

THE SABBATH RECORDER.

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

VOLUME 55. No. 17.

APRIL 24, 1899.

WHOLE No. 2826.

CONTENTS.

EDITORIALS.	
"Rejoicing in Hope".....	258
"Souring".....	258
Light a Symbol of God.....	258
"Straightway".....	258
Honesty in Shopping.....	258, 259
Is Russia Weak?.....	259
Ireland Redeemed.....	259
Letters to Young Preachers and their Hearers— No. 27.....	259, 260
News of the Week.....	260
To a Retiring Pastor.....	260
An Old Roman Bath in London.....	260
Swine.....	260, 261
Why Seventh-day Baptists Should Not Observe Christmas and Easter.....	261
Back-Row Devoutness.....	261
CONTRIBUTED EDITORIALS.	
A Testimony for Tithing.....	261
The Haste of Young America.....	261
Prayer at the Fireside.....	261
Our Allegany Student Evangelists.....	261
The Revival at Alfred.....	261
MISSIONS.	
Paragraphs.....	262
A Message to Young Men.....	262
Why the Churches are Weak.....	262
WOMAN'S WORK.	
Commonplace Lives—Poetry.....	263
Paragraphs.....	263
Trailing Arbutus—Poetry.....	263
Drudgery.....	263
Not Accepted—Poetry.....	263
The Soul's Spring Cleaning—Poetry.....	264
The Baptism of the Holy Spirit.....	264
Union College and Seventh-day Baptists.....	264
Is the Bible Becoming a Book for Specialists Only?.....	265
God Needs Our Service.....	265
The Human Side of Toys.....	265
YOUNG PEOPLE'S WORK.	
Paragraph.....	266
High Lights.....	266
Our Mirror.—President's Letter.....	266
Paragraph.....	266
CHILDREN'S PAGE.	
Rocking-chair Travels—Poetry.....	267
Little Messengers.....	267
Queer Arithmetic—Poetry.....	267
Clever Mr. Thrush.....	267
Queer Answers by Pupils.....	267
The Lion's Resentment.....	267
OUR READING ROOM.	
Paragraphs.....	268
White as Snow—Poetry.....	268
Sometime—Poetry.....	268
Venus and its Mysteries.....	268
A Letter From Holland.....	268
SABBATH-SCHOOL.	
Lesson for Sabbath-day, May 6, 1899.— The Vine and the Branches.....	269
A Remarkable Mummy.....	269
Hunting Whales.....	269
POPULAR SCIENCE.	
Creeping Rails.....	270
Charms.....	270
DEATHS	270
LITERARY NOTES	271
SPECIAL NOTICES	271

MEN complain that God does not do this and that and the other thing for them, which he never undertook to do. They say, "He does not make me rich. He does not fill my life with friendships." So they flutter about with their complainings, as a bird will sweep this way and that, doubtful and wandering and tempted on every side. But as at last the bird catches sight of the home where it belongs, though very far away, and all its flutterings cease, and setting itself straight toward that, it steadies itself and seeks it without a single turn aside; so by and by one of these wanderers among many hopes discovers far away the hope, the one only hope, for which God made him, and forgetting everything else, thenceforth gives himself to that, to serve God and by serving him to grow into his goodness.—*Phillips Brooks.*

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.

"REJOICING IN HOPE."

There are hard, matter-of-fact men who laugh at hopefulness, who attempt to discount the value of a judgment or of a movement in which hopefulness must be a prominent factor. Such men do not realize that everything of value is gilded by hopefulness. Trial, vexation, weakness and temporary failure would engulf all our lives if it were not that hope says, "Trial will not be long; vexation is momentary; darkness is but for an hour; the sun always shines behind the clouds." All earthly success and the strength which comes through the struggle to attain something better are founded on hope. The old adage, "But for hope the heart would break," tells but half of the story; we might well say, "But for hope life's fires would leave nothing but ashes; but for hope life's failures would only enlarge the heap of life's ruins." It is not necessary to discuss the distinction between hope and faith; such discussions belittle rather than benefit. They are so nearly one in all practical life that he who hopes little will believe less; he who believes much will hope much. Christian life is glorified by its hope in divine love, divine helpfulness, and victory through these. Hope is the sunlight of the soul. Hope is the heart of all successful endeavor. Hope is the foundation of all permanent building. Trust in God and learn how to hope.

"SOURING."

The writer was a farmer's boy, and familiar with dairy products. He became deeply impressed that the greatest of evils was found in "getting sour." A small germ will sour a thousand times its bulk. Character and milk have some things in common, in the matter of souring. Suspicion and cynicism need to be scalded thrice, if you would escape sourness. One may complain of his neighbors, of his surroundings and of Providence, until his soul is both sour and bitter, like spoiled cream. A soured soul is worthless in good works. He hurts the church. He is an irritant in the community. He is like smoke to the eyes and vinegar to the teeth, in his family. God has to endure a soured man; he can't use him. There is more of God's love and helpfulness in the world than there is of things worth complaining about. Men can find sunshine if they want to; they can creep into the shadows and sour if they will. It is foolish to let one misfortune, or grievance, even if it be real and severe, embitter all of life.

What makes men sour? Selfishness and self-love are the prime factors. Chronic sourness is usually associated with chronic self-esteem and chronic self-righteousness. Selfishness says: "I deserve much more than God or men grant me. God ought to make my path smooth and men ought to bend down to me." Sourness sees slights and snubs where there are none. It finds cause for complaint when God gives cause for praise. The declining sun floods our desk with gold, just now, falling through a translucent window. Put colored glass where the pure glass is, and the desk would lie in deepening shadows. Sourness clouds life's windows and distorts

all objects, until the soul gnaws on itself. Search your soul for germs of sourness, as the devout Jew searches his house for germs of leaven, in the Passover-time. Keep sweet for your own sake. Keep sweet for your friends sake. Keep sweet for the sake of the church of Christ; and having done all, keep sweet.

LIGHT A SYMBOL OF GOD.

It is in full accord with the experiences of men that light should stand as one of many, if not the greatest representative of the divine power and the divine presence. In the Old Testament, the soft, luminous presence of God in the Shekina is the favorite method by which he is represented as the God of mercy. In a still stronger and almost terrific way his presence on Mount Sinai, amid the thunder and lightning which marked the giving of the law, unfolded God as power. Coming to the New Testament, and especially the Gospel of John, light is made so nearly identical with God and his unfolding in Christ that we are constantly thinking and speaking of Christ as "the Light of the world." This figure of God as light is stronger even than those figures by which, in Christ, he comes to us as bread and water, the agencies by which life is sustained. The Psalmist describes God as he appears in nature, by saying: "He covereth himself with light as with a garment." Christ, the light of the world, as the Babe in Bethlehem, is born under the starlight of an Eastern sky, and the song of the angels welcoming him floats on this softened light.

If one is accustomed to see God in nature—and nature is but another name for the manifestations of God—light in its various characteristics is our most constant and efficient teacher. To watch the burst of the sunrise, preceded by the coming dawn, before which all darkness shrinks; to note the supreme victory of the rising sun over the last traces of the night and to hear the heart-bursting songs of the birds as they welcome the coming morning, is fit symbol of the joy, comfort, peace and helpfulness which abound where God's Spirit abides. Yesterday morning, before we could detect it by the changing shadow of the window on the wall, we knew that morning was coming, because a robin in a nearby tree, first with a faint note, as though half-awake and in fear, followed a minute later by a fuller note, and yet a little later by a burst of morning song, assured us that the light was coming, and the robin knew that this was God's world again. One of the deepest and richest stanzas Browning ever wrote describes the spring morning in which the little Italian girl, Pippa, starts out for a day's recreation. It says nothing about light, but the whole thought of this being God's world, because it is morning and spring, is brought out in every line of the stanza:

"The year's at the spring;
The day's at the morn;
Morning's at seven;
The lark's on the wing;
The snail's on the thorn;
God's in his heaven—
All's right with the world."

But the highest and most comforting conception of God as light, when applied to the individual life, is the presence of the Spirit, guiding and strengthening, that we may do the will of God. The strong sunlight at noon-tide is fit symbol of the divine power which warms and brings to ripeness all things good. The same light purifying and destroying the

germs of evil is like the divine power, cleansing and uplifting. The setting sun, with its halo of afterglow, is a beautiful symbol of the individual life, redeemed through love, strengthened through faith, and guided into everlasting rest by the enfolding light of God's presence. We do not wonder that Egyptian theology centered around light, and that in groping after God the Egyptians found him in the sun and in light more than in all else. We write this to-day that all our readers may catch a new conception of the spiritual teachings of these spring mornings. Mornings in May, glad and glorious in the new light of summer; mornings in June, when every ray of light wakes the world into new blossoms, like a thousand finger-touches of love. Evenings in summer, restful after the labors of the day, cool with the breath of night, wooing to sleep with promise of brilliant rising again. Reader, find God in the sunrise. Find him in the noon-tide. See his love unfolding in the roses at your door. Find his power developing in the fruits and grains of your fields, and his love fulfilled in the ripening harvest your hands may gather. Through all these experiences, let the teachings which the Word of God and the Sabbath services bring you be continued through the days of the week, until life is made more glorious, and spiritual experiences are enriched, and sorrows are forgotten, and weariness is turned into strength, by the presence of him who is "the Light of the world."

"STRAIGHTWAY."

"Straightway" is a favorite word in the Gospels. It was a favorite word with Paul. It ought to be a favorite word with every Christian. Straightway does not stop to argue. It does not hesitate through doubt. It does not wonder whether things can be accomplished. It knows that God and duty have called, and that is enough. Note how the word appears in connection with Christ's miracles. Sickness, weakness and death confront him; he speaks, and straightway health, strength and life are present. God imparts power to the man who loves the word straightway, and embodies it in his actions. He cannot impart power to dawdling and doubtful souls. They have no capacity to receive divine power. The burdens which come to us through duty undone are heaped up because we do not answer by straightway service. A thing quickly done cannot become a burden. Service rendered straightway clears one's path of difficulties. The consciousness of accomplished task changes it from a task to a joy. Study the meaning of straightway, but do not study it as something outside yourself. It is not enough to know that Paul obeyed straightway. As Paul did, you must do, if you would succeed. If you are weak like the man at the Pool of Bethesda, when the divine help comes accept it straightway, and straightway you shall leap because of it. It is a good early English word; this "straightway." Happy is every Christian who makes it a part of his life and the keynote of his obedience.

HONESTY IN SHOPPING.

Some years ago the writer, going into a shoe store on a given morning, was accosted by the proprietor in these words: "It is no use; it can't be done." "What do you mean?" "I heard you preach yesterday concerning honesty. No man can be honest and sell

shoes in —." "Why?" "Because the people are determined to have something cheap. Dishonest manufacturers will put shoes upon the market appearing to be as good as those that are genuinely so. My customers demand that I sell goods at the price for which these inferior articles can be bought. They also demand that I assure them that the goods thus sold are equal to the best. I must lie to them or go out of business."

In this brief conversation is found the core of a great and possibly a growing evil. People seeking to buy any article, usually ask for the best at a low price; it is equally true that the best cannot be furnished at a low price. There the dishonesty begins. The seller tries to meet the popular demand for low-priced goods, representing them as being first class, in order to secure trade. From that point forward one form or another of dishonesty and deception continues. Neither party is wholly at fault; neither is free from blame. The fact will always remain that the best things, whether in boots or character, cannot be secured at a low price. Any purchaser who demands the best without a corresponding price is making an unjust demand; every seller who claims to give the best at a low price is making a false representation. Honesty requires that the fact be faced and always recognized, that in the legitimate channels of trade the best things must be well paid for. To demand less is not honest; to claim less is not true. There is likely to be dishonest effort on both sides of the counter. It is well to be careful as to yourself and to be slow in condemning others. It is easy to conclude that the man is dishonest who does not give you the best end of the bargain.

IS RUSSIA WEAK?

All right-thinking people have rejoiced in the movement inaugurated by the Czar of Russia in the direction of peace. We have given him full credit for high purpose and honest intention. We see no reason to withdraw that credit. There are, however, prominent facts concerning the state of affairs in Russia which, to some minds, indicate a consciousness of weakness on her part. Russia is an immense empire. A strong hand is needed to curb her half-civilized forces and to overcome great climatic and other difficulties. In extending her empire, immense enterprises have been undertaken. Vast sums of money are yet demanded from her treasury. She is pushing herself eastward into China and westward into India. In either direction contact with the British Empire threatens her resources. In several sections the loss of crops and other influences have increased the poverty of the Russian people. This lessens their ability to pay taxes. So it is possible to conclude that the Czar seeks peace through certain selfish interests, that he may be protected, because he fears superior strength of other nations.

Be this as it may, and it would not be disgraceful to him to seek peace for such reasons, we yet rejoice greatly in the possible good that may come because of his call for the congress about to assemble in Holland. Let it be that he seeks peace through fear. It were well thus to do; for the fruits of peace both to Russia and to the world rises far above all other considerations. Other nations, too, have their internal points of weakness. Other nations may well seek peace because of the terrible strain and loss which war involves.

These are not the highest grounds on which to seek peace and righteousness; but since humanity rises slowly from the lower to the higher, we rejoice when for any reason a step is taken in the direction of that which is best for each and best for all. Devoutly do we hope that the congress assembling next month will mark an era in the relations between the great nations of the world more hopeful, more peaceful and therefore more to be sought than any era hitherto known.

IRELAND REDEEMED.

Within twenty years past a silent but radical revolution has been developing in Ireland. A new system of Home Rule through "County Councillors" has been matured, and local elections held within the last three months have inaugurated the new policy, with little excitement or disturbance. This desirable result is the product of several causes which have been active for a generation. In nearly all respects there is to-day a new Ireland. Scarcely another country in the world has changed so much in a quarter of a century. Political and agrarian crime, which reached its height in Gladstone's coercion days, has practically disappeared. Emigration has almost ceased. The birth rate has risen, the death rate has fallen, and the population of the country is increasing. The industrial revival has attained gratifying proportions, and is now on a substantial basis. Railroads and other public works are being extended, banks are flourishing, and the popular deposits in savings banks have reached a high point, and are still increasing. There may be bad harvests and lean years. There can scarcely ever again be any such distress as was known forty years ago. We believe it is not at all over-optimistic to look for a general continuance of Irish prosperity and for a general success of the system of local autonomy upon which the island has now entered. All will rejoice should the prosperity of the "ould sod" become as luxuriant as its much-watered grass is.

LETTERS TO YOUNG PREACHERS AND THEIR HEARERS.

LETTER XXVII.

LENGTH OF THE EXORDIUM.

The exordium should always be brief. Never keep your audience standing long in the doorway. They soon become impatient or indifferent. Never discuss the theme in the exordium. Avoid being abstruse or overwise in the exordium. The average hearer is not yet ready for great thoughts, or lofty flights. Under extraordinary circumstances, this last remark would not apply. Dr. Shedd says: "Brevity should be a distinguished characteristic of the exordium; but where one sermon is faulty from being too abruptly introduced, one hundred are faulty from too long and tiresome preface. . . . Hence we too often listen to sermons which remind us of the Galatian church, which 'began in the spirit, but ended in the flesh.' The sermon opens with a promising introduction which attracts attention, conciliates the audience, and paves the way to a noble and fertile theme, but instead of bringing the exordium to a close, and commencing with the development of a subject, or the proof of a proposition, the sermonizer repeats, or unduly extends the introductory matter, as if he dreaded to take hold of his theme." Your observation, or, if not your observation, a little experience, will

teach you the correctness of the foregoing suggestions, and the absolute necessity for brevity in an exordium. There are several other characteristics which should always appear in the exordium.

It should be simple, plain, easily understood. Abstruseness in an exordium is destructive. It should never be an elaborate argument. It should rather be a preparation for the argument, as a sailor trims his sails and works his way carefully out of the harbor into the open sea of discussion. For the same reason it must be direct. That which is tortuous cannot be plain; hence exordiums should not be based upon side issues. The hearer is likely to be bewildered, if brought to the theme through a labyrinth, or by an indirect route.

It should not be too highly impassioned. It is a dangerous experiment to burst out at the top of one's power in the beginning. The hearers are not ready to leap to the summit without preparation; and few speakers can sustain themselves throughout, who begin too grandly. Under ordinary circumstances, such a beginning is unnatural, and nature always punishes those who disregard her laws. On the other hand, the exordium must not be tame and commonplace enough to fall powerless upon the waiting hearer. To borrow a comparison from medicine, it should be stimulating tonic, rather than exciting and irritating.

It should provoke attention. The pre-eminent characteristic of an exordium should be suggestiveness. Being a vestibule, it should be so constructed that the audience see something new at every step. Something half revealed, or hinted at, which awaits them in the temple. It should excite desire, and kindle hope. If some of its pictures recede, glide before the audience into the temple, tempting them to pursuit, so much the better.

Finally, we urge that the exordium be faultless in every particular. The first three or five minutes are critical ones. The audience is not yet awakened fully, and attention is not especially fixed. They have a general interest in the man who is to speak, and are waiting to hear if he has anything to offer which is worthy of attention. If he captivates them, or excites a growing interest by the exordium, the sermon is safe, unless it falls below mediocrity. But if he wearies or disgusts them with a poor exordium, he will rarely be able to redeem himself or his theme by any subsequent effort. This is especially true when the speaker is a stranger.

Above all else, let your audience know by your exordium that an honest, earnest and unassuming man is before them; that he has a message worth their hearing; that he means to impress it upon their attention, and to honor the truth in behalf of which he speaks; that he is there to benefit them, not to display himself. People have an instinctive love for manliness. They will readily forgive minor imperfections of a literary or rhetorical character, when they are made to feel that he who addresses them is a manly man.

WHEN SHALL THE EXORDIUM BE PREPARED?

The natural time for completing the exordium is after the sermon is prepared. Sometimes it may be contemporaneous in preparation; or the outline of its preparation may proceed with the outlining of the sermon. But when one has arranged his sermon, and

becomes familiar with all it contains, he is best prepared to decide just how the approach to it may be made most successfully. Still, no arbitrary rule can be given, and each one should work in his own way, without transgressing the general rules here laid down. Considering its brevity, the exordium demands more work, and greater care, than any other part of the sermon. He who is wise will see to it that the opening sentences of each discourse are such as will insure success in all that follows. Some writers urge that modesty should be a prominent element in the exordium. This is recommended in order to get the sympathy of the audience. Some go so far as to advise simulated embarrassment, in order to disarm criticism. All such work is clap-trap, and to be condemned, rather than adopted. The preacher who realizes the greatness of his work will often find himself shrinking from it at the moment of beginning. He will fully appreciate the feeling of Paul, when he exclaimed, "Who is sufficient for these things." Nevertheless, there must not be timidity which suggests any want of power, nor any want of confidence in the truth which he is to set forth. Real modesty veils the man, and, to some extent, his power, behind the theme. But, at the same time, it pours all his power, under divine guidance and help, into the theme from the opening sentence. Modesty needs to not assume anything. Rather, let conscious strength develop rapidly, until the sermon glows, and rushes with irresistible force. As the great Corless engine at the exhibition in Philadelphia was mainly hidden from view while its power made acres of machinery alive, so the preacher should remain out of sight, while the God-given power pours the truth into the hearts of his hearers, and sweeps them on into conviction.

NEWS OF THE WEEK.

Investigations concerning the management of public affairs in New York and Pennsylvania have engrossed a large share of public attention during the week. The Mazet Committee in New York has pushed its work, examining the Tammany leaders. Counter charges of corruption abound, and the end of the inquiry is not in sight.—The trial of ex-Senator Quay in Philadelphia closed abruptly on the 20th of April. He was acquitted.—The Legislature of Pennsylvania has adjourned after many weeks of balloting, without electing a United States Senator. The Quay trial has been a large factor in this result.—The war ship Raleigh, the first of Dewey's vessels to return, reached New York late on Sabbath, April 15. An elaborate reception and parade which had been planned for that day took place on Sunday, the 16th, although the weather was rainy and unpropitious.—Military movements in the Philippines have not been extensive during the week. A gunboat sent to the east side of Luzon to release a small body of Spanish soldiers who remain beleaguered by the rebels lost a boat with fifteen men, by capture or death; definite knowledge of their fate not being attainable. Favorable indications continue indicating that Aguinaldo's forces are weakening, and that peace may be sought by him at an early day.—Affairs in Samoa, according to flying reports, are still unsettled; but the Joint Commission of the United States, England and Germany is on its way, and a peaceful settlement will come in time.—

The general religious news of the week is not important.—Political dinners in New York have offered chance for many plans and speeches by the opposing factions, headed by Bryan and Croker, as to the Democratic candidate for President in 1900.—It is reported that Speaker Reed will retire from Congress and practice law in New York. This is interpreted as having some political significance.—Affairs in Cuba and Porto Rico are improving. The outlook is favorable for improvement in business and more stable government.—The investigation concerning army beef is practically closed. Public opinion concludes that much poor beef was sent out, or, at least was issued as rations. How nearly the responsibility for this can be fixed remains to be seen.—The Reformatory at Elmira, N. Y., is being investigated, with probable condemnation of Superintendent Brockway.—Springtime is delayed throughout the United States.

TO A RETIRING PASTOR.

The following resolutions in regard to the resignation of our pastor, Bro. I. L. Cottrell, were unanimously adopted at a church meeting held April 9, 1899:

WHEREAS, our pastor, the Rev. I. L. Cottrell, believing that God has called him to labor in another part of his vineyard, has resigned the pastorate of our church after eight and a half years of faithful, earnest and successful labor in our behalf; therefore,

Resolved, That it is with sorrow we part with one who has been a faithful under-shepherd, preaching the gospel with marked effect upon the lives and characters of his hearers. We realize that he has walked before us a worthy follower of the meek and lowly Jesus. We admire, and would adopt as our own the spirit of submission with which he has accepted bereavements and crosses too heavy to be borne without God's sustaining hand.

Resolved, Further, That in severing the ties which have so long bound us as pastor and people, we pledge him our sympathy, and pray that success may crown his labors wherever the Lord may lead; and we would request of him an abiding interest in our welfare as a church and his prayers for our spiritual prosperity.

By order of the church,

J. B. HOFFMAN, Church Clerk.

SHILOH, N. J., April 10, 1899.

AN OLD ROMAN BATH IN LONDON.

How many thousand daily traverse the Strand! How few probably are aware that within a few yards of them stands one of the most interesting of the relics of Roman London—a bath that is two thousand years old, and that is still used for the purpose for which it was built! It is reached by Strand Lane, a small passage opposite the east end of St. Mary's church, and a few yards east of Somerset House. Some twenty yards down this alley, on the left hand, will be seen a small, unpretentious-looking building, behind a row of iron railings. Descending a few steps and passing through an inner wooden door-way, recently erected, we shall find ourselves in a narrow vaulted passage; through an arch on our left we enter. (The entrance originally was by an arch immediately on the left upon entering. This was recently bricked up, leaving, however, a square opening through which the bath can be surveyed.) Here, in a vaulted chamber some sixteen feet in length, sixteen feet in height and nine feet in width, lit by a single oval window at its western end, is the historic bath, which was probably built either in the reign of the Emperor Titus or of Vespasian—nearly two thousand years ago. The bath is sunk in the ground to a depth of four and a half feet. Its length is about thirteen feet and the width six feet. At the north-east end, within the

bath, is a small flight of steps, around which the water rushes in, beautifully clear, cool and pleasant to the taste. Some 26,000 gallons pass through the bath daily, the supply being derived from a perpetual spring, the source of which is believed to be the old Holy Well which gives its name, though not its cleansing quality, to Holywell Street hard by. A waste-pipe inserted in the bath carries off the overflow of water. On the west end of the bath the old Roman bricks still remain to attest the antiquity of the structure. The other three sides are now lined with the marble that was taken from what was known as the Essex bath until its destruction in 1893 to make way for the buildings of the Norfolk Hotel. The Essex bath was built, so some assert, in 1588 by the Earl of Essex. It was a fine marble plunge-bath, supplied with water from the Roman bath by means of a leaden pipe. Nothing of it remains but the marble linings already referred to.—*English Illustrated Magazine.*

SWINE.

BY REV. J. L. GAMBLE.

The verdict of medical science to-day goes to show that the meats forbidden in the Old Testament Scriptures are still injurious to man's physical system; that God's laws are never arbitrary, but are wisely and lovingly adapted to the constitution and needs of mankind—not Jews alone. Moses said to Israel, "The Lord commanded us to do all these statutes for our good always, that he might preserve us alive, as at this day." Deut. 6:24. God could not preserve them in life and health if they persisted in poisoning their blood with meats which he advised them were created unclean and unwholesome.

The statement has been made on the very highest medical authority in this country and Europe, that "pork-eating is the fruitful source of scrofula and consumption." That this has long been known to be the truth is seen in the origin of the word "scrofula," which is from the Latin *scrofa*, "a breeding sow." Many physicians hold that scrofulous blood intensifies the virulence, if it does not originate the diseases of diphtheria, scarlet fever, etc. Every cancer doctor puts the patient on a careful diet, strictly forbidding pork or lard, or highly seasoned dishes. If such living will help cure cancer, will it not help to keep the system pure and prevent the development of such diseases? The world is just beginning to learn that Lev. 11 and Deut. 14 were written to teach man what his Creator created for food, and what was created for other purposes and not to be used as food; and thus to prevent the terrible scourges that have come upon the race through ignorance of, or inattention to, these wise and loving warnings.

It is asked, "What was the hog created for?" An agricultural paper says, "The pig may be made profitable by making him useful as a scavenger for the removal of matter that would otherwise become more offensive than when it passes through the pig." That is true, and in fact that is the only way God ever designed the pig to be made profitable. He belongs to the scavenger family, the same as the turkey-buzzard, the wolf and the hyena.

The millions of ordinary pores are not sufficient to carry off the filth that permeates the whole body of the hog, in his office as a scavenger; and so the Creator has provided him on the inside of his forelegs several very large holes, or openings, for the more rapid passage of the foul matter, lest it accumulate to such an amount as to kill the hog himself. Let

any clean person observe the corruption oozing from these holes, and he will scarcely again relish any part of the foul animal.

After sailing on the Sea of Galilee and looking upon the hills of Gadara down which 2,000 demon-possessed swine plunged into the lake, Dr. Talmadge, speaking of the natural affinity of demons and swine, and their mutual propensity for filth and mire, goes on to say, "Would that all the swine thus possessed had plunged to the same drowning, for to this day the descendants of some of these porcine creatures retain the demons; and as the demons were cast out of the man into them, they now afflict the human race with the demons of scrofula that come from eating the unclean meat. And our splendid Dr. Pasteur and our glorious Dr. Koch may go on with their good work of killing parasites in the human system; but until the world corrects its diet and goes back to the divine regulation at the beginning, the human race will continue to be possessed with the demons of microbe and parasite."

The next article will give some facts and figures from history and experience worthy the attention of everyone who loves life and health.

WHY SEVENTH-DAY BAPTISTS SHOULD NOT OBSERVE CHRISTMAS AND EASTER.

BY H. H. HINMAN.

It is a fundamental principle of Protestantism that all religious doctrines not found in the sacred Scriptures, or clearly deducible therefrom, are to be rejected. No denomination holds this more tenaciously than ours. It is certain that had this principle been strictly adhered to by all Protestants, there would have been no substitution of Sunday in the place of the Sabbath, nor of infant sprinkling in the place of the baptism of believers.

If the Seventh-day Baptists have any true mission it is to call back the church to the simple teachings of the Bible, and to protest against the substitution of human as against divine authority.

That the observance of Christmas and Easter finds no warrant in the Bible—that they are heathen festivals, adopted by the Roman church as a compromise with heathenism, and that they rest on precisely the same foundation as Sunday-keeping—will scarcely be denied by any well-informed Christian. Why then observe the two former and reject the latter? Does it not greatly impair the logic of our protest against the substitution of Sunday for the Sabbath, when we consent to drift with the current in the observance of these festivals that rest simply on church authority? Do we not become liable to the same condemnation of the Sunday-keepers, that (by our example) we "teach for doctrine the commandments of men"? The growing tendency to create extra Biblical ceremonies as substitutes for the positive commands of God can only be met by a steadfast adherence to that which is strictly Scriptural, and though we may not attach any special sacredness to these days, it will not be long before we shall do so. I remember the holy horror that was expressed by some Church of England paper when it was found that our lamented Lincoln came to his death "in a theatre that he had visited on Good Friday." Such is the tendency of following the devices of men. It is time that we turned our backs on all man-made religious devices.

OBELIN, Ohio, March 11, 1899.

BACK-ROW DEVOUTNESS.

A successful prayer-meeting, like a well-heated room, should have a pretty uniform spiritual temperature. The effect of a fervent spirit on the front row may be largely lost if apathy increases in proportion to the distance from the leader, and chilling, flippant indifference reigns in the back row.

Sometimes responsibility for the meeting falls more heavily on that rear row than on the leaders or the front row. A stranger drops in and takes the rear corner seat. He can't see the glow on the faces of those in front, or get the sympathetic thrill of their tones, but he does catch all the giggling and whispering in the rear row.

He may not understand that it is thoughtless; that beneath it is a devoutness. He may even fancy that some are making fun of the speaker, or he may mistake an inopportune smile as ridicule of a testimony. He carried away a false impression, because he sat on the cold side of the meeting.

In old-fashioned churches the stoves used to be put nearest the doors, in the rear, to offset the draughts. Put a few spiritual furnaces in that back row. Make the meeting as warm there as it is on the front row. Thaw out the strangers. Melt the associates. Kindle the giggler's hearts. Keep it warm on the rear row.—*J. F. C., Christian Endeavor World.*

CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Chicago, Ill.

A Testimony for Tithing.

"We (my wife and I) have practiced for the past four years giving one-tenth of all we receive to the cause of Christ. And, oh! we have been greatly blessed by it, and could not be induced to give it up, but hope to add to it. This seems very little to do for Christ. I desire your prayers for me and mine that we may enter every open door, and seek every opportunity for personal practical work for Christ."

Such language as this from the tongue and pen of every church member would soon bring about a condition of triumphant activity that would astonish the world, astonish even ourselves.

The Haste of Young America.

Isn't it possible that some of these boys and girls of ours are becoming a bit too precocious? With children of tender years writing love notes, and boys barely entered into their teens seeing the girls home from party and prayer-meeting, a word of fatherly advice might not be amiss.

Wait awhile. Be boys and girls as long as you can. Don't try to be men and women before your time. Even better to be as bashful as the Walworth county lad who, at the age of sixteen, essayed to be the valorous protector of a young lady friend. The only remark that came to his panic-struck lips between the church and the family roof-tree was, "Quite a moon." It was too; but he remained in a cold sweat the balance of the way for fear he had said the wrong thing. So he went home with his mother a year or two longer, and has never been sorry for it. It would not hurt young America to have just a little more bashfulness infused into his composition. There is no hurry about the children getting into the glare of the calcium light. Steady, unforced, wholesome, natural development is needed—without the grafting in of any artificial fads.

Prayer at the Fireside.

O, men, have the voice of family prayer in your homes. Children growing up so fast toward the responsibilities of maturity, character forming for time and eternity, and no divine power and presence at the hearthstone? These lives are here by no choice of their own. You are responsible before God up to the limit of your powers. A short passage from the Bible to take into practical life, a prayer for blessing and guidance, coming at the beginning of the day, shall be a rudder to the soul, guiding it into deep and peaceful waters.

How cheerfully comes this woman's voice: "Now we have family prayer in our home, the children who are large enough joining with us. I thank the Lord that we have such a happy home."

Or, again these words in a masculine hand: "My wife and I have always knelt in prayer together at evening; but last night we had prayers with all the family together, and God helping us, we will continue unto the end."

Sweet home, haven of rest, center of the affections, stronghold of the heart, blessed is that home where peace reigns, and Christ is the honored guest at the fireside.

Our Allegany Student Evangelists.

To a hall full of men a double quartet of students sang "Where is my wandering boy to-night?" and "Come, Sinner, Come." With some possible changes, these eight young men will constitute two evangelistic quartets to hold gospel campaigns during the summer vacation. It goes without saying that the Alfred Y. P. S. C. E. and people are interested in the movement and will back it with their money and their prayers. From the President of the Chicago Endeavor Society comes a characteristic exhortation to enlist all the good available workers—a dozen if may be—and to raise all the money possible. Then he gives the pledge of a Chicago hustler that the rest of the funds needed will be forthcoming. The societies of the West are wide awake on this student evangelistic movement. Several students are to go out into the work from Milton next Summer. Hurrah for a campaign all along the line!

The Revival at Alfred.

Quietly, very much as they began, the meetings at Alfred closed. Though it has been a quiet revival, the interest has been deep and thoughtful. Ten candidates have been baptized. Several others will be when the new seats are in and the church is in condition to be used again. In the commonplace, everyday ways the work will go on in homes, shops and social circles. Those who have enlisted have enlisted "for the war." They will become in truth centers of Christian influence. There will be no "reaction." A blessed permanent power has come into the lives of many to bear fruit in the coming days. The number of those who are saved will grow more rather than less.

Of this we feel confident. We leave dear old Alfred thanking God for the happy experience we have had here. We do not fully understand how it is; but one's affections become wonderfully entwined about these Allegany hills—and the people who live between them.

"The Lord is good, his mercy is everlasting; and his truth endureth to all generations." "Bless the Lord, O my soul."

Missions.

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

JESUS CHRIST gave himself and devoted his life to save us from the degradation and ruin of sin. He gave his life for us. Such is his devotion for us that he is now at the right hand of the Father as our Mediator and Advocate. By what he has done and is now doing for us, by what he is in his own excellent character and matchless love, he should have the loving and loyal devotion of every follower, the consecrated service of every saved man. This devotion should be spontaneous and unbounded. Christians need this devotion to Christ and his kingdom to promote personal piety, to grow in spiritual life and power, to develop holiness of character, to unfold Christlikeness, to be efficient in saving others, and in advancing the work of evangelizing the world.

ONE of the greatest needs to-day in the Christian Church is a sacrificial spirit. A spirit and purpose that will sacrifice ease, comfort, pleasure, and anything which we know in our hearts we ought to give up, that his kingdom may come, and souls may be brought to accept Christ and his saving power. It is the unsubmissive spirit of Christian people, the unwillingness to yield to the requirements and the spirit of the Master, that is one of the great hindrances to the advancement of Christianity in the world. Men will sacrifice for country, for family, for business, for social pleasures, but will not deny themselves and give like sacrifice for Christ and his cause in the world. This results in spiritual leanness and soul poverty. In view of the great need of more personal piety, of closer communion and fellowship with Jesus, of greater purity in social life, of more religion in the home, and of more principle and righteousness in the business world, Christians should be more devoted to the Saviour and more sacrificial in spirit and life in the service of the Master. There is a supreme need of a spiritual and self-sacrificing laity, of an unworldly and Christlike ministry, in these days of a "materialized civilization and a secularized church."

WHAT devotion the Pagan world show to their gods! What consecration and loyalty the Mohammedans have to-day to Mohammed and their religion! They put to shame Protestant peoples. If Christians were as devoted, as consecrated in worship and service, as alive to Christ and his kingdom, as these people are, how the churches would be filled on the day of worship, how active would be every church member, what a spirit there would be for evangelization, what earnest effort would be put forth to bring the nations of the earth to the saving knowledge of Christ and make them Christian nations, how money would flow into the treasury of the Lord for the spread of the gospel in the world. May God hasten this day of needed universal devotion and consecration to Christ and his cause in Christendom.

THERE are a thousand million heathen in the world, and only about ten thousand missionaries. This makes each missionary responsible for one hundred thousand souls. In the United States we have one minister for every 700 people, while in China there is only one ordained minister to every million; in

India there are 287,000,000 people and only 700 ordained ministers; in Japan there is but one missionary to 100,000 people; in Africa one missionary to 140,000 people; and in South America one missionary to 227,000 people. The proportion of church members in America who become missionaries is comparatively small, there being only twenty-one out of every hundred thousand. In the United States there is one doctor to every 585 people, while in heathen lands there is but one medical missionary to every 10,000,000 heathen; that is equivalent to one doctor for six cities like New York. And still Christians give for missions only at the rate of one-tenth of a cent a day; that is, one cent a year for each heathen soul.—*Sel.*

A MESSAGE TO YOUNG MEN.

Jesus Christ was thirty-three years old when his earthly life came to an end. He was young himself, and he loved young men. His gospel is peculiarly a message for the young, and the greatest results are realized when those who are young come under his influence and grow up in the atmosphere of his life. The truest, strongest, completest life is the one in which Christlikeness has become most habitual and natural. It is very hard, in fact almost impossible, to reconstruct the life and thought after one comes to maturity. It is during the plastic years of youth that the character and nature and disposition are formed, and it is then that a man's whole after-life is being determined.

Most of our bodily activities, our every-day manners, grow to be unconscious, or, at least, sub-conscious. We act before we think. Our gestures, our movements, our ways of looking at things, are no more consciously thought out than is our walking or our breathing. The largest part of our life becomes "second nature," and we run along the grooves which we ourselves have slowly formed.

Now in the light of these undeniable facts, it is of supreme importance that the life be formed in the right way from the beginning, and that it shape itself so as to be at its best. Some one asked the artist, Holman Hunt, how long it would take to learn to draw by free-hand circles as perfect as those which he drew, and the answer was, "Forty years, working eight hours a day."

We knew, recently, a young man who went to a great musician to train himself to become a violinist. The teacher asked how old he was, and when he found that he was seventeen, he said, "You have come too late. To become a great violinist you must begin as young as ten."

The way to become a complete Christian is to make it a life business from youth up. If the artist must train himself from youth, and if the musician must begin in early boyhood, how much more ought the whole nature to set itself to be trained by the Master of Life before it is warped and twisted, and set into wrong grooves!

Nothing on earth is so important as the attainment of noble manhood; everything else is secondary, and the only way to attain it is to train for it. It is no more possible to be a good skater or cricketer without practice than it is to be a Christlike man without practical training under the Master's eye. "Put on Christ." This is the only method.

Now, most serious young men believe all this and accept it in theory, but they often

have a great fear of seeming hypocritical, and they are just a little ashamed of being thought religious, or, perhaps, more religious than they really are. The result is that they avoid and fight shy of everything that would identify them with positive Christianity. They even go farther than they mean to in the opposite direction. They act as though it were a little "unmanly," or "not quite the thing," to be counted as a Christian—at least not until youth is over.

There can hardly be any more unfortunate idea than that it is "unmanly," or "not quite the thing," to be a Christian, or to be identified with the life and work of a church. Why, to be a Christian means merely to be at one's best morally and spiritually. A young man who cares for good looks and good clothes and good form ought surely not to care less for a good self, a good spirit, a good will; and these are the very things that Jesus Christ produces in a man.—*The American Friend.*

WHY THE CHURCHES ARE WEAK.

Preaching in Carlisle Cathedral, Archdeacon Diggle expressed his conviction that the disquiet and unsettlement in the church at the present time is due to great ignorance, and particularly ignorance in one department of sacred knowledge:

"At the last ordination in a neighboring diocese, three candidates for deacon's orders failed to satisfy the examiners, and they all failed in one subject, in knowledge of the Bible. He was persuaded that the mischief which had come upon them had arisen because they had been going away from the Bible. They had not been making the Bible their first and deepest study."

This is a pretty strong indictment coming from such an authoritative source, and is true in Nonconformist as well as in church circles. The archdeacon also touched another diseased spot when he proceeded:

"Articles in what were called religious journals took the place of the study of the inspired Epistles and Gospels; and until they went back to the well-spring and the fountain of truth, he saw nothing for it but going on in the same condition of anxiety in which they now found themselves. He read article upon article in newspapers and magazines upon the subject, and not once in fifty times did he ever find any appeal made to the Word of God in these questions which were disquieting them now. What they wanted was a better trained ministry, and particularly a ministry better trained in the knowledge of the Holy Scriptures."

Nothing but the sword of the Spirit itself can do the work of the Spirit.—*London Christian.*

GOD'S EVER-PRESENT NOW.—There is no "then"; it exists only in imagination. The only time we actually need God is now. If "then" troubles us in imagination, and we wonder what will become of us then, let us learn how to live with God now. Form the habit of using God and being used of God now, and the imaginary and dreadful "then" will be swallowed up in the stream of now with the times. No clocks keep time tomorrow. Springs push and hands point now. God never helped any one to-morrow; he is a very present help. What is eternity but God's now? Let us then live the eternal life with God now.—*S. S. Times.*

Woman's Work.

By MRS. R. T. ROGERS, 117 Broad St., Providence, R. I.

COMMONPLACE LIVES.

"A commonplace life" we say and we sigh,
But why should we sigh as we say?
The commonplace sun in the commonplace sky
Makes up the commonplace day.
The moon and the stars are commonplace things,
And the flower that blooms, and the bird that sings;
And dark were the world, and sad our lot,
If the flowers should fail, and the sun shine not—
And God who studies each separate soul,
Out of commonplace lives makes his beautiful whole.

—Susan Coolidge.

At 10.30 A. M., April 13, a goodly number of our dear friends were at the Hammond station to say the "good-byes just for a little while," they said, and now we are enroute to Chicago. A long space of wooded country with here and there an oasis in the desert of pines, stumps and logs, a small cluster of homes which show thrift and a love for the beautiful, but scarcely do we look when the scene is changed to a native settlement; they can hardly be called homes, horses, cows, sheep and razor-back hogs wandering at will, colored women plowing, whole families out in the sunshine, "a happy-go-lucky" crowd. Here are miles and miles of bright yellow or red soil, with an occasional field where we imagined the soil was being cultivated for cotton or corn; we pass many brick yards, buildings for cotton in bales, ready for transportation.

After resting a little we again watch the grand panorama passing before us. We miss especially the long strings of gray mosses hanging from the tall pines and the beautiful palms, which we saw during our trip to New Orleans a few weeks ago; but the water which stood everywhere on the ground through Mississippi when we passed that way last October, has disappeared, the woods are just leafing out, and it seems as if we were going back from summer into spring-time, for we left summer in Hammond. Night approaches, curtains are lowered, beds are made up and we try to rest, but sleep does not come to us; the train stops, we wait five long hours for it to start again. There has been a wreck just ahead; our hearts are filled with gratitude to the loving Father that we are safe. Instead of meeting our waiting friends in Chicago at 11.15 A. M., we reached Central Station at 4 P. M.

BELOVED, you do not know what you could do if you would give yourself up to intercession. It is a work that a sick one lying in a bed year by year may do in power. It is a work that a poor one who has hardly a penny to give to a missionary society can do day by day. It is not mere happiness that we seek when we talk about the peace and rest, and the blessing Christ can give. Christ wants us because he has to do a work; the work of Calvary is to be done in our hearts; we are to sacrifice our lives to pleading with God for men.—Andrew Murray.

HE must needs be rich whose poverty and crosses are made riches to him. God never takes away or withholds outward blessings from his children but he makes it up better, in inward. They gain by all their losses and grow rich by all their wants, for how many are there in the world that had not been so rich in grace if they had had abundance of earthly things.—Richard Sibbs.

It is not how many years we have lived, but how much we have accomplished that was worth doing, that constitutes our age.

TRAILING ARBUTUS.

BY MRS. C. M. LEWIS.

The blustering winds of early spring
Have ceased their moaning strife;
The sun-kissed hills are tremulous
With newly waking life;
While here and there, in sheltered nooks,
Pale, starry blossoms gleam,
And lift to heaven their pearly cups,
Joyous to bloom again.
The arbutus trails its waxen leaves,
But hides its tinted bells,
And only to the lover's touch
Its hidden beauty tells;
Bend lowly o'er the fostering leaves,
Search close, and you will find
The shy, sweet blossoms which you seek,
Sheltered from storm and wind.

The pearly clusters, pink and white,
Will smile a fragrant greeting,
As with gentle hand you gather them,
The while fond words repeating;
For memory leaps o'er the vanished years,
And the joy which your childhood knew
Seems pulsing and vibrating everywhere,
And thrilling your soul anew—
With a higher, purer, holier sense,
As you fondle each delicate spray;
And not till your baskets are filled to the brim
Can you tear yourself away.
Oh, silent messengers of love!
To the reverent soul ye bring
Bright hopes of immortality
Where flowers unfading spring.

DRUDGERY.

If parents have any aim in life for their children, it should be to inculcate in them at an early age, and to keep steadily at it during youth, the importance of true culture. Young people must build character for themselves, but parents can teach them how to build. We may ourselves come far short of our ideal, but we can idealize the real. True it is that our mission is not to carry all the burdens and take all the cares from them, as many try to do, for that would leave them weak and aimless, thoughtless and selfish. A writer once said, "Drudgery brings culture." Can that be true? Yes, culture of the very essentials of true manhood or womanhood. It brings power of attention, promptness in acting, accuracy and dispatch in doing work, self-control and self-denial. All these are fundamentals. We have all heard from our fathers and mothers when we were small, "Stick to it, you will conquer;" "Be on time;" "Look sharp;" and expressions like these, which were meant to develop those principles in life. These are the things we tried to teach our children, as we cared for them in childhood. These are the essential qualities that make the solid substance of one's life. Do you ask how to obtain them? They are not listed with the studies in schools or colleges. They come to us as the beauty comes to the hills and valleys on the landscape, by constant washing and wearing away the rough edges by centuries of storms; not beautiful in the act, but nature did it then, the beauty is now. So to us the drudgery is not beautiful now, but it produces those qualities which we desire in the children. But they must plod and work to make them in very deed a part of themselves. Promptness at school, at the counter, or ledger, not a half hour late, no matter where, or what the work, will help to insure the results we speak of. It is because of this plodding, grinding, humdrum work that the foundations of attention, patience, self-denial in life are laid. The daily task is the great school-teacher. Do it well. The higher the ideal the deeper these principles should be laid. Do you long for wealth? It takes more integrity, more knowledge and justice to have wealth than to stand the pinch of poverty. There is not a great difference between the high and the lowly in life—the secret spring to both is patience. The ques-

tion is not how much talent have I, but how do I use the talent I have.

The smallest roadside pool has its water from heaven, and its gleam from the sun, and can hold the stars on its bosom as well as the great ocean. Even so the humblest person can live nobly. He who aims for perfection in trifles is doing Godlike, for he is perfecting it. Too little to be perfecting it? No one is so small or weak but can make life nobler by high ideals. Become artists in something. Do not say like the man of whom Dale Owen tells, "One who was born to princely fortune, educated with the best, married happily, with children growing up around him, all that health, wealth and leisure could give were his. Robert Owen, an incessant worker, once spent a rest moment with him at his country-seat. To the tired man, who had earned the peace, the quiet days seemed perfect, and at last he said to the host, 'I have been thinking that, if I ever met a man who had nothing to desire, you must be he.' 'Happy, ah! Mr. Owen, I committed one fatal error in my youth, and dearly have I paid for it! I started in life without an object, almost without an ambition. I said to myself, 'I have all that I see others contending for; why should I struggle?' I knew not the curse that lights on those who have never to struggle for anything. I ought to have created for myself some definite pursuit, no matter what, so that there should be something to labor for and overcome. Then I might have been happy. Now it is too late, the power is gone. Habits have become chains. I have thrown away a life.'" And he had only one life in this world to lose. "Blessed be drudgery."

E. D. B.

For the SHUT-INS:

NOT ACCEPTED.

A Student Volunteer, before the organization of that Society, wrote the following lines to a friend in the foreign field whom she was prevented by ill health from joining. The promise they contain of support in prayer was faithfully kept, and few lives are more fruitful than that of the invalid who was not accepted for foreign service.

Dear friend across the waters, whose warm entreating hand
Would fain have power to draw me even to that distant land,
Stir not the smothered longings I thought were buried deep,
Nor summon whom the Master gives other charge to keep.

I know that he remembers the promise of my youth,
And holds me from performance in mercy and in truth;
I bless him that he saved me from danger he foresaw,
And would not use the weapon that bore too deep a flaw.

Sore lessons of my sorrow! which yet is bitter sweet;
I'm sure 'twas meant to keep me low at my Saviour's feet;
At least he'll not refuse me the place of those who pray,
And that himself will help you, I'll ask him every day.

Even David was not worthy to rear Jehovah's shrine,
Yet he prepared the treasures of mountain and of mine;
So when beloved helpers are given to meet your need,
He who refused my service, be sure, has heard me plead.

Now to our crowned Messiah, who doubts, the poet king
Pours out a pure oblation, such as the ransomed bring;
So I, when fire and fining the earthly part reduce,
May yet come forth as silver meet for the Master's use.

—Life and Light.

CHRIST descends by his Spirit into the heart. The battle of grace begins there. The heart won, he fights his way outward from a new heart to new habits; a change without succeeds the change within, until the kingdom which came not with observation comes to be observed.—Thomas Guthrie.

YOUR souls are a picture gallery. Let their walls be hung with all things sweet and perfect—the thought of God, the image of Christ, the lives of God's saints, the aspirations of good and great men.—Canon Farrar.

THE SOUL'S SPRING CLEANING.

Yes, clean your house, and clean your shed,
And clean your barn in every part;
And brush the cobwebs from your head,
And sweep the snowbanks from your heart.
Yes, when spring cleaning comes around
Bring forth the duster and the broom,
But rake your foggy notions down,
And sweep your dusty soul of gloom.

Sweep old ideas out with the dust,
And dress your soul in newer style;
Scrape from your mind its worn-out crust,
And dump it in the rubbish pile.
Sweep out the hates that burn and smart,
Bring in new loves serene and pure;
Around the hearthstone of the heart
Place modern styles of furniture.

Clean out your moral cubby-holes,
Sweep out the dirt, scrape off the scum;
'Tis cleaning time for healthy souls—
Get up and dust! The spring has come!
Clean out the corners of the brain;
Bear down with scrubbing-brush and soap,
And dump old Fear into the drain,
And dust a cozy chair for Hope.

Clean out the brain's deep rubbish hole,
Soak every cranny, great and small,
And in the front room of the soul
Hang prettier pictures on the wall;
Scrub up the windows of the mind,
Clean up and let the spring begin;
Swing open wide the dusty blind,
And let the April sunshine in.

Plant flowers in the soul's front yard,
Set out new shade and blossom trees,
And let the soul, once frozen hard,
Sprout crocusses of new ideas.
Yes, clean your house, and clean your shed,
And clean your barn in every part;
But brush the cobwebs from your head,
And sweep the snowbanks from your heart!

—S. W. FOSS.

THE BAPTISM OF THE HOLY SPIRIT.

BY D. W. LEATH.

The necessity of this baptism was the burden of many prayers, papers and talks at our General Conference, in August.

I. To whom is this spirit of baptism promised? To the believers in Christ. "This spake he of the Spirit which they that believe on him should receive." "Because ye are sons God hath sent forth the Spirit of his Son into your hearts." "The world cannot receive him because it knows him not, but ye know him for he dwelleth with you and shall be in you." Here is a fine distinction. He dwells with those he converts, regenerates, but in the same believers he afterward baptizes. With the one he is on the outside with their minds, with their hearts; with the others he is on the inside, in their hearts, in the center of their spiritual being. "Have ye received the Holy Ghost since ye believed." The disciples were regenerated for years before they received this Spirit baptism. The Samaritans had believed Philip, preaching Christ, and had been baptized in water, when the apostle sent Peter and John down to Samaria to lay hands on them and pray for them to receive the Holy Spirit. So with the disciples Paul met at Ephesus. Cornelius was a devout man, fearing God, with righteousness accepted with him, before he received the baptism of the Spirit. The promise of this baptism is extended to all believers, even to those afar off, but to receive it they must fulfill the conditions of its reception.

II. For what is this baptism given? It is given, or rather he the Spirit, is given to qualify the Christian for service. "Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto me." "They were all filled with the Holy Ghost and began to speak." It follows that persons speak for God who are filled with the Spirit. "And with great power gave the apostle witness of the resurrection of the Lord Jesus, and great grace was upon them all." "And they were all filled with the Holy Ghost

and spake the word of God with boldness." This baptism prunes the branches that bear fruit, that they may bring forth more fruit. Our old man is to be crucified, and how can we crucify the flesh with the affections and lusts, so that we may be dead to the world and alive to God, without this baptism? Peter says, God put no difference between the Jews and Gentiles, purifying their hearts, when he gave them the like precious gift as he did at Pentecost.

There was poured out upon them the gift of the Holy Ghost. Those who repent and are converted to God and baptized, have the promise of receiving the gift of the Holy Ghost, even those afar off, as many as are called out of darkness by the Lord. Acts 2: 38, 39. We obtain life in regeneration, but in the baptism of the Spirit we obtain life more abundantly. Regeneration is the day-dawn, baptism of the Spirit is the day star. Why should so many long, weary years lie between Egypt and Canaan? And why should the Israelites waste away in the wilderness? They entered not in, we are told, because of unbelief; but we who do believe enter into soul rest, the antitype of Canaan. For eighteen years I wandered in the wilderness, sometimes going toward Canaan and sometimes toward the desert of sin. I had eaten the manna, but my heart craved something else; milk and honey, the old corn, grapes, pomegranates, figs, etc. I had seen some of the grapes of Eschol, and heard the report of some who had spied out the land, but I did not know the way there and had not learned to trust my spiritual Joshua to lead me over. I had reached Bethel, but not Peniel. The cross, but not Pentecost; Gabatha, but not Golgotha; I had life, but I longed for life more abundantly. I had fruit, but I was hungry for more fruit. I had the rest of conscience, but I needed the rest of soul; I had peace with God, but I craved the peace of God. I had imputed righteousness, but needed imparted righteousness. I had the Spirit dwelling with me, but did not have him dwelling in me; I had occasional draughts from the well by the gate, but needed the well in my heart, springing up into everlasting life. I had eaten of the tree of life, but longed for the hidden manna, and the white stone, with the new name written in it, which no one knows except he who receives it.

FOUKE, April 3, 1899.

(Concluded next week.)

UNION COLLEGE AND SEVENTH-DAY BAPTISTS.

BY W. F. PLACE.

Many students at Alfred a generation ago recall the powerful hold Union College had upon their imagination and sympathies—a hold unequalled by any other college in the land. When we note the number of Union men in the faculty, and among the old students, this is not strange. Notice the Alfred faculty, professors and tutors: Rev. James R. Irish, D. D., '40; Rev. Wm. C. Kenyon, '44; Ira Sayles, '45; Daniel D. Pickett, '49; A. C. Spicer, '51; Hon. and Rev. Henry L. Jones, '53; Prosper Miller, '54; T. Dwight Thacher, '56; Rev. Elston M. Dunn, D. D., '57; Rev. Geo. E. Tomlinson, '57; Albert Whitford, '57; Anderson R. Wightman, '57; Simeon M. Thorp, '59. Though these men never preached *Union*, it is no wonder that the atmosphere was charged with *Union*.

But the Seventh-day Baptists, whose beloved child Alfred was, and is, owe more still to

Union. Let me give the list so far as I can, repeating some names above, to make the list complete. Not all were graduated, but all were Union students: Charles H. Stillman, M. D., '35; Rev. James R. Irish, D. D., '40; Joshua C. Sisson, '40; Jacob D. B. Stillman, M. D., '43; Rev. Wm. C. Kenyon, '44; Wm. J. Stillman, '48; Rev. Lebbeus M. Cottrell, '50; Caleb S. Titsworth, M. D., '50; Rev. Ambrose C. Spicer, '51; Rev. Wm. C. Whitford, D. D., '53; Rev. Henry L. Jones, '53; Rev. Amos R. Cornwall, '54; Ormanzo Allen, Esq., '54; Elhanan W. Davis, '57; Rev. Elston M. Dunn, D. D., '57; Albert Whitford, '57; Rev. Geo. E. Tomlinson, '57; J. Fidelio Gillette, '57; Lemuel Tomlinson Heritage, '58; S. Edgar Reynolds, '61; Henry C. Randolph, '63; Edmund Tomlinson Davis, '65; Frederic Titsworth Rogers, M. D., '80; Edward Titworth Tomlinson, '80. How much the Seventh-day Baptists owe these men cannot be told.

But to consider education alone, in addition to the Alfred men we have the two Whitfords, who have given their lives to Milton College; A. R. Cornwall, so long Principal of Albion Academy; Henry L. Jones, Principal of De-Ruyter Institute.

In the above list Joshua C. Sisson died while in college, Feb. 8, 1837. "He was a very worthy young man," says Pres. Whitford.

It is interesting to note that five of these men entered college from Shiloh, while Fidelio Gillette was son of Rev. W. B. Gillette, D. D., for a generation pastor at Shiloh, and two of the above list afterwards taught there.

In the College Cemetery lie the remains of Pres. Kenyon and his first wife, "mother" Kenyon, dear to thousands of students from direct acquaintance or a knowledge of what her life was. Henry C. Randolph was one of our fallen heroes long lamented at Alfred.

Many old students in Alfred Union retained their interest in Alfred and manifested their love by deeds. Among these were Asa W. Smith, the four Thachers, J. R. Sypher, Rodney Dennis, S. M. Thorp—killed at the sack of Lawrence, his brother Gen. Thos. B. Thorp, Weston Flint, and William H. Pitt, (both often showed their hearts to their younger brothers in poems before the Alleghanian Lyceum), Charles Tubbs, E. C. Van Duzer, Amos S. Yale and others, men honored wherever known.

Union College has become Union University, and Alfred no longer sends her sons away for a college course and degree, but the past cannot, and should not, be forgotten. The glow that warms me when I recall the ties that bind us to Union, the remembrance that the first student catalogue I ever saw came from Union, the first sight of a college paper was from there, and, finally, the first college I ever saw outside of Alfred was Union, I share with many. There was, I think, something in the history of the Seventh-day Baptist church of Schenectady which should add to the ties linking us to that city and its college, and, if so, I trust that the Historical Editor will give us a sketch thereof when his duties permit. He can also give the life, where I have merely outlined the skeleton, and can make vivid the names above.

NO MAN can ask honestly or hopefully to be delivered from temptation, unless he has himself honestly and firmly determined to do the best he can to keep out of it.—*John Ruskin*.

IS THE BIBLE BECOMING A BOOK FOR SPECIALISTS ONLY?

BY GEORGE A. COE, PH. D.

(Professor of Philosophy in Northwestern University.)

In other words, while specialists in Biblical study are learning the book better and better, is popular knowledge of its contents declining? Two or three generations ago, if not a single generation ago, persons of average culture are supposed to have been tolerably familiar with the main features of Biblical history as these appear upon a non-technical reading of the English text. Can we entertain the same supposition regarding the present generation? Having been for some time suspicious on this point, I seized an opportunity not long ago to put a few simple queries about the Bible to nearly a hundred college students. Most of these persons, I have no doubt, were brought up in Christian homes, and had enjoyed such instruction as the average Sunday-school and pulpit of our day afford. In order to secure a frank confession of ignorance where it existed, I explained the purpose of the questions, and gave my pledge that no eyes but my own should see the papers. As all the papers were signed by their writers, I have no reason to doubt that the answers are without exception sincere, and that they furnish a trustworthy basis for an hypothesis on the subject proposed. The questions were as follows:

1. What is the Pentateuch?
2. What is the higher criticism of the Scriptures?
3. Does the Book of Jude belong to the New Testament or to the Old?
4. Name one of the patriarchs of the Old Testament.
5. Name one of the judges of the Old Testament.
6. Name three of the kings of Israel.
7. Name three prophets.
8. Give one of the beautitudes.
9. Quote a verse from the letter to the Romans.

It will be readily perceived that these questions employ only such terms as are in constant popular use, that they call for no details or technicalities, and, with the exception of number two, presuppose only the most commonplace Biblical information. In estimating the correctness or incorrectness of the answers, I gave the writer the benefit of any doubt that existed as to his meaning, and counted as correct all quotations that expressed the sense of the intended passage, even though the phraseology was far from being accurate. The second question was inserted because pulpit and newspaper have brought the term "higher criticism" home to everybody. I accepted as a correct answer to this question everything that showed even a distant approach to definite knowledge, whether technical or only popular.

Ninety-six papers were returned, of which 8 answered all 9 questions correctly; 13 papers answered 8 questions correctly; 11 answered 7; 5 answered 6; 9 answered 5; 12 answered 4; 11 answered 3; 13 answered 2; 11 answered 1; and 3 answered none. The number giving a correct answer to the first question was 60; to the second, 16; to the third, 56; to the fourth, 61; to the fifth, 45; to the sixth, 47; to the seventh, 52; to the eighth, 76; to the ninth, 31. As the number of papers was approximately 100, these latter figures may, with substantial accuracy, be

taken as percentages. The total number of correct answers was 444, or 4 6-10 per paper. In other words, of nine simple questions the average student was able to answer only about one-half.

A study of the errors is, perhaps, the surest method of ascertaining the quality of the ignorance here manifested. Egregious blunders were relatively few, but the blanks, "I don't know," and confusions were many. The commonest weakness was a strange inability to classify or place persons, texts, etc. What many persons imagine they know of the Bible turns out to be the merest jumble of names, events, books of the Bible and texts. Among the judges were named Solomon, Jeremiah, Daniel (doubtless "a Daniel come to judgment!"), and Leviticus; among the prophets, Matthew, Luke and John. Herod and Ananias appeared as kings of Israel. Nebuchadnezzar figured as both judge and king of Israel. The Pentateuch was confused with the gospels, and in one case with "the seven gospels." Among the beatitudes were the following: "Blessed are the poor in heart, for they shall see God;" "Blessed are the law-givers;" and "Blessed are the hungry, for they shall be fed." Several writers agreed substantially with one of their number, who defined the higher criticism as "the criticism by scholars who attempt to overthrow certain doctrines as taught in the Scriptures." In the face of such misinformation it was refreshing to find a number of statements like the following: "Higher criticism means a critical literary study of the original texts, to ascertain what is the authorship of the books of the Bible, when written, and how much is interpolation."

* * * * *

—Christian Advocate.

GOD NEEDS OUR SERVICE.

Nothing is more common than the statement that God has no need of us. This is true in one sense, but not true in another and very important sense. If any one supposes that God cannot manage the world without him, he is mistaken. But if any one should imagine that God does not care whether he gives him his heart and service or not, he also is mistaken. Our heavenly Father is grieved when we turn from him. His grief is as deep as that of any father when his son goes astray.

There is a place and a mission for every one. If any one should fail to fulfill his mission, the cause of the Almighty will suffer loss. God needed Moses to stand before Pharaoh. He needed Joseph in Egypt. He raised him up for that place and that time. Had Joseph failed, the cause of the Lord would have suffered harm. He needed Columbus to cross the unknown sea. He needed Morse to invent the telegraph. Doubtless men who have been raised up for a great mission do sometimes fail to do the work assigned them. The work of God waits long for the man who is willing. Nature waited long for an interpreter. Many great passages of Scripture have waited long for some one who should have eyes to read them. It is not the will of God that his Word should be sealed, or that nature should withhold her secrets. It is not his purpose that his kingdom should tarry. But it does tarry for men.

The Lord hath need of every agency and every agent he has made. Not a flower that

blooms in the garden, not a tree that grows in the forest, not a bird that sings among the branches, not a grain of sand on the ocean shore was made in vain. Each little creature has its mission. Each soul has a great mission. Not only great men, such as Moses and Joseph and Paul, but all men, however obscure and feeble, have a mission, and God has need of them. He has need of the mother to train the child. He has need of the child to develop and comfort the soul of the mother. It is easy to see that the child has need of the mother, but many do not recognize the other fact, which is quite as important, that God has need of the mother.

This thought should elevate life. No one can afford to think himself worthless. The apostle says, "Let no man think of himself more highly than he ought to think." Let no man think he can do anything without God. On the other hand, let no man think less of himself than he ought to think. Let no man think that God has no need of him.—*Christian Advocate* (N. Y.).

THE HUMAN SIDE OF TOYS.

No one can go through a toy-shop at Christmas tide without feeling that the scientific spirit of the age may perhaps have touched the juvenile world, as it has that of poetry, with its breath. The doll, of course, is almost as old as humanity. It is found buried in the graves of Roman and Aztec children. The Pompeian boys trundled hoops, and the children of the French Francis I. had wooden horses. Knights and ladies are also immortal in the shape of dolls, and the world is not yet too wise for harlequins. "The Japanese doll is still young," says Dr. Munthe, "but has a brilliant future before her." The demands for kings, he tells us, has considerably decreased, and jumping-jacks leap from their boxes with less wild energy than formerly, inspiring less fear. Scientific toys are displacing them. Creatures with the semblance of animated life has come into the world of childhood. Artificial toads and turtles crawl along the sidewalk, and toy butterflies hover in the air of the ball-room, and are caught by enamored youths to determine partnerships for the German. In respect to dolls, the constant rivalry between France and Germany has only resulted in a compromise between the two nations in their creation.

The German doll beauties surpass the French in cheapness and in homely kindness of look; but Germany cannot produce a tasteful doll toilette, and German dolls of fashion import their dresses from Paris, as do their owners. In fact, it is rumored that they buy also the heads which accompany them from the porcelain factories of Montreux and St. Maurice. For many years Germany has been advancing every Christmas on Paris in the hordes of wooden oxen and farming implements, while squadrons of spike-helmeted Prussian tin soldiers with baggage-wagons and Krupp artillery have steadily marched to invade the toy-shops of France. A remarkable note of defiance has, however, been struck at last by an ingenious workman of Bellville, who now places in the field 5,000,000 soldiers a year, all made out of old sardine-boxes collected from the dust-heap. The warriors, it seems, are cut out of the bottom of the box; the lids and slides furnish guns and wheels. Out of materials which cost nothing beyond the labors of a dust-man, a new and conquering French army has been created.—*Harper's Bazar*.

Young People's Work.

By EDWIN SHAW, Milton, Wis.

LAST week I had a few words to say about the conflict which sometimes arises between one's sense of doubt and the inclination of his natural abilities. I said that natural gifts should not oppose Christian duty, but make it more effective. I asked for articles on the opportunities for Christian influence which come to us in occupations outside of professional Christian work. There has been no chance yet, of course, for those articles to arrive. I therefore take the following from an article by John M. Coulter, in the *Intercollegian*. It is in reference to the possible Christian influence of a college professor, but in a certain way, with limitations, is applicable to any teacher:

1. He meets young men in their formative period. In college they are set to thinking, and there is no lack of material. Questions as old as the student habit are brought up and settled. Before the college course is completed, conviction crystalizes and the whole future mental attitude toward important questions is determined. Exceptions to this are very rare, as every man who has dwelt with students knows. No more important field for Christian influence can be imagined, so far as individual lives are concerned.

2. The young men in college represent the dominating influence of the next generation. As they think, the world of their day will think, and as they work will the institutions of to-day flourish or decline. This is becoming increasingly true, for the influence of the college man is becoming more felt in every direction. As a field for projecting Christianity into the future as a dominant influence there is none greater.

3. The influence exerted in college is not a local one. A pastor of the ordinary church for years touches almost the same constituency, with the comparatively slight ebb and flow which characterizes a church organization. This constituency also is definitely and rather narrowly localized, very indirectly touching other communities, or even other parts of its own community. The college constituency is in striking contrast. A large proportion of it is new each year, and all of it changes in four years. Still further, every year it is widely scattered into different communities to influence directly and in dominant fashion. The college field, therefore, is not merely pre-eminent in affording the opportunity for projecting Christianity into the future, but it is also pre-eminent in its opportunity for the wide distribution of Christian influence.

4. Into this wonderful field the successful college professor comes as an acknowledged leader of thought. His influence, if he be a wise teacher, is tremendous, far greater probably than he realizes. He has gained the respect and confidence of his students by his professional work. They recognize that what he believes must have very strong ground for confidence. They know that he does not tolerate cant and has no professional interest in Christianity. If he shows interest it must be for personal reasons. I am free to say that many of the strongest students can be reached by an admired college professor who could never be reached by ministers or evangelists, whom they regard as professionally interested in their attitude. To exert this influence the college professor does not need to "go out of his way." In fact, it is best for him to develop his professional power, as herein lies his gift and the foundation of his influence.

5. The colleges are centers of independent thinking, and the influential new ideas very largely emanate from them. Unless strong men with the impulse for Christian service are largely represented in their faculties the result will be disastrous. Not that independent thinking needs checking, but that it needs wise guidance. When viewed from this aspect the call for Christian service in the profession of college teaching would seem to be as imperative and as important as a call to the Christian ministry.

Other opportunities of the college field might be enumerated, but those given will serve to indicate that these with a gift to teach are not cut off from Christian influence, but have opened to them opportunities more powerful and far-reaching in their possibilities than they could meet in any other profession.

For fear of misunderstanding, I will repeat that what I have said is not an appeal to students in general, but to those who are born to be professional teachers. The opportunity is measured by the gift; and as the gift is

cultivated the opportunity increases. When a man discovers his own strength and his own limitations he is in a fair way not only to become a useful member of society, but to find his most extensive field of Christian influence.

Dear Young People:

IN a paragraph on this page of the RECORDER for March 27, 1899, the Editor says, in reference to a class of people he saw at a sanitarium, "The traces of filthy and vile and vicious habits of body and mind were so visible, that I felt sure that the spiritual life was weak, diseased and helpless." If we carefully and prayerfully listen to Brother Shaw's health-preserving and soul-saving advice, we will soon see that one of the great sins that we, who are created in the image of God, are capable of committing, is, to eat, drink, chew, smoke, or knowingly do anything that will weaken, shorten or destroy life. Many of the best years of my life have been spent in trying to bring invalids back to health and happiness. Careful examinations showed that a respectable minority of those who came for treatment, were ill from overwork in study, heredity, accidents, grief and unavoidable things of various kinds. But their conditions and their own statements confirmed the fact, that a large majority were out of health from what they termed excessive use of coffee, tea, tobacco and sometimes opium. Sanitarium work in the cities of New York and Buffalo, temperance work and general observation, convinced me that the one hundred thousand that annually go to drunkard's graves, the nine hundred thousand on the way, the five hundred thousand confirmed opium eaters among the women of our country, and half as many men, have quite too often taken their first lessons in forming and gratifying a morbid appetite in the lower and usually considered the least harmful narcotics.

1. All the efforts of all the persons that have tried cannot make a wrong right.

2. A firm confidence in God and the righteousness of our cause.

3. A settled conviction that prevention is more reliable than cure.

4. Great results may have small beginnings, *which will help us out.*

H. P. BURDICK, M. D.

HIGH LIGHTS.

By making people wait for us we teach them the folly of punctuality.

We are on the road to wisdom when we make our old mistakes only with new people.

A girl may know that she is in love when she would rather hear the man talk than talk herself.

Man's experience is like his spectacles—sel-dom a good fit for any other man.

It is a wise woman who never reminds her husband that he forgot to kiss her.

Few women can sit through a long sermon without hoping that the cook won't let the dinner burn.

When a man courts solitude, his courting in some other locality has probably been snubbed.

Life is like a bureau drawer which sticks, and through a crack we helplessly thrust our fingers at the things we would like to reach.

—*Chicago Record.*

HE who brings ridicule to bear against truth finds in his hand a blade without a hilt.

—*Walter Savage Landor.*

OUR MIRROR.

PRESIDENT'S LETTER.

Dear Young People:

Some time ago I asked you to send to me the reasons why you believed the Bible. I will give you three which have just come to me.

"It teaches me the way to Eternal Life; it tells me of a living, loving Saviour and Redeemer."

"Because of the influence it has upon the human heart; the sweet peace and joy of one who believes."

"My chief reason is that it is God's inspired Word."

If as you read these reasons, you think of better ones, please send them to me.

Since writing you last week I have held a two days quarterly meeting with the little church at Black Lick. On the Sabbath many came from the other two churches, three and five miles away, their appointments having been taken up. Communion service followed the preaching, at which one made an offering to the church for membership and baptism. Also one more at the Sunday morning service. Baptism was delayed on account of sickness. I preached morning and evening of both days; good after meetings followed. Bro. Ehret conducted an afternoon meeting on the Sabbath, and Bro. Samuel Ford on Sunday; both of these brethren have been licensed to preach. At the evening meetings especially there was a crowd of young people, mostly First-day people and unconverted. During the week past the three pastorless churches have raised funds and sent to get Eld. Leath on this field to work. I should say that one or two of these churches has a monthly appointment which they have sustained, with the Sabbath-schools, and usually all of them hold their quarterly meetings.

The mud has dried so that a horse can travel without being lost. This Association commences the 18th of May. I hope all of the Endeavor Societies will report to the Associations this year.

I wish that all of the Societies which have made changes in their Corresponding Secretaries would report the name of their Secretary to Secretary Shaw.

Yours in the work,

E. B. SAUNDERS.

THE Pawcatuck Christian Endeavor Society is having a gradual increase in membership, from among the younger members of the congregation. We miss our pastor and wife, who are away on a two weeks' trip in Western New York, where Mr. Davis is to speak to a number of churches in the interest of the Missionary Society. Our members, with all the denomination, regret that Mr. Dighton Shaw's health is such that he cannot be sent to China as a teacher this coming autumn. The subject was mentioned by Secretary Whitford at our missionary meeting held last Sabbath afternoon, and it was his thought, as well as that of others, that some one from the ranks of the young people must be found to take his place. The missionary meeting was a most interesting service, under the direction of the Missionary Committee, and led by its chairman, Irving A. Hunting. A service entitled, "World-Wide Missions," published by the United Society of Christian Endeavor, was used. The consecration meeting the week previous was a helpful one, led by Miss Mary Whitford.

WESTERLY, R. I., April 18, 1899.

Children's Page.

ROCKING-CHAIR TRAVELS.

BY ANNIE WILLIS MCCULLOUGH.

You sit down snug and quiet,
A book upon your knee—
A wonder-book that tells about
The lands across the sea;
And then a strange thing happens—
You do not leave your chair,
But as you read about these lands
It seems that you are there.

You see the queerest people,
They talk a language new,
The buildings are not those you know,
The streets are strange to you.
But you are never frightened,
It's pleasant to be there,
For you can always quickly come
Back to your rocking-chair.

It does you good to journey
In such an easy way,
To learn about the big, big world,
And how it looks to-day.
This way a child should travel,
The road is very fair;
It's safe and best for little ones
To go by rocking-chair.

—*Youth's Companion.*

LITTLE MESSENGERS.

BY MARY F. BUTTS.

Very tired of the dull, cold weather, of the bare trees and the muddy paths was little Rose. It seemed to her that the bright, beautiful summer would never come.

"Do not be impatient," said mamma. "Summer is already on the way, and she has sent little messengers out to say that she is coming."

"Where are they?" asked Rose.

"Go up the hill a little way and then turn into the field," replied mamma, "and I think you will find more than one herald all sweetly dressed in green. Perhaps there will be others in brown or black costumes. Wrap yourself up warmly, for March loves to nip a little girl's nose and ears."

"He will soon be gone, and I am glad of that," said Rose.

"He is not as pleasant always as his brother and sister months," answered mamma. "But he is very useful to good Mother Earth, and I hardly see how she could get through her house-cleaning without him."

As soon as Rose was in the open air she felt better. The first tree that she passed held out an armful of baby catkins for her to see, and she could not help smiling at their soft, fuzzy bodies. Soon she was out of the disagreeable road and on the brown hillside. She glanced down as she set her feet upon the spongy turf, and there, looking straight up in her face, was little Clover in his new green dress.

"Why, you darling, I didn't know you were here," said Rose. "How glad I am to see you!"

"Glad! glad! glad!" sang a joyous voice close by.

Rose looked up. There was dear Song Sparrow atilt on the very topmost spray of a wild-cherry tree. He was pouring out his happy heart in a bewitching carol to the spring.

"He is one of Summer's messengers," said Rose. "'The winter is over; the winter is over,' that is what he says. 'Be glad! be glad, little girl!'"

Rose looked about her for other little green folk. It was but a moment before she spied Baby Mullen in his new velvet frock. He was very young indeed, a mere infant; but he seemed to feel quite at home and nestled close to the dear Earth as if quite sure that she would take care of him.

Not far away little Fi-finger nestled in a family of Grasses. They were taking good care of him, for he seemed just a bit timid and trembling. While Rose was bending over Fi-finger some one called as plain as could be: "Phœbe! Phœbe!"

"My name isn't Phœbe," said Rose, laughing aloud. "But I suppose you are Mr. Phœbe, and you are calling Mrs. Phœbe. I am glad you spoke, for I should not have seen you, and I want to tell mamma about you."

But there were other folks abroad that day on important business. A solemn-looking person in black suddenly darted up from a near-by hedge.

"Oh, how do you do, Mr. Crow?" called out Rose, delightedly. "I know what you are going to do with that twig in your mouth. You are going to make a tree-cradle for the little black baby Crows."

Before Rose had finished speaking a saucy little fellow interrupted her.

"Chickadee! Chickadee!" he said, in a loud, clear voice.

"Oh, you are here, are you!" said Rose, whirling around in the direction of the voice. "But you have been here all winter. I know you very well, you dear thing, but I am very glad to see you."

What a frolicsome place the outdoor world is, indeed. Rose turned from looking after Chickadee, and there on the fence-rail were two little brothers running a race. They were at the end of the rail in an instant, and then what a leap they made to the bough of a tree. How slim and trim and dainty they were in their red fur coats!

"I wonder if they live in that tree," said Rose. "They must be glad that winter is over. But they look nice and plump. I suppose they are good, industrious little brothers, and always lay up all the nuts they need on their pantry shelves. I hope you weren't afraid of me, you dear Squirrels."

Our little girl's discontented mood was gone entirely. She ran home and told her mother about the bright little folks she had seen.

"I am going out again to-morrow," she said. "It is stupid to stay in the house and fret."—*Youth's Companion.*

QUEER ARITHMETIC.

When a camel can rest
In a song-sparrow's nest,
And an elephant roost in a tree,
When oysters can fly,
And cookies can cry,
And the North Pole can cipher and multiply,
Then two times one will make three.

CLEVER MR. THRUSH.

Myra and Tessie were starting for school one blowy day in spring. The wind came puffing through the trees and up the road. It twisted Tessie's coat around her body until she could hardly walk.

"What a windy day!" she exclaimed, when she got her breath.

"But it's getting spring," said Myra. "The brook just sounds as if it was singing, 'Spring is coming! Spring is coming!' And there's a pair of thrushes beginning to build a nest in the old apple-tree near the fence. I gave them some crumbs from my own breakfast this morning."

As they came to the apple-tree near the fence a great gust of wind rushed through its branches and blew Myra's hat off.

"There goes my hat!" said Myra. "Catch it!"

The hat flew up in the air, circled a few times, and settled on a little branch of the apple-tree and stuck there.

Myra began to cry. "I can't go to school without a hat, and— Oh what will mamma say?"

Ponto, who always went with Myra as far as the gate, was sorry. He sat down and barked at the hat, but it did not budge.

Then Tessie threw up a stone, but the stone only shook the branch a little.

Then Patrick came and good-naturedly climbed the tree, but the branch was too slender for him to get near the hat, and he could not touch it, even with his stick. Myra cried harder than ever.

Then Mr. Thrush came along. "Dear me," he chirped to Mrs. Thrush, "there's that sweet little girl who gives us crumbs crying for her hat. I'll have to get it for her myself!" He flew to the twig where the hat was caught, gave two or three little pecks at the ribbon that held it, and the hat swung off, flew around, and fell at Myra's feet.

"I always knew, dear," twittered Mrs. Thrush, "that you had more sense than those stupid human creatures! Why didn't they think of flying up and pecking the ribbon loose?"—*Youth's Companion.*

QUEER ANSWERS BY PUPILS.

Some exceedingly ludicrous answers to examination questions by young pupils are recorded in the *Boston Traveller*. "In a training school for girls," says the journal, "one maiden said that a robin had web feet, and that a sparrow had eyes on both sides of his head to enable it to see around a corner. In political and legal lore the pupils were all at sea. One said a 'bill' is permissible when it is allowed to pass the first time; it is retrospective when it has to be considered again. Charlestown was said to be a naval arsenic. Children, too, give some queer definitions. Backbiter was said to be a flea. Blacksmith is a place where they make horses, because you can see them nailing the feet on. A horse is a animal with four legs, one in each corner. Ice is water that went to sleep in the cold. Little sins are cracked commandments. The nest egg is the one the hen measures by. The four seasons are pepper, salt, mustard and vinegar, and stars are the moon's eggs."

THE LION'S RESENTMENT.

In the menagerie at Central Park are two big lions. Most of the time they lie drowsily on the bottom of the cage. They do not look at all fierce, nor do they suggest the title so often applied to them, of king of the forest. Recently a gentleman viewing the animals desired to see them roused and angry, or he wished the small children present to see them when they were not drowsy. He took from his pocket a white handkerchief with a red border and flirted it in the face of the lion lying nearest the bars. The lion, whose eyes were only half open, and who looked as quiet as a sleepy kitten, sprang to his feet with a roar that shook the building, caught the handkerchief from the gentleman's hand, and tore it into shreds. He proved that he would not endure familiarity. The children fled in terror, and doubtless in the future will prefer to see the lions sleepy.

KEEP the heart young and the body will be slow in growing old.

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.

PLAINFIELD, N. J.—Last Sabbath morning Mr. Joseph Booth addressed our congregation, witnessing against our lack of devotion to the Lord's work in the world. In the evening a well-attended farewell reception was given to Mr. and Mrs. Booth in the Sabbath-school room of the church. After some time pleasantly spent in conversation, the meeting was called to order and presided over by Mr. David E. Titsworth, President of the Sabbath Evangelizing and Industrial Association. Opening prayer by Pastor Sindall, of the New Market church. Addresses by Mr. and Mrs. Booth, the latter saying that the longed-for time had come when they could go back to their work in Africa. Address by the writer. Presentation address of a United States flag to wave over the mission station, when established, by Superintendent Henry M. Maxson. Address and consecrating prayer by Dr. A. H. Lewis. Singing "God be with you till we meet again." Handshaking with the missionaries, and the "God bless you." Light refreshments and further conversation closed a meeting of very great interest. Mr. and Mrs. Booth, and their little Mary, are to sail to-morrow for England, on the "Paris" of the American Line.

PASTOR MAIN.

APRIL 18, 1899.

LATER.—About fifteen friends from New York and Plainfield went on board the ship this morning to bid the missionary family farewell and laden them with good wishes. May this bright and beautiful day prove to be prophetic of voyage blessings and of great success in the far-off land of their labors.

A. E. M.

HAMMOND, LA.—The Editor of the Woman's Page, who has been a helpful worker with us the past winter, started for the North and East last Thursday. The Editor of the Nortonville (Kas.) News started for home this morning, after enjoying a three week's outing in Hammond.

The pastor is in the new parsonage, and heartily thanks all who assisted in its structure. Receipts were about as follows: \$90 from chain letter, \$50 from outsiders and \$125 from among ourselves.

The past quarter has, I think, been the best in church and Sabbath-school attendance since we have been here, besides the twenty-five or more counted in the Home Department of the Sabbath-school. It was the writer's pleasure to attend the State Sunday-school Convention in New Orleans last month. Prof. Hamill, of Illinois, was a leading attraction.

Wish you all might enjoy the luxury of roses and strawberries, in which we are reveling these days.

G. M. C.

APRIL 16, 1899.

WHITE AS SNOW.

BY MARYL.

"Wash me from mine iniquity,
For I have sinned, I know;
But wash thou me, oh Lord, and I
Shall whiter be than snow."
Psa. 51: 2, 7.

"If thou wilt cease from evil,
And my commandments do,
Thy sins, though red as scarlet,
Shall be as white as snow."
Isa. 1: 16-19.

SOMETIME.

Sometime, we shall know why
Our sunniest mornings change to noons of rain;
And why our steps are shadowed so by pain,
And why we often lie
On couches, sown with thorns of care and doubt;
And why our lives are thickly hedged about
With bars that put our loftiest plans to rout.

Sometime, we shall know why
Our dearest hopes are swept so swift away,
And why our brightest flowers first decay;
Why song is lost in sight,
Why clasping fingers slip so soon apart—
Estrangement, space and death rend heart from heart,
Until from deepest depths the tear-drops start.

Sometime, we all shall know
Each other, aye, as we ourselves are known;
And see how out of darkness light has grown.
And He—who loves us so
Despite our wilfulness and blind complaint—
Will show us how his kind and calm restraint
Can mold a human soul into a saint.

Sometime, our eyes shall see
The silver lining to the darkest cloud,
While silvery echoes follow thunders loud.
Sometime, our hearts shall be
Content, forgetting all our restless mood,
And knowing everything has worked for good—
The how, and when, and why be understood.

—Lillian Gray, in Watchman.

VENUS AND ITS MYSTERIES.

The most beautiful planet, and the one that comes nearest to the earth, and most resembles the earth in size, is at the same time the most mysterious. Is Venus a living world or a dead one? That is to say, is it in a condition to support inhabitants, and is it probable that such inhabitants are there, or, on the other hand, is it unsuited for their presence and barren of living forms?

These questions astronomers at present are unable to answer, but their efforts to answer them and the observations that they have made of the mysterious planet possess an almost startling interest.

First, let us briefly recall what Venus is. It is a globe like our earth, and of very nearly the same magnitude, having a diameter of about 7,700 miles, while that of the earth is a little more than 7,900 miles. So nearly of the same size are the two planets that if we could view them from an equal distance we should be unable, without the aid of instruments of measurement, to detect any difference between them. The substance of Venus is slightly lighter, bulk for bulk, than that which composes the earth; but the difference in this respect is so little that again it would require special examination to distinguish by weight between a cubic foot of the soil of Venus and an equal amount of the soil of the earth. It follows that on Venus the force of gravitation or the weight of bodies does not greatly differ from that on the earth. If we could step on Venus we should find that we had parted with a few pounds weight, but the difference would not be very noticeable, except perhaps on the race-track.

But this planet, so like the earth in many respects, is very different from our globe in its situation. The earth's distance from the sun is 93,000,000 miles; the distance of Venus from the sun is 67,000,000 miles. This difference becomes a matter of great importance when we consider the effects which the sun produces upon the two planets. Heat and light, as everybody knows, vary inversely as the square of the distance. When we compare the square of the earth's distance from the sun with the square of Venus's distance, we find that the former is about double the latter. This means that Venus, on the average, gets twice as much heat and light from the sun as the earth gets.

But, on the other hand, we know that all

forms of life depend for their existence upon the radiant energy of the sun. On the earth, when we pass from the arctic regions toward the equator, we find the number of living forms and the variety and intensity of the manifestations of life continually increasing, until, in the equatorial zone, earth, sea and air are all crowded with animate and growing things. The touch of the sun everywhere produces life, and in the absence of sunshine is death. It is but natural to infer that Venus, having twice as much sunshine as the earth, should be proportionately more crowded with animal and vegetable inhabitants, and that the intensity of life there should be correspondingly greater. Some geologists have thought that there was a time when the climate of the earth was so hot that tropical plants and beasts lived abundantly around the poles. A similar condition of things might be supposed now to prevail upon Venus. —Harper's Round Table.

A LETTER FROM HOLLAND.

[This letter was written to Rev. G. Velthuysen, pastor of the Seventh-day Baptist church at Haarlem, on the occasion of Mr. Bloem's baptism and union with the church at Haarlem. Translated from the Dutch by Peter Velthuysen.—Ed.]

Terschelling, Holland, March 6, 1899.

Dear Brother in our Saviour, Jesus Christ:

"A mighty fortress is our God,
A bulwark never failing;
Our Helper He, amid the flood
Of mortal ill prevailing.
For still our ancient foe
Doth seek to work his woe;
His craft and pow'r are great,
And armed with cruel hate—
On earth is not his equal."

With these words of Luther, who, alas! did not recognize the Word of God in all things, I shall begin to write you a few lines.

I am in anguish because of my spiritual persecutions. My very body shivers and quakes from the strokes, and even my flesh is in pain; but my soul rejoices, and I thank God that he has counted me a poor sinner, worthy to suffer reproach for his name's sake. Glory be to God, who has given me the victory through the blood of Jesus Christ.

Oh, my dear brother, how hard the struggle has been, and is yet. It is terrible to write this to you, for my heart is still bleeding, while my eyes are wet with tears; but it is all light, heavenly light in my soul, though I can hardly bear my cross. Pray for the dear one I am to marry, from whom I am now separated by the cruelty of her parents; pray that God will forgive them and sustain her. "But here I stand, I cannot do otherwise. God help me."

The Mayor has not granted my request for the use of the lake for baptism. Perhaps I can find some other place, later. In like manner, the President of the Board of "Our Home" will not give the use of the rooms in order to speak about baptism and the Sabbath. This means complete disappointment. However, it would be a great pleasure if Bro. Schouten should come this way. One could not do very much here with the gospel cart, because the roads are too sandy; so let me know when Bro. Schouten is coming.

With best greetings to all my brethren and sisters at Haarlem, and also to Bro. Bakker, when you write to him, committing both my spirit and body to the leading hand of my Heavenly Father, I am with prayers for you, your brother in the Lord,

C. BLOEM.

Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

REV. WILLIAM C. WHITFORD, Professor of Biblical Languages and Literature in Alfred University.

INTERNATIONAL LESSONS, 1899.

SECOND QUARTER.

April 1.	The Raising of Lazarus.....	John 11: 32-35
April 8.	The Anointing in Bethany.....	John 12: 1-11
April 15.	Jesus Teaching Humility.....	John 13: 1-7
April 22.	Jesus the way and the truth and the life.....	John 14: 1-14
April 29.	The Comforter Promised.....	John 14: 15-27
May 6.	The Vine and the Branches.....	John 15: 1-11
May 13.	Christ Betrayed and Arrested.....	John 18: 1-14
May 20.	Christ Before the High Priest.....	John 18: 15-27
May 27.	Christ Before Pilate.....	John 18: 28-40
June 3.	Christ Crucified.....	John 19: 17-30
June 10.	Christ Risen.....	John 20: 11-20
June 17.	The New Life in Christ.....	Col. 3: 1-15
June 24.	Review.....	

LESSON VI.—THE VINE AND THE BRANCHES.

For Sabbath-day, May 6, 1899.

LESSON TEXT.—John 15: 1-11.

GOLDEN TEXT.—I am the Vine, ye are the branches.—John 15: 5.

INTRODUCTION.

The words of our present lessons were spoken very soon after those which we last studied. Some have inferred from the last words of chapter 14 that the Lord and his disciples were now on their way through the streets of the city going toward the Garden of Gethsemane. But it is not at all improbable that they paused a little after Jesus had said "Arise, let us go hence." The words of these three chapters, the 15th, 16th and 17th, seem much better suited to the seclusion of the upper room than to the comparative publicity of the street.

NOTES.

1. *I am the true vine.* Jesus is about to teach his disciples concerning their life and conduct as related to Christ under the allegory of the Vine and Branches. The "vine" here means the main stock of the vine from which the branches spring. He is the "true vine," in contrast with any other source from which the disciples or others might expect to find help or life-giving energy. *And my Father is the husbandman.* God is represented in the allegory as the vine dresser, since he is the one who has sent Christ and established the relation of fellowship between Christ and his disciples.

2. *Every branch in me that beareth not fruit he taketh away.* Every Christian who is not serving Christ from the heart, and is like those who said, "Lord! Lord!" (Matt. 7: 22) is removed from the fellowship of Christ, as a useless tendril or branch of the vine is taken away by the vine dresser. *And every branch that beareth fruit, he purgeth it.* That is, he cleanseth it, or as we would say, prunes it. This part of the allegory suggests that the development of the Christian believer is through suffering, but that may not always be the case.

3. *Now ye are clean through the word, etc.* The means of the moral purification and equipment for fruit bearing of these disciples has been through the teachings of Jesus.

4. *Abide in me and I in you.* In addition to this cleansing there is a necessity of continuance in fellowship with Christ. No matter how well prepared we are for work, we cannot hope to accomplish results apart from our loving Master.

5. An emphatic repetition of the teaching.

6. *If a man abide not in me, etc.* A vivid picture of the fate of the worthless branch. Being cut off from vital connection with Christ, he loses his real life and becomes fit fuel for the fire of Gehenna. Lack of usefulness is a sure road to positive evil. The subject of the verb "gather" is not expressed in the original. The R. V. renders rightly, "they gather," that is, the servants of the husbandman.

7. *If ye abide in me, and my words abide in you, etc.* Here the figure is practically lost sight of, and our Lord is speaking plainly of the blessings of oneness of thought and purpose with him. To those who are thus united in impulse with their Master, there will be no denial of petitions. Compare chapter 14: 13, 14.

8. *Herein probably refers to what precedes.* God is glorified in your asking in such a way that your prayers are granted. Such asking results in abundant fruit-bearing, and in the establishment of the believer as a disciple in very deed.

9. *As the Father hath loved me, etc.* The greatness of the love of Christ is used as an argument to urge an abiding in that love. We are not only to abide in Christ, but especially also in his love.

10. *If ye keep my commandments.* This is the means

by which disciples are to abide in the love of Christ. Compare John 14: 15. Love of Christ here means the love which Christ has for us, and not our love for him. *Even as I have kept my Father's commandments, etc.* This expresses the consciousness of Jesus of having done the will of his Father during his earthly ministry.

11. *These things have I spoken unto you, etc.* This verse is a conclusion for the preceding ten verses. Jesus desires that he may continue to rejoice in his followers and they may have the highest joy.

A REMARKABLE MUMMY.

PENTEMENON, A MONARCH WHO LIVED 2,500 B. C., AS HE APPEARS TO-DAY.

Two most extraordinary Egyptian mummies were exhibited by E. Dufaur at the rooms of the Marylebone Antiquarian Society in the Marylebone Road. One of them—they both having been discovered in Lower Egypt in the course of the recent campaign—was remarkable for its size and extraordinary weight. On its head was a crown composed of copper, with a gold covering shaped in pieces resembling plates and buttons, having decorations of leaves and fruits. On the case containing the body were painted figures resembling those of the zodiac. A nearly undecipherable Greek inscription was also on it. Between the folds of the dress was found a piece of papyrus, with an inscription which gave the name of the dead monarch as Pentemenon.

The mummy in its wrapper weighed 160 pounds. Its length was 6 feet 1 inch, the head was abnormally large, and the shoulders very broad. Next the dress was found an outer cloth covered with paintings and hieroglyphics, which denoted that the original was one of the royal house of Egypt some 2,500 years B. C. Next came more wrappings, and then a close garment of samite, fastened around the neck by a sailor's knot. Beneath this again were some finer bandages, like napkins. Next came four Egyptian tunics, of a kind of linen, with sleeves, and woven without any joints. These were fixed to the body at the neck and the ankles by some stuff of a bituminous nature. Next came bandages placed lengthways, from the head to the feet, with cross bands; four large pieces of linen came next, rolled round and round the body. The sixth envelope was formed of transversal bands of a yellow color, from the bitumen in which they had been soaked. After this fifteen similar wrappers. Next, an envelope saturated in black bitumen, and, finally, next to the skin, a thin shirt of the finest linen. The toes were wrapped up separately, the arms and hands were laid straight down alongside the body.

The mummy was a male, and looked about forty-five years old. The length was 5 feet 9 inches. The breast and part of the abdomen were gilt over. The body was filled with a black balsam. No MS. was found. The legs had been covered with black balsam. The unrolling of the body took three hours, and no less than 2,800 square feet of linen were taken off it. The hands were long and perfect; the fingers well made, with "filbert" nails; the ears entire, and the nose, which had been cut open when the body was embalmed, in order to extract the brain, a little deformed. The face looked almost alive, and the hair was perfectly preserved, very fine, and—what is unusual in Egyptians of the pure breed—a little curled. On the left side, below the ribs was an opening by which the balsam had been introduced into the body. Under the cloth which covered the face below

each eye, and on the ball of the cheek, a gold plate was found, with the representation of an eye and its lids. Over the mouth, and fastened by a gold wire through and behind the teeth, was another plate with a picture or representation of a tongue placed perpendicularly to the closing of the lips, which were fast shut and secured by wires.—*Public Opinion.*

HUNTING WHALES.

"The Cruise of the Cachalot" is the title of a book which is highly commended by Rudyard Kipling. It is the story of "whaling" as it was carried on from New Bedford, Mass., and other American ports, thirty years ago. The *Critic*, for April, writing of the book, says:

A "whaler" is not built for speed; time is no object to her commander, who is, according to Mr. Bullen, invariably the greatest master of navigation the sea produces. He is familiar with out-of-the-way spots unknown to geographers; he sees the animal life of the deep as but few naturalists do, but his knowledge is unproductive because he applies it only to his calling and gives it no further thought. Familiar with all these wonders, he is unaware that they are of greatest importance to scientists, and he passes with unseeing eyes things that would enrich the knowledge of mankind. Mr. Bullen notices this indifference to everything but practical results, and he makes amends, so far as lies within his power, by chronicling his observations, which are curious and valuable from the scientist's point of view. The "bowhead," or "right whale," far a bigger creature than the cachalot, is as harmless as the latter is dangerous, but as its oil is of inferior quality it is less ardently pursued. However, Mr. Bullen had a taste of this sport, too; in fact, during his four years' cruise he witnessed every form of the fishery, and every phase of the life. It would carry us too far to quote from his spirited descriptions of the dangerous battles of the deep, with their wild excitement, their disasters, and their final victories. We are tempted, however, to transcribe here another scene as tender as the others are vigorous. A "humpback" whale has been sighted, inshore, among the islands of the Pacific, and the boats have gone in pursuit:

"Dipping our paddles with the utmost care, we made after the chief, almost holding our breath. His harpoon rose, darted once, twice, then gave a yell of triumph that rang re-echoing all around in a thousand eerie vibrations, but for all the notice taken by the whale, she might never have been touched. Close nestled to her side was a youngling of not more, certainly, than five days old, which sent up its baby-spout every now and then about two feet in the air. One long, wing-like fin embraced its small body, holding it close to the massive breast of the tender mother, whose only care seemed to be to protect her young, utterly regardless of her own pain and danger. If sentiment were ever permitted to interfere with such operations as ours, it might well have done so now; for while the calf continually sought to escape from the enfolding fin, making all sorts of puny struggles in the attempt, the mother scarcely moved from her position, although streaming with blood from a score of wounds. Once, indeed, as a deep-searching thrust entered into her very vitals, she raised her massive flukes high in the air, with an apparently involuntary movement of agony; but even in that dire throe she remembered the possible danger to her young one, and laid the tremendous weapon as softly down upon the water as if it were a feather fan.

"So in the most perfect quiet, with scarcely a writhing, or any sign of flurry, she died, holding the calf to her side until her last vital spark had fled, and left it to a swift dispatch with a single lance-thrust. No slaughter of a lamb ever looked more like murder. Nor, when the vast bulk and strength of the animal were considered, could a mightier example have been given of the force and quality of maternal love."

Beware of Ointments for Catarrh that contain Mercury, as mercury will destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physician, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally and is made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

Sold by Druggists, price 75c. per bottle.

Popular Science.

BY H. H. BAKER.

Creeping Rails.

It is a curious fact that the rails on rail-roads creep, but what causes their creeping science refuses to divulge, specifically, and, therefore, there are various opinions among engineers, and there is so wide a difference as to cause a discussion of the subject by the Roadmasters' Association of America.

The phenomenon is truly remarkable, and such as causes us to almost doubt a fundamental principle which we laid down as axiomatic in a former article, that "*like causes produce like results, under like circumstances in all cases.*" Here we find the same cause, producing entirely different results, one rail creeping the way of the traffic, while the other creeps in the opposite direction. Well authenticated instances are on record of rails creeping in both directions.

The St. Louis Bridge has a rise of five feet in its length of 1,500 feet, and on the structure the creeping of the rails varies from eleven inches to twelve feet three inches per month, for six months, and on the approaches to the bridge the creeping averaged sixty feet per month on each side. The creeping of the rails requires constant attention. It is remarkable that the difference in temperature counts for but little in the creeping, for the extreme south rail on the bridge crept only two more inches in the month of July than in the month of December, while the extreme north rail crept twelve feet more in July and December than the south one; and what is more remarkable still, is that the creeping is done by an outside rail on one side of the bridge, and by an inside rail on the other.

The hauling of heavy loads constantly in one direction, has a general tendency to drive the rails in an opposite direction, but this does not always hold good, for the Railway Commissioners of New South Wales reported "that on a double track road, the outer rail on one side moved in the direction of the traffic, while the inner rail remained stationary; and, in another case, the inner rail moved, while the outside rail remained stationary."

The Railroad Committee of a New England Association reports, "that it is a well-known fact that rails move or creep, but the reasons for the creeping of rails has not yet been definitely determined. As a rule, the creeping becomes more troublesome on steep grades, on swamp road beds and on trestles and bridges, but may develop anywhere, resulting in remarkable movements.

Some of the more prominent reasons given for creeping, are the undulatory movement of passing trains, causing the tracks to assume a new position, either in direction of the applied force or of least resistance, or by the momentum of the train, resulting in a movement of the track; for when the undulatory movement is passed, the road being set free, is then acted upon by a stronger force, which may be elasticity or gravity, and cause the track to creep in an opposite direction. In this last supposition we do not discover the slightest reason how either force could act, providing such a force existed.

Perhaps in the composition and structural qualities of the rails partial cause for creeping may be found. Some years ago I recollect seeing slots, about an inch square, cut from the flanges of a rail in every 50 or 60 feet, and spikes driven in these spaces to prevent the rails from creeping, but this caused broken rails, and was soon abandoned.

Many patents have been granted that claimed to obviate this difficulty, but none appears to have been successful. The making of heavier and stronger rails, and also a firmer and more substantial road-bed has diminished, somewhat, the creeping of the rails.

In the present state of scientific knowledge, we think the only safe conclusion we can arrive at is that "rails do creep."

Charms.

To be charmed by a snake is one thing, but to be charmed by a stone is another, and to wear or carry a stone as an amulet to protect one against disease, bad-luck, accidents, witchcrafts, spooks, etc., is of immense importance and profit.

We here give our readers the particular charm which each of the following stones is believed to possess over the owner:

Coral—Protects against lightning and drowning. Amber—Cures sore throat and glandular swellings. Onyx—Prevents trouble in dreams and terror while sleeping. Topaz—Prevents lung trouble and gives strength. Agate—Will quench thirst and break a fever. Sapphire—Will make one good and generous. Garnet—Will give health and joy. Emerald—Insure true friendship and constancy. Opal—Fated to love and afterward discord. Diamond—Somnambulism, ecstasy, kleptomania. "What plaguy blasted fools we mortals be."

[The reader must understand that there is no profanity in the epithets which science uses in describing indiscribable folly.—EDITOR.]

DEATHS.

OBITUARY notices are inserted free of charge, but space will be restricted to twenty lines.

NOTE.—Two notices in this column this week surpass the limit set by the late action of the publishers, but they were prepared before that rule was promulgated. The new rule does not mean to question the worthiness of men to receive extended notice. But the publishers desired to remove the financial feature from this column, and to them it seemed best for the RECORDER that biographical notices should find a place in the more permanent reports of the various denominational organizations.

COON.—In Walworth, Wis., April 13, 1899, Deacon Harlow M. Coon, in the 81st year of his age.

Harlow Merrill Coon, the eldest son of Ezra and Cyrena Burdick Coon was born in West Edmeston, Otsego County, N. Y., Feb. 14, 1819, and died in Walworth, Wis., April 13, 1899, aged 80 years, 1 month and 26 days. Prof. Henry C. Coon, late of Alfred University, was his own brother, and Mrs. Phebe Bassett and Mrs. Cyrena Burdick were his own sisters, and Mr. Morell Coon and Miss Martha Coon, of Leonardsville, N. Y., and Mrs. Lucetta Coon Hunting, of Alfred, N. Y., were brother and sisters by his father's second marriage. In his early life he was a successful teacher in the public schools of his native state. In 1843 he came to Wisconsin and continued school-teaching for a short time. He married Miss Harriet Crumb Dec. 14, 1844, and soon afterwards settled on a farm he had bought in the openings east of Big Foot Prairie. After a few years he moved to the village of Walworth, and engaged in mercantile pursuits for some time, but eventually returned to his farm, where he passed the remainder of his life. In a revival in 1846 he professed Christ and with his sister, Mrs. Cyrena Burdick, and Mr. Wm. S. Clarke, he was baptized by Elder Stillman Coon and joined the Seventh-day Baptist church in Walworth, of which he has since remained a faithful and consistent member. His zeal for the Master's cause found expression in his habitual attendance of the general denominational gatherings and his scrupulous fidelity and constancy in the performance of his personal duties. He was ordained a deacon in 1880, and bore an active part in all the work of the church and Sabbath-school until failing health deprived him of those much-loved privileges. His hospitalities, generously and liberally bestowed, betokened the spiritual wealth of his heart. For the last seven years he was practically shut in by incurable disease. During this time the blessed ministries of the Holy Spirit wrought wonderfully in the ripening of his heart, and drew him nearer the great Father, day by day. Though suffering most distressing agonies of body, for long periods, he was cheerful and even buoyant through

the inner consciousness of the Saviour's abiding presence. Memory for him was a store-house well filled with the Scriptures and sacred songs, which were truly "spiritual hymns." "In the Christian's Home in Glory," or some kindred song of gospel love or spiritual triumph, brought to his spirit's vision, as he sang, that blissful "Rest For the Weary," for which he had so long and earnestly prayed, and into which by the sure promises of God, we are assured, he has now fully entered. He leaves one son and two daughters: Mr. H. I. Coon and Miss Phoebe S. Coon, who have cared for him most tenderly during his long and painful illness, and Mrs. Eva McLearn, of Rockville, R. I.; his wife having preceded him to the better land in November, 1884. As a citizen, he was public spirited and kept pace with the affairs of the day until nearly the last. He was a staunch promoter of religious and educational enterprises, freely using his time, labor and means in the erection and support of Walworth Academy, and the building of the Seventh-day Baptist church. He had the respect and confidence of his townsmen, and was called to places of honor and trust by them continuously for many years. The sentiment of the community was well voiced by one who unconsciously paid him the highest possible tribute, by saying of him, "A good man has gone from us." As the weary autumn day glides gently through the mellow radiance of the multi-blended tints into the deeper growing shadows, gathering newer splendors for the coming morn, so his ripened spirit, redeemed and glorified, joyously sped through the chill valley and the darkling shadow to the heavenly hilltops, resplendent in the soft cerulean skies of the immortal glories of God. Funeral services were held at the church, conducted by Pastor Maxson, assisted by President W. C. Whitford, of Milton College, and Rev. M. N. Clarke, pastor of the Congregational church, on Sabbath-day, April 15, 1899. S. L. M.

WHITFORD.—In Brookfield, N. Y., April 4, 1899, in the 91st year of his age, Clarke M. Whitford.

The subject of this notice was born in the town of Brookfield, July 5, 1808. He was the eldest son of William and Hannah Clarke Whitford, who came while quite young among the early settlers of this town. Although he was living in an age in which he could not enjoy many of the benefits we have now, he made excellent use of those he did have, especially in the line of education, becoming versed in the branches of study then in use in the common schools, enlarging in every direction he could by constant reading, and so kept step with the times; this thirst for knowledge kept with him to the very last, and few of the tendencies of the age or its chief events but he noted them. Few of the young men knew what was happening in the world better than he, or exhibited greater judgment in discussing affairs of importance. These things, with a very retentive memory, made him conspicuous among us, and an authority upon the dates and events of interest in the days gone by. Although a man who was quiet and retiring, yet he was not one to hide his convictions. In this way he was known as a firm and staunch supporter of the anti-slavery movement, and rejoiced greatly in the triumph of that cause. He was also a strong opponent of the liquor traffic, and worked and prayed for its overthrow. In religion he was an example of quiet, confiding hope. He united with the First Brookfield church at Leonardsville in 1828, but later changed to the Second church at Brookfield. He was one of those whom religion makes happy, and though trials came and afflictions, he yet bore them all in the spirit of the Master. One who was his pastor for thirty years says of him, "He was one of the best men I ever knew;" and that was not the testimony of one, but of many. He did not marry until late in life, and his wife, Phoebe Whitford, preceded him in death ten years. They had no children but an adopted daughter, Mrs. Azelia Todd, widow of the late Lewis Todd. Two brothers also survive, Calvin Whitford of Brookfield, and Edwin Whitford of Leonardsville. The funeral services were held at the church in Brookfield, April 6, conducted by the writer, assisted by Rev. J. M. Todd. As we chronicled the death a few weeks ago of our oldest member, Martha Burdick, so now the next to her in age among us, with his ninety-one years of life, seventy-one of which have been spent as a follower of the Saviour, has gone, leaving but memories of a cheerful, well-spent life. C. A. B.

GREEN.—At Scio, N. Y., April 14, 1899, Martin M. Green.

He was born in Almond, N. Y., April 10, 1812, his age being, at the time of his death 87 years and 4 days. He was united in marriage with Miss Martha Crandall sometime during the year 1842. After a happy married life of more than forty years, she died November 5, 1884. On May 9, 1889, he was united in marriage with Mrs. Mary Ward, who survives him, having faithfully and lovingly cared for him through the closing years of his life. In early manhood he accepted Christ as his Saviour, and in 1832 was baptized and united with the First Seventh-day Baptist church of Alfred, N. Y. He leaves to those who knew him the influence of an upright and worthy life, and to his friends the assurance that through Christ he has entered into the inheritance of everlasting life. S. B.

ROYAL BAKING POWDER
ABSOLUTELY PURE
 Makes the food more delicious and wholesome
ROYAL BAKING POWDER CO., NEW YORK.

Literary Notes.

"AN INTRODUCTION TO THE STUDY OF LITERATURE," by Edwin Herbert Lewis, Ph. D., Associate Professor in the Lewis Institute; author of "A First Book in Writing English," etc. New York and London, the Macmillan Company, pp. xix, 410.

The title "Introduction" purporting to lead to one study or to another usually means an abstract and difficult statement of principles which the student is expected to apply in examining the real facts which follow. In the case of literary study this often means a book of biography and literary history. The author of this most recent Introduction to the study of literature appears to have quite a different notion of what it is to be introduced. He seems to think that a body of literature itself is the best introduction to the study of literature. On the whole, we think his notion is correct. In the case of young students this is especially true, for in this way the principles of interpretation are best given in connection with the master pieces chosen for study.

Mr. Lewis' book is a sort of higher reader for "the eighth, ninth and tenth grades." It is called "Introduction" chiefly because the editorial matter, consisting of a general introduction, ten chapter introductions, notes and "plans of summary," explains the way in which the serious study and the enjoyment of literature must begin.

The selections do not include all the types of literature—the drama, for instance, is not introduced, though the author expresses the belief that a play of Shakespeare should be read by every pupil before his second year in the high school. The volume includes many lyrics, narrative poems, ballads, sonnets, short stories, and essays. The notes furnish excellent suggestions as to the significance of these different forms.

The general introduction is an attempt to bring down to the level of the young pupil's intelligence the chief principles in the psychology of literature. Art is defined as "the effort to transmit emotion from the writer to the reader." Literature is referred to as "a kind of fine thinking—the kind that proceeds more from the heart than from the head." The part that the images of sight and sound play in this process is dwelt upon in a sufficiently concrete way. Thus the author creates a definition of literature, step by step, restating it from time to time as new increment is added, until it stands thus: "Literature is the art which transmits thoughtful emotion by language of pleasant sound, embodying images and inventions as pleasant as the given emotion permits. Poetry, in the ordinary sense, is that form of literature which employs metre."

How much the average pupil of fourteen or fifteen will enter into the analysis of literature, the author remarks, must be determined by those who may use the book. A certain appreciation of literature must precede its analysis, still it is of great importance that the young pupil be started right in this direction, care being taken that an abnormal tendency to introspection be avoided.

The chief emphasis in this book however, is not laid on the analysis of literature, but on itself as an interpretation of the young student's aspirations and interests. According to the preface, it seems that the selections, at least many of them, have been made by pupils themselves. We infer that a large number of pieces were submitted to pupils who decided upon the one hundred and fifty which the author has used in the volume. These are not scattered promiscuously, as is usual in "readers." Those bearing on a given theme are gathered as a chapter, while the chapter introduction points out their common meaning, and suggests other masterpieces bearing on the same theme. The chapter themes have a sort of culminative movement along the line of subjects likely to interest pupils of the grade for which the book is intended, themes calculated to develop pure and noble ideals of life. They are as

follows: The Nobility of Animals. The Heroism of War. The Heroism of Peace. The Athlete. The Adventurer. The Hearth. The Morning Landscape. The Gentleman. Wit and Humor. The Far Goal. The authors whose writings are chosen, appear in an appendix in chronological order together with the time when they began to publish. They are mostly American and English writers of this century, seventy-five in number.

No age is so important in the formation of character as the period of adolescence for which Professor Lewis' book is intended. It has been said by a famous educator: "If a boy does not form ideals by the time he is sixteen he is likely never to form them." This book is a new departure in the study of literature, in which, without preaching or cant, the evident purpose of the author is to surround the boy with the highest of noble ideals, in an attractive form, at the most critical moment of his life. It would be well indeed if a similar volume for the next higher grade of pupils were to follow this. We have given thus much space to this, the most valuable character-making book of which we know, in the line of the study of English literature. The memory of boyhood is embodied in the "dedication" of the book, it is: "To A. H. L.—I have tried to make a book that you would have approved had it been given to me at fourteen." E. H. L.

FROM the same publishers we have, "Liberty a chapter from the Gospel for an Age of Doubt," by Henry Van Dyke, D. D., pp. 38. At the cost of ten cents this booklet can be added to the library of every Christian. It contains many valuable truths for pastors who must preach the gospel to men surrounded by the shadows that gather in this age of doubt. The book from which it is taken has made a permanent place for itself among thinking men.

"CORRUPTIONS OF THE NEW TESTAMENT."—This is number eight of the "Anti-Infidel Library," by H. L. Hastings, Boston. It contains 94 pages and an appendix, collates many facts concerning the text and the different translations of the New Testament. Preachers and others who have a small supply of reference books touching the question treated will find Mr. Hastings' aid available, in a small space, and a convenient form. 15 cents.

HOW TO GET A WATCH FREE
GOLD-FILLED

For Particulars, Write to

G. R. CRANDALL, Jeweler,
Dunellen, N. J.

LOCATION WANTED!

I would like to locate in some good town (where I can observe the seventh day for the Sabbath) a **Tin, Plumbing, and Heating Business.** Am a graduate in Heating and Ventilating Engineering. Would accept a position with some good heating firm as engineer or traveling salesman. **Address Box 208, MT. MORRIS, N. Y.**

FOR SALE!

In West Hallock, Ill., **ten acres of land**, with house, barn, and other out-buildings, nearly new. Location near church. Also **farm of 160 acres**, located two miles from church. For full particulars and terms, address

ANSEL CROUCH,
Box 56, West Hallock, Ill.

WE WANT AGENTS

to sell the following books on

GOOD COMMISSION:

Standard Encyclopedia, War with Spain, Heroes and Martyrs of Christianity, and Practical House-keeper.

Write to **UNION PUBLISHING CO., Annex, Room 9, Babcock Building, PLAINFIELD, N. J.**

T. B. TITSWORTH, Manager.

TO EXCHANGE.

An Improved, **320 Acre Farm**, in Hodgeman County, Kansas, 10 miles from County Seat, 2 miles from Post Office, one-half mile from School. **Worth \$10.00 per acre.** Will exchange for merchandise, or small farm of equal value near Seventh-day Baptist Church. **Address, BOX 84, Jetmore, Kansas.**

Special Notices.

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 Chicago holds regular Sabbath services in the Le Moyne Building, on Randolph street between State street and Wabash avenue, at 2 o'clock P. M. Strangers are most cordially welcomed. Pastor's address, Rev. M. B. Kelly, 5455 Monroe Ave. **MRS. NETTIE E. SMITH, Church Clerk.**

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.

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 Quarterly Meeting of the Scott, DeRuyter, Cuyler, Lincklaen and Otselic churches will meet with the church at Otselic Centre, N. Y., April 28, 29, 1899.

Evening before the Sabbath, sermon by Rev. J. G. Burdick.

Sabbath morning, sermon by Dr. A. H. Lewis; in the afternoon by Rev. L. R. Swinney; and in the evening after the Sabbath, Dr. Lewis will speak at Lincklaen Centre. It is expected also that Dr. Lewis will speak at DeRuyter on Sixth-day evening, the 28th, and at Scott the following Monday evening, May 1. **Com.**

PROGRAM for South-Eastern Association, at Berea, W. Va., May 18-21, 1899:

- 10.00. Devotional.
- 10.15. Words of welcome. Elsworth Randolph.
- 10.25. Address by the Moderator.
- 10.40. Introductory sermon. R. G. Davis. Alternate, M. E. Martin.
- 11.40. Report of Executive Committee. Communications from churches.

AFTERNOON.

2.00. Communications from sister Associations. Report of delegate to the Associations. Appointment of standing committees.

3.00. Sabbath-school Hour, conducted by Geo. W. Lewis.

NIGHT.

- 7.45. Praise service.
- 8.00. Sermon. D. W. Leath.

SIXTH-DAY MORNING.

- 9.45. Praise service.
- 10.00. Sermon. J. H. Hurley.
- 11.00. Missionary Hour. O. U. Whitford.

AFTERNOON.

- 2.00. Report of committees.
- 2.30. Essay, Candace Lowther. Essay, Luther Brisse. Sermon, Clayton A. Burdick, delegate from Central Association.

NIGHT.

7.45. Prayer and conference meeting, led by E. B. Saunders.

SABBATH MORNING.

- 10.00. Sabbath-school, conducted by the Berea Sabbath-school Superintendent.
- 11.00. Sermon. Stephen Burdick, delegate from Western Association.

AFTERNOON.

- 2.00. Woman's Hour, conducted by Marcella Stillman.
- 3.00. Tract Society Hour, by A. H. Lewis.

NIGHT.

7.45. Praise service. Essay, by Arthur Bond. Essay, by Miss Ina Hevener. Sermon, George Seeley, delegate from Eastern Association.

FIRST-DAY MORNING.

- 9.00. Miscellaneous Business. Reports.
- 10.00. Education Hour. T. L. Gardiner.
- 11.00. Sermon. A. H. Lewis.

AFTERNOON.

- 2.00. Sermon. O. U. Whitford.
- 3.00. Young People's Hour, E. B. Saunders. Unfinished business. Adjournment.

XENIA BOND, Sec. A. J. C. BOND, Moderator.

LARKIN SOAPS

OUR OFFER FULLY EXPLAINED IN

AND PREMIUMS.—FACTORY TO FAMILY
 Send for a beautiful booklet free. It tells how to obtain, free, the famous Larkin premiums worth \$10.00 each. The Larkin Soap Mfg. Co., Larkin St., Buffalo, N. Y.

THE SABBATH RECORDER of March 27th.

HEALTH for ten cents. Cascarets make the bowels and kidneys act naturally, destroy microbes, cure headache, biliousness and constipation. All druggists.

A MOTHER-MADE MAN.

A well-known gentleman was introduced to a great public meeting as a "self-made man." Instead of appearing gratified by the tribute, it seemed to throw him, for a few minutes, into a "brown study." Afterward they asked him the reason for the way in which he received the announcement.

"Well," said the great man, "it set me to thinking that I was not really a self-made man."

"Why," they replied, "did you not begin to work in a store when you were ten or twelve?"

"Yes," said he, "but it was because my mother thought I ought to have the educating touch of business."

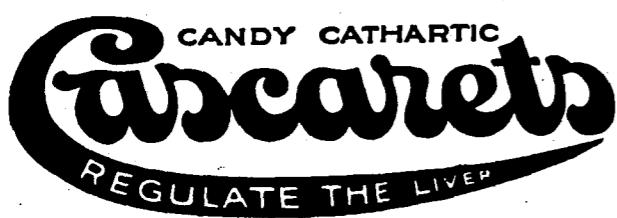
"But then," they urged, "you were always such a great reader—devouring books when a boy."

"Yes," he replied, "but it was because my mother led me to do it, and at her knee she had me give an account of the book after I had read it. I don't know about being a self-made man. I think my mother had a great deal to do with it."

"But then," they urged again, "your integrity was your own."

"Well, I don't know about that. One day a barrel of apples had come to me to sell out by the peck, and, after the manner of some storekeepers, I put the specked ones at the bottom and the best ones at the top. My mother called me and asked me what I was doing. I told her, and she said, 'Tom, if you do that you will be a cheat.' And I did not do it. I think my mother had something to do with my integrity. And, on the whole, I doubt whether I am a self-made man. I think my mother had something to do with making me anything I am of any character or usefulness."

"Happy," said Dr. Loriner, who told me the story, "the boy who had such a mother; happy the mother who had such a boy so appreciative of his mother's formative influence.—Selected.



STAMMERING cured at the LEAST EXPENSE consistent with the most Thorough, Practical, Educational Methods. Address RURAL HOME SCHOOL, SALEM, W. VA

50 YEARS' EXPERIENCE PATENTS TRADE MARKS DESIGNS COPYRIGHTS & C. Anyone sending a sketch and description may quickly ascertain our opinion free whether an invention is probably patentable. Scientific American. MUNN & Co. 361 Broadway, New York

Spring Term Milton College.

This Term opens WEDNESDAY, APRIL 5, 1899, and continues twelve weeks, closing Wednesday, June 28.

Instruction in the Preparatory studies, as well as in the Collegiate, is furnished by the best experienced teachers of the institution. These studies are arranged into three courses:

Ancient Classical, Scientific, and English.

Very thorough work is done in the different departments of Music, in Bible Study in English, and in Oil and China Painting and Crayon Drawing.

Worthy and ambitious students helped to obtain employment, so as to earn the means to support themselves in whole or in part while in attendance at the College.

For further information, address

REV. W. C. WHITFORD, D. D., President, Milton, Rock County, Wis.

Salem College.

Situated in the thriving town of SALEM, 14 miles west of Clarksburg, on the B. & O. Ry. A town that never tolerated a saloon. This school takes FRONT RANK among West Virginia schools, and her graduates stand among the foremost teachers of the state. SUPERIOR MORAL INFLUENCES prevail. Three College Courses, besides the Regular State Normal Course. Special Teachers' Review Classes each spring term, aside from the regular class work in the College Courses. No better advantages in this respect found in the state. Classes not so large but students can receive all personal attention needed from the instructors. Expenses a marvel in cheapness. Two thousand volumes in Library, all free to students, and plenty of apparatus with no extra charges for the use thereof. STATE CERTIFICATES to graduates on same conditions as those required of students from the State Normal Schools. EIGHT COUNTIES and THREE STATES are represented among the student body.

SPRING TERM OPENS MARCH 14, 1899.

Send for Illustrated Catalogue to

Theo. L. Gardiner, President, SALEM, WEST VIRGINIA.

The Sabbath Recorder.

PUBLISHED WEEKLY BY THE AMERICAN SABBATH TRACT SOCIETY AT PLAINFIELD, NEW JERSEY.

TERMS OF SUBSCRIPTIONS. Per year, in advance, \$2 00. Papers to foreign countries will be charged 50 cents additional, on account of postage. No paper discontinued until arrearages are paid, except at the option of the publisher.

ADVERTISING DEPARTMENT. Transient advertisements will be inserted for 75 cents an inch for the first insertion; subsequent insertions in succession, 30 cents per inch. Special contracts made with parties advertising extensively, or for long terms.

Legal advertisements inserted at legal rates. Yearly advertisers may have their advertisements changed quarterly without extra charge. No advertisements of objectionable character will be admitted.

ADDRESS. All communications, whether on business or for publication, should be addressed to THE SABBATH RECORDER, Babcock Building, Plainfield, N. J.

The Colony Heights Land and Water Company, Lake View, Riverside Co., Cal., Dealers in FRUIT AND ALFALFA LANDS.

TERMS EASY. Address as above; or, J. T. DAVIS, New Auburn, Minnesota, Eastern representative.

Seventh-day Baptist Bureau

of Employment and Correspondence. T. M. DAVIS, President. L. K. BURDICK, Vice-President. Under control of General Conference, Denominational in scope and purpose.

FEES. Application for employment, 25 cents. Application to Correspondence Department, 25 cents. One and two cents stamps received. To insure attention enclose stamp for reply.

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

HELPING HAND IN BIBLE SCHOOL WORK.

A quarterly, containing carefully prepared helps on the International Lessons. Conducted by The Sabbath School Board. Price 25 cents a copy per year; 7 cents a quarter.

OUR SABBATH VISITOR. Published weekly under the auspices of the Sabbath-school Board at ALFRED, NEW YORK.

TERMS. Single copies per year, \$ 60. Ten copies or upwards, per copy, 50.

CORRESPONDENCE. Communications relating to business should be addressed to E. S. BILLS, Business Manager. Communications relating to literary matter should be addressed to Laura A. Randolph, Editor.

DE BOODSCHAPPER. A 16 PAGE RELIGIOUS MONTHLY IN THE HOLLAND LANGUAGE. Subscription price, 75 cents per year.

PUBLISHED BY G. VELTHUYSEN, Haarlem, Holland.

DE BOODSCHAPPER (The Messenger) is an able exponent of the Bible Sabbath (the Seventh-day), Baptism, Temperance, etc. and is an excellent paper to place in the hands of Hollanders in this country, to call their attention to these important truths.

Business Directory.

Westerly, R. I.

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

WM. L. CLARKE, PRESIDENT, WESTERLY, R. I. REV. G. J. CRANDALL, Recording Secretary, Ashaway, R. I. O. U. WHITFORD, Corresponding Secretary, Westerly, R. I. GEORGE H. UTTER, Treasurer, Westerly, R. I. The regular meetings of the Board of managers occur the third Wednesday in January, April, July, and October.

Ashaway, R. I.

THE SEVENTH-DAY BAPTIST GENERAL CONFERENCE.

Next session to be held at Ashaway, R. I., August 23-28, 1899.

REV. O. U. WHITFORD, D. D., Westerly, R. I., President.

REV. L. A. PLATT, D. D., Milton, Wis., Cor. Sec'y. PROF. W. C. WHITFORD, Alfred, N. Y., Treasurer. MR. A. W. VARS, Dunellen, N. J., Rec. Sec'y.

These officers, together with A. H. Lewis, Cor. Sec., Tract Society, and W. L. Burdick, Cor. Sec., Education Society, constitute the Executive Committee of the Conference.

Hope Valley, R. I.

C. E. GREENE, Ph. G., Manufacturing CHEMIST AND PHARMACIST, WITH G. E. GREENE, REGISTERED PHARMACIST, Hope Valley, R. I.

Alfred, N. Y.

ALFRED UNIVERSITY. COLLEGE OF LIBERAL ARTS. THEOLOGICAL SEMINARY.

For catalogue and information, address Rev. Boothe Colwell Davis, Ph. D., Pres.

ALFRED ACADEMY. PREPARATION FOR COLLEGE. TEACHERS' TRAINING CLASS. Rev. Earl P. Saunders, A. M., Prin.

UNIVERSITY BANK, Incorporated Sept. 1, 1894.

Capital, \$25,000. Surplus and Undivided Profits, 1,750.

W. H. CRANDALL, President. A. B. COTTRELL, Vice President. E. E. HAMILTON, Cashier. MOTTO:—Courtesy, Security, Promptness.

SEVENTH-DAY BAPTIST EDUCATION SOCIETY.

E. M. TOMLINSON, President, Alfred, N. Y. W. L. BURDICK, Corresponding Secretary, Independence, N. Y. T. M. DAVIS, Recording Secretary, Alfred, N. Y.

A. B. KENYON, Treasurer, Alfred, N. Y. Regular quarterly meetings in February, May, August, and November, at the call of the president.

W. W. COON, D. D. S., DENTIST. Office Hours.—9 A. M. to 12 M.; 1 to 4 P. M.

THE ALFRED SUN. Published at Alfred, Allegany County, N. Y. Devoted to University and local news. Terms, \$1 00 per year. Address SUN PUBLISHING ASSOCIATION.

Utica, N. Y.

D. R. S. C. MAXON, Eye and Ear only. Office 225 Genesee Street

New York City.

HERBERT G. WHIPPLE, COUNSELOR AT LAW. St. Paul Building, 220 Broadway.

C. C. CHIPMAN, ARCHITECT. St. Paul Building, 220 Broadway.

Brooklyn, N. Y.

SABBATH SCHOOL BOARD.

GEORGE B. SHAW, President, New York, N. Y. JOHN B. COTTRELL, Secretary, Brooklyn, N. Y. F. M. DEALING, Treasurer, 1279 Union Ave., New York, N. Y. Vice Presidents—F. L. Greene, Brooklyn, N. Y.; M. H. VanHorn, Salem, W. Va.; Ira Lee Cottrell, Shiloh, N. J.; Martin Sindall, Verona, N. Y.; O. E. Burdick, Little Genesee, N. Y.; H. D. Clarke, Dodge Centre, Minn.; G. M. Cottrell, Hammond, La.

Plainfield, N. J.

AMERICAN SABBATH TRACT SOCIETY. EXECUTIVE BOARD.

C. POTTER, Pres., J. D. SPICER, Treas. A. L. TITSWORTH, Sec., REV. A. H. LEWIS, Cor. Plainfield, N. J. Sec., Plainfield, N. J.

Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2 P. M.

THE SEVENTH-DAY BAPTIST MEMORIAL BOARD.

CHAS. POTTER, President, Plainfield, N. J. JOSEPH A. HUBBARD, Treas., Plainfield, N. J. D. E. TITSWORTH, Secretary, Plainfield, N. J. Gifts for all Denominational Interests solicited. Prompt payment of all obligations requested.

W. M. STILLMAN, COUNSELOR AT LAW, Supreme Court Commissioner, etc.

GREGG SCHOOL OF SHORTHAND, Babcock Building, PLAINFIELD, N. J.

Latest Systems of Shorthand and Book-keeping. Proficiency Guaranteed.

Milton, Wis.

MILTON COLLEGE, Winter Term opens Wed., Jan. 4, 1899. REV. W. C. WHITFORD, D. D., President.

YOUNG PEOPLE'S BOARD OF THE GENERAL CONFERENCE.

E. B. SAUNDERS, President, Milton, Wis. EDWIN SHAW, Secretary and Editor of Young People's Page, Milton, Wis.

J. DWIGHT CLARKE, Treasurer, Milton, Wis.

ASSOCIATIONAL SECRETARIES: ROY F. RANDOLPH, New Milton, W. Va., MISS L. GERTRUDE STILLMAN, Ashaway, R. I., G. W. DAVIS, Adams Centre, N. Y., MISS EVA STCLAIR CHAMPLIN, Alfred, N. Y., MISS LENA BURDICK, Milton Junction, Wis., LEONA HUMISTON, Hammond, La.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE.

Hon. Pres., MRS. HARRIET S. CLARKE, Milton, Wis. Treasurer, MRS. GEO. R. BOSS, Milton, Wis. Rec. Sec., MRS. E. D. BLISS, Milton, Wis. Cor. Sec., MRS. ALBERT WHITFORD, Milton, Wis.

Editor of Woman's Page, MRS. REBECCA T. ROGERS, Hammond, La.

Secretary, Eastern Association, MRS. ANNA RANDOLPH, Plainfield, N. J.

South-Eastern Association, MRS. M. G. STILLMAN, Lost Creek, W. Va.

Central Association, MRS. THOS. R. WILLIAMS, DeRuyter, N. Y.

Western Association, MRS. C. M. LEWIS, Alfred, N. Y.

North-Western Association, MRS. GEO. W. BURDICK, Milton Junction, Wis.

South-Western Association, MRS. A. B. LANDPHERE, Hammond, La.

PATENTS PROMPTLY SECURED

Write for our interesting books "Inventor's Help" and "How you are swindled." Send us a rough sketch or model of your invention or improvement and we will tell you free our opinion as to whether it is probably patentable. We make a specialty of applications rejected in other hands. Highest references furnished.

MARION & MARION PATENT SOLICITORS & EXPERTS

Civil & Mechanical Engineers, Graduates of the Polytechnic School of Engineering, Bachelors in Applied Sciences, Laval University, Members Patent Law Association, American Water Works Association, New England Water Works Assoc. P. Q. Surveyors Association, Assoc. Member Can. Society of Civil Engineers.

OFFICES: WASHINGTON, D. C. MONTREAL, CAN.