

THE SABBATH RECORDER.

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

VOLUME 54. No. 21.

MAY 23, 1898.

WHOLE No. 2778.

CONTENTS.

EDITORIALS.	
Paragraphs.....	322
The Harvest in Bibleless Spain.....	322
How the Scotch Parson Made War in Prayer.....	322
Paganism in Christianity.....	322
Religion Universal.....	322, 323
CONTRIBUTED EDITORIALS.	
Piety and Potatoes in Wisconsin.....	323
"Minister's Sore Throat".....	323
A Trip Among the Lowly.....	323
THE BROTHERHOOD.	
Two Months' Prayer-Meeting Topics.....	323
War News.....	324
MISSIONS.	
Paragraphs.....	325
Christian Conquest.....	325, 326
Thoughts.....	326
Notes from a Bird-Lover.....	326
WOMAN'S WORK.	
Under the Shadow of the Almighty—Poetry.....	327
Neglected Opportunities.....	327
One of God's Messengers—Poetry.....	327
Sabbath-school Work with the Children.....	327, 328
The Dunham Family.....	328, 329
Weary—Poetry.....	329
A Helpful Letter.....	329
YOUNG PEOPLE'S WORK.	
A Word to Junior Workers.....	330
Our Mirror: Paragraphs.....	330
CHILDREN'S PAGE.	
The Cowardly Dark—Poetry.....	331
The Next-Door Cat.....	331
What Puss Did.....	331
OUR READING ROOM.	
Paragraphs.....	332
SABBATH-SCHOOL.	
Lesson for Sabbath-day, June 4, 1898.—	
Jesus Condemned.....	333
Book Notices.....	333
POPULAR SCIENCE.	
A Wonderful Phenomenon.....	333
SPECIAL NOTICES.....	
MARRIAGES.....	334
DEATHS.....	335
The Great Find on Monte Christo.....	335

A WISH.

BY MRS. SARAH S. SOCWELL.



THROUGH the soft-scented air of May
 A peal of music rings,
 Where, bowered among the trembling leaves,
 A bright bird gaily sings.

No sadness mars that perfect strain,
 No fears of rude alarms,
 No want of faith in summer's joys,
 Nor dread of winter's storms.

Through the bright-blooming orchard-trees
 A bee goes humming by,
 As joyous as if clouds and rain
 Ne'er o'ercast the sky.

Glancing across the sunny fields,
 Heedless of want or care,
 A butterfly floats idly by,
 Bright blossom of the air.

Oh bird! Oh bee! Oh butterfly!
 Teach to my doubting heart
 The lesson of your fearless trust,
 And ease its aching smart.

KNOXVILLE, IOWA.

\$2.00 A YEAR

BABCOCK BUILDING

PLAINFIELD N J

Sabbath Recorder.

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

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

THOSE who have charge of the younger children in the various forms of church work, will find valuable hints and suggestions on the Woman's Page, and in the Young People's Department.

HUMANITY is often driven or drawn to that which is better, by the presence of evil. Souls flee to Christ when assailed by temptation and danger, as they would not if unassailed. Our late civil war became the means of great good in many instances by driving men nearer God. Deplorable as the necessity is which has compelled the nation into the present struggle with Spain, we pray that God will overrule it for the good of all. This will be, unless the people of the United States are blind to the lessons of the hour, and recreant to the duties and opportunities which are at hand.

TRUE Christianity enlarges and strengthens all true manhood. It develops and sweetens all true womanhood. The fully-developed Christian is riper in reason, firmer in purpose, and more kind in heart and purpose than other men. Such an one may range all fields of intellectual endeavor without endangering his faith or weakening his character. True Christianity makes men positive in opinion and definite in purpose, without dogmatism or bigotry. Christianity is not a system of negations. It does not consist in not believing or in not doing: It is light and love, culminating in life and obedience. That which is not transmuted into living is worthless. Christianity is life, character, action. It is *being* something that you may *do* something. It is fruit-bearing. Less than this is not Christianity.

In the death of William E. Gladstone, which occurred on the morning of May 19, the greatest Englishman has passed away. As Mr. Gladstone's influence upon the morals and politics of his time was not restricted by the bounds of his own country, the nations will mourn his death and his fame will be the common heritage of modern Christendom. The greatest Englishman since Chatham and Pitt, in the world's parliament of statesmen he has been the consummate type of intellectual force controlled by a stern, unflinching morality. Mr. Gladstone's purity of motive, integrity of character and enthusiasm for humanity made him the Grand Old Man that he was. Poor in spirit and warped by prejudice must be the man who does not feel that the world was richer while this statesman lived. His death is a loss to the noble idealism that has inspired what is best in the civilization of the century.

EGYPT, home of rich historic treasures, is coming to the front rapidly since the tyranny and misrule of Mohammedanism has been exchanged for the more enlightened and liberal management under English influence. In 1882, the population was 6,800,000. A census just taken shows nearly 10,000,000. The French population is declining, while the English is increasing. Improvement in matters pertaining to agriculture is strongly marked. The Khedive in council has just ap-

proved a contract concluded with a Scotch firm under which a dam will be made across the Nile at Assiout, drowning the cataracts, and turning the river above into a vast, if very narrow, storage reservoir. There is also to be a dam at Assiout, which will be of great value for the irrigation of Middle Egypt and the Fayum. The two dams are to be begun at once. It will take five years to complete them. The contractors are to get nothing till the works are finished. After that they will be paid \$800,000 a year for thirty years—a very good bargain for Egypt as well as the contractors, considering everything, for she will not have to pay out anything till she has extra water, which can be sold to the cultivators for a far larger sum than that required to meet the annual payment. One convenience of the Assiout dam will be that locks will be built, and so steamers will be able to pass up the Nile without hindrance.

THE HARVEST IN BIBLELESS SPAIN.

Every event, and notably such events as our war with Spain, must be studied in the light of history. The past, the present, the future, are parts of one whole. During the Reformation, persistent efforts were made from Holland and Switzerland to introduce the Bible into Spain. One Spanish edition of the Scriptures was printed with the face of Charles V. embossed on the cover, and, being dedicated to that easy-going monarch, won his favor in part at least. These Bibles were smuggled across the Pyrenees in casks of wine, and probably wine was never put to a better use. They did not, however, elude the sharp eyes of the agents of the inquisitors, and, being confiscated, resulted in the martyrdom of many Protestants.

If we seek the ultimate causes of present conditions in Spain, they will be found in the suppression of the Bible and the Protestant movement in the peninsula. Spain has been a country without a Bible ever since, although nominally basing her religion on the Holy Scriptures. The contrast between Spain and the United States at this point is instructive. It not only explains the past, but indicates whence must come the ultimate salvation of this once noble nation. If the war should result in conquering a place for the Bible in the hands of the children of the Spaniards with whom we are at war, it will be a glorious victory.

HOW THE SCOTCH PARSON MADE WAR IN PRAYER.

John R. Spears, in a history of "Our Navy," brings out the grotesque side of war, and of Scotch character, in the picture of a scene when Paul Jones, the naval hero of our War of the Revolution, threatened the Scottish coast. Here is the story:

The tide had run well out as the fleet approached Kirkcaldy. Some of the women of the town, at the first alarm of the coming of "the pirate," ran to the parson for protection. In answer to their cries he picked up the arm-chair in his study, and with it ran down to the low-water mark on the beach. He was in a perspiration when he got there and very much out of breath, but as his flock gathered around him he plumped himself down in his chair, facing the sea, and appealed to Almighty God as follows: "Now, Lord, dinna ye think it is a shame for ye to send this vile pirate to rob our folk o' Kirkcaldy? For ye ken they are puir enough already, and hae naething to spare. They are all fairly guid, and it wad be a pity to serve them in sic a wa'. The wa' the wind blows, he'll be here in a jiffy, and wha kens wat he may do? He is nane too guid for anything. Muckle's the mischief he has done already. Ony pocket gear they hae gathered together, he will gang wi' the whole o't, and maybe burn their houses, tak' their cla'es,

and strip them to their parts. And, wae's me! wha kens but the bloody villain may tak' their lives? The puir women are most frightened out o' their wits, and the bairns are weeping after the . . . I canna tho't it, I canna tho't it. I hae been long faithfu' servant to ye, Lord; but gin ye dinna turn the wind about, and blow the scoundrel out o' our gate, I'll nae stir a foot, but just sit here until the tide comes in and drowns me. Sae tak' your wull o't, Lord!" While the parson prayed came one of the sudden squalls down from the mountains. The squalls are common enough at that season, but the parson's flock, on seeing the bay heeled over with the white foam ripped by a contrary wind from the tiny waves, with one accord shouted that the parson's prayer had been answered. The parson was so proud of his prayer that he wrote it out for his admirers, and so it has been preserved for the amusement of posterity.

PAGANISM IN CHRISTIANITY.

Those who are familiar with the many facts recounted and analyzed in the book, "Paganism Surviving in Christianity," by the Editor of the RECORDER, will appreciate the following from the pen of Lyman Abbott, D. D., in the *Outlook* of April 16, 1898:

Hardly had the Roman Empire been nominally converted to Christianity, before the northern barbarians conquered imperial Rome. Then began a gradual process in the Paganism of the northern barbarians and the Judaistic Christianity of Rome, that is, Paganism, Judaism, Moslemism, and what I call Paulinism, intermingled to make historic Christianity. The days of our week borrow their titles from Paganism. Monday is Moon's day; Sunday is Sun's day; Tuesday is Tir's or Reus's day; Wednesday is Odin's day; Thursday is Thor's day; Friday is Freitag's day; Saturday is Saturn's day; each day dedicated to a Pagan god or goddess. It is not possible that we should have borrowed so much of our life from Paganism as to have entitled the very days of our week by the names of Pagan deities, and not borrowed something of their thought and incorporated it into our theology and our ecclesiasticism. If our secular life became thus pervaded by the traditions of a northern Paganism, it ought not to surprise us that Paganism entered our church services, our systems of theology, and our church life. By the fifteenth century Christianity was so modified by the legalism of Judaism and by the Paganism of the barbarians that it was difficult to say how much of the Christian churches was Christian and how much was Pagan. They had borrowed certain essential features from Paganism. Christian theologians believed and taught that God was a wrathful God, whose wrath must be appeased. They believed and taught that a great gulf stretched between this God and his children, so that he must be interceded with by the Son, and the Son must be interceded with by the Virgin Mary, and the Virgin Mary must be interceded with by the saints, and the saints must be interceded with by the priests. So far had ecclesiastical teachers gone from the teaching of Christ that God is like the father who ran out to meet the wayward son when the son turned toward home.

RELIGION UNIVERSAL.

"Man cannot exist without God," Carlyle said. "History is a document more religious than secular," said Macaulay; and the centuries of history all bear witness to the truth of those statements. All nations that have to any great degree impressed the ages in which they have flourished have made that impression largely, if not wholly, through the medium of their religious life. The documents of greatest value which they have left us have been of a religious character. These, more than all else, are immortal.

Not counting the records of mere sects, such as the Mormons or Shakers, there exists to-day eight groups of sacred books of great historic importance. They are the "Tripitaka" of the Buddhist, the "Five Kings" of the Chinese, the Hindu "Vedas," the Scandinavian "Eddas," the "Zend-Avesta" of Persia, the "Koran" of the Mohammedans, and the Jewish-Christian "Bible." The commentaries upon these books and the treatises growing from their consideration form the greater part of the permanent literature of the world.

The reader will recall the "Dream" of one who saw in vision that the Bible, and all the literature based upon it, or inspired by it, were destroyed. As a result, libraries were empty, current literature was mangled or dead, and the literary world lay in ruins. A similar picture of desolation would be exhibited in the moral world if our Bible were blotted out, and all that is good in human history, and in individual life, was carried with it. The dominant thought of the race is religious. It is often crude and superstitious. Men remain infants in spiritual things longer than in material things. But the permanent and uplifting elements in life are religious. Even honest doubt is earnest seeking for something religious. As well sneer at the universal heart-beats of the human race, as at its religious instincts and purposes.

CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Chicago, Ill.

Piety and Potatoes in Wisconsin.

Some of the main ways in which a church may gain in power are not readily reducible to statistics. Quite as important as numerical additions is the broadening conception of the mission of a church as its members grow in grace.

Three encouraging letters have recently come to our desk from the Coloma church. One writer speaks of the higher ideal of the Christian life which is coming to be manifest among the members; another looks forward hopefully into the future, with the expectation, "Somehow I think in time we will have a strong church here. If potatoes are a good price this fall, we must think seriously about having a church building." The other letter speaks of the large attendance at Sabbath services, and the baptism which was to be held May 14. Five candidates were expected to offer themselves.

With delegates from Coloma, Berlin and Grand Marsh going down to the Semi-Annual meeting at Marquette praising the Lord for his blessings, it will be nothing surprising if a revival breaks out in that community also. The Sabbath-keepers are few in number there, but those few are taking fresh courage. From many earnest hearts the prayer will go up for showers of blessings to continue to fall upon the "Berlin circuit."

"Minister's Sore Throat."

It is now said that the real cause of that complaint is not too much talking, but too little. That is, while on one day the preacher uses his voice to the full, on the other six it is comparatively idle and gets rusty. The amount of service to which he puts it on the one day would not be excessive if it were in good hard trim; but the strain sometimes proves too much for vocal cords which have been relaxed all the week. Who ever heard of an auctioneer having bronchitis? Speaking two or three times a day does not tax an experienced evangelist when he is in the harness. Indeed, we have among us an evangelist who once cured a severe attack of throat trouble by preaching the gospel. Most preachers would probably be in better health—spiritually and physically—if they preached more on week days.

Now it occurs to us that, perhaps, the reason why so many Christians are weak, puny and sore may be because their religion is not in regular running order. Attempting to be

religious upon the seventh day, after six days of worldliness, is trying to the constitution, and is likely to superinduce spiritual prostration. We need more regular habits of piety for all the days. Give us a good, hard, trained, serviceable religion, one that flows steadily through the traffic of every-day life, growing firmer in fiber daily under a sane and systematic course of practical gymnastics.

A Trip Among the Lowly.

Over on West Twenty-second Street you strike a new element. You have left the University atmosphere behind. The men do not lift their hats, and the women lack that subtle air of refinement which is so easy to recognize and so hard to describe. These are the "working people" you have heard so much about.

To a student of his own times and of his fellows, a great metropolis, with all its throbbing life, is of intense interest. Most metropolitans do not know their own town. They know their particular sections, but the city is not homogeneous. It is streaked and veined and spotted with diverse classes of people. It is a world, full of varieties and contrasts.

After all, most blood is red, and most hearts are warm when you get to them. You find yourself having a hearty interest in what is going on around you. Two fresh-faced girls are engaged in an animated conversation. They have never been farther than fractions and the nominative case; but there is something bright and wholesome about the sparkle and answering play of the blue and brown eyes. They are the light of some home and the joy of some father's heart. A workman with a square chiseled face sits in the corner thinking. He has met poverty as a daily companion, but there is self-respect written on every line of his countenance. The mouth is firm and the eyes are kind. He would be a good friend in trouble. A profound respect for this rugged, rough-hewn man as one of that great army of heroes in private life, uncelebrated and unsung. A bevy of Teutonic maidens swarmed into the car at Western Avenue. Their behaviour violated all the approved rules of etiquette. They were in a condition of helpless merriment. The leader tried to sober down once or twice—but it was so funny that a new outburst shook her generous frame. It was dreadfully improper, but everybody grew good-humored, and the smile lingered on several faces after the company left the car.

I noticed that women were given seats more promptly than they are on some of the better-class lines of cars; that children were plentiful and tenderly cared for; that there was a general air of good fellowship, which is often crushed back out of sight in politer circles. There were many pleasant little kindnesses, many of the touches of that humanity which makes the whole world kin. We have no immediate expectation of moving out to West Twenty-second Street; but we would be glad to do all we can to broaden the acquaintance and deepen the sympathy between the different classes in our country which are now so near and yet so far apart.

THE BROTHERHOOD.

TWO MONTHS' PRAYER-MEETING TOPICS.

1. GOING OUT INTO THE NEW YEAR.

Lessons from Jacob's vision, in his journey after a wife. (a.) Keep the main object before you. (b.) Heed the good influences by the way, heavenly visions. (c.) Not new gospel, but old, —from heaven. (d.) The personal element in religious work important. Jacob

went in person after a wife. (e.) Should be devotional study of Bible. (f.) Inclined to mourn failures of old years, broken resolutions; but hope and encouragement at its close in thoughts of Christmas time, good things for all, a Saviour born.

2. "REDEEMING THE TIME."

Queen Elizabeth's dying exclamation: "Millions of money for an inch of time." Value and importance of *time* in life's accomplishments. "Haven't time," a common complaint. We are to redeem the time by making wisest and best use of it. The French say the "good" is an enemy of the "best." By giving our time only to the *best*, we can do all that duty and God demands.

3. "ANY OLD THING."

This was the boy's reply to the speaker who desired to know what he would talk about, and unconsciously reveals the low and loose views too commonly had of life and its duties. "Any old thing" for the boy to read, for the contribution box, for God's house and service; and yet God wants the *best*, even the tongs and snuff-dishes of the temple must be of pure gold.

4. YE HAVE DWELT LONG ENOUGH IN THIS MOUNT; GO UP AND POSSESS THE LAND. Deut. 1: 6, 21.

First preparation, then service. So Israel, Moses, Paul. The mountain, the desert, with the law, prayer, study, communion with God, then service, in fighting to possess Canaan, preaching the kingdom, converting the world. One should not go to take Canaan till they have been in the mountain with God; but brethren, we have been studying the law, communing with God, the time has come, ye have dwelt long enough in this mount; let's get out and possess the land.

5. THE TWO ROADS, THE NARROW AND THE BROAD.

The *Broad* was finely illustrated by "The Devil's Basket," a float at the New Orleans *Mardi Gras*. The devil with an angel face, his body concealed, with an open basket decorated with cards, urging the gay crowd to the feast of wines and dancing within, "and many go in thereat."

6. DEATH OF PROF. W. A. ROGERS. IRREPARABLE LOSS. Acts 9: 39.

Reminiscences. First sight of Alfred and Prof. Rogers. Class memories. Great accomplishments, indomitable energy and strength, close application, loyal to convictions, generous giver, consecrated to noble ends. We must close up the ranks and each do a little more and better service.

7. CAMPAIGN SPEECHES.

Political leaders promise their remedies as a cure-all for the ills of the country. Our worst ills, God teaches us, are brought on by our sins, and there is no remedy for this like the divine panacea, a mixture of the Rose of Sharon, the Lily of the Valley, the root out of a dry ground and the blood of the covenant. This, if rightly applied, will correct any evil.

8. WEIGHING THE MATTER.

This, men do before beginning a house, or going to war. This, men should do in religion. I am sure if all carefully weighed the result of their choices, conduct and character, many would do differently, and if they weighed the benefits of religion they must seek it.

G. M. C.

HAMMOND, La., May 17, 1898.

WAR NEWS.

We are able to give our readers this week an excellent map of Cuba and its environs, which is of great value in connection with the news from the seat of war. It will be well to preserve this number, and also the issue of May 9, in which we gave a full map of Manila and its surroundings. The RECORDER has spared no pains to secure these maps, in order that its readers may have the added knowledge which their study will give. Preserve them. We aim to give you the best.

The week opened with new phases and complications connected with the war. The Spanish fleet left Curacao and sailed westward, having secured a large amount of provisions and a moderate supply of coal. Three courses were open to that fleet, west and north through the Yucatan Channel; or more northerly to the southern shore of Cuba; or northeast to Porto Rico; or eastward to the open Atlantic. At the present writing, (Tuesday, May 17,) there is no authentic information as to the whereabouts of the fleet since it left Curacao. Our fleets are being disposed to cut off the Spanish ships from reaching Cuba or Key West. The Spanish Admiral has evinced good strategic qualities, and our forces have need to be doubly alert. The rumors of Spanish ships on the North Atlantic coast do not seem to be well founded. A second Spanish fleet, it is said, is hastening preparations to sail from Cadiz against the Philippines, or against the United States. Rumors of an alliance between England and the United States, and of other Powers against them are frequent. The tendency toward warmer sympathy and a possible alliance of the two great English-speaking Powers is very apparent. Circumstances are making the United States one of the great World Powers very rapidly. The possibility of an universal war must be considered. Should it come, the political map of the world must be re-drawn within the next ten years. Efforts are being made to secure greater secrecy as to the movements of the Navy, so far as the newspapers are concerned. That ought to be done. We have kept the enemy well informed as to our movements. The Spanish Cabinet has been broken up by resignations, and a new one is being formed with Sagasta still at the head. The war spirit in both countries is rising.

Wednesday, May 18.—The Government, wisely, has established a rigid censorship over sources of news relative to the movements of troops, ships, and official orders. Hence reliable items of news are meagre to-day. About all that can be known now is that the Spanish fleet is in the southern or western waters of the Caribbean Sea, seeking coal from vessels sent from England, before the blockade was established. Our fleets are in the waters about Cuba, keeping a sharp look-out for the enemy. The situation is not a pleasant one, and we may expect serious work, and perhaps temporary misfortune to the forces of the United States before the situation

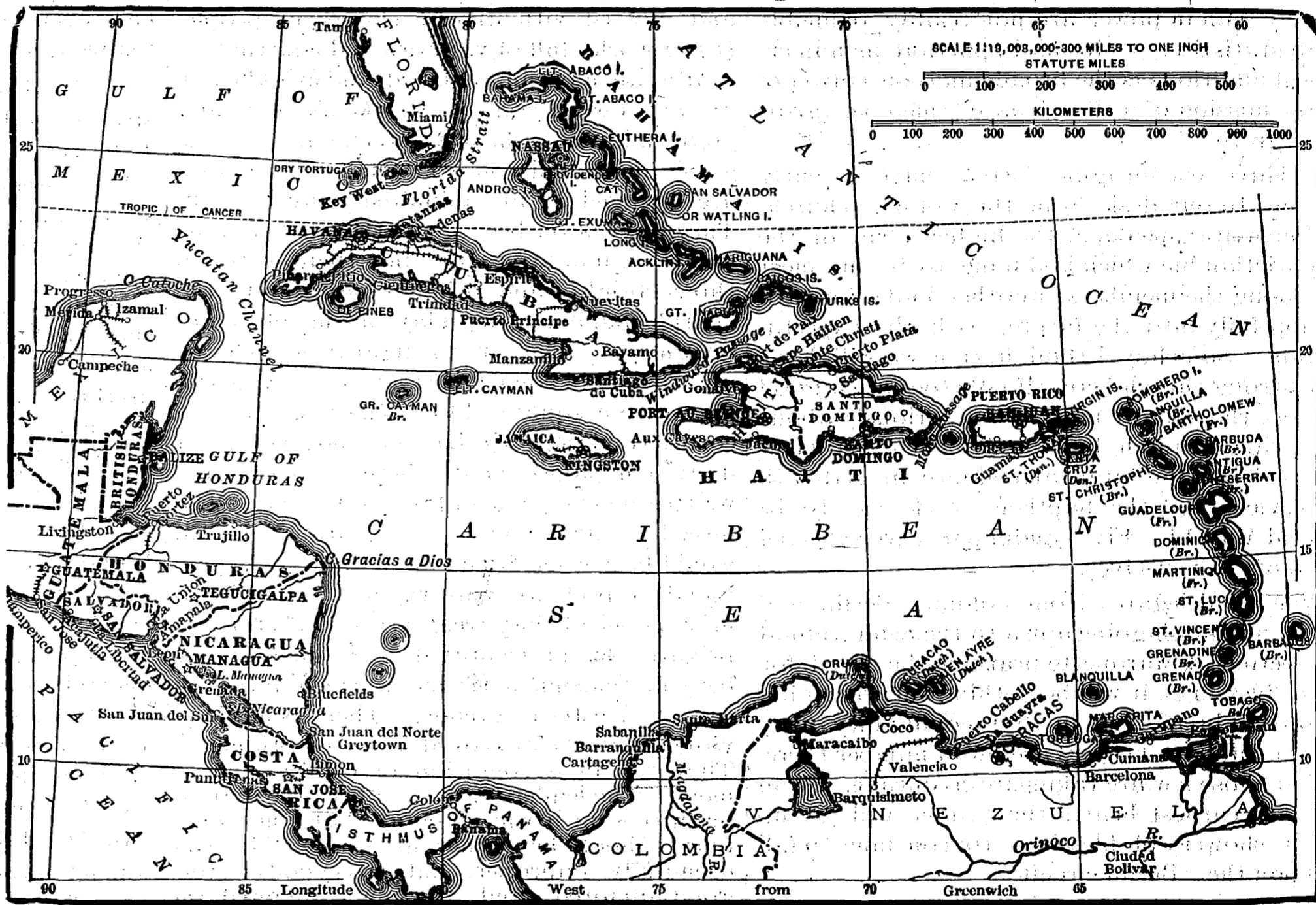
clears up. It is probable, almost certain, indeed, that if a general engagement between the fleets comes on, it will decide the immediate course of events, as to the war.

Thursday, May 19.—The government's new policy of reticence and secrecy continues effectively to screen the movements of the three American squadrons now operating in the West Indies, and to make as opaque and conjectural as ever all speculation on the chances of an encounter between the American forces and Admiral Cervera's Spanish fleet. Secretary Long announces that no fresh information had reached him throwing light on the course taken from Curacao by the Spanish ships; nor is there any reason to think that the Naval Strategy Board has ordered any change in the dispositions already made to force a battle with the Cape Verde squadron.

To meet a movement through the Yucatan passage, Commodore Schley's command is understood to be in rendezvous off the Western end of Cuba, while to intercept an attempt on Admiral Cervera's part to relieve General

lights on the fortifications of Havana were turned on the blockading fleet. It is believed that the Spanish authorities expected their fleet to rendezvous in or near Havana Harbor, and that the evident purpose of the light on Morro Castle was to guide the Spanish vessels in. There has been no firing on American vessels from any of the fortifications on the coast for several days.

It seems established beyond question that the battle-ship Oregon has passed the island of Barbadoes, at the southern end of the Windward group, and is now well on her way toward St. Thomas, probably making a wide circuit to the east so as to clear at a safe distance the northern Windward Islands, Porto Rico and San Domingo. The Oregon's remarkable performance has excited the unstinted admiration of all naval experts, for she has already accomplished a task to which few battle-ships in any navy are equal, apparently without strain on her machinery and without an hour's enforced or unnecessary delay.



Blanco, or to obstruct a retreat toward Porto Rico, Admiral Sampson's vessels are supposed to be lying off the northwest coast of Jamaica—an island whose commanding position as a naval base has led to its being justly called "the Malta of the American Mediterranean."

Speculation has almost ceased as to the time and place at which the expected general encounter between the Spanish and American fleets is to occur. It is recognized that the initiative in any combat lies with the faster and more managable Spanish ships, and doubt continues to be felt whether they would not, under average circumstances, choose to run rather than to fight.

Vessels which have returned from the blockade along the northern Cuban coast report great activity around Havana Harbor. Since Sunday night the light on Morro Castle, which has not been lighted since the war began, has been burning nightly. On Tuesday and Wednesday nights two large search-

It is expected that the advance guard of the Philippine expedition will leave San Francisco either Friday night or early Sabbath morning. Official notice of the readiness of those vessels has been received at the War Department, together with a telegraphic report showing that 3,000 men, fully equipped could embark. At the same time it was reported from Seattle that the transport Centennial would be loaded and coaled for the voyage by May 21, and that the two regiments from North and South Dakota which will go out to Manila in her, had arrived at Seattle and could be embarked on Sunday. From Seattle and San Francisco the distance to Manila is the same.

Sunday, May 22.—No news from the fleets in West Indian waters has been made public in Washington, nor has any definite information been received from any other source. A dispatch from Key West says that the squadrons under Admiral Sampson and Commodore Schley met there on Thursday.

Missions.

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

EVANGELIST E. B. SAUNDERS closed the meetings at Ashaway, R. I., on Sabbath night, May 7. Though the work was not as deep and far-reaching as when he was there a few years ago, yet great good was accomplished. Many were revived, the church was strengthened, souls were converted, and several joined the church by baptism. He is now holding meetings with the First Westerly church, Post Road, R. I.

REV. J. H. HURLEY has commenced the gospel tent work at Big Springs, S. D., which is to continue in several places among our Scandinavian brethren until the middle of July. He is assisted by Bro. O. Pearson, of Chicago, employed by our brethren in South Dakota. These workers have our prayers that the Holy Spirit shall so attend and bless their labors that many souls shall be saved, and the little churches be greatly blessed and strengthened. May many be lead by these meetings, not only to come to Christ and be saved, but to accept the Sabbath of the Bible.

THERE is often a want of harmony between the inner life and the outward circumstances. The rich in this world's goods are often very poor in spiritual things. Those who are rich toward God and in grace are often very poor in earthly things. There are many who are in good bodily health, but in soul are in very poor health. Would there not become startling changes if the bodily health of some men were brought into accord with the condition of their souls? What rheumatism there would be in the joints, palsy in the limbs, fever in the blood, what ulcers and putrifying sores! If men's bodies were to suddenly become what their souls are, what a scene would be witnessed. Strong men would be calling for crutches, some would be crying for water to quench their fevered tongues. What a demand there would be for stretchers and cots! There would not be physicians enough in the wide world to attend the sick. How business would be suspended! The farmer's axe would cease its ring, fields would be unsown; the carpenter could no longer push his saw or plane, nor the mason lift his trowel. The lawyer's tongue would be paralyzed, and the brain of the judge cease to act. The merchant's stiffened fingers could no longer handle the merchandise, nor lift the ledger to his desk. The hum of industry would cease in shop and mill. Ships would not go to sea, trains would not span continents. If diseased souls could transmute their maladies into bodily ills, the world would become a vast hospital with few nurses and millions of patients. How fortunate it is that things, conditions and circumstances are not so adjusted. There are many discords and differences in life which the gospel of Jesus Christ can and does harmonize, and it is the only power that can do it. It can give health to the soul and make the body a fit temple for the indwelling of the Holy Spirit. The rich may possess at the same time both temporal and spiritual riches in perfect harmony, and all for the advancement and consummation of Christ's kingdom in the world.

OUR readers may not all be aware, and many who know it, may not remember, that the missionary and other societies of a relig-

ious or semi-religious nature in Great Britain almost all hold their anniversary meetings during the month of May, and naturally, with but few exceptions, these meetings are held in London. Thus during this month London would seem to be the very center of the religious life of the world. These anniversary gatherings are known familiarly as the "May Meetings," although some of them are held as early as the middle of April and the last will not take place till after the middle of July. Nevertheless the most of them are held in May, and during this month Exeter Hall, in the Strand, is like a vast bee-hive of Christian workers and supporters, throngs pouring in and out at all hours of the day. In this well-known building perhaps more meetings are held than anywhere else, one society following another almost without an interval of time. The impression made by all of these meetings, Bro. Daland writes, is one of great power and a great amount of work is done, although much allowance has to be made in the reports as presented. Unfortunately the most marked impression is that these meetings are (after all) great advertisements and exhibitions with the object of raising funds. This is, however, perhaps only an unfortunate necessity of the case. Still it has its effect on those engaged, and the effect is a bad one in spite of all the good. But another marked impression is one of enterprise and activity, an example of which is to be seen from a specimen day. Take May 10, when there were no less than sixteen meetings of twelve different societies held from half-past nine in the morning till evening, when five large public meetings were in session. The Baptists, being naturally at the front, managed to get their meetings in during April. Early in May came the many societies of the Church of England, with other organizations scattered all through the time mentioned. Of course missionary societies predominate, denominational assemblies and conferences take up a great part of the time, tract and Bible societies form a large part, temperance and other reforms are largely represented, while all sorts of benevolent organizations are found in goodly numbers. This year a prominent attraction, largely advertised, is the presence and singing of Mr. Sankey. Among the societies not meeting in London is the National Y. P. S. C. E., which holds its meetings in Glasgow, May 27-31. Many of the meetings were arranged to be held in Spurgeon's Tabernacle, which was so suddenly destroyed by fire, but, without great difficulty, other plans were made for the great meetings which had been assigned to that church.

CHRISTIAN CONQUEST.

Extract from a sermon by Dr. Talmage upon "Impending Christian Revolutions."

The religion of Jesus Christ will produce a revolution in our churches. The noncommittal, do-nothing policy of the church of God will give way to a spirit of bravest conquest. Piety in this day seems to me to be salted down just so as to keep. It seems as if the church were chiefly anxious to take care of itself, and if we hear of want and squalor and heathenism outside, we say, "What a pity!" and we put our hands in our pockets, and we feel around for a two-cent piece, and with a great flourish we put it upon the plate and are amazed that the world is not converted in six weeks. Suppose there were a great war, and there were 300,000 soldiers, but all of

those 300,000 soldiers, excepting 10 men, were in their tents or scouring their muskets or cooking rations. You would say, "Of course defeat must come in that case." It is worse than that in the church. Millions of the professed soldiers of Jesus Christ are cooking rations or asleep in their tents, while only one man here and there goes out to do battle for the Lord.

"But," says some one, "we are establishing a great many missions, and I think they will save the masses." No, they will not. Five hundred thousand of them will not do it. They are doing a magnificent work, but every mission chapel is a confession of the disease and weakness of the church. It is making a dividing line between the classes. It is saying to the rich and to the well-conditioned, "If you can pay your pew rents, come to the main audience room." It is saying to the poor man: "Your coat is too bad and your shoes are not good enough. If you want to get to heaven, your will have to go by the way of the mission chapel." The mission chapel has become the kitchen, where the church does its sloppy work. There are hundreds and thousands of churches in this country—gorgeously built and supported—that, even on bright and sunshiny days, are not half full of worshipers, and yet they are building mission chapels, because by some expressed or implied regulation the great masses of the people are kept out of the main audience room.

Now I say that any place of worship which is appropriate for one class is appropriate for all classes. Let the rich and the poor meet together, the Lord is the maker of them all. Mind you that I say that mission chapels are a necessity, the way churches are now conducted, but may God speed the time when they shall cease to be a necessity. God will rise up and break down the gates of the church that have kept back the masses, and woe to those who stand in the way! They will be trampled under foot by the vast populations making a stampede for heaven.

I saw in some paper an account of a church in Boston in which, it is said, there were a great many plain people. The next week the trustees of that church came out in the paper and said it was not so at all: "they were elegant people and highly-conditioned people that went there." Then I laughed outright, and when I laugh I laugh very loudly. "Those people," I said, "are afraid of the sickly sentimentality of the churches." Now, my ambition is not to preach to you so much. It seems to me that you must be faring sumptuously every day, and the marks of comfort are all about you. You do not need the gospel half as much as do some who never come here. Rather than be priding myself on a church in front of which there shall halt 50 splendid equipages on the Sabbath-day, I would have a church up to whose gates there should come a long procession of the suffering, and the stricken, and the dying, begging for admittance. You do not need the gospel as much as they. You have good things in this life. Whatever may be your future destiny, you have had a pleasant time here. But those dying populations of which I speak, by reason of their want and suffering, whatever may be their future destiny, are in perdition now, and if there be any comfort in Christ's gospel, for God's sake give it to them!

Revolution! The pride of the church must come down. The exclusiveness of the church must come down! The financial boastings of the church must come down! If monetary success were the chief idea of the church, then I say that the present mode of conducting finances is the best. If it is to see how many dollars you can gain, then the present mode is the best. But if it is the saving of souls from sin and death, and bringing the mighty populations of our cities to the knowledge of God, then I cry, Revolution! It is coming fast. I feel it in the air. I hear the rumbling of an earthquake that shall shake down, in one terrific crash, the arrogance of our modern Christianity.

The sea is covered with wrecks and multitudes are drowning. We come out with the church lifeboat, and the people begin to clamber in, and we shout: "Stop, stop! You must think it costs nothing to keep a lifeboat. Those seats at the prow are \$1 apiece, these in the middle 50 cents, and those seats in the stern 2 shillings. Please to pay up or else flounder on a little longer till the mission boat, whose work it is to save you penniless wretches, shall come along and pick you up. We save only first-class sinners in this boat."

The talk is whether Protestant churches or Roman Catholic churches are coming out ahead. I tell you, Protestants, this truth plainly, that until your churches are as free as the Roman Catholic cathedrals they will beat you. In their cathedrals the millionaire and the beggar kneel side by side. And until that time comes in our churches we cannot expect the favor of God or permanent spiritual prosperity.

Revolution! It may be that before the church learns its duty to the masses God will scourge it and come with the whip of omnipotent indignation and drive out the money-changers. It may be that there is to be a great day of upsetting before that time shall come. If it must come, O, Lord God, let it come now.

THOUGHTS.

Since the Spanish war began, a number of papers, some of them very prominent, have sedulously taught that now our motto must be, "Our country, right or wrong." Such a strange doctrine ought to be met promptly, for the proper teaching of the young. The only justification of the present war is that the interests of humanity are higher than those of our nation, that we have the right to slaughter our citizens, increase our taxes, make more expensive the living of even our poorest people, and add enormously to the national debt, that justice may be done to the suffering and oppressed, no matter how few or insignificant. On this principle, loyalty to humanity is more imperative than loyalty to government, and we cannot be required to excuse or defend the action of our government when wrong, under any circumstances. "Then Peter and the other apostles answered and said, We ought to obey God, rather than men," and this is true even in times of war.

When a lad I had a passion to become a Mason, and waited with great impatience to become old enough to become a member. Just as I was about to be initiated, it appeared to me, that loyalty to Christ forbade it, and I stopped. Chance, more than any active choice, has since made

me a member of the three strongest orders in the world. While I have no sympathy with the extreme charges made against the secret orders, I wish to call the attention of the young to several points, and ask them to consider them carefully:

First, there is no thought, culture, mental or spiritual awakening at the ordinary meetings; they meet, go through certain forms, and depart—more than a million men thus acting every month. With the fullest activity possible, there is but the range of forms, longer or shorter according to the work.

Second, the oaths, though not taken seriously, are perhaps on that account more pernicious. To swear solemnly to what you know will never be required, nor punished as promised, is really more demoralizing than to take such oaths in full earnest—and that is bad enough.

Third, the constant claims of historic origin, antiquity of forms and ceremonies, early saints and adherents, that all know to be false, constantly tends to confuse the sense of honesty, and truthfulness in general.

There are advantages to compensate, in some degree, for these and other defects, but can any advantages compensate a young man for taking a false oath, for spending a part of his time in inane formality and for constantly hearing claims of honor and antiquity that he knows to be untrue?

The Sabbath question has interested me from my earliest years, but I sometimes think that the Seventh-day Baptist misjudges it somewhat. For instance, the failure of Sunday seems to me more a symptom of moral and spiritual decline than a specific disease in itself; hence the remedy must be constitutional rather than local. That means that the church must be brought to the Sabbath by general reform rather than be reformed by being brought simply to the Sabbath. This does not invalidate the work already done, but gives a larger view of the work yet to be done.

For many years I have seen appeals in the RECORDER for the names of writers. I used to think that an item in a paper ought to stand on its merits, and not on the name of the author; but, on the other hand, I think a man ought to have courage to stand by what he says. Hence, instead of "Anon.," or "X. Y. Z.," I sign myself W. F. PLACE.

[That the decline of regard for Sunday is a "symptom of moral and spiritual decline," is certainly true. It is equally true that disregard for the Sabbath is the primary cause for this decline. When men fail to recognize God and his service in "time" as a high religious duty and a means of spiritual growth, when they descend to the low idea of a mere day of rest for sake of body and brain, they create spiritual disease. No-Sabbathism is a specific disease. Sunday holidayism is the form in which it now "breaks out." When the pustules coalesce over the entire body the patient is thoroughly diseased, and the grave is near.—EDITOR.]

NOTES FROM A BIRD LOVER.

April is one long feast for the bird-student. Though there come days of lowering sky and mornings of whitened ground, before the month dies many old feathered friends are sure to have arrived. They perch on the old-time branches and sing the old sweet songs, their colors a little brighter and their tones lit-

tle richer, for as the seasons roll the bird-lover's appreciation deepens—both ears and eyes are quicker of perception.

"Swallow, dear swallow, thou wilt return again . . .
Absence but makes the heart for its home yearn again,
Turn to its early love, welcome it gladly,
Thus come back absent friends,
Come, swallow, come."

The swallows came, as usual, late in April. With what grace and ease of movement they sail in the air above us. The barn swallow we know by his chestnut breast, the eave swallow by a light gray breast. I remember the old barn on Bobolink Farm, under whose eaves the swallows built every year. How many happy hours were spent watching these mud architects construct their homes, and listening to their noisy chatter as they circled 'round and over the old barn.

Then, there is always the possibility of making a new acquaintance—of adding one more to the list of bird friends. On the fifteenth came an excursion to a swamp on the top of one of our Allegany hills. Think of it! Not merely a spring on a hill—the wonder of some of our Western friends—but a swamp of considerable size. Here are great pine trees, hemlocks of all sizes, beds of rich green moss and beautiful vines, and behold! high up in the branches is a winged sprite, bursting forth now and then into such rapturous song that the swamp is flooded with music. It inspires, and yet disappoints, for it suggests a harmony it does not attain. Another meeting with the same singer in a large pine on the edge of another swamp has confirmed the belief that this new acquaintance is the Pine Siskin—a bird less than five inches long, yellowish brown and green in color—allied to the common yellow bird.

On the same day the first white-throated sparrow greeted me—flying from the fence to the road most accommodatingly near. He is distinguished from the other sparrows by the black and white markings on the head, white chin, and the song of *peabody, peabody*. He is sometimes called the Peabody Bird.

On the seventeenth two yellow warblers were heard singing in an apple-tree near a little old house. A closer view revealed them making a nest. On the second of May these little birds—almost the color of the maple blossoms themselves—were countless here in the willows. Goldfinches came the same morning in full summer dress—bright yellow bodies with black wings and a bit of black on the head. Mrs. Goldfinch is more modestly attired. She looks very much like the yellow warblers, only larger.

A flash of orange in the apple trees, and a familiar whistle told me the aristocratic bird named for the first Lord Baltimore was here—the Baltimore Oriole. And now there's an elaborate nest swinging in the maple.

A yellow-throated bird came to a branch of the baby tree so near—I could almost touch the tree—and looked me frankly in the face, as if to say, "Were you looking for me? I am here. How are you?" And away he flew! Other flycatchers were darting in and out among the slender branches of the willows in search of prey, calling *chebeck, chebeck; be quick, be quick*. They are small cousins of Mistress Phebe and of the Wood Pewee, whose mournful note we shall soon hear again.

EVA ST. CLAIR CHAMPLIN.

SPEECH being "the mirror" of the soul," it follows that the soulless man speaks without reflection.

Woman's Work.

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

UNDER THE SHADOW OF THE ALMIGHTY.

"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty."—Psa. 91:1.

Are we dwelling 'neath the shadow,
Are we so close in touch with him
That in our heart his peace is resting,
And his power to keep from sin?

Do we take his hand as surely,
When life's storms are raging wild,
And on this promise rest securely—
"I will ne'er forsake my child"?

Are his words in us abiding,
So no doubt can creep within?
Are we standing on his precepts,
Casting all our cares on him?

If we know the joy of living
'Neath the shadow of his wings,
We will find God's richest blessings
Often come through little things.

Mrs. S. C. S.

LEONARDSVILLE, N. Y.

NEGLECTED OPPORTUNITIES.

Since I have been asked to write for these columns, I have been wondering what I could possibly say that would encourage any in this great battle for the Lord.

The question of neglected opportunities comes to me o'er and o'er, and how to start on in this great march the forces that are now silent. In almost every home there are reserved forces which, if set in motion, would help to take the world for the Master. Oh that we as women of this broad land might be so inspired with God's Spirit that we would become great moving forces in this great Christian warfare, to help oil the long-used machines and start the now silent ones on with the same spirit. As Satan was never more active in his sphere than to-day, so we should hasten our movements and strengthen our purposes to do even the little duties, to take advantage of every opportunity, with a purpose to do our best, and trust the harvest to the Lord. If we do what God gives us in his way he will surely give more, for the harvest is indeed great, but the true, consecrated laborers are few. The Master has done everything for us, what shall we render to him for all his goodness?

There is sunshine, blessed sunshine,
In this world so full of care,
There are blessings, countless blessings,
You and I may daily share.
All about us light is shining,
If we walk not in the night,
Darkest clouds will pass and vanish
When we trust in Jesus' might.

All the earth will bring forth music
If we live in realms of love.
Naught can trifle with our pleasure—
We are bound for heaven above.
Do you hear re-echoed music,
O'er the earth so broad and fair?
Note the harmony while listening,
Filling nature everywhere.

Hearken! now, oh how you wonder
You have never heard before,
When in everything there's music,
Chiming sweetly more and more.
Yes, there's music in the sunshine,
Music in the air;
Music in each busy life,
That we all alike may share.

If the darkened days shall gather,
Look to Jesus with your might;
Call upon him, he will hear you,
He will give you power and light
For the conflicts that are pressing
As you journey, do the right.

Mrs. ANNA DAVIS

Live for the other life. Endure as seeing him who is invisible. Work by faith; work by hope; work by love; work by courage; work by trust; work by the sweet side of your mind; and so be like Christ until you dwell with him.—H. W. Beecher

ONE OF GOD'S MESSENGERS.

BY MRS. C. M. LEWIS.

Gay little bird with the golden wing,
Who whispered to you of a coming spring?
Who taught you to leave the sunny southland?
Who guided your flight with an allwise hand
To your summer haunts where the violets bloom?

Dear little bird with the golden wing,
Soft and sweet is the song you sing.
Hither and thither fitting so fairly,
On bending boughs swinging and tilting so airy—
Hiding your head in the apple bloom.

Do you know, little bird, that to you is given
A message sweet, from the court of heaven?
A message that thrills with pure delight,
And lifts careworn souls to a loftier height,
Where the longed-for goal is in view?

Yes, dear little bird, we love to trace
Your flight as you skim, with airy grace,
O'er meadow and lawn, while your songs ring clear,
In notes that compel us to pause and hear,
And receive your message with joy.

MAY, 1898.

SABBATH-SCHOOL WORK WITH THE CHILDREN.

BY AGNES BABCOCK.

It is but comparatively recently that primary Sabbath-school work has taken on definite shape and assumed anything like importance, but since its more general demand upon the attention of practical workers its advance strides have been really wonderful. This development, we may safely say, has taken place within fifteen years, and that largely in the last five, and it is traced almost directly to the rise and progress of the kindergarten movement in this country. The principles of the great Froebel, the children's friend, have been for the past few years, and are now, engaging the minds of our best educators and those interested in the care and development of the young, and they are being widely and enthusiastically put into every-day use in the training of children. From this study of child nature, and more thorough appreciation of its necessities and capabilities, has been developed, through the leaders in Sabbath-school work, an altogether untried field for labor, most important and supremely interesting.

To be a successful worker with and for children one must be thoroughly alive to the responsibility involved. It is no light thing to be able to lead one soul in the path of righteousness, but when one is called upon to stand before a school of children each week, to be their teacher, their pattern, their friend, there is, indeed, need of divine guidance and a demand for earnest thought, prayerful preparation and whole-souled effort to be put into the work.

That part of the Sabbath-school work pertaining to the children is nearly always best put into the hands of a single person, of course, in consultation with the superintendent, since one as leader can plan and execute to better advantage than when the work devolves upon several people equally. Nearly every school now has its primary superintendent, if the number of scholars will warrant it; if not, its infant-class teacher, and the choice of these usually (and rightly) falls by "natural selection." This is not to say that there are only a few persons fitted to take these positions, but some are more abundantly supplied than others with tact, patience and perseverance, qualities indispensable to the primary leader. She must have, first of all, a genuine love for children, as a class, and expect to develop a hearty personal interest in every member of her school, carrying them continually in her mind, so that never by chance, when meeting them outside the Sabbath-school, she seem to overlook or forget

them. She must expect to give time to them, to visit them in their homes, to entertain them, if possible, herself; to be interested in their play, their sorrows and joys; in short, to be their friend. This capacity for friendship with little children is wonderful in its possibilities, and beautiful in its realization; and the influence which a teacher through it may have upon her scholars is far-reaching, almost beyond our power to conceive. It extends into the every-day life of the children, their ways at play, the words which they use, their opinions; a teacher is constantly surprised to hear of her own words or acts, perhaps some mannerism of which she may have been previously unaware, reproduced by a child. Since this is so, the teacher needs to exercise continual vigilance over her own life, not alone in Sabbath-school, and, feeling the responsibility resting upon her, be guided by the divine influence and filled with the love of Christ, who loved little children.

In arranging the Sabbath-school, it almost goes without saying that the children should, if possible, have rooms by themselves. Comparatively few of our country churches are built with this in view, and often it is necessary to make shift in order to give the children a separate room, but, even if small, it is a necessity, to do anything like the proper work. In the room with the main school there are continual distractions for the little people, and there is no opportunity for the special exercises and songs in which they so much delight. So that if your church has no room which can be devoted especially to the children, exercise a little ingenuity; use the vestibule, provided it can be properly warmed, or appropriate a corner of the church, using a portable screen to separate your class from the main school. When the leader can feel that she is on her own ground, so to say, with no fear of trespassing on the rights of others, a freer scope will be given her powers for developing those committed to her care. It is a matter of individual preference and local custom, whether the primary classes shall be entirely separated from the main school, or shall unite with them in a portion of the opening or closing exercises each week. Some prefer to keep the children by themselves, as a rule, only occasionally taking them to the main room for the opening exercises, thus making it a kind of treat to the children (the grown people usually appreciate it, too), and at the same time impressing the fact that they are a part of the Sabbath-school.

The methods of conducting the primary school are as various as the teachers, and yet there are a few general principles which should underlie them all. The character of the general exercises at opening and closing should be simple, within the comprehension of the youngest child, yet dignified, as befitting the Sabbath-day and the purpose for which the children gather; the children themselves should bear an active part in all the exercises—more, they should be made to feel that it is their place to do their very best, in order to make them successful; the great fact that Jesus Christ and his love are to be exalted before the child's mind should never be lost sight of. With these as principles, the specific exercises are capable of almost endless variation, limited by the amount of time and labor which the teacher can give—never by the children's capacity, for they are always ready and eager to take up new songs and to

learn "something nice to do in Sabbath-school."

In teaching the children, strive to have them comprehend the meaning of the songs they sing; explain the difficult words and emphasize the lesson meant to be conveyed. Whenever possible, let the song be accompanied by appropriate motions on the part of the children; this never fails to add to the interest. It is better to sing few songs with understanding and well, than many poorly, or with parrot-like precision. Truth can often be impressed on a child through the medium of a song quicker than any other way. Then do this work thoroughly and slowly; when one song is well learned, another may be taken up, thus gradually adding to your repertory. The same thing may be said of the general exercises used; they should be thoroughly learned and understood by the children, before they can be employed with profit; but it is wise to introduce new portions to the exercises from time to time, thus not using the same things continuously.

Encourage the children to commit to memory portions of the Word of God for use in the Sabbath-school, and impress them with its sacredness; let even the youngest know and feel the solemnity which should accompany the prayer. It is very sweet to see the little ones with closed eyes, heads bowed over folded hands, saying the prayer taught by our Lord, in more reverent tones than their elders often use, and this habit of devotion and reverence should be carefully fostered in the Sabbath-school.

If possible, a primary superintendent should have an assistant for every five or six scholars, thus dividing the school into classes. The assistant teachers can then look to the wants of each scholar and assist in maintaining order during the general exercises and hear the lessons recited by each child, giving individual attention impossible otherwise. A primary superintendent is greatly aided in her work by the co-operation of efficient assistant teachers.

In order to do the best work, the interest and enthusiasm of the children must not be allowed to wane. Keep them busy. The celebration of the different holidays is effective in this line. Children, as a rule, delight in taking part in public exercises, and, with proper management and the exercise of due discretion, this can be turned into an effective part of the work. Have especial preparations for all the holidays—Thanksgiving, Christmas, Easter, Children's-day—if practicable, in connection with the church service, particularly in the case of the last two named, and let the children bear an active part. It emphasizes the fact of their being a part of the church; especially at Children's-day it seems wise that the regular church service be carried on entirely by the children. At Thanksgiving, or Harvest Home, and at Christmas appropriate public exercises are desirable, as stimulating the children's interest and enthusiasm, and serving to impress the special lesson belonging to the festival.

Encourage the children in doing for others less fortunate than themselves; interest them in missions and let the special offerings of the Harvest Home or Children's-day exercises be set apart for some particular missionary object. If practicable, let the children provide, with their own money, some of the furnishings

for their room, the piano, the carpet, chairs or wall decorations. It gives them direct proprietorship in the place, which is greatly appreciated.

If one says, "I cannot do all this; there are not enough children in our Sabbath-school to work out any such plans," remember that ten little ones are as important in the Master's sight as fifty or sixty; that, in proportion, there is as much, and more, opportunity for doing good work with few as with many; and that just as sure as a special effort is made for them, and new and interesting plans are carried out for and with them, so sure will other children be attracted by these and will be held in the Sabbath-school, thus not only increasing the amount of good done, but resulting in material gain to the school.

If one says, "I cannot do all this, my time or my talents are not sufficient," remember that God may have meant just this work for your hand; the work which lies nearest your door and is waiting for some one to take up. Do not neglect the opportunity, but enter bravely upon it, knowing that a willing mind and a loving, courageous heart can accomplish wonders in the service for God's little ones.

THE DUNHAM FAMILY.

Rev. Edmund Dunham and His Relation to the Founding of the Seventh-day Baptist Church, Piscataway, N. J., 1661—1734.

BY O. B. LEONARD.

ARTICLE VI.

From previous statements in the SABBATH RECORDER, and other reliable sources of information, we are made familiar with many early incidents in the life of the founder of the Seventh-day Baptist church of Piscataway, New Jersey.

Rev. Edmund Dunham was born of Pilgrim parentage in Plymouth Colony, July 25, 1661. Of the six other children in this New England home, only two sisters, Mary and Elizabeth, lived beyond childhood. As these girls married and changed their surname, the family name was handed down by the surviving son, Edmund. These three children were early bereft of parental watchcare. Their father, Benajah Dunham, died at Piscataway, N. J., Dec. 24, 1680, and the mother followed within a few years thereafter. The father was in the prime of life, only 40 years of age, and had moved from Eastham, on Cape Cod, with his family about 1670. The unusual burdens thus placed upon young Edmund necessarily matured his mind and fitted him in early manhood for heavy responsibilities. Within six months after the death of his father he assumed the duties of the marriage relation. On July 15, 1681, he was united for life with a descendent of one of the "Mayflower" passengers, Mary Bonham. She was born in the Plymouth Colony the same year with her young husband, 1661.

The first public mention of Edmund Dunham's name is found in connection with spiritual matters, which, throughout a long and useful life, occupied his thoughts and commanded his time. The predominant religious sentiments of most of the Piscataway pioneers were strongly in sympathy with the Baptists. Up to this period (1681), the year of his marriage, nearly all the planters in the township had come from sections of New England and Long Island, where religious instructions tended directly to this denominational belief. When the few leading families holding

to these views decided to form themselves into a regular Baptist church, Edmund Dunham was among the first half-dozen persons to identify himself with the public organization. The five other constituent members of this new society were his two brothers-in-law, John Fitz Randolph (born 1653) and Hezekiah Bonham. Among the rest was the latter's father-in-law, Hugh Dunn, the patriarch patentee, of Piscataway, in 1666, (born 1640) and John Smalley (born 1644), whose son married Edmund Dunham's daughter. Last but not least was Rev. John Drake (born 1650), who became subsequently the first official pastor of the flock. His numerous children and grandchildren made matrimonial alliances with most of these, and many other connected families in the township.

It will be seen that the first membership roll of this little household of faith included mostly members of families of the same flesh and blood. From these kindred planters the spiritual growth of the church must be expected mainly. The numerical strength from all sources could not be very large, as the increase of population was very limited. At the time of the public recognition of this organized church society (First-day Baptist) the male inhabitants of the whole township, of voting age, did not number over 80.

Rev. Benjamin Stelle (pastor of the church from 1730 till 1759) prepared a brief statement in 1746 of the early beginnings of the society as he heard the story from children and grandchildren of those composing the body originally. He says: "Their number when first settled was no more than *six persons*, and continued very small for a *space of twenty years* and then began to increase, and is since upwards of one hundred." If this *first settlement* referred to could mean the time of the planting of the colony by the original purchasers in December, 1666, when they took title for the land, possibly an explanation would be furnished for the statement that only "six persons" composed the church at that time. Then a further reference to the "space of *twenty years*" growth subsequently might be considered confirmatory of the occasionally accepted date of its public organization, as mentioned by Mr. Stelle in the following paragraph: "About 1686 Mr. Thomas Killingsworth first planted this church and preached the gospel to them a considerable time. After his removal, the church had the ordinances of the gospel administered among them until the year 1712-15, about which time Mr. Drake was ordained, and he continued to preach until about 1729. Then, by reason of his great age, he desisted preaching, but continued to administer the ordinance."

This was the original and only regular Baptist church in New Jersey, north of the Raritan River, in the XVII. century. In those days Christian people had to travel long distances to attend public worship. The Piscataway church gathered its congregation for the first fifty years of its history from a widely-scattered population, extending over a territory of twenty or more miles, inland, reaching as far north as Morristown and westward to the Delaware River.

Edmund Dunham was one of the deacons of this church in its early formative period, and for many years, an active, devout, spiritual leader of the primitive community. It is generally understood that he, with Hugh

Dunham, till the latter's death in 1694, was an expounder of the Scriptures among this people, and then assisted John Drake as preacher of the truth for several years (till about 1700-1705), when his connection with the old church ceased. In 1710-12 it was thought wise to publicly set apart Mr. Drake to the exclusive work of the gospel ministry and ordain him, officially, as pastor of the flock. This was considered the more necessary in view of important changes in the membership about this time, and a few years previous, at the formation of the Seventh-day branch.

While officiating in the important duties of expounder and deacon of the old First church (about 1700 A. D.), Edmund Dunham's religious views underwent a radical change on the question of the Fourth Commandment in the Decalogue. The story of his conversion from a First-day Baptist to a Seventh-day Baptist is familiar to most every reader of early church history in New Jersey. It has been a matter of tradition for many generations that he was incited to his final conclusions that the seventh day was the Scriptural Sabbath from a personal controversy which he had with his wife's brother, Hezekiah Bonham. The occasion, it will be remembered, was the performance by Mr. Bonham one Sunday of some servile work, when Deacon Dunham, on his way to or from church, probably, admonished him for violating the law of the land and prophaning the Lord's-day by such worldly occupation. To sustain the deacon's assertion that secular labor on Sunday was desecration, Scriptural proof was demanded by Brother Bonham, and, also, that the first day of the week was holy by divine authority. Whether this reputed friendly dialogue between the brothers-in-law, as to the impropriety of doing general work on Sunday, was prompted by Mr. Bonham from serious considerations, may never be known. But surely there was no uncertainty as to the conscientious sincerity of Mr. Dunham's reproof to him for working on that day. It may have been a question of indifference with Mr. Bonham whether he observed the first day as the Sabbath; but not so with Mr. Dunham, for he had faithfully and devoutly worshiped all his life on the Sunday of his Pilgrim father.

Mr. Bonham was supposed to be a member of the First-day Baptist church, and (unless his views had changed on the question of Sabbath-observance) he ought to have been a consistent brother. The writer knows nothing to the contrary. Some professing Christians thoughtlessly do violence to their conscience by deeds of indifference on the Lord's-day. The traditional story further states in the language of Rev. Morgan Edwards, (a careful Baptist historian, who gathered this material in 1779-1789 from living witnesses,) as follows: "This controversy set Mr. Dunham on examining the point. The consequence was rejecting the first day and receiving the Fourth Commandment as moral, and therefore unchangeable. In a short time after, about seventeen persons sided with Mr. Dunham and separated from the mother church, which opened a prospect of having a Sabbatarian church in Piscataqua."

The examination of the subject by Mr. Dunham, and the conclusion reached, clearly proved that the question took hold of his deepest moral nature and dominated him in

all his future actions. Though his change of views led him into divergent paths of religious activity, and placed him at variance with family and friends, he showed immediately his unflinching faith by continuous works. This required no small degree of confidence and courage, in view of the fact that there was no other church of the same belief in all the new world, except at Newport, R. I., constituted 1671, the several feeble efforts of recent growth in Pennsylvania having failed before 1707. Church tradition, however venerable, and opinion of friends, however respected, were all outweighed in Mr. Dunham's mind by the will of the Lord, as he had now come to understand it. He believed that God had "exalted his word above all his name," and so placed the Bible, literally interpreted, above human judgment as expressed in church creeds.

"Soon Mr. Dunham commenced holding meetings on the Sabbath, in his own house, giving him an opportunity of presenting his views publicly to all that would come to hear. Those who coincided with him continued their former church membership for some time, until the subject became one of great seriousness. Minister was arrayed against minister, deacon against deacon, brother against brother, and sister against sister, witnessing the fulfillment of the prediction, 'I came not to bring peace on earth, but a sword.' Finally the Sabbath-keepers concluded that, for the sake of peace and the cause, they had better withdraw, and raise a banner of their own, having inscribed on it 'The Seventh-day is the Sabbath of the Lord thy God.'"

(To be continued.)

WEARY.

[The following poem comes to us from Mrs. J. N. Belton, as the last one written by the late Rev. J. N. Belton. Called suddenly in the midst of his work, he now rejoices in the rest of "the World of Love."]

Weary and worn with the cares of life,
Ready to cease from its toil and strife,
Ready to go where the angels stand,
Playing their harps on the golden strand.

Weary with wandering to and fro,
Up and down in this world of woe;
Ready to go to my home above,
Ready to rest in that world of love.

Weary! why speakest thou thus, my heart?
Weary! and hast thou yet borne thy part
Of labor and care along the way,
To fit thee for rest in the endless day?

Ready! and art thou ready to go?
Ready to leave this world of woe?
Ready to cease thy labor and prayer
To lift the world from dark despair?

Nay, though weary, thou shouldst labor still;
Nay, though ready, thou shouldst wait his will;
Then shalt thou go to thy home above,
Then shalt thou rest in the world of love.

A HELPFUL LETTER.

To the Editor of the SABBATH RECORDER:

This letter was read at the last covenant and communion service of the Farina church. It did our hearts so much good that we wish it published for the benefit of all RECORDER readers. Such letters help very much to bind resident and non-resident church members together. Bro. Hall is a non-resident member of the Farina church.

Fraternally yours,

D. BURDETT COON.

FARINA, Ill., May 9, 1898.

PLAINFIELD, N. J., March 26, 1898.

Rev. D. Burdett Coon, Pastor:

I cannot say that in three years I have advanced but little, nor that I have advanced much—as to that God knows best. During some years I looked to my frames and moods and walk, looking for satisfaction with myself and to myself, as I sought to be led and shaped and rewarded by my God. With

whatever earnestness I tried to use the best means and methods for directing my steps in his way, I was following Jesus with my eyes fixed upon myself, to see what he would do in me and for me, rather than upon him whom I sought to follow. I have not been quick to learn that I was doing this, and thereby nearly failing altogether of the power he gives to follow him. And so I have been a long time in grasping the truth that the soul and body of religion is the very simple thing of loving Jesus as a person, so devotedly, so intensely, so constantly, that the mind is filled with some manifestation of him at all times—in the incidents of his earthly life, his present ministry above, or his return in glory, or in whatever way his being is manifested for our contemplation, and fellowship in what he experiences and is. Thus a poor earthen vessel may be filled with his glory; but if one be always looking to see if it turn him from dust to gold, or to see if it exalt him to some place and service as a fulfillment of his desire and satisfaction of his idea of life, or to see if the glory be reflected upon what he was or has become, he shall not be a vessel "meet for the Master's use," for he is rather concerned for his own personality, the worth and dignity of his own life, than for the person of Jesus. And because he is ever looking to himself he loves himself, and darkness comes upon him, and he knows but emptiness; peace departs, character fails under test, friends forsake, enemies arise, and life falls into vain strife and discordant clamor. I have drawn out this truth, not so much to intimate how far I have gone aside from Jesus, as to indicate why I have not found and kept his nearest presence. It is not that I have had ambitions or apparently to myself been eager for any particular worldly condition. It is that I have not been alert to the fact that he who does not follow Jesus with eyes upon him alone can lose himself and stumble amid the furniture of the temple itself; that doctrines and ordinances and Christian fellowship and zeal of God become to him less than useless, if insidiously his heart put forth its same self-born desires toward spiritual things which it was bidden to withdraw from earthly things; that a man, pleased with the vision of his own gratification by the treasures of heaven and the riches of grace, has but made his old desires ready again for deceitfully-masked worldly satisfactions, also, which the devil may offer for his further undoing. He who is not lost in Christ is always in danger of being lost to Christ. I trace my failures to this, then, that of all spiritual exercises upon which I have depended, I have followed none less conscientiously and intelligently than the simple, essential one of occupation of mind with the personal Jesus—the beginning and end and sum of all spirituality as indeed it is. Dr. A. J. Gordon wrote: "Christ is *all*, and having him we have all. Let us think more of him than the things that pertain to him. As Puritan Brooks puts it, 'A soul that is rich in grace says: Well, ordinances are not *Christ*; refreshings are not *Christ*; meltings are not *Christ*; enlargements are not *Christ*; they are sweet, but he is more sweet; they are very precious, but he is more precious.'"

For freedom from cast-off self, for dwelling with the Triune God and he with me, I depend upon the efficacy of "looking unto Jesus, the author and finisher of our faith."

H. M. HALL.

Young People's Work

A WORD TO JUNIOR WORKERS.

BY H. D. CLARKE.

Having had over five years of experience as a Junior Superintendent in connection with my pastoral work, and having resorted to all lawful ways, as made known to me or thought of, to increase or maintain interest, I believe I can form some estimate of the value of the work and see the effects of it upon youth. I am in constant receipt of letters and inquiries in regard to methods, plans of work, and find that superintendents and teachers sometimes get discouraged, especially as unthinking parents and critics take little interest in their faithful labors, and do not appreciate what these Junior workers do, because the children and youth do not become angels, in spite of the lack of godliness in the home.

These words may not be read by such critics, but I want to encourage the Junior workers who will read and think. There are other superintendents of larger and longer experience, who can give more encouragement and help than I can, but they have not yet spoken in this way.

In the first place, the Junior Society does not take the place of the church, for I observe that Juniors are always at church, when many others are not. They are taught the value of the regular Sabbath services, and of listening to the sermon. Nor does the Junior meeting take the place of the Sabbath-school. I observe as a rule that juniors are the most faithful in attendance and most active. Nor does the church prayer-meeting suffer in consequence. Of all children and youth seen at the regular church prayer-meetings, I notice that Juniors are about the only ones who do attend with any degree of interest, and they quite often take active part in such meetings, which many regard as chiefly for older people. I observe, too, that Juniors well taught and influenced are the ones who earliest begin systematic giving for the Lord's cause.

One teacher and superintendent writes, that boys seem to feel that they are too old for the Junior Society when about fourteen. This is a great mistake, which will not be made by boys who have parents to help and encourage them, and if the Junior Society has efficient teachers. In our Society we have a good class of boys and girls from fourteen to eighteen years of age, who prefer the Junior to the older Society, and two noble boys said they would stay in the Society in order to keep others there, and also to encourage the younger ones. The Junior Society is not for six-year-olds alone. A great work can be done for young people up to eighteen years, and even older. Of course, a teacher must be adapted to their years and to their wants. When they are ready and want to join the older Society, do not hold them back.

Most correspondents tell me it is harder to keep boys than girls. The opposite is the fact in Dodge Centre, and as a result, we have over twenty boys who attend our Junior meetings, and sixteen girls. Besides these, we have quite a number of boys and girls who "drop in" as visitors, but so often as to almost entitle them to a place on our roll.

Some people object to unconverted boys and girls leading Junior meetings (the opening services, of course). Would they object to their reading the Bible in the family, before father or mother prayed at the family altar?

Boys and girls are not unbelievers. Almost universally those who attend are believers and expect sometime to be Christians. That they may not become such will be found the result of other and outside influences.

The pledge is not taken by any Junior without the consent and signature of parents, who also pledge themselves to help their children to keep it. If some do not take the pledge, they come all the same and receive the same instruction.

What is done in a live, active Junior Society? Opening services led by some boy or girl, the service outlined by superintendent, consisting of singing, Bible reading, voluntary prayers, appropriate readings and selections, Bible verses repeated by Juniors, having the topic in view, and such other exercises as a wise superintendent may suggest. Then class work, consisting of a systematic Bible-study, with more freedom than can be had in the Sabbath-school. Then general exercises, consisting of talks, readings, questions, denominational history, work, plans, workers, needs; everything to make Juniors loyal to the denomination and the church is considered. Temperance and mission work are included. Respect for law and government, rulers, etc., is taught. Good manners in the home, on the street, in society, are taught. Christian business principles are advocated. Cultivation of every needed grace to be displayed in school, on street, everywhere. Respect for the aged, and how to make home happy and prosperous. Who objects to this? Who will not encourage it?

A pastor can keep in touch with children and youth, and, by this, with their parents in Junior work in a marvelous way. It keeps him young, sympathetic, a better judge of youth. There is so much to say on this Junior question. Ought a Junior Society to be kept up with only six members? Yes, with four. It will pay for all eternity. Is it well to change superintendents and teachers? No, unless you can get others much better qualified. Keep your tried and true teachers right at it. They are worth more to the youth with five years' experience than with one or two. Some churches or Christian Endeavor Societies who appoint Junior committees make a bad mistake in "passing the office around." I heard a teacher of experience say recently, having taught a Junior class in a college town and in a large church, that in many respects that Junior Society was not up to date and the interest not as good as in the one she was now teaching, because of a frequent change of superintendent and teachers. They were good and able workers, but the frequent changes were bad for Juniors and the work.

Junior workers, rise above all criticism. Yours is a grand and holy work. Sacrifice ease, study hard, be patient, love the youth, keep at it, talk it up in your church, make it interesting, look for new things—but keep them spiritual, be simple, be easy, come down to a level with the Juniors, pray much, pray more, keep cheerful, do not expect perfection in youth, bear with their peculiarities, be good disciplinarians, keep order and attention, keep an eye on Juniors' conduct on the street and especially on the Sabbath, never scold them, raise the standard high and keep it there. God bless you. Write to me what you think about the work. Give us some other suggestions.

OUR MIRROR.

The Christian Endeavor Society at West Hallock recently devoted a session to the study of our denominational work, the Juniors joining. Secretary Whitford, of the Missionary Society, very kindly responded to the invitation to give a concise account of the present operations of that organization. The brief statement he sent was listened to with interest by all, and was followed by an earnest prayer for the Lord's blessing on this work. An exercise on the geography of our denomination, from a map hung before the audience, was presented, and the places where the various Associations and the General Conference are to meet were pointed out. A Methodist lady belonging to our Society gave a brief account of some of the work of the M. E. church. The work of our Woman's Board was also most interestingly presented.

PROXY.

The Adams Centre Y. P. S. C. E. laid before its members at its last business meeting, the question whether they wanted the Young People's Page and Mirror continued or not; a vote was taken upon it, which was carried by a good majority, to have the same continued, and a correspondent appointed. I will try and give you some little idea of our Society, and what it has been doing. At the present time we have a membership of 50 active and 11 honorary members, which I think are all in good standing. April 5, our Society gave an entertainment, called The Old Maid's Convention, to a crowded house; our net receipts were about \$31.25. We were well pleased with the results. A committee is also circulating a subscription paper among the members, and have already pledged amounting to \$28.00, and several more to see. Our meetings during the past winter have been full of interest, and several new members have been added.

F. A. B.

The second mathematical problem used by the Dodge Centre Juniors:

The apostle who lived the longest was (); and he wrote () books. Add to this the number of chapters () in the Book he wrote while a prisoner on the Isle of (); subtract from the sum the number of churches in Asia () to whom he wrote, and multiply this result by the number of golden candlesticks he saw () while listening to a voice that spake. Divide this product by the number of letters of the Greek alphabet mentioned () in the first chapter of Revelation, and again divide by the number of stars () seen in Jesus' right hand. Add to this quotient the number of Spirits of God (), mentioned in the message to the church at Sardis. Again add the number of seats () upon which elders sat which John saw, and add also the number of crowns of gold () they had; subtract the number of beasts he saw having eyes before and behind (), and again the number of wings all those beasts had (). Subtract the number of horns the Lamb had (), and divide this by the number of horns on the red dragon. Multiply the quotient by the number of last plagues () in which was filled up the wrath of God, and add to that the number of mountains () on which a woman sat. Subtract the number of "manner of fruits" on the "tree of life" (), and write the remainder here ().

Have you accepted the invitation in Rev. 22: 17?

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

100 copies	\$1 50
75 "	1 15
50 "	1 00
25 "	50
Single copy	.03

Postage prepaid

Children's Page.

THE COWARDLY DARK.

When I go up the stairs to bed,
With my candle lit, I mind
How the dark creeps up behind,
Softer than a cat can tread.

If it should spring, I'd punch its head—
Although I would not be unkind—
But it never touches me, I find,
When I go up the stairs to bed.

The dark's afraid, I've heard it said,
Of any light, so hides behind
Or under things that it can find,
And trembles there in fear and dread,
When I go up the stairs to bed.

THE NEXT-DOOR CAT.

Fluffy sat in the sun on the garden steps. He was a handsome Persian cat, with a splendid striped coat and, O! such a tail. His fur had been getting thicker and longer quite notably in the last few days. "Rather a good thing," said Fluffy to himself as he bit out the tangles, "for the weather is getting quite cold."

The sun was warm and comfortable for October, and Fluffy sat blinking his eyes with a feeling of benevolent friendliness at the fussy sparrows, who were fluttering and fighting and bathing in the brown puddles in the middle of the road, for he was not hungry, and he was too fat and lazy to chase them for pleasure.

His little mistress had just given him a large saucer of warm milk and "H. O." for his breakfast—such a lot that he really could not eat it all.

By and by the next-door cat came out and sat on her step. She was sleek and thin.

"Ugly thing!" thought Fluffy. "I can't think why they keep a spindle-legged creature like that, with a tail like a mouse. She ought to live in a back street, and not in a respectable crescent like this!"

The next-door cat was very hungry, but not a sparrow was left. They had all fled as she appeared, for she was not fat or lazy.

"Good morning, Mr. Fluffy," she said in a meek voice.

Fluffy stared at her haughtily, but made no answer.

The next-door cat gave a patient sigh, and looked wistfully up at the sparrows on the roof. Her teeth chattered with longing.

Fluffy sat with his nose in the air. "Impudent thing!" he said to himself. "How dare she speak to me! I'm not going to talk to the vulgar thing—she would just repeat all I said to the first low friend she met!"

The next-door cat tried again, timidly. "They have forgotten to give me any breakfast," she remarked, with a wistful glance at Fluffy. "Have you eat—h'm—I mean, er—could you spare me a little—I'll give you the next sparrow I catch—but there aren't any just now."

"Sparrows, indeed!" said Fluffy, ruffling his fur all over in righteous indignation. "You don't deserve any breakfast for thinking of such a thing. Catching sparrows indeed—poor little things who never hurt you! I wouldn't." And he walked across the road very stiffly.

"Couldn't, you mean," said the next-door cat, with tears in her eyes.

It was not very polite, but she was so hungry, and she had never before been scolded for catching sparrows.

Just then a rough-looking lad came whistling down the crescent, and saw Fluffy.

"What a fine cat!" he thought, and with a quick glance at the windows of the house to see that no one was looking, he pounced on Fluffy, who was vainly trying to get through the park railing.

Alas! he was too fat, and in spite of his struggles he was picked up like a flash and tucked out of sight under the lad's jacket.

"Just do for Janie," muttered the lad, marching off gleefully, without a single pang of conscience at his theft.

"I can't think where Fluffy can be," said his mistress, later on. "He hasn't touched his dinner. I suppose he'll come back soon."

But even tea time brought no Fluffy. The next-door cat sat on the wall and cried, but they didn't understand.

"Poor thing!" said cook; "she looks hungry, and fish won't keep," so she gave her Fluffy's neglected meals.

Everybody hunted for Fluffy, and his little mistress fretted for him, but for two or three days all his food was given to the next-door cat, who was always crying round the doors and windows. She was trying to tell them what had happened, but they were so stupid they only gave her food.

At last Fluffy appeared again, looking very thin and miserable. The next-door cat met him on the back step. "I left some breakfast every day," she said, "in case you came, for fear you might be hungry."

They are great friends now. I think Fluffy is ashamed to have it known how easily he was stolen, for he gets quite cross if anyone asks him about it—where he went, or how he got back. He has told his friend all about it, I know, because I overheard what I have told you, but after they saw I was so near they talked in cat-whispers, so it is still a secret.

They were sitting on the wall in the sunshine when I asked them last time. Fluffy pretended not to hear, so I turned to his friend, who sat and blinked at me. "Do tell me what Fluffy told you," I said.

"Never repeat to anyone what you are told in confidence, even for a good dinner," said the next door cat.—*Sunday Reading.*

WHAT PUSS DID:

A TRUE STORY.

BY FRANCES J. DELANO.

Puss had three kittens, and the old speckled hen had twelve chickens.

Pussy's kittens were silver gray underneath and all sorts of lovely colors on top.

Old Speck's chickens were all yellow and very fluffy.

Puss kept her babies in a box behind the stove in the kitchen, and old Speck kept hers in a barrel in the woodshed.

Every day, after the hearth was swept, Puss brought her kittens out and put them under the stove; and likewise, every day, after the sun was up, old Speck brought her chickens out into the back yard.

Now, one would think, since Puss and the old speckled hen had so much in common and were such near neighbors, that they would be good friends.

But dear me! Puss never stepped out into the back yard but old Speck began to scold. Puss couldn't even sit in the woodshed doorway for the sake of a little air but old Speck would ruffle up her feathers and begin to call her chickens.

"Errer!" she would say, lifting first one foot and then the other. "Errer! Don't

you see that cat? Err! Look out! Errr! Keep close to me!" and so she would go on, while Puss sat with her eyes closed, and never once thought of the chickens.

One day a dreadful thing happened in the speckled hen's family. The housemaid had left a pail of water standing near the woodshed door, and the speckled hen's largest chicken, anxious to try his wings, flew up on the edge of the pail. He tilted back and forth a few times trying to get his balance, and then, splash! he went into the water. The poor little thing fluttered and gasped, and old Speck, lifting up her wings and her voice, flew in terror about the pail.

After a while the chicken became very quiet, and the old speckled hen went back to her chickens, trying hard to think what it was that made her feel so uneasy.

Meanwhile the housemaid found the chicken in the pail, and, thinking it was dead, but not being quite willing to give it up, she wrapped it in a piece of flannel and put it in the oven.

After a time the poor little drowned chicken began to gasp for breath. Then he tried to wink his eyes, and the housemaid took him out of the oven.

She tended him very carefully for a day or two, and then took him in triumph back to his mother.

But, alas! old stupid Speck had forgotten all about her lost chicken, and, thinking he belonged to some other hen, she flew at him and pecked him with all her might.

"And what is to be done with this chicken?" asked the housemaid, standing in the middle of the kitchen floor and holding the little thing between her two great warm hands.

"You'll have to take care of it yourself," said the housemistress.

So the chicken was wrapped again in the flannel and put under the stove. Now, flannel is not nearly as warm as one's own mother's feathers, and the poor little chicken felt quite forsaken. Pretty soon he crept out from underneath the flannel, lifted up his shrill voice, and wept.

Puss, who was asleep with her three kittens, moved uneasily, for she didn't like harsh noises.

"Peep, peep, peep!" said the chicken. Puss stretched herself and opened her eyes.

"Peep, peep, peep!" cried the chicken. Puss looked at her three kittens nestled up to her so cozy and warm, and then she looked at the poor little forlorn chicken standing out in the cold.

"Mew!" said Puss, and such warmth of love and tenderness as there was in Puss's voice!

But the chicken, not understanding cat language, kept on crying, "Peep, peep, peep!"

Then Puss got up very carefully, so as not to disturb her babies, and walked over to the chicken.

"Mew!" said Puss again, and put her head down right over the chicken. It might have been Puss's motherly mew, or it might have been her warm fur, that won the chicken. Certain it is that the little thing began to utter the most contented and musical peeps that ever a cat heard. Peep, peep, peep!

Then Puss settled down close by the chicken, and the chicken cuddled up close to the cat, and after that Puss had four babies, and the chicken had a nice warm place of its own under Puss's fur.

Whenever the chicken, straying away into remote corners, began to cry, Puss would wake up and mew; then the little chicken would run home, happy and contented, crying, "Peep, peep, peep!"—*The Outlook.*

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.

NEW YORK CITY.—Our church has enjoyed several special services this year.

October 9, was Conference Report day. November 6, was Educational day. On March 19, Dr. A. H. Lewis spoke from the standpoint of the Tract Society; and on April 2, Secretary Whitford was with us and renewed our interest in the work of the Missionary Society.

May 14, was the day set apart for a Roll-call meeting in connection with the Covenant Meeting and Communion Service.

All these meetings were helpful and inspiring, especially the Roll-call meeting.

The Sabbath-school is counted a success, and we confidently expect that it will be a source of strength to this church in years to come. Encouraged by the success which the Ladies' Society achieved in the effort to have a Church Social in New York City, the Sabbath-school is to have a real picnic in the near future. Thus an effort is being made to keep the members of our congregation in touch with each other, socially.

For three successive Sabbaths in April we enjoyed the presence in Sabbath-school and church service of Dr. G. W. Post, of Chicago, and Dr. A. S. Maxson, of Milton Junction, Wis.

There have been during the year six additions to the church, by letter.

We now hope that all our teachers and students will return to us another year.

Miss Anne Langworthy, who has been studying medicine in the city for some time, is now Dr. Langworthy of 446 East 72d St.

The pastor has completed his work for the year in Union Theological Seminary, and is planning to spend his summer vacation in evangelistic work in the North-Western Association. There are very many and very serious difficulties in the way of a growing church in New York City, but if interest in Christ's kingdom may be judged by the attendance at the Sabbath services and by the money given to the Lord's work, then it would seem that we have reason to be encouraged.

G. B. S.

RICHBURG, N. Y.—Sidewalks and roofs were white as the blooming pear trees this morning. We hope this is positively Jack Frost's last appearance for the season. May has been cold and wet thus far. Few gardens are planted, and spring is slow in asserting her rights in this section. The program for April 30 was faithfully carried out. The day was fine and it was altogether a happy time. J. G. Burdick held meetings the following week, which were thoroughly enjoyable. We hope he may visit us again at a more favorable time of year. The Ladies' Aid Society are making new cushions for the church. The W. C. T. U. ladies gave a musical and literary entertainment May 10, for the benefit of "The Anchorage," which was very good, and well attended. Our church will be well represented at the coming Association at Nile. A stage runs twice a day between Richburg and Friendship, giving us all the privilege of going. Our pastor is a very busy man serving both churches, and so finds little time for correspondence. Hence this letter from

MAY 18, 1898.

WEST HALLOCK, ILL.—There is manifest improvement in the various lines of church work since the visit of Bro. Randolph to our Society, last winter. The value of any revival work can better be determined after the lapse of some time than at the immediate time of it. We were all happy over the results of that work in which Bro. Randolph led, yet we are hopeful of greater results from it as the days go by. Shortly after the close of the meetings, three young boys put on Christ in baptism, and two adult persons joined the church, one by letter and one by verbal testimony. We have not yet received full evidence that the Sunday night service is appreciated by the people of the neighborhood, for whom it was more especially appointed, but there has been the most unfavorable weather on this particular day of the week, which may sufficiently account for the small attendance. The house was nearly filled, however, on Sunday evening, May 1, to hear Mrs. Ella S. Stewart, of Chicago, who was invited to speak on Gospel temperance.

Our little railroad village, Edelstein, after a long and severe struggle, has finally succeeded, by the aid of sturdy temperance workers outside its limits, in putting down the unholy liquor traffic, so boldly carried on there in defiance of the law. The excellent address by Mrs. Stewart tended to confirm the good work already done.

On Monday, May 2, the West Hallock Endeavorers entertained the Princeville Local Union. This was called an "Experience Convention." The topics treated were on practical Christian living. The special papers and talks prepared, as well as the general discussion of them, were elevating and heart warming. The feature of the evening was a very fine address on "Plants and Corner Stones," (Psa. 144) by Mrs. Ella Stewart, who kindly accepted the invitation to remain over for this meeting. The enterprising president of the Princeville Local Union filled the West Hallock pulpit a few Sabbaths ago, and delivered a stirring missionary sermon from Rom. 10:15. Although the pastor himself was well nigh made uncomfortable by the searching words of the preacher, yet it was suggested that he had invited Bro. Brainerd to come over and speak some things he did not dare to say. There was, however, no collusion between him and the pastor. The practical effect of the sermon was illustrated by a dollar which was put into the hands of the pastor by a lady at the close, with the request that he put it where it would do the most good for missions.

The work of the Sabbath-school has been growing in interest under the efficient leadership of Mr. Hugh Stewart. He has been giving a series of exercises at the close of each session, both interesting and instructive, in normal drill.

The pastor has recently accepted the opportunity of preaching for Union Church, in a community about five miles distant, where former pastors have done efficient work. There are encouraging evidences of growth among us, not the least of which is the increased amount of money pledged for our Missionary and Sabbath Reform work, being about double the amount pledged last year.

MAY 16, 1898.

COLONY HEIGHTS, CAL.—As suggested, the Sabbath service of May 7 was devoted to a study of missions. Papers on "Woman's Place in Missions" and "The Student Volunteer Movement" were read, and a review of our own missionary work given.

The following, which we trust will be of interest to RECORDER readers, appeared in the *Riverside Daily Enterprise*, of April 30, after a thorough investigation of the Colony by the Editor. ELIZABETH B. CARPENTER.

MAY 9, 1898.

A FLOURISHING COLONY.

Incorporated in 1894, the growth of the settlement established by the Colony Heights Land and Water Company has been steady and uninterrupted. There is nothing speculative in the project, and no effort has been made to "boom" it. The colony was started by an association of Seventh-day Baptists who desired closer communion in a place where they could observe their Sabbath in common, without the interference or isolation encountered in older and more densely populated sections. It may be observed here that the Seventh-day Baptists are not to be confused with the Second Adventists; who also interpret the Scriptures literally in the matter of the day of rest and observe it at the end of the week, instead of at the beginning.

The Company owns 2,000 acres of rich land, the southeast corner of which joins the Lakeview tract. It is not a co-operative colony; purchasers of land are given stock in the Company, which carries full water rights and proportionate interest in the dividends.

The soil is decomposed granite, susceptible of the highest cultivation, and adapted to grain, alfalfa, deciduous and citrus fruits. In the bottom lands, especially, which are rich alluvial soil, alfalfa does remarkably well, yielding five or six crops a year. All sorts of fruits, from oranges to olives are grown with great success, and the latter promises to be one of the most valuable products of the state. In the lower sections water is struck at a depth of six feet. Pears, plums, apricots, etc., do well without water; one two-year-old orchard produced over 1,000 pounds of apricots this season, without any irrigation whatever, but with the abundant water supply already at hand, the yield will be greatly increased.

Wells provide the water supply, tapping the watershed of the San Jacinto range at the lowest point, the importance of which is well understood by those acquainted with the topography of the country. The great range is drained off to feed the underground reservoirs formed in the valley as the hidden streams proceed to the sea; hence, so long as the rains fall and the snows melt upon the bald crown of Mt. San Jacinto, the Colony will have an inexhaustible supply of water constantly available. The first well of the system is already sunk, and furnishes ample water for present uses, but this is further supplemented by a valuable water right owned by the company, and a reservoir that will supply thirty inches for eighty-one days. The well already alluded to has at present a flow of twelve inches, and a 200-foot tunnel is being developed, which will tap enough for all time to come. A twenty horse-power gas engine of the latest model drives the pumping plant, and the pipe is now on the ground for carrying the water to the reservoir.

Surveys have already been made for an extension of the Santa Fe system, and the end of the Lakeview Y will run over land owned by the Colony, thus giving a direct outlet for products and greatly enhancing the value of the property.

The church has a membership of forty, and regular services are held. The public school is far above the average, as the Colony raised a private fund, which was added to the regular fund at their disposal, and applied it to salary, thus obtaining the services of one of the best educators of the state. The social life of the Colony is fully provided for, literary entertainments, lectures, etc., are frequently given, and there are social gatherings at short intervals. The townsite is one of the healthiest in the state, and sufferers from pulmonary and asthmatic troubles find immediate and permanent relief.

The location is remarkably free from frost, and oranges and shoots escaped during the recent severe season.

TEXAS.—The *Calhoun County News* of April 26, Port Lavaca, Texas, contains the following item relative to one of our brethren in that state. The *News* is correct, without doubt, since the Bible knows no Sabbath but the Seventh-day.

Mr. D. S. Allen gave a lecture last Saturday night at Norris Hall, on the subject: "Sabbath and Sunday, from a Scriptural standpoint." Mr. Allen belongs to one of the religious denominations which keep Saturday, or the Bible Sabbath, instead of Sunday. In his lecture he proved very conclusively from both the Old and New Testaments that Saturday is the day to be kept holy according to divine command.

May the Lord bless Bro. Allen in his work!

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: 1-10
June 25.	Review.....	Matt. 28: 8-20

LESSON X.—JESUS CONDEMNED.

For Sabbath-day, June 4, 1898.

LESSON TEXT.—Matt. 27: 11-26.

GOLDEN TEXT.—Christ Jesus came into the world to save sinners. 1 Tim. 1: 15.

INTRODUCTION.

Jesus foretells the fall of Peter, and the dispersion of the Twelve; delivers the remarkable discourse in John 14-16, and the prayer of John 17; endures the agony in the Garden of Gethsemane; is betrayed by Judas and made a prisoner; appears before Caiaphas and is denied by Peter; declares himself to be the Christ; is condemned and mocked; the Sanhedrim then leads him away to Pilate, where he appears in the present lesson.

EXPLANATORY NOTES.

1. Jesus Accused. v. 11-14. *And Jesus stood before the governor.* Sometime before this the right of the Jewish rulers to execute the death penalty had been taken away from them by the Romans and they were only permitted to execute the ecclesiastical sentences such as scourging and excommunication. Therefore to secure Jesus' death it was necessary to secure a sentence from Pilate. Charges could not be sustained. Pilate "found no fault in him," and a difficult problem was on their hands. The whole trial was an illustration of the lying malice of the Jews and ignominious servility of Pilate and senseless frivolity of Herod. These are yet the characteristics which mark the conduct of those who hate the truth and would rid themselves of reformers. *Art thou the king of the Jews?* Asked on account of the charge of perverting the nation, and forbidding to give tribute to Cæsar. Luke 22: 2. The Sanhedrim has condemned him for blasphemy, but they knew Pilate would pass no sentence on that charge. *Thou sayest.* That is, thou sayest the truth. But he explained to Pilate the nature of his kingdom. John 18: 36. *And when he was accused.* They made three charges: (a) That he was stirring up the people against the Roman authority. (b) Forbidding to pay tribute to Cæsar. (c) Claiming to be a king himself. All this they knew was false, and the very thing they would have been glad for him to do if it could have been successful, for they were humbled as a nation by this very Roman power. In private examination Jesus' answers entirely satisfied Pilate. *He answered nothing.* In conscious innocency. He knew they could not prove the charges. *They witnessed against him.* Or rather accuse thee of. They did not witness but only accused. *Answered him to never a word.* He said nothing. His life had been public, his teachings were well known and he heeded not to answer. *Governor marvelled greatly.* Much surprised and at a loss to see how he could maintain such sublime silence and manifest no spirit of retaliation. Pilate was not accustomed to such meekness.

2. A Roman Custom at the Feast. v. 15-18. *At that feast.* Of the Passover. *Was wont to release.* The origin of the custom is not known. It is said that both Greeks and Romans released prisoners upon birthdays and festive occasions. It probably was introduced among the Jews to make less galling the Roman yoke. *Whom they would.* Any favorite, or prominent Jewish prisoner whom they chose. This would often prevent sedition and serve to conciliate their favor. *A notable prisoner, called Barabbas.* Distinguished for great crimes, such as murder, sedition, a leader of a band. He was guilty of crimes with which they had falsely charged Jesus. Here is proof of their envy and hypocrisy. This Pilate plainly saw. *Whom will ye that I release unto you?* He wanted to release Jesus, satisfied as he was of his innocence. Though condemned by the rulers yet he was popular with the multitude. Appealing to the crowd assembled, he no doubt expected they would cry out to release Jesus, and had they been left to themselves there is little doubt but what they would have preferred Christ. *Jesus which is called Christ.* Who claims to be the Messiah. Pilate cared nothing about that, but he thought that they would be likely to wish their Mes-

siah released. He also added according to Mark, "King of the Jews." This would ridicule the Jewish leaders who had made such a charge which to Pilate seemed absurd under his present circumstances. *For envy they had delivered him.* Nothing is more cruel and malicious than envy. How it will change a Christian heart when it creeps in. They envied his popularity among the people. They hated him because he had proclaimed truth that condemned them.

3. A Woman's Dream. v. 19. *His wife sent unto him.* Sent a message by note or servant while he was sitting on his judgment seat. *Have thou nothing to do.* Do not condemn him. Afraid possibly that vengeance would follow her husband for condemning the innocent. A heathen woman, while the people are making a choice between a murderer and their Messiah, is the only one with courage to plead the cause of *that just man.* Not guilty. *Suffered many things.* The heathen considered dreams as indications of the will of the gods. Even the Jews placed reliance on them. She was no doubt agitated with the subject and believed him innocent and knew how the Jews were plotting maliciously, and her dreams were disturbed. *This day.* It was now early in the morning.

4. Barabbas Rather Than Jesus. v. 20-26. *Persuaded the multitude.* The masses were greatly under the influence of the priests and they stirred up the people appealing to fears, prejudices, passions, and the flexible multitude was now ready to answer Pilate. *Whither of the twain.* Which of the two, Jesus or Barabbas. *They said Barabbas.* Every person must do something with Jesus, accept or reject him. Refusing to decide is deciding against him. Rejection of Christ is the great sin of the world. *What shall I do, then, with Jesus.* He thinks he can throw all the responsibility upon the Jews, but not so. He, as a just ruler, should have done justice and released the innocent. *Let him be crucified.* The most ignominious of deaths. Can people mean that? and yet every sinner rejecting Christ and salvation has been the cause of the crucifixion of Jesus, and virtually they cry, "Away with him." *What evil hath he done?* Three times asked, so anxious is Pilate to release him. He chastised him in order to satisfy their rage and to excite compassion. Weak and irresolute governor! *Let him be crucified.* Demanding it with a popular clamor. Luke says they were instant with loud voices demanding it. *He could prevail nothing.* Because of his weak and irresolute character. *Rather a tumult was made.* They saw his irresolution, and took advantage of it by repeated demands. *He took water.* A custom signifying that they were innocent of the crime committed by others. Deut. 21: 6-8. But whatever might be the clamor of the Jews, he was still guilty. "Crucifixion was a Roman punishment, performed by Roman soldiers, sentence pronounced from a Roman tribunal, therefore Pilate, as well as the Jews, was answerable to God for the death of the Saviour of the world."—Barnes. *This just person.* He publicly pronounces him innocent. *See ye to it.* Take it upon yourselves, you are responsible. *Then answered all the people.* Through their leaders. *His blood be on us.* That is, let all guilt, if any, be on us, we will be answerable for it. *On our children.* A custom borrowed from the Athenians of devoting themselves and their children to the same punishment if those they accused were afterward found innocent. They had no right to devote their children to judgment for their action. But the curse has remained upon them and their children. *When he had scourged Jesus.* Perhaps with the thought that it would still move them with pity, and they would now allow Jesus to go free. It was customary to scourge criminals before crucifixion and add to the horrors of the punishment. *Delivered him to be crucified.* Sentence being passed, the centurion and his soldiers take him in charge.

BOOK NOTICES.

THE AMERICAN ANTIQUARIAN AND ORIENTAL JOURNAL for May and June is just at hand. It is unusually rich in matter and in illustrations. 175 Wabash Avenue, Chicago, Ill.

THE TWENTIETH CENTURY CITY, by Rev. Josiah Strong, D. D., author of "Our Country," and "The New Era," 16mo, paper, 25 cents; cloth, 50 cents. The Baker & Taylor Co., 5 and 7 East Sixteenth Street, New York.

With the same fascinating presentation of facts and figures which made "Our Country" one of the great books of the century, Dr. Strong discusses the danger arising from the vast movement of population toward the cities, and the growth of their preponderating influence in the nation, points out the principles which may be applied successfully to the solution of the great problems of modern society and makes a ringing appeal for action. The modern city has become what it is by being the exponent of modern civilization on its materialistic side. This change has come to stay, and, as Dr. Strong clearly sees it, must be faced as one of the conditions of the future. He shows that the essential trouble is that our materialistic has run away from our moral growth, and that the cities are now a menace to themselves, to the state and the nation. But what must be done? It is on

this point that Dr. Strong becomes best worth reading. The remedies he proposes are moral rather than political or administrative. They present the ideal of a reformed patriotism based on the conception of the public good rather than private gain; of a church in which Christian social ideals prevail and of society as Christianized on the one hand, and Christianity socialized on the other. Great difficulties are here. Most of those who read Dr. Strong's book belong to the class who least need it. All great reforms begin with a few friends and a few enemies. The masses who seem to govern the destiny of reforms, and of history, from the human side, go on in indifference. The distribution of valuable literature is suggested as a potent though quiet force for good, while the prevalence of pernicious literature is an unmeasured power for evil. Like all of Dr. Strong's books, this one teems with facts and is vivid with suggestions to every thoughtful reader. You ought to read it.

Popular Science.

BY H. H. BAKER.

A Wonderful Phenomenon.

In the SABBATH RECORDER of May 2, on page 279, is a remarkable statement about a wonderful phenomenon, which reads as follows: "The highest tide in the world is in the Bay of Fundy, where it rises a foot in five minutes, and has been known to attain a height of 70 feet." This Bay of Fundy is a broad arm of the ocean extending into the land between Nova Scotia and New Brunswick, a distance of 140 miles. Its greatest breadth is 45 miles. The bay terminates in two smaller bays, Chignecto Bay and the Basin of Minas.

It is a well-established fact, even axiomatic, that water, when once on its level, will never change its position, nor rise above its level unless compelled by an applied force. The RECORDER makes the statement that water in the Bay of Fundy has risen to 70 feet, (60 we think to be nearer correct) and that to an unusual height, twice in 24 hours. Now it is an incontrovertible fact that this force must be applied in some specified form; either with a perpendicular front, along the base or level, thus forcing the water to its height, or acts upon the surface from above. If the latter, then the attraction must be more than twice as strong as the weight of the atmosphere, which is 32 pounds on the square inch, a force then of 60 or more pounds to the square inch. In either case it must require an active force of over 30 pounds on the square inch to press and hold the water up to a 70-foot level, 1-13th of a second, or (to coin a new word) it would all "squash" out at the bottom. But whether the power is applied at the bottom or the top, for some reason it appears to be withdrawn gently, as the water recedes gradually until it reaches its former level, when it in less than 13 seconds it commences again the renewal of former operations.

Will not some one of those having the title of either Ph. D., LL. D., M. D., D. D., or D., give us a scientific solution of the true source of this remarkable power as applied to the waters in the Bay of Fundy, causing them to pile upon each other to the height of 60 or 70 feet. Also tell why there should apparently take place a continuous shove of the narrow waters of the Hudson River against the current between New York and Troy, a distance of 127 miles, and neither shove nor pull at all on the Caspian Sea or Lake Superior, that we may present the facts to the readers of the RECORDER in these columns? Why should not this unseen power act upon all waters alike?

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 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.

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 next Semi-Annual Meeting of the churches of Minnesota will be held with the church at Trenton, beginning Sixth-day before the first Sabbath in June, at 2 o'clock P. M. Rev. H. D. Clarke will preach the introductory sermon. Essayists, Mrs. Carrie Greene and Miss Flora Ayars, of Trenton; Mrs. Lottie Langworthy and Dea. Ellis, of Dodge Centre; and Dea. Coon and Cleora Randall, of New Auburn. **R. H. BABCOCK, Sec.**

THE next session of the Semi-Annual Meeting of Berlin, Coloma and Marquette churches will be held with the church of Marquette, commencing Sixth-day evening before the first Sabbath in June. Elder Socwell, of Welton, Iowa, was invited to be present and preach the introductory discourse, and Elder L. A. Platts, of Milton, as alternate. Mrs. J. H. Noble, Mrs. Elma Cockerall, Dr. A. L. Burdick and Miss Laura Gilbert were appointed to write essays for the occasion. **E. D. RICHMOND, Clerk.**

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 next Quarterly Meeting of the Southern Wisconsin and Chicago Seventh-day Baptist churches will convene with the church at Milton Junction, Wis., May 27-29.

SIXTH-DAY—EVENING.

Preaching, Raymond Tolbert.

SABBATH-DAY.

- 10.30. Preaching, Rev. S. L. Maxson, Walworth.
- 11.30. Sabbath-school, Superintendent of the Milton Junction Sabbath-school.
- 3.00. Preaching, Rev. L. A. Platts, Milton.

EVENING AFTER THE SABBATH.

Praise, prayer and conference-meeting, led by Rev. S. H. Babcock and Charles Sager.

FIRST-DAY.

- 10.30. Preaching, Rev. S. H. Babcock, Albion.
- 2.30. Y. P. S. C. E. Hour, under the direction of the Young Peoples Union.

FIRST-DAY—EVENING.

Preaching, Rev. L. C. Randolph, Chicago. The evening services will begin at 8 o'clock. G. W. B.

WESTERN ASSOCIATION.

Nile, N. Y., June 9-12, 1898.

FIFTH-DAY—MORNING.

- 10.00. Praise Service, conducted by Henry N. Jordan.
- 10.30. Introductory Sermon, Stephen Burdick. Report of Executive Committee. Communications from Churches.

AFTERNOON.

- 2.00. Opening Exercises.
- 2.15. Communications from Corresponding Bodies. Appointment of Standing Committees.
- 3.00. Missionary Society's Hour, conducted by O. U. Whitford.

EVENING.

- 7.30. Sermon by Delegate from South-Eastern Association.

SIXTH-DAY—MORNING.

- 9.00. Opening Exercises.
- 9.15. Business.
- 10.00. Essay by Edward Babcock.
- 10.40. Prayer Service.
- 11.00. Sermon by Delegate from Eastern Association.

AFTERNOON.

- 2.00. Opening Exercises.
- 2.15. Business.
- 2.30. Tract Society's Hour, conducted by A. H. Lewis.

EVENING.

- 7.30. Prayer and Conference Meeting, conducted by W. L. Burdick and T. B. Burdick.

SABBATH MORNING.

- 10.30. Service of Song, conducted by O. E. Burdick.
- 11.00. Sermon by O. U. Whitford. Joint Collection for Tract, Missionary and Education Societies.

AFTERNOON.

- 2.00. Sabbath-school, conducted by Superintendent of Nile Sabbath-school.
- 3.00. Christian Endeavor Prayer-meeting.

EVENING.

- 7.30. Woman's Hour, in charge of Mrs. C. M. Lewis, Associational Secretary.

FIRST-DAY—MORNING.

- 9.00. Praise Service.
- 9.15. Unfinished Business.
- 10.00. Sermon by A. H. Lewis. Joint Collection.
- 11.00. Education Society's Hour, conducted by B. C. Davis.

AFTERNOON.

- 2.00. Praise Service.
- 2.15. Sermon by Delegate from Central Association.
- 3.15. Young People's Hour, in charge of Eola L. Hamilton, Associational Secretary. Employment Bureau.

EVENING.

- 7.00. Praise Service.
- 7.30. Sermon by Delegate from North-Western Association.

CENTRAL ASSOCIATION.

Adams Centre, N. Y., June 2-5, 1898.

FIFTH-DAY—MORNING.

- 10.30. Devotional Services.
- 11.00. Annual sermon, Rev. Madison Harry. Report of Program Committee. Communications.

AFTERNOON.

- 2.00. Communications. Appointment of Standing Committees. Annual Reports.
- 3.15. Sermon, Delegate, South-Eastern Association.

EVENING.

- 7.30. Devotional Services.
- 8.00. Sermon, Delegate, Eastern Association.

SIXTH-DAY—MORNING.

- 9.00. Devotional Services.
- 9.30. Reports of Standing Committees and Miscellaneous Business.
- 11.00. Woman's Hour. Mrs. T. R. Williams.

AFTERNOON.

- 2.00. Education Society's Hour. President B. C. Davis. Essay, Mrs. T. R. Williams.
- 3.15. Sermon, Delegate, North-Western Association.

EVENING.

- 7.30. Praise, Prayer and Conference Meeting. Rev. L. R. Swinney.

SABBATH—MORNING.

- 10.30. Sermon, Rev. A. H. Lewis. Collection for Tract and Missionary Societies.

AFTERNOON.

- 2.00. Sabbath-school Hour. J. C. Heath.
- 3.00. Sermon, Rev. O. U. Whitford.

EVENING.

- 7.30. Praise Service.
- 8.00. Young People's Hour. G. W. Davis.
- 9.00. Business.
- 10.00. Missionary Society's Hour. Rev. O. U. Whitford.
- 11.00. Sermon, Delegate, Western Association.

AFTERNOON.

- 2.00. Sermon, President B. C. Davis.
- 3.00. Tract Society's Hour. Rev. A. H. Lewis.

EVENING.

Sermon, Rev. Clayton A. Burdick. Closing Conference, Rev. J. A. Platts. **H. L. SPOONER, Sec.**

EASTERN ASSOCIATION.

Rockville, R. I., May 26-29, 1898.

PROGRAM.

"Spiritual Uplift."

FIFTH-DAY.

- 10.30. Devotional Services. Rev. O. D. Sherman.
- 10.45. Introductory Sermon. Rev. I. L. Cottrell.
- 11.30. Announcement of standing committees.
- 2.00. Devotional services. Rev. N. M. Mills.
- 2.15. Communications from sister Associations, reports of delegates, Executive Committee and Treasurer.
- 3.15. Sermon. Rev. D. B. Coon.
- 3.45. Business.
- 7.30. Praise Service. N. H. Lanphear.
- 8.00. Sermon. Rev. G. B. Shaw.

SIXTH-DAY.

- 10.00. Business.
- 10.15. Devotional Services. Rev. G. H. F. Randolph.
- 10.30. Sermon. Rev. M. Sindall.
- 11.00. Education Hour. Rev. B. C. Davis.
- 2.00. Devotional Service. Rev. F. E. Peterson.
- 2.15. Missionary Hour. Rev. O. U. Whitford.
- 3.30. Sermon. Delegate from South-Eastern Association.
- 7.30. Praise Service. Rev. G. B. Shaw.
- 7.45. Prayer and Conference Meeting. Rev. A. J. Potter.

SABBATH.

- 10.30. Sermon. Rev. J. L. Gamble.
- 3.00. Bible-school. A. S. Babcock, superintendent.
- 4.00. Y. P. S. C. E. L. Alena Burdick.
- 7.30. Praise Service. Albert B. Crandall.
- 8.00. Sermon. Rev. Geo. Seeley.

FIRST-DAY.

- 9.30. Business.
- 9.45. Devotional Service. Rev. G. J. Crandall.
- 10.00. Woman's Hour. Mrs. Anna Randolph.
- 10.45. Sermon. Rev. A. E. Main.
- 2.00. Devotional Service. Rev. L. F. Randolph.
- 2.15. Young People's Hour. H. W. Carpenter, Sec.
- 2.45. Tract Society's Hour. Rev. A. H. Lewis.
- 4.00. Business.
- 7.30. Song Service. F. Hill.
- 8.00. Sermon. Rev. A. H. Lewis.
- 8.30. Prayer and Conference Meeting. Rev. S. H. Davis.

A. S. BABCOCK, President.

HARRIETT W. CARPENTER, Cor. Sec.

TRAIN SCHEDULE.

Leave Providence at 6.52 A. M.	Arrive at W. R. Jct. at 8.14 A. M.
" " 10.10 " "	" " 11.14 " "
" " 2.10 P. M.	" " 3.14 P. M.
" " 4.10 " "	" " 5.09 " "
" " 5.10 " "	" " 6.14 " "

All delegates change cars at Wood River Junction for Hope Valley.

Leave New London at 6.50 A. M.	Arrive at W. R. Jct. at 7.47 A. M.
" " 9.50 " "	" " 10.47 " "
" " 1.50 P. M.	" " 2.47 P. M.
" " 4.00 " "	" " 4.52 " "
" " 4.50 " "	" " 5.47 " "

Teams will meet the delegates at Hope Valley. **COM.**

Deafness Cannot Be Cured

by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucus lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars, free. **E. J. CHENEY & CO., Toledo, O.** Sold by Druggists, 75 c. Hall's Family Pills are the best.

MARRIAGES.

BLAUVELT-WITTER.—In Independence, N. Y., May 15, 1898, by Eld. J. Kenyon, at his home, Robert D. Blauvelt, of Sharon Centre, Pa., and Miss Bertha May Witter, of Coudersport, Pa.

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.

RANDOLPH.—Ephraim F., son of Abram Randolph, and son-in-law of E. Woodruff Titsworth, born July 27, 1861, died, in Plainfield, May 15, 1898. A wife and four children survive the departed husband and father.

A. E. M.

BURDICK.—At her home, near Albert Lea, Minn., March 12, 1898, Mrs. Lydia Burdick, wife of John A. Burdick, aged 70 years, 4 months and 14 days.

Lydia Stannard, daughter of Harvey and Lucy Pingree Stannard, was born near Friendship, N. Y., October 28, 1827. She was united in marriage with John A. Burdick February 11, 1847, and soon after left her girlhood home and settled in Wisconsin, where they lived, first in Albion and then in Berlin, until the autumn of 1864. They then came to Minnesota, where they have since resided. She was a faithful member of the Seventh-day Baptist church, an earnest, consistent Christian, and greatly loved by all who knew her. A precious memory is hers. She is sweetly sleeping in Jesus, and the bereaved husband and daughters have laid her away with the blessed assurance that she will come forth in the first resurrection, clad in the garments of immortality. "Blessed are the dead which die in the Lord."

D. M. B.

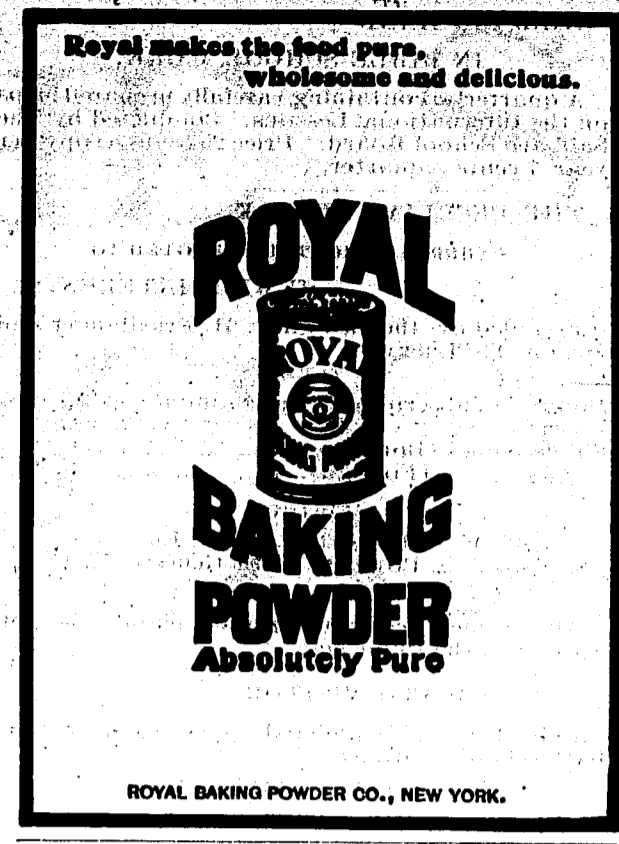
THE GREAT FIND ON MONTE CRISTO.

To-morrow morning the last dog-team starts that will probably reach the outside world, and with it goes the only sensational news of the winter. It is equalled only by the first strike of gold in the Bonanza "Moose Pasture," and later of the big nuggets on the steep hill-side along Skookum and Eldorado.

It was the tenderfoot, or "chee-chan-ko," as he is called, who on Bonanza had not the sense to stop at bed rock, but kept right on down, and found the rich pay. So it is a chee-chan-ko who has sunk a hole thirty-eight feet deep on an island in the Yukon itself and found rich pay. Monte Cristo is now the name of the island, and it lies on the Yukon eighteen miles above Dawson.

Two Norwegians went to work there in the winter cutting logs for the mills. They dug a hole in the ground to get dirt for the roof for their cabin. It occurred to them to pan out some dirt, and they found colors. They went deeper, and continued to find colors. There was nothing extraordinary in this. The banks of the Yukon and its long tributaries have long been known to contain gold, and they have afforded good pay both on Stewart River, and on Cassiar Bar in the Lewes. At the same time Dr. Bates of Portland, Oregon, and a third Norwegian, went to work, striking on a creek, as yet unnamed, close by. The four are partners. The Norwegians kept on boring until they had sunk thirty-eight feet, when they reached bed-rock. Here they made three pans. The first contained \$240; the

Royal makes the food pure, wholesome and delicious.



ROYAL BAKING POWDER CO., NEW YORK.

second, \$4.60; the third, \$6.65. When they reached Dawson the Commissioner would not let them record. They then went to the office of Mr. Wade, the Crown Prosecutor, for advice. The Inspector of Mines, Mr. McGregor, was there then, and would not believe the story until affidavit was made. Thereupon the two officials went to the island personally to investigate for themselves. The Norwegians would not let them take off the dump, but insisted on making another boring. Then Wade and McGregor went down, picked up the earth, and at first pan found \$8. Three hundred men started in a stampede, and the whole island is now staked off, two hundred feet being allowed clear across the river. To-morrow more will start for the scene of the find, prepared to sink a hole in the next island below, in accordance with a new ruling of the Commissioner that a hole must actually be sunk before a discovery can be recorded. The Yukon through its entire length is strewn with islands, and if the other holes turn out like the first, millions will be taken out of the river, for the width of the pay streak will be that of a great river, not that of a trickling brook like Eldorado. The width of the Monte Cristo is five or six hundred yards. The whole country seems underlaid with gold. Quartz is being discovered everywhere, some of which assays \$80 to the ton, and in richness and quantity may equal the placer. Next summer it may be shown that from Eldorado along the divide parallel with the Bonanza the bed of an old river with gravel ninety feet thick and a mile wide will be traced, as some claim it has been to within four miles of Dawson. The deposits of quartz gold found in the bench claims along Eldorado, cropping out on Bonanza at the Skookums, and cropping out in spots lower down, may have been sloughed from this river-bed. There are certainly at least three distinct deposits of placer gold here—that on the deep bed-rock of the creek, another on the present beds of the creeks where there is anything to hold it, and still another on the sides and tops of the hills. The wearing down of the hills has been enormous, the rounded domes and ridges are indicative of this. All mining experiences seem to be reversed in this land of sur-

prises. It is the tenderfoot always, of course, doing the wrong thing, who blunders on the hidden wealth, verifying the old maxim that "Gold is where it is found."—*Harper's Weekly.*

LOST! LOST!

Moments spent in idle gossip. Hours in aimless castle-building. Days moaning, "It might have been!" Weeks in hopeless lifting. Months in waiting for a better chance. Years in climbing without a ladder. Scores of golden chances to improve self. Hundreds of opportunities to "lift up" others. Thousands of open doors passed by unentered. Power with men fortified because of separateness from God. Influence thrown overboard by reason of a thoughtless misstep. The past is gone. Bury it! The coming moments, hours, days, weeks, months, years! Redeem them!—*The Catholic Mirror.*

A PREACHER with views on the temperance question was walking along a dusty road. A farmer with an empty wagon, save that it contained a gallon jug, overtook him and asked him if he did not wish to ride. The preacher, assenting, climbed into the wagon, and as they jogged along toward the next village the two fell into conversation. Now, the preacher had his suspicions concerning the jug and led the talk around to the subject of temperance, expounding his views at great length and with appropriate emphasis. Much to his surprise, his companion quite agreed with him. Nevertheless, the preacher still continued to suspect the jug.

"My friend," he said presently, "would you mind telling me what you have in that jug there?"

"Liquor," said the farmer.

"I feared so," continued the preacher. "Now, my dear friend, you have agreed with all that I have said on this great question of temperance."

"Yes."

"Can you give proof that you mean what you say and pour out that accursed liquor?"

"No."

"But I cannot understand."

"Waal," said the farmer, "ye see, I'd do it fur ye, only half the liquor in that jug belongs to my brother."

"Then empty your half, my friend."

"But I can't do that, nuther. Ye see, his half's on top."—*Boston Budget.*

Seventh-day Baptist Bureau

of Employment and Correspondence.

T. M. DAVIS, President.
L. K. BUNDICK, Vice-President.

Under control of General Conference, Denominational in scope and purpose.

FEES.

Application for employment..... 25 cents.
Application to Correspondence Dep..... 25 cents.

One and two cents stamps received.
To insure attention enclose stamp for reply.

WANTED IMMEDIATELY.—Blacksmith who thoroughly understands shoeing horses. A paying position for the right man.

POSITION WANTED by young man in Jeweler's Store. Experienced in all kinds of work. Good references furnished.

CLERK WANTED.—An up-to-date clerk in Clothing and Gents Furnishing House. Must understand Clothing and Boot and Shoe trade. A good thing for the right man.

AN EXCELLENT and profitable Manufacturing Business for sale on satisfactory terms with purchaser.

Address all correspondence, SECRETARY BUREAU EMPLOYMENT, ALFRED, N. Y. Box 207.

A BORN GENTLEMAN.

The other day I heard of a boy who was invited, with his mother, out to dinner. At the table he sat some distance from his mother, and a lady next to him offered to help him.

"Let me cut your steak for you," she said, "if I can cut it the way you like it."

"Thank you," said the boy. "I shall like it the way you cut it, even if you don't cut it the way I like it."—*The Sunbeam.*

He is great who confers the most benefits. He is base—and that is the one base thing in the universe, to receive favors and render none. In the order of nature we cannot render benefits to those from whom we receive them, or only seldom. But the benefit we receive must be rendered again, line for line, deed for deed, cent for cent, to somebody. Beware of too much staying in your hand.—*Emerson.*

THE greatest banquet in history took place on August 18, 1889, when the 40,000 mayors of France sat at table in the Palais de l'Industrie in Paris. There were three relays of about 13,000 guests each. To prepare the feast required 75 chief cooks, 1,300 waiters, scullions, cellar-men and helpers, 80,000 plates, 52,000 glasses, knives, forks and spoons in proportion, 40,000 rolls, and fish, meat and fowl by the ton. The banquet was part of the centenary celebration of the events of 1789.

THE largest statue in the world is Bartholdi's "Liberty Enlightening the World," at the entrance to New York harbor, presented by France to America in 1885. The cost of the statue was about \$40,000; its height from the base to the top of the torch held high above the head of the goddess is 151 feet. The statue, standing on a pedestal 88 feet high, is made of repousse copper, and is so large that 40 persons can be accommodated in the head while the torch, reached by a spiral staircase, will hold 12.

THE prejudice of the Chinese against railroads has not yet been overcome. Late mails bring a curious story about the experience of the surveyors who are laying out the line between Peking and Hankow. The route is very circuitous, in order to lift the track above the overflow of the rivers upon the plains, and was decided upon after long study and many difficulties. Imagine the disgust of the surveyors when, after an interval of three or four months, they attempted to go over the line a second time, and discovered that every one of the stakes they had driven had been carefully removed, and every other landmark they had left to indicate the route had been obliterated. Nearly two-thirds of the work had to be done over again, but it was not attempted until an edict was issued by the Governor of the province prohibiting the disturbance of any of the surveyors' marks under penalty of death.

