

# THE SABBATH RECORDER.

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## HE CAME UNTO HIMSELF.

BY MARTHA GILBERT DICKINSON.



HE wilted husks do mock my hollow sides—  
The harlot's laugh is drowned in drunken  
sleep;  
My doubt if love exists derides  
The faith that will persistent creep.  
I came unto myself! Long leagues lay steep  
Between me and that brother I despised,  
Whose acquiescent love of sheep  
Won the sweet flocks I never prized.  
Long leagues to go! Already I am there—  
For come unto myself, my father's breath  
Burns hot upon my breast as did he bear  
Me from the rot of shameful death.  
Not by the rioting of shrunken years,  
Not by the deeds of open blame—  
Shall I be judged—but through glad tears  
As in Hope's vision swift I came  
Unto myself!  
So weak of will and knees,  
Spent with excess, I may not reach his fold  
Or hear, save as I hear them now, the seas  
That wash our distant mountains bold.  
Yet I am there! I see the stricken face  
My wandering has blanched; I will arise!  
And seek the prodigal's embrace  
That in love's own far country lies!

—The Congregationalist.

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BABCOCK BUILDING

PLAINFIELD N J

## Sabbath Recorder.

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

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

WE are glad to note that Mr. Dighton W. Shaw is now regaining his health, for his work in China, at a sanitarium in Palmyra, Wis.

CALMNESS is power, *i. e.*, the calmness of self-control. That approach to indolence sometimes called calmness is weakness. Serenity was a prominent characteristic of Christ. There is no recorded circumstance in which his self-control was lost. Whether in the family group at Bethany, or kneeling under the olive tree in Gethsemene, he was always calm and self-contained. That he possessed like passions with ourselves is true, but for some reason he never gave way to them. His mental and spiritual attitude toward the perplexities of life was such that they were lost sight of in the great purpose which he had in view, just as one ignores a physical pain and becomes entirely unconscious of it when in the presence of a sudden danger. This suggests that a definite, worthy and all-absorbing purpose in life is a source of calmness, because it promotes self-control. One would walk carelessly if he carried only a handful of pebbles, but every sense would be doubly alert if he carried a handful of diamonds. When one's life work is known to be of great importance and value, he is strong, calm, self-controlled, for the sake of it.

CALMNESS does not imply that one cannot be excited, or even indignant, when right and duty require. These are sometimes the only means of success when a great purpose or an important end are at stake. Religion and conscience unite to give calmness and steadiness under excitement—a calm excitement. This must be, if one would be strong. When wrong and injustice cry out for help, excitement and righteous indignation unite to make the true Christian calm because he is strong, and strong because he is calm. In such a winter as this, "roaring fires" are needful for comfort, but the furnaces and flues must be sound and the fire under control, or the house will be burned as well as warmed. Self-control is power, efficiency, success. The loss of it is ruin and defeat. To burn at the white heat of righteous indignation and yet be grandly calm, while words cut and blows shatter, is to approach toward the place where Christ stood when he condemned the hypocrisy of "whited sepulchres."

SUCH indignation is as far removed from ordinary fault-finding and pettishness as light is from darkness. He who frets himself into petty anger over little things, especially things of a personal nature, commits sin. Fretfulness, the anger which springs from jealousy, and the flaw-picking habit have no place in a noble character. What we have said above has nothing in common with those fretters and fault-finders who never rise to the height of calm, powerful indignation. They are more likely to skulk in cowardliness when great occasions call for brave souls and high endeavor. They make night vocal with complaint over mosquitoes, and hide when the real battle of the morning comes on. Cultivate calmness, but not indolence. Pray for power. Spend neither words nor strength on trifles. Let curs bark if they

will, but save your cartridges for lions. Never vindicate yourself for self's sake. But when truth and righteousness are assailed, when injustice and crime claim the field, rise to the serenity and power which come at God's call to battle with sin and unrighteousness.

AFFAIRS in the Philippines are steadily taking shape, in spite of the revolt under Aguinaldo. Just now he is explaining that he regrets that any fighting has taken place, etc. Meanwhile evidence accumulates that his plan was made in full detail for plundering Manila in connection with the late attack. Having been handled too severely, he now regrets that the thing happened. In other important islands, where his influence is less or unknown, the rule of the United States is welcomed. The coming rainy season will be unfavorable for active campaigning. Since the above was written incendiarism has been rampant, burning parts of Manila, and seeking to murder all Americans. Aguinaldo and his followers, known to be but a small part of the people, are earning a reputation for savagism and treachery, which has few equals in civilized warfare.

SAMOA is still the center of possible international friction between the United States, Great Britain and Germany. This case is not connected with the late Spanish-American War, nor our new possessions. We think that diplomacy will adjust the affair in due time. It is a case in which the three Powers are joined in a protectorate over a few imperfectly civilized tribes, whose factious quarrels over petty kings form the core of the trouble. The islands are important as coaling stations, naval supplies, etc. Commercial questions and matters of tariff and reciprocity between Germany and the United States are somewhat active, but not enough so to promise serious trouble. The commission to settle points of difference between Canada and the United States, after several months, has adjourned until August next. The main points unadjusted are the Alaskan boundary and the lumber tariff. The interval of rest and the possible action of Congress and Parliament it is believed will facilitate future action. The real point in the Alaskan boundary matter is whether the leading lines of travel to the Klondyke shall be under Canadian or United States control. Commissions of inquiry as to the conduct of the war, the merits or demerits of "preserved beef," the honor due to various commanders, etc., are at work. It is now too early to know final results or the entire facts. President McKinley, during his late visit to Boston, spoke with great wisdom upon National issues, and our foreign policy. Within the past week, the Chinese Minister, at an important "dinner" in New York, spoke with marked ability and clearness concerning the relations between China and the United States. Already his words are receiving such thoughtful consideration as they deserve. He is a master of good English.

THE drift of the English church back into Romanism has become so pronounced that it is becoming an exciting feature of English politics. Political leaders are afraid to touch it, and still it forces itself to the front at every new turn. The Archbishop of Canterbury is preparing a test case for the courts. Before the religious question can be eliminated, it seems practically certain that dis-

establishment will result; in any case a very strong party will go to Roman Catholicism direct, or practically, under some other name. The weakness of half-way compromises is finding abundant illustration in the English church. The strength of the original error is illustrated with equal clearness. English Protestantism was content to remain on Romish ground, in many particulars, under a new name. The inevitable result has come, and with marked loss to Protestantism. The Roman Catholics may well rejoice, as they do. The mother church has little to do except to keep her doors open, while the English church is forced to disintegrate. What is happening, on the side of politics, in the established Church of England must come to pass with all Protestants in connection with Sabbath Reform. The old issue, "Rome or the Bible," can neither be silenced nor evaded.

A CORRESPONDENT of the Business Office adds the following paragraph to his business letter: "The last Sabbath Reform Edition was excellent. The Sabbath seems to keep fresh in spite of all efforts to 'preserve' it. The reason people care so little for what is called 'Lord's-day,' is that they have had nothing to feast upon, but *embalmed Sunday* distributed to them *weakly* by legislation. Result: all made sick by it; want no more of it."

STORIES concerning the pygmies in Central Africa have been heard with considerable questioning. It is now reported that Mr. Albert Lloyd, an Englishman, has been fortunate enough to use his camera upon a group of them. He entered the Pygmy Forest near M'beni, a frontier fort of the Congo State, and was twenty days in reaching the Aruwimi. Peaceful and gentlemanly pygmies surrounded him in the middle of the forest, and said that they had been watching him for some days. None of them were more than four feet high; the men had beards reaching half way down their chests, and none of them were greatly burdened with wearing apparel. A tiny strip of bark cloth and a bow and arrows formed their usual equipment. Mr. Lloyd had a bicycle among his possessions, on which he rode around a pygmy village. The natives were astonished beyond measure, and delighted at the sight of "the European riding a snake." Africa seems to be the land of many curious things, as well as of open doors for missions.

THE sudden death of President Faure, of France, on the 16th of February, was a quick and severe strain on the Republic, at a time when the Dreyfus case and other matters are pending. But an election took place on the 18th, and Emile Loubet, President of the Senate, was made President of the Republic. At this writing affairs are not seriously disturbed by the change.

THE scientific member of the RECORDER staff adds to the knowledge of our readers this week by describing the stupendous enterprise which is proposed for regulating the overflow of the Nile. Not to be left behind, electricity appears to take a hand in the remodeling of matters in Egypt. It is proposed to generate the electric power at the Assuan Falls, on the Nile, and transmit it a distance of one hundred miles, through the cotton-growing districts, where, it is believed, the cheap power will permit the building of

cotton factories. It is also proposed to utilize the power by operating pumping machinery for irrigating large areas of desert along the Nile, as well as for illuminating the interior corridors of the pyramids. With electrical science at work in lower Egypt, and the famous cataracts controlled and utilized by the system of water-works described in the Popular Science column, the future of Egypt and the historic Nile may not be foretold at this time.

ACCORDING to the *Westerly Sun*, February 20, Rev. Geo. J. Crandall, of Ashaway, R. I., offered his resignation as pastor of the church at Ashaway on Sabbath, February 18, to take effect June 1, 1899.

In another column will be found the advertisement of the Union Publishing Co. Mr. Titsworth, who represents the Company, is well-known to us, and it is a pleasure to commend him to our readers.

HOW TO CALL A PASTOR.

To the Editor of THE SABBATH RECORDER:

We wish that you, through the RECORDER, would give the proper method of calling a pastor.

Yours truly,

ECHO.

Nothing is fixed by any constitutional or other written law in our denominational polity touching the point raised by our correspondent. Each church is at liberty to follow any method it chooses. We think that the general custom of our churches is as follows:

1. Let the church agree, by informal conference, or by formal vote, upon a candidate, having learned informally, as far as possible, whether the candidate is available.
2. Extend to him an official call, by direct vote of the church, or through an officer or a committee instructed to act in behalf of the church.
3. If the candidate signifies his willingness to accept the call, upon terms that may be stipulated in the call, the case is easily closed. If the church does not see fit to associate terms with the call, but prefers to ask the candidate upon what terms he will accept a call, it remains for him to state terms, or to decline the call.

Some remarks in the letter of our correspondent indicate that he does not favor the calling of several men at the same time, by way of "candidating," or "looking over the market." So far as we know, that method is not usually practiced by our churches. As a matter of personal opinion, the Editor of the RECORDER thinks that it is best for any church desiring a pastor to consider the following points, among others, always holding the spiritual interests of the church, and of the cause of Christ, above all other considerations.

1. Is this the man on whom we can unite as our pastor?
2. Will the interests of any other church suffer, if we call him from another field?
3. Will the largest interests of the denomination and of the cause of Christ be served, if this man accepts our call?

Having considered these questions, together with other similar ones, extend a definite call, with or without terms, as may seem best. If the call is not accepted, choose another man, and follow the same general rule. "Candidating" on the part of men seeking pastorates is not usually productive of the

best results. "Candidating" on the part of churches is open to as many objections as is candidating by applicants. But, as we said at the beginning, Seventh-day Baptist churches are independent and congregational in all these cases, and each church may choose its own methods.

PROTESTANTS AND ROMAN CATHOLICS APPROACHING EACH OTHER.

On the 20th of February, Prof. Charles A. Briggs, of the Union Theological Seminary, addressed the Congregational Clerical Union of New York City on "The Changed Relations of Rome toward Protestantism." Dr. Briggs said that the union of Christian churches was a great Biblical ideal which must ultimately be realized. "All the differences between Rome and Protestantism, he said, "have been summed up in this: The Protestant seeks union and communion with God immediately. The Catholic seeks them through the Christian church as an organism." Dr. Briggs said that he recently stated this difference to an eminent Catholic priest, who replied, "No, it is not so! I hold as direct communication with God as the Protestants do."

The Professor declared that prejudice has been so large a factor in the opinions of church historians that neither Protestants nor Catholics have gained fair or correct views each of the other. In this he said truly. He averred that at a time so strongly transitional as the present there is a *a priori* ground to expect that these bodies will approach each other. That they are doing this he showed along four lines of investigation: Philosophical, Historical, Inductive and Prophetic. This tendency toward union is shown in the fact that each body is modifying its position upon leading points of doctrine, such as Justification, Repentance and Penance, the Authority of the Bible, the Authority of the Church, the Infallibility of the Bible, and the Infallibility of the Church. On each of these points Dr. Briggs discoursed at length and with care. It is enough for this article to state in general that his conclusions were these:

1. Protestants lay less stress upon the infallibility and the authority of the Bible now than formerly, and more upon the authority and consensus of opinion of the church.
2. Roman Catholics lay more stress upon the Bible than formerly; they circulate it among the people, especially the New Testament, more than formerly. On the other hand, they lay less stress upon the authority of the church.
3. Protestants now hold that the Bible is supreme only in the realm of faith and morals. Catholics take the same view of the authority of the church.
4. On two points he showed that the Catholic church is adjusting itself to certain difficult problems more wisely than Protestants are. Catholics are taking great pains to secure for their children a religious education according to Catholic standards. This scores a strong point in their favor as to the future. Protestants are weak in this direction.

5. Catholics are solving the problem of living without the direct aid of the state, by adjusting themselves to the genius of republican and liberal governments, and cultivating sympathy with their demands and tendencies.

As a whole, Dr. Briggs' speech emphasizes

some important truths, with which the readers of the RECORDER are familiar. The booklet published at this office on the "Catholicization of Protestantism on the Sabbath Question" is worthy of a new study in the light of Dr. Briggs' address. The union of Christendom which Roman Catholics seek is the re-absorption of wayward Protestants into the fold of the mother church. The most potent influences now at work in England and the United States favor this result.

We have referred to the Paulist Fathers from time to time, and it is well to note their work again in this connection. The Catholic Missionary Union, organized for gathering funds for the support of missionaries to non-Catholics, has been engaged for three years in this work. Its missionaries go about from place to place, in halls and school-houses, wherever an audience can be gathered, and preach the doctrines of the church. Begun in a very modest way, it has grown until most of the dioceses in the South are covered. Five years ago it is stated that there was not a single Catholic priest in the country who considered it his special duty to preach to non-Catholics. To-day there are over twenty priests connected with this organization or with the Paulist Fathers, whose time is entirely occupied in such work. This direct movement is likely to increase, and the influence of men who have been Protestants will be great over a large class of people who are now Protestants or who are non-religious. No one who desires to keep in touch with the religious tendencies of the times, or with the future of the Sabbath question, can afford to be ignorant of the relations and tendencies of which Dr. Briggs has spoken. He closed by saying, "As a nation we are in many respects at a disadvantage in not having a national religion."

HOW CAN SPIRITUAL LIFE BE INCREASED?

"How may a busy person best maintain and deepen his own spiritual life?" The *Congregationalist* has been seeking answers to this question, from many correspondents. It is a favorable sign when such questions are asked, even if they be answered imperfectly. Of the need of deeper spiritual life there can be no question. After visiting many of our churches during the last four months, and noting carefully the character of the Home News and the reports of the evangelistic work which come to the RECORDER, we are yet more deeply impressed that increased and vigorous spiritual life is the paramount need of our churches at this time. If we had no special work crying for fostering and extension, this would be true. Considering Sabbath Reform work alone, this demand is doubly true. Add to this our mission work and the opening fields in Africa, and the call for larger, stronger, deeper spiritual life rises above all else.

Mark, life! Not methods, but life. Not theories, but life. Not opportunities—we are smothered by these—but life. Not money, but life. The successful farmer with waiting acres needs life, that he may cultivate, sow, nourish, harvest. The successful mechanic, surrounded by tools; machines, materials, needs life that he may work out results. The student, with books, papers, teachers at hand, needs life, that he may study, garner, use, wisdom and knowledge. All accomplishing waits on life. Christ came that the church might have life, "above measure," to do its

unmeasured work. The fountain of life in Christ waits to fill the hearts of his followers. If it does not, they are at fault.

How shall the church come to receive this life? We suggest one means: through public religious services, prayer-meetings, Sabbath-schools, sermons. What is the first requisite? Leaders, preachers, teachers, whose lives are rich in all spiritual things. These are not the only factor, but they are, in a large sense, the first and most important human factor. The leader gives tone and character to the prayer-meeting, while the preacher is the main factor of the regular Sabbath service. No man can impart what he does not possess. Life is more than teaching. It is more than creeds or theories. It is forceful. It is inspiring. It is impinging. It is persuasive. It is commanding. It leads. Beyond all else, it is imparting, self-transfusing. Leaders and preachers should be instructors, but that is not enough. Best theories and faultless formulas are powerless to instruct so as to produce and deepen life, unless the instructor possesses extra life to impart. Christ gives life beyond measure, beyond personal need, in order that it may overflow in the words of the instructor, and spring anew in the hearts of those who are instructed. Sermons may be faultless as to literature and theology, but comparatively or wholly devoid of life. A Sabbath-school lesson may be well taught as to geography, chronology, persons, places, etc., and yet lack the vitalizing presence of Christ-life in the heart of the teacher.

It is enough for this time to urge that first among the agencies for securing deeper spiritual life in our churches is deeply spiritual-minded leaders in Sabbath-school, prayer-meeting, Christian Endeavor Societies, and pulpits. We do not mean to say this is the only need. Careless hearers, worldly-minded hearers, amusement-loving hearers, fault-finding hearers and pupils can evade or turn aside even the Holy Spirit. Do not begin to lay the blame on some one else.

#### SAVE THE BIRDS.

A national law is now assured which will extend the authority of the Commission of Fish and Fisheries over "game birds and other wild birds useful for man." The rapidity with which birds have disappeared from the settled portions of the United States has been as unfortunate as it has been unnecessary. In some cases it has been due to the destruction of their coverts and food through the development of agriculture and the reclamation of marsh lands. Most reprehensible has been the destruction of birds in the interest of the cruel fashions which have prevailed in connection with ladies' hats. After having stripped our Atlantic coast, the whole of Florida and the Gulf coast of egrets, terns and thousands of other birds acceptable to the milliners, the plume-hunters are now at work along the coast of Mexico and Central America, Lower California, and even upon the headwaters of the Orinoco and Amazon. Statistics show that the decrease of bird-life in thirty states and territories reaches a maximum of 77 per cent in Rhode Island and a minimum of 10 per cent in Nebraska, the average being 46 per cent.

**SERVICE** for others in any cause that makes for purity and righteousness is service for Christ. To honor any truth by defending and obeying it is to honor Christ.

#### LETTERS TO YOUNG PREACHERS AND THEIR HEARERS.

##### LETTER XIX.

##### CLASSIFICATION ACCORDING TO MANNER OF DELIVERY.

Sermons are naturally classified according to the manner in which they are delivered, into three groups: *Memoriter*, *Written* and *Extempore*.

##### MEMORITER SERMONS.

These are sermons which are composed entire and repeated from memory without notes or manuscript. This method has prevailed more extensively in Europe than in the United States. The Scotch call this process "Mandating," and it is said that it may be witnessed every Seventh-day night in many Scotch parsonages, where the preacher is putting the finishing touches upon his sermon for Sunday. Perhaps this style of delivery has had some arguments in its favor in former times, and in some places; but this is not the model style of delivery, and certainly the memoriter is not the sermon for our times.

The memoriter sermon induces a style of delivery which is mechanical and parrot-like. The preacher becomes a machine, worked by his memory. This may be good or bad, and the ideas will be set forth according to the working of the machine. In any case, the style will usually be one of little life, and less fire. It destroys freedom. It induces a vacant and meaningless expression of the whole man, as he labors to read from his memory, which is sometimes ludicrous, and still oftener annoying to the hearer. Most men coldly repeat that which the process of writing and learning has shorn of its strength, deprived of its beauty, and quenched as to its flame. Not unfrequently the preacher gives evidence that he "has worked at the thing until he is tired of it." While this style is not worthy of absolute condemnation, we find few words to commend it under any circumstances.

##### WRITTEN SERMONS.

Written sermons occupy the second place in this classification. We use the term because it is common, although it is not happily chosen. Memoriter sermons are written, and "written" can scarcely be applied as a distinction under the head of delivery. But since use has sanctioned the term, we readily understand by it, a sermon which, having been written, is read from the pulpit. This style is of modern date. As a method of preparation, much can be said in its favor, but it is a significant fact that the last century which saw the establishment of this custom in England has been correctly called "The moral essay period of English preaching." During this period, Tillotson, Stillingfleet and others gave to the English people sermons which were cold, correct and elegant, but comparatively powerless to meet the deeper wants of men's lives. It is related of the celebrated Blackstone, the English jurist, that in the early part of the reign of George the Third, he went diligently through the churches of London, and declared that he did not hear a single discourse that had more Christianity in it than could be found in the writings of Cicero. He further said that it was impossible for him to discover from what he heard, whether the preachers were followers of Confucius, of Mohammed, or of Christ. This barrenness in the spiritual life of the

English church was due to other causes besides the introduction of written sermons; but we desire to impress the truth that the method of delivering essays came into being as a concomitant, in no small degree a product, of the lifeless, juiceless period in the history of the English church.

The value of the pen in preparing sermons cannot be easily overestimated. It is said that Demosthenes never ventured upon an unprepared speech; and some claim that all his orations were carefully and completely written out beforehand. It is certain that writing improves one's style, as nothing else can. Prof. Hoppin says: "The man who does not write, does not, as a general rule, present his thoughts clearly." J. W. Alexander says: "The remedy for sterile revery is the pen. State down every attainment in your thinking by a fervid proposition. The thing of emphasis is the propositional form. We never have the full use of language as an instrument of thought, unless we give our thoughts to fall in an assertory shape." Cicero says: (*De Oratore*, Sec. 33.) "*Stylus optimus et praestantissimus dicendi, effector ac magister est.*"

Prof. Shepherd, preaching before the American Congregational Union, in 1887, spoke wisely as follows: "We insist, then, that we are not to cease following the fathers in a fervid use of the pen, more or less, in connection with preparing for the pulpit. Some of them doubtless placed too much reliance on it, some came under a servile bondage to it, but it does not follow from this that our wisdom consists in throwing it wholly away. We have said that some of those writers for the pulpit proved themselves as among the most efficient that ever stood there. They made men see the truth, believe it, confess it, and be Christians. . . . We pronounce the clamor or raised in some quarters against all writing for the pulpit, a miserably shallow, and most senseless clamor. The pulpit cannot maintain its molding efficacy, its ruling position, unless the men thereof are men of the sturdy pen, as well as of the nimble tongue. People, taken as they rise, are greatly given to be lazy. Hard thinking is hard work, and lazy men won't do it if they can help it. Let the mere off-hand be the mode and the law, and we shall have mere flippant off-hand dribble. It will answer for exhortation, but not for doctrine, or for correction, or for instruction in righteousness. The thin liquid flow will do for babes, but it will not support the stomachs of men."

The above extract possesses many merits, but the author does not well in assuming that laziness and inefficiency are necessarily connected with extemporaneous sermons. Laziness will evince itself wherever it exists. Men can write "thin liquid flow," and nourishless "dribble," as well as speak it. Still, it is true, that careful writing promotes careful study. We say, write much and carefully, especially during the earlier years of your ministry. Do this upon all themes. But unless your ability to express your thoughts is very poor, do not read your sermons. Having become intimately acquainted with your theme, and familiar with the arrangement of your sermon through writing, leave your manuscript at home, and deliver your sermons extempore. This brings us to note some of the objections to the delivery of sermons by reading.

## CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Chicago, Ill.

## Through the Waters of Baptism.

Sabbath eve, February 17, the new baptistery at Dodge Centre received its dedication, as Pastor Clarke baptized twelve happy candidates. Two of these, a husband and wife, stood in the waters together, a sight which touched many eyes to tears. God grant that all the family may be brought in. The church was crowded to its utmost capacity, and some turned away. Sabbath morning six more candidates received the ordinance. Others, we believe, will follow. Two have been received on confession of faith. Some have been converted who will go to other churches. The Lord has been with us. While heavy burdens have rested on the hearts of pastor, evangelist and others, all things shall be made to work together for good to those who love God. In that assurance we rest the work in the hands of the great Master-workman.

A new consecration has been experienced by many. The Holy Spirit's presence has been felt and we have the full confidence that by his gracious blessing we shall do better work in the days to come. There is rejoicing on all sides in the blessed work of grace which the community has experienced. Praises be to the God from whom all blessings flow.

## That Last Meeting.

Thirty-five minutes of testimony, earnest, joyous, tender—and a solemn hush seemed to have fallen over the assembly, as, after a moment of silent prayer the last invitation was given; first, to those who had already accepted Christ as their Saviour, then to those who desired to seek him. All over the house they were rising. Silently, one by one they stood in their place. Answers to prayer fell from heaven like forest leaves. Most of the names were not known to the leader, but God knoweth—the struggle, the temptation, the ties which bound, the surrender and the victory. We commend them all “to God and to the word of his grace which is able to build you up, and to give you an inheritance among all them which are sanctified.”

## The Light of Decision.

The noblest sight that you and I can see this side of the pearly gates is a human being standing erect or kneeling before God in full surrender. The colors that fall from the stained glass windows are beautiful, and the sunlight is bright; but the grandest light ever seen in any church was the light of decision in the eyes of some man or woman whose heart the Holy Spirit has touched. There are faces in the audience at which I never tire of looking. The old unrest, the unwillingness, the dissatisfaction, the self-indulgence are gone, and the sunlight of God's presence has come in. The landscape that flies past the car windows is but a dim panorama. The real pictures upon which the eye still rests are the faces present only in memory, and the clickety-click of the wheels is singing the song of redemption.

## A Little Child Shall Lead Them.

If the Saviour “took a little child and set him in the midst of them,” as a text for a sermon on humility, the children may still be our teachers.

It is a goodly sight when the little ones are in a congregation, for it usually means the

fathers and mothers with them, and there is nothing like starting right early in life. The “twenty babies”—more or less—in the Dodge Centre congregation is one of the most promising signs in this vigorous church.

One of the strong indictments against many modern organizations is that they divide the family. “No admittance to women and infants” is the unwritten sign over many a portal; and so the two human agencies, which are most effective in keeping the hearts of men pure and humble, are shut out. To the plowed field, the work-shop, the counting-room, the husband and father goes alone; but in social life let us keep the family a unit as much as possible. Blessed are the influences that cement the home life. “What God hath joined together, let no man put asunder.”

The Christian church opens its doors to the family. There is no sweeter sight than that of father, mother and children going down the aisle together—and sitting together—in the sacred stillness of the Sabbath morning. Brown locks and grey, tow-heads and hoary hairs in the same pew, while the panorama of life shifts rapidly along. One day the grey head is missing, but little faces blossom in the vacant space. So fast they rise higher and the shoulders grow broader, year by year. O, bright, happy eyes that look with innocent trust into ours, budding men and women, the touch of whose soft fingers keeps the heart young. “Happy is the man who hath his quiver full of them.”

## “All the Tithes Into the Store-house.”

One of the best evidences of a deep work of grace was the response given in the last Sabbath morning service to the question: “How many will prove the Lord, this year, 1899, by giving a tenth of their income to the Lord's work?” The response was prompt and surprisingly hearty, many hands being raised. The idea was by no means new. Pastor Clarke, without carrying on any extended conversation between his right hand and the left, has practiced the plan for years, often on a small salary. Apparently he is not suffering yet for the necessities of life. (Bro. Clarke, tell us through the columns of the RECORDER the story of how you began to tithe.) Others had believed in it, and all seemed willing to hear it advocated. It was with great joy that we saw this practical acceptance of a system which is destined, if generally accepted, to revolutionize the future work of our people.

What Dodge Centre is showing its willingness to do, other churches can do also. Can we not have a forward movement all along the line, and give our work a mighty impetus?

## THE BROTHERHOOD.

## SACRED AND NOT COMMON FIRE.

BY E. B. SAUNDERS.

A request to prepare something for the Brotherhood department of the RECORDER leads me to speak of some of the things which I have wished the pastors would write of in these columns. During the five and more years during which I preached to one church I felt we had two great needs; during the seven years I have been trying to help pastors and their churches, I have felt the need of these two things no less. 1. Some method, or some school of instruction, whereby men can

be taught how to become filled and guided by the Holy Spirit. 2. Some method by which a change of pastors can be made, when men feel that their best work has been done in a given place, and that some one else can do more for the cause there than they can.

First, the need of fire, sacred fire, fire from heaven. Twice within a few weeks a thing of this kind has happened. It set me to thinking what we as a people most want. A neighboring lady came running into a house; after being urged, she sat down; saying, “I do not know what I came for; I guess I am after fire.” I said that I too was after fire, and the pastor said he too was after fire. The fact was the good house-wife and mother had run out of her home, the dearest spot on earth, for a moment's rest from the terrible sameness, or that her return to it might be a rest. Either rest from this load or break under it. Pastors must rest from their loads or break under them. A whole church on the back of one man. We can frown, he must smile; we can come late, he must be on time; we can go or stay, he must go. We are tired and disgusted, he must not be. We came to rest and be pleased, it is his business to see that we are. If the pastor is all of this to us he must first possess three things. Where is he to get them? He must be full in order to fill others, be warm in order to warm others. He must have faith in order to beget faith in others. He must have power if he gives of it to others; have fire or it is of no use for us to go to him to get fire. Where is he going to get it? Being faithful is not enough. If your pastor is out of fire, take him some; if you both are out, go and get some. Where? to God, to Northfield, to the Moody school, any where! We have been in the sameness of our own church, home, and study, striking matches, trying to make common fire, it may be.

For five years I struck matches, until near midnight on Sabbath nights, in my small library in order to have fire with which to meet on Sabbath morning the wants of an eternity-bound congregation, but I found none until driven to God, and buried as deep in the Bible as I had been buried in other books. What I started to say is, there came a time when my soul almost froze up. When I took my Bible and on my knees asked God for fire, in the place of his bringing me fire he sent me out after fire, sacred fire, sent me to the Moody school in Chicago, where I heard Dr. James Gray of Boston. A spirit and Bible-filled man possesses the graces of the gospel as well as its power. Some may ask more especially for other things than fire; some may wish that I had. The good sisters say sometimes, “You make me nervous;” one wild, wicked girl said, “I cannot stand that kind of preaching, it makes me feel as if I ought to be vaccinated.” A young man said, “I cannot hear such preaching and lead the life I am living.” I am no model, the Word is the sword. The reason I did not ask polish, may be because I once heard what Dr. J. Allen, of sacred memory, had said: “That you could not polish a pumpkin.” Some may not have heard this.

If your pastor has run out of fire, go and carry him some; if you are out, go and get some, just as our fathers did before we had matches; they went after fire where there was fire; that is the place for us to go.

If you will take your pastor and go out for fire, you will get back all it cost you out of each sermon he preaches for the next year; think of a chance like this. You will then enjoy the sermon more than you do now your morning service nap. Some of the churches would increase the pastor's salary within six months after such a change, I am sure.

You pastors who spent fifteen years working your way to prepare, can now spend time and means, if the church has got too dead to send you, to go out on at least a ten days' search for sacred fire. God may direct you in building one in some destitute place.

If you mean business, God will direct you in finding sacred fires.

## History and Biography.

By W. C. WHITFORD, Milton, Wis.

### THE FIRST BROOKFIELD CHURCH AS RELATED TO THE DENOMINATION.

BY REV. WILLIAM C. WHITFORD, MILTON, WIS.

[Continued from last week.]

5. Shall we consider, now at some length, the leading Puritan characteristics inherited by the first Sabbath-keepers in this country, and subsequently exhibited in a no less impressive manner, by those belonging early to this church and others in the neighboring section?

(1) They possessed likewise the colonizing impulse, and were not explorers and rambles, but settlers and organizers in all places to which they removed.

(2) They were drawn into the closest and most lasting associations among themselves, on account of their singular and conscientious views and practices. In this respect they were unlike their fellow-Sabbatarians in England.

(3) With the other residents of Rhode Island they were made to sympathize more heartily with, to be attached more closely to, and to aid more efficiently each other, and at the same time to defend more tenaciously their peculiar doctrines and usages; because they were most bitterly abused and persecuted by the ruling inhabitants of the adjoining colonies of Massachusetts and Connecticut. By them all the people of Rhode Island were caricatured from the start as "factions," "turbulent," "heady," "pestiferous," "impertinent," "malcontents," living in an imbecile condition, and guilty of "outrageous practices." Cotton Mather, of Boston, the foremost clergyman in New England, at the opening of the last century, stigmatized them as having all forms of religion except those of "the Roman Catholics and true Christians." Their chief offense consisted in having "no laws against Romanism, infidelity and any heterodox opinion." Their churches at this time were composed almost exclusively of the regular Baptists, Seventh-day Baptists, and Quakers, of all of whom it was to their credit, that though reviled, they blessed their enemies, and though maltreated, they never persecuted the condemners of their faiths.

Their keen sense of the original right of the Indians to the ownership of the land, though a wilderness, constrained them to purchase from these aborigines whatever territory they settled upon and permanently held. They tolerated no seizure and no robbery in acquiring such possessions.

(5) They were consistent and uncompromising advocates of the largest rightful liberties in their civil governments, claiming undisputed control and management of all local affairs—the only foundation of a pure democracy.

(6) They were distinguished for their endeavors to maintain lives of the severest morality in their daily affairs as well as in their Christian deportment. Webster says, "Their virtues were unbending." Some one else observes that they were "remarkably holy in conversation." So they were supremely zealous in matters of conscience, a feature that inevitably led a few of them, endowed with it in a most sensitive form, to comply with the divine obligations in respect to rest and worship on the seventh day of the week.

(7) The original Sabbath-keepers of Rhode Island and elsewhere united with the other Puritans in the different colonies in holding to the ever-present convictions that they were under the immediate guidance of God, to whom they were directly responsible for every thought and act; that they should daily seek for the attainment of a higher spiritual culture and insight into revealed truth; that in their conscience, as well as in their devotion, they should reject, as superfluous and as counterfeiting popery, the ceremonies and formalities in the service of the Established Church of England; and that they must manifest the unalterable purpose to extend the power and the teaching of the Christian religion throughout the land.

6. The ancestors of very many members of this church since its organization were, for at least a century and a quarter, subjected in Rhode Island to an environment that greatly strengthened in them certain inestimable traits of character. The contumely and the persecution visited upon them cultivated a firmer adherence to their principles and a more enduring fortitude in trials and discouragements; the compact granite soil necessitated, in wresting a subsistence from it, hard and patient industry, as well as the closest economy in the use of their products and earnings; the contests of the Pequot War and the Revolution developed an indomitable bravery in the defense of their homes and the liberties of their country; the exciting and prolonged controversy over the adoption of the national constitution aroused in their breasts an intelligent and self-abnegating patriotism, which has been transmitted even to their descendants now living; and the derision of their cherished religious views by First-day observers, who sometimes harshly attacked their arguments in support of these views, led to a more loyal, heroic, and effective consecration of themselves to the cause of the true Sabbath in resisting their opponents and in vindicating the truth they had espoused.

7. But they were constrained to differ radically from the vast majority of the Puritans, as they, accepting the characteristic positions of the regular Baptists of America, added to the demand of soul liberty or full religious toleration the following tenets embraced in their church polity: The absolute removal of all civil power from the management of these bodies, not permitting any state control or interference in the appointment of their officers or in the adoption of their articles of faith, and not contributing to their support by the payment of any state tax; every individual church is organically complete, and independent in the government and discipline of its members and in determining its doctrine and course of procedure; the membership is secured on the voluntary plan, each one in it deciding for himself whether he will assume such responsibility; one law and one mode of baptism, confined to adults, administered by immersion, and constituting the door of admission to the church and the Lord's Supper; and every rule of such a body and every article in its creed clearly deducible from the teachings of the New Testament.

8. Impelled by a sense of stern duty, they finally withdrew from the First-day Baptists, not only in Rhode Island, but also in southeastern Pennsylvania and New Jersey, and established themselves as a sect formerly

known as Sabbatarian Baptists. In this action, taken with careful deliberation, they boldly and logically carried the ideas of the Puritans and the positions of their Baptist brethren to legitimate conclusions. "First the blade, then the ear, after that the full corn in the ear." There was no halfway work for them. Totally and permanently they rejected the theory, conceived by them to be not wholly and consistently abandoned by the other Christian denominations in their beliefs and observances, that the Roman church has any authority, in its decrees and customs, to bind their consciences, to form their judgments in religion, and to dictate their conduct in sacred and secular affairs. Neither could they intelligently accept the doctrine, fundamental in the faith of the Quakers, though some of them regarded it with favor, that the impressions and opinions formed in the minds of the devout followers of Christ by the impartation of the Holy Spirit, are the ultimate, and therefore the most trustworthy, tests of a correct and adequate apprehension of revealed facts in salvation, and of personal duties and responsibilities in all acts of life. This so-called heavenly light they found to be in many cases the darkness of earth. So they committed themselves, with no hesitation of mind, to the guidance of the divine Word as contained in the Scriptures, and as understood in the plainest and most obvious sense, to be the final and sufficient authority by which to form their religious views and to fix their religious obligations. Thus they were imperatively led to keep the Sabbath enjoined by God in the fourth commandment, which, like the others in the Decalogue, they upheld as immutable and so perpetually binding in the exact form whereby it was made known to men.

They also manifested in their lives unstinted loyalty to the infinitely Holy One, and ready obedience to his revealed will in all the positive precepts and teachings of the Old and New Testaments designed for them. In any questions or doubt relating to the truths of the gospel or the demands of duty, their constant appeal, as they were wont to say, was, "to the mind and the law of Christ." In his declarations they rested contented and with perfect peace of soul. In the possession thus of a most impressible and all-masterful conscience, they were qualified to discern clearly and fully the righteousness taught in the Bible and the essential doctrines of the Christian religion. One of the Sabbath-observing Stennetts of England, said in the last century, "We have abundant reasons to bless our heavenly Father, because he hath opened our eyes to behold the wonders of his law, while many of his dear servants are in the dark" respecting them.

(To be continued.)

If two angels were sent down to earth, one to rule an empire, and the other to sweep a street, they would have no choice in the matter, so long as God ordered them. So God, in his providence, has called you to work hard for your daily bread; do it to his glory.—C. H. Spurgeon.

FACTS are the fingers of God. To know the facts of modern missions is the necessary condition of intelligent interest.—A. T. Pierson.

CHRIST knew what we call the art of putting things.—Joseph Parker.

## Missions.

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

REV. J. H. HURLEY has held a short series of meetings at Plain Valley, Neb. The interest was more than usually good. One young man gave evidence of a new life in Christ. Three others were reclaimed. Several who had never professed faith in Christ asked for prayers, but because of sickness and the cold weather were kept from regular attendance, and did not fully surrender. Since his work there last Spring two have been baptized and joined the North Loup church.

REV. J. G. BURDICK closed his meetings at Lincklaen Centre, the blizzard making it impossible to continue them. Quite a number ready for baptism, and also more at Otselic. After a week or more of needed rest, Bro. Burdick will hold some meetings with the DeRuyter church.

BRO. E. B. SAUNDERS writes that the meetings at Jackson Centre, Ohio, are growing in interest, notwithstanding the severe cold. Some eight or ten have been converted. Some of them are First-day people who will keep the Sabbath. There are some church members who have been off for years he hopes may be recalled and brought back to the love of God and of his service.

REV. L. C. RANDOLPH writes from Dodge Centre, Minn., that they have been having bitter cold weather. Last night about 75 out, although 25° below zero, and almost the whole audience came forward. There will be twenty or thirty additions to the church by baptism and letter. The church has built a baptistery to better accommodate candidates for baptism. He stays with the Dodge Centre church till February 19, then goes to Alfred, N. Y., to hold meetings with Pastor Gamble and the First Alfred church, commencing Sabbath evening, February 24.

FROM F. J. BAKKER.

Through the goodness and long-sufferings of our God, I could do my usual work in this quarter again, as ever before. It has been a very busy time for me in the last weeks, as I mostly every night, except when I have to attend or lead meetings, do visit some poor, neglected working-people in a poor corner of our town. A friend of mine, a member of a church, and I thought it a good work to visit these poor folks and talk with them, point them to the only way of salvation. It is a point in that corner of our town whereof I told you before, and I go now and then on a Sunday night to lead a meeting. May our God bless the work, and give us wisdom and knowledge how to talk. Let me tell you one experience of that work. Several weeks ago, when we did visit a poor woman, she told us that her brother, who lives there and there—two miles off my home—was very ill, near to death, of consumption. I promised to go there next morning, when the Lord permits me. The next day, early, I took my way hither and found the man in his home, sick, lying on his bed, with little bottles of medicine, water, milk, etc., on a chair before his bed, and no one at home to look after him. The home was neat and clean. To tell it you in short, I told him what was the reason I did come and visit him, etc., and so I began to tell him about sin, a salvation, a Saviour,

and further on. But he was so very ignorant, as I nearly never did see or hear in this land. Short and well, he told me when he was seven years of age he was sent to work at a rope-maker's yard, and did not learn to read or write. I did listen to his story, an awful story it was, how he did spend his life. Well, I then commenced to tell him that sickness and death, sores of all and every kind, were the results of sin, that the wages of sin is death, and that it is not only this body, but far more our soul, which must be freed from the everlasting death. He did listen with his mouth and eyes wide open, and made no rejection. I told him that God made us to love and praise and serve him, but when we have not done this, without blame walking in all the commandments of God, we must perish. I told him what we read in Matt. 22: 37-39, and explained it to him what it meant, and if we have not done this perfect, we must perish. I asked him if he had loved God so. "No," he said. "How and what have you done, then, my friend?" I asked him. "Well," he said, "I did nothing else but cursing, drinking, fighting, and so on." "Well," I answered, "then after your own confession, and according to the righteous law of God, you must perish. . . . But there is even now one way, and only one, to free us;" and then I told him how Jesus came in our place, how he freely and willingly did bear our sins and iniquities, how he was the Lamb of God who taketh away the sins of every one who do believe on him. I spoke a long while with him. The man looked to me surprised and wondered about such talk. No one did speak to him about it before, he said, and in all the months he was sick, lying on his bed, no one did visit him to talk with him in this way. At last I told him that we could talk with God; however we cannot see him he sees us, and will hear us when we desire something of him. And so I asked him if we together should ask God to save him and forgive all his sins and wrong deeds. "Yes," he said; and so I kneeled down and prayed with and for that poor one, who was near to death; never thinking that it was the first and the last time I saw him. Then two days afterwards he died. When I went away I beseeched him for his soul's sake to talk simply to God, and ask him to show him his awful and dangerous condition. He was very glad that I promised him to come (D. V.) again in a couple days. But two days afterwards a cousin of his told me he had died. I cannot tell you, dear friends, how glad I am to have such opportunities; and so I find many poor people in this large town.

Visits I held in this quarter, 134; meetings, including prayer-meetings and Sabbath-school, 40. I visited 370 large steamships and little ships. Immigrants I could meet only nine times in this quarter; 37 letters and communications written, and the European Conference, of which I am Secretary, makes me much work. Then I did visit a young woman (whom I did know a long time when she was quite a young girl in her parents' house) in the hospital, lying there with a very bad sickness. But now she did recover again. Dutch tracts and papers, including *Boodschappers* and *Temperance Magazines*, I distributed somewhat more than 3,000 copies this quarter.

And now I have told you somewhat of my work and experience. We did have until now a very open winter, no ice or snow at all, sometimes rain and storms very heavy.

ROTTERDAM, Holland, Jan. 20, 1899.

FROM A. P. ASHURST.

It might be of interest to you to say something of the field I am on. It has been very difficult to travel any of the wagon roads all winter; it has been wet and the roads muddy. I was sick, from exposure in some bad weather in January, and was not able to go to Cullman County. I exchanged work with Bro. Wilson, who went for me. There was an appointment about 30 miles from Boileyton, in Bro. Hyatt's neighborhood, which I could not fill, on account of rain, so that in January Bro. Wilson filled it. It was where no Seventh-day minister had ever preached, but where numerous tracts had been sent. Bro. Wilson preached at a school-house in that vicinity to a tolerably good company of old or elderly people. There was no interruption of the service, but at night, when he was at Bro. Hyatt's home, with several who were discussing our principles, were seated around the fireside, some men, antagonistic to our efforts, came to the house and fired a revolver through a crack near the chimney and ran away. This was intended, no doubt, as a threat and a warning, and intimated what we should expect if we tried to extend our mission in that quarter. No further services had been planned, so, in the morning, Bro. Wilson came away without further disturbance. It is just as true to-day as it was the day Christ said to his disciples, "If they have persecuted me they will persecute you." The principles we hold and teach, are antagonistic to all established laws and customs, in all lands and countries, so that we cannot carry out our Lord's commandment to preach the gospel into all the world, unless we do so as the early disciples did, under severe trials and persecutions.

Whatever is true in regard to national expansion, one thing we know to be true in the kingdom of Christ, we cannot obey his orders without expansion. It is true that all other forms of organized Christianity, together with the world, the flesh and the devil, are to be met, and their influence resisted. We can faithfully preach as Noah did, as a witness against them; even though we should have no visible fruit, we would have the consolation that we had given the world our testimony, and if it should be faithfully performed, he could just as truly say to us, as to any others, "Well done, good and faithful servants, enter thou into the joy of thy Lord, thou hast been faithful over a few things, I will make thee ruler over many things."

Success is the world's evidence of faithfulness. Loyalty to Christ and his cause is the Bible evidence. "Ye are my witnesses," says Christ. It is the testimony then, that we offer before the world upon which the verdict is to be based. We are quite sure that the world will never, in this dispensation, ground its arms or surrender its principles to Christ or his followers. But it is none the less our duty to testify to it that its deeds are evil, and to teach them the true work of God. We will have discharged our mission when we have given to the world the whole truth as it is taught in God's Word, as it is opposed to the established traditions of men.

GADSDEN, Ala., Feb. 15, 1899.

FROM D. H. DAVIS.

In accordance with your request it has now been arranged that something shall be written you from China once each month. It falls to my lot to furnish something for the month of December. Being ill with a severe cold has prevented me from writing earlier.

I presume it is not necessary for me to say

that the recent action of the Board regarding the sending of a teacher for the Boys' School has revived in our hearts and mind a hope which we have entertained for several years. We trust we shall not be disappointed in the effort that is now being made. Just how much the work has suffered by the long delay no one will ever be able to estimate. We individually have been taking a lesson in how to wait patiently the favored time when the Lord by his own Spirit should move upon the hearts of our people to send some one to this work. During the past year or two it has come to me that we may have made too many appeals to the people, and not prayed enough to the Lord. The Lord truly is able and will provide for the interest of every effort that has for its object the glory of his own name in the salvation of men, whether at home or in foreign lands.

Just now we are praying that the spirit of wisdom and understanding may be given to the Board to guide them in the selection of the one to come, that he may be a person of faith and godly zeal, and eminently adapted for this kind of work. No one should come, certainly, who does not feel called of God, and does not feel willing to endure many things that are hard to be borne. A broad spirit of charity and forbearance is another essential quality of one who is called to work in conjunction with others in mission work. It is not well for any one to be too sanguine of new-formed opinions, for time is almost sure to work wonderful transformation in one's views: especially is this true of those who have just come to the mission field.

We do pray that whoever is sent, they may come in the fullness of the blessing of the Spirit, and by their coming we may be encouraged, and the work be greatly advanced. I am sure that each member of the Mission will give them a most hearty welcome and aid them in every possible way in taking up the work.

The political condition in China has, perhaps, never been more unsettled and uncertain than at present. The whole Empire is in a state of unrest and dissatisfaction. In many parts of the interior the situation seems very alarming. This condition has been largely brought about by the change of policy inaugurated by the usurping Empress Dowager. She has for the time being checked the wheels of progress. The spirit of reform, a desire for something better, is so deeply rooted in the best minds of the nation, that this check cannot long continue. It is vain for her to prohibit the publishing of newspapers or the study of foreign science. Some may be intimidated, but many who know the real value of Western learning, and desire to see their country improve are not to be easily turned aside from their purpose, even by Imperial mandates. One newspaper published in Shanghai by native enterprise, also one school opened by Chinese officials for the education of Chinese girls, have both been placed under foreign supervision for fear that they might be called to an account for thus violating the decrees of the Empress.

All Europeans in the land are in full sympathy with everything that looks like reform and are hoping that the present condition of things may soon pass away, giving free course to those who desire to inaugurate a new condition of things in the Empire. All sorrow that six of China's best men, who were

seeking their country's good, should be so cruelly put to death. The blood of these men is crying out all through the Empire for revenge.

Recently the Taotai of Shanghai gave a reception to some of the foreign ladies, in honor of the Empress Dowager, but these ladies had no honor to bestow on the Empress, and consequently refused to attend the reception.

Shanghai Settlement extension has been a question of much discussion of late. We have been especially interested in the matter, because it seems very probable that our Mission property will come within the limits of the territory demanded by the French government. We do not relish the idea of being brought under French rule, for some Protestant missions have already found that justice cannot be looked for from a French municipal court. Our United States Consul is doing all in his power to secure our exemption from their jurisdiction. We sincerely hope he may succeed.

Christmas is near at hand, and the children in the Boarding Schools are, like many of the boys and girls in the home land, jubilant with the idea of having a good time. They are decorating the chapel with evergreens for the occasion. They are allowed to exercise their own taste. It is wonderful how nicely they have done their work. I doubt if a company of American school children would succeed as well.

We pray that the Christmas joy that has been brought into these young hearts may be made, by the blessing of God, a means of lasting benefit in after years. Let us pray that it may be even so.

We send to you and all the dear ones in the home land our Christmas and New Year's greeting. May our heavenly Father make the year 1899 one of signal blessing in extending his kingdom in the earth.

SHANGHAI, Dec. 21, 1898.

#### OUR LONDON LETTER.

To the Editor of the SABBATH RECORDER:

The strife in the "Church" is still hot over here. On next Tuesday evening, the 31st inst., there is to be held a great Protestant demonstration in the Royal Albert Hall, to agitate the suppression of the "Mass" and the "Confessional" in the Church of England. Lord Kinnaird is to be the chairman, and all prominent evangelical churchmen seem to be on the side of this meeting. It is a more representative and more dignified movement in the direction of the efforts of Mr. Kensit. Already over 4,000 applications for tickets of admission have been refused. There is no doubt, therefore, that the Albert Hall will be well filled with "Protestants," whatever may be the issue of the meeting.

The most encouraging sign in the High Church camp is that they are fighting a little among themselves. Some are for putting their ritualistic practices into extreme effect wherever possible, and others are for being very temperate. For example, in Liverpool only just now two curates have been asked to resign for advocating and teaching "confession," etc., and that by quite High Church people. The result has been that another rector has announced that he would take these curates up. There has been considerable wrangling about it all and one curate has gone over to Rome, so it is reported. So some of the ritualists are too high for others,

and the "upper" section of the "church" is not all peace and loveliness.

You have heard a great deal about the federation of the Free Churches of Great Britain. The movement to unite in some kind of a bond the different denominations of Dissenters has become quite a strong one, and has awakened a good deal of sympathy in the United States, where the idea seems to find favor. Here, however, there is more reason for federation. One motive is defense against the "church" and her strong position for aggression. The Church of England is powerful and united, despite the fraternal "rows" within her borders. She has an established position and great political influence, while the Dissenters are but a number of separate and conflicting bodies. If they could unite, so that church and Dissent could measure each other's strength in a fair fight, it is felt that many matters would come to a speedier issue than if Dissenters remained apart. So it comes that there is a federation of the Free Churches of Great Britain, or at least in England and Wales they have a National Council. They have done a great many things, some practical and some more or less on paper. One practical achievement of this body, which includes Congregationalists, Presbyterians, various sorts of Methodists and Baptists, as well as some other denominations, has been the construction of a "New Catechism," which has been just published. This reveals the fact that there is no use in having federation unless you have agreement (to a certain extent), and there is no use in having a united body of Christians unless you have some sort of a creed or platform on which they can stand together. Old Amos knew this when he exclaimed, "Can two walk together, except they be agreed?" Manifestly they cannot, and if we are to have federation and union among all the non-Conformist denominations, they must be brought to agree somehow. How? Teach the children. *Ergo*, make a catechism.

Well, it is made. It bears the title: "An Evangelical Free Church Catechism, for Use in Home and School. Prepared by Special Committees of the National Council of Evangelical Free Churches in England and Wales. Price one penny. (London: Thomas Law, Memorial Hall, Farringdon-street, E. C.)"

This catechism is worthy of respect and study as an attempt to express in the simple form of question and answer the doctrines held in common by all Evangelical Free churches. The Rev. Hugh Price Hughes, the Chairman of the committee to prepare the Catechism, refers to "the inspiring significance of the fact that the time has actually come when Presbyterians, Congregationalists, Baptists, and Methodists can sit around a table and deliberately agree to a common statement of faith in relation to every doctrine of fundamental importance." It is certainly remarkable that a really representative consensus of opinion has been arrived at, and that every question and answer was finally adopted without a dissentient vote.

But, significant as this catechism may be, I fear it will leave Free Churchmen as divided as ever and will hardly accomplish what its compilers have hoped from it. If it unites these different bodies it will be at the expense of their convictions,—and it is to be supposed they have convictions. If it succeeds, then

(Continued on page 141.)



## Woman's Work.

By MRS. R. T. ROGERS, Hammond, La.

"CAST thy burden upon the Lord, and he will sustain thee." We find in the margin of our Bibles that *burden* means *gift*. How many of us look upon *our* burdens as gifts?

Dr. J. R. Miller says: "We think it is more of God's gifts we need; these do not come, but God himself comes into our life in newfulness, imparting to us more of his love and grace. The Giver is better than his best gifts."

In these, *our* first "anniversary days," we are continually reminded of God's gifts to us in his loving care and mercy. We have been conscious of the "everlasting arms" around and about us, and we feel confident that "sometime"

"We'll know why clouds instead of sun  
Were over many a cherished plan,"  
"Why hopes are crushed and castles fall,"

and so while oftentimes "the way is dark," we will trust, assured that "he holds our hand," and "sometime we'll understand." We know "he takes us through no darker rooms than he went through before."

### HELEN GOULD'S WAR SERVICE.

BY MARGARET HAMILTON WELCH.

The war relief work of Miss Helen M. Gould, of New York,—one may now well say of America—has brought this remarkable young woman into a new prominence. When other multi-millionaires of the city strapped their knapsacks and marched away, Miss Gould testified to her patriotism in a not less marked manner. She drew a check for \$100,000, payable to the order of the Treasurer of the United States, as a contribution to the expenses of the war. The check was dated May 6, 1898, showing that her patriotism was prompt as well as sincere.

Her love of country amounts to a passion. Before the Spanish war she had testified to it in a number of ways. Some two or three years ago, Miss Gould had printed 50,000 copies of the hymn "America," to be distributed among the pupils of the public schools in New York, because, she said, she wanted the children "to sing it into their very souls, until it becomes a part of them." It is related of her, too, that once, when standing before a painting of a battle scene in the Civil War, she said: "I think that in the heavenly enlistment, God ranks patriots with saints."

Following this response of hers to the first call to arms, Miss Gould interested herself in the Red Cross Society, and was active in several of the auxiliaries formed along the Hudson in her neighborhood. This indirect benevolence, however, was not all that she craved, and after the memorable battles of early July came her opportunity to get into direct personal contact with the suffering soldiers. Her active interest in the Woman's National War Relief Association dates from about that time. She was attracted to this Association by its principle—"American women for American men,"—and by its constitutional pledges to help the government. This seemed to Miss Gould the very embodiment of her own opinions and desires.

With the deliberate spirit which she inherits from her father, she looked into the management and affairs of the Association before she allied herself with it. Satisfied on this point, she joined it, beginning by paying a \$100

registration fee, in lieu of the single dollar which was required. From the first she was a member of the Executive Board, and the ladies of that Board very soon grew to understand that the dark-eyed, modest little woman who sat with them in their councils had a store of clear judgment and resourceful suggestion that was about as valuable to the Association as the check-book behind it. When it became necessary for the Director-General, Mrs. Ellen H. Walworth, to go to Fortress Monroe, and the need for a vice-head here in New York was imperative, Miss Gould took the place.

As soon as she became the responsible official she put the enterprise on a business basis. Secretaries and stenographers were placed at the rooms of the Association in the Windsor Hotel, and there she was to be found every day until two o'clock. When the camp at Montauk Point was organized, and the transports began to unload their freight of sick and wounded soldiers in such rapid succession as completely to swamp the government preparations, Miss Gould's action was prompt and decisive. Mrs. Walworth had to hurry from Fort Monroe to Montauk, and to her, at the latter place, Miss Gould telegraphed to draw on her to the amount of \$25,000 for necessities there. This prompt decision has characterized all her war relief work.

When Camp Wikoff was to be practically abandoned, and the soldiers came pouring into the city in all stages of convalescence, many of them wholly unable to care for themselves, this patriotic woman spread her net of relief wide enough to take them all in. At Staten Island, at Governor's and Bedloe's Islands, up the Hudson close to her beautiful home, "Lyndhurst," near Irvington, she quickly established resting places, which were practically hospitals, putting in each, women whom she could be sure would carry out her plans. The "Rest," in Fifteenth Street, New York, was solely her idea. The building was secured and quickly equipped with every comfort and remedial relief that weary men, fairly driven from sickbeds, could need. Miss Gould took the greatest interest in the place and seemed fairly to exult in the opportunity of coming directly in contact with these soldiers whom she honored and longed to serve. The diet kitchens, too, which she has started in connection with all this work was invaluable.

Everything was supplied by the Association through Miss Gould's supervision and assistance. Only once or twice did she personally visit Montauk. She craved the privilege of going there much oftener, but Mrs. Walworth earnestly protested. She felt that it was not right for Miss Gould to expose herself unnecessarily to contagion, and that her work was more valuable at headquarters. How justifiable this protest was, is made evident by the sad sacrifice Mrs. Walworth herself has laid upon the altar of her country. Her daughter, Miss Reubena Walworth, yielded her life, in October, a victim to typhoid fever, contracted at Montauk, while pursuing her duties as volunteer nurse.

The actual money which Miss Gould expended during the campaign includes the \$100,000 contribution to the government, \$25,000 for relief at Montauk, and perhaps a scattering \$2,000 in various smaller sums; but this total of \$127,000, impressive though

it is, by no means makes up the sum of her effort during the campaign. From early in July until late September Miss Gould was at her post daily, working with tireless energy and as unremittingly as any day laborer at her self-imposed task. Her beautiful home was turned into a quartermaster's office. A visitor there reports that she found a sewing machine in the drawing-room, even, and the rest of the house strewn with camp supplies in completed bundles ready for shipment or in process of manufacture.

Nor does this personal effort and generous money-giving constitute all the good accomplished by Miss Gould in her war relief work. A New York man, whose duties take him to the slums of the East Side and who has in this way been brought in contact with many socialists, tells the story of the change of heart during the summer of one of the most rabid anarchists among these people that he has ever met. For years the cry of the frenzied man has been, "down with millionaires, death to the rich"; but he admitted a few weeks ago that he saw things in a new light and his clearer vision came about through the self-denying acts of the rich patriots during the war. He cited, chiefly, the volunteer work in the army of John Jacob Astor and the relief work at the home of Miss Helen Gould. The name of Jay Gould was a hated one to him, but the daughter's beneficence and patriotism had won his almost unwilling admiration, and had brought him to revere instead of inveigh against the name she bears.

Those who worked with Miss Gould were much impressed by her character and personality. Her business ability is undoubted. She was her father's secretary and trusted agent, and this experience she has supplemented by a course in the Woman's Law School to be able to grasp larger details in the business world. She has a keen sense of the responsibility of her wealth. In her management of the Association's affairs, she showed herself to be liberal but never wasteful. Not a can of condensed milk, nor a bottle of Apollinaris water, was sent anywhere until an assistant whom she could trust informed her of its need. Then it went by the quickest transportation money could buy. She has a sweet, gentle courtesy that charms all who come in contact with her. Never once in the heat of effort and the trials of wide co-operation, bringing together many diverse temperaments, did she fail to win and keep the friendship of those who worked with her.

A little story, which further accentuates her generous and modest nature, may serve as a fitting close to this brief sketch of a wonderful woman. During some missionary meetings, held about a year ago in one of the large churches in New York, a committee conference was interrupted by the entrance of a quiet young woman, who took her seat and listened with apparent interest. At the close of a single speech she arose and left the room. The next day the head of the committee received a note apologizing for an involuntary intrusion at a private committee meeting. The writer said that she had been much impressed with the special case of need that was presented during her few minutes' stay in the room. She begged the committee to accept an enclosed check for \$100 as a slight contribution toward its relief, and she signed herself, "Yours sincerely, Helen Gould."—*The Congregationalist*.

## Young People's Work

By EDWIN SHAW, Milton, Wis.

### THE C. E. AND IMPERIALISM.

TREMONT TEMPLE, Boston, Mass.,  
February 14, 1899.

Dear Sir:—As the position of the Society of Christian Endeavor on the question of Imperialism has been widely misrepresented in the secular press, will you allow me to say that no attempt has been made to commit the Society to one side or the other, or to introduce the subject of Imperialism as an issue? Neither upon this nor any like topic has the Society ever taken a partisan position. This would be entirely contrary to its purpose and foreign to its spirit. When the new duties of our country were discussed at the recent Boston meeting, the relation of the subject to Christian citizenship and to Christian missions alone was considered. In my remarks I pleaded simply for just and generous treatment of all races who are within our sphere of influence, and that we should remember in all our dealings that righteousness alone "exalteth a nation."

Please to let your readers know that the principles of the Christian Endeavor movement have not been violated, and that it stands, as always, for personal devotion to Christ, for Christian citizenship and for the world-wide extension of Christ's kingdom, and not for any form or phase of partisan politics. I am

Faithfully yours,

FRANCIS E. CLARKE.

### WAYSIDE NOTES.

IN your daily life, whether it be in a school-room, at a desk in some office, or elsewhere, strive to increase your store of learning. A stream that ceases flowing soon becomes a stagnant pond is all too true; let that not be said of your intellectual progress.

HAVE you ever been called upon to lead an Endeavor meeting after your arrival at the church, and felt that you wished you were really prepared, so as to be able to accommodate a friend? Take a little extra time this week, and, with some subject you are interested in, sit down and prepare a few good, practical points for the next request of a like nature.

LET your life show forth the spirit of praise every day. Can you sing? Then brighten another's life by letting them hear some pleasant song from your lips; "scatter sunshine everywhere you go." It will not only make you feel happier, but it is contagious. Some of us can't sing, but, thank God, we can whistle, and what denotes a joyous spirit better than a good, merry, whistled tune? If there is truth in the old saying that music is the crying out of the soul for the unattainable, then let us have more music. Praise the Lord for all these privileges and means which he grants to us for praising him. Make a joyful noise unto him and sound forth his praises as often as you can.

SOMETIMES when we hear our friends speaking of the great need of foreign missions, we are somewhat inclined to think that the work upon the home field is in splendid condition, and that very little remains to be accomplished. It is true that there is great need of the gospel news in other lands, and nothing has impressed this fact so strongly upon me as a statement I heard a few weeks ago; it was as follows: "There are to-day in China alone more people without a knowledge of

the Bible than could be enumerated by 110 times the letters of that blessed Book." Still there is plenty for all to do here at home if we are but willing to help; some astounding facts can be gleaned by noticing records in even one state. In Michigan there are more than 500,000 young people who never attend a Sabbath-school; another state can boast (?) that it has a school district wherein are but three Bibles, two in one family, and only five miles to a Sabbath-school. I know of no better way to perform our part in aiding to better this sad condition of affairs than by attending and helping in our own Sabbath-schools every week. It will often require considerable effort to do this, but we will be the better ourselves by the victory thus obtained. Go with a determination to get some good in spite of every one who may seem against you; your presence will also be an invitation to friends and acquaintances to follow your example. \*\*

## OUR MIRROR.

### PRESIDENT'S LETTER.

Dear Young People:

We are in the closing days of the meeting at Jackson Centre; expected they would close on Sunday night, but the interest ran so high it was thought best to continue a few more nights. The aisles were filled with chairs, and many crowded into the gallery. After the meeting the young people gathered at the parsonage for an hour's "surprise," and to sign the Christian Endeavor pledge just adopted by the Society.

Sabbath-day was full of good things—covenant meeting, some made their offering to the church, and all shook hands. I saw no eyes which were not filled with tears of joy. At three we met at the home of one of the members who has been sick for a long time, had a short sermon and an after-meeting, in which confession was made, showing that God's Spirit was working in the hearts of the people. Two rooms were filled mostly with young people. Next we went to the home of an old man who had fallen on the ice and broken his limb; had singing and prayer. At night the church was again full; had a good meeting.

One week ago Sabbath-day Pres. Davis, of Alfred, preached. Again on Sunday afternoon he spoke to the young people, a large and interested congregation. Again on Wednesday night he preached a most excellent sermon to a large congregation, which responded in a good after-meeting. On Thursday Bro. Davis continued his journey westward for students and money.

"Open doors"—Seventh-day Baptists hear and say a great deal about them; with few exceptions I have found them open everywhere, until it seems to me that the roof is actually off. Where they are closed now they have been open at some time, and we were not prepared to enter. At Stokes, some ten miles away, we have twenty-five Sabbath-keepers, mostly children and young people. Here the church is closed against us. It could have been bought two years ago for \$150—a very good little church building. We did not enthuse at the right time and place, so are without a place of worship. I have wondered if this interest was half, or a quarter, as large, and had been hundreds or thousands of miles away, if some of us would not get enthusiastic over this field. The Missionary Board are helping them what they can. But if some of our large, far-away enterprises could be condensed at the points of interest at our doors, at the proper time, our denominational burying-grounds would not be increasing so rapidly. I do not mean to find fault. I do not refer to any particular movement

now in progress, but I am afraid we are a little above our business. Let us put strong leaders on these needy localities and fields, and make of them strong churches.

E. B. SAUNDERS.

OWING to sickness, inclement weather and bad roads, the regular Semi-Annual Business Meeting of the Y. P. S. C. E., of Adams Centre, N. Y., for the election of officers, had to be indefinitely postponed, thus delaying us in the election of our officers and appointed committees. A meeting was finally held the evening of Jan. 21, when the following officers were elected: President, Mrs. W. T. Colton; Vice-President, Mr. A. R. Babcock; Recording Secretary, Miss Mary Crosby; Corresponding Secretary, Mrs. W. T. Colton; Treasurer, Mr. Frank Jones. The chairman of the different committees are as follows: Lookout, Miss Ellen Wright; Prayer-meeting, Mr. Wm. P. Jones; Social, Mrs. Anna Averill; Missionary, Mrs. A. R. Babcock; Temperance, Mrs. Ida Kellogg; Music, Mr. Loren Maxson; Floral, Mrs. Ida Hull; Local Correspondent, Mrs. A. R. Babcock.

The attendance has been small, owing, perhaps, in a measure, to so many of its members living at a distance from the village. A talk was had at the last business meeting, how to increase the interest, and draw the members to attend more regularly. No definite conclusions were reached, but several suggestions were offered, and a motion carried to secure some booklets for each committee, upon their line of work, which we are all in hopes will help us out of our dilemma; giving us hints, whereby we may make the meetings of more interest, helping its members to greater earnestness of purpose, and impressing upon them the need of a more faithful observance of their pledge. MRS. A. R. B.

FEBRUARY 11, 1899.

THE Pawcatuck Y. P. S. C. E. enjoyed a pleasant social last Wednesday evening, when forty-five of the members and friends were entertained at the parsonage by the pastor's wife, Mrs. S. H. Davis. Both Rev. and Mrs. Davis made every effort to give the young people a good time, and succeeded admirably. A physiological enigma, charades and a collection of baby pictures of the ladies afforded a test of the guessing capacities of those present, and light refreshments were served.

The missionary meeting last Sabbath was an interesting one, led by one of our new members. The meeting of the week previous was made of especial interest by a Bible-reading conducted by the leader; and some special music.

The Christian Endeavor Union of Westerly and vicinity met at the First Baptist church in Westerly, last Thursday evening. The attendance was small, the out-of-town societies not being represented, on account of the prevailing rain-storm. The address was given by Rev. J. G. Dutton, of the Broad Street Christian church, and the consecration service was led by one of our members, Mr. John H. Austin.

Our President and a number of other young people are in attendance, this week, at the Rhode Island Christian Endeavor Convention at Pawtucket, reports of which will probably be given at our next meeting. Mr. Geo. H. Utter is to give an address Wednesday on the subject of "Christian Endeavor Citizenship." x.

WESTERLY, R. I., Feb. 21, 1899.

THE C. E., of Nile, N. Y., held a social on the evening of Feb. 14, called "A Bachelor's Banquet." The gentlemen did all the cooking for the occasion, and very successfully carried out the program and served the refreshments. The evening was much enjoyed by all. A blind, acrostic menu was used.

COR. SEC.

## Children's Page.

### JACK-IN-THE-PULPIT.

BY ELIZABETH A. DAVIS.

You're such a funny preacher,  
Way out there in the wood;  
Pray, do you think your sermons  
Are doing any good?

The little frisky fairies  
And Hamadryades  
Would never list a sermon,  
Nor would the birds and bees.

The ants, perhaps, might listen,  
They are so wise and queer;  
But wouldn't it be funny  
To see them all appear!

Then there's old Grandpa Longlegs;  
He'd do to sit and frown,  
If Butterfly or Lady Bug  
Just came to show a gown.

The squirrels, giddy creatures,  
Would never care a straw,  
Nor would they know the meaning  
Of any wholesome law.

The spiders are too busy,  
The rabbits too afraid,  
And such a host of winged things  
Prefer the sun to shade!

But then, dear little preacher,  
One never knows the good  
That e'en a voiceless sermon  
May do within the wood.

### MY VERANDA FRIENDS.

BY JOHN WARD.

Early one morning in June, as I stepped from the breakfast-room on to the veranda, I heard a cheery greeting. Looking up, I saw a visitor sitting on the back of one of the large rockers, swaying to and fro, and bidding me "Good-morn." She was a very small person—a dainty, wee creature, dressed in soft shades of brown. She was not clever, or beautiful, or aristocratic, but she was the dearest thing in the world. You all know her. It was little Jenny Wren.

"Come and have a nice gossip," she said, in her bright, pretty way, cocking up her tail with a saucy air.

Although I do not approve of gossiping, it was impossible to resist her. So down I sat in a rocker facing her, and listened while she told me the news. I confess she did all the talking—women always do, you know—but I was glad to hear her sweet voice, especially as everything she said was sung—the way they do at the opera.

Jenny told me that she and Tommy Wren had been married only a short while, that she was just "as happy as a bird" with her new lord and master, and that they had been looking for a house-lot where they could build a cozy home and settle down to a quiet, domestic life.

"I enjoy keeping house, and I should so like to make a pleasant home for Tommy," she said, coyly turning her head on one side.

"And do you know," she continued, in an enthusiastic burst of song, "we have found the loveliest spot we ever saw, if you will only let us have it. Right up there, see! Tommy is staying there to take the refusal of it, so to speak."

My eyes followed her upward glance, and there, on the end of our Japanese awning, stood Tommy Wren, looking down upon us with an air of pleased assurance.

"May we have it?" pleaded Jenny Wren. "It is such a cozy nook!"

Let her have it! Of course, who could help it, when she begged in such a pretty way? But, as a matter of fact, her enterprising spouse, who was evidently conversant in western ways, had already started to build

the tiny dwelling, and now stood with a bit of hay in his beak ready to add it to the rest. So I told Jenny she might have the coveted house-lot—there was nothing else to do—and away she sped in a rapturous flight, while her happy note floated back to me on the breeze.

It was, as she had said, a "cozy nook." The veranda faced the south, and to shield us from the rays of the morning sun we had hung up a Japanese awning, which extended from pillar to pillar. On the previous evening the awning had been rolled up unevenly, so that one end had bulged out, leaving a cavity in the other end. In this cavity my new friends were building their ideal home.

Tommy and Jenny Wren now became my constant companions. In and out they flew as the nest-building went on, shaping the delicate mosses and the small strips of hay into a wonderful fairy palace, covered inside with a soft carpet of feathers. Every now and then, busy as they were, Tommy would come to that favorite place on the back of the rocker and sing a song of gratitude to the big giant who had given them the house-lot as a wedding present. But a morning came when I missed Jenny Wren, and I asked Tommy what had become of her.

"Oh—er—she is going to stay at home for a while now," answered Tommy, with a significant chirp. I almost thought he winked. I suppose he couldn't have, but he certainly looked very knowing.

Ah, yes, I understood! She was nestling over a pile of six tiny eggs, keeping them warm so that the little birdie babies could by and by break the shells and come out into the great world.

It was July, and the hot sun began to send his scorching rays across the veranda, so that we longed for a screen to shield us from the heat. But up there in the folds of the Japanese awning lay the soft nest, and there the confiding mother was cuddling over her eggs. It would have been heartless to have loosened the cord and destroyed what the young parents had built with so much loving care. Think of the bereaved mother, the broken eggs, the torn and mangled nest! So we left the awning rolled up, and we waited patiently until the babies broke their shells, and then we watched the feeding of those six hungry mouths.

The babies grew and thrived. We sat and watched them in the cool, late hours of the afternoon. At last they were full-fledged wrenlets, only waiting for that happy, glorious day—their Independence Day—when they could spread their wings and fly—fly to the green trees beyond. How we wanted to see that first flight from the nest! We waited and watched. But it is an early bird among men who can watch the rising of the wren, and one morning when we went as usual to look for our feathered friends, lo! the nest was empty. All had gone—father, mother, children.

Greatly we missed our daily comrades. It seemed lonely on the veranda when Tommy Wren no longer perched on the rocker to sing his joyous song, and lonelier still when sweet Jenny came not to bid us "Good-morn."

But at least we could let down our Japanese awning, and that was a comfort.—*Outlook.*

HE hazardeth much who depends upon learning for his experience.—*Roger Ascham.*

### EARLY EGYPTIAN CIVILIZATION.

At the last meeting of the British Association for the Advancement of Science, Professor Flinders Petrie gave a summary of the principal discoveries during the last five years that had revealed the rise of Egyptian civilization. Various excavations at Koptos, Naqada, Abydos and Hieraconpolis had discovered remains belonging to the ages before 4000 B. C., which had hitherto been the starting-point of known history.

Beginning with the Libyan stock, with some Negro mixture, which occupied Egypt in its earliest civilization, he showed some of the objects he had found at Naqada. These were at first temporarily assigned to a new race; but now they could be safely assigned to the pre-dynastic stock about 5000 B. C., and even earlier. In the graves of this aboriginal race were found bowls of black clay with patterns imprinted upon them. In each of the countries where this type had been found, it was contemporary with the introduction of metals. The proximate date of this was 5000 B. C.—and that accorded very well with the time necessary for arriving at the high culture attained by 1500 B. C. Therefore, these discoveries were of great value in giving the relative state of Egyptian civilization to that of the rest of the world at the introduction of dynastic rule.

There was a wide difference between the people of 5000 B. C. and those of 4000 B. C., but no difference between those of the latter period and modern times. This showed that a different race entered the country about that period.

Next came the earliest dynastic remains, e. g., the presumed tomb of King Mena, the founder of the dynastic history, of about the date of 4700 B. C., then the remains of other royal tombs found at Abydos, belonging to the first three dynasties. The gradual decay of flint working between 4500 B. C. and 1500 B. C., as metals came into use and copper was gradually hardened into bronze, had no parallel in the world.

Professor Petrie showed diagrams and impressions of cylindrical seals as used by the kings of the first three dynasties; also a vase exhibiting the earliest representation of Egyptian mythology, and other vases, tablets, and slates, showing animals and birds. These finds were very important, as they showed the rise of the art of modeling, and of Egyptian ideas and appreciation of the forms of animals and the human body, and proved that Egyptian art reached its high-water mark somewhere before 4000 B. C.

Other finds showed the kings in triumph over their enemies, receiving captive kings, opening public works, or reclaiming the marshes. The handled copper vessels showed the most advanced metal work found of the first three dynasties. The population of the pre-dynastic age was different in type from that of historical times, and in the early monuments the presence of diverse types was very clear. We had at last before us evidence of the close of the period previously considered pre-historic, showing the development of the art, writing and civilization of Egypt, and the composition of a race which had since maintained its character during 6,000 years. Egypt was then an originator in the arts, and not a borrower, but ever since then most of the nations of the earth had been borrowers, and not originators. Here we were studying the history of a country, not borrowing, but developing a vast and complex civilization on its own resources.—*Nature.*

## 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.

ADAMS CENTRE, N. Y.—Our little village has been in the firm grasp of the much-dreaded disease, La Grippe. It has visited many homes, claiming many victims, was no respecter of persons, attacking the young, middle-aged and the old alike; in some instances laying its hands upon every member of a household at the same time, some having mild attacks, others being seriously ill and a few to whom the malady has proven fatal; among those who were seriously ill was our pastor, Rev. A. B. Prentice. For three Sabbaths his desk has been supplied by neighboring ministers, but we trust to soon see him among us again, for he is much better at this writing, but too weak to resume his labors. There has been one fatal case among us, that an extremely sad one, that of Frank Trowbridge, who leaves a wife and six small children, with little or no means for their maintenance.

A big snow storm struck us February 9, followed by a cold wave, the coldest of the season. The thermometers in different localities of our town have registered from 26° to 36° below zero, and is at the present time not far from zero.

A. R. B.

FEB. 14, 1899.

ADAMS CENTRE, N. Y.—In referring to his visit at Adams Centre, Dr. Lewis suggested that "Pastor Prentice was inclined to yield to the fascinations" of the grippe. Well he did finally yield to its fastening fangs, and was compelled to keep his bed for four days and the house for over two weeks. But that is passed and he is again at work. This is referred to only by way of apology for not reporting before how much our people were pleased and, we trust, profited, by Bro. Lewis' visit and earnest words of warning and instruction. Our people are always delighted to hear him, but his words were never more timely than those he spoke on this occasion. We hope to be able to make practicable his suggestions as soon as we can get things in running order again. For some time church work has been nearly at a stand-still, owing to much sickness in the society and the severe storms. In the early part of the winter, some extra meetings were held in the place, resulting in the professed conversion of several persons. Our young people maintain their literary society with a good deal of interest and profit. We have also had an interesting lecture-course this winter.

A. B. P.

OTSELIC AND LINCKLAEN, N. Y.—The small churches of the Central Association are greatly favored with evangelistic labor this year. Early in October Eld. J. G. Burdick came, and, on looking the field over, commenced special meetings in Otselic and continued them for six weeks, with blessed results. Then as Eld. Backus was taken sick at Lincklaen Centre and was unable to preach, Eld. Burdick commenced a series of meetings there and has continued them over six weeks. God has greatly blessed the work there also, and we give him all the glory. But we wish to mention some helpful factors in both places.

1. Bro. Burdick has been a leader of music for many years, and his rare skill in con-

ducting the singing has brought large numbers to the services at Otselic and Lincklaen.

2. Some benevolent members of our New York City church generously contributed a portable organ for his use in the evangelistic meetings, and this is so small and yet so effective that it is a wonder to the children where all the music comes from. And yet it is just the thing for chorus singing, and then for a pulpit; it is also easy for any one to carry it to a school-house or a private dwelling. Thank God for the thoughtfulness and benevolence of the good people who gave it.

3. Bro. Burdick has been blest of God in settling up old differences between members and neighbors so that a spirit of good-will and fellowship have followed.

L. R. S.

NEW MARKET, N. J.—We are not frozen up, although we are almost snowed under. We feel thankful that, so far as we can ascertain, no one in this community is suffering for want of shelter, food, or clothing.

On account of the severity of the weather the attendance at Sabbath morning service, and at the missionary conference in the afternoon of last Sabbath, was light. Secretary O. U. Whitford pluckily braved the cold in order to keep his appointment, and thus affirmed the Pastor as at least "the son of a prophet," who confidently assured his congregation that Brother Whitford would come. But then, he has known the Secretary a long time; and what excuse anyway would a "youngish" man, like Mr. Whitford, have for being afraid of zero weather!

The Missionary Conference was a great success, in spite of the fewness of the numbers present. There were some substantial business men, some earnest women, and some bright young people, some of whom are teachers, present;—and Secretary Whitford was there.

Secretary Whitford thoroughly believes that "knowledge is power"; he gives the people information; tells us what we ought to know, and what he and the Board want us to know; and that is the secret of his and the Board's growing power and influence with the people of our churches. The Lord give you years of strength, Bro. Whitford, in which to continue the good work.

F. E. P.

FEBRUARY 15, 1899.

NEW MARKET, N. J.—The Ladies' Aid Society of New Market, N. J., desires to express to the relatives of our departed sister, Mrs. Cornelia Dunn, their sincere appreciation of her life, the memory of which rests like a benediction on all who were so happy as to be associated with her.

We acknowledge our debt of gratitude for her example, and hereby express our most sincere sympathy with her sorrowing children, grand-children and friends, knowing, though her life work is completed and she has gone to her blessed reward, the influence of her cheerful, kindly life yet speaketh.

"Farewell, sweet form and saintly face,  
Sleep calmly in thy resting-place;  
We will not mourn nor longer weep,  
So giveth he his loved ones sleep."

MRS. ANNA LARKIN, }  
MRS. A. H. BURDICK, } Com.  
MRS. CHARLIE ROGERS, }

MILTON JUNCTION, WIS.—Eld. Burdick has bought a farm of 50 acres, adjoining the village of Milton. He has been requested by the church to act as pastor until we have a pas-

tor settled. Our services are largely attended and the interest is good, especially in the Friday night prayer-meetings. Eld. Burdick is a model conductor of the social meeting.

We are now having some winter weather—22° below this morning. However, January has been very mild, with an average temperature of 20° above zero. For two weeks the thermometer has registered from 12° to 26° below at night.

We would be glad to see more of the business of our village in the hands of Seventh-day Baptists. We now have a grist-mill, a lumber and coal yard, a furniture store with undertaking department, a flour and feed store, a dentist's parlors, an insurance agency and a photograph gallery. There are also good openings for the following: a meat market, a blacksmith, a milliner, a dealer in general merchandise, and a Seventh-day Baptist minister. The butcher would find a shop and tools all ready. The blacksmith should be good at horse-shoeing and a good "all-round" workman. The milliner should be good looking, a lady of excellent taste, and of wide experience.

ECHO.

FEBRUARY 13, 1899.

[Later news announces that Bro. Geo. J. Crandall, of Ashaway, R. I., has accepted a call to Milton Junction, where his pastorate will begin June 1, 1899.—EDITOR.]

MILTON, WISCONSIN.—The Quarterly Meeting of the Southern Wisconsin and Chicago churches has just been held with us. It has been an occasion of great spiritual quickening. The earnest discussions of the Ministerial Conference, on Sixth-day, a heart-searching prayer and conference meeting, led by Eld. S. H. Babcock, of Albion, a deeply interesting session of the Sabbath-school, excellent sermons by Elders E. H. Socwell, of Welton, Iowa; R. Trewartha, of Milton, and J. T. Davis, of Chicago, two sessions of the Young People's Societies and a parlor missionary conference were the public features of the occasion. The missionary conference was conducted by the pastor of the Milton church, and centered around the plans of "the Sabbath Evangelizing and Industrial Association." Copies of the appeal, issued by the officers of the Association, had been distributed through the large congregation in the morning; and further information was brought out in the conference by letters from the President of the Association, Mr. D. E. Titsworth, and from Mr. Booth, the Field Secretary, and from Mrs. Booth. Great interest in the movement was manifested, some subscriptions to the capital stock were taken, and the ladies effected plans for furnishing Mrs. Booth, at an early date, with a supply of dresses for African women and girls. This is to meet Mrs. Booth's request for such garments to take with them to Africa in the early spring. It is expected that arrangements, perhaps by the "Woman's Board," will be made later for a regular supply of these, and some other such articles.

The missionary spirit of our community is witnessed not only by these developments of the Quarterly Meeting, but also by the fact that large numbers of our college students are preparing for missionary or evangelistic work, in any form and in any place which the Spirit of God may point out, and whither he may lead. At the Wisconsin State Y. P. S. C. E. Convention, lately, the Secretary's re-

port showed that but two societies in the state made larger contributions to missionary work than the Milton Seventh-day Baptist Society. These were large societies in the city of Milwaukee. L. A. P.

BERLIN AND COLOMA STATION, WIS.—A personal letter from Missionary pastor Eli F. Loofboro contains some interesting items. Rev. E. H. Socwell has spent one week at Berlin, and one at Coloma Station, in Sabbath Reform work. The weather was very severe, and hence the attendance was limited. Our own people were strengthened, and made glad that so great a mission had been given to them. Some, who seemed to oppose the truth, gave evidence of being touched by it.

WEST HALLOCK, ILL.—It was the 8th of February, 1899. Not many people here will remember it as a date of particular importance, yet there are two people who will not require to have it put down on any printed page in order to recall the place and date. It is engrossed on a more enduring page, and will live there as one of the warmest, brightest days in our pastoral experience at West Hallock. And this in spite of the fact that the thermometer registered from 10° to 18° below zero, and that the northwest wind was howling and raging wildly across the Illinois prairies, and whirling thin clouds of snow and frost through the biting air in its reckless abandon. It is not accounted for alone from the roaring fires which fought the cold. But thirty-three bright, genial faces of young and old people of the neighborhood who came through the storm to encourage the pastor and his wife are what gave the impressions of warmth and cheer which the frosts of many winters will not efface.

The habitual inmates of the parsonage were not consulted previously; it added enjoyment to the festivities of the day that they were surprised. Oysters and other toothsome articles of diet mysteriously appearing and loading the table, seemed to be highly appreciated accessories to the happiness of the occasion. After dinner and much general sociability, the pastor and wife were asked to give attention to what was about to be said. The speech which followed, otherwise impressive, was accentuated at its close by the presentation of a fine set of dining chairs and a beautiful rattan rocker. In vain the pastor struggled to say something adequate, and in vain he besought his wife to do so. Words came with greater difficulty from the consciousness that nothing had been done to merit such treatment.

The day's experiences increased the deepening impression that the people on these fertile prairies never do anything by halves. Inspired by their wholesome example, the pastor must press on to more perfect service for them, in the name of our common Master. God bless them every one. T. J. VANHORN.

HAMMOND, LA.—The contribution to this department from Hammond this week is more voluminous than our space can accept. It makes quite a detailed report concerning the "chain letter," sent out in October last, for the benefit of the "parsonage fund." About \$80 has been received from the chain, and the building is now being constructed. It is located on the "church lot," and will be well fitted for its purpose. Those sending money through the "chain" expressed various opinions concerning the plan, favorable and unfavorable. Judging from what we have heard of this and similar enterprises, people generally are opposed to them. If they give in that way, it is under protest. As a whole,

we think the plan an unwise one, which ought to be abandoned. An evangelist has been at work in Hammond this winter, and the Christian Endeavor Society of the Seventh-day Baptist church has shared in the good results of the meetings, in which special stress has been placed upon "The Baptism of the Spirit." The Sabbath-school has a "Home Department of about thirty members." Snow, grip and zero weather have been visitors at Hammond this winter. The picture in the last Sabbath Reform Number of the RECORDER is highly commended by the writer from Hammond. The closing paragraph from our Hammond correspondent is as follows: "One item more, and I am done. I am glad to see such an earnest and successful movement for African missions; but the query arises, why could not, and should not, we do something for the negroes right here at our doors? (the woods are full of them hereabouts) and yet if one should attempt anything for them he would be ostracised. They need educational advantages sadly."

FEBRUARY 20, 1899.

NORTONVILLE, KANSAS.—This winter will long be remembered in the "Sunflower State." Of course the newspapers have told you all about our severe weather, and the thermometer shivering at 30° below 0, so I need not dwell on this topic.

In spiritual matters we are not below zero by any means; though storms and bad roads have at times interfered in some measure with religious services. La Grippe at last found us, but is treating us with greater consideration than it has those in some other localities. The Sixteenth Annual Convention of the Kansas State Temperance Union was held at Topeka, on February 7, 8. Among the many good things on the program was a speech by John G. Wooley, which was a master piece. But what pleased Kansas people still more, were the loyal words of our new Governor, W. E. Stanley, in his address of welcome. These, with statements made in his recent message to the Legislature has done more to encourage the faithful and law-abiding people of the state than anything which has taken place since the days of Governor Martin. I will quote a sample remark: "All laws should have an honest enforcement, the prohibitory law no more and no less than other laws, and the present administration stands squarely and unequivocally in favor of enforcement of all laws; the prohibitory law in no wise excepted." To all who are acquainted with the history of the enforcement of the prohibitory law in Kansas, for several administrations past, these words have a peculiarly significant ring. They are very encouraging and comforting to all who have the best interests of the state at heart. They strengthen our faith in officials, and create loyal sentiment. The rum power outside of the state is doing all it can to break down loyal sentiment and make the prohibitory law odious. It appears now that they have lost all the ground they have gained. There was a bill for resubmission introduced during the extra session of the legislature, in the early winter, which was defeated.

We were told, before coming to this state, that "prohibition in Kansas does not prohibit." That statement is not correct. Those who use it are either ignorant of the facts, or belong to the class who are not favorable to prohibition. The prohibitory law in some places is violated. So is the law prohibiting stealing and murder. And what is difficult to get along with, is, that some officials are untrue to duty and their oath of office, in the execution of all these laws. But we have high hopes for the conduct of our new Governor. GEO. W. HILLS:

#### Our London Letter.

(Continued from page 136.)

non-conformity will result (when all are amalgamated) in a weakly tolerant and mild Congregationalism, orthodox in theology, liberal on most points of controversy, but without much strength born of conviction. It is understood that Unitarians are not allowed in the Free Church Council. So, if we remember the make-up of the body and understand that points of difference are left out, it will be easy to see what the residuum is in this list of 52 questions and answers. It is from first to last a compromise, and therefore is bound to be unsatisfactory to anybody. It will suit only those who think it best to give up differences for the sake of union. Its influence will be, if it is to have any, toward the production of that type of Christians. It is merely a question of how far we are to go. Having gone so far that the Baptists have given up believers' immersion, it would seem that they might have gone a little farther and let in the devout type of Unitarians. But that is a detail. This is a compromise creed in the form of a catechism for the moderate, middle kind of Christians, liberal bodies like the Unitarians being ruled out by the Council, and bodies having and maintaining strong distinctive tenets ruling themselves out, of course. It is easy to see where we would have come in!

The Catechism is quite theological, not over-burdened with Scripture, and has a flavor of the "church" Catechism with for the rest a labored and carefully prepared statement of beliefs constructed so that everybody could at the last vote for it. I quote some questions and answers:

19. Question. What is the mystery of the blessed Trinity?

Answer. That the Father, the Son, and the Holy Spirit, into whose name we are baptized, are one God.

20. Q. How did the Son of God save his people from their sins?

A. For our salvation he came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man, and was crucified also for us under Pontius Pilate. He suffered and was buried, and the third day he rose again according to the Scriptures, and ascended into heaven, and sitteth on the right hand of the Father.

28. (iv.) Q. What does the Fourth Commandment teach us?

A. That we ought to be diligent in our calling during six days of the week, but keep one day hallowed for rest and worship; and because Jesus rose from the dead on the first day of the week, Christians observe that day, calling it the Lord's-day.

42. Q. How many Sacraments are there?

A. Two only: Baptism and the Lord's Supper.

43. Q. What is the visible sign in the sacrament of baptism?

A. Water: wherein the person is baptized into the name of the Father and of the Son and of the Holy Spirit.

44. Q. What inward benefits does this signify.

A. The washing away of sin and the new birth wrought by the Holy Spirit in all who repent and believe.

To discuss the merits and defects of the little book in detail would require more space than could be allowed to me; therefore I will refrain from any comment on the above questions and answers or any others. Some answers are very beautiful; as the one which affirms that the Christian's chief comfort in this life is "that in Christ he belongs to God, who makes all things work together for good to them that love him."

WILLIAM C. DALAND.

LONDON, Jan. 29, 1899.

## 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.

#### FIRST QUARTER.

Dec. 31.	Christ the True Light.....	John 1: 1-14
Jan. 7.	Christ's First Disciples.....	John 1: 35-46
Jan. 14.	Christ's First Miracle.....	John 2: 1-11
Jan. 21.	Christ and Nicodemus.....	John 3: 1-16
Jan. 28.	Christ at Jacob's Well.....	John 4: 5-15
Feb. 4.	The Nobleman's Son Healed.....	John 4: 43-54
Feb. 11.	Christ's Divine Authority.....	John 5: 17-27
Feb. 18.	Christ Feeding the Five Thousand.....	John 6: 1-14
Feb. 25.	Christ at the Feast.....	John 7: 14, 28-37
Mar. 4.	Christ Freeing From Sin.....	John 8: 12, 31-36
Mar. 11.	Christ Healing the Blind Man.....	John 9: 1-11
Mar. 18.	Christ the Good Shepherd.....	John 10: 1-16
Mar. 25.	Review.....	

### LESSON XI.—CHRIST HEALING THE BLIND MAN.

For Sabbath-day, March 11, 1899.

LESSON TEXT.—John 9: 1-11.

GOLDEN TEXT.—One thing I know, that, whereas I was blind, now I see.—John 9: 25.

#### INTRODUCTION.

Jesus continued his teaching in the temple, speaking in plain words to those who saw that his ministry was amply attested by signs and were therefore inclined to believe on him, but were prevented by their pride of birth from accepting and receiving the meek teacher. They understood that he asserted himself to be greater than Abraham: but they would not investigate his claims. They said that he was a Samaritan and was possessed by a demon, and wilfully closed their eyes to the truth which was so plainly declared to them. Their anger carried them to such a point that they took up stones to kill him. Jesus, however, escaped their evil design.

#### NOTES.

1. *And as Jesus passed by.* That is, as he passed by the place where the blind man was sitting to beg. This was very likely, as Jesus was on his way from the temple as mentioned in the last verse of the preceding chapter. *Blind from his birth.* So much greater the miracle.

2. *Master.* Literally, "Rabbi." *Who did sin, this man or his parents that he was born blind?* This question shows that his disciples were believers in the popular theory that special affliction is the token of special sin. This was the theory of the three friends of Job. We are a little surprised that the disciples should think it possible that a man could sin before he was born. From Ex. 20: 5 it was inferred that the calamities of a child might be as a punishment for the sins of the parents.

3. *Neither hath this man sinned, nor his parents.* The real mistake of the disciples was in thinking that there was no other possible explanation of the fact that the man was born blind than the two which they proposed, namely that either he or his parents had sinned. Our Saviour's words are not to be interpreted to mean that this man and his parents were sinless; but simply that sin was not to be inferred from his blindness. *But that the works of God should be made manifest in him.* God overrules all things by his Providence; this man was born blind that the power of God through Christ might be manifested to the world.

4. *I must work the works of him that sent me.* The R. V. following the truer reading has "we" instead of "I." The disciples are associated with their Master in his beneficent activity. We are all to be doing God's works. *While it is day.* The precise meaning of this clause is a little in doubt. The more obvious interpretation takes it to mean "while there is opportunity." Every work must be taken in its own time.

5. *As long as I am in the world, I am the light of the world.* "As long as" is much better "When," as the R. V. Christ's being in the world and being light of the world are contemporaneous. As Christ is the light of the world it is necessary that he should show himself such in the case of the blind man. Compare chap. 8: 12.

6. *He spat on the ground and made clay, etc.* Compare the other miracles of Jesus in which he used means. The means here used are not to be supposed as bringing about the cure (which was clearly miraculous), but served to arouse the faith of the man so that he expected a cure.

7. *Go wash in the pool of Siloam.* This pool is still in existence to-day. It is fed by a conduit supposed to have been built by Hezekiah. The origin of its name may have been from the fact that its waters were sent through this conduit. Water from this pool was used

in some of the ceremonies of the temple service. *He went his way therefore, and washed, and came seeing.* It need occasion no surprise that a man born blind could find his own way about the city. He did as he was told, and was immediately made whole.

8. *Is not this he that sat and begged?* His ability to see surprised every one who knew him. They were accustomed to see him sit and beg. Can it be possible that this same man is seeing?

9. *Some said, This is he, etc.* There was indeed a difference of opinion as to his identity, such was the change in his appearance. The man himself was able to settle this question. For he was sure both of his previous and his present condition.

11. *A man that is called Jesus.* The R. V. following a better reading has "The" instead of "a" at the beginning of this expression. It is very likely that he knew more about Jesus than he told; yet he had not yet recognized him as the Messiah. Compare vs. 35-39 of this chapter. Study the character and ability of this man as shown by his answers to the Pharisees.

### LOSS IN CHURCH ATTENDANCE.

The *Christian Register* touches on a subject of great importance to the future of America—that of church attendance. We hope, as does our Boston contemporary, that the final verdict will not be adverse to the church—but the question is already a crucial one in our communities where, as already in many places in the New England states—the native population is giving place to those of foreign parentage or more recent foreign extraction. Our Presbyteries, or groups of churches, would do well to get together on this subject alone, with a view to the best plan of reaching their usually well-disposed outsiders, and leading them to a better observance of the American custom of attending church. Sad the day, for both churches and population, when our houses of worship shall become of interest and use to but a small fraction of their surrounding population! and very prompt, definite and persistent efforts should be put forth against such tendency.

Seven ministers, of Marlboro, Mass., representing a variety of churches, unite in a pastoral letter to the people of the town, calling special attention to the changes in the observance of Sunday in New England. Sunday golf, baseball, bicycle meets and runs, open stores and offices are mentioned as some of the things which disturb the quiet of the day. The tendency of these things is to reduce the importance of churches and Sunday-schools. Children brought up to take for granted on Sunday all forms of secular business and pleasure easily go further without thought of harm. But the question returns, Would a town of ten thousand inhabitants, for example, be the better for the abolition of the churches and Sunday-schools? One of two things must happen. These institutions must be supported by the attendance of men, women and children, or they must cease to be. A Sunday-school without teachers and pupils cannot exist. The Judge of a high court in Massachusetts, not formerly a regular attendant of the church, has been convinced by his experience on the bench that, as a church in a rural community decays, evil creeps into the relations of even the most intelligent classes. When a few neglect the church in all of its departments, no harm seems to be done, because enough remain to carry it on. But, when enough neglect the church in all its parts so that failure comes in sight, then all those who stay away have to recognize the state of things, and ask themselves seriously the question, "What are we going to do about it?" We do not fear that the final verdict will be adverse to the church.—*The Evangelist.*

## Popular Science.

BY H. H. BAKER.

### An Example in Egypt.

One of the greatest dams in the world, for the purpose of storing water for irrigation, is now being built across one of the longest rivers in the world (the Nile, 3,370 miles); at Assuan, 800 miles from Alexandria, or the mouth of the river.

This dam is to be one and one-quarter of a mile in length, forty feet in width, and seventy feet in height; the masonry to be composed of solid blocks of granite. There are hundreds of men now at work in the granite quarries, near Assuan, preparing the great blocks of stone to be used in the dam. It is estimated that it will require at least five years for its completion. This stupendous piece of scientific engineering is under the superintendence of Sir Benjamin Baker (no relation of mine).

This dam is being built across the river, at the first cataract, and is calculated to hold in reserve the large volume of water that gathers and overflows from the great lakes in Central Africa, and that pours down from the mountains of Abyssinia, during the three months of the "overflow of the Nile." By storing it will allow the water to be dealt out as needed in the great Nile valley for industrial and agricultural purposes.

In order to make this water available in all parts of the vast plain, another dam, of no mean proportions, is being made across the river at Assiout, 330 miles further down. This dam is intended to keep the level of the river at least ten feet higher than the mean level of the plain, so that it will be possible, at any season of the year, to turn the water into the Ibrihimia canal (one of the numerous canals of Egypt, probably dug by one of the Pharaohs,) for irrigating purposes.

These dams will be supplied with locks, and will assist rather than retard navigation. It is calculated that the water stored in this great reservoir, when distributed, will enable the farmers to raise two crops per year, and also extend quite largely the acreage for raising cotton; also that it will add at least \$30 to the intrinsic value of each acre by rendering it more fertile.

It is estimated that this entire work will cost about \$25,000,000, which is to be paid by the government in yearly payments, extending over a period of 30 years.

What a glorious change it would be for our country, if we would emulate the Egyptians, and instead of worse than wasting millions on millions on big warships and thundering cannon, to kill and destroy, if the government would take hold of internal improvements, and set the army of 100,000 able-bodied men, together with 200,000 lazy politicians, to making canals, railways, good roads, and aid people in various ways to live in peace and be happy. To show a peaceful not a warlike expansion. I wish the definition of the word "gallant" could be so arranged as to apply to honest labor instead of fighting.

### Healthful Cereal Preparations.

The heart of barley, entirely free from bran or hulls, makes a palatable cereal food, which not only nourishes those who enjoy health, but is an efficient diuretic, emollient, nutritive and tonic agent in cases of digestive disorders or intestinal irritation. This new and valuable food is prepared by Farwell & Rhines, Watertown, N. Y. It is recommended by physicians as invaluable in Bright's disease and other diseases of the kidneys and liver, and it is a palatable, attractive breakfast dish for those in good health. Analysis of Barley Crystals shows that it contains 99.1 per cent of the purest flesh, blood, brain, nerve, bone and muscle-building food. Farwell & Rhines are also makers of the noted "Gluten Flour," "Special Diabetic Flour," and "K. C. Whole Wheat Flour." Their goods have come to be known as the "Criss Cross Cereals," the criss cross lines on the face of each package being a part of their trade mark.

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

**MARRIAGES.**

**McWHORTER-BAGGS.**—At the home of the bride's parents, West Hallock, Ill., on the evening of Feb. 15, 1899, Mr. J. Lee McWhorter and Miss Cora Viola Baggs, both of West Hallock.

**CRANSBY-STEVENS.**—At the home of the bride's parents, near Tickfaw, La., Feb. 12, 1899, by the Rev. G. M. Cottrell, Benj. L. Cransby, of Natalbany, La., and Miss Alice Stevens.

**DEATHS.**

SHORT obituary notices are inserted free of charge. Notices exceeding twenty lines will be charged at the rate of ten cents per line for each line in excess of twenty.

**BENSON.**—Suddenly, of pneumonia, at her home at "The Ariston," Broadway and 55th Sts., New York City, on Monday, Feb. 13, 1899, Helena B. Maxson, widow of Charles Benson, and daughter of the late Rev. Wm. B. Maxson. A. T. M.

**DICKEY.**—At Cleveland General Hospital, Cleveland, Ohio, Dec. 26, 1898, Will R., only son of Rev. and Mrs. S. L. Dickey, of North Benton, Ohio.

He died in the faith of the Gospel. He had been an active member in the Presbyterian church of North Benton. S. L. D.

**TROWBRIDGE.**—Frank Trowbridge was born April 1, 1864, and died at Adams Centre, N. Y., Jan. 22, 1899.

He was a son of Orrin Trowbridge and had always lived near Adams Centre. Feb. 18, 1886, he was married to Dora Chase. During the labors of E. B. Saunders here several years ago he made a public profession of religion and joined the Adams church. He was a young man highly esteemed for manliness, industry and devotion to his family. His death resulted from pneumonia. It is a sad providence that thus deprived a devoted wife and six children of their earthly head and stay. A. B. P.

**DAVIS.**—At her home in Greenbrier, W. Va., Feb. 13, 1899, of a complication of diseases, Mrs. Louisa M. Davis, aged 54 years, 5 months and 5 days.

Sister Davis has always been a resident of West Virginia. On Nov. 28, 1861, she was married to Cornelius R. Davis. Soon after this she was converted under the labors of Eld. Peter Davis, and joined the Salem church. Several years later she removed her membership to the Greenbrier church, where, with her husband and family, she lived a devoted Christian life. To this couple were born four sons, three of whom, with the bereaved husband and many friends and relatives, remain to mourn her sudden departure. Services were held Feb. 15, at the Greenbrier church, conducted by the writer, assisted by Bro. Samuel Ford. Text, Eccl. 12: 7, Phil. 1: 21. G. W. L.

**Literary Notes.**

**THE LAST OF THE MOHICANS**, A NARRATIVE OF 1757, by James Fenimore Cooper. Edited for school use by Edwin Herbert Lewis, Ph. D., Associate Professor in Lewis Institute, Chicago, Scott, Foreman and Co., 1899.

This book is one of "The Lake English Classics" series. The editor gives an outline of "Cooper's Life and Work," and also definite "Suggestions for study." Among other things he says:

"By providing many kinds of interest Cooper tries to prevent his readers from rushing for the end. He introduces in almost every chapter a fresh surprise, sufficient for the pleasure of the hour. He endeavors to convey the charm of the woods in which the action takes place; makes us see the greens and russets of foliage, and the luminous hues of evening; makes us catch the aroma of fires and freshness of morning air. He enlists our interest in the picturesque details of Indian life and warfare. Most of all he challenges us to linger over the strong character who appears in all the Leather-stocking series, and who ranks with Achilles, and Richard of England, and Ivanhoe, in the group of heroes dear to every youth."

**N. W. AYER & SON'S AMERICAN NEWSPAPER ANNUAL**, containing a Catalogue of American Newspapers, is just from the press. It is full of valuable information not only for the newspaper man, but for the business man as well. Among other things it contains a carefully prepared list of newspapers and periodicals published in the United States, Territories, and Dominion of Canada, with valuable information regarding their circulation, issue, date of establishment, political or other distinctive features, names of editors and publishers, and street addresses in cities of fifty thousand inhabitants and upward, together with the population of the counties and places in which the papers are published, also a list of newspapers and periodicals published in Hawaii, Porto Rico, Cuba and the West Indian Islands, compiled from the latest obtainable information. A description of every place in the United States and Canada in which a newspaper is published, including railroad, telegraph, express and banking facilities. Also the vote of states and counties at the Presidential Election of 1896. Price \$5. N. W. Ayer & Son, Philadelphia, 1899.

**MANILA AND THE PHILIPPINE ISLANDS** is the title of a handbook of information which has come to our table. It is made up from official sources, in the hands of the government, and though not large, is valuable. It is issued by the Philippine Company, No. 7 Broadway, New York. The publishers invite correspondence.

**SALEM'S STAMMERING SCHOOL.**

A member of the *Mail* staff dropped in this week to see the practical workings of the Rural Home Voice School conducted by Prof. Preston F. Randolph, at Salem, and was pleasantly entertained and most favorably impressed with that very excellent and highly commendable institution. We were, indeed, amazed at the marvelous success of Prof. Randolph, and, having never seen a school of this character, became deeply interested. Prof. Randolph was unaware of our coming, and was in the midst of the regular exercises when we rapped upon the door. He courteously introduced the *Mail* man to his school, consisting of four young men and two young ladies, and dispensing with the regular routine, had the pupils to give special exercises, illustrating the methods in the school. These exercises were adapted not only to improving and developing physique, but also to controlling the vocal organs in a manner to cure stammering, which is the primary object of the school. Space forbids a graphic and complete description of these exercises, but their effect is marvelous. Various graceful and rhythmical motions with dumb-bells, and other apparatus, applied so as to harmonize with the voice in the pronouncing of simple words, and also with the different stages of breathing and whispering, are prominent factors in these first exercises. These are followed by more difficult exercises until a complete cure is permanently effected. It takes from three to six weeks to effect a cure.

We made close inspection of the work, scrutinized many testimonials and interrogated privately and separately some of the pupils, and arrived at the firm conclusion that the Rural Home Voice School is one of the wonders of the age, and that there need no longer be a stammerer in this country.—*The County Mail and Advertiser, Clarksburg, W. Va.*

**Special Notices.**

**North-Western Tract Depository.**

A full supply of the publications of the American Sabbath Tract Society can be found at the office of Wm. B. West & Son, at Milton Junction, Wis.

THE Sabbath-keepers in Syracuse and others who may be in the city over the Sabbath are cordially invited to attend the Sabbath-school held every Sabbath afternoon at 4 o'clock, at the residence of Dr. F. L. Irons 117 Grace Street.

THE Sabbath-keepers in Utica, N. Y., will meet the last Sabbath in each month for public worship, at 2 P. M., at the residence of Dr. S. C. Maxson, 22 Grant St. Sabbath-keepers in the city and adjacent villages, and others are most cordially invited to attend.

THE 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. L. C. Randolph 6126 Ingleside Ave. CHARLES D. COON, 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. M. B. KELLY, Pastor.

THE Seventh-day Baptist church of New York City holds services in the Boys' Room of the Y. M. C. A. Building, Twenty-third Street and Fourth Avenue. The Sabbath-school meets at 10.45 A. M. The preaching service is at 11.30 A. M. Visiting Sabbath-keepers in the city are cordially invited to attend these services. GEO. B. SHAW, Pastor,  
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THE SABBATH RECORDER of Oct. 24th, Nov. 21th and 28th.

LIFE AND HEALTH.

Physical endurance is often regarded as the great end and aim of all, but physical endurance is only the result of mental action. The training of the body shows the exercise of the brain in every act. Will, judgment, thought, are the moving forces of all these special acts. It is the discipline of these that measures the powers of endurance. Every one is familiar with the fact that if a muscle or a member is not exercised the result is a withering away of the muscle or the part. The nervous mechanisms which control the nutrition of the parts are not called into action, and the instruments of the mind, owing to disuse, become rusty and incapable of performing their part. The very place in the order of existence is only maintained by the training which cultivates endurance. Species of animals have become extinct owing to the fact that they had not the endurance to meet changed conditions. Powerful nations have been overcome, and have given place to others, because they were not equal to the strife and hardships which overwhelmed them in the encounter with those who disputed their lands and possessions with them. The training of the mind to overcome obstacles enabled the white man to make a conquest of America. A mere handful of Spanish adventurers, under the guidance and unyielding determination of Pizarro, overcame the innumerable tribes of the Incas. The power of the will over the body drives it to deeds that ring through the centuries. The Spartans with this spirit, a small band, held in check the mighty hosts of the advancing Persians under Xerxes for days, and sold their lives at the cost of twenty thousand of the enemy. Such was the result of the cultivation of powers of endurance and self-restraint. The Sybarites were defeated and wiped from the face of the earth, although they encountered the enemy with a force numbering three to one. "In times of peace prepare for war," runs the proverb. It is the greatest mistake to let the powers of endurance decline or be lost through inertness, indulgence, or indolence. No one can tell when the hour will come when the possession of this quality will be needed to not only maintain a foothold, but to preserve life itself.—Harper's Bazar.

MEASUREMENTS have shown the thickness of the human hair to vary from the two hundred and fiftieth to the sixth hundredth part of an inch. Blonde hair is the finest, and red hair the coarsest.

LOVE is the emblem of eternity; it confounds all notions of time; effaces all memory of a beginning, all fear of an end.—Madame De Stael.

To BE happy is of far less consequence to the worshipers of fashion than to appear so.—C. Colton.

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