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PLAINFIELD N J

THE SABBATH RECORDER.

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

VOLUME 53. No. 4.

JANUARY 25, 1897.

WHOLE No. 2709.

ILKA BLADE O' GRASS.

(Scotch.)

CONFIDE ye aye in Providence, for Providence is kind,
And bear a' life's changes wi' a calm and tranquil mind,
Though pressed and hemmed on every side, hae faith and ye'll win through;
For ilka blade o' grass keeps its ain drop o' dew.

Gin reft frae friends or crossed in love, as whiles nae doubt ye've been,
Grief lies deep hidden in your hearts, or tears flow frae your e'en,
Believe it for the best, and trow there's good in store for you;
For ilka blade o' grass keeps its ain drop o' dew.

In long, long days o' Summer, when the clear and cloudless sky
Refuses ae wee drop o' rain to nature parched and dry,
The genial night, wi' balmy breath, gars verdure spring anew;
And ilka blade o' grass keeps its ain drop o' dew.

Sae, lest 'mid fortune's sunshine we should feel owre proud and hie,
And in our pride forget to wipe the tear frae poor-thit's ee.
Some wee dark cloud o' sorrow come, we ken no whence or haw;
But ilka blade o' grass keeps its ain drop o' dew.

—James Balantine.
THE SABBATH RECORDER.

L. E. LIVERMORE, Editor.
J. P. MOSHER, Business Manager.

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AMONG the Golden Rule precepts is this: "A smile strikes in as well as out." This apothegm is of widespread application. It covers all forms of right-doing. The smile of good cheer and love while making others happy reacts upon one's own heart, and fulfills the Scripture promise: "A smile is more blessed to the eyes than to receive." But this is equally as true of tears as of smiles. Tears of sympathy crystallize into gems of joy. Every act, every emotion of the heart, designed to bless, comfort and cheer our fellow-men, will be sure to "strike in as well as out." This is the secret of true happiness.

What would our world be without the Bible? It is to the moral influences of this world, what its light is to the solar system. As Jesus is the King of kings, so the Bible is the Book of books. If the Bible could be removed from the earth and all its influences, it would annihilate the greatest system of moral and spiritual powers the world has ever known. It would spell the downfall of civilization, refinement, good government, justice, schools, churches, hospitals, asylums, benevolent associations, the religious press, the elevation of woman to her rightful place in the Christian home and in society; all these would be swept away; and the Hindoos, the vast multitudes of idolators, who are now living without this glorious light.

"Precious Bible, book divine, When Heaven's truths and mercy shine: And wisdom speaks in every line, And speaks to me."

THURSDAY, Feb. 28, has been designated as the annual day for "Prayer for Colleges." This is no new appointment, but has been observed on this date for several years. Usually the colleges themselves have given special attention to the appointment, but, coming mid-week as it does, only a few churches regard the occasion. It has been suggested that the last week in January be regarded as a "Week of Prayer for Colleges."I hope this regular annual meeting occasion during that week all could unite in this effort to secure special blessings upon these Christian institutions. Also the Sabbath falling within that week could be made the occasion for an appropriate sermon in behalf of college education, and the importance of liberal college endowments. The important work being done by our own colleges and their great need of additional funds to meet their increasing needs and opportunities for usefulness should be frequently held before the people.

There is no real comfort in the fact that nearly all benevolent operations have suffered during the past year or more from the general depression in business, and have either been compelled to make large refractions in their plans for work or have accumulated large and embarrassing debts. This has been an almost universal experience. Missionary Boards are seriously crippled in some instances and really put to the test whether they were ever prepared to meet such means for continuing their work. Even the princely endowments of the University of Chicago have not been sufficient to maintain its work, and President Harper has been compelled to admit a deficit of about $50,000 in the last year's accounts. Our own work has suffered in common with others. Missionary, Tract and Education Societies have been united in the hope of reducing expense by joint subscriptions. But, if we all give "as the Lord has prospered us," there is reason to believe that our treasuries would not be depleted. When we are asked to give an account of our stewardship, can we report a faithful, consecrational use of all that God has given us?

The question of the formation of an Employment Bureau has been agitated more or less for several years in our Association and Conferences, with especial reference to aiding employers and those seeking employment among our people, to be put in communication. At the last Conference such a Bureau was firmly established at Alfred, N. Y., with T. M. Davis, President, and other officers to make a strong working force. A Secretary was appointed in each Association. The names of the officers of this Bureau have for several months appeared in the Business Directory of the Sabbath Recorder, last page, and still longer the Editor of the Recorder for information. Evidently the card is not conspicuous enough to attract general notice. Will the Employment Bureau make some announcement of their plan of operation, through the Recorder, and thus aid the people who wish to write the Editor, as published from week to week, and write the President or Secretary for information.

We mentioned, recently, the action of Judge Roger A. Pryor, of the Supreme Court of New York, in declining a certificate of incorporation to a Jewish congregation, because it would hold its annual meeting on Sunday. Large numbers of Christian people of different denominations, as well as Jews and Catholics, have signified their disapproval of this decision. While the Presbyterian Journal, of Philadelphia, and the Northwestern Christian Advocate, at Chicago, have turned the question over to Judge, others, with a clearer sense of justice, religious tolerance and religious liberty, utter words that will live long after such unrighteous decisions are buried and forgotten. We especially commend the just and discriminating words of The Watchman, an able Baptist paper, of Boston, which says in reference to Judge Pryor's opinion:

That may be "good law," but for a number of reasons it is not good policy. The Hebrew Association should have its right of incorporation determined by fairly defined conditions, and not by the personal opinions of a judge. Justice Pryor's labored argument to show that to hold annual business meeting on Sunday a de- cration of the day, will commend itself to many people. But Baptists, who believe in the separation of church and state, will repudiate the justice's sophistry. This Bible and Scripture are the best barriers for distant persons in their observance of Sunday, which is the ground upon which the application could be rightfully denied. The Baptist Association is a religious corporation, and is an instance of petty persecution. We hope that the Hebrew Association will carry the case, if necessary, to the highest court; and we will find that Baptists all over the country will sustain them.

The testimony of one who stands outside of the circle of believers; one who is more of a critic and skeptical than a disciple of Jesus, sometimes adds strength to the Christian's faith. The opinions and statements of an enemy are often accorded a higher place in legal evidence than the same affirmations from friends, because, many times, allowance is justly made for the blinding influence of unjust opinions and erroneous arguments. Joseph Ernest Renan, a French scholar and philologist, born February 22, 1825, has long been classed among the rejectors of the Christian faith, and yet his testimony in regard to the wonderful character of Jesus is so strong as seeming to cast all his profession of unbelief. The same may be said of Napoleon, and others who are classed among skeptics. In "Renan's Life of Jesus," the author has many remarkable, passages, among which is this: In the first rank of this great family of the true sons of God we must place Jesus. Jesus has no visions. God does not speak to him from without. God is in him. He feels that he is with God, and he draws from his heart what he says of his Father. He lives in the bosom of God by unfailing communion. He knows God, does not see him, but he understands him without need of thunder and burning bush, like Moses; of a revealing tempest, like Job; or of an oracle, like the old Greek sages; of a familiar genius, like Socrates; or of an angel Gabriel, like Mohammed.

We have expressed our opinion, once or twice, in these columns, in reference to evangelistic work, urging that pastors should not hesitate to engage in revival efforts in their own churches, when outside help is not available. This view of the method of revival work is applied with greater force, when our churches are somewhat isolated. In many instances, in villages and cities, there are several churches of different faiths, accustomed to unite in common revival efforts, and by agreement the several pastors alternate in preaching and conducting the services. This method of revival work usually succeeds to a very limited extent. The meetings may be fairly well-attended and the membership of the churches, so far as they are able to attend regularly, may be to quite an extent revived; but the tide does not rise sufficiently to make its influence felt outside the bounds of the churches. Usual meetings are reached. Such meetings usually close with a feeling of disappointment, and many wonder why the interest did not become greater. However, those of longest observation and experience in that kind of union meetings are not greatly disappointed. They have learned that revival efforts to be the most successful should be under one general management. There should be method in the presentation and treatment of themes designed to reach certain conclusions and results, and to frequent appeals to the spirit to accept the revival and the preaching into the hands of one of their number, if there is no evangelist available. The associate pastors should then rally to the support of the leader. Then there will be good ground to expect, with the Lord's blessing, the most favorable results. The leader should, during this time, be free from many ordinary pastoral cares.

In our next number we propose to give a complete description of a recent revival at Clarksburg, Maryland, which was especially adapted to the needs of many of our Adventist churches in the rural sections.
other pastors should do much visiting among the families with a view to encouraging attendance, looking up the indifferent, settling difficulties, and persuading the unconverted.

If no one of the pastors is willing to undertake the task of taking the sole charge of the service, then agree upon some evangelist and all rally around him. In this way the grandest results may be confidently expected. Try it, and, continue, like Jacob of old, to wrestle with God until the break of day.

BREVITIES.

The "plague" that has been ravaging the large city, Bombay, India, still continues. More than 500,000 people have fled from the city. The streets are practically deserted, and business suspended.

Scientific men are now discussing the possibility of extracting gold from the ocean, as salt water is said to contain billions of dollars' worth of gold in solution. This is one of the problems for the future to solve.

Thomas C. Platt, of New York state, was nominated Senator by a vote in caucus of 142 to 7, and subsequently was elected by the Senate to the House. This is evidently the work of the "ring" and not the choice of the people.

Dr. Charles Cuthbert Hall, pastor of the First Presbyterian church, New York, has been nominated for the Presidency of Union Theological Seminary, and will probably resign his present charge and accept the new position.

Both the Czar and the Carzina are reported very ill, and are ordered to Livadia for a long rest. An eminent German surgeon has been sent for, to perform a surgical operation on the Czar, removing an osseous growth from his abnormal eye.

There are three men in the United States Senate who are called millionaires; Mr. Cameron of Illinois; Mr. Morton of Indiana, and Mr. Wetmore, of Rhode Island. Others are considered wealthy, but fall below those mentioned.

German shipyards are now very busy in the construction of eight immense steamships for service between Europe and the United States. These vessels will each be capable of carrying more passengers and cargo than the famous "Great Eastern."

While Christian people are doing so much to send missionaries to China, they should not forget the much greater opportunities for Christianizing the Chinese at home. In New York City alone there are 10,000 Chinese, only 500 of whom are under special Christian influences.

THE TRIBUNE ALMANAC for 1897, with its vast fund of information, is at hand. No family can well afford to be without it, especially when the new year draws near. Statistical tables of history, statistics, state and national information concerning governmental affairs are of great value and of easy reference.

It is said that in one district in India during the present fiscal year not less than 700,000 persons have died from hunger. And still this fearful suffering continues. Corn is only 9 cents a bushel in Nebraska and is being used for fuel. Why cannot this food be bought up and shipped to India.

The drink bill for Great Britain last year was $712,074,000. This would be an average of $91 for every family in the United Kingdom, allowing five persons to every family. In the United States the drink bill for the same time was $1,200,000,000, without reckoning the cost of inebriate asylums, criminal trials, hospitals, etc.

Wonders of invention are of such frequent occurrence that we are now looking for something new and useful. A Massachusetts telephone operator has invented a rotary steam engine that seems destined to revolutionize the application of steam power. It is said that an English company has purchased the patent rights for the sum of $7,100,000.

In Canton, Ohio, there is a regular crusade against cigarette smoking. A number of school-boys recently formed a league and commenced collecting pennies from the boys that will not smoke. This is a worthy example. Similar leagues should be formed in every village and city in the United States. This evil is of fearful magnitude, and will tell on generations to come.

Socialists are loud in their cry against the massing of fortunes by individuals. They would have all rich men divide with the poor. But how does this rule work when one of their own number happens to become rich? A case is at hand for an answer. William Morris, the poet laureate of the Socialists, has just died, worth $275,000, leaving the entire amount by will to his own family. It makes a difference who the money, you see.

Great efforts are being put forth, through petitions to Congress, and other ways of influencing our legislators, to secure the passage of an act "To prohibit the sale of intoxicating liquors in the Capitol building in the District of Columbia." This act has passed the House, but there is danger of its being killed in the Senate. Let us hope that this rum curse may be thwarted, beginning at the seat of government and extending throughout the states and territories.

Under the new charter for "Greater New York" there is a population of 3,200,000 people. Only twenty per cent of this vast number are American by birth. The German element predominates, being in number 700,000. The Irish are next in order and nearly as great in number. About 100,000 are Russians, 100,000 Italians, and 300,000 from all parts of foreign countries. No city in Germany, except Berlin, contains as many Germans as are found in New York City.

Illinois is certainly to be congratulated that ex-Governor Altgeld cannot use his official power longer in the interests of disorder and crime. Anarchists will be the chief mourner and rejoicer. Twenty-five of these men, by order of the governor, last year were sentenced for the murder of Mr. Marshall. Some of these convictions and executions will increase the feeling of law and order in this state.

Much trouble is occasioned in Hudson county, N. J., by the carelessness or stubbornness of certain clergymen in refusing to report marriages to the county for record. Legal complications have arisen in several cases where this has been the case, and therefore important evidence is wanting. Some Roman Catholic priests refused to report, because they said such reports led to scandal and gossip. They have been officially informed that such neglect will subject them to fines and imprisonment. It is a serious fact that Hudson county is not enforcing this exercise. Neither is the state of New Jersey the only commonwealth where this duty is ignored.

CONTRIBUTED EDITORIALS.

By E. C. Randolph, Chicago, III.

Missionary Pastors and Missionary Evangelists.

The news comes to us in the West that the Missionary Board is being compelled to go into debt quite heavily in order to keep up its work, and that retrenchment will be necessary unless relief comes.

This decrease in income can hardly be at all, because we think, a blessing to the part of the people in the advancement of Christ's kingdom, nor is it an indication of a lack of confidence in the Board. The chief reason, of course, is the terrible financial depression which is so widespread throughout the country. There is another fact, however, which we believe to have some bearing upon the situation, and that is the relaxing of the evangelistic campaign.

The Board are not to be blamed that the work which has been so vigorously and skillfully pressed is not being carried forward. The Secretary informed us at the last Conference that they were employing all the evangelists that were available. We miss the powerful sermons of Bro. Huffman. Others have dropped aside from the work temporarily for pastorate and fuller preparation. Young men are coming up who will be well equipped for this work by and by. The farther future is bright and rich with promise. What can be done in the immediate present to raise more money and give a more adequate response to the call for revival work?

Of course the adoption of the tithing system by each individual Seventh-day Baptist would solve the whole problem. Even the five cent plan would lift our entire work to a plane of possibilities which we have never known before. We confidently expect to see these plans generally adopted among our people; but the time is not yet. There is much to be done first, some of which is in the line that we indicate below.

In no spirit of criticism, realizing the problems which confront the Board, and the careful, earnest, patient thought which they are giving us, we make bold to offer a suggestion which has long been upon our mind and heart. That suggestion is to change the missionary pastors into missionary evangelists. Easier said than done, we know; yet it is really the only thing that can be done under a determined and vigorous plan. Hear us on our cause and judge whether we are right or not.

We would not have the Board employ a pastor for a church, nor pay any portion of his salary as pastor except under very exceptional circumstances. We would provide a strong evangelistic campaign for those churches that need help, doing everything possible in this line, with the hope and expect
tation of building up a self-supporting church. If the church comes short of this, they should have a pastor for just that portion, and perhaps others, besides himself, for his support. If thought best, the Board might employ him for the balance of the time, sending him out to do evangelistic work, praying for revivals under his ministration and expecting them.

This plan would have certain marked advantages:

1. It would do the preachers themselves good. Many an excellent man becomes weary under the dead pull of a difficult pastorate without occasional change of conditions and surroundings. It is human nature to grow in one rut, without hope of doing more than "hold our own." The pastor who has become touched with discouragement and lost spirit for strong aggressive work, would be stirred up and led to take on the new field for a time to conduct a revival. This would be a better pastor when he came back.

2. This method would enable the Board to respond to many more calls for evangelistic work, and to attract new fields. The whole breadth of the denomination would be kept warm, aggressive and enthusiastic.

3. There are young men preparing for the ministry who have talents for singing and otherwise assisting in evangelistic work. Most of them are endeavoring to work their own way; some of them against great difficulties. If the Board could provide for loaning them money without interest would be well. But better still, it would be, to employ the spare time of those who were found worthy in evangelism, sending them to assist the experienced workers.

This would: (1) furnish important help to the evangelists; (2) give the young men an opportunity to earn money for their education; (3) put the evangelistic stamp upon the coming pastors of our people, certainly not the least consideration. We have powerful preachers who are helpless in a meeting where singing is seeking Christ. They are very bright. They would like to help, but they do not know how. They did not have the training in those years of life when they would have been most quickly responsive to it. It is not too late yet; but more efficient they might have been, had they grown up in the revival atmosphere.

4. Even the churches themselves which are being helped, would, in many cases, stand stronger, if put upon their own resources after everything reasonable were done to give them a good start. It will do them good to find that their pastor is a valuable man, that he is preaching with power in other places, that he is doing good abroad, and that his services are appreciated. They will think all the more of him and rally the better round him, when he comes back with fresh zeal to the church which is nearest of all to him. To a young man in the wilderness, there is no individual is to get into the habit and expectation of being helped. Self-reliant hustling is conductive to spiritual activity. Generally speaking, the preaching which men have sacrificed to secure will do them more good than that which is furnished them without responsibility on their part. Is it not so?

This plan has already been successfully tried in a number of cases. Is it not worthy of being enlarged into the general rule? Would it not give a new impetus to the life and growth of our people?

Some one may say: "Why publish these suggestions here in the Sabbath Recorder? Why not send them directly to the Missionary Board?" We answer—we have. Yet we desire here to lay them before the greater council of the people at large. Among those who read these lines are the young men who compose future boards when those who are now bearing the burden and heat of the day are passed on. We are a democracy. The hard-headed men who think for themselves and who contribute the funds for the support of missions, are part of the people. It is out of free discussion that plans take their broadest scope and their most practical wisdom. Interchange of thought between men who are seeking the same end will work together to secure that harmony of movement and unity of purpose which give power.

THE BROTHERHOOD.

PREACHING.

BY J. L. LANDIS.

THE EMOTIONAL AND THE INTELLECTUAL.

Not long before the death of that godly brother, Dr. Wm. Royal, Sr., it was my pleasure to hear him preach a most thrilling and inspiring discourse. In that discourse he made the intellectual and the emotional elements in religion. He said that years ago there was, perhaps, a disposition to place too much stress on the emotional and not enough on the intellectual part, but of late years there was a change on the part of the people. This is conductive to the disparagement of the emotional; and he said: "As for my part, my notion about it, if you eliminate the emotional you get rid of about all of religion that is worth anything." In a conversation on a similar topic, when a young preacher was present, he spoke of the practice some fifty or sixty years ago, especially at revival meetings, when two or more preachers would be present, one would preach and another follow with an exhortation with such burning power that the young preacher would be led on after this man to move the whole congregation; and turning to the young preacher he said, "You never heard an exhortation. And that is even so with most of our young preachers. They don't know what an exhortation is. Much of their power is emotional, they are never as taking up some point in the sermon and expanding it to a welding heat and in such manner that the power was absolutely irresistible. In those days we had orators who were inspired by the Holy Spirit, and eloquence that burned like fire in dry stubble. I need not characterize modern performances. By the word 'inspired' I do not mean a new revelation, but such inspiration as comes by the help of the Spirit, and which puts a divine anunction and power on the word spoken."—Biblical Recorder.

THE REASON WHY.

A pastor in New Jersey is reported to have sent out two hundred postal cards to men in the community asking them why they did not come to church, and followed this with the announcement that he would read the replies at an evening service. We imagine that he must have had a large congregation on that particular evening, and that the audience was treated to some very interesting reading. This minister seems to have put himself to very strong work, for the congregation's reflection would have shown him where the trouble lies. The same law operates in church affairs as in business. Men go where they can get what they want. Men to-day want earnest Gospel sermons, and if they fail to get them they will stay away from church, and occupy their time with other work. Let the minister whose congregation is small try this method, and it is possible that he will find the true solution of the problem: "How shall we fill our churches?"—The Examiner.

Pack your sermons. Let your introduction be a rifle-shot at the theme. Jump at once from medias res and say your best things first, and be sure to stop when you get through. "Sel.

We love the body for the soul's sake, but never the soul for the sake of the body.

PURE RELIGION.

Pure and undefiled religion is what is needed. This religion will honor God's law. This is the kind of religion that in high heavens, as in deep earth, as deep as the ocean, and as eternal as God himself. The one in possession of this religion is "like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." He is letting his "light shine before men;" he is to be "a light of the world," and is one of the household of faith. This religion will not only make better husbands, better wives, better neighbors, better children, and better citizens, but will enable them to secure an inheritance in the kingdom of God. Not only is he a new creature in Christ, "Therefore if any man be in Christ, he is a new creature; old things have passed away; Behold, all things are become new." We hear so much about a change of heart, and the power of the Pentecost in the soul, yet if it does not lead them to seek to know and do the will of God, their religion is vain. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."—The Sabbath Advocate.

There is really only one way to live a genuine, healthy, useful, Christian life. And that is never to draw any promiscous notes for the blessed Lord and Savior, but to perform the duty of the hour in the hour, and to take the next step that is right before us. A vow of consecration is a rightful, solemn, legitimate act; but, like the vow of wedlock, is to be a perpetual obligation. To perform a vow is to do so as the minister's bidding. The secret of faithfully keeping our vows to him is to keep our hearts in the love of Jesus.—Dr. Theo, L. Cuyler.
Tract Society Work.

By H. Lewis, Cor. Secretary, Plainfield, N. J.

Rev. Dr. Bartlett, in the Defender, says: 

"The only alternative is, either a Sabbath set apart by divine authority, or no Sabbath at all. We must labor to inculcate the sacredness of the day upon the minds of all the people. Otherwise, they will do pretty much as they please on the Sabbath."

Certainly, Doctor, that is the only alternative. Please tell when the Sabbath ceased to be set apart by divine authority; and when Sunday was placed in its stead by the same authority, for the Church of the Arcadian Redeemer, for he kept the Sabbath and never said a word about Sunday. Is the civil Sunday-law of Massachusetts’s "Divine Authority"?

INTEREST IN THE NEW SABBATH MOVEMENT.

HAMPDEN, I. A.

The program for the South-Western Association naturally modified the work of the Secretary somewhat. It was our most auspicious time for his visit. As at North Loop, so at Hampden, the way had been prepared for the Secretary by special attacks made upon the Evangel and Sabbath Outlook and the Seventh-day Baptists at Hampden, by a pasted up copy of the Union dated March 22, 1897, during the time, during the year, or more previous to my visit. Pastor George W. Lewis had met these attacks wisely and well, and the results were all favorable to a successful session of the Association and the Secretary’s visit. The program committee made provisions for the presentation of the more salient features of our denominational faith and work. The committee also arranged for the writer to preach on other than denominational themes. This, together with the sermons by delegate Prentice, pastor Shaw, and evangelist Saunders, fully answered the charge that Seventh-day Baptists teach a “One-sided Gospel.” On the contrary, when the Association closed, it was most evident that they teach the only complete Gospel, one in which law and love, obligation and privilege, of Sinners and Saints are both, for the world’s redemption and upbuilding in righteousness.

Pastor Lewis has written two letters to the Secretary, neither of which were intended for publication, but from which we are permitted to quote. The first letter bears date of Nov. 23, 1896. After telling how well the work opened after the Secretary left Hampden, under the preaching of Brethren Prentice and Saunders, he says:

"I must now tell you bow near you came being ordered back to Hampden, not because of any "beer Garden Taboo" or "Moral Hygiene," but for the great things you uttered. The morning after I returned from New Orleans, I was approached by First-day people, asking what was going on away, you to go away, you to great mistake both for us as a church, and for the village; that you were the greatest, etc., that had you remained a week or ten days, continuing your Gospel preaching and reform work (not naming Sabbath Reform work of course) you might have completely revolutionized the town, etc., etc., etc. . . . So great was the interest in your coming, that you were expected to make up and have him return this way from Colorado." First-day people said this, and offered to contribute if you could come and stay another week. I was the more interested that I called together our Advisory Committee, with brethren Prentice and Saunders and consulted on the matter. But the decision was reached that we did not wish to have you, for the longer we wait the more our brethren in other parts must let the opportunity go by, although it appears like a great one.

Doctor, I do feel that what time and strength you put into platform work will be better expended on these frontier fields, where people know but little of us except through the paper and Sabbath Outlook. This is the great coming field for Seventh-day Baptists, and I only wish you were back at "forty" with your present qualifications, what a great work you could do in the great West and South-West.

At the close of the revival meetings Pastor Lewis wrote again:

"It has been a great and grand time for Hammond, and especially for Seventh-day Baptists. Meeting including the Association, have given us a reputation and standing, such as we never had before. We only wish that you might soon follow the work of Bro. Saunders, with great success. One thing we are sure of, your work here in our Association was a most favorable precedent for another visit to be made in the line of your special work. We will try to have the Sabbath and heart and love the people; and should you return within three or five years everybody will turn out to hear you, even on the unpopular truth of the Seventh-day Sabbath. . . . I only wish we were able to send for you in the near future, for the soil is now favorable for any truth. But I suppose we must wait. I do wish you might follow our evangelist when he goes.

Sincerely yours,

G. W. LEWIS.

DECEMBER 27, 1896.

AMERICAN SABBATH UNION.

The annual meeting of the “American Sabbath Union,” although announced for the evening, was held in New York on the afternoon of Jan. 11, 1897. Judging from the circumstances and from the reports given in the Mail and Express, which was, formerly the Sabbath Union, and is now the only nominal existence of the Society, it is only a nominal existence. The attendance at the last meeting seems to have been very small, and the work of the year, as reported, was equally meager. "The Woman’s National Sabbath Alliance," with a much narrower scope, seems to have become the residuum of the Union. This Union was organized in 1888, with the late E. F. Shepard as president, as a National Society, which was to unite all denominations in a new crusade for the rescue of Sunday. Its practical collapse in less than two years is a sad commentary upon the indifference or weakness, or both, of the popular churches, concerning Sunday and “Sabbath Reform.” We do not believe that Sunday can ever be saved from reversion to its original type of holiness. But we deplore the manner in which the Sabbath question has so nearly decayed; that an organization which promised so much, should be so soon done for. However much men may dissent from our opinions on the Sabbath question, we deplore the apathy and the Sabbathlessness which pervade the churches, and vitiate all efforts for something better. Every failure, like that of the Sabbath Union, adds emphasis to the truth that no true reform can come until men come back to God’s law, the Bible, and to the Sabbath—not Sunday—as Christ left it to the Christian church.

"OTHERWISE NEVER!"

Such are the significant words with which the correspondent of the Advance from Moines, Iowa, closes account of the late Convention held in that city, to promote the "rescue" of Sunday. The estimate of the Convention given by him, as to meagerness of attendance, etc., is fully sustained by the reports which lie before us, in the number of people who attended. What is the correspondent of the Advance says in his closing sentence is equal to a small volume in suggesting the radical changes which must take place in the churches before any true Sabbath reform can come.

The month opened with what was meant to be a state session of the Iowa Legislature. This legisla-
ture has been at a very low stage of life, but a few months ago arose and shook itself and called Rev. G. F. B. Duker, chaplain of the Senate, to his post, for the remainder of the session. For nine years, to be his secretary. The choice was a good one and he took great pains to send the call to the Sabbath House because it is well through the state. The response was very slight. If the interest of the Iowa people in the rescuing of the Sab-
bath be measured by the size of the Convention, it is apparent for the results. It is possible, how-
ever, that a good many are doubtful about the promis-
eing of the work attempted by the association. It does not mean that they are not justified in this skepticism, so that they are under the influence of it, they will be lukewarm toward these efforts. Partially the attempt at a religious state, feeling that the Sabbath, as an institution, is too deeply engrafted in the moral fabric of society to be con-
verted; can be no serious danger of its practical loss. Then there is some degree of uncertainty in aim in regard to the preservation of the Sabbath. Some find it hard to surrender the notion that the law should protect it as a religious day. More, however, fall in with the idea of a "civil rest day," provided by law and guaran-
teed to the people. The Secular Union men who are saying, "Away with the church!" Away with Sun-
day! to the Jewish Sabbath, cannot be overthrown.

But the Civil RestDay," in the winning of the day, can be easily done. The Sabbath is a law, a civil rest day, for all people. The Sabbath, as such by God. The Decalogue and Sabbath literature.

If the church, taking advantage of this law, will adopt it, and save it for God by a wise and faithful administration on the line of the late President of the Union. The church is, as yet, but a novice in the winning of the day. The people have always the Sabbath, Sunday, as a law, for all people. Otherwise, the Sabbath is a "Civil Rest Day," the idea of the day, "a day of rest, the delight of the Lord, honorable," shall we have a Law to keep it, and a God to bless it? If so, otherwise.

ANOTHER SABBATH ("SATURDAY") KILLING DIS-
COVERY.

The Chicago Tribune and the Christian En-
deavorer of Chicago, have lately published the new discoveries of Rev. S. W. Gamble, a M. E. minister of the South Kansas Conference, which which to demolish "Saturday" in the most immediate and sum-
mary, not to say cruel, manner. The En-
deavorer for January, says:

The far-reaching consequences of the discovery in relation to the Jewish Sabbath cannot be overestimated. It will, if not successfully refuted, change all our Sab-
bath literature. The Jews throughout the world who have recently been shown that any day of the week will, we believe, be led to observe Sunday.

A large number of evangelical Christians, who have been taught that the law of God, the Decalogue and Sabbath, is the law of God, the Decalogue and Sabbath, will, we believe, be led to observe Sunday.

Mr. Gamble’s invention is new in this that it assumes that the Sabbath previous to the time of Jehovah had a different name, and was on a specific day in the week, that it was governed wholly by the day of the month; a sort of "movable feast" that came on all days of the week. What Mr. Gamble desires to learn is, how to learn it is that although the Sabbath was never fixed on any day of the week before the first day of the first week since. We wait this fuller development of Mr. Gamble’s invention before examining it more closely.
PRACTICABLE BI-METALISM.

I. Appeal to the history of the use of money, especially in modern times, for fundamental facts considered as preliminary to the discussion of the subject:

1. Two separate and distinct values are generally assigned to money, one being the intrinsic or market value of the article used; the other the legal or face value, indicated by the stamp or devise pressed upon the article. In some well-known instances, what is popularly called money has only one of these values.

2. The common practice of tribes and nations in selecting such articles or commodities for money, is to adopt two kinds or grades of them, one having greater market value according to its weight, for use in the larger exchanges in trade; the other having lesser exchange or the smaller exchanges. This practice furnishes the first essential condition for a system of bi-metalism.

3. Only that money is basic and widely and permanently used which is made of precious metals, very generally gold and silver. Other and perishable commodities are finally abandoned and rendered valueless in these metals.

4. The market value of these metals, not their face value, constituted the original and abiding quality, by reason of which they are almost universally accepted as base or primary money. Government or custom can add a quality, not inherent but temporary, to these metals and other articles used as a medium of exchange, and confer what is termed their face value by placing its stamp upon them and so authorize secondary and subsidiary money. This act of stamping, together with granting them legal-tender power and declaring them as real or fictitious standard measures of commercial values, can somewhat enhance their own market value. But the real measure so declared, in order to be effective and lasting, must be the one established by the laws of trade, not by the dictates of government.

5. Government itself cannot fix or control the market value or price of any metal or other commodity, whether used as money or in the practical arts. So it cannot make flat money and compel the people to circulate it a great length of time as money of any sort.

6. Any coins or other money whose market value is less than their face value, always soon expel from circulation all coins or other money whose market value is greater according to their weight, unless the former are redeemable in the latter. Whenever a coin shows even a slight inferiority of its market value to its face value it tends at once to crowd out of use even a coin whose two values are equivalent.

7. Gold has been adopted by the principal civilized nations as primary money or the standard of values, because of its greater market value, its less weight for a given sum of money, and its least fluctuation in market value [given above] do not now expel out of the precious metals. It is comparatively easy to preserve the equivalence between the market and face values of its coins.

8. Coins like silver, whose market value is less than their face value, can be kept circulating at the same time with gold coins, even in somewhat large amounts, only by being degradable or denominate, in the sense of the gold. The same is true of paper money which has no appreciable market value.

II. What constitutes Practicable Bi-metalism?

1. Theoretical bi-metalism embraces the following conditions: (1) The use of two precious metals, gold and silver; (2) the free and unlimited coinage of both by the government on private account; (3) the coins of these metals in the same denominations have equal and full debt-paying powers; (4) the unital actions of coin are not conditional measures of value. Webster's definition of bi-metalism, "The legalized use of two metals (as gold and silver) in the currency of a country, at a fixed relative value," accords with the above statement of theoretical bi-metalism.

2. But in regard to such, Muhlenberg, Deputy Assistant Treasurer United States, in his standard work on the "Monetary Systems of the World" says, "No country in the world is bi-metallic to-day since those conditions have not now nor in any time. Such bi-metalism can be realized in practice only when the unit coins of gold and silver and their multiples maintain the same market values are kept at parity; and then government would be justified in coining both kinds freely and in unlimited amounts, and making them full legal tender.

3. It should be noticed in passing that the free and unlimited coinage of silver, when it does not preserve its parity with gold, cannot be a condition in true bi-metalism because in its effects it is directly antagonistic to the system. The practice always results in mono-metalism, and silver at that. Such is the case now in all silver countries, both by law of the United States in the forty years prior to 1884. It is condemned by the most distinguished advocates of bi-metalism at home and abroad.

4. The experience of the world shows conclusively three other facts in respect to the system: (1) That equivalence in the market values of gold and silver cannot possibly be maintained any considerable length of time; (2) that the double-standard measure of market values in the use of these metals or any other substances, cannot safely be established; (3) that civilized people will use silver coins as well as gold coins in exchanging commodities.

5. Since these things are so, a different theory of bi-metalism, as well as a different definition, must be adopted, one which our own government calls a "safe system of bi-metalism." Its conditions or terms are as follows: (1) The use of the coins of both metals having by weight different market values; (2) the coinage of the metal with the lesser market value, which now is silver, wholly on government account so as to limit, when necessary, its issue; (3) the restriction by law of its legal tender, concurrently with gold, to such amounts as are adjustable to the business of a country and will not endanger the market value of its gold coins. This system doubtless demands that governments of gold-using countries should increase the circulation of their silver coins, and that gold, as the only measure of value, should be left to the decisions of the men in charge of the commerce of the nations. Our government has set an example in this respect by coining, since it abolished the silver half dollar, free and unlimited coinage of silver, two and one-half times the fractional silver money it issued during the sixty years previous, and over fifty-four times the number of standard silver dollars it issued during the eighty years previous. Such coinage should be considered as the only practicable one. It is established at present in our country; except as to the unlimited tender of its standard silver dollar; and such is accepted in many other countries, especially in Europe, with certain varieties in the conditions.

6. If international bi-metalism is ever introduced among the governments of the world, the belief is legitimate, that it will contain the same or similar conditions as those belonging to the practicable bi-metalism above described. Such a measure if ever reached, must be brought about by the efforts of the leading powers of the world. No country, "without waiting for the aid and consent of any other nation," can force such a result. Attempts of this nature have always failed.

THANKFUL FOR COMMON THINGS.

We walk on stony state, a state,
And yet get the daisies;
For blessings common in our sight,
We rarely offer praise.
We sigh for some supreme delight
To crown our mortal fate;
And quite ignore the cottage;
These blessings bring no joy to nigh.
We deem a mess of potage
We work, we strive, we toil, we slave,
To reach our goal in life;
And quite forget the things we have,
We envy now that king or lord.
That seems so grand appearing;
And quite forget the toil and road,
Through which he's ever fearing;
We've valued none, we've passed.
(This last we don't consider.)
He has such trouble we'd not dare
To bear one dust of.
Then let's give thanks for common things,
Nor strive to grasp the shadows
That gleam so bright, so light, and kings!
The Lord has shown us ladders
On which we are allowed to climb,
From low to higher living;
There one end on the earth rests firm.
One end and one the other end.
The common blessings of our life
Are surely ever sweetest.
The common thoughts that all are rife,
They ever sound the nearest;
They do not strive to grasp the shadows.
With greatest, grandest splendor,
But take the common, gentle:
They're all from God, remember.
A thankful, humble heart at ease
Is silver to a prince:
A meek and humble thanksgiving
Of soul secures the blessing.
Then it is not for us to remain
For peace, full barns and store-house;
And the subdued thanksgiving
A grand Thanksgiving chorus.

C. H. G.

THE RIGHT KIND OF A GIRL.

The girl who takes as much pride in learning to dust a room properly as she does in learning to draw, who broods a steak with the same anxiety as she broods a bird, who makes coffee as carefully as she crochets, is the girl who will make the economical, cheerful, loving, tender, delightful companion. It is not a crime to know how to keep a house. Every girl expects to have a home, whether she be the girl and her mother, when circumstances permit, too often act as though there was no such thing as a servants' home, and food grown on bushes ready for the picking.—The American.
Missions.

By O. U. WORTHEN, Cor. Secretary, Western, R. I.

The paragraph on the “church” on the Missionary Page for Jan. 11, needs a few corrections. I am made to say: No organization in the world should be freer in its purposes and life. It should read purer in its purposes and life. Again. The more it is separate from the spirit, maxims, pleasures, amusements, follies, politics and practices of the world. It should read policies and practices of the world.

The chief aim and purpose of church discipline should be to reclaim a brother or sister who has broken covenant relations and has gone away from God, church obligations, and the right. No effort should be left undone to reclaim the backslider, the covenant-breaker, the evil-doer, the transgressor. Excommunication should be the last resort, exercised only when all efforts to reclaim have failed. But when a church has no discipline, makes no effort to reclaim the wanderer and the evil-doer, but retains in its membership a drunkard, the rum-runner, the adulterer, the betrayer of virtue, the slanderer, the cheat, the evil-doer whoever he may be, and whatever he is his evil-doing, that church is not only keeping, but nursing, a cancer which will surely eat its spiritual vitality and power, and make it a reproach to Christ, the Head of the church, and a by-word and a hiss in the world. Can such a church have any power in saving men from the ruin of sin, and building up right and righteousness on the earth? It may accomplish something laudable for the righteous lives and the personal influence of the true followers of Christ in it, but it is greatly crippled in the work for which a church is organized, and for what it stands in the world.

The Adams Center church is our largest church in the Central Association. Bro. A. B. Prentice has been its pastor for twenty-eight years. He has the power on hand to hold with success a pastorate so long, and certain qualities in a church making it possible for a pastor to be retained in a pastorate so long. This church has a large number of excellent young people, sorely need its pastor, and are very faithful and loyal. Happy is the man who is pastor of such a church, and what a grand work he has to do! The Adams Centre church is greatly interested in all lines of our denominational work, and is lifting well to maintain them. She contributed, by the envelope system and in other ways, about $450 last year for our work as a people, and yet having a resident membership of 290 members, it is only a little over three cents a week to each member. That is not a large average, as many of our churches do not average as well. May we not see the time when the average per member, in all our churches, large or small, shall be five cents or more per week.

The Rev. Madison Harry is serving the West Edmiston church as pastor very acceptably. He settled there sometime in September last, and his good parishioners are very kind, and thoughtful in helping him to house keeping. Many things which make a home comfortable and pleasant. His eldest daughter is keeping house for him and is quite an acquisition to the young people of the place in every good work. Pastor Harry is preaching some excellent sermons, which the people are greatly enjoying, and he is doing a good work in preaching in the neighboring school districts and places about him. May he have health and strength for his labors, and may he be pleased with his work and him and them. The West Edmiston church is small and has to struggle hard to maintain a pastor and keep things running. Notwithstanding this, it is using the weekly envelope system fairly well for our denominational work, and it helps the church to be able to struggle harder for it. The church and society have purchased a house and lot which it is fitting up for a parsonage, which shows a commendable spirit of progress and activity.

FROM E. H. SOCOVELL.

My work for the three months just closed has been very much the same as in time past, preaching, personal visitation and general work. At the beginning of the quarter I was at New Auburn, Minn., attending the semi-annual meeting of the Minnesota churches, being sent as delegate from our own annual meeting, A. A. M., that I might be able, and by request of Pastor Crofoot and the New Auburn church. I remained for about ten days, holding meetings each evening, giving evangelistic and Sabbath Reform discourses. A good interest was evinced during the meetings, and at the close several assured me, privately, that they had received much good during the meetings.

Bro. Crofoot has written me since of an interest in the Sabbath question, which followed the meetings, and of one person who embraced the Sabbath question in the church. Private letters from Como, Montanan, where Bro. J. H. Hurley and myself labored last fall, brings the cheering intelligence that five persons have embraced the Sabbath there. Since our departure, and others are interested in the question, and his having written letters from some of these interested persons, which encourages me greatly. Our interests at Welton are not in as good condition as is possible, but are growing more encouraging. Church service, Sabbath-school and Y. P. S. C. E. meetings are well attended and a large number of persons are praying for prayer.-pes. Council meeting has not had the support that it should have, nor what it might have, if people were more deeply interested. I am glad to report, however, that the interest in this direction is increasing and the indications are very hopeful. The condition of the church at Grand Junction is the best it has been for years. The attendance at church and Sabbath-school is good and the Y. P. S. C. E. meetings, on Wednesday evening, have been kept up during the crowding work of corn- harvesting and the bad roads and bad weather, with a commendable zeal. A good interest in religious matters is indicated, and I am well pleased with the spiritual condition of the church.

When in western Iowa, in December, I called on our only Seventh-day Baptist in Sioux City, Mrs. C. E. Swain, formerly a member of the Watson, N. Y., church, and enjoyed the visit, and did what I could to encourage. While in the city I formed the acquaintance of Rev. G. P. Lothrop, of the First M. E. church, and, by his kind invitation, attended their prayer-meeting in the evening, at which time Pastor Brown introduced me as a “Seventh-day Baptist brother,” and urged me to address his people, which I did. They are good people that they are all contented to meet, in their own church, a “Seventh-day Baptist minister,” and they would regard it a “great treat” on this occasion. His treatment was very kind and courteous throughout.

During the quarter I have preached 39 sermons, made 58 visits, attended 21 prayer-meetings, and received one member into the Grand Junction church. This is the first member that church has had since they have been on the Iowa field, eight years last August, that I have distributed no Sabbath tracts. Just how it occurs is an enigma to me, and I will try and render no such report here. Entering into the year 1897, I am trying to double my diligence and to seek for a deeper work of grace in my own case. I am by no means the same as my work and my faith and my prayer. Father direct all our efforts in the channels of righteousness and love, and permit us all to prosper in all ways throughout the year.

Waver, Iowa, Jan. 4, 1897.

ENDORING MEMORIALS.

What more enduring memorial can we erect to perpetuate a name than a Christian school? When once established, it outlasts dynasties, survives revolutions, and, during successive generations, century after century, it abides like the eternal sunshine, giving light and warmth! life and beauty. What in what way can we more completely honor the name of one who lived a noble life, than by erecting a memorial in the shape of a public hall, a library, a chapel; the creation of a professorship, or the complete endowment of an institution?

Schools convert money into manhood; they transmute gold and silver into character: they awaken slumbering talent, evoke genius, and enable poor boys to do better than their fathers. They are the nurseries of piety; they are a standing menace to evil; they are perpetual reminders of reformation; they are God's instruments for the amelioration of mankind, and for the establishment of his kingdom on the earth.—Home Mission Monthly.

The Missionary Society of the Methodist Episcopal church is greatly in arrears. While the American Baptist Board, with a debt of $115,000, and the Presbyterian Board of Foreign Missions with one of $25,000, the debt of the Methodist Board was $220,000. The American Board, by a special effort, has cleared off its debt, and the Presbyterian Board of Foreign Missions, by a debt of about $46,000. The Methodist Society felt that something special must be done to relieve the re-formational stress. The Missionary Society Board, on July 26, as a special debt-paying day, when each church in the denomination was to take up a collection. The amount was $12,750. The American Baptist Board, the Methodist Episcopal Board. Of these up to August 9, 3,248, about one-fifth, reported an aggregate sum of $28,000. The others apparently took no notice of the day. —Independent.
WOMAN'S WORK.

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

FORBID THEM NOT.

BY M. B. CLARKE.

"Suffer the little children to come unto me." The coffin was closed over the pure, sweet face, Whose frozen hands and chilblains grasped, Were borne from the desolate home, Their parent’s voice was heard no more, Their voices, once so sweetly prayed. But the words the preacher most tenderly said, Were, "Suffer the children to come." Grief, death, have defaced maiden life’s loveliness, The shining gold of each silken tear Lay soft on the forehead of snow. A picture of grief, and yet it well might seem As though the touch of a beautiful dream Red sealed the lid of the eyes. But "Come unto me," said the preacher’s voice. Oh! Christ’s heart, can you not rejoice That your darling is safe with God? Is safe from the world’s distrust or blame, And safe from the pangs of sin and shame, By so many footsteps trod.

If borne on the tide of the coming years, Your love could not shield from sorrow and tears, Your prayers could not keep from earth’s snares. For gold must be tried in the furnace of fire. Don’t let the trials harden your heart. When tempted, your faith be firm. At the call of the Saviour to ‘come,’ All faith was there and unable were it to The love of many a bowers, of hilfs and valleys, we send our greetings. From Brookfield, from Brookfield, land of streams and brooks, of hills and valleys, we send our greetings. The loved and the lost, the weary, the sick, The pure, sweet guests of the inner circle. Their blest repose, and the angels of the night, Were born and dead, and the angels of the night, shall be long to be ross roadless into the sky. No Rent in Heaven! All the mansions are "without money and without price." How the little newsboy will shout for joy, when he exchanges his lodgings in a dusty, good-oc box for a home in the beautiful "Otherwhere." Yes. In our Father’s house are many mansions, if we were not, I would have told you. He who was born in a manger and had not where to lay his head, sympathizes with the poorest in his own way his way and his own way. Look upward, poor, earth-bound mortals and view the floor of your higher waiting room changeless, while the clouds of rainbow line, pale index to the things he has prepared for those who love him.

No Rent in Heaven! Pillow your weary head, to-night, and rest—a few more days here, an eternity there. Your weary feet shall walk the golden streets; your worn and wrinkled hands shall sweep the harp of the celestial orchestra. Tired heart, you too shall rest. Ye shall be like the stars "Ye shall eternally reign." Hold the king in his beauty—furrowed brow thou shalt wear the crown of rejoicing. Of grace the full, and the duties due shall close their books, and as you drift, when he who is the "Resurrection and the life" shall say, "Come forth," then will the roll be complete and the weary one will find a "Bedford," whither "they will go no more out," for there is No Rent in Heaven!

THE SOCIAL ELEMENT IN THE CHURCH.

BY LELLA C. COWAN.

Though the chief aim of the Christian church is not to promote sociability among its members, still our social life is important. The kind word and even the sympathetic look, have often done much to further this great cause in which we are enlisted. Another way in which we can cultivate Christian sympathy, demonstrate it and make it practical, is by a shake of the hands extended, positive grip, which seems to say: "Here is my regard, my help, if you need it and my sympathy. Love desires always to be helpful to others, happiness comes from giving rather than from receiving, from what we do for others rather than from what they do for us. Whatever will add even in the smallest way to the world’s brightness and cheer is worth while. One who gives an encouraging word to a distressed neighbor, or a look of love to a lonely one, or speaks a sentence that may comfort another, does something worth while.

And who is more capable of extending the helping hand, speaking the word of encouragement, than those who have been used to it, those about us than the true Christian? A great deal could be said of sociability on the part of Christians and its bearing on the spiritual life and Christian service. The church or society that is blessed with the spirit of sociability, is stronger in its power and in its community. We need companionship in our Christian lives, and the people we are most glad to meet are those who meet us with bright faces. Let us cultivate this habit of cheerfulness—not to act pleasantly and courteously because it’s the thing to do, but sincerely, because it’s the thing to do, but sincerely, because it has made it the habit of our lives to be a true Knight of the cross, courteous, self-forgetting, thoughtful for others, yearning for sympathy and help. We live habitually helpful actions and especially in the earlier part of our lives.

Let us have our socials often and make them just as bright and pleasant as possible. They help to bring us nearer together and make us better acquainted with the co-operation of the older people. The old do not need the young so much as the young need the old. The older people are an asset to society, and profitable have proved this to be true. So let us have society socials and let us have a society.

The following quotation fits in here and may teach us a needed lesson: "God made the world and all the angels only the last visit of our Missionary Secretary may accomplish much good, and we agree with him in the thought that there was a great amount of money wasted, which might better be used to spread the truth. O that the hearts of the people throughout our denomination might be moved to such an extent that their united efforts through "pray-
FRIENDSHIP.
BY MATTIE O. MATTHEWS.

"Friend!" What beauty in that simple word. Aside from "mother," is there a word in all the English language more sweet, more beautiful, than "friend"? "My friend!" What depth of meaning these two words convey, when used in connection with someone who is especially dear; someone who is in sympathy with us in our pleasures or in our griefs. Friendship is the golden cord which binds true hearts together, knitting them with a bond of love and fellowhip. Friendship means, too, that we are given, and that we have, the right to love, to trust; for without faith it is impossible to love.

Friendship will withstand all trials. Sometimes, it may be, in the course of our companionship, some obstacle will obstruct our pleasant path. It may be a slight coldness, or an irrevocable parting. If so, it might be a small occasion at first, that we were almost unconscious of its existence; but gradually it grew, until we not only felt its presence, but we realized that a change must come, and that any remnant of friendship would be rudely broken. It may be, it might be, that the bright horizon of our lives has been darkened by a cloud, blacker than the night. A serpent has entered our Eden of love and whispered words untrue, and this has caused a little suspicion to arise in the mind of our friend that perhaps we were not as true as pretended, after all, and the result would be, in all probability that it would cause those who are sensitive to fortify themselves in an armour of reserve, and confidence in friendship would be lost. What should be done? Explanations should be given, forgiveness asked, and the consequence would be a deeper love, a better understanding of each other, and a more enduring friendship. And in this way friendship will overcome every trial. It will stand the test of time and generations. It will rise unscathed from the ruins of another's faults, the make of their most good qualities. It will encourage, cheer, and help to become thoroughly acquainted with each other. It will be unselshless and self-sacrificing. There is no element of jealousy and envy in friendship. And too, there must be congeniality between the friends. For think you, there is any peace without harmony? Can there be enjoyment in companionship, without a similarity of tastes? This can be accomplished by studying each other's mind, and changing our own. And by this word, friendship, is as broad as eternity itself, comprizing all that is good and pure, both in heaven and earth.

Christ has declared himself our friend, and given us the best example of friendship the world has ever known, in his love for humanity, and the salvation of their souls. He has given us the means, in our own power, to do this for our neighbors, and to crown all, his gift to us of his life, for "greater love hath no man than this, that a man lay down his life for his friends." We have a chance to be friends with Christ, to be blessed with his blessed friendship, and doubly blessed if we enter into friendship with him, which takes its stand in Christ.

There is an old saying, that "a friend in need is a friend indeed." It is even so. A friend will remain the same in adversity, as in prosperity; even through severest trials he will still be faithful. I do not believe this kind of friendship can be attained at once or even in months. It must have its small beginning and then grow until it reaches the shores of eternity, and in heaven is made perfect. It is only an attempt to give back and beautify the lives of those who possess it, but its unconscious influence will shed abroad its sweetness and helpfulness, even over the earth, and uplift the world to a higher standard, a better and more perfect knowledge of God. Is not such a friendship worth trying for?

THE CHURCH AND THE CHILDREN.
BY REV. WAYLAND HORT.

What a touch can turn a child! This was the manner of his dying and his burial. As he lay, feeble with age and toil, and amid the last shadows evidently gathering, one came to take last leave heard words like these: "I am in the hands of God, the ever-blessed Jehovah! in his hands alone; yes, in his keeping, with him alone." His last words were, "Thank you," as a faithful servant did him ministry.

And thus there ends this sacred memory as a funeral as his. "It was touching to see the blinds drawn close in the club-houses and mansions of St. James Street and Pall Mall, but it was far more touching to see groups upon groups of artisans, seamstresses, laborers, factory hands, flower girls—the poor and destitute from all quarters of London—gathered to pay their last mark of respect and affection. It was no crowding together of sight-seers. Even the poorest of the poor had managed to procure some fragment of black to fit upon the cont-sleeve or in the bonnet; the stillness was solemn and impressive; and as the simple procession passed, every head was uncovered and bowed as with a personal sorrow. He had 'clothed a people with spontaneous mourning, and was going down to the grave of the race of the poor.'

And there in Westminster Abbey not only was royalty present, with tokens of affection and respect, but deportations from the homes, refuges, training-ships, coster-monger's society, missions, charities, bearing clasped hands, and tears of affection. "Naked, and ye clothed me." A stranger, and ye took me in," crowded the spaces of the great church. By the flowers on the coffin sent by the Crown Princess of Germany lay a wreath inscribed the "Loving Tribute from the Flower Girls of London."

Lord Shaftesbury was "the impersonation of the philanthropist of the nineteenth century.

And if you should ask, How came it all? How be born to the Christian Church in his life he did, and was crowned with such a death and burial? you would find the answer in this statement of his biographer: "Throughout his life Lord Shaftesbury had never the least hesitation in tracing the line of his development when his biographer asked him, He unhesitatingly affirmed that it was when he was seven years of age, under the influence of his nurse, Maria Mills."

The Christian hand of this humble Christian woman touched and turned the heart of the little child, and gave influence to an utterly irreconcilable home. What a blessing to the world that she saw the possibilities in a little child! Anybody can see the wonderful advantage of the early touch and turning of that faithful Christian hand. Even though Lord Shaftesbury had become a Christian in later life, anybody can see the disadvantage he had been under thus, the wrench and strain it had then required, the hard learning and the bad influence. And at last it was formed, and thus, at best, but a fraction of his life could have been given to God, whereas, because of this early and deciding touch, his whole life was dedicated to God and to the Church.

How foolish and blind we are! Some middle-aged man is captured for the Lord Jesus, and a little girl, and the rest of her life is right to. But who has not heard the almost, if not quite, sneering remarks, "Oh, they are only boys and girls who are becoming Christian before joining the Church." Only boys and girls! But by as much as, even according to our poor arithmetic, a whole is better than three-quarters or a half, by so much is the conversion of a little child a larger victory for Jesus than that of a man or woman who become Christians after puberty. "Oh, believe and rejoice in the conversion of little children! Upon them, and likewise upon his birth from the dead, is the truest part of all the little child will adjust itself to the demand of the Son Jesus for the new birth. Little child will be able to mold, so easily is a little child to a rightly directing touch, that a child may even unconsciously meet this demand of the Lord Jesus, and, Lord, and Lord Jesus, yielding consciousness, yielding its child-heart to Christ as Saviour and Lord, grow up in Christ. Rightly another asks: "What authority have you from the Scriptures to tell your child, or by any sign to show him, that you do not expect a truly to love the Lord, when here has spent whole years in hatred and wrong?"

One of the latter-day agencies for the winning of the children, an agency to be thoughtfully considered, is the Junior Christian Endeavor. The Junior Christian Endeavor Society believes in two things—in the conversion of little children, and in the training of little children for their Lord's service. Jesus is held up as the children's Saviour in meetings; and real special, earnest service for Jesus is insisted on as the children's duty.

Children are the gateways to the generation under Christian—some earnest and loving Christian woman usually—children are set at leading the children's meetings, praying, and telling, in their own sweet way, their own love for Jesus. They join together in the children's meetings, and pray, and rejoice in it, and the child can be fitted? Why should you not get a little child to pledge himself beforehand for the Lord Jesus, instead of letting him pledge himself before the devil, and boy set yourself at the hard task of getting him from under the grip and spell of that bad influence?"

So also committees are carefully arranged for such religious service as children can perform, such as the lookout committee, flower committee, sunshine committee, etc. What are you doing thus? You are settling a generation,contenting a generation, teaching, and in the religion of the world, supplying religion teaching and definite religious training and service for children of irreconcilable homes; in such Lord Shaftesbury's nurse for these.

What is going to come of it? This, as the years advance, will be more and more blest; more and more glorious; little children captured in their earliest years for Jesus Christ, trained to love him, to speak to him, to serve in him, and so a generation equipped for service for Christ and the Church when the present generation has gone beyond, and left its leadership, and the boys and girls of to-day are the men and women of the to-morrow.—The Examiner.
Young People's Work

BY ERWIN SHAW, MILTON, WIS.

C. E.—Character Eternal.

Riches and fame and honor are fleeting and finite, but character is eternal. A few centuries will cover in oblivion the power and influence of the greatest man of the world's kind, but the character of the humblest of God's servants has no ending. Character is the man himself, these other things are but the trappings.

S. D. B.—Strengthens Downfallen Buildings.

When Nehemiah rebuilt the walls of Jerusalem, one of the first things he did was to build up the breaks in the wall. In building our characters for a strong probation against evil, let us give careful heed to the weak places, spots where the enemy could most easily gain an entrance.

ANNUAL JUNIOR ENDEAVOR REPORT.

The Third Annual Report of the Junior Society of Christian Endeavor of the Plainfield Seventh-day Baptist church, for the year ending December 3, 1896, is herewith submitted:

More than any other year, this has been, with the Juniors, one of transition. Six members have moved out of town, five transferred to the Senior Society, and five new members have been added, so that now we have a membership of thirty-five.

During the winter our attendance was much reduced by illness, though the boys and girls are usually very faithful and conscientious regarding their presence at the meetings, and this year has been no exception. Thirty-six meetings have been held, with an average attendance of twenty-eight. I think few organizations of the kind could show a better record. Bessie Dunham has not been absent for a year, Gracie Weeks only twice in a year, and Eva Rogers only twice in three years.

Special services were held on Christian Endeavor Day, February 15. On February 16 we held a meeting in which we studied the early history of the Seventh-day Baptist denomination, and Junior Endeavor Day was observed on March 29. The Juniors had charge of the services on Children's Day, June 6, when an exercise entitled, "The Christian and His Armor," was given by them. Two union meetings have been held, one with the Senior Society, on May 23, and the other with the Junior Society, October 25, when we had Graduation Services for the members who were to be transferred to the Senior Society.

Our Society participated in the Junior Rally held during the State Convention in this city, in October. They showed their usual zeal, by having all but two members in line at the parade on that occasion.

At the request of the Woman's Board,mite boxes were distributed in the Society, and the amount realized, $5.44, was devoted to the Boys' School in Shanghai. Tithe books have recently been given to those of the Juniors who were willing to take them. They are to be filled with dimes, one page to be devoted to the Reform work, and the other to the Boys' School in Shanghai, and when filled each book will contain $5. One sociable was held on May 17.

Twenty-five envelopes filled with stories have been sent to a class of children in Texas. This work of collecting reading matter in the shape of short stories, for young and old, is one that can be participated in by everyone. In hospitals, these short stories are particularly acceptable, as they are lighter to handle than a book, and less of a burden to a mind recovering from illness than a long story. One member of our church was sufficiently interested to send us enough stories, neatly cut and folded, to fill twenty-five envelopes. At any time, the Juniors would be glad to receive such literature, and will see that it is used where it would be acceptable and of profit.

Last Christmas fifteen comfort bags, well filled with thread, buttons and darning materials, were sent to the Misapah Mission. Into each bag went, also, a copy of the New Testament and a cheap Christmas letter. Many replies of thankful appreciation have been received from the sailors who received the bags.

Eighteen scrap-books and a turkey dinner were sent to the Children's Home of Plainfield last Christmas. We have raised, during the year, $22.31. Of this amount, $2.52 was used for comfort bags, $2.06 for Children's Home dinner, $3 for Dr. Palmberg's salary, $3 for Armenian Relief Fund, $5 for the Newfield Air Camp, $2 for Plainfield Fresh Air Camp, and $5.44 for Boys' School in Shanghai.

While our work is wholly for others, we aim to divide our funds between foreign and home fields. The result this year proved a surprise to us. The treasurer's book shows that we have spent $11.44 for home, and $11.44 for foreign work.

To us, the crowning blessing of the year is that two members of our Society have given themselves to "Christ and the Church," and were received into church membership at the last communion.

Respectfully submitted.

Mrs. Henry M. Maxson, Supt.

THE FARMER AND THE COWS.

A FABLE.

BY N. L. DOW.

"Pray how does it happen," said the Texas steer to the Jersey cow at the stock yards, "that at your age you are turned off the farm and sent here among the fat cattle? Surely it is not because you are vicious and were wont to kick at milking-time; you have a mien far too gentle for that."

"Oh, no," replied the Jersey mildly, "it was no fault of mine, for I heard my master say so, when he sold me and those four cows over there by the rack, to the man who came with the cars. Our master was a kind man and took good care of us; we were all he had, except a little field where we lived. He sold our milk to the people in the village, a mile away, and thus gained his living. Last winter there was held in the village a Farmers' Institute, where the subject of cattle-raising in milk was discussed. Our master was persuaded to attend, and straightway he became so interested in the papers and speeches on "How to take care of cows," and all about the subject, that he forgot us entirely. For five days in the immediate vacation, we were left without water or food, and were not milked, while our master was discussing all sorts of questions and listening to all sorts of suggestions about the best way to care for cows. He placed on two committees, which prepared elaborate reports for the meetings, and his name was suggested as a possible candidate for one of the directors of the Institute for next year. At the end of the week, weary and worn, in mind and body, he returned to his home to find by his neglect, his only source of gain had been lost. The cows were all ruined, and nearly starved to death. He sold us all for a few dollars to the cattle-buyer, who has fattened us for the market, and here we are about to be slain."

"I hope," said a large red cow standing near by which had been nervously switching her tail during the conversation, "that your master will learn from experience and not do mine did."

"Tell us about it," said the Texas steer as he brushed a persistent frost-bitten fly from his back.

The old cow swallowed her cud and began:

"I judge that a good many farmers make this same mistake. Some of them get the notion, and it is fostered by the Institute concoction, that because they are in regard to the subject of farming, therefore, all farmers, no matter what the conditions may be, are under obligations to attend and make all the sessions of the Institute reposing, enthusiastic gatherings. I heard my master say: "I must goto the Institute for next year."

He was appointed to prepare a paper on the importance of regularity in feeding and milking cows, and while he was doing this and attending the various sessions, he gave a very irregular attention to us. He set up late at night, and so it was often nine o'clock in the morning before we were all milked. His customers became disgusted because they did not get their milk on time and so went to another milkman. At the end of the week our master found his customers all gone, and his cows half dried up. He had to tell me to pay the taxes on his little lot and I fell into the hands of the stock-buyer. Farmers' Institutes are all right, but they should not be made to interfere with regular farm work: nor should the idea be promulgated that it is the farmer's duty, at any cost, to attend; nor because a farmer does not attend, should it be said that he has no interest in good farming and is hostile to any advancement in the Department of Agriculture."

A large number of cattle had gathered near by with the same thought expressed in their classification of the old cow as saying, and no one knows where the matter might have gone, had not a man entered at that moment to drive the whole flock into the slaughter pen.

WHO WAS THE FIRST EMBROIDERER?

And thou shalt make a veil of blue, and purple, and scarlet, and fine twined linen; with cherubim, the work of the cunning workman, shall it be made; and thou shalt hang it upon, four pillars of acacia, overlaid with gold; their hooks shall be of gold, upon four sockets of silver. And thou shalt hang up the veil under the clasps, and shalt bring in thither within the veil the ark of the testimony; and the veil shall divide unto you between the holy place and the most holy. And
Children's Page.

If Tommy's name was ever Thomas, it is not so remembered by any living body. He was short, pudgy, long-faced, and Irish clear through and lengthwise. Tommy's legs had no idea of hanging down the sides of his horse when he rode on bareback, than would the rockers of a cradle have of turning any other way up than.

One harvest day all were so busy housing the hay in the shortbridel-time; for his bare toes stuck heavenward at the end of little legs that did not reach to where Barney's sides began, and were as rigidly horizontal as if they had been nailed fast to keep him from rocking. Nevertheless, in due time, Barney's huge form reappeared, returning with the wood, for the mite of a boy was protruding from his back, and about him the mite was tied, sash-wise, in a checkered handkerchief.

"Well, Tommy," asked my father, as he rode up, wearing a smile as big as a kite, "did you have any trouble finding the way?"

"Not a bit, sir. Sure, I would have had a bad time of it at the crossovers when the little tree stands with the point boards till it, if it hadn't been for Barney. But Barney read the reading on the boards, an' that told him the way to go. An' that's the way we went. I wish I was as good a scholar as Barney." But about Tommy's two-legged rabbit. In those days, I was the proud possessor of a gun, and Tommy gloried in being loaded down with shot-pouch, powder-horn and game-bag, as my humble follower and ammunition train, on many a hunt over the hills and dells of Springton Long. And just in the dusky, accident quite as much as aim increased Tommy's load of game with a couple of pheasants that thought themselves safe quite close to such juvenile sportsmen, and got shot for their overconfidence. A pair of proud boys we were, so all hours on the dimly lighted lane through the sproul-land. Suddenly Tommy grabbed me by the arm and excitedly whispered, "See! See! Lookit there! There's a rabbit sittin' on the tree branch!"

"There's a goose, Tommy," I said, laughing.

"Who ever saw a rabbit sitting on a tree?"

"Sure it is a rabbit," he whispered. "There it is, sittin' on the branch. I saw him move. It's a two-legged one, an' he's standin' up. See! See! Bang away at him before he runs. There he is, on the wees dogwood fornin' you. Och, you're blind as a dead fish! Can't you see him? He's as plain as the pepper box on the table."

Tommy was pointing with all the directness and certainty of the crossroad сторбов he had declared old Barney's ability to read. Sure enough, there was something, looking in the deep shadow marvellously like a rabbit, perched on a limb many feet from the ground. Two legs were distinctly visible, but there
was not a trace of the other two, well known to be the allotment of an ordinary rabbit. The pair of pricked ears were undebale.

"Bang him! Shoot him!" said Tommy, with pressed eagerness. "Sure he's a wonder—standing on a tree with but two legs under him." I raised my gun, propped myself widespread like a sawback, in the belief that a gun was part mule and would kick if it got a chance, and then fired.

Whatever it was, fell to the ground and lay struggling among the fallen leaves. Tommy bounded over the pricky Swede fence and pounced upon it. Then such a yell arose as would have started the Indians from their burial mound close by, had they not been safely there for fourscore years and more.

"Ow, you witch, hit go! Hit go, I say—hit go, ye two-legged baste! Mutther! Mutther! He's killin' my finger. Bang him again! He's not a rabbit; he's got pinchers on his toes. Ow, mutther! loose him! Shoot him again! He's killin' my finger."

I rushed to Tommy's rescue. There he was tossing the leaves, rolling over and standing on his head, with something dark hanging to his hand that would not be shaken off. I dared not shoot. Drawing my gun, I grabbed the object. The touch of feathers told me that it was a bird of some sort. I tried to tear it loose, but Tommy only yelled.

"Take him by the leg that's bitin' me. Gouge him with your fist. The bast—wld teeth on his toes! Ow!" he screamed.

Nothing would loosen Tommy's enemy from him. As he yelled and hallooed, I led him to the light in the margin of the woodland. Then I unclasped from his finger the hard deatlas of a great hognose.

We carried him home in triumph, Tommy sobbing all the while between his bursts of glee. As we neared the house his toes told me that it was a bird of some sort. Whatever it was, I knew that I must not be so quick to judge. As we neared the house I said to him:

"Sure, I know you won't blather to anybody that I said it was a two-legged rabbit, well I say—" And this is the first time I have "blathered."—Independent.

THE TORTOISE AND THE EAGLE.

A tortoise often watched an eagle flying. He wished to fly, too, and asked the eagle to teach him.

"I cannot," answered the eagle. "You have neither wings nor feathers. God never intended that you should learn to fly."

"Ooh! you need not be so cross about it," said the tortoise. "You could teach me if you wished."

Thus the eagle took him in his claws and carried him high into the air.

"Now, flap your wings," he said, and turned him loose.

As the tortoise had no wings, he could not do as the eagle said. He fell on a rock and with a great crash of his shell.

Moral: Envious people who refuse good advice are apt to get into trouble.—Mirror.

Willy: "Papa, I think you should judge better than to always want to keep me doing just as you had to when mam was a boy." Mr. Jones: "And why, sir?" Willy: "Well, you see what it made out of you."—Cleveland Leader.
ing wise counsel and good cheer to all so fort-
unate as to listen to his words.

The choir then sang the sweet and prayer-
ful words, God be with you till we meet
again; after which several of the choir
spoke personal words of cheer and of good-bye.

The resolution committee consisting of
Isaac Maris, O. W. Babcock and Mrs. Sarah
Tomlinson reported the following:

WORSHIP. In the providence of God it has seemed best,
to J. M. Todd that he decline the further pastorate
of the Nortonville Seventh-day Baptist church; therefore,
Resolved, That we hereby express our appreciation of his
services as pastor and as an exemplary Chris-
tian.

That his coming among us has been of untold benefit
to our church and society.

That, while we sincerely sympathize with him in
the loss of his natural sight, we feel assured that at the
settlement of life he will enter into the full annihilation of an eternal
day.

That the best wishes of the entire church and society
will follow him and his esteemed wife to their eastern
home now.

That while we say the parting word to them we turn
to the new and extend the hand of welcome to Eld. G. W.
Willmott, and his family, whose loss in our church may be
meanings of strengthening us in the Christian
life, and building up the church of Christ in this com-
community.

Nortonville News.

YOUR WIFE.

Some rules should be given for the use of
husbands who would learn how to keep a
wife, and they will be found simple enough.
Here they are:

Try to be as thoughtful of your wife's com-
fort as you were when you first tried to win her
heart; she needs your thoughtfulness more now.
Don't forget all the little courtesies you used to
show her, and which made you appear so well in her eyes; if there were
ought to endeavor her to you before marriage, she
should be a thousand times dearer to you
now.
Let her talk to you her grievances, and tell her
your worries; you may be able to help each other,
and you can surely comfort each other.
Help her with the children sometimes at
night, when they are fretful and you have no
head for them. Supposing you do put in the plea
that you are tired and are not happy, you have been
working all day; hasn't she been working all
too, and isn't she tired?

Never do anything that will make you
appear mean in her eyes.

Devise her perfect confidence.—Catholic
Telegraph.

ATTRACTIVE GIRLS.

The girls who attract the best men are almost
always a source of surprise to their friends, for it is
often not until after they have become lost in amongst
as to why so many more patent charms
should have been praised over in such selec-
tions. It seems that the feminine mind is a wondrous
thing, and shrinking, shy creature left in the background
by her bolder sisters, we constantly see brought
to the front by the man who has won her love.
Every man's ideal of a wife is a girl who may be pretty, who might be
brave, but who must be good. He also recognizes and actively that her grace should
not be too costly to wear every day.
That she shall be cheerful of temper, inclined to
talk of the love of human fraternity, and full
of sound of health, is apt to gravely consider
within himself an essential. If all those who,
been hurrying, omitted to think about these
things had done so, it is possible we should
hear less to-day of the incompatibility of
man and woman; and the woman's question
would be the man's question more univers-
ally. —Exchange.
Popular Science.

BY H. H. BAKER.

That Something Applied.

An electrical plant has just been placed in the Indiana Hospital for the Insane, which renders the following service: Three thousand incandescent and 20 arc lights; 12 washing machines, 2 sterilizing machines, 4 centrifugal extractors, 2 starching machines, 1 tumbling machine, a large mangle shirt­-ironer, 12 operating sad irons, kept in constant use for the convenience of the patients. This heating and lighting of this large institution, this great saving of manual labor in various ways, is from a force stored up in coal, then transferred to water, and from water to something—we don’t know what—and that something so applied as to accomplish these very useful purposes.

After the South Pole.

In September, 1895, I gave a sketch of the explorations by Sir James Clark Ross in 1839-43, and continued to several of the smaller islands within the Antarctic circle. Since 1842, very little information has been received from any source, concerning that vast region surrounding the South Pole. We are pleased to notice, that now there is a fair prospect that three expeditions will be fitted out this present season, with all the modern appliances, for reaching the blue pole. Dr. Nansen’s successful tour northward, has awakened a deep interest, in different sections, to further explore this comparatively unknown expanse, in the vicinity of the southern axis of the earth. This vast region must embrace very nearly, if not quite, 5,000,000 square miles. The geology, mineralogy, botany, and meteorology of this extensive country is yet, by scientific men, to be added to the historical literature of the world.

The first of these expeditions is being fitted out in Norway, and is to be commanded by Borchgrevink, who, in a whaler, in 1894, reached 74 degrees south, and made a landing, but had no facilities for inland travel, or for taking scientific observations. The second expedition will be under the charge of Lieut. Gerlaehes, a Belgian, and receives the patronage of the Belgian government. The third is taking shape in our own country. At the last annual meeting of the American Society of Naturalists, a committee was appointed to take the subject of an antarctic expedition under consideration, and at their meeting in Boston last month, the committee made a report, strongly favoring the equipment of an expedition, at the earliest day possible. It is known that Prof. Angelo Heilprin and Mr. E. H. Godfrey, members of the committee, favor an early departure for that field.

The whole continent, in sections, has been circumnavigated. So far as we know, the most favorable point from which to depart for the interior, would be from Graham’s land, north of Booth of Patagonia, than from Victoria land south of Australia. Nearly all whaling vessels have reported a great, imperceptible ice barrier, or moving fields of ice; blocking their way farther south than 74 degrees, though it is generally believed that the period of winter are not as severe as at the north.

We are in hopes, that a few at least, of the many scientific points of interest may be determined, notably, whether the southern axis of the earth runs steady, or is affected by the wobbling of the earth, causing it to describe a circle, and, if so, to determine the diameter of that circle. As the northern axis, or point, is not described, the case of the southern can be determined, then we can locate the mass, and graduate the amount that has thrown the earth out of balance, which in its revolutions causes the earth to wobble.

CRITICS.

The world is full of critics. Many of them are in the church—better known, however, as grumblers. But critics are very useful; we might need many of our mistakes in life if it were not for their vigilance and kindly in pointing out them. It does not require much religion to criticise, in fact we have known persons to criticise who did not have any religion. We do not ask our critics to stop criticising, for that would be a hard thing for some to do, but we do ask them to mix prayer and a little grace with it; not but what we, with the help of God, can stand it, but it will greatly redound to the benefit of the critics. Do the readers of the Advocate consider it a sin to criticise? You who engage in criticising, do you receive an spiritual strength thereby? In families where the service for some to do, but we do ask them to thereby destroying

The Signs of the Times.

The claim is often made that the tax on saloons raises revenue, and at least to the amount of the tax reduces the general tax on all other things; which is not always the case. It is not so in Iowa. The Mason­tine Journal calls attention to this fact, and says: "It remains for the advocates of the saloon mulct law to explain why it is now found necessary to raise the levy of state tax to 2.7 mills—a rate above anything experienced when we had state-wide prohibition. If the claim so often made is true, that taxing the saloons reduces other taxes, this increase of state tax ought not to be made.

Investigation, however, will show that with few exceptions the financial condition of those counties and cities of Iowa where saloons are most numerous, and where the greatest revenue is derived from them, is much worse than in those in which this debasing source of revenue is forbidden and the laws are respected and enforced."

$100 Reward. $100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages and that is Cataract. Hall’s Cataract Cure is taken internally, acting directly upon the blood and mucus surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitu­tion, and rendering him strong. The proprietors have so much faith in its curative powers, that they will be sure in every case that it fails to cure. Send for list of Testimonials.

Address P. J. CHENET & CO., Toledo, O. Some of the benefits of Hall’s Family Pills are the best.

Special Notices.

**Please look at page 38 of the new Conference Minutes, and see whether it means anything for you.**

WILLIAM C. WHITFORD, Treas.

TAX First 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. Stranger are most cordially invited to attend. Pastor’s address, Rev. L. C. Randolph 6126 Ingledale Ave.

ALFRED WILLIAMSON, Clerk.

TAX Seventh-day Baptist church of New York City holds services every Sabbath at 10.30 A. M., in the Boys’ Room of the Y. M. C. A. building, Twenty-third street, near Fourth Avenue. Visiting Sabbath-keepers in the city are cordially invited to attend the services.

TAX 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 vicinity of the Sabbath.

M. B. KELLY, Pastor.

TAX 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. Sabbath School. Pastor—Rev. William D. Lord, Pastor’s address, Rev. William C. Daland; address, 1 Maryland Road, Wood Green, London, N., England. Sabbath-keepers and others visiting London will be cordially welcomed.

TAX Quarterly Meeting of the churches of Otsego, Livonia, Deltavy, Cayadutta, and Scottville, held its next session with the Lincklaen church, January 30, 31, 1897.

The following is the program for Sabbath-day:

**11 A. M. — Sermon at**

1:30 P. M. — Review of the Sabbath-school lesson.

2 P. M. — Sermon by L. B. Swinney.

7 P. M. — Sermon by L. M. Clotrell.

The services for First-day will be announced on the Sabbath.

All who can are earnestly requested to attend all the services.

PASTOR, LINCKLAEN CHURCH.
MARRIAGES.

WILKo~—Heath.—At the Seventh-day Baptist parsonage, in Rockville, R. I., June 10, 1897, Mr. Nathan A. G. Wilcox, of Westerly, R. I., and Miss Mary C. Heath, of Richmond, R. I.

DEATHS.

County-obituary notices are cheerfully free of charge. Notices four lines or less per line for one line in each case of twenty.

GREEN.—At Rock River, in the town of Milton, Wis., Sabbath evening, Jan. 10, 1897, Addie Greene, 5 days old, daughter of Joseph B. and旋转绿色。 "Suffer little children to come unto me." —M. C. A.

DAY.—Near Blandville, W. Va., Dec. 21, 1896, Emely Jane, wife of Kever Davis, in the 49th year of her age.

She was a member of the Middle Island Seventh-day Baptist Church, and leaves a husband and seven children besides a large circle of other relatives and friends to mourn her departure.

DAY.—Near Blandville, W. Va., Jan. 4, 1897, Elizabeth Davis, widow of Alfred Davis, in the 78th year of her age.

She was a member of the Middle Island church some 40 years ago and died in the faith. The large attendance of old friends and neighbors besides her many relatives, was a strong testimony as to the esteem in which she was held. Sermon by the writer, from Heb. 9: 27, 28.

FRANKLIN.—In Wasingo township, near Dodge Center, Minn., Jan. 2, 1897, Mrs. Lavena Green Franklin.

Mrs. Franklin was the daughter of Thomas B. and Rhoda Green, and was born in Allegany County, N. Y., July 4, 1818. She married to Joseph A. Franklin in 1842, and they came to Minnesota in 1862. She was the mother of eleven children, five sons and six daughters. One son died several years ago. Her husband and ten children survive her. For some years she was a member of the Dodge Centre Seventh-day Baptist church, and services were conducted at the church by the pastor, January 11. A large concourse of friends and neighbors showed their sympathy with the bereaved family.

DAY.—In Wasingo, Minn., Jan. 13, 1897, Alex. A. Ash, son of Robert A. Ash, of Milford Ash, of Fairmount. Minn., aged 28 years, 6 months, 15 days.

Sister Ash was the daughter of Charles and Rebecca Lewis, early settlers in Wasingo township, and a sister of Mrs. Minnie Flint, and one of a family of eight children. In the spring of 1888 she was baptized by Rev. R. R. Wheeler, and united with the Dodge Centre Seventh-day Baptist church and remained a member until her death. She was married about five years ago to Robert Ash, who, with one little boy, is left to mourn their loss. After receiving treatment in the hands of a medical man, who managed to make her recover from a severe illness, a skilful physician, but failing to receive lasting benefit, she was brought to her report to her parents and home of her health. With faith in Jesus and a desire to depart and be with him, she passed away. Funeral services were held by Rev. E. D. Clarke; sermon from John 14: 2. Interment at Wasingo.

FOR SALE.

Forty acres of the best of black, rich, well, one mile and three-fourths north of North Loops, for $12.50 per acre. All titles are in name, and there are four titles varying. If any lot is unsold at the price of $12.50, it will be sold at public auction. Joseph A. Green. North Loop, Valley Co., Neb.

The absolutely pure BAKING POWDER

ROYAL—the most celebrated of all the baking powders in the world—celebrated for its great leavening strength and purity. It makes your cakes, biscuit, bread, etc., healthful, it assures you against alum and all forms of adulteration that go with the cheap brands.

Olle,aR BAKING POWDER CO., NEW YORK.

COULD AFFORD NEW ONES.

"I want to look at some of your best paints," said Mrs. Crewe Doyle to the art dealer, according to the New York World. "Yes, madam," replied he. "You prefer landscapes, do you, or marine, or shall I show you both?"

"I'd rather have a picture of country life, I think, with cows and trees and things like that, you know."

"Yes, madam. This way, please. Now here is a very fine work by Rembrandt."

The customer surveyed the workcritically and then said:

"This picture looks like a second-hand painting. Isn't it?"

"Well," said the dealer in a somewhat surprised tone. "I suppose it might be termed second-hand, but don't think I ever heard a Rembrandt called that before."

"Who is Rembrandt? Where can I find his studio?"

"He's one of the old masters, madam."

"Hi! Well, I don't want you to try to sell second-hand pictures to me, for I can afford to buy new ones. You must tell Mr. Rembrandt to paint a picture especially for me and have it made twice the size of this, please."

This order so astonished the dealer that he alluded to Mrs. Crewe Doyle to stroll out without putting down her name and address and now he doesn't know what to send the painting when Mr. Rembrandt gets it done.

THE DEADLY TURNED-DOWN LAMP.

Who would suppose that a turned-down lamp would breed diphtheria? We are all accustomed to the inexpressible fumes arising from this cause; and when New York was suffering from an epidemic of diphtheria, the Board of Health decided that its presence was to be attributed to the fumes of a kerosene lamp turned down low more than to any other single cause. Whether or not this be so, it certainly is a mistaken kindness on the part of an indulgent mother to allow a lamp to remain in a child's bedroom with the flame turned down. A turned-down kerosene lamp is a magazine of deadly gas, to which the strongest lungs cannot be safely exposed. Everywhere.

GIANTIC ANTARCTIC ICEBERGS.

"The snowfall of each year adds a new stratum to this ice-cap, which is so distinguishable to the eye as is the annual accretion of life's hopes," writes General A. W. Greeley, U. S. A., describing in the January Ladies' Home Journal what there is of the South Pole. "Thus in centuries have accumulated on Antarctic these snows, which, by process of pressure, the wearing and regulation, have formed an ice-cap that in places exceeds three thousand feet in thickness. Through the action of the various forces—that of contraction and expansion by changing temperature, the wearing of the ice—perhaps the most potent—this ice-cap creeps steadily seaward and projects into the surrounding water seas, an ice-bergs. From one thousand to two thousand feet in height. The temperature of the sea water being about twenty-nine degrees, the fresh-water ice remains unwasted, and the ice-barrier plows the ocean bed until through flotation in deeper depths it at last melts and disappears, and the tabular berg is formed. These bergs are of a size that I have tried to convey the belief of men, but it is now well established that bergs two miles square and two thousand feet in thickness are not rare; others are as large as thirty miles in length, and nearly eighteen thousand feet above the sea."