evangelizing the world, we sometimes lose courage and hope. In our own strength it never will be done. But God's promises are that it will be. He *will* do it in his own time. The kingdoms of this world shall become the kingdom of our Lord and his Christ. The word of our God shall not return to him void. At present it seems that the Christian church is too greatly permeated with indifference to world-wide evangelization, too selfish and worldly in spirit and in life to ever accomplish this work. We must be prayerful, patient and faithful. Dr. Pierson has truly said: "We are not entrusted with a world's conversion, but with its evangelization. The power of man, or of all men combined, cannot convert one soul; that takes Omnipotence, and to combine a million impotencies will not make one omnipotence. We are responsible, not for conversion, but for contact. 'Go ye into all the world and preach the gospel to every creature.' There our commission begins and ends. With results we have nothing to do, and we are incapable of tracing or gauging them. We are to sow beside all waters, and much seed will be borne by the receding flood to distant fields whose harvests we shall never see, nor connect with our sowing until hidden secrets are revealed. It is enough for us that God's pledge is given. 'My word shall not return to me void; it shall accomplish that which I please, and prosper in the thing whereunto I sent it.' It is not a matter of small moment to get God's point of view and look at this world through his eyes. From that high outlook all needless discouragement vanishes like a cloud, and we breathe the inspiration of a hope that shall never be ashamed, and behold a prospect bathed in the eternal sunlight of his promise."

A RELIGION OF POWER.

There have been many ways of regarding religion, and different persons to-day think of it differently. It is very common to speak of it as some thing which one "gets" or "accepts." "He got religion," the neighbors say, or "he has always kept his religion through every trial." It is not uncommon to think of it as a statement of belief or faith which a person holds. "I accept the doctrine of the Trinity, of the atonement, and of eternal life, and eternal punishment, therefore I have religion;" thus many a person explains his religion. To such a one it consists largely of correct definitions. Another class of persons care nothing for definition; they consider religion to be a good life; they say: "I do about right, I live up to my light and I do not believe God will be hard on me."

There is still another way of viewing religion. It is the power of God manifested in life. It does not begin with definitions, it

does not consist of living about right, it is not something one "gets." It comes and gets the person. He does not keep his religion but his religion keeps him. It is a power, a force, just as real and just as persistent as that which we call gravitation, and its effects are just as sure. No definitions of electricity would ever light a man's house, or move a trolley car. The first step is to let the current in and the house becomes light, or the car moves. Everything bases itself on the ultimate, invisible power, which is simply *received*. This is true of religion as much as it is of mechanics. There is no religion apart from God, and until a man comes to God, and God gets him, the man is not truly religious. It consists first and last of possession—God's possession of us and our joy in the sense of his ownership. A religion without power would be like a gravitation which did not draw anything, or like electricity that had no force. Religion is spiritual gravitation. It draws the soul away from everything else to its true Central Sun. The first effect of it on a person is to beget love. Love is the un-failing sign of religion. A loveless religion is as impossible as a waterless ocean, or a treeless forest. If a man's religion does not flood him with love, it is the wrong kind of religion.

We have been speaking of what religion seems to us to be, now a word about how it comes. There has been in our world but one Person who was perfectly divine and perfectly human. He revealed God and he showed what it means to be a son. He also showed how to be a son, and he plainly said to the whole race, "I am the Way." Religion means getting to God, Christ is the way and love is the sign.—*The American Friend*.

THE BIBLE BY HEART.

An interesting account is given in the Louisville *Post* of a small twelve-year-old colored boy named Henry William Balaam Freeman, born blind, deaf and with only one arm. The account of the boy is given by a country minister, who saw him on a visit to a friend on the Tennessee River, not far from where Shannon's Creek empties into it.

The minister, in telling the story, says that the child lives in a "typical backwoods community and has no advantages." Here is the remarkable part of the story, in the minister's own words:

"This child was given a raised-letter Bible by an old nomadic missionary, who happened to see the pickaninny while preaching to the negroes, and from it the boy learned every chapter in the Bible. He can quote any verse in the Scriptures, and do it quickly. He spends every hour of his time in studying God's Word, and says he is going to teach the blind children of his race. . . . His mother works in the field and his father is a steamboat roustabout."

The minister is going to get some friends to join him in making a collection to be sent to the boy to enable him to pursue his studies.

Do you believe yourself to be capable of greater things? Are you imagining yourself as intended to figure in a wider and more conspicuous field of action? How are you now fulfilling the duties and responsibilities of the position in which God in his wisdom has placed you? Are you neglecting them because they seem to you ignoble and unimportant? The head of the firm does not single out for promotion the employee who forgets instructions and who neglects the work which belongs to his position.

THE MILL YARD CASE.

When our Saviour was before the high priest Caiaphas and the Sanhedrin to be tried, the leaders of the priestly and rabbinical hierarchy sought to find false witnesses to testify against the Lord that he was guilty of blasphemy, but found none. At the last came two who affirmed that Jesus had said, "I am able to destroy the temple of God, and to build it in three days." Now what they stated was perfectly true in fact. Jesus had uttered the words which these men attributed to him, and yet Matthew calls these persons "false witnesses." Matt. 26: 60. This suggests to us that one may make a statement which is perfectly true in fact, and yet utter a falsehood.

Something akin to this has transpired in the case of Joseph Davis' Charity for Sabbatarian Protestant dissenters, of which in my last letter I promised to have a little more to say. In a few days, now, the evidence in this case will be closed. The Trustees as a body have filed their evidence in the form of several affidavits, to show the reasons why they seek to divert the property in question from the Mill Yard church. In answer to the affidavits filed by the trustees, Major Richardson, who is one of the Trustees as well as Secretary of the Mill Yard Church, in the interest of our church and other Sabbath-keepers, has by the courtesy of the Court been allowed also to file an affidavit. This affidavit of Major Richardson in the first place sets forth the facts in regard to our church and the two memorials or petitions which we have addressed, one to the Solicitors of Her Majesty's Attorney-General and one to Mr. Justice North, the Judge before whom the case will soon be heard in Court. After this it replies to some of the most important false allegations in the affidavits of the Trustees, and finally it presents the Scheme which we have drawn up expressing the wishes of the church. In this we have had the advice of an eminent firm of solicitors, and hope to be represented in Court by able and learned counsel, although, as I think I pointed out in my last letter, it is only by courtesy of the Court that our representative can be heard at all. What the result will be, of course no one can foretell. The Judge may not allow Major Richardson's counsel to be heard and may even rule out all our evidence.

In the meantime it may be of interest to your readers to know to what lengths good men—for surely the Trustees of Joseph Davis' Charity are good men!—will go to accomplish their ends. From a specimen affidavit sworn by four members of the Board of Trustees (one of whom has resigned since the affidavit was sworn), all ministers of the gospel, I make a few quotations:

We have made enquiry but do not find that the present so-called members of the church have in their practice and habit of doing business or abstaining from work kept the Saturday Sabbath consistently with the doctrines professed and adhered to by the late pastor, the Rev. William Mead Jones, D. D.

This contains the implication that there are persons now reported as members who are really not such, and that they do not observe the Sabbath. Now there are but five persons who have joined the church since Dr. Jones died, and every one is a consistent and devoted observer of the Sabbath and has been such for years. No doubt this paragraph is true as stated, that they inquired and *did not find* so and so, but the insinuation that

the church has been packed with "so-called" members who do not keep the Sabbath is most unwarranted and false.

2. The Seventh-day Baptist General Conference of the United States through its appointed officers had correspondence during the years 1823, 1824, and 1825 with the Rev. Robert Burnside, minister of the Seventh-day Particular Baptist congregation in London, in which reference is made to the number of Seventh-day Baptists in London, Britain and Europe, and we have examined such correspondence as printed* . . . but the said minister never once mentioned the Mill Yard church as a Seventh-day church, and we fully believe and are informed that during a long period prior to the Rev. W. H. Black securing a reform of the Trust management there was no congregation of Seventh-day Baptists in continuance of the old Mill Yard congregation, the meetings being discontinued.

This paragraph is merely a prelude to what is further sought to be established. It is not necessary to quote all, but the object is to show that the Mill Yard church at one time ceased to exist, and that the church which has been called the Mill Yard church was a new church founded or established by the Rev. William H. Black in 1840. It is needless to say that this is merely stated and not proven. The Rev. Robert Burnside, minister of what was known as the "Cripplegate church," or "Devonshire Square church," which since became extinct,† did not in all the correspondence referred to give an enumeration of Sabbath-keepers or of churches. He mentioned no church but his own, although the Natton church, as well as the Mill Yard church, then existed, the former at least in a fairly flourishing condition. The omission to mention the Mill Yard church in Mr. Burnside's rambling theological letters is no proof at all that it did not exist.

3. A writing of Joseph Davis is referred to, in which he enumerated the articles of his faith, and in these articles of faith he made no mention of the Seventh-day Sabbath. From this the Trustees reason that he did not consider the Sabbath of as great importance as other doctrines and practices enumerated in the articles. Nevertheless the whole writing containing these articles is otherwise devoted to the subject of the Sabbath and the considerations which induced him to observe it.

4. We are clearly convinced as officers and ex-officers of the General Baptist Assembly that the congregation now worshipping on Saturdays at Eldon Street is not at this time a continuance of the General Baptist church of which Joseph Davis and his family were members, within the meaning in which the words "General Baptist church" were used in the time of Joseph Davis and his compeers. It has not been the custom of General Baptists after a church has become actually extinct to deem people who in after years assemble in the same meeting house to be a continuance or survival of the original church.

This and other paragraphs express the opinion of the Trustees that the present Mill Yard church is not the old original church at all, but the mere survival of a church recently established in the time of the late Rev. W. H. Black.

5. We do not think that the work of a General Baptist church as contemplated by Joseph Davis can be carried out fully and for the best when the society of membership is in theory open to any baptized persons joining who wish, when membership gives an anticipated personal interest in an endowment such as that of this Charity, and when private lay members can take the office of pastor.

In this and in many other paragraphs they speak of the church as simply a General Bap-

tist church, as though Joseph Davis were a General Baptist like themselves, putting the Sabbath entirely into the background.—This is a very unfair way of mentioning the church, which has always been a Sabbath-keeping church. The membership of the church is open only to baptized Sabbath-keeping members. Membership in the church does not and cannot give an anticipated personal interest in an endowment. As to lay members taking the office of pastor, this is an allusion to the fact that, by vote of the church, Major Richardson was asked to conduct the services and perform the duties of pastor till an ordained minister could be secured.

6. We have seen the official report of the American "Seventh-day Baptist Anniversaries, 1895." The same contains a report of the Mill Yard church as furnished to the American Seventh-day Baptist General Conference, such church being the smallest of four non-American Seventh-day churches reporting thereto, the other three being at Shanghai, Haarlem and Rotterdam. The report also states that there are nineteen members, of whom eleven are non-resident (page 57). The report names Mr. Thomas Richardson as acting pastor. The said Mr. T. W. Richardson is not named in any official list of ministers published in England, and is referred to in the report as a layman. He is known to us, and is one of the Trustees of the Charity. The said American Official Book states that the Rev. W. C. Daland, the Recording Secretary of the Society, was sent to London, and on his return he reported (see page 92), "that if the Missionary Society can see its way clear to do it they send them (*i. e.*, Mill Yard church) a missionary pastor suited to their needs for the space of three years. That would be a time long enough to see what can be done."

This is evidently stated, without mentioning the request of the Mill Yard church for a pastor, to convey the impression that the American Society is interesting itself in the matter with some selfish object in view. The continued mention of Major Richardson as a layman assuming the duties of a pastor seems strange, when it is quite the custom here in London for laymen to conduct the service in Dissenting chapels.

7. There is a long paragraph in regard to the report in the Conference statistics of 150 Sabbath-keepers in London. The statement is made quite truly that these are Adventists, but the impression is conveyed in a very delicate manner that we are trying to introduce Adventists into the Mill Yard church, which is absurd. The Trustees express considerable alarm at this and say that if this is done "it will entirely change the character of the congregation, for Adventists have never been called General Baptists." It is amusing that the Trustees are so very anxious to preserve the character of our church, if it is not in any respect a continuance or survival of the original church. One argument alone would seem to be enough. In proving too much they prove nothing.

8. One of the Trustees made a separate deposition, as follows:

"I attended the service in the Eldon Street chapel held by the General Baptist congregation on Saturday, 16th May last [1896], at three o'clock in the afternoon. The service was conducted by Mr. Thomas W. Richardson, one of my co-Trustees, who is the acting pastor. There were present . . . in all eleven persons. This was said to be the last service that would be conducted prior to the arrival of the Rev. W. C. Daland from America, to undertake the duties of minister to a congregation which would meet in the said Eldon Street chapel the following and future Saturdays."

This is to make it appear that the present Mill Yard church is a different church from the one of which the late Dr. Jones was minister. After first making it appear that even that church was not the original Mill Yard church, they now indicate another alteration, thus

* In the History of the Seventh-day Baptist General Conference, by the Rev. James Bailey.

† For an account of this church, together with other Seventh-day Baptist churches in England, see a "Manual of the Seventh-day Baptists," by Rev. Geo. B. Utter, pp. 27-35.

carrying the idea that we are two degrees removed from the original church.

Last Friday at another hearing before Master Whitehead, the Trustees asked for ten days in which to answer the affidavit of Major Richardson. This was granted. On the 21st inst., therefore, the evidence will be closed and then the case will be adjourned into Court, to come up in due course. When it will be called we, of course, cannot tell. At present the case stands somewhat thus: The Trustees appear to contend:

1. That the Mill Yard church of which the late Rev. W. H. Black, F. S. A., and the late Rev. W. M. Jones, D. D., were pastors, and which worshiped in Mill Yard from 1840 to 1883, was not the original Mill Yard church, but practically a new church established by Mr. Black in order to obtain the endowment.

2. That the church of which I am pastor is neither the original church, nor yet the church of which the ministers named were the pastors, but practically a third church, which the Seventh-day Baptist Missionary Society is seeking to build up, also for the purpose of obtaining the endowment.

3. That the members of the present church are not really Sabbath-keepers, and members only in name.

4. That the original Mill Yard church of Joseph Davis' day was as much a Sunday church as a Seventh-day church, and that the members in those days regarded the Seventh-day Sabbath as of comparatively minor importance.

5. That the members at present are but few, and do little or no good in the world, and, as they are not the original church, it is more nearly in accord with the intention of Joseph Davis that the General (Sunday) Baptists should have the benefit of the property than that we should enjoy it.

This we have answered to the best of our ability, and it remains to be seen what the learned and distinguished Judge will decide.

WILLIAM C. DALAND.

LONDON, 15th March, 1898.

CONFERENCE.

May we not hope that many persons are already making their preparations to attend Conference this year. This is the first year that Conference is entertained by the Association. Liberal preparations are being made to provide for all who may attend the Anniversaries held at Milton Junction, Wis., Aug. 24 to 29.

The work of preparing the program is progressing. The general plan is to have but one address from an individual during the sessions, thus giving opportunity for the largest possible number of addresses. It is hoped that each individual accepting an appointment on the program will come to Conference with a *message*. One brother accepts as follows: "Shall be glad to take a few minutes at Conference in a carefully prepared address on the deep questions that are filling my heart in regard to our beloved denomination."

We desire to have the entire denomination represented, territorially, intellectually and religiously, at the coming session. Considering the various questions and interests to be presented, let us consider this the most important Conference ever held by our people, and make our arrangements to attend.

WARDNER WILLIAMS, *President*.

APRIL 16, 1898.

Woman's Work.

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

EVENING HOURS.

E. L. STEVENS.

Oh, the hours of quiet evening
In a home of peace and love
Are like gems of rarest splendor,
Or a halo from above.

As round the evening lamp we gather—
Sisters, brothers, parents dear,
Books, and work, and conversation
Make the evenings pass with cheer.

Aged ones oft add rich pleasure
To our hearth-fire's warmth and light,
They who've made their armor glisten
Doing battle for the right.

Joyfully we list the message
From these loyal hearts and brave,
As they tell of hard won battles,
Self-subdued, and others saved.

Let us cherish these sweet moments
As within our grasp they lie,
For they'll prove a stored treasure
As the fleeting years go by.

And their memory will brighten
All the after years of life,
And to the soul give strength to conquer
On the battle-field of strife.

ALL matter for the Woman's Page should be sent to Mrs. C. M. Lewis, Alfred, N. Y.

PARENTS AND SABBATH-SCHOOL TEACHERS.

Perhaps the one thing that comes to the Junior worker, and the Sabbath-school teacher, most often in the line of discouragement, is the lack of interest in their work shown by some of the parents. Often to their minds comes the question: "What can we do to arouse them to a sense of their responsibility, and get them to help us?"

When a Sabbath-school teacher has done all she can to interest the children, and induce them to come regularly to the meetings, there yet remains something for the mothers and fathers of the children to do. I mention fathers, because we sometimes find fathers whose eyes are hidden behind a newspaper when they should be studying the Sabbath-school lesson with the boys and girls.

The first thing necessary to a successful class is to have the attendance as regular as possible. When we meet with parents who say, "My boy does not like to go to Sabbath-school, and I think it isn't right to force him to go," it is difficult to know what to say. One *feels* like saying, "We must have the children, and parents must help us to get them," but it would not do to say that.

Some children do not like to go to day-school, but their parents say, "Oh, yes, you must go and learn all you can," and there is no talk of letting them stay at home. I often wonder why we cannot try that kind of treatment in connection with Sabbath-school work, and impress the children's minds with the fact that a knowledge of the Bible is gained there which would be lost if they staid away. It would be of great advantage to them if parents would talk with them about the object of Sabbath-schools, and insist, gently, but firmly, upon their forming the habit of attending.

Perhaps the excuse does not come with an expression of dislike, but your child says, "John doesn't go, so I don't want to." This excuse can be quite easily met if you have your own example to fall back upon. Not long ago I heard a mother say that repeating a verse in public was a hard task for her to perform, "but," she added, "if I do not do it when my turn comes, then my boys can say that they do not need to do it when it is

time for them." She had found a method of persuasion that appealed to the children's sense of honor, for when she performed her duty she placed herself in a position above the reach of any excuse which they could bring. If we place ourselves right first, then we can insist upon our children doing at least as much as we do.

The second thing necessary to a successful class is to have the lesson well-learned. Here the teacher needs the help of the parents as well as in the other case. Perhaps one of the best ways to teach your children the lesson is to study it with them, and the surest way is to have an hour or more set apart in the week for the study of the lesson by all the family. If your children are small, print the Golden Text on manilla paper, or a black-board, and place it where it will be in plain sight during the week, and by Sabbath morning it will be in the minds of each member of the family. Have them learn the Title and Outline of the lesson in the same way, and repeat them every night before retiring. If you follow this method you will be surprised at the ease with which the lesson itself will be learned.

A teacher told me only to-day that she once had a class that learned the lesson text each week, she learning it with them, because she would not ask them to do something that she would not do herself. Try that method in the home, and see how it works. Then it is a good plan, after Sabbath-school, to test your work, and that of the teacher, by asking the children questions about the lesson. In this way you help them to retain it, and keep them from forming the habit of thinking that a lesson is learned just to be recited.

There are other ways, and better methods, no doubt, by which parents may help the Sabbath-school teacher, but I offer these simply as suggestions, hoping that some one will tell us of other plans, and suggest some way of awakening interest in the minds of indifferent parents and children. The combined effort of parents and teachers can accomplish much, so let us faithfully perform our part, that the work may be made more effective and the minds of our children be filled with truths from the Word of God.

N. I. B.

TRANSFORMATION.

Only a little shriveled seed—
It might be flower or grass or weed;
Only a box of earth on the edge
Of a narrow, dusty window ledge;
Only a few scant summer showers;
Only a few clear, shining hours.
That was all. Yet God could make
Out of these, for a sick child's sake,
A blossom-wonder as fair and sweet
As ever broke at an angel's feet.

Only a life of barren pain,
Wet with sorrowful tears for rain;
Warmed sometimes by a wandering gleam
Of joy, that seemed but a happy dream;
A life as common and brown and bare
As the box of earth in the window there;
Yet it bore at last the precious bloom
Of a perfect soul in that narrow room—
Pure as the snowy leaves that fold
Over the flower's heart of gold.

—Henry Van Dyke.

CHARITY.

BY MRS. U. M. BARCOCK.

"Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal."

Charity is a small word, and yet it comprehends all the elements of benevolence, for it seeks the welfare of others. If possible, it will alleviate suffering, and carry the sunlight of love to all the dark places of the earth, and

bring peace and joy to all sad and desolate hearts. Charity will endure evil and injury without being filled with revenge. It will help to bear many slights. A life controlled by this principle can never fail.

"Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked."

It helps us to do unto others as we would have them do unto us. This grace enables any one to love one's enemies and pray for those who revile and persecute, and say all manner of evil and false things against one for Christ's sake. That person who desires to do good to all can never wish ill to any one. If charity be wanting in religion, the most costly service will avail nothing. Christianity includes charity, but religion may be devoid of charity. Religion is not necessarily Christianity. A person cannot be a Christian unless that person is governed by charity. In the thirteenth chapter of First Corinthians, the word charity should be translated love.

Christ is love, and to be a Christian, that is Christ-like, a person must be lovely. Charity's field of labor is the world, and, oh, how much need there is of faithful work to be done in every department. Charity is the living principle of all duty and obedience. Without it, the most glorious gifts are nothing, and are not held in esteem in the mind of the Master. To have the heart glow with love is far better than the riches of the whole world. Charity is opposed to all kinds of selfishness, whether in the heart of the king on the throne, or of the beggar in the street. It can see the faults of those in authority, as well as those of low estate. It subdues pride and vain-glory, and animates the heart with the true spirit of honor which seeks the welfare of others. Charity slights no one, but gives the helping hand to all in distress, whether in the crowded street, the work-shop, or in the home of want and woe; anywhere, everywhere.

Charity comes with its sweet influence to help lift life's heavy burdens, and pour the oil of consolation into every troubled heart. Charity is, indeed, a sweet name, and its mission is sublime. Charity is the heart of Christianity, the fat of the offering, which makes all service acceptable to the Master. It is not so much the work which is done, as the spirit in which that work is done, that makes one's service of such great value, for charity is manifest in the smallest service, and has a peculiar power to win its way into the hearts of people. Charity, then, is a more important virtue than all others, because it exercises a wider and more lasting influence than all others. It is always found in a Christian home.

A neighborhood where this element prevails is quiet and peaceful, and a church where charity is enthroned is surely the model church. Charity "thinketh no evil," does not suspect evil of others. Charity is not jealous, but will hide faults that appear instead of hunting those which are concealed. Charity will never indulge suspicion and will not believe evil reports. Charity rejoiceth not in iniquity. There is a great evil in society which would be corrected, if charity prevailed.

When Christians make it their first object to seek the good of others, when charity occupies its place in the heart of every professor of religion, the world will be speedily con-

verted to Christ. Then, the Golden Rule will be universally observed, and there will be no need of funds to sustain missionaries, and no need of men to go into all parts of the world to preach the gospel. "And now abideth faith, hope, charity, these three; but the greatest of these is charity."

"Meek and lowly, pure and holy,
Chief among the blessed three,
Turning sadness into gladness,
Heaven-born art thou, Charity.
Pity dwelleth in thy bosom,
Kindness reigneth o'er thy heart;
Gentle thoughts alone can sway thee,
Judgment hath in thee no part.

Hoping ever, failing never,
Though deceived, believing still,
Long abiding, all confiding
To thy heavenly Father's will.
Never weary of well-doing,
Never fearful of the end;
Claiming all mankind as brothers,
Thou dost all alike befriend."

CLARENCE L. TITSWORTH.

The mother of Mr. Titworth died in his infancy; but from his stepmother he has received a mother's love and care.

At the age of twelve he was baptized by the pastor, Dr. A. H. Lewis, and joined the Plainfield Seventh-day Baptist church.

Trouble with his eyes greatly interfered with wishes and plans for an education, and with study in connection with his occupation as civil engineer; but did not prevent his being useful and efficient from boyhood on to young manhood.

A fellow Endeavorer and others bear testimony to his more than usual readiness to lend, everywhere, a helping hand. Since I have been here as pastor, each Endeavor consecration meeting has brought from him some Christian and fraternal message. From the words I have frequently heard spoken of him, he seems to me to have been skillful in winning friends; and conversation, the reading of the Scriptures, and prayer with him, brought good and comforting proof that he also had a friend in Jesus. But best of all, perhaps, is a mother's witness to his conscientiousness and purposed Christian integrity in character and conduct.

About four years ago the signs of consumption began to appear. Of the past two years, one and a half have been spent in the Adirondacks, and three months in Colorado. But neither favorable climate, nor medical skill, nor a faithful mother's care, nor the interest of friends, could stay the progress of the dread disease; and after alternating hope and disappointment, and suffering endured with much of patience, on the evening of April 15, he went to rest in the down-reaching arms of divine love. PASTOR MAIN.

PLAINFIELD, N. J., April 19, 1898.

POWER A TEST OF TRUTH.

BY A. H. LEWIS:

One superior test of any system of religion lies along this line. What it does under adverse circumstances, and what it accomplishes when given full acceptance is the final standard by which it must be judged. Thus judged, Christianity challenges comparison. The dynamic character of Christianity is found in what it has done, and will do, in changing men's lives. It is easy to create theories. Any dreamer can formulate speculations. Comte, a brilliant Frenchman, created Positivism; Joseph Smith created Mormonism. One has the attractiveness of subtle metaphysics; the other of sensual enjoyment. Christianity is not a system of speculative philosophy. It is the power of endless life.

Put into a human soul it works transformation in purposes. It develops new aspirations. It unfolds new hopes. It is power. Power to rise higher. Power to overcome temptation. Power to renew, to recreate. The truths of Christianity meet our needs. The world does not need systems of theology about God and dreams about what life ought to be. Men need new motives of action. We soon sicken of speculations. The average man knows what life demands. Often he is angry at truth because it stands so plainly before him, and commands obedience so imperatively. The one need of the world is not knowledge of what is right, but power to do it. The worst of men do not condemn that which is good; they neglect or refuse to do it. Systems of morals and of theology may be complete as to logic, and beautiful as pictures. That is nothing, until power in men transmutes them into living. The world is not aided by being told that "honesty is the best policy"; or that "virtue is its own reward." It is blessed when men bring into it lives which embody honesty in every action, and stand crowned with the rewards of virtue.

Christianity does not create truth. Christ invented nothing new. He put life into what was old, decrepit. He vitalized dry philosophy. Under his touch it grew into harvests of righteousness. Some day we shall learn as we have not yet learned, what he meant in "I am the Way, the Truth, the Life." In spiritual things—what he touched lived. "Lazarus, come forth," was the core of all he said. Christianity does not stop with telling what way is right, it makes men go in that way. Christianity is go. The theorist talks about going. The Christian goes. The theorist debates, do I need to go. The Christian says, I must go. One speculates and dreams, as a steamless engine stands still. The other goes as the engine did which just rushed over the track, half a mile from where we write. Do you go, in the way of righteousness?

GREETING.

To the Churches of the North-Western Association:

The time for our annual gathering will soon be upon us, and in the presence of the many and rich blessings which the dear Father has bestowed upon us, it becomes us to be thoughtful about this gathering and preparing for it.

The field we occupy is a great one. As churches we are at long distances from each other. So great is the distance between some of our churches, we cannot help feeling lonely in our isolation. There is great need, because of these conditions, that we should make preparations at once to be represented at the coming sessions of the Association by at least one delegate from each of our churches. Geographically, the Association is to be held very centrally.

It is true that some of the remote churches will find the cost of sending a delegate quite a sum. Will it not pay to make the investment? In this way new life and enthusiasm will be felt in our churches. The delegates should each become a firebrand, to carry some of the Associational fire home.

Fellow-workers, take the matter to your hearts, and let a full delegation meet at Garwin, Iowa, on June 16 next, not only to get good, but praying God to help them to give good to the Garwin church.

E. A. WITTER, Moderator.

Young People's Work

FOR YOUNG MEN.

Upon the death of one of Plainfield's young men, the following very kind letter was received by his mother from our City Engineer:

Dear Mrs. Titsworth:—I want to express to you my appreciation of Clarence's worth and faithfulness in the city work in which we were associated. Though observing the Seventh-day, I considered that the inconvenience of arranging to supply his place on that day was fully compensated for by his reliability, willingness, integrity and untiring energy. He possessed that rare disposition, rare especially in those engaged in public work, of being so absorbed in the work itself, the compensation, though always welcome and appreciated, seemed a secondary consideration. His only desire seemed to be that he should secure the best possible results.

Yours very sincerely,

APRIL 17, 1898.

ANDREW J. GAVETT.

Three things are worthy of mention in connection with this letter.

It is an admirable example of Christian kindness and justice on the part of a business man and city official.

It teaches the important and encouraging fact that the world wants men and women who are capable of rendering a service that it cannot well get along without, and who will give full proof of having the ability to do this, not looking for appreciation until it shall have been faithfully earned.

And the loyal course pursued by this young man was in accord with the instruction, counsel, and prayers of a mother who teaches her sons to be, first of all, true to God and conscience and the right.

PASTOR MAIN.

PLAINFIELD, April 19, 1898.

JUST A TOUCH.

That was all, and yet it was sufficient to bring health and strength into the poor woman who had been bowed with infirmity so many long, weary years. Humanity in its weakness touched Jesus, the Friend of the weak and diseased and the afflicted. The touch was the cure.

Do you touch Jesus in your prayers? There may be a little restraint, a little something which you withhold, and hence something between you and the Christ. Unquestioned obedience, unconditional surrender, is what Jesus requires. Then we can touch him in our prayers and in our lives, and power will come from him into us. The story is told of a certain St. Yoo, who went out one morning and saw a beggar asleep on his doorstep. The beggar had been all night in the cold. The next night St. Yoo compelled this beggar to come up in the house and sleep in the saint's bed, while St. Yoo passed the night on the doorstep in the cold. Somebody asked him why that eccentricity. He replied, "It isn't an eccentricity; I want to know how the poor suffer. I want to know their agonies that I may sympathize with them, and therefore I slept on this cold step last night."

St. Yoo came into touch with humanity. Thus did Christ. We cannot do any more for humanity than we can with God without the proper touch. It is only a touch, yet how much it may mean to him who died for us; how much to the needy and suffering about us.

WHAT HE LOST.

How sad is the fact that sometimes the greatest geniuses become drunkards. Such is the case concerning a man in a city not far away. Sometimes he shows his best wit when in a semi-intoxicated condition.

Sometimes when he is "half seas over," he will attend service in one of the churches, if there are services at the time. One evening he wandered into a large church when the minister was nearly through his discourse. The poor inebriate could not keep quiet, every little while making some remark, which of course greatly disturbed the people present. They were very patient, but finally were compelled to send for a policeman, who came and took the man by the lapel of his coat and quietly led him toward the door. Just as they were about to go out, the man began to feel in his pocket, and whispered in the ear of the policeman, "I have lost something." The official asked him what he had lost. The man did not answer, but kept feeling in his pockets and looking around. He occupied the time in this way, refusing to go out, until service was over. Then he began to look in and around the seat where he had been sitting. "What did you lose? Tell me and I will help you find it," said the official. After the people were nearly all out and the policeman out of patience, the drunken man scratched his head and slowly drew out the astonishing statement, "Why, I—I lost—the—the thread—to the—discourse!"

A "SABBATH ENTERTAINMENT."

Dear Young People:

There is something I have wanted to say to you for a long time. I wish there was some one in each church who would arrange and carry out a "Sabbath entertainment," consisting of songs and recitations expressing our deep love for the Sabbath and our reasons for keeping it. Something, of course, for the little ones, but the main feature to be a colloquy for the young people, in which a deep love for the Sabbath shall be brought out, the arguments for keeping it, and a general survey of the question; which can be packed full with truths and ideas fitting and helpful to the community for which it is written. Some would say, Why not have a lecturer or speaker? You may if you wish, but that would not take the place of the entertainment. In this we can glean from the best lecturers, tracts, books and papers, and when the young people have learned and practiced it so as to present it acceptably, it will be fixed in their memory as no lecture could be, and presenting the program to an audience would commit them to the work as sitting still and listening could not. This idea came to me a few weeks ago as one of the ways of helping our young people and of encouraging our children to love the Sabbath.

The scene of the colloquy might be placed at home, a table covered with books, papers and tracts, and some one sitting studying. He puts by his book with the wish that some one would come to talk and help digest the interesting facts he had gleaned through his long search. Others come in and they talk together as thoughtful young people might, some, of course, being indifferent, thinking it does not make any difference, etc.

Now am I misled in thinking this a divine message? Or is there some good in it? Who will help to carry it out?

Yours in the work,

MRS. BELLE W. SAUNDERS.

NIANTIC, R. I.

OUR MIRROR.

THE Second Alfred Y. P. S. C. E., after reporting their pledge for the year, voted to make it ten dollars more. Glad to receive the second report.

THE semi-annual election of officers of the Chicago Y. P. S. C. E. was held at the regular monthly business meeting, April 3, 1898. The following officers were elected for the ensuing term: President, C. V. Parker; Vice-President, L. C. Randolph; Secretary, Leora Cutler; Treasurer, Adeline Clarke. Much interest has been manifest in the Society, and the socials have been well attended. During the summer the Society will probably be very small, owing to so many leaving the city, but we hope that the few remaining will assume a double duty.

LEORA CUTLER, Sec.

A VERY interesting Christian Endeavor meeting was held by the Albion Society on the evening after the Sabbath of April 16, following the topic for that date. Besides the reading of the lesson and some general remarks by the leader upon the topic, brief addresses were made by members of the Society, upon "The First Seventh-day Baptist Missionaries to China;" "The Present Workers in that Mission;" "Some of the Present Needs of the China Mission;" "The Life and Work of William Carey." The singing of the solo, "We have never yet heard," was followed by a general conference meeting, in which several of the young people expressed a desire for more of a missionary spirit and a greater earnestness in the work.

S. H. B.

ALBION, Wis., April 18, 1898.

ROCK RIVER, WIS.—Although past the time for our regular report, we will say the Christian Endeavor meetings have been quite broken up during the winter on account of bad roads and weather, but the attendance and interest are now increasing each week. The following officers of the Christian Endeavor Society were recently elected: President, Mrs. Daisy Swader; Vice-President, Willie Balch; Treasurer, Belle Vincent; Chorister, C. D. Balch; Organist, Maud Rose. One of our members and workers, Miss Minnie Crandall, leaves this week for Glendon, Minn., where she will reside for the coming year. She will be greatly missed in our meetings. The morning services are well attended. Mr. Tolbert, assisted by C. S. Sayre, still fills the pulpit, giving us interesting and helpful sermons each week. Each one hopes that more and better work may be done in the coming months.

MAUD ROSE, Cor. Sec.

MILTON JUNCTION, Wis.

THE Endeavor Society of Plainfield is a great help to our young people, and our committees are real workers. Our Temperance Committee last month presented a temperance program at one of the weekly prayer-meetings. The Missionary Committee also presented a missionary program. Both were very interesting. If all of our young people could have heard the story of one of the Western missionaries, stories of privation and self-sacrifice, they would be more liberal in their gifts for the missionaries. Our Social Committee gave a "musical" in the church, which was a great treat to all music-loving people, and the collection showed their appreciation. Our membership is about ninety active members. With our funds we aid the Tract and Missionary Societies, help a young lady to gain an education, and give a scholarship to Salem College. We have just lost one of our active members, Bro. Clarence Titsworth. We feel this very deeply, but we have the assurance that he has gone to meet our Saviour in the Everlasting Rest.

W. R. M.

Children's Page.

THE LOST HAT.

BY MARY VAN DERBURGH.

"My doll's hat is lost," said Eleanor White,
As she ran indoors one day.
They looked in the house, the yard and the barn,
But never a trace found they.
She called the cook, and the nursery maid, and servants
of all degree,
But none of them found Araminta's hat, and Eleanor
sighed, "Ah me!"

But little bright eyes looked down from above,
Surprised at the terrible fuss,
And Mrs. Rob. Redbreast said to her mate,
"They never once thought of us!"
No wonder the cook, and the nursery-maid, and serv-
ants of all degree
Have never found the hat that was lost, since they
didn't look in the tree!" —*The Outlook.*

DOROTHY'S DREAM.

BY ELIZABETH NUNEMACHER.

Dorothy sat silent. She was alone, and her little rocking chair was drawn close to the big window. Her brows were pinched together in a deep frown, and her blue eyes looked gloomy and tearful. She was watching the rain outside and drawing lines upon the damp window-pane with a tiny forefinger. Outside, her gaze fell on a large garden filled with great fruit-trees and shrubbery. It was a fine place to play. Big rain-drops ran down the ropes of a motionless swing which looked lonely in its vacancy. It was at this swing Dorothy looked, and each time a gust of wind blew the dashing rain, as it seemed, almost into her face, the tiny scowl grew deeper and more forbidding. Dorothy was plainly discontented with the weather.

I have said that Dorothy was alone, but she was not quite alone, for the Cardinal hung in his gilt cage overhead. He, too, was silent and still. Perhaps the gloom outside had dulled his songful spirits also. I think, however, that it was Dorothy's cloudy face, for the Cardinal was thoughtful, in his bird way. He had sung softly and low, but Dorothy had taken no notice. Then he had jumped swiftly back and forth, from perch to perch, but still she would not look at him. Then her mother had gone out of the room and the bird stood still on the topmost perch, thinking deeply. At last, wonder of wonders! the Cardinal spoke.

Said he: "Poor Dorothy, you are unhappy. You are fretting because you cannot go out and swing. But here are your dolls, neglected. They are catching cold while waiting to be dressed. There is your tea-set. You might be having a party. You have even forgotten to paint any more pictures with your pretty colors. Or you might be reading a story to your oldest doll. But you are too miserable! Yet only yesterday the sun shone warmly and you ran on the grass under the trees all afternoon. You played in the swing, rolled your hoops, and had a good time!

"Think of me! When have I spread my wings? Yet I was born out-of-doors. It and all that belongs to it are my rightful inheritance. I and my two brothers and one sister nestled in a pretty basket. It was made of leaves, grass and grape-vine bark. It was hidden in a tangle of vine which overhung a pretty stream of running water. Overhead towered a great beech-tree. It hung its vast limbs over us as if it loved to shade us from the hot sun and keep off the night dews. My beautiful father and mother tended us carefully. It was when they were away getting food for us to eat that I peeped above the edge of the nest and saw all about us. After

my father would feed me he would sing to us in his matchless tones, and we went to sleep. How lovely it was in the forest! At night, when the big moon cast dark shadows about us, our mother crouched over the nest and warmed us under her breast.

"But just when we were getting ready to leave the nest and fly from tree to tree, a big, strange hand closed over me one day and bore me away from it all. I could hear my father and mother uttering their cries of alarm and pity, and since then I have never seen them again.

"Ever since that time I have been in a cage. I, who could have daily floated far above you in the blue sky, am forced to jump between two sticks but a foot apart as my only exercise! I, who, with my dear father and mother, would have bathed my feathers in the rippling stream, can now only splash in this little tub of water. There are no ripples on its surface, no pebbles at its bottom, no graceful shadows of the pretty trees. I can see out of the windows, too. I see the blue sky, at times. I see the trees, with their boughs swaying before the fresh breeze. All those delights would be mine to enjoy, could I but be free! And yet when I fail to sing you say, 'The Colonel is sulky.' What are wings for, if not to fly?

"Why do people put us in cages? If they would not, we would no longer be afraid to come among them and build our nests close by their homes. I see a cozy, vine-clad bush in your garden. If I were not here in this cage, there would be a nest in that bush. I have seen many of my people come and look at it, but when they saw me they flew away in a fright and never came back. O that I were free! Free! Free!"

"Dorothy! Dorothy!" And Dorothy opened her drowsy eyes to see her mother bending over her. "Why you have been asleep! Were you so tired with your hard day's play?"

Dorothy, too dazed for reply at once, turned her head and stared at "Colonel," who still perched motionless in the same spot. Then, "Oh, mother, Colonel has been telling me such things!" and she related it all to her mother.

Mother smiled at Dorothy's impetuous sympathy for poor Colonel. Then she looked thoughtful and puzzled. At last she said, "Dorothy, suppose, when springtime comes, that we open Colonel's cage and let him fly out, and see if he will not build the nest in the vine-covered syringa-bush." And Dorothy joyfully assented.

HOW IT STRIKES A BOY.

Said little Johnny Green,
This is the funniest world I ever seen;
A fellow is sent off to bed
When he hain't got a bit of sleep in his head,
And he's hustled out of it, don't you see,
When he's just as sleepy as he can be!

BAD POLLY.

BY AMY E. HOPE.

Shall I tell you another story about a parrot this week, children? I have already written to you about a very good macaw and a very wise Polly, as you may perhaps remember; now I think I shall tell you about a parrot named Polly (of course), who was just as wicked and naughty as he could be.

He lived in a big, strong cage, with a very strong lock, for this crafty bird could pick almost any ordinary lock easily with his strong beak; and he lived upon hemp seed,

boiled eggs and a little—oh! a very little meat once in a while.

He could talk very well, and people sometimes thought that it was a real human being who was chattering so knowingly when they passed the door of Polly's room. Only they must have thought it a very silly person, indeed, who could make so much noise, sing such short snatches of songs, and laugh and giggle so foolishly. For Polly could imitate very well, and his giggle sounded just like that of the ordinary school-girl.

Oh! yes, Polly was a clever bird, and a pretty one, too. His head was half red and half yellow, his eyes were bright and sparkling, and the rest of his body was soft grey, with a little green on the tips of wings and tail. It was a great pity that the old saying, "handsome is that handsome does," could not apply to this perverse bird, for then he might still be at liberty to-day and walking in and out of his cage door, like a well-behaved poll-parrot, instead of being shut in his house with a doubly strong lock.

Polly had a kind little mistress, of whom he was really very fond. Indeed, she was the only person who could take him in her hands, and the only one he would allow to come near him without giving a savage bite with his beak. His little mistress had a very dainty bedroom, where everything was kept in the best of order. On her bureau and table were arranged all her treasures—you know, little girls, the things I mean: a nice little pin-cushion with embroidered flowers on it, a bottle of choice cologne, a dainty clock of ormolu, a valentine, the picture of a dear friend in a pretty frame, and a delicate vase with a rose, perhaps, in it. Well, there were the things that this little girl, the owner of bad Polly, had on her bureau, any way, and you can judge for yourself how much she cared for them.

Now, would you ever believe it? One day Polly strayed into his mistress's room, and climbed upon the bureau—to look at himself in the glass, I suppose—and so found himself among the pretty treasures I have just mentioned. And what do you think he did? Well, he took every one of them in his hard beak and threw them on the floor! First the cologne, then the clock, then the vase with a rose in it, and so on, until the bureau was perfectly bare. Then he climbed the table and tossed the inkstand upon the floor, where it ruined the carpet with streams of ink; next the books and portfolio, and then the embroidered cover itself, which he spent a long time in tearing to pieces. The pin-cushion he treated in the same way, and when his little mistress returned to her room he was standing on the valentine with one foot and pulling off its decorations with the other.

Of course, there was nothing to do but cry over the sad havoc that Polly had wrought, and to remove the naughty bird to his cage, where he has remained carefully guarded ever since. But sometimes I think that it is the nature of these birds to be uncommonly bad, and that Polly would like nothing better than to get out once more and break some more things.—*Examiner.*

THE longest fence in the world is a wire-netting fence in Australia, 1,236 miles long, its object being to keep the rabbits from the cultivated fields.

IF your heart is heavy, perhaps you have not religion enough. God makes very light, happy hearts.

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.

RICHBURG, N. Y.—April thus far has been colder than March was, and vegetation is developing slowly. We think the prospect for fruit here is now good. The apple crop here last year was nearly a failure. Farmers have improved the favorable time for sowing oats the past week.

We agree with the suggestion that contributors sign their names; and would like it, not only in Our Reading Room, but throughout the entire paper. The Sabbath Reform edition of the RECORDER is excellent.

The following program has been arranged for Sabbath, April 30: The congregation will meet at the water at 11 A. M., where baptism is to be administered to ten or more candidates. Following this service, a short session of the Sabbath-school will be held in the church. At about 12 M. the hand of fellowship will be given the newly baptized members and others, and the covenant meeting and the celebration of the Lord's Supper will follow. We hope for a large attendance of the members of this church at these services. Any who are unable to be present are requested to send to the pastor their written testimony. We have invited the Rev. J. G. Mahony to speak in the evening following this Sabbath, giving his experience in turning from the Roman Catholic faith to that of the Seventh-day Baptist. May the Lord guide and bless in all these services.

O. S. MILLS, *Pastor.*

MILTON, WIS.—The spring term of the College has now been open about two weeks. The attendance, as compared with that of the winter term, is rather light, but excellent work is being done, and the religious spirit of the students is most commendable. Dr. Platts is giving, once a week, Bible-readings, with some instructions on the use of the Bible in religious work, with special reference to the wants of those who, during vacations, engage in student evangelistic work. This series of readings has in it the promise of much good. It will probably be somewhat enlarged next year.

The communion service of this church is held once in two months, throughout the year. For a long time, every alternate service of this kind is attended with the covenant meeting on Sabbath morning in place of the sermon. On the first Sabbath in this month such a service was held, at which, it was estimated, one hundred and fifty persons spoke. It was a season of refreshing; the volume of Christian testimony, touching, as it did, almost every phase of religious experience and purpose, was truly uplifting.

A little memorial custom has sprung up in the church here which is very touching. On the second day of April, 1892, Mrs. Bailey went out of the earthly into the heavenly home; on the thirty-first of the next July Eld. Bailey followed her, and on the twenty-third of June of the next year, Mary joined them. At a Sabbath service near the first of April every year since, the pulpit of the church is decked with roses from the hand of Dr. E. S. Bailey, of Chicago, sole survivor of the family. This year, also, the anniversary of the death of Eld.

Dunn, which occurred March 25, 1896, was remembered by the family in a similar manner. These beautiful symbols not only help to keep fresh and sweet the memory of the loved and departed, but they also serve to bind in common bonds of sympathy and love those who wait a little longer here. "Blest be the tie that binds our hearts in Christian love."

GARWIN, IOWA.—We are glad that we can report progress. Sabbath-day, April 2, was a day of great interest and long to be remembered. Six members were added to our number, and the first communion season in five years or more was celebrated by the church. We had come to feel that a church, like any other organization, to do its work efficiently must be properly equipped and officered. So on February 26 the church called Bro. Dennis Davis and Bro. W. L. VanHorn as its deacons. Our Sabbath-school is enjoying a lot of singing-books and Sabbath-school books that the Plainfield (N. J.) Sabbath-school sent us with the freight charges all prepaid. They are well adapted to our children and they are making good use of them.

The interest in our Christian Endeavor and Junior Societies is increasing, and we have much to be thankful for. Pray for us that the Master's cause may yet be built up to far greater heights in this place.

LEON D. BURDICK.

APRIL 19, 1898.

NORTONVILLE, KAN.—Balmy spring greeted us early with her blandest smiles, and most genial manners, bringing swelling buds, and joyous birds, filling our hearts with cheer. But just in the midst of seeding and gardening she relegated our golden dreams of early grain and luscious vegetables to the indefinite, by her capriciousness. Now, coquetting with winter till we felt his chilly breath, and beheld trees and buds decked with myriads of his diamond crystals. Then again captivating us with her most fascinating smiles, till lost confidence was restored, only to find ourselves as sadly duped as before. About the first of the month, however, she donned her wonted dignity, and now reigns queen of the seasons, decorating the landscape with verdure, and fruit trees with their masses of lovely bloom. Small grain and early vegetables are now thriving under her loving touch.

Our pastor—the Rev. G. W. Hills—is giving able, spiritual sermons from the pulpit each Sabbath, to large and attentive audiences. He and his estimable wife are efficiently laboring in all lines of church and society work. Perhaps their influence is nowhere more perceptible than over the young people, by way of encouragement and inspiration, in making all in their power of their opportunities and possibilities. Mrs. Hills is also a great acquisition to our musical circle. While they are truly appreciated by all, still deep in each heart is treasured—never to be effaced—loving memories of dear Pastor Todd.

Last evening the Y. P. S. C. E., and the Junior C. E., gave a union entertainment in our church. The program consisted of music, recitations, etc. All who took part in the exercises did credit to themselves. The recitations from the Juniors were well rendered. A humorous song by the Junior male quartet, with accompaniment by Mrs. Hills, was fine, and heartily encored. The trio, Mr. C. D. Stillman and Mr. Fred Burdick, with horns, and Miss Geneva Griffin, with organ accom-

paniment, rendered excellent music. The choir also furnished fine chorus and quartet music. The only address was an original oration by Mr. Tema Eyerley, subject, "The Coming Age of Reason." It was a masterly production, showing deep thought and study. Young Eyerley will graduate this term with high honors from our "County High School." We bespeak for him a brilliant career, and hope that he may conclude to complete his studies in Alfred University, where he could have a more extended acquaintance with our denomination and its workers. S. E. R. B.

APRIL 10, 1898.

SEVENTH-DAY BAPTISTS ON THE PACIFIC COAST.—En route from Minnesota it has been the privilege of the writer to visit several of the scattered Seventh-day Baptists on the Pacific Coast, and to form the acquaintance of some who had never before seen one of our people. After a journey of 150 miles with that depressing sensation at the stomach that comes only to the homesick soul, it was refreshing to see the genial countenance of Bro. B. D. Maxson coming around the corner of the Fresno Railroad Station, and be carried out to enjoy the society and comforts one finds in his home, a few miles from the city. With Bro. Maxson we were permitted to visit Sister Pickeral, a daughter of Eld. Herbert Babcock, of Kansas; to call on a Bro. Lowther, formerly of West Virginia, and also to visit a family, who, just prior to our first visit to Fresno, in 1894, had accepted the Sabbath, but through that seductive influence that comes of the doctrine "that Christ is our rest and therefore there is no Sabbath law," they have fallen out by the way. Starting on our journey from Fresno March 31, going *via* of Oakland, and having there a few hours between trains, we called on Sister Willard, a member of the Garwin church, spending the time allotted very pleasantly with herself and family. Friday evening we arrived at Talent, Oregon, and found awaiting us Eld. Jones, Bros. Wm. H. Hurley and D. F. Baker. With an earnest little company we were permitted to commence the Sabbath at the home of Bro. Hurley with a prayer and conference service. Sabbath morning we spoke to an attentive company in the school-house, and again in the afternoon; following the Sabbath-school, we spoke of the Y. P. S. C. E. movement, and had the privilege of organizing a society. In the Baptist church at Talent, evening after the Sabbath, and also Sunday morning, we addressed as attentive audiences as it has ever been our privilege to stand before, and although we endeavored to handle the "no-law" theory without gloves, many thanked us for what was said, expressing a desire to hear more. At Medford we met our Bro. West, a Seventh-day Baptist, consecrated, soul, body and pocket-book.

On the invitation of Bro. Sabin, of Howell, Oregon, we visited him and family, at that place, in order that they might see a real, live Seventh-day Baptist. After their curiosity had been fully satisfied, and the doctrines of the church had been carefully examined, the writer receiving such catechising as it has seldom been his lot to endure (but which was greatly enjoyed), we had the pleasure of sending seven names to the Talent church with the recommendation that they be received into membership. After looking in vain for

Seventh-day Baptists at Woodburn, we came on to Portland to rest a few days in the hospitable home of Bro. Arthur Van Horn, who has been in a large number of our Western societies looking for the ideal home; but who wishes me to say that this is his greatest disappointment, and he is soon to retrace his steps toward the sun-rising, and with his full consent we venture to suggest that he will not find the ideal home this side the silent river, but trust his passport is secure and that his title will be clear when he shall be summoned to "come up higher." More anon.

J. T. DAVIS.

PORTLAND, Oregon, April 7, 1898.

SEVENTH-DAY BAPTISTS IN CENTRAL NEW YORK.

To the Editor of the SABBATH RECORDER:

The near approach of the annual meetings of the Seventh-day Baptist denomination calls attention to the formulating of plans for the most efficient means of meeting the demands and disposing of the work at hand. The field is broad, the calls are numerous, and one of them which might be of some importance seems to have been practically overlooked. Throughout the central part of the state of New York, along the line of the New York Central and Hudson River Railroad from Buffalo to New York, are many cities and towns in which reside quite a number of Seventh-day Baptists who have no church privileges of their own faith. Not having any church home of their own, they drift off to various First-day churches or have no church affiliations. In some of the towns, Sabbath-schools have been organized, attended with occasional preaching service; but there are a number of places where there are Sabbath-keeping people who have no such organization. Now it would seem that if a good representative man could be placed on the line of this railroad, to go from town to town, look up these people, organize Sabbath-schools, preaching occasionally, and otherwise represent the Seventh-day Baptists in all general gatherings for religious and moral reforms, that we should be materially benefited as a people, and the world would become more fully acquainted with the truths we represent and work we are striving to do. Those of our people who are thus isolated would be strengthened and kept from abandoning a cause which is dear to them. In that way centers for future building would be created, and our young people would be encouraged to establish themselves at business centers. I fully believe this can be successfully accomplished, if backed up by sound principle and integrity, and the obstacles to the success of Sabbath-keepers in these towns will be found to be more imaginary than real. There are Sabbath-keepers in Buffalo, Rochester, Syracuse, Onieda, Rome and Utica; and I hear of them in other towns along the line. Would it not be a good locality in which to invest a little missionary money, and perhaps in time it would be self-sustaining.

WM. H. LEWIS.

ROME, N. Y., April 8, 1898.

THE United States has had a war in each generation since its birth. A generation is generally considered to be a period of 33 years. From the close of the Revolution to the War of 1812 is 32 years. From the close of that conflict to the opening of the struggle with Mexico was just 33 years. The next generation saw the War of the Rebellion, although the period was not full. From '65 to '98 is just 33 years even, and it looks extremely warlike at this writing.

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 VI.—THE MARRIAGE FEAST.

For Sabbath-day, May 7, 1898.

LESSON TEXT.—Matt. 22: 1-14.

GOLDEN TEXT.—Come; for all things are now ready. Luke 14: 7.

INTRODUCTION.

Since the Lord's public entry into Jerusalem and cleansing of the temple, he causes the barren fig-tree to wither between Bethany and Jerusalem. In the temple again the Jewish leaders question his authority, and he speaks the parables of the two sons and the wicked husbandman. They seek then to lay hands on him, but greatly fear the people. John narrates none of these events, and Matthew only gives the lesson of to-day. Jesus' public ministry is now closing, and he spends the time teaching, especially by parables.

EXPLANATORY NOTES.

1. The Marriage Feast. v. 1, 2. *Jesus answered.* Made reply to the enraged feelings of his enemies. This to show how the Gospel would be treated by them. *Spake . . . by parables.* Representations of things real in life or nature, from which for instruction some moral is drawn. For a moment the application is concealed while the truth is concurred in, and then comes a personal application; "Thou art the man." A parable impresses the truth and is the truth well pictured. *Kingdom of heaven.* The rule of God over the hearts of men. The order Jesus came to establish. *Like unto a certain king.* In his kingdom God deals with us as a certain king did. The general truth is taught, but not all the circumstances thrown in are to be applied. *Made a marriage feast,* which includes the several stages of the festival prolonged a week or more. *For his son.* Which represents Jesus, the Christ, who is a Bridegroom, the church being the Bride, i. e., "the church as an ideal whole," the individual believer is one of the true guests. The Gospel is compared to a feast, the blessings of which on earth are only foretastes, "a feast of reason and the flow of soul," which is in the religious life. There is fellowship with God and delight in his children.

2. The Guests Invited. v. 3, 4. *Sent forth his servants.* It was customary to send servants to inform invited guests that everything was ready, and they would "commend the feast, with a view to create desire."—Bruce. These servants represent the messengers of God, the prophets, John the Baptist in particular, the apostles and inspired writers. *That were hidden.* Had received the invitation previously, and now had opportunity to enter the kingdom of God. The feast was now ready. *They would not come.* They could, but would not. The difficulty with all sinners is the human will. "Ye will not come to me that ye might have life." *Other servants.* To press it upon their attention. How many times God repeats his invitations. How patient. *I have prepared my dinner.* A preparatory foretaste of the yet greater feast to come. *Fattings.* Smaller animals fattened for the occasion. *All things are ready.* The long preparation for the Gospel is completed, the forerunner has done his work, even Jesus had about finished his earthly ministry and had well taught the people, so *come unto the marriage.* He makes no threats at the time, but will assume that they had neglected to come through some misunderstanding. He presses the messages more earnestly.

3. A Rejected Invitation. v. 5, 6. *They made light of it.* Neglect and indifference. A thing of no consequence. Unbelief, so that *they went their ways.* As though anything were of greater importance than the Gospel. *One to his own farm.* He looks to his own selfish concerns, and not to the honor of the Great Sovereign. *Merchandise.* Business. Getting and possessing worldly things is the all-absorbing theme and work, and so men make excuses and hide behind a refuge of lies. Sinners neglecting the provisions of grace insult God's kindness and love. Base ingratitude. Strange that any should wish to be excused from salvation. *Entreated them spitefully.*

Shamefully, violent opposition. A savor of death unto death is the Gospel to this class. It wounds their pride, offends their self-righteousness. Men hate the king when they hate his truth, and disliking God's testing truth, they hate or calumniate the ministers who preach it. *And slew them.* Behold the prophets, apostles and martyrs, of all ages, who have been slain. Every great reform touching men's worldly interests has its martyrs.

4. The King's Indignation. v. 7. *When the King heard.* The time comes for God to take notice of this wickedness. *He was wroth.* Righteously indignant. Love for truth and good begets hatred of sin and strong indignation against the wilfully rebellious. *Sent forth his armies.* The things which accomplish God's purposes. Angels, cyclones, earthquakes, volcanoes, human armies, as when Titus besieged Jerusalem. *Burned up their city.* Jerusalem was destroyed A. D. 70, and millions were destroyed. If wicked men were not removed sometimes, evil would destroy the world. God's judgments are acts of mercy. Sodom having burned, many righteous were afterwards saved from evil and the children of that city from future, actual sin and eternal misery. Sodom's destruction was the salvation of thousands of youth.

5. The Guests Accepting the Invitation. v. 8-10. *Were not worthy.* Unworthy of the glorious blessings which they refuse by neglecting to come to the feast. *Go . . . into the highways.* Principle street into which many other streets enter. Gentiles would be there, bid them to the marriage. *Bad and good.* All descriptions of people. All nationalities, all colors. Respectable and despised. The condition of coming for all these is, to come. Let the bad come that they may be made good. Let the good, like Nathanael, come and be still better. The good need the Gospel, and the bad are not so bad that Jesus cannot save them. The church must invite all such, whether learned or illiterate, of good or bad reputation, rich or poor, black or white. *Wedding was furnished with guests.* There is success for the Gospel. The plan of God is not a failure.

6. Conditions Refused. v. 11-14. According to custom the king made presents of raiment to his guests suitable for the royal occasion. It was probably a garment to put over the usual dress, a robe. This they would put on before entering into the halls of the feast. To refuse to receive and wear this was an expression of contempt. Our own righteousness is as filthy rags. Coming into God's kingdom he furnishes us the robe of holiness, his free gift. *He saw there a man.* God sees in his church those who are not so clothed. None escape his watchful eye. *Which had not on a wedding garment.* "The hypocrite chooses the filthy rags of his own self-righteousness, and thus offers the highest contempt for that provided in the Gospel."—Barnes. Friend, Companion, not implying friendship. *How camest thou? We may come, but not remain, in our rags of sin.* What excuse do you give for this conduct? *He was speechless.* As every unsaved sinner and especially the hypocrite will be, having no good excuse. All in the judgment will own the justice of God: His conditions are reasonable and necessary, and easy to understand, while ample provision is made so that they can fulfill them. *Bind him hand and foot.* No escape from the penalties of such transgression. *Outer darkness.* Away from God's presence is eternal darkness in shame with weeping and gnashing of teeth. Rev. 22: 15. *Many are called.* The Jews had been called and many Gentiles also. *But few are chosen.* Few chosen to life. "Those who chose the divinely choice are divinely chosen." Few showed that they were real Christians. Many now in the church may perhaps be found without the wedding garment, and thus not chosen of God.

THE largest flower in the world is the Rafflesia Arnoldi, of Sumatra. Its size is fully three feet in diameter—about the size of a carriage wheel. The five petals of this immense flower are oval and creamy white, growing around a center filled with countless long, violet-hued stamens. The flower weighs about 15 pounds and is capable of containing nearly two gallons of water. The buds are like gigantic brown cabbage-heads.

THE strong faith of Job, which could even reproach God as a friend reproaches a friend, was more acceptable to him than the servile adoration of the three friends which sought to twist the truth in order to magnify God.—Moulton.

THE only charms some young men possess are attached to their watch chains.

Popular Science.

BY H. H. BAKER.

Metallic Rest.

The science of metallurgy teaches that the molecules of all metals under continuous strain or shock will lose their cohesive force and separate, unless that strain or shock can be relieved at proper seasons, for a time, which to the molecules means rest.

Metals, like animals, when put to continued labor may be said to get tired, and need a season for relaxation, that the particles may resume their natural position, and regulate their attractive force. In proof of this you may take a rod of brass or iron and bend it backward and forward a certain number of times, not far enough to produce a rupture of the particles, and then let it rest a sufficient length of time to get over the shock, or fatigue, and you can carry on this process and produce an unlimited number of bends, whereas if they were continuous the metal would become tired out, completely exhausted, and fall apart long before the maximum number was reached.

Of course, the adhesion of metals differs according to their fineness of texture and hardness, but the softer metals, like tin and lead, retain much longer their cohesive force, and require less rest.

Metals can be overworked, the same as animals or men, according to the amount of work they have to perform and the rapidity with which it has to be done. The slow motions of the engines of our steamships will admit of a continuous action across the Atlantic, some 3,000 miles, without rest; but the quick motions of our locomotives would hardly be safe to reach even half way to San Francisco from New York, with a train, without rest. Experience has shown that railroads must have divisions, in order to give their engines rest.

We therefore reach the conclusion that there is vitality and life in all metals, and that like everything else they have their antagonists and may have their lives destroyed, yet their lives may be prolonged by proper medical treatment, such as a dose of oil to prevent abrasion, or a coat of paint or wax to prevent oxidation, yet all metals, not excepting platinum, iridium, or even gold itself can be overworked and their life destroyed.

Benedite.

The newspaper war with Spain and the anticipated wars with the great powers of the East, together with the expected enormous demand from the Klondike, has aroused the attention of chemists in nearly the whole world to discover a cheaper and safer explosive than gun-powder, or any of the explosives now in use.

Some notable experiments have been carried on and tests have been made, and as a result a new explosive has been discovered, that appears to meet the demand. It is called "Benedite"; very probably the inventor's name was Benedict.

The tests were made somewhat after this fashion. A steel mortar was loaded with a certain number, say nine ounces, of each of the compositions, and a projectile weighing some thirty-five pounds, and was fired at an angle of thirty-five degrees. The results as compared with gunpowder were as follows: gunpowder threw the ball 51 yards; a newly invented powder, called kynite, 88½ yards;

Benedite, 155 yards; and dynamite, 161 yards; thus showing that Benedite is three times as strong as gunpowder, nearly twice as strong as kynite, and but little short of dynamite.

The advantages of using Benedite over other explosives lies in the fact that it contains no nitro-glycerine, and will therefore stand very severe handling. It is unlike dynamite in that it cannot be exploded by a blow, neither can it be by the application of a flame, but only by detonation. It becomes remarkable for safety in blasting in mines, especially where gas and dust from coal or other substances highly inflammable have accumulated, because ignition will not take place.

This new article, on account of its safety in handling, its cheapness of manufacture, and its great power, equal to nearly that of dynamite, bids fair to become of general use as an explosive.

TO THE MEMORY OF REV. HENRY L. JONES.

WHEREAS, In the wise purposes of our Heavenly Father, who has given, sustained and received back to himself the life bestowed, while we are called to mourn the death of our esteemed Christian brother, co-worker and beloved pastor, Rev. Henry L. Jones; therefore,

Resolved, That while bowed under the sense of a great loss and a sad bereavement, we desire to hereby express our appreciation, and bear testimony to his upright, manly life and character, his generous Christian spirit, motives and methods, his helpful assistance, devotion and efficiency as a Christian brother and co-worker, and also to his ability, efficiency and personal influence for good, as a devoted pastor and faithful minister of the gospel.

Resolved, We hereby tender his bereaved companion, children, kindred and friends, our sincere sympathy, while we pray the ever gracious Heavenly Father may abundantly bless and sustain them while passing through the ordeal of affliction. COM.

In behalf of the Seventh-day Baptist church and Sabbath-school of We'llsville, N. Y.

Special Notices.

THE Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moyné 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 Ministerial Conference of the Southern Wisconsin churches will hold its next session in connection with the Quarterly Meeting at Milton Junction, on Sixth-day, May 27, 1898. The following program has been prepared for that occasion:

1. What is the scope and purpose of the Epistles of Paul to the Thessalonians? S. L. Maxson.
2. What, in the light of Scripture and history, will be the outcome of the present Sabbath agitation? D. K. Davis.
3. What dangers lie in the work of the Y. P. S. C. E., and how may they be avoided? E. B. Shaw.
4. What constitutes a good Sabbath-school Teachers' Meeting, and how can we get it? W. B. West.
5. Is there a general decline in attendance upon public worship? If so, what is the cause, and what is the remedy? O. P. Freeborn.
6. What can the churches of this Quarterly Meeting do to promote the work of evangelism in Wisconsin? Geo. W. Burdick.

L. A. PLATTS, Sec.

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

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

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

GEO. B. SHAW, Pastor,
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. Ehret.
- 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 all 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.

Royal makes the food pure, wholesome and delicious.



ROYAL BAKING POWDER CO., NEW YORK.

MARRIAGES.

WILCOX-DANO.—In Milton, Wis., at the home of the officiating clergyman, April 7, 1898, by Rev. L. A. Platts, Mr. Charles T. Wilcox and Mrs. Eunice Preston Dano, both of Janesville, Wis.

REYNOLDS-ESSEX.—At the parsonage in Rockville, R. I., by Rev. A. McLearn, April 14, 1898, Mr. Charles Henry Reynolds and Miss Evelyn J. Essex, both of Exeter, R. I.

FAIRCHILD-CASE.—At the residence of the bride's parents, Ceres, N. Y., April 6, 1898, Mr. Lewis L. Fairchild, of Portville, N. Y., and Miss Mary Ruth Case, by the Rev. S. S. Powell.

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.

TITSWORTH.—In Plainfield, N. J., Clarence L., son of W. Lanson and Mary A. Titsworth, both deceased, born March 23, 1871, went to the other life April 15, 1898. A. E. M.

PHILLIPS.—Albin B. Phillips was born Sept. 29, 1817, on Truxton (now Cuyler) Hill, and died in DeRuyter village, March 15, 1898.

He was a patient, hard-working man, and leaves a devoted wife and three worthy sons, who are members of our church. L. R. S.

BURDICK.—Hiram D. Burdick was born Oct. 31, 1818, and died at his home in Cuyler, N. Y., Nov. 17, 1897.

He grew up in a large family in Bridge-water, N. Y., and lived in Scott, Winfield and Cuyler, where he loved to attend our church and read his Bible, and though a great sufferer at times, was cheerful and very patient to the last. L. R. S.

SEAMAN.—In Cuyler, N. Y., April 13, 1898, Ivan, son of Eugene Seaman, aged 3 years and 6 days.

This bright little boy went up the hill with his older brother, to a burning brush heap, and getting too close his clothes caught fire and he was burned severely. Realizing that he was dying, he kissed his parents, older brother and baby sister, and patiently passed away. L. R. S.

CRUMB.—At the home of her son, C. L. Harvey, in Palmetto, Florida, Dec. 21, 1895, Mary Ann Rogers, wife of the late William C. Crumb, of DeRuyter, N. Y.

She was born Sept. 4, 1822, and married to Nathaniel Sanford Rogers, Jan. 29, 1847, who died May 10, 1860. On May 28, 1876, she was married to William C. Crumb, who died Feb. 11, 1893. She leaves one daughter and four sons. She was a gentle, patient, devout Christian, and leaves a precious memory to her family and friends.

[The above notice was mislaid, but by the courtesy of the Editor, and in justice to a worthy Christian life, is now published. L. R. S.]

WELLS.—At the home of his son, in DeRuyter, N. Y., April 18, 1898, of heart failure, Horace Wells, aged 80 years, 5 months and 26 days.

He was born in Hopkinton, R. I., came to Preston, N. Y., about 1838, where he lived till 1871, and has since resided in DeRuyter. In early life he made a profession of religion, and in DeRuyter has been a worthy member of the Seventh-day Baptist church. In 1848 he was happily married to Lois Nicholson, who passed away six years ago. They were blest with two devoted children. He had suffered with heart difficulty many years, and unexpectedly and peacefully passed away while sitting by the fire conversing with his family. L. R. S.

KEMP.—Alzina Muncy Kemp, daughter of James and Esther Clark Muncy, and wife of Rufus T. Kemp, was born on Truxton (now Cuyler) Hill, N. Y., March 27, 1827, and died in DeRuyter village, March 23, 1898.

In her youth she made a profession of religion and joined the Truxton church, and five years ago joined in DeRuyter, where she was a very conscientious member. On Nov. 5, 1847, she was happily married to Mr. Kemp, and God blest them with a beautiful daughter, who died at the age of ten, to the great sorrow of her parents. For more than fifty years they labored and enjoyed together, and though at times a severe sufferer from indigestion, she finished her work and passed into rest. L. R. S.

IRISH.—Almira, daughter of James and Esther Clark Muncy, and wife of Elias B. Irish, was born in Truxton (now Cuyler), N. Y., Sept. 28, 1820, and died in DeRuyter village April 12, 1898.

At the age of 16 she made a profession of religion and joined the Truxton church, and continued a faithful member till death. On April 8, 1846, she was married to Elias B. Irish, and God blest them with two children, Elsie C. (wife of Dea. C. J. York) and Oscar J. Irish, of Sloan, Iowa. Most of her life has been spent on Cuyler Hill, where, with her husband, they have labored faithfully to support the church and denomination. For eleven years they have lived in DeRuyter village, and she peacefully died, scarcely a month after her sister, Mrs. Kemp, and in the same house, and was the last one of her father's family. L. R. S.

HEAVENER.—Near Roanoke, W. Va., April 12, 1898, Abigail H. Heavener, aged 76 years, 1 month and 4 days.

Mrs. Heavener was born near Jane Lew, W. Va., and was a member of the Lost Creek church in her earlier years. She is a sister of the Rev. Samuel D. Davis. Her husband, who died eighteen years ago, was Reuben Heavener. She was one of the faithful ones in the Roanoke church and was a constituent member. She had a slight shock of paralysis about two years ago, from which she seemed to recover. About the first of the present year paralysis took hold on both sides, and she was in a helpless condition until called to the home in glory. A heart of such faith would happily respond to the thought of one who wrote:

"Life we have been long together
Through pleasant and stormy weather.
Say not good bye
But in some fairer clime
Bid me good morning."
M. G. S.

JONES.—Near Dodge Centre, Minn., March 28, 1898, Orin Jones, aged 82 years and 18 days.

Mr. Jones was born in Port Ann, Washington Co., N. Y., March 10, 1816. When he was 28 years old he was married to Miss Fanny S. Burdick. After three years they moved to Canada, then to Wisconsin, then to Minnesota, at intervals of three years. They settled in Ashland township, where they lived for about 53 years. His home was only a few rods from where the old Seventh-day Baptist church stood. He joined this

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- 1-4 DOZ. MODJESKA COMPLEXION SOAP, Perfume exquisite. A matchless beautifier. 60
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church Nov. 22, 1862, of which he has remained a member most of the time since. He felt that he had a duty to serve the church in the form of singing. He served the church for years as its chorister very acceptably. He left his aged wife and daughter living at his home. His other daughter was the first wife of Eld. Geo. W. Hills. His funeral services were held at the house, where a short sermon was preached by the writer, from "The hoary head is a crown of glory if it be found in the way of righteousness." W. H. E.

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