CONTENTS.

EDITORIALS.
Parables
Adaline, Alabama
Can You Do Something Well?
A Blow for Righteousness
Coaling Stations for Commerce and War
Those Worthy Knowing
Paragraphs
Latest War News
Whom Have You Helped?
CONTRIBUTED EDITORIALS.
Paragraphs
A Question for the Reader
The Longing for Education
An Advisory Committee
Short, Sharp Articles Wanted
In Memoriam
Notes From a Bird-Lover
Tract Society—Quarterly Report
Missions
Paragraphs
A Religion of Power
The Bible by Heart
The Mill Yard Case
Conference
Woman’s Work.
Evening Hours—Poetry
Parents and Sabbath-school Teachers
Transformation—Poetry
Charity
Clarence L. Titcomb
Power A Test of Truth
Oration
Young People’s Work.
For Young Men
Just a Touch
What he Lost
A “Sabbath Entertainment.”
Our Mirror
Paragraphs
Children’s Page
The Lost Hat—Poetry
Dorothy’s Dream
How it Strikes a Boy—Poetry
Bad Polly
Our Reading Room
Paragraphs
Seventh-day Baptists in Central New York
SABBATH-SCHOOL.
Lesson for Sabbath-Day, May 7, 1898—
The Marriage Feast
POPULAR SCIENCE.
Nature’s Fest
Biological Notes
To the Memory of Rev. Henry L. Jones
SPECIAL NOTICES
Marriages
Deaths

GOD KNOWS BEST.

BY CAROLINE A. MAHON.

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

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

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

—Advance.

$2.00 A YEAR

BABCOCK BUILDING

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

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

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

Men differ widely and readily as to creeds. What to believe, and what not to believe, are ever-present topics for debate and quarrel. In the judgment of the present era, the points of difference are often slight, elusive and airy. In many cases, neither practical good nor harm are connected with them. Such points are food for emotional debate, and sometimes for sad estrangement. On the other hand, men do not differ as to real character. 'If a man is known among his fellows as a liar, it does not signify whether he is Republican or Democrat, Protestant, Romanist or Free-thinker. There is, however, a fact that he is not to be trusted. A liar is something definite in point of character. So with the questions of honesty, purity and the like. Facts as to character are the important ones, and one cannot truly say, 'That is the important ones. On these the world comes to agreement. By these God judges the world. If the strength and sweetness which have been lost, in wandering over abstract matters of creed had been employed in developing character in accordance with God's laws of right and righteousness, the world would be nearer God than it is. It is better to create the Millennium of Peace in fact, than to quarrel about when it will finish its belated voyage.

ATTALLA, ALABAMA.

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

The religious life of the city is represented by the following churches: Baptist, Methodist, Presbyterian, Cumberland Presbyterian, and Seventh-day Baptist. The Seventh-day Baptist church was organized in 1888, at a point some miles away from the city, by Dr. McCarley and Bro. Belton. The new house of worship, which was dedicated on Sabbath, April 9, is located pleasantly in the western part of the city. It is 28x42 feet with a projection 7x14 feet for the pulpit space. The walls are 14 feet high, the windows are of handsome stained glass. It has a convenient vestibule, a square tower at the front, and the front steps and platform are covered by a neat roof, supported by pillars. The foundation is well laid, of hammer-cored stone, and the cornerstone is appropriately inscribed. The church, however, is not perfect. The building is occupied by the one about 25 members, only about 25 of whom reside near enough to attend regularly on the Sabbath. One family drove more than thirty miles that they might attend the dedication services. Bro. J. K. McCarey, of Attalla, located, where to run to the church, and Pastor Wilson, of Attalla, lately organized a church, walked twenty miles to the railroad, that he might reach Attalla on Sixth-day and enjoy the services with those of like precious faith.

The dedication on Sabbath was well attended; eight preachers, not Seventh-day Baptists, were in attendance. As Pastor Wilson took charge of the singing, the dedication was in charge of Missionary Ashurst and the writer. The writer preached also on evening after the Sabbath, and on First-day morning and evening. By special request he also spoke on temperance, at the Baptist church, on Sunday, at 3 P. M., and at 8 P.M. We numbered four thousand people, five miles from Attalla, on Monday evening, April 11. Excepting the interruption caused by storm at one or two services, the attendance was large, including "many of the best people of Attalla."

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

CAN YOU DO SOMETHING WELL?

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

The secret of success or failure of business lies in such answers. "Business is business." This means that important work must be well done. The man who can meet the demand for good work, finds place and pay. Anything less than this is comparative or absolute failure. Neither personal friendship nor common respect will carry us against the universal laws of business. As a general rule, if a man lacks a place, the trouble is not that he is a Seventh-day Baptist. It is that what he is fitted to do is not much in demand, or the man who is best fitted cannot do important work well. The world is full of common men who can do common things; "There is plenty of room at the top," is true of all forms of important work. But men must always climb to reach the top. Poor climbers fall short. Our secret is that Seventh-day Baptist employers ought to give the preference to Seventh-day Baptists who seek for employment; and we hope that
every case which comes before our "Employ- 
ment" and successful. We feel 
rejoice in every case in which our advertising 
columns can bring Seventh-day Baptists into 
business relations with each other. We be- 
lieve that, as a rule, Seventh-day Baptists 
will give their brethren the preference; but 
its must be shown that there is not a 
friendship nor community of faith can set 
aside that law of the business world which 
demands that he who would have high place, 
or permanent position, must be able to 
do something along well. Young men 
read again what Dr. Main has written. See 
how the ability of our brother Titworth 
compensated in the matter of his being 
a Seventh-day Baptist. Learn to do something 
well. Become master of your business. Stand 
by your principles. This world respects 
science. It is willing to pay for conscience 
when it is coupled with ability. Equally does 
the business world distrust ability when 
science is lacking. Make yourself valuable 
and the world will pay you for service, and 
also. Above all, do not think that one may 
accept a "soft place" on public works, or with 
great corporations, on any ground but merit. 
There are no easy places for men. It is hard work to be a man 
and to fill a man's place in a manly way. But 
PAY.

A BLOW FOR RIGHTEOUSNESS.

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

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

Shall we try argument? We have been trying that for 
the last ten years. We have held up the subject in every 
light of which it is capable. . . . We have done every- 
thing that the pictures which Spanish misrule has 
now coming on. We have petitioned, we have remon- 
strated, we have supplicated. . . . Our petitions 
have been rejected, our remonstrances have produced addi- 
tional violence and insult, our supplications have 
disregarded. . . . An appeal to arms and to the God of 
Hosts is all that is left us now.

That statement of the case is as true-to-day 
as it was 125 years ago. The dreadful re- 
course to arms upon which the country is 
forced to recur is accepted with a solemn realization of all that 
ought to mean; and with an invincible determination 
to prosecute the struggle to a conclusion worthy of 
its cost. It is no longer for the money. It is still 
not for territory. It is not for spoils. It is for humanity. It is for suffering, 
outraged, murdered Cuba. It is not for re- 
venge, even for the treachery which destroyed 
the Maine. It is the torpedo-dug grave of the harbor of Havana. 
Writing these words on Thursday, April 21, 
we still hope that war will be averted, or, at 
the worst, that it will be brief and compara- 
tively unbleeding. Every question of mere 
national interest aside at this moment for the sake of peace. If 
we must fight, let the sword be stayed the 
moment Spain ceases to wrong our Cuban 
brothers, Cuban women and children.

COALING STATIONS FOR COMMERCE AND WAR

Only Great Britain has solved the coaling 
question in a satisfactory manner. It is largely 
in the adequate establishment of a great number of stations so that her commer- 
cial and naval strength lies. In the far east, 
Russia, Germany, and France are losing no 
time in following her example. Prench em- 
phasizes Germany's particular plight, by re- 
representing Prince Henry running about with 
his "mullah" or secret urging: "You haven't got a ton of coal about you, have you?" In the Atlantic, off our own 
coast, Great Britain's coaling stations are at 
Halifax, Bermuda, Nassau, Jamaica and the 
islands to the south. She is thus superbly 
equipped, especially in comparison with Spain, 
where the policy has been to see whether she 
can be the first to do a thing. One port in Porto 
Rico and a few in Cuba are all that Spain can count on, 
and their united supply is reported to be in- 
sufficient to coal the Spanish fleet for more 
than two months. As to Spain coaling at 
neutral ports, the Government of Great Brit- 
ain, as far back as 1892, adopted neutrality 
regulations by which it was declared that any 
beleaguered ship should be allowed to buy only 
coal to it the nearest port of 
its own country. Two supplementary 
coal should be granted at any British neutral 
port within three months of each other. The 
same restrictions have been adopted by some 
of the other Powers. For many years those 
who represent "the forward policy" have 
urged upon the public, not only for the need 
coaling stations on the islands to the 
setheast, but that our coaling stations on 
the Hawaian Islands must be preserved at 
all hazards. Captain Mahan thinks an in- 
viable resolution of our National policy 
ought to be that no foreign state should 
be permitted access to a coaling station within 
three thousand miles of San Francisco.

THINGS WORTH KNOWING.

On Friday, April 22, came the announce- 
ment that Spain accepts the ultimatum of 
the United States as a declaration of 
war, and that her fleet is under way to meet ours.

Hostilities which have come, we suspect, will not be 
with in a half a mile of a warship in order 
do execution. They are unarmed, and 
hence in daylight a few shots will sink 
them or send them out of reach. Thomas A.
Edison's artificial electric light, which will render the much-feared tor- 
pedo carriers comparatively, if not absolutely,

harmshe suggests "that in addition to the 
search-lights now employed, cannisters of 
cornitively inflammatory phosphate of 
calcium phosphide mixed in, be placed near 
the scuttling boats or fired into the water at 
a distance from a mortar. These cannisters 
be provided with 'boycott chambers and 
throwing the phosphides give off acetylene gas, and also automatically inflammable phos- 
phated hydrogen, which would serve to ignite 
continuously the acetylene gas. The result 
would be powerful lights, very cheaply 
produced, in great numbers over an area of 
several miles. Any torpedo boat, coming 
warmer than one of these lights would 
be thrown in silhouette, which, to the eye, 
would be at least fifty times more powerful than 
the small reflection from the light absorbing 
surface of a torpedo boat illuminated by the 
most powerful electric light." Thus it is 
that each new invention connected 
with war tends to make for peace. 
Torpedo boats unchecked can easily 
such dread results as can be the Maine.

A LONG and thorough article in Harper's 
Week brings out the financial conditions 
under the Spanish misrule in Cuba. 
Put briefly, the situation is: Taxation, 
which before the war was reckoned to 
consume one-fifth of the total income of 
the people, is being increased by every 
profligate expedient known to bankrupting finance. 
Cuba, as far as the competency of 
her own officials, the Government has carried 
forth the costly policy of turning over to 
private monopolies the collection of various 
taxes. The old tobacco monopoly has been 
renewed at a higher rental, and monopolies 
have been created to deal in petroleum and 
explosives. Still further, the Government has 
asked permission to turn over to private 
companies, for twenty-five years, the state 
lottery, and for fifteen years a monopoly in 
the sale of salt. The four per cent bonds 
of the Government, which sold at 80, have fallen to 51, and the Govern- 
ment, in its straits to borrow, has pledged its 
customs revenues, increased the privileges 
of the State bank, and offered the railroads 
and monopolies the privileges of 1908 for assistance in raising 
the debt. The 
Cuban debt is relatively far more seri- 
ous. Already it amounts to over $300,000,000, 
and is charged against an island with 
less than 300,000 families. Inasmuch as the 
Spanish West Indies, like the British, 
had been most ruined before the insurrec- 
tion began, it is probable that all the 
property in Cuba after three years of 
war—lands, houses, railroads, everything— 
would not now discharge the debt which the 
island would be required to carry if Spain is 
invaded. The 325,000,000,000 of this 
prospective load is one of the factors which 
make submission seem worse than death to 
patriotic Cubans. Therefore the 
war goes on, adding over a hundred millions a year to 
the debt, nominally of Cuba, but really of Spain.

The case of the Crimea by Spain is 
almost as intolerable to the oppressor- 
as to the oppressed.
THE SABBATH RECORDER

LATEST WAR NEWS. (Vol. LIV, No. 17.)

Evening after Sabbath, April 28. A state of war has existed for two days. United States ships have blockaded Havana, and other Cuban ports. They have captured two Spanish supply vessels. One American sailing vessel has been captured by Spaniards in the English Channel. The President has called for 125,000 volunteers for two years or less. War will be declared on Monday.

WHOM HAVE YOU HELPED?

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

CONTRIBUTED EDITORIALS.

BY L. C. RANDOLPH, Chicago, III.

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

Extract from a Grand Junction letter: "Eld Socwell is a real fire man and gives excellent sermons. He has preached here for seven years and is highly respected by First-day people, as well as by those of his own church. He never dodges the Sabbath question. (This statement will be appreciated by those who know he believes in coming out five miles of the school-house but who know that the seventh day is the Bible Sabbath. They will come and listen night after night, acknowledge to us that we are right, yet seem to be content to go on as they are. I sometimes wish we could print a little article, just enough to attract people's attention and set them thinking, and then throw them broadcast in the streets, road-side, etc., as some patent medicine man would hustle his business."

A Question for the Reader.

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

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

The Longing for Education.

There is no one who realizes more keenly the need and value of education than the evangelist who has seen souls born to a new, stronger, nobler life. He knows that the good work, mighty and beneficent as it is, but is but a beginning. There should follow the steady training into higher life and broader fields of usefulness. The convert needs to be "rooted and grounded in the faith." The younger ones who are coming on, need to be instructed and prepared for the influence of the Spirit on their hearts, that the seed may fall on "good ground." Edwin Babcock writes, "O, for education for Adams County, Wis. The First-day children turn out well to the Sabbath-school, and we can get a lot of young people, if we have a church and look after the work. The people have gone at the new church-building with fresh strength. They have made up their minds to the work. If I have a large place in their hearts. I have greater hopes of the work here than ever before."

The region about Grand Marsh, Wis., like many other communities, where we have a church, or the nucleus of a church, is poor. The Land Fund is a constant source of irritation to the minister, yet he knows he is doing small returns to the farmer. The people live in reasonable comfort amid the varied produce of the farm, but ready money is not plentiful, and interest and taxes make their demands. He has recourse with remit in. How ever much the father and mother may have to give their children an education abroad or the refinements of culture at home, they find their means far too limited to premit them to carry out their wishes. Yet it is from such communities that some of our most powerful preachers of the gospel have come. Streams of resolute, earnest, young people have poured from these sources into Alfred, Milton and Salem. With their own hands, strengthened by the prayers at home, they have won their way to the heights. We express the deepest interest in, and sympathy for, the small, struggling communities. In many cases the work which is done by the multiplied agencies of the church must here be done by the home. God's blessing be on the frontier Christian homes in the splendid opportunity which is theirs.

An Advisory Committee.

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

Brother Skaggs writes from Boza, Mo., in reply to questions: "We are one family, and ought to write and talk with each other as such. What would be of more general interest to the readers of the Sabbath Recorder, and especially to those who are making efforts to establish our missionary enterprises, than a letter from each missionary and pastor at least once a month; a short, crisp article on missions, the work on the fields, short sermons on the great commission, our obligations as churches and mis­ sionaries, the advance made in any new places? But if you should see, send on your short, crisp articles, as you suggest, the writer has never had the advantage of a school of logic, and his articles would have to be ground over before they would be fit for the public. O, how it would do my heart good, if I knew I had strengthened some brother who is struggling to attain higher ground, greater consec­ ration and usefulness."
IN MEMORIAM.

SALVIA ANN DAVIS.

This excellent and kind woman was a member of the Berlin (N. Y.) Seventh-day Baptist Church for more than fifty years. She was loved and respected as a worthy Christian should be. Not having knowledge of her family connections and relationship, a friend who resides in this matter prepared for me the following interesting information.

I present it verbatim, hoping that its perusal will repay the reader.

Samuel Davis was a brother of the Rev. Joseph Davis, who withdrew from the Hopkinton church, B. I., and founded a church known as Light of Nazareth, N. Y., in the same building that was the father of John Davis, the father of Joseph Davis, who married Susan Burdick, sister of John and Jonathan and the Rev. Jason Burdick, and half-brother to the Rev. Henry Burdick, of Newport, B. I.


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

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

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

GEORGE SKEELEY.

ESTHER MELVINA WEST.

Esther Melvina, daughter of Dea. Henry and Esther Wells Crandall, was born in Cazenovia, N. Y., in 1819, and in her youth, she married Daniel West. She made a profession of religion and joined the DeRuyter church.

On July 2, 1850, she was married to Eld. Joel C. West, who was then teaching the school at Shiloh, N. J. God blessed them with four children. Henry, Joel, Elbert, and Mrs. Ticknor, Elbert Wells, who died last January at Waseca, Minn.; Anna E., (Mrs. Burno, of Chicago), Mary J., who died at Milton at the age of twelve; and Arabella Jane, who died at DeRuyter in the joy and usefulness of young womanhood.

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

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

L. R. E.

NOTES FROM A BIRD-LOVER.

The ninth of March was a notable day in my bird calendar; for it was then, while driving up the valley, the song-sparrow's note first reached my ear. They were jubilantly singing on a sloping green mountain, their window to the sunshine.

Some one suggested Bobolink. Impossible! Some else, blue-bird, but there was no blue. I walked to the tree, gazed and gazed till almost in despair, when suddenly the bird raised a wing. What joy! The crimson shoulder flashed in the sunlight—it was a red-winged blackbird. And now the march is inhabited as of old. "Quonk-a-re! Quonk-a-re!" sounds from flag or tree, and not till November will the marauder again be destitute.

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

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

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

The next morning from the upland meadows came the plaintive whistle of the meadowlark. Where are our poets who sing the praises of this sweet, spiritual singer? The English sky-lark has inspired melodies in the souls of our bard, and his voice is its own song. Does not our own most gentle singer deserve a place of honor in our songs? These birds are larger than a robin, the back is brown spotted with black, there is a yellow stripe over the eye and on the crown, and on the tips of the tail feathers. Their song is clear and black-crescendo. They nest on the ground, usually in open fields.

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

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

EVA ST. CLAIR CHAMPLIN.

TRACT SOCIETY.

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

J. D. SPEECH, Treasurer.

In account with The American Sabbath Tract Society.

Receipts in January, as published $ 240 09
February, ........................................... 664 44
March, ........................................... 122 72
Office Receipts, J. P. Mosher, Agent, ....... 2,553 51
Total ........................................... $3,612 66

A. H. Lewis, salary, $156.67, $166.67, $166.67
G. Veltheims, Sr., Holland, $50.50, $50.50, $50.50
L. C. Randolph, editorials, $7.50, $22.50
Ch. Tl. Lockerly ................................ 30 00
A. H. Lewis, exchanges .......................... 10 00
S. C. Burt ........................................ 10 00
L. C. Randolph, postage ................................ 1 50
A. H. Lewis ........................................ 8 00
W. C. Daland ..................................... 2 60
A. H. Lewis, traveling expenses .............. 9 19
Herbert G. Whipple, legal expenses ........ 35 00
Treasurer, clerical assistance ................. 25 00
Contribution of church, Norristown, Pa., transferred to Thank-offering Fund........ 70 11
Temporary loan paid ................................ 15 00
Seventh-day Baptist Memorial Fund, balance of note $179.48; interest $1.91...

Indorsements of note $1,000.00 .................. 600 00
J. Mosher, Agent, office expenses sundry bills and pay-roll, $389.05, $725.55, $320.63 $320.63
J. Mosher, Agent, office expenses sundry .....
Interest, ........................................... 1,903 37
Balance, cash on hand ............................ 194 75

Thank-offering Fund.

Dr. Receipts to March 10, 1898, as published, $1,388.02, $64.51. ........................................... $1,452 33
Cr. By note paid, $1,000.00; interest, $17.50 ........................................... 1,017 50
Indorsement of note ................................ 329 32
Payment ........................................... 86 31

$1,452 33

Indebtedness.

Note and interest ................................ $ 680 00
E. & O. E.

J. D. SPEECH, Treasurer.

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

Examined, compared with vouchers, and found correct.

H. M. MAXSON, D. E. TITWORTH, J. Hudson.

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

No man has the courage to tell a woman the things that her mirror does.
Missons.

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

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

BRO. D. W. LEATH writes from Stone Fort, Ill. : Our meetings have been much interfered with by the wet weather, and that these new comers into the churches shall find a warm welcome and a spiritual and active fold in the Lord, many are others are interested, and the church revived. The church has no pastor, and I urged them to try to obtain one.

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

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

Our people throughout our beloved Zion will soon gather in the Associational convocations, and, later on, at our General Conference. Missions are sources of enthusiasm and arousement. Enthusiasm is a good thing, a much-needed element in the successful accomplishment of any enterprise. But this enthusiasm engendered at these gatherings should live longer than the meeting. It should be a month or more during the whole year, furnishing plenty of steam to run the machinery and drive the wheels of labor. This enthusiasm should not be confined to a living, active, enduring zeal in all lines of denominational work. We go from these gatherings with enthusiasm and hope that great things will be done, many sorely felt needs will be supplied, the work will be wonderfully pushed, much fruit will be gathered and victory will surely perch on our laurel. And yet much of all this has not been realized. At these gatherings we need to learn what must be done, and during the year do it. Enthusiasm should beget real action, and this action will bring the results.

When we look upon the herculean task of evangelizing the world, we sometimes lose courage and hope. In our own strength it never will be done. But God's promises are that it will be. He will do it in his own time. The kingdoms of this world shall become the kingdom of our Lord and his Christ. The word of God shall not return to him void. At present it seems that the Christian church is too greatly permeated with indifference to world-wide evangelization, too selfish and worldly in spirit and in life to ever accomplish this work. We must be prayerful, patient, and watchful. Dr. Person has truly said: "We are not entrusted with a world's conversion, but with its evangelization. The power of man, or of all men combined, cannot convert one soul; that takes Unanimous, and to combine a million impotencies will not make one omnipotence. We are responsible, not for conversion, but for contact. 'Go ye into all the world and preach the gospel to every creature.' 'There our commission begins and ends. With results we have nothing to do, and we are incapable of tracing or guaging them. If a man is a wheat-seed, much seed will be borne by the reeding flood to distant fields where harvests we shall never see, nor connect with our sowing until hidden secrets are revealed. It is enough for us that God's pledge is given. 'My word shall not return to me void.' God's faithfulness is that which I please, and prosperous in the thing whereunto I set it.' It is not a matter of small moment to get God's point of view and look at this world through his eyes. From that high outlook all needless discouragement is banished, and the spirit of the ascension is given. 'We have this hope as an anchor for the soul, and a sure and steadfast hope, by which we enter into the rest of God.'"

A RELIGION OF POWER.

There have been many ways of regarding religion, and different persons to-day think of it differently. It is very common to speak of it as some thing which one "gets" or "accepts." "He got religion," the neighbors say, or "kept his religion through every trial." It is not uncommon to think of it as a statement of belief or faith which a person holds. "I accept the doctrine of the Trinity, of the atonement, and of eternal life, and eternal punishment, therefore I am a Christian." At this, there is no one who explains his religion. To such a one it consists largely of correct definitions. Another class of persons care nothing for definition; they consider religion to be a good life; they say: "I do about right, I live up to my light and I do my best. Dr. Person has urged me."

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

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

THE BIBLE BY HEART.

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

The minister, in telling the story, says that the child lives in a "typical backwoods community."

Here is the remarkable part of the story, in the minister's own words:

"This child was given a raised-letter Bible by an old nomadic missionary, who happened to see the pickaninny while preaching to the negroes, and from it the boy learned every chapter in the Bible. He can quote any verse in the Scriptures, and do it quickly. He spends every hour of his time in studying God's Word, and says he is going to teach the blind the Bible. He is a remarkable young man, and his story may be of interest to those engaged in missions work in the field and his father is a steamboat rowboat captain."

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

Do you believe yourself to be capable of greater things? Are you imagining yourself as intended to figure in a wider and more comprehensive field of activity? How are you now fulfilling the duties and responsibilities of the position in which God has placed you? Are you helping them because they seem to you ignoble and unimportant? The head of the firm does not sin in promoting the employee who forgets instructions and who neglects the work which belongs to his position.
THE MILL YARD CASE.

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

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

In the meantime it may be of interest to your readers to know what lengths good men—for surely the Trustees of Joseph Davis' Charity are good men—will go to accomplish their ends. From a specimen affidavit sworn by four members of the Board of Trustees (one of whom has resigned since the affidavit was sworn), all ministers of the gospel, I make a few conclusions: We have made inquiry but do not find that the present so-called members of the church have in their practice and habit of doing business or abstaining from work, a Sabbath, consistently with the doctrines professed and adhered to by the late pastor, the Rev. William Mead Jones, D. D.

This contains the implication that there are any who desire to divest the members who are really not such, and that they do not observe the Sabbath. Now there are but five persons who have joined the church since Dr. Jones died, and every one is a consistent and devoted observer of the Sabbath and has been such for years. This paragraph is true as stated, that they inquired and did not find so and so, but the insinuation that the church has been packed with so-called members who do not keep the Sabbath is most unwarranted.

2. The Seventh-day Baptist General Conference of the United States through its appointed officers had correspondence during the years 1833, 1834, 1835 with the Rev. Robert Burnside, minister of the Seventh-day Particular Baptist congregation in London, in which references is made to the number of Seventh-day Baptists in London, Britain and the Continent, and the correspondence is examined as to such correspondence as printed; but the said minister never once mentioned the Mill Yard church as a new church founded or established by the Rev. William Black in 1840. It is needless to say that this is merely stated and not proven. The Rev. Robert Burnside, minister of what was known as the "Cripplegate church," or "Devonshire Square church," which since became extinct, did not in all the correspondence on an enumeration of Sabbath-keepers or of churches. He mentioned no church but his own, although the Notton church, as well as the Mill Yard church, then existed, the former at least in a fairly flourishing condition. The omission to mention the Mill Yard church in Mr. Burnside's rambling theological letters is no proof at all that it did not exist.

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

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

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

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

In this and in many other paragraphs they speak of the church as simply a General Baptist church, as though Joseph Davis were a General Baptist like themselves, putting the Mill Yard church entirely into that category. This is a very unfair way of mentioning the church, which has always been a Sabbath-keeping church. The membership of the church is open only to baptized Sabbath-keeping members. Membership in the church does not and cannot confer the right of ordination to an ordained minister could be secured.

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

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

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

8. One of the Trustees made a separate deposition, as follows: I attended the service in the Eldon Street chapel held by the General Baptist congregation on Saturday, 16th May last, [1895], at three o'clock in the afternoon. The service was conducted by Mr. Thomas W. Richardson, one of my co-Trustees, who is the acting pastor. There were present——in all eleven persons. This was said to be the last service that would be conducted prior to the arrival of the Rev. W. C. Daland from America, to undertake the duties of minister to a congregation which we propose to meet in the said Eldon Street chapel the following and future Saturday."

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

BY MISS R. T. ROGERS, Waterville, Maine.

EVENING HOURS.

R. STEVENS.

Oh, the hours of quiet evening
In love and peace,
Are like gems of recent splendor,
Or a pathway paved.

As round the evening lamp we gather—
Sisters, brothers, parents near.
Books of gold, and, sweet conversation
Make the evenings pass with cheer.

Aged ones oft add rich pleasure
To the home, with warmth and light.
They who've made their armor glint
Doing battle for the right.

Joyful words the message—
From those loyal hearts and brave,
As they tell of hard won battles,
Self-sufficed, and others saved.

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

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

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

PARENTS AND SABBATH-SCHOOL TEACHERS.

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

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

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

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

Perhaps the excuse does not come with an expression of dislike, but your child says, "John doesn't go, so I don't want to." This excuse can be quite easily met if you have your plan of procedure fixed up. Not long ago I heard of a mother who repeated in verse a public address in public as a hard task for her to perform, "but," she added, "if I do not do it when my turn comes, then my boys can say that they do not need to do it when it is time for them." She had found a method of persuasion that appealed to the children's sense of honor, for when she performed her duty she placed herself in a position above the reach of any excuse which they could bring. If we place ourselves right first, then we can insist on our children doing at least as much as we do.

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

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

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

N. B. R.

TRANSFORMATION.

Only a little shrubbery seed,
It might be flower or grass or weed;
Only a box of earth on the edge,
Of a narrow, dusty window ledge.

Only a few scant summer showers,
Only a little rain, and then;
That was all. Yet God could make
Out of these, for a sick child's sake.

A blossom-wonder as fair and sweet
As ever broke at any feet.

Only a life of barren pain,
Wet with sorrowful tears for rain;
It seemed something new, with gleaming gleam
Of joy, that seemed but a happy dream;
A life of comfort, beauty, love.

As the box of earth in the window there;
Yet it bore at last the precious bloom
Of a perfect soul in its own power—
Pure as the snowies leaves that fold
Over the flower's heart of gold.

-Henry Van Dyke.

CHARITY.

BY MRS. U. M. BARCOCK.

"Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal."—1 Corinthians xiii. 1.

Charity is a small word, and yet it comprehend all the elements of benevolence, for it seeks the welfare of others. If possible, it will alleviate suffering, and carry the sunlight of love to all the dark places of the earth, and
bring peace and joy to all sad and desolate hearts. Charity will endure evil and injury without being filled with revenge. It will help to bear many slights. A life controlled by charity is noble and full.

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

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

Christ is love, and to be a Christian, that is Christ-like, a person must be love. Charity's field is every land, and, oh, how near at hand! That need is of faithful work to be done in every department. Charity is the living principle of all duty and obedience. Without it, the most glorious gifts are nothing, and are not held in esteem in the mind of the Master. To have the works which are ordained. Charity nestles richer than the riches of the whole world. Charity is opposed to all kinds of selfishness, whether in the heart of the king on the throne, or of the beggar in the street. It can see the faults of charity, as well as of low estate. It subdues pride and vainglory, and animates the heart with the true spirit of honor which seeks the welfare of others. Charity guards none, but gives the helping hand to all in distress, whether in the crowded street, the work-shop, or in the home of want and woe; anywhere, everywhere.

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

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

When it comes in its first object to seek the good of others, when charity occupies its place in the heart of every professor of religion, the world will be speedily con-
Young People's Work

FOR YOUNG MEN.

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

"Dear Mrs. Titusworth—I want to express your appreciation of Clarence's worth and faithfulness in the city work in which we were associated. Though serving the Seventh-day, I considered that the inconvenience of arranging to supply his place on that day was fully compensated for by his reliability, willingness, interest, and saving energy. He possessed that rare disposition, rare especially in those engaged in public work, of being so absorb'd in the work itself, the company, and good always welcome and appreciated, seemed a secondary consideration. His only desire seemed to be that he should secure the best possible results.

April 17, 1898.

Andrew J. Gayett.

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

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

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

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

Plainfield, April 19, 1898.

P. A. Vawt.

JUST A TOUCH.

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

Do you touch Jesus in your prayers? There may be a little restraint, a little something which you withhold, and hence something between you and the Christ. Unequivocally, the condition is to get down on your knees and take yon science and the right. There then we are, in accord with the instruction, counsel, and prayers of a mother who teaches her sons to be, first of all, true to God and your science and the right.

Plainfield, April 19, 1898.

P. A. Vawt.

SABBATH ENTERTAINMENT.

There is something I have wanted to say to you for a long time. I wish there was some one in each house where we would arrange and carry out a "Sabbath entertainment," consisting of songs and recitations expressing our deep love for the Sabbath and our reasons for keeping it. Something, of course, for the little ones, but the main feature to be a coloquy for the young people, in which a deep love for the Sabbath shall be brought out, the arguments for keeping it, and a general survey of the question; which can be packed full with truths and ideas fitting and helpful to the community for which it is written. Some would say, Why not have a lecturer or speaker? You may if you wish, but that would not take the place of the entertainment. In this we can glean from the best lecturers, tracts, books, and papers, and when the young people have learned and prepared it so as to present it acceptably, it will be fixed in their memory as no lecture could be, and better work may be done in the coming years.

Dear Young People:

What Jesus requires. Then we call upon him again, and whether in the office, or the home, or the church, or wherever we are, we will strive that his name may be made known, and that every man's life may be a living witness to God and his will.

April 17, 1898.

Andrew J. Gayett.

THE SABBATH RECORDER.

[Vol. LV. No. 17.

The semi-annual election of officers of the Chicago Y. P. S. C. E. was held at the regular evening meetings on April 8, 1898. The following officers were elected for the ensuing term: President, C. V. Parker; Vice-President, L. C. Randolph; Secretary, Leora Cutler; Treasurer, Adeline Clarke. Much interest has been manifested in the Society, and the schools have been well attended. During the summer the Society will probably be very small, owing to so many leaving the city, but we have the assurance that the young men will continue to maintain a double duty.

Leora Cutler, Sec.

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

S. B. W.

Albion, Wis., April 16, 1898.

Rock River, Wis.—Although past the time for our regular report, we will say the Christian Endeavor meetings have been quite broken up during the winter on account of bad roads and weather, but the attendance and interest has been good each week.

The following officers of the Christian Endeavor Society were recently elected: President, Mrs. Daisy Swader; Vice-President, W. R. Batch; Treasurer, Bell Vincent; Chorister, C. D. Balch; Organist, Maud Rose. One of our members and workers, Miss Minnie Cran dall, leaves this week for Glendon, Minn., where she will reside for the coming year. She will be greatly missed in our meetings.

The morning services are well attended. Mr. Tolbert, assisted by C. S. Sayre, still fills the pulpit on the interesting and helpful ser mons each week. Each one hopes that more and better work may be done in the coming months.

Mad Rose, Cor. Sec.

Milton Junction, Wis.

The Endeavor Society of Plainfield is a great help to our young people, and our committees are real workers. Our Temperance Committee last month presented a temperance program at one of the weekly prayer meetings. The Missionary Committee also presented a missionary program. Both were very interesting. If all of our young people could have heard the story of one of the Western missionaries, stories of salvation and self-sacrifice, they would be more liberal in their gifts for the missionaries. Our Social Committee gave a "musical" in the church, which was a great treat to all music-loving people, and the collection showed their appreciation.

Our membership is about ninety, and our meetings are well attended. Our members are active and helpful. With our funds we aid the Tract and Missionary Societies, help a young lady to gain an education, and give a scholarship to a St. Louis College. We have just lost one of our active members, Miss Clara Tutsworth. We feel this very deeply, but we have the assurance that he has gone to meet our Savior in a singing rest.

W. R. M.


**Children's Page.**

### THE LOST HAT.

**BY MARY VAN EDDERHUIJS.**

"My doll's hat is lost," said Eleanor White, as she ran through the room.

They looked in the house, the yard and the barn, but no trace of it could they see. She called the cook, and the nursery maid, and servants of all degrees; but none of them found Araminta's hat, and Eleanor sighed, "Ah me!"

But little bright eyes looked down from above, surprised at the terrible fuss. And Mrs. Rob. Redbrown said to her mate, "Don't suppose, my dear, that it's lost!"

No wonder the cook, and the nursery-maid, and servants of all degrees, have never found the hat that was lost, since they didn't look in the tree. — *The Outlook.*

### DOROTHY'S DREAM.

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

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

He said: "Poor Dorothy, you are unhappy. You are fretting because you cannot go out to play. Yet you are quite young and yet you are not expected. They are catching cold while waiting for you. Soon you will be dressed. They are running about in the yard, and the fresh breeze. All those delights will be mine to enjoy, could I but be free!"

Poor Dorothy, with her mother's saying, "No, my dear, you will play in the swing," and her father's, "Perhaps you may play in the swing to-day," and her mother's, "I think, how-well, I think it was nothing,

When Polly strayed into his mistress's room, and Dorothy opened her drowsy eyes to see her mother bending over him. "Why you have been asleep! Were you so tired with your hard day's play?"

Dorothy, too, was sleepy. Turned her head and started at the "Colonel," who still perched motionless in the same spot. Then, "Oh, mother, Colonel has been telling me such things!" and she related it all to her mother.

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

### HOW IT STRIKES A BOY.

**Said little Johnny Green.**

"This is the only time I ever saw a A fellow is sent off to bed Boy. When he was sent to bed, and he's hustled out of it, don't you see; He's just as sleepy as he can be!"

### BAD POLLY.

**BY AMY E. ROSE.**

Shall I tell you another story about a parrot this week? children. I have already written to you about a very noisy and a very wise Polly, as you may perhaps remember; now I think I shall tell you about a parrot named Polly (of course), who was just as wicked and naughty as he could be. He lived in a big, strong cage, with a very strong lock, but he could pick almost any ordinary lock easily with his strong beak; and he lived upon hemp-seed, boiled eggs and a little—oh! a very little meat once in a while.

He could talk very well, and people sometimes thought that it was a real human being who was chattering so knowingly when he caused the door of Polly's room to fly open. Only they must have thought it a very silly person, indeed, who could make so much noise, sing such short snatches of songs, and laugh and giggle so foolishly. For Polly could imitate, not very well, and his giggles sounded just like that of the ordinary school-girl.

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

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

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

Of course, there was nothing to do but cry over the sad havoc that Polly had wrought, and to remove the naughty bird to his cage, where he has remained carefully guarded ever since. But sometimes I think that it is the nature of these birds to be uncommonly bad, and Polly would not have any more than to get out once more and break some more things.— * Examiner.*

The longest fence in the world is a wire-netting fence in Australia, 1,336 miles long, its object being to keep the rabbits from the cultivated fields.

If your heart is heavy, perhaps you have not religion enough. God makes very light, happy hearts.
NORTONVILLE, KAN.—Bulrny way. Starting March 25, 1896, was re-
memered by the family in a similar manner. These beautiful symbols not only help to keep fresh and sweet the memory of the loved and departed, but they also serve to bind in common bonds of sympathy and love those who sit a little longer at the loved one's side. “Blest be the tie that binds our hearts in Christian love.”

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

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

Leon B. DURDICK

NORTONVILLE, KAN.—Bulnny spring greeted us early with its blandest smiles, and most genial manners, bringing swelling buds, and joyous birds, filling our hearts with cheer. Part just in the midst of seed-time, we sought to make the most of growing things by delegating our golden dreams of early grain and lush vegetables to the indefi-
nite, by her capriciousness. Now, coquettish March 31, we have come to feel that the Master's voice is present, and that the interest in our Christian life is unusual.

As a service was held, at which, it

was a great day for us. Mr. Hillel, & Mrs. Hillel were present and gave a prayer and conference service. Sabbath morning we spoke to an attentive company in the school-house, and in an hour-

Sabbath.-school, we spoke to the Y. P. S. C. E. movement, and had the privilege of organizing a society. In the Baptist church at Talent, evening after the Sabbath, and also Sunday morning, we ad-
dressed as attentive audiences as it has ever been our privilege to stand before, and al-
though we endeavored to handle the “not-
burden” without any weight, it must be explained that we have all been so busy, and our time so compressed, that we could not take time to prepare a larger paper.

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Our Reading Room.

"Hence then as we have opportunity, let us be work-
ing what is good, towards all, but especially towards the family of the faith."—Gal. 6:10. But to do good and to build up is not,.—Heb. 10:19.

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Sabbath School.

INTERNATIONAL LESSONS. 1899.

LESSON V.—THE MARRIAGE FEAST.

For Sabbath-day, May 7, 1899.


GOLDEN TEXT.—Come: for all things are now ready. Mark 13: 41.

INTRODUCTION.

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

EXPLANATORY NOTES.

1. The Marriage Feast. v. 1, 2. Jesus answered, saying to them that invited him, Make the guests whose invitations are rejected备 fine to the marriage fared.

2. Invitations. v. 2. Sent forth his servants to invite the guests. Those who received the invitations, said, Enter in, and make the most of the feast. Parastate guests who would not attend the feast by inviting others to the same instead.

3. The Third Invitation. v. 4. Sent forth his servants, saying, Those whom I invited were not worthy. Those who did not attend the feast because of their own unworthiness.

4. The Wedding Garment. v. 5, 6. Those who were not clothed with wedding garments were sent away. The lack of the proper wedding garment showed the person to be unworthy of the feast.

5. Conditions of Admission. v. 11-14. According to custom, the king made presents of recompense to his guests suited for the royal celebration. A king sent forth his servants, to make his guests rejoice, and was met with contempt. The king's servants were met with contempt because they did not have the proper wedding garments.

6. Conditions Refused. v. 11-14. According to custom, the first class of service was sent forth to make his guests rejoice, and were met with contempt. The second class of service was met with contempt because they did not have the proper wedding garments.

believing, violent opposition. A savor of death unto death is the Gospel to this class. It wounds their pride, offends their self-righteousness, and makes them hate his truth, and dishonor God's testing truth, they hate or calumniate the ministers who preach it, and persecute them. Behold how the work of the self-righteous, martyrs, of all ages, who have been slain. Every great reform touching men's worldly interests has its martyrs.

4. The King's Indignation. v. 7. When the King heard, the time comes for God to take notice of this wickedness. He was wrath, Righteous indignation.

5. The Feast. v. 9. And, behold, there were some that were not fit for the marriage, and the King sent his spirits forth and commanded them to cast them forth. Those who were not fit for the marriage were cast out. The King then cast them out, and they were out.
Popular Science:

BY E. B. BAKER.

Metallic Rest.

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

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

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

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

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

Benedit, 155 yards; and dynamite, 181 yards; thus showing that Benedit is three times as strong as gunpowder, nearly twice as strong as kynite, and but little short of dynamite.

The advantages of using Benedit over other explosives lies in the fact that it contains no material which will therefore stand very severe handling. It is unlike dynamite in that it cannot be exploded by a blow, neither can it be by the application of a flame, but only by detonation. It becomes remarkably sensitive to shock in mining, especially where gas and dust from coal or other substances highly inflammable have accumulated, because ignition will not take place.

TO THE MEMORY OF REV. HENRY L. JONES.

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

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

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

Com. In behalf of the Seventh-day Baptist church and Sabbath-school of Wevill'sville, N.Y.

Special Notices.

Rev. Seventh-day Baptist Church of Chicgo 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 welcomed. Pastor, Rev. L.C. Randolph. 

Rev. Seventh-day Baptist Church of Chicago holds regular Sunday services in the Wesley Baptist church, 1506 W. Adams St., near Tho. St., Station. Services at 3 o'clock in the afternoon. Pastor, the Rev. William C. Tisdale: address, 3 MaryLand Road, Wood Green, London, N. England. Sabbath keepers and others visiting London will be cordially welcomed.

Rev. Seventh-day Baptist Church of Hornellsville, N. Y., holds regular services in the lecture room of the Baptist church, corner of Church and Genesee streets, at 2.30 P.M. Sabbath-school following preaching service. A general invitation is extended to all, and especially to Sabbath keepers remaining in the city over the Sabbath.

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WALZ.—At the home of his son, in Del­ bury, N. Y., April 18, 1896, of heart failure, Mrs. Walz, aged 60 years, 5 months and 26 days.

She was born in Hopkinson, R. I., came to Preston, N. Y., about 1835, where he lived until 1847, and has since resided in Delbury. In early life she made a profession of religion, and in Delbury has been a worthy member of the Seventh­ day Baptist church. In 1848 he was happily married to Lois Nicholson, who has lived eight years ago. They were blessed with two devoted children. She had suffered with heart difficulty many years, and unexpectedly and painlessly passed away while sitting by the fire conversing with her family.

KEMP.—Alfred Macey Kemp, son of James and Maria Clark Kemp, and husband of Rufus T. Kemp, was born on Thursday, (now Cayley), Hill, R. I., March 27, 1827, and died in Delbury village, March 25, 1896.

In her youth she made a profession of religion and joined the Truxton church, and five years ago joined in Delbury, where she was a very conscientious mem­ ber. On Nov. 5, 1847, she was happily married to Mr. Kemp, and God blessed her with a beautiful daughter, who died at the age of ten, to the great sorrow of her parents. For more than five years they labored and enjoyed together, and at times as babies residing in the Southampton, she finished her work and passed into rest.

JOSEPH.—Almira, daughter of James and Elizabeth Macey, and wife of Orin M. Jones, of Rockville, R. I., by Rev. B. S. Powell.

DOWNS.—Mr. E. J. Downs was born Sept. 29, 1817, in Truxton (now Cayley) Hill, and died in Delbury village, March 15, 1896.

He was a patient, hard-working man, and left a devoted wife and three sons, who are members of our church.

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

He grew up in a large family in Bridge­ water, N. Y., and lived in Scott, Winfield and Rockville, R. I., where his parents, and our church and read his Bible, and though a great sufferer at times, was cheerful and very patient to the end.

SHARPE.—In Cayley, N. Y., April 13, 1896, Mrs. S. N. Sharpe, wife of Eugene Sharpe, aged 30 years and 6 days.

This bright little boy went up the hill with his older brother, to a burning brush heap, and getting too close his clothes caught fire and he was burned severely. Realizing that he was dying, he knelt over his parents, older brother and sister, patience at last, and passed away.

CHAPIN.—At the home of her son, C. L. Chapin, in Rockville, R. I., Sept. 15, 1895, Mary Anna Rogers, wife of the late William C. Chapin, of Delbury, N. Y.

She was born Sept. 4, 1822, and married to Nathaniel Stuber Rogers, Jan. 29, 1847, who died May 10, 1860. On May 30, 1876, she was married to William C. Chapin, who died Dec. 11, 1890. She leaves one daughter and four sons.

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RUBBER PLANT.

Mr. James was born in Port Ana, Wash­ ington, C. C., March 10, 1816. When he was 25 years old he was married to the former Miss Smith, who died in 1860. About three years they moved to Canada, then to Wisconsin, then to Minnesota, and at length to Iowa, where they resided three years. They settled in Ashland township, where they lived for about 50 years. His home was only a few rods from where the old Seventh-day Baptist church stood. He joined this church Nov. 22, 1862, of which he has remained a member most of the time since. He left that he had a duty to serve the church in the forms of singing, and he served the church for years as its chorister very acceptably. He left his aged wife, and daughter, and three of his children at his home. His other daughter was the wife of Eld. Geo. W. Hills. His funeral services were held at the home where a short sermon was preached by the writer, from "The hoary head is a crown of glory if it be found in the way of justice."
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For the current school year, the following are members of the Sabin School Board:

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Mr. J. B. Hull, 146 S. 14th St., New York City.

W. M. Newton, Skaggs, Albion, Wis.

The Sabin School Board meets quarterly in February, May, August, and November, at the Sabin School, Brooklyn, N. Y.

The regular quarterly meetings in February, May, August, and November, at the Sabin School, Brooklyn, N. Y.

The Sabbath Recorder.

Alfred, N. Y.

WEELER, V. C., Editor, Brooklyn, N. Y.

Weber, T. B., Editor, Brooklyn, N. Y.

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