CONTENTS.

Editorials.
Paragraphs ...................................................... 194
Waterford—New London—Storm ............................ 194, 196
Measuring the Days ............................................. 196
The Individual Church and Denominational Work .... 196
Latest News ......................................................... 196
Letters to Young Preachers and their Hearers—No. 23 196, 197

Contributed Editorials.
Christ in a Modern Business Suit ....................... 197
On the Potter's Wheel ........................................... 197
How to Cook a Husband ........................................ 197
A Self-Propagating Missionary Movement ............. 197
The Seat of the Diacoue ........................................ 197

Missions.
Paragraphs ......................................................... 198
Latin and Greek in our Colleges .......................... 198, 199
Not all Are Thus ................................................ 199
The True Era of the Exodus .................................. 199

W0MAN'S WORK.
The True Spirit of Giving—Poetry ....................... 200
Paragraphs ......................................................... 200
Changes ............................................................. 200
Helping Folks ..................................................... 200
Christian Education ............................................ 201

Young People's Work.
Paragraphs ......................................................... 202
Who is to Rule the Philippines? ......................... 202
Wayside Jottings .................................................. 202
Paragraphs ......................................................... 202

Children's Page.
Building—Poetry ................................................. 208
Zillah ............................................................... 208
Making the Best of it ......................................... 208
Little Mr. By-and-by—Poetry ............................... 208
Just Like the Queen ............................................. 208

Our Reading Room.
Paragraphs ......................................................... 204, 205
The Survival of the Unfittest ............................. 205
Mountain Climbing in Switzerland ..................... 205

Sabbath School.
Lesson for Sabbath-day, April 8, 1899.—The Anointing in Bethany 206
The Anointing in Bethany .................................... 206

In Memoriam ....................................................... 206

Popular Science.
Jewel ............................................................... 206

MARRIAGES

In Memoriam ....................................................... 206

Death ............................................................... 207

LITERARY NOTES ................................................. 207

SPECIAL NOTICES ................................................. 207

If there be good in that I wrought,
Thy hand compelled it, Master, Thine;
Where I have failed to meet Thy thought!
I know, through Thee, the blame is mine.

One instant's toil to Thee denied
Stands all eternity's offense;
Of that I did with Thee to guide,
To Thee, through Thee, be excellence.

Who, lest all thought of Eden fade,
Bring'st Eden to the craftsman's brain,
Godlike to muse o'er his own trade
And manlike stand with God again.

The depth and dream of my desire,
The bitter paths wherein I stray,
Thou knowest who has made the fire,
Thou knowest who has made the clay.

One stone the more swings to her place
In that dread temple of Thy Worth,
It is enough that through Thy grace
I saw naught common on Thy earth.

Take not that vision from my ken;
O, whatso'er may spoil or speed,
Help me to need no aid from men
That I may help such men as need.

—Rudyard Kipling.
Sabbath Recorder.

A. H. LEWIS, D. D. 

Editor. 

J. P. MOURNE 

Business Manager. 

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UNIVERSAL consent is given to the truth that meeting difficulties and bearing great responsibilities develops strength and purity of character. It is ordered wisely that Christ's work in the world makes great demands on men. One of God's ways of making us strong is by surrounding us with what men call difficulties, obligations, duties. One salves the world, day, speaking of a great work for Christ, "I am so impressed with the importance of that work that I am greatly oppressed by it." Thus it always is when we grasp the true conception of any important truth or any great undertaking. The best that is in a man responds to troubling difficulties and great demands. Men were eager to go with Hobson to sink the Merrimac in the harbor of Santiago, when death or imprisonment were the results that were almost certain. Work in Christ's kingdom, the ordinary tasks, especially in matters of reform—and all Christian work is reform—finds much that is highest in blessings when it is most difficult. Shun ease and idleness. Welcome work and difficulty.

Sometimes Christians complain that they are so weak they can do little or nothing in God's cause. They look at themselves, and say, "How little a soul you are; how insignificant." That is unjust. It often happens that the loss in size and strength is the more important. A very small bolt or screw displaced or wanting may make an engine of a thousand horse-power useless, or a wreck. Fill your place the best you can, and don't complain of your size or your want of ability.

It is easy to construct theories about faith and righteousness and duty. It is not difficult to make an excellent catalogue of the virtues and attainments which should appear in each individual Christian life. Theories and catalogues have a certain value, but the need of the world is concrete examples of embodied faith and righteousness in the persons of men and women. Christ's power in the world is not that of a theorist, nor a maker of rules, but, rather, he stands as embodied truth—justice, mercy, righteousness. Each of us can do the same in some degree. Each can become the personal embodiment of at least one virtue and of a good degree of faith.

Some men, as botanists, will spend an hour or a day in analyzing a flower, pulling it in pieces bit by bit, and never think of its beauty when looked at in its completeness. So, many men who claim to be wisely skeptical attempt to analyze God until they think they understand him in fragments. But they never think to compare him with the glorious beauty. Very clumsy fingers can destroy a flower; only careful and loving ones can cultivate and make one more beautiful. A cold and earing intellect can attempt to tell what God is not. Only a loving heart can lovingly adore him. He made beauty "King in his beauty." Worlds are revealed to love that remain forever hidden to the understanding.

Within a month past a definetizer in wages has been reported in many lines of work. In many cases the increase is one dollar per week, for thousands of men. One of our exchanges says, "Rises in wages affecting 200,000 men and averaging $1 per week per man have been reported within a fortnight. All such healthful growth in business is a matter for permanent gratification.

About fifty years ago an English railroad company abandoned a sixty-foot deep tunnel in Edinburgh after 3,000 yards had been excavated. Ten years ago it occurred to some one that this deserted tunnel might be used for mushroom growing. The attempt was made, and at present the monthly yield of mushrooms is 5,000 pounds. That is turning failure to account. It teaches an excellent lesson. If you are unable to accomplish all you wish, be zealous to do all you can. If you are not able to finish a tunnel for a highway, turn it into a mushroom garden.

"That man made an excellent prayer," said one who had listened. If we take the standard set by Christ in his comparison between the prayer of the Publican and the prayer of the Pharisee, the quality of prayer must be measured by something besides oratory and orateness. The Publican was not as oratorical as the Pharisee, but he was genuine. Formal petitions are an abomination to heaven and earth. A hypocrite, praying, blasphemes. A buckladder is not at ease talking with his Maker, and his prayer will show it. A worldly Christian may pray, but his words will show the poverty of his life. The young convert, with his few, stammering words, deeply stirs our hearts as we recognize in them the longings of the new life. One of the best prayers we ever heard was by a convert who, praying in public, made all confession and petition in the first person. So conscious was he of God's presence, that he ignored all but God.

HON. CARROLL D. WEAVER, who speaks of statistics as one having authority, says that "every dollar received in revenue from the liquor traffic costs the government of the United States twenty-one dollars." That proportion seems to hold in a large city, for Chicago receives about three and one-half millions of license money from her 6,000 saloons and expends about one hundred millions in their support. The same proportion holds good everywhere. The wealth which goes to meet the loss entailed by the saloon, added to the money paid to it directly, makes a sum which is fabulous to the superficial observer than the dreams of wildest fancy.

There are important facts connected with the history of England which have a direct bearing on the future of the United States. Going back to our own Colonial period, England learned a salutary lesson when her American Colonies refused to submit to oppressive taxation. Her treatment of other colonies was far better after the experience with us. The Colonial government of England has improved ever since, and the improvement in governing her colonies has eventuated in good and wise treatment at home. The tasks which have come to us will react upon home government more favorably than England's colonial rule has done. It is unjust and foolish to prophesy that our government will grow worse because of the new conditions which the Spanish war has brought. Even mistakes and army beef scandals will eventuate in good.

The Associations this year are to be held as follows: South-Eastern commencing May 18, at Benen, Va.; the Eastern, May 25, at Flatftield, N. J.; the Central, June 1, at Brookfield, N. Y.; the Western, June 8, at Independence, Kan.; the Northern, at Milton, Wis. If there is any error in these dates or places, we invite correction from the officers of the Associations. For the benefit of delegates we urge the Executive Committees to publish full information as to trains and transportation, two weeks at least before the time of the meeting. This should be done even if the full program is not available. The Recorder publishes such notices without expense to the Associations.

The attention of all our subscribers, and especially of our Local Agents, who may favor us with remittances after April first, is called to the fact that a charge will be charged us by the banks on all individual checks drawn on banks outside of New Jersey. To avoid this extra expense, kindly remit by either New York draft or Post office money order.

If any of our readers desire the following series of books, any or all of them, we can give information of value. We have three out of the four in our own library, and know them to be of special value to clergymen and Bible students. "Historical Series for Bible Students," 10 vols.; "American Church History Series," 13 vols.; "Bible or Other Commentary," 10 vols.; "Ante-Nicene Fathers," 10 vols. We will gladly answer inquires.

THE SABBATH RECORDER. [Vol. IV. No. 18.]

The name of the author of "Meditations," in our issue for March 13, should have been Mrs. D. L. Burdick, instead of D. C. L.

WATERFORD—NEW LONDON—STORM.

The Seventh-day Baptist church of Waterford, Conn., was organized in 1784. The meeting-house is finely located on a highland overlooking Long Island Sound. Settlements have been made on this "neck" early in the history of New England. An old family burial plot—Darrow family—near the meeting-house has dates reaching back to various points in 1600. Seventh-day Baptists were prominent among the early settlers, the "Rogers" predominating. From this stock came Prof. L. C. Rogers, of Alfred University, and the late Prof. W. A. Rogers, so well and widely known in scientific circles. Up to within twenty-five years Waterford was more prominently represented in the church series as far north as the Banks. The "Waterford fleet," manned by Seventh-day Baptists, went to sea on First-day morning and returned on Sixth-day afternoon, except on the long runs, when Sabbath was kept at sea. The captain was Mr. Darrow, and the title of emigration westward, has decreed the strength of the church, but faithful ones remain, and Bro. A. J. Potter, the present pastor, is abundant and earnest in good works in his service of the church. (His home address is Newark, Conn. He belongs to the Apostolic craft of fisherman, and knows how to fight a "gale of wind" as well as a storm of sin.)
The Editor set out for Waterford on the 18th. My journey was a biting chill in the air, such as "gusty March" delights in. We reached there in time for the funeral service of S. Lyon, to whose memory a tribute appears on another page. Sabbath morning, March 18, was fine, with a high wind and sea coming. A fair congregations of people gathered, well-dressed as to person, if not in armor. A small congregation, made up mainly of Seventh-day Baptists and Seventh-day Adventists, came out to hear concerning "The Decay of the Regard for Sunday and the Loss of Sacred Time." It was a good audience for so wild a time, there are nine families of Seventh-day Baptists in the city. Services are held each Sabbath at the home of Dea. A. B. Burdick, formerly of Ashaway, R. I. The Seventh-day Adventists also hold services on the Sabbath, and one or two officers in the Salvation Army stationed there are Sabbath-keepers. New London, formerly an old "Whaling Port," is a city of importance as to railroad and shipping interests. A religious census, taken last year, shows: Baptists, 755 families; Congregationalists, 685 families; Methodists, 184 families; Episcopalians, 473 families; Presbyterians, 8 families; Roman Catholics, 1,171 families, etc., etc.

There are twenty-five nationalities represented in the city, the great majority being "American." So far as figures show, New London is not a very pious city. After our service on evening after the Sabbath, we visited the Bradley Street Mission, in which several of our people are constant workers.

The morning of the 19th of March came to New London on time, but the storm kept on coming as vigorously as though its reputation for evil at stake. We took a train for Westerly, R. I., at 6.45 A.M., route for "Dunn's Corners," from which the reader will remember we were turned away by a storm in January last. Going first to meet an engagement with Secretary Whifford on some committee work, we waited for fairer skies, and a messenger from Dunn's Corners, four miles away. The wind held "northeast," and the storm held on, stopping, partially, by times, to rest a little and make the snow fly a mile or two in the air; noon slid to evening, but neither sky nor star, nor messenger from Dunn's Corners appeared. The inevitable conquered, and our second failure to reach Bro. N. M. Mills and his people passed into history.

Connecticut is making some interesting history in Sunday legislation this winter, of which more may appear in our next Sabbath Recorder Number.

MEASURING THE DAYS.

To the Editor of the Sabbath Recorder.

Please tell us when the Bible mode of counting the day from evening to evening was changed to the present plan of counting from midnight to midnight. It is an important question, I believe, to all who are deeply interested in the Sabbath question. Have you a definite statement on the subject, in your archives? I want to know when and why this change was made.

Yours truly,

L. M. C.

The manner of measuring the civil day has not a uniform history. In the ancient world—thatis, before Christ—the astronomical and the civil day were the same. It is probable that the ancient Egyptians commenced the astronomical day at noon and the civil day at midnight. The ancient Chaldeans commenced the day at sunrise. The Romans, before Christ and for several centuries after, made the day begin at midnight. It is probable that the advent of Christianity brought about a change in the date, and in the tables of the ancient churches. The Roman Christians, as well as the early Christians followed this rule. It is difficult, if not impossible, to fix any one definite date when the civil day, under the Romans, was fixed from midnight to midnight, and when religious custom was allowed to accrue with such an arrangement. But it is certainly that it was not at an early date.

Since the prevailing religious customs, with which we are familiar, came through the Roman Catholics, the customs of that church have a direct bearing upon the subject. The proceedings of the Roman Catholic Church are its standard authority. "The Catholic Dictionary," Benziger Brothers, 1893, p. 865, says:

"Sunday used to be reckoned from evening to evening, i.e., the sanctification of the day began on Saturday night and ended on Sunday evening, or the day was, "sabbatum." Thomasius, "about the eleventh or twelfth century that, after the abolition of public vigils in the church, people began the celebration of Sundays and feasts on the morning of the same day."

This fixes a date, as nearly as may be, when the Roman Catholic church dropped the biblical method and introduced a change which has been adopted by the churches ever since.

In the "History of Sabbath and Sunday," by the writer, pp. 196-202, will be found the text of laws from 967 A. D., to 1203 A.D., showing that for some centuries the Catholic church ordained that Sunday should be observed "from three of the clock on the Saturday until sunrise on Monday." It was superstitiously reported that under this order great and terrible miracles, showing God's displeasure, were enacted if work was continued a moment after the clock struck three on Sunday. It was after this period that the Sanctification of the Day was required from morning till sunset, or, as we say, "until the evening." See p. 167 of "History of Sunday Legislation," by the writer.

All the earlier Sunday laws in the colonies and in the older states, as well as the customs of the people, show that the day was set, as the Seventh-day Baptists still observe the Sabbath. So far as the present practice is concerned, the change from sunset to midnight in the United States has come about, to a great extent, within the present century. The general idea of decline of regard for Sunday, and by this change men have gained more time for business without encroaching on what is legally marked as sacred time.

The Seventh-day Adventists lately received $400,000, as a gift from a new convert.

THE INDIVIDUAL CHURCH AND DENOMINATIONAL POLITY.

The extreme independence which characterizes our denominational polity, emphasizes sharply the relation of the individual church in denominational matters. No one of our denominational organizations has the power to enforce its demands upon the individual church, or upon the churches as a whole. This voluntary nature of our denominational organization gives double importance to the character and actions of individual churches. For example, the Tract and Missionary Societies represent the churches in their organized capacity in the execution of Missionary, Sabbath Reform and publishing work. The vigor and extent to which either Society can carry its work is determined by the nature of the support given by the individual churches.

The work of the Tract Society is the work of the churches in Sabbath Reform and publishing. The work of the Missionary Society bears the same relation to the local churches. Last year 111 churches were reported in Conference Minutes. Only twenty-five of those churches are enthusiastic in the work which they have asked the Tract and Missionary Boards to do, the work will lag or fail. If one-half of the churches, especially of the larger denominations, are enthusiastic and liberal in both moral and financial support, the work will be well sustained and enlarged. In a denomination like ours the whole body feels the influence of each individual church, quickly. Hence each individual church is a determining factor in denominational work, in no small degree. Few churches seem to realize this. There is a general tendency to think of the denominational work as removed from the individual church, while the fact is that no form of denominational organization can work without the individual church with the denomination more closely than ours does. Both the Societies feel this fact keenly. Both are struggling with great loads, while there is comparatively little enthusiasm in the churches. When the Anniversary comes, people read reports of large plans and great accomplishments. This is impossible unless moral and financial support is given every week in the year. People are ready to compline if the annual reports show meager attainments. In many cases those who complain do not seem to appreciate the universal fact that societies cannot make bricks without straw, and that Boards and executive officers must report actual or comparative failure, unless the people, i.e., the individual churches, stand close behind the work. A church and denominational polity, like ours, demands the highest type of individual Christians, and, hence, of the individual churches, in order to succeed. Our churches, for their own good, ought to study the moral side of our polity. The grip of obligation on the individual member which makes each man say: "I am directly helping or hindered the work of my church, and this the denomination," is the strongest factor in our denominational work. High spiritual life is the product of such obligation. It cannot be enforced by law. What is "good reformation and higher life" is only sentimental trash, or self-righteousness. If this sense of personal obligation is lost, then who invites all our pastors to preach at least one sermon on the relation of the individual church to denominational life and work before the coming Association of which his church is a member?
The Queen of Spain has signed the treaty of peace which was ratified six weeks ago by the United States Senate. This brings the war to an end in form, which ended in fact eight months ago. The Spanish Congress evaded official action on the treaty, and left it to the Queen to do what all desired should be done. A large number of their officers and soldiers were captured and feared to do on account of politics. The Queen is a noble woman whom the Spaniards wrong in many ways. A painful and a shameful case of lynching has lately taken place in Georgia. Charges were brought against a number of men and diarism and secretly held by the Sheriff, were taken by a masked mob, and shot in the most barbarous manner. This is an inexcusable piece of lawlessness, which the better people of Georgia, and of every state, condemn. The double curse of slavery and yet rests on too many places in Georgia. Finland has been deprived of all constitutional independence, and incorporated as a part of Russia. From this distance, the step seems unextravagant unjust. The physical powers of the Pope and falling rapidly, hope for his life is practically at an end. Rumor couples the name of Cardinal Gibbons with the list of his possible successors. Mrs. Martha Place, of Brooklyn, N. Y., was put to death by electrocution, at Sing Sing, on Monday, March 20. She murdered her step-daughter through jealousy. The ritualistic controversy in England grows fierce and bitter. The probable results are disestablishment, and a division of the Church of England. The High Church party going to Bona Catholicism, and the Low Church into the camp of dissenters.—Delaware, Utah and California have failed to elect United States Senators, through factional fights. The spectacle is humiliating. This will leave the next with a Republican majority of 16.

The dinners planned for Jefferson's birthday, in New York City, have developed a full-powered. This truth is finely illustrated frequently. The High Church party, in New York City, have developed a full-powered. This truth is finely illustrated frequently.

Wednesday, March 25, the United States troops made a quick and strong movement upon the rebels in the Philippines, about 12,000 strong near Caloocan. The rebel forces were cut in two as by a wedge, and hemmed in by flank movements and between the bay and the foothills of the mountains, about twenty miles inland. There was much direct fighting for several days, and an Aguinaldo and his followers are ignorant of the real purpose of the United States. False reports are made to them, both as to the purposes of our troops and as to their efficiency. The Congress have begun their works by issuing a statement which has been translated into the various dialects and sent out among the people. But as many of them cannot read, the facts will find slow acceptance. Wherever the facts are known there is little, if any, trouble. The whole situation is painful in many particulars, but we believe that good will come in the end, in spite of the present difficulties.

LETTERS TO YOUNG PREACHERS AND THEIR HEAVERS.

LETTER XXIII.

EXTEMPORE SPEAKING IS A NATURAL METHOD.

3. The gospel is a living message. Its mission is to teach us how only can do this, and spiritual life has its home in the heart. Intellectual conceptions and logical deductions are as dead as Elekki's dry bones, until the heart breathes upon them. Paul's logic carried everything before it, because it rode upon the power of his living faith. This truth is recognized in ordinary themes, which are tame when compared with the Gospel. Macaulay says that Fox was one of the most efficient and overwhelming of orators, because "the season was devastated and made red-hot by his passion." This it ever is in nature, when life would express itself. When soul seeks to awaken soul, the long pent feelings burst forth in the whirlwind of true eloquence born then and there, full-armed and full-powered. This truth is finely illustrated in the fact that weakest Christian hearts, untrained in the schools, and untaught in rhetoric, often speak extempore upon religious themes in a way which is incomparably powerful and effective. Philosophy itself is forced to recognize the power of this mode of expression. And why? Because when cognition and feeling are in instantaneous co-workers. The pen is a cog at such times. The finer and yet the more powerful elements of extemper discourse cannot be transferred to a manuscript; much less can they be evoked from it days afterward, when both mind and heart have grown cold and the lava of red-hot thought has turned to ashes, or hardened into vitrified slag. Deep, earnest life-flow o'er-leaps the laggard pen, and like great Caesar's blood, rushes out of doors to give its force to the waiting hearers.

4. Being the natural method, it is also the most exhilarating. Nature assumes this method because power is pent up in the soul. The consciousness of this power gives freedom and freedom gives power. An extemper speaker, pervaded by his theme, and helped of heaven is the embodiment of liberty. Not freer are the winds which toss the waves to the stars than is he who, rising with this Inspiration, leaps forward on the mountain peak of his power, flings out the truth from his all-conquering soul. When, standing thus, the faces of his hearers answer back, telling that his words are stirring and awaying them, when thankful hearts drop their tribute of grateful tears, when weak ones find that in a new spiritual manhood, when crime cowers, and being convicted, falls in repentance, then does the consciousness of power give ten-fold strength. At such a moment, under God, the speaker is king over men's souls, and in no small degree the arbiter of the destinies of nations. He is an instrument to the Divine, who standing on the rock of eternal truth, clothed in the garments of wisdom, and, glowing to his heart's core with the fires of holiness, puelds with his fellows to be reconciled to God. The victories which are won over matter and in the realm of sciences, are meagre when compared with the triumphs of him who speaks with more than human power for God. To such an one men listen as to the voice of God, and yield in glad obedience.

5. The influences which surround the extemper speaker make his mental activity most intense. This intensity often leads to new ideas which come at the moment and are invaluable. A man must expect to reach great heights in extemper speaking, if he has or has not done so in composing it. In that fusing state his thoughts are compacted. This opens the way for new ones to enter. Thoughts which come in under such circumstances are usually like pearls from the oysters of the sea, rich and priceless. The state of mind which makes way for such new thoughts and calls them in, fits them appropriately into the current of discourse. They come ready-made to meet existing want.

There is no need of delay in fitting joints or laying them in the oysters which are not simply related to the theme, they are essentially to the structure. In this way an extemper speaker will introduce a new idea in a given sentence, sometimes in several sentences, which appears to the listener to be the result of careful study, and which not infrequently becomes the key-stone of the whole arch. In reality, the thought never appeared to the speaker's mind in such relations until the instant, when, in the rush of delivery, he saw, recognized, and fastened it in its approximate. The joy that comes with such attainments far exceeds the exultation of the scientist over any new discovery. A new thought cannot be thus introduced in a sermon which is being rehearsed from memory, or read from a manuscript. This reason alone is sufficient to turn the scale in favor of extemper delivery.

6. A given form of explanation often fails to set an idea clearly before the audience. Tied to a manuscript or to memory, the speaker is not likely to discover this failure, still less is he able to stop and supplement his illustrations. He will usually make bad matters worse by attempting this. But the trained extemper speaker, with eye and soul alert, will soon learn to detect such failures on his part, and correct them by further explanation. He will find a new illustration, or a different form of explanation that will complete the work without apparent effort or seeming incongruity. Such an experience is most valuable by warning the speaker against future mistakes.

7. The work of imparting and accepting
truth as between speaker and hearer is mutual. It demands the closest sympathy. The speaker says I bring you life, comfort, encouragement, rebuke. The hearers answer, We welcome, thank you, for it, we will listen and obey. This sympathy, this answering back of face to face and soul to soul is best attained by extended delivery. The art of being a good listener in private or in public grace be desired. But he who reads mechanically from a manuscript, repeats abstracly from memory, destroys attention. He is like one tamely performing a task in the presence of the people rather than one who has come with a message to impart to the people. For this reason, many forms of delivery tend to repel the hearers, and to dissipate attention. One will not long keep up the appearance of listening attentively when there is nothing interesting to listen to.

CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Chicago, Ill.

Christ is a Modern Business Suit.

We make the mistake of putting our Bible exemplars too far off. We see the picture of a Christ in Oriental garb blessing the children, healing the sick, forgiving sins, raising the dead, preaching the good news of the kingdom. His followers, too, are dressed in the flowing robes of nineteen centuries ago, and the picture takes on a far-off air. Something sweet and beautiful, but not directly connected with this age in which we live. We need a Christ in a modern business suit, moving among busy men, touching all the problems of our practical life.

On the Potter's Wheel.

The idea was from the eighteenth chapter of Jeremiah. "And the vessel that he made of clay was marred in the hand of the potter; so he made it again another vessel, as it seemed good to the potter to make it." God did not want to take our work away from us and cast us aside, because we had once shown ourselves unfit for his use; but he wanted to take that out of the stubbon vessel and make it again "a goodly vessel."

A brother from the terra cotta works stood up and said: "That is right in my line. Now, I have found that when a form is broken, the best thing to do is to put it back in the mill, grind it over again, and let it be moistened and tempered afresh. And that is what I need myself. I want to be made over in God's mill, and moistened by the dew of his grace."

How to Cook a Husband.

This is the title of a dainty, hand-made booklet furnished by a friend. Some one has evidently made the matter a subject of careful study, and the wise suggestions are carefully wrought out. For example: "A good many husbands are utterly spoiled by mismanagement in cooking and so are not tender and good. They are really delicious when properly managed."

"In selecting your husband you should not be guided by the slivery appearance, as when buying macaroni; or by the golden tint, as if you wanted to be a coquett."

"Be sure and select him yourself, as tastes differ."

"Do not go to market for him, as the best are always brought to the door."

"Make a clear, steady fire out of love, neatness and cheerfulness. Get him as near it as seems to agree with him. If he sputter, frizzle, etc., do not be anxious. Many husbands do this, they are quite done."

"Do not start any sharp instrument into him to see if he is becoming tender. Stew him quietly, and watch the while, lest he lie too close and flat to the kettle and so become useless."

"If thus treated you will find him digestible, agreeing well with you and the home, and he will keep, unless you become careless and set him too cool a place."

"We are under the impression that these directions were first drafted by an observing woman who was not herself married. Which will not seem so strange when it is remembered that the series of books on 'Joshiah Allen's Wife,' with their delicious touches of conjugal life, were written by a woman whose only source of material was observation."

"Says the hero in 'Himself Again': "Seelen, why is it that in real life, old maids sing the sweetest lullabies? We used to puzzle over this question, but concluded years ago, while that its application was not correct. The sweetest lullabies of life are sung by mothers. It does seem, however, that some of those who have most sensible theories concerning various responsibilities (including husbands) are loth to accept them. For instance, how many men who know exactly how a Christian ought to live—refuse to be Christians."

A Self-Propagating Missionary Movement.

Brother Joseph Booth and his earnest, determined little friends made many friends during their visit to the Western Association, and have also increased materially the amount of subscriptions to the African Industrial Mission. They are to leave for the North-Western Association soon, from which section some queries have come concerning these workers and their plan.

The stand taken by Plainfield has done a great deal to put the movement in a favorable light before the denomination. The men who are heading it enjoy the confidence of many people here, and the general public, not easily stampeded or imposed upon.

No one can become acquainted with Brother and Sister Booth without being impressed with their Christian devotion and singleness of purpose.

The plan seems to grow on the one more he looks into it. With such men as Carey and Hudson Taylor leading the way, it is certainly worthy of a careful consideration. What we want now is facts. What has been done? What is the history of the missions already found by Brother Booth? What can be learned from the China Inland Mission? Will not the officers of the Association give us these facts through the Sabbath Recorder? We do not share the apprehension that there is not money enough to carry these enterprises through. 'There is money enough, if only the right acceptance can reach it.' Our people are not suffering for lack of the means to give. The thing wanted is a mighty motive, a purpose, a mission, something to live for. If this is one of the movements to quicken the missionary spirit, raise the enthusiasm, fill the pockets, buy books, and fill the hearts with the Holy Spirit, our other work will not suffer because of it, but be the gainer.

Seventh-day Baptists should not be afraid of inaugurating something novel. This may even be, under the blessing of God, an entering wedge for a mighty revolutionizing movement in modern missions. Give the plan a careful consideration. Let us be at the front of the 'far-dung battle lines.'"

The Seat of the Disease.

Sometimes the 'specialist' finds a case sick all over, sore in every portion of the body. "From the sole of the foot even unto the head there is not one clean or sound in it, but wounds and bruises and putrefying sores."

"I would never let any children of mine join that church, unless I wanted them damned. They are hypocrites that will stab you in the back. They have treated me like a dog. They call me dishonest because I do not pay my debts when they are due. But they buy cott me to prevent me from getting work by which I could earn money to pay them. I never could be a Christian in this town. I can't be enough of a hypocrite to be a Christian."

"I see it is a good man talk and relieve himself, with one in which a remark thrown in to bring him back to the main question and make him was a 'Christian, if there ever was one;' that he was familiar with the Scriptures, and that Paul was his favorite author.

In treating a patient that is sick unto death, don't tinker with the surface eruptions, but strike for the vital spot, the seat of disease. Aim for the will, the personal responsibility."

"I don't know about your persecutions," I said; "it may be as you say. I think you will find that, when you get right yourself, your troubles of this kind will vanish mostly. But never mind that. You believe in Paul. You have no persecutions to compare with his. You never had the thirty-nine lashes on your back, you never were stoned, you were never kept in irons in a foul dungeon. But Paul gloried in his persecutions; he said that God would use them, every one, to some good account, and cause 'all things to work together for good to them that love God,' He is the same God, yesterday, to-day and forever. He can do for you what he did for Paul. If you want to be a Christian, you can be, and nothing can prevent you."

"But God never called me as he did Paul."

"Certainly not, for he never calls two men in the same way. But hasn't he called you? Hasn't he called you again and again?"

"Something crept into the bitter, discouraged eyes that was not there before, a gleam of recollection, perhaps—a touch of shame, a spark of confidence."

"It's a personal matter, my friend. You are responsible for your own life. You are responsible for that home and the children who are growing up, looking to you. Don't talk about hypocrites and Christians as though they were identical. You insult the one and the other the same way. A hypocrite is not a Christian, and a Christian is not a hypocrite. There is such a thing as a genuine religion. It all rests with you. Surrender yourself to God, and 'neither death, nor life, nor angels, nor principalities, nor powers, nor anything that is of this world, height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord.'"
Missions.

By O. U. Westford, Cor. Secretary, Wasterly, R. I.

It is a beautiful sight to see a whole family reposing in the arms of their father and mother and the children, even to the babe in its mother's arms, all are in their accustomed pew at the Sabbath morning service. How encouraging to the pastor to have whole families in this manner come to church. Such presence increases the value of public worship on the Sabbath-day for their own spiritual enjoyment and growth, also the importance of training their children by example early to love the house of God and to attend meeting. As a rule children thus trained are more easily led to accept Jesus as their Saviour and live Christian lives, and become faithful attendants and active workers in the church. Would that there were more parents who thus train their children.

It is said that the great majority of the young men of to-day are not church-goers. How many are on the streets, or at the corner, on the day they observe as the Sabbath, instead of being in church. How many are above social enjoyment and con- viviality, or in pursuit of pleasure and amusement, instead of being at church service? This is bad for the future of the church and for the good of even the state. How much of this non-church-going on the part of so many young men can be charged to the home life and influence? A good deal of it.

Parents of to-day are not as faithful and exemplary in this matter as the parents of twenty-five and fifty years ago. Visiting, pleasure, indifference, prejudice and various excuses keep them away. As are the parents, so are the children.

How much of this non-church-going on the part of young people can be charged to the church? Does the pastor take special care before he gets through. If the pastor take special care before he gets through, so are the children.

There are quite a number of young men in our institutions of learning who have in view the gospel ministry as their life work. They are very much interested in, and anxious about, our future ministers. They are to live in an age that will demand greater things of them in scholarship and in preaching than are the demands of to-day. They should be better and stronger men than our present ministers to do the requirements of the work. They should give themselves the best and most thorough training and preparation that they possibly can for their work in their day. In view of this, we most heartily endorse the following able and convincing article of Senator George F. Hoar, of Massachusetts, from the Independent, and ask every young man among us who intends to enter the gospel ministry to carefully read it.

LATIN AND GREEK IN OUR COLLEGES.

By George F. Hoar.

I have no title to speak as one having authority of the great questions touching college education. But I have for a good many years been a good deal in legislative chambers and in the thrones of political meetings, and heard and read thousands upon thousands of sermons. I have had a great chance to observe what training fits men to convince and persuade their auditors by speech, a faculty indispensa- ble to orators, statesmen, advocates and preachers. Indeed, no man can live in this country, with his eyes open, and not have occasion to think of the great problem by what form of education are we to get the best men as material for our public service.

Until lately, I almost invariably thought that this faculty was best gained and attained by the study of Latin and Greek, familiarity with the best models of style in those languages, and the habit of translating them into English. Proficiency in these things was required for the college degree of Bachelor of Arts. The rank of students in colleges and universities was determined by that standard. But of late the rigor of this rule has been relaxed, so that now a degree of A. B. in some of our foremost universities may be given to young men who have never studied Greek at all; and if Latin be required for entrance, or to be studied for a part or the course, the student may, if he choose, discontinue the study of Latin, of which he may have had but a poor smattering, and that pretty much forgotten, before he gets through.

Now I hope and believe that in this matter of the elective system the pendulum will swing back again. All countries have had great examples of men who are called self-educated, such as Franklin and Abraham Lincoln and others quite worthy to be named with these. But I believe that all of them would have agreed that they themselves would have been better fitted for the work they did had they have had a good college training; and that their education, so far as they learned anything of science or literature, was not as good for their own purpose as that they could have got from a good college. It was to the experience and knowledge of human nature and of the character of the people that they were called upon to minister to; to refine and ameliorate their poverty, and the confidence of the people, who regarded them as peculiarly belonging to them, that their power over the people was owing, and not specially to their faculty of speaking or writing, marvelous as that faculty has been in some cases.

I think the best character, intellectually and morally, the best type of cultivated manhood, the best instrument for the people's service, in public life, or at the Bar, or in the pulpit, the most perfectly rounded kind of man, upon which the world has so far seen, is to be found in the product of the English and American universities and colleges. It is a type of manhood which in England certainly, is improving and growing better from generation to generation. There is no better study for the American youth to-day than the memoirs of the college-bred men whom England has had for several centuries and other colonial service, in Parliament, at the Bar and in literature, for the last fifty years. We have many like examples in this country. I hope we may have many more.

Now I think—I would speak modestly and as becoming me in this matter—I have a profound faith and a strong conviction that one powerful influence in forming such a character, in the matter of taste, of mental vigor, of the capacity for public speaking and for writing, in the power of conveying with clarity and force and persuasive power, without a doubt, in the transmission, the thought that is in the mind of the speaker or writer to the mind of the people, is to study and translate what are called the classics, the great Latin and Greek authors. I think this not only an important but an es- sential instrument.

I could state, if there were room, some reasons for this belief. But I should enter- tain the belief none the less if it should turn out that my reasons for it were not the best. The fact will remain a fact, whether I am able to account for it or not to account for it.

Under our college custom the degree of A. B. has signified heretofore that the youth has received this training. I think that should continue to be its signification—In- genius lederit diderit искусство. For other at- tachments let other forms of certificate be used, and let the new ones be devised if they be needed. But let the old college degree have the old meaning.

I do not object to the education of youth designed for other employment than these professions or public life at the same insti- tutions or in the same classes with those of whom I have spoken. Indeed, I think they ought to be so educated, and that in general it would be better for them to be educated in the same way. But I am not insisting on that or discussing that now. If in any re- gion or communities a large number of youth is educated, and the interests of the two are in conflict, let their interest give way or be postponed to the other at Harvard and Yale, as it always has given way to the other at Har- vard and Yale till lately, from the beginning. I truly do not take any risk of spoiling the classical education by striving to blend any other with it.

Now, if this be true, how unwise to permit the boy who is destined for such a career to elect in his youth that he will attempt it, without using the best means and instrumen- tality to fit himself for it. You put before him the temptation of an easier way of getting into college, you put before him a mo- tive slight, but still enough to determine the decision of a child, to join some favorite companion in a study, to avoid a disagree- able teacher, or to get rid of severe labor, or some other of the thousand motives that affect the immature fancy of youth, or you put upon the parent a responsibility for which he or she is utterly unfit, and which the university is not fitted to assume, and the fate of the boy is decided. Foreign languages, especially the dead lan- guages, are not to be learned as a rule after one comes to manhood. This elective sys-
tem dooms the scholar to be shut out forever and forever from the literature of Greece and Rome, do not know that the medium of our great translation. On the other hand, there are to be found in the English language superb examples of a translation from which the Englishman or the American who does not know Greek or Latin can get the original.

Your boy is to be an artist. Will you let him, if you expect him to gain a high place in his art, elect before he is twenty years old—perhaps before he is twelve years old, or will you let somebody elect for him, that he shall never in his life see a work of Greek or Italian art? And yet your elective system dooms to a like fate, to a worse fate, the boy who expects to follow the literature and language, is greater and more selfish to use the valuable space of Pithon, while, as if other and the people have kept up the love of the scholar to a like fate, the scholar will see a work of Greek or Ital...

The shortness of life is bound up with its fullness. It is to him who is most active, always thinking, feeling, working, caring for his own interests, and neglecting things, that life seems short. Strip a life empty, and it will seem long enough.—Philips Brooks.
We have received several responses to our request for the music in which the words of “The Old Fashioned Bible” were sung. Two of the sisters have very kindly sent us the music, which we have acknowledged personally. This is to express our thanks to all who have been interested for us.

CHANGES.

“Because they had no changes, therefore they fear God.” Ps. 55:1-19.

Our Father looks down from above and knows what is best for his children; how far they need to be led in this way, how far curbed in that; exactly what blessings and what afflictions are for their good.

Sometimes long seasons of prosperity bless some, again some of these are torn up, stirred up, or cast about until they thoroughly acknowledge from experience the weakness and inability of humanity, and with praises ascribe all power and wisdom to our God. There is no power to express the growth of soul that comes to those who in the right spirit, step from bright days into the dark ones, who go down into the valleys and up upon the mountain heights with a faith that will not be rent, but rather grows brighter by the exercise of that trust in the Lord, which the trying changes call forth.

Those who are gay and careless and see little of the turmoils of life have nothing to give them a realizing sense of their utter helplessness, nothing to give them a sober thought of the present and the hereafter, nor any idea of the responsibility God lays upon them for his service; they do not remember their Creator, they love not their Saviour. Hence the psalmist says, “Because there are no changes, therefore they fear not God.”

On the same street not far from my home there was a business man who had prospered these many years. A man of good social standing, wise and prudent in this world’s affairs, a large and influential business that seemed always to be increasing. Their youngest child was taken ill, and that day when calling there the mother told me that not one of their seven children had ever been ill before. Yet it was only a few days after the happy baby’s first birthday that year was called away. When loving friends had carried her to the parlor and placed the marble hands over her breast, the father and mother entered that room and closed the door; all night they prayed and talked by their little one.

The hand that had taken little Mary might have called for either of them or one of their older children, and none of them prepared! They talked of their indifference, and of their lack of piety in their home. In the long hours of the night they saw life in another and different way than ever before; they felt their guilt, they prayed for forgiveness and new hearts, and before the morning light they were heard singing soft praises to God. The eldest son of nineteen and the daughter of seventeen pronounced the result in the morning and kneeled down before their father and mother; there they too sought and found their Saviour, and thus four in that family had entered into a new life of service to God, before little Mary was taken from their sight.

Great was the joy of the neighbors, yet hers was not a familiar face, not one of her former happy features could be recognized; there was a hard look, and her eyes were cold and stern. The saying that “A man of fifty years is responsible for his face,” came quickly to mind, and the truth became clear as I listened to the recital from others of the sorrows and afflictions through which she had passed, and which instead of working good had evidently hardened her heart and stumped the result plainly upon her countenance. Through all the refining process in which the loving Father had led her she had resisted; her opposition caused her to miss the blessings.

The drama is in the kitchen and cannot leave, said the little daughter, “will you come to her?” and there we found her seated by the huge block, with a hammer in her hand, beating the dough.

At the first sight the remembrance of the delightful Maryland biscuit of the long ago came vividly to mind, and I asked how long would she beat the mass to make the biscuits perfect, and she replied, “If the dough is pounded about an hour the biscuits will be far better than any portion of time less than that; the dough will then crack and be very tender.”

An hour’s pounding seemed a long time, yet those who know the Maryland biscuit are always willing to help in spending that much strength, for the sake of the excellencies so greatly enjoyed in it.

It occurred to me, what if the dough were as sensitive as our hearts are, would it enjoy that hour of the molding process; could or would it complacently endure the rolling and beating even though the continuous pounding would bring it to perfection?

In a somewhat similar manner we find ourselves in this world for the purpose of enduring the changes; of going through the kneading processes in all that is usually connected with this life, for the purpose of leading us thoroughly to know him who rules all things and to call out a desire for help to endure and faith to abide in his promises under all circumstances.

We do well to consider and remember these changes must come and that all that comes is permitted. It may be in perfect trust, these experiences will be the refining process to remove from us the earthly dross, and we will learn to see more and more the loving, gentle hand of our Father who is leading us.

Surely when we reach the other side and can see clearly, we will rejoice that we were able to weather through the small storms, even as our Saviour did. Brave hearts are they and helped from heaven, who can calmly bear all that comes to them, with a growing spiritual nature born from these troublés.

HOPING FOLKS.

“Here,” said a neighbor, pointing to a village carpenter, “there is a man who has no prospect of success, and yet in this community than any other person who ever lived in it. He cannot talk very much in public, and he does not try. He is not worth $2,000, and it is very little he can put down on subscription papers. But a new family never knew another family that could not find it out and give them a neighborly welcome and offer them some service. He is on the lookout to give stranger’s a seat in his pew at church. He is willing to sit with a sick neighbor and to look after his affairs for him. He finds time for a plesant word to every child climbing into his wagon when he has no other load. He has a genius for helping folks, and it does me good to meet him on the street.”—Rev. O. P. Gifford, in the Watchman.
CHRISTIAN EDUCATION.
BY REV. J. L. GAMBLE.
[Concluded from last week.]

(5) A still higher reward of culture is ELEVATION. The true and complete result of true education are to lift up the whole man to as high and worthy a character as possible. This has been the purpose of a greater or less extent in past times, but was never so fully felt and aimed at as now. Some years ago, Professor Silliman of Yale College declared: "Many leading colleges and universities of the land have lost sight of the fact that man is first and foremost a spiritual being, and that therefore spiritual training should predominate over intellectual and physical."

However true this may have been, however it may be yet of some, it is now a fact that the moral element in education is more widely recognized and advocated than ever before; for educators have come to know that while natural gifts determine the quantity of mental power, the quality of that power depends upon a character of the student and scholar; and the moral element determines the quality.

Hence it is not simply the acquisition of knowledge at which the wise student aims, nor this alone which the true teacher seeks to impart; this is good and valuable—but far better is the culture which comes of gaining it.

Many a student has asked himself and his teacher too, perhaps, "What am I gaining by all this study of subjects which have but the remotest bearing upon my future career?" It is sufficient to repeat the answer given by Dr. Maclaren to a similar inquiry: "You are learning to be a man." Hence the importance in our school life of considering the two factors mentioned a while ago, the living teacher and the college ideal.

Thus, and in many other ways, are held forth before the student new standards and high ideals to aim at, supplying him with openness of God. And the legitimate result of all broadens the mind, enlarges the sympathies, opportunities better is the culture, which comes of gaining the Book of Revelation; the greatest, the inexpressible, blessing of a complete and ever progressive education.

"Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, nor yet let the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth me."

Christian education is training all lines of true thought to their Author-God. All lead to him. All have their foundation in him. The legitimate and happy end of all culture is the bringing of the soul into communion with God in his ways. For, "He that knoweth his God shall live, and shall be filled with the God's plan for uplifting humanity.

A liberal education mightily increases the powers and capabilities for usefulness, as it broadens the mind, enlarges the sympathies, and develops the perception of knowledge of human nature, and brings the whole man into acquaintance and harmony with God's plan for uplifting humanity.

The cultured mind has an immense possibility of making the world purer and better—but has not always done so, because of some that has been noted. In Biblical Teaching, or at least as wisely as one as seen.

The scene is something like a struggle as erful handiwork of God in the heavens, and heart widens the perceptions, increases the knowledge of God "and his works are all laid down in the Book of Nature, rightly read and interpreted, and great works of the Creator; not only recognizing him as the Fountain of all knowledge and wisdom, but coming into living and delightful communion with him. This is the greatest, the inexpressible, blessing of a complete and ever progressive education.

On the other hand, the Book of Science, the Book of Nature, rightly read and interpreted, reveals the power, the wisdom, and the goodness of God. And the legitimate result of all true education is to lead the mind and heart to a better understanding and comprehension of these attributes of the Creator; when this is the case, every mind is indelibly impressed with admiring wonder, and the heart with glowing gratitude and praise.

If any one has been inclined to give but little thought or attention to the study of nature as a means of grace to excite the heart to adoration, let him just take his Bible and read it rapidly through, marking all the references which the sacred writers make to the works of God in creation. He will be surprised at their familiarity with God's handiwork in nature, and the evident effect upon their devotions. Job, David, and Solomon, in saith, are full of contemplation upon the wise, loving, and powerful handiwork of God in the heavens and in the earth.

How delightful the study of Astronomy when mind and heart realize that "The heavens declare the glory of God and the firmament sheweth forth his handiwork!" How inspiring the study of Geology when, like Hugh Miller, one realizes that he is but tracing the "Footprints of the Creator!" What divine joys come to the heart of the Keplers and Newtons, as they are thinking over the thoughts of God! What pleasure to the historian who can write the "Hand of God in History!" And what inexpressible reward, what supreme satisfaction does the student realize who in his study of nature has found nature's God, and through the study of his Book of Revelation has been brought into saving acquaintance and closest fellowship with the God who made him.

(7) Consider but one other reward which a true and complete education is designed to give, namely, QUALIFICATION FOR USEFULNESS.

What is the true end for which we seek the acquisition of knowledge, the power of feliciteous expression, the development of mind and power of thought, the elevation of character, and the knowledge of God? What higher and more worthy object than that of being useful in the world, a blessing in every way possible to our fellowmen? This, if we but realize it, is the grand aim of all school life, and this will be its highest reward. For, in the great day of account, the Lord of all will say, "Inasmuch as ye did it unto the least of these my brethren, ye did it unto me; enter into the kingdom prepared for you from the foundation of the world."

While this realization will undoubtedly be true, it is not the first only satisfaction the useful soul may feel. God has implanted something within us, he has so made us, that well-doing brings its reward along with it; the satisfaction of knowing that we have helped somebody, that in some way we have been a blessing to a fellow-mortal, gives ecstatic joy here and now.

Nor is it essential that we should always know the good we do. Satisfaction springs from the consciousness that we have dedicated ourselves to a life of usefulness; that we have made, or at least highly endeavored to make, the best use of our opportunities and privileges to this end.

A liberal education mightily increases the powers and capabilities for usefulness, as it broadens the mind, enlarges the sympathies, and develops the perception of knowledge of human nature, and brings the whole man into acquaintance and harmony with God's plan for uplifting humanity.

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Young People's Work

BY EDWIN SHAW, MILTO, WIS.

I had occasion recently to visit a sanitarium.

I came away impressed with the thought that we do not begin to be as thankful as we ought to be for health and strength.

I saw forms and faces that revealed too clearly the ravages of physical disease. Weeks, months, years of suffering had left their marks in pale faces, shrivelled forms, tottering steps, sad and hopeless looks.

Thank God, every day, young friends, for strong, healthy bodies.

Again I saw faces that told only too plainly of worn-out minds, of intellectual powers that were broken and faltering. The outlines of the faces and heads spoke eloquently of unusual mental endowments; but the wandering, listless eyes, and the incoherent sentences betrayed the sad, sad truth. Thank God, every day, young friends, for sturdy, healthy minds.

Again I saw, not so much at the sanitarium, but basking in the sun on a street corner, a number that have fit to call Christian wretches. I could see among them the semblance of the human life contained in the image of God; but the traces of filthy and vile and vicious habits of body and of mind were so visible that I felt sure that the spiritual life was weak and diseased and helpless.

A diseased body excites my sympathy and my pity. A diseased mind arouses my sympathy and my sorrow. But a diseased soul stirs my sympathy and my disgust, for it seems to be a condition voluntarily entered into. Be careful of your bodies, young friends, shield them from disease; be careful of your minds, not wearing them out with petting and worry; but above all, be careful of your immortal souls, guard them from evil habits, free them from sin, keep them pure, and clean and strong. Thank God, every day, young friends, for health and strength.

WHO IS TO RULE THE PHILIPPINES?

By G. E. LEAVITT, CO. E. FIRST CALIFORNIA REGIMENT.

I would like to delay writing upon this subject until I could collect more reliable data, but present crying needs urge me to make use of the little knowledge already possessed; for delay would be a crime against God and humanity. What I write is based upon personal observation of my own, or of friends, and is confined to Manila and its immediate surroundings.

Needs always imply danger. The greatest danger to which the Filipinos are subjected is an incoming flood of civilization. Now that Spain's sovereignty over these islands is a thing of the past, and the United States will shortly take her place, modern civilization will turn this way. Could it be administered in digestible quantities, well and good; but it will come in great quantities, and will have to be bolted, and the Philippine islands will have to suffer. To prevent the indiscriminate assimilation of good and bad, Christianity must keep pace with this civilization.

The first wave of immigration will be composed mostly of adventurous spirits who have an eye for capital business only, and who will not consider the welfare of the natives. Money will be their god, and no other will be held up before a very uncultivated race. We have not yet appreciated this fearful influence in its infancy, if our new East Indian possessions are to be Christ's.

There is another thing that will work great disaster among the natives, and that is the influence of our prisoners. I am a soldier, and think that there are no soldiers like our own; but it grieves me to say that in many ways their actions do not recommend the Christian nation they represent. The natives have an exalted idea of us. To them we appear to be rich, good-natured and careful of our morals. As soldiers they admire and respect us, and are quickly adopting our method of fighting. But are they copying our morals? I must say, yes. As soldiers, only our rougher characteristics are seen by the natives, consequently our influence will not be for the best. Eventually we will occupy the interior towns, and extend our influence still farther.

One must next mention an influence that is banefulness is not to be compared to that of the American soldiers. I mean the influence of the Spanish. With the Spanish, hypocrisy has become a part of the national religion and to be ashamed. This influence extends from the northern to the southern tribes of this island, Luzon. To be sure, when the Spanish took possession of these islands, 300 years ago, they implanted with their flag Christianity, but only its shell. Heathenish practices, and a terrible and revengeful God made up the kernel.

Exortion, inhuman treatment of their subjects, oftentimes extending to murder, are some of the object-lessons which the Dons have given the Filipinos. There are stories of deeds that were fit for the Inquisition in cruelty. Is it not our duty to rectify these distorted object-lessons?

The worst enemy that Protestant missionaries will meet is the Catholic church. For over 300 years she has striven by various means to undermine the influence of the Filipinos. That she has to a great extent succeeded is evident when one considers that the religious authority was aided by the civil. It will be a hard matter to change these old conditions, but "with God all things are possible." The generation has imbied freely of this superstition religion, and it will be no small task to uproot it.

There surely will be a reaction against these teachings. Modern civilization, an influx of population, and the severance of religious authority, will shake the blind submission that has hitherto bound the Filipinos. Cret that reactionary wave with a Saviour's love, and we have saved ourselves much hard work in the future, as well as gained many souls for Christ.

Already missionary work is being done among the natives. Chaplain Pierce, of the Nebraska Volunteers, and two Methodist brethren are in the field. Let us pray for the work in the Philippines!—The Intercollegian.

WAYSIDE JOBS.

"Simon Peter saith unto them, I go a fishing." Oh, how many of us also "go a fish- ing!" Peter was discouraged at the prospects; the work of Christ's ministry had not been as successful as Peter had expected, and he was now ready to turn his attention to some other work. He was to become a fisherman again instead of a fisher of men. Do we sometimes lose courage? Do our long-chinked plans seem to be foiled? Has someone failed to come up to our standard? A thousand of like questions present themselves, but are we to give up and seek some other line of work below our present calling? No, or others may say as did the disciples to Peter, "We also go with thee." Keep on, with God.

As Emerson says, "Trust thyself and your way will shake to that iron chain." Such resolves united with a firm faith in God bring forth our best qualities. Take heart!

HOW PLEASANT it is to pass along the street with the knowledge that we are doing our best to make this world better! What a kicker he is! Did you ever hear that expression used? There is just such an individual in almost every community. It is the person who is seldom, if ever, satisfied with the way things are done at home or elsewhere. His views may be similar to those of other men, but that of influencing them, publicity, he criticizes personally. If for a few hours he exposes a remedy were suggested, his life would not be without a purpose. But he complains because the boys are so noisy on the campus, and so quiet at prayer meeting. He finds fault with that. He says, "the reformers have all been kickers," true, but self has been entirely lost sight of, and the uplifting of those about them has been their highest motive. No person's life should be one monotonous harrangue against others, but an incentive to be on the alert and intensely active in every good work.

It has long been the ambition of the Golden Gate Christian Endeavor Union to own a launch, and thus save the constant expense of hiring one to visit the ships. About three years ago a launch fund was started, which, at the time of the '97 Convention, amounted to over four hundred dollars. More than seventeen hundred dollars of the surplus Convention funds were appropriated, and the result was the new steel launch Christian Endeavor, which was formally dedicated on Sabbath afternoon, November 27, at Weig's North Branch, San Francisco. Mr. F. H. Jackson, representing the trustees who had in charge the building of the launch, stated that it was one of the first made of steel which has been placed on the Bay of San Francisco. Its length is 32 feet, beam 9 feet, depth 4 feet 6 inches. Carrying capacity 65 tons. A 20-horse-power gasoline engine built by the Oriental Engine Company, supplies the power which under favorable circumstances will give the launch a speed of twelve knots an hour. There is a seating accommodation for about fifty passengers, and the entire cost amounted to over $2,100.-Sol.

Our Publishing House, at Plainfield, N. J., is prepared to furnish the booklets containing full Topics and Daily Readings for Christian Endeavor Societies for 1899. The booklets may be had at the following prices:

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A WELL-Governed mind learns in time to find pleasure in nothing but the true and just.—Angell.
and he found no opportunity for a second indulgence in that pastime. In vain he sought to engage the gardener’s attention when the birds were in noise, and he was always on the alert to prevent further mischief; and so the monkey came to have a great dislike for him and annoyed him in many petty ways that only a monkey would think of—such as jumping out at him suddenly with a loud scream from some unexpected corner when the gardener was perhaps carrying some valuable thing in his hands, and would drop the burden in his fright. Or if William was at work in the garden the monkey would pelt him with fruit from his vantage ground of a tree top.

One day in the fall of the year William was very busy arranging his bulbs for the next spring’s blossoming. Tulips and hyacinths were laid in alternate rows ready for planting. Zill, finding the gardener thus busy employed, had crept a little slyly to the greenhouse, but the doors and windows were all fast, no chance at all for a mischievous monkey to get in. So he scrambled up into a tree close by William and chattered incessantly, trying to draw the gardener’s attention. But he worked on unmindful of the antics overhead. Suddenly the monkey became perfectly still and the stillness lasted so long William suspected something was wrong and looked up. No monkey anywhere in sight! But just as the gardener was about to resume his work he glanced toward the house and saw Zill disappearing in the open window of the guest chamber.

In less than a minute Zill appeared again at the window, his long arms filled with several choice pieces of broccoli, which he commenced throwing down on the ground. Of course William hurried into the house to report the mischief. The minute Zill saw him go in he clambered out of the window and down the blinds with lightning rapidity, rushed over to the flower beds and began clawing out the bulbs out of the ground and throwing them right and left in dire confusion, while with his long, strong tail he scattered the dirt in every direction. When the man hastened back to his flower beds he found the day’s work brought to naught, while the little Scripture-school boy, whom he had fled to escape righteous wrath, sat Zill grinning and chattering as much as to say, “At last I have had my revenge!”

What the gardener’s thoughts were we can perhaps imagine, but the question for the child is to deliverately plan his way of revenge, or, in other words, did Zill reason—Congregationalist?

MAKING THE BEST OF IT.

By L. K. CHITTENDEN.

When grandma came into the nursery she saw Ted staring out of the window with a scowl on his forehead. Mary Esther was lying stretched out on the floor, drumming her heels up and down, and Dick was pulling the cat’s tail.

“What’s the trouble, Teddy?” she asked, sitting down in her chair and beginning her knitting.

“Oh, this rain is such a bother!” said Ted.

“I was going over to John’s to make a birdhouse, and I took my tools over last night to have ‘em there, and now I can’t go because I’ve got a cold, and it rains.”

“I saw a carpenter making a mud house the other morning without tools,” began grandma; and the three children came over and clustered around her chair.

“And that wasn’t all,” she went on; “he had no ax and he had no head.”

“Acted very oddly, too,” said grandma, lifting Dick up on her lap. “First, he rubbed his floor in, and he sang a funny little song as he did it. Then he went off for more mud. When he got back, he walked in every direction but the right one, I thought he had lost his way; but I really think he wanted to make me stop watching him, for he finally got there, and he went on building, always singing his queer little song. After his pile of mud was large enough, he pressed his head against the ground and bore it round in it. I thought it must be hard work; but he always sang, and seemed determined to make the best of it.”

“Where’s his house?” asked Dick.

“In the roof of the back porch,” said grandma, so they all set off to find it.

“Oh, yes!” said Ted, pointing in one corner. “There it is. It’s a mud-dauber’s nest.”

“It’s a wasp’s nest,” I think,” said Dick.

“Well, a mud-dauber is a wasp,” said Ted, looking at the nest. “That’s a thousand times better than I could do with tools,” went on Ted. “I believe I’ll make the best of it, too.”

So, when grandma saw them again, Ted was mending Mary Esther’s doll’s head, which had waited a long time for her glue medicine; Mary Esther was sewing on her doll’s quilt, and Dick was rubbing up the nickel parts of their bicycle; and they sang so hard and worked so steadily that when the dinner-bell rang they were surprised to find the rain all stopped and the sun shining.

LITTLE MR. BY-AND-BY.

Little Mr. By-and-By, you will mark him by his cry: And the way he lolters when called again, and yet again. Gian if he must leave his toys, tho’ all the time be holiday.

Little Mr. By-and-By, the grass down and smooth away; In the Mountains of the Moon He is known as Sheeny, and He and his cousin to Don’t Care, as do your wish you were aware.

Little Mr. By-and-By, always has a brittle ‘Why?’ When he’s asked to come or go, Like his sister, Petey. “Why, Hope we’ll never—you nor—I. Be like Mr. By-and-By.”

—Clinton Scollard, in St. Nicholas.

JUST LIKE THE QUEEN.

A little girl was glazing through the iron bars of a tall fence. She was small, freckled and rugged. It is needless to say that she was not set aside for play. She was a stately mansion, great trees and most beautiful flowers.

Her little face was so eager and her attitude so pathetic that a lady in passing stopped to see what had attracted the child. Beside the fence cup was a flower-bed a foot wide and blooming thickly; in and out amid the wide, green leaves were clustering stems of snow-white flowers.

“Say, lady,” came from the child, “what is this flowers, please?”

“Lilies of the valley.”

“O, yes,” said quickly, while a bright expression came over the little Scripture-schooler’s face; “then’s the kind that ‘tilt not, neither does wither; the queen!”

Just like the queen! “They tilt not,” yet people come to admire and praise. They are against the wind, pure, and were made a little for it. Solomon, in all his glory, was not arrayed like one of these,” and all who can, come to see regal glory. —Delaware Sentinel.
DeRuyter, N. Y.—Our evangelist, J. G. Burdick, returned from his visit to New York and is again at work. This visit gave him rest, and he returned refreshed and ready for work. He spent the Sabbath at Linklaren Centre, and preached also in the evening. An appointment was made for him in DeRuyter church for Tuesday evening, the 14th inst., to preach. The S. D. B. church has been very cordial in receiving the attention of the meeting; about twenty-five present. The theme, "Be filled with the Spirit," was listened to with good interest. The meetings continued through the week, with better congregations and growing interest.

On Sabbath evening several young people expressed their determination to follow Christ. Eld. Burdick occupied the pulpit at DeRuyter on Sabbath morning while Eld. Swinney preached at Linklaren Centre. On Sunday morning Mr. Peterson preached in the Methodist church, and in the evening the pastor and several members of that church enjoyed the meetings with us. For some time past many of the members of our church have been anxious for a revival, for a deeper work of grace and for the ingathering of souls.

Mr. Peterson gave to our Plainfield people and First-day friends in the family of the late Mr. J. H. P. C. E. was re-organized and bids fair to do better work in the future than it has ever done in the past. The Sabbath-school is doing good work. March 18 we went about nine miles to theriver at Port Jefferson and baptized five young people, who joined the church, some of them being converts to the Sabbath.

While our meetings were in progress, President Davis, of Alfred University, made the people present a brief visit and gave us three excellent sermons.

The prayers of our people will follow Bro. Saunders in his work, and we trust the spirit of evangelism has been increased by his work with us. We were much impressed by his spirit and methods of work, and pray that God will raise up more like him to carry on his work.

Some of our young people are going West to Walworth and Albion, Wis., and some East, to Nile, N. Y., in order to work among Seventh-Day Baptists. A. G. C. March 21, 1899.

Milton, Wis.—Jacob Davis came to Milton from Ohio in the early spring of 1844. He was the father of ten children, four of whom were previously married, and all of whom came with him, or at about the same time, to Wisconsin. From these ten children, of whom only three are now living, have descended children, grandchildren and great-grandchildren to the number of one hundred or more. The father, a prosperous family, to the third generation, was a grandson of the pastor of the Seventh-day Baptist church of Squam, N. J., who, with his church, about 1790, migrated to Virginia, founding the church of Salem in that state.

On Wednesday, the 15th inst., those of the family and friends at Milton and vicinity held a reunion at the home of Dr. Piatts, the oldest grandson. There were present one son, three grandsons, two granddaughters, three grandchildren by marriage and seven great-grandchildren, making sixteen in all. One granddaughter, with her husband and two children, came from Portland, Me., to attend. The family, who have been very cordial in receiving us, were pleased to have us visit them. The family is scattered from Ohio to the Pacific coast, and one great-grandson is in the United States regular army in the Philippine Islands. The little gathering of the remnant in Milton will long be remembered as a bright spot in the lives of those who were present.

Fouke, Ark.—It may be encouraging to some of the readers of the Recorder to learn that the little church at Fouke, Ark., is not extinct, though it has passed through great trials. We believe that the coming of Broth- en Saunders and Hurley, as well as Brethren Cottrell and Socwell, last November, was the turning point in the church. We have not yet chosen a pastor, but have preaching almost every week. Bro. C. G. Beard visited us the first Sabbath in March and gave us great encouragement, and has appointed to be here the first Sabbath in April.

Bro. J. H. C. E. Fouke: He preached for us last Sabbath evening, and Sabbath day a week ago, and is to preach for us again to-night. Bro. S. I. Lee preached for us last night. I have been lecturing on evening following every other—Sabbath on the general topic, "The Duty of Christians in Saving People from Present Hells." The attendance has been improving.

Our village is beginning to take on a new growth. We have two general merchandise stores. We have the best cotton market in Miller County. Our young merchant, Mr. J. D. Williams, bought and shipped, during the cotton season, near 700 bales. The President of the railroad says that we are entitled to the nearest depot building on the road, and that it shall be built "soon." The Pacific Express Company has established an office here. The telephone company will soon have their line constructed through here, and the railroad itself will soon be completed to Shreveport, La., where it will connect with the south end already completed over a hundred miles to Conshatta in Louisiana.

If you know of some young druggist seeking a location (a Sabbath-keeper), he can send a good location, but give him the laws of the state require the druggist to be a licensed pharmacist. A physician can sell drugs without a license as pharmacist. A good physician is needed, and we would like to have him a Sabbath-keeper.

Our church here has elected to observe the Lord's Upper on the second Sunday night, which they have decided to be a right time, if not the right time.

Fouke, Ark., March 19, 1899.

Tyrones, Mo.—The community in which I live, including a radius of six miles in every direction, is enjoying such a religious revival as was never enjoyed here before, and the cause of Sabbath Reform appears to be steadily advancing. We are preaching to the people that God requires his children to live above sin, and he that sinneth is of the devil (1 John 3: 8); that sin is the transgression of the law (1 John 3: 4); that no one of God's commandments can be disregarded (Romans 3: 19); that God has rejected us; that I have got to Beulah Land, and, though poor and needy, I leave it all with God. In some way, I know not how, the Lord will provide. The general conditions are that the lights and shadows will not mingle, for the light dispels everything. The men are dark colored, but they have the new light. In the bounds of our labors the past winter of 1898 and 1899, there have been about seventy-four conversions. We crave an interest in the prayers of all God's children, for if any one has need so have we, and if any field is needy it seems to me that this one is more so.

Yet I am trusting God to supply all our needs in his own good way. Amen.

S. W. Rutledge.

March 12, 1899.

Dodge County, Minn.—Always enjoy reading "Home News;" that page is one of the first pages read at our house. I was pleased with the reports of our revival efforts here, and I want to add what we have seen of the appreciation of the work of Bro. Randolph among us. We try to understand: the hardships and trials of an evangelist, and will for a long time look back on the labors of Bro. Ran- dolly in this place with pleasure. Coming to us as he did, in his naturally easy, lively, and spontaneous way, has charmed hearts of many who never before knew him, and brought just the help that was needed to lead many young hearts, already ripe for the
THE SATURDAY RECORD." 

THE SURVIVAL OF THE UNFITTEST.

BY W. H. RUSKIN.

I do not mean to say that the unfit will truly and permanently survive. To think so would be disloyalty to God. But I do desire to call attention to some of those influences that make wrong enduring, and to the only remedy that applies to them.

The Gresham law of money is that the poorer currency invariably drives out the better, and that, though men may approve and admire the pure metal, they will, nevertheless, uselessly retire it from circulation, and push off the inferior coin, This, however, is an application to systems of morality and religion. While men necessarily approve of the purer code of morals and the higher type of religious faith, they instinctively shrink from their adoption. Given two systems of morality—both perfect, both directed to the divine law of love, and the other admitting a large measure of human selfishness, and giving to the law of justice a loose construction, the latter will be practically adopted by the masses, and is likely to become the controlling influence. A system of religion that holds up a high ideal of holy living and not only approves, but demands, strict conformity to the example of Christ will meet less practical favor, even among professed Christians, than one that leaves some form of sin and admits of a large measure of conformity to the world, the flesh and the devil. Such is not the statement set forth in any confession of faith; it is rather the unwritten truth which we read between the lines, and the commentary of every day lives. For even the worst of men have a measure of admiration of virtue and of holiness of sin. Good men often have but little.

"He is not truly to scorn a fool, And scarce in human wisdom to do more."

When the demands of virtue (as they often do) run parallel with ease, comfort and convenience, then the flood-tide of public morality sweeps everything before it. For truly when the devil is with us he offers us sacrifices that we deny ourselves, take up our cross and follow our Lord—that we shrink from it. Walking in his steps is often very sweet and beautiful. We delight to go with the crowd. But the crowd, as the saying is, sometimes betrays us. We may go with him to Gethsemane and get with the weeping ones along the via dolorosa, and it is then that most Christians ask to be excused. Then the world pronounces such conduct to be folly.

It is because of this tendency in human nature that men are continually devising compromises with the right. Forgetting that God has said, "Woe unto them that 'all evil good, and good evil—put light for darkness, and darkness for light,' they become very expert in the art of turning a good thing into a bad one. There is a better reason. It is so pleasant to seem to be right, even when our inner conscience tells us we are in the wrong.

It is for this reason that the strict-followers of our Lord are called "the little remnant," "pilgrims and strangers in the earth." It was for this reason that during the long anti-slavery struggle (from 1831 to 1861), the great majority, not only of the people, but of the churches, including their leaders, took sides with the oppressor rather than with the oppressed, and theological principles were set up for the Fugitive Slave Law and for slavery itself. Had not the slave-holders' rebellion come, in the providence of God, we might still have been tramplmg on the Declaration of Independence and the Sermon on the Mount. We can see, too, why reforms sometimes seem to go backward and that the conflict between the prohibition and the license traffic seems interminable. Rushes, Bangor and other town felt tired of the struggle. It costs too much to enforce righteous laws. Those religious denominations that maintain the main idea of requirement and have not asked what is popular, but rather what is right, have continued small and been left far behind their less scrupulous sisters. Of this the Seventh-day Baptists are an example. It is one of the thefts of the pleats of Israel. In spite of the unchangeable law of God—never so well understood as to-day—in spite of the example of Christ, The Sabbath is explained away and practically set aside, and Protestants, who hold that there is no other rule of faith and practice than the tendency of the local church to define its authority and assuming that the voice of the church is the law of God. The practice of the church is always to be our guide, first, that we are not to be discouraged at unpopularity, and the apparent survival of the unfit. It has always been so, except where there has been divine intervention. Human nature never reforms itself. God changes one men, but it is God that saves them, and he makes his Word "quick and powerful." It is ours to plant, but God gives the increase. Second, it is not enough to say to be in the right, as against the multitude, than to go with the multitude to do evil. God has no heart to trust that each reader will learn from this. The world will not be saved by its mistakes, though there was abundant excuse. A sweeping glance over the horizon shows a doleful sight on the earth, and the thirty-mile wind drives us from the summit. But the swift glances left an indelible impress. We see still the glo"
It is probable that Judas was the only one of the twelve whose home was in Judæa. Which should betray him. Judas desired of it a great sum of money. Of course no one knew at that time that he was the betrayer.

5. Three hundred pieces. That is, three hundred denarii, equal to six times its relative value; that is, a much greater amount, as a denarius was the regular pay for a day's work of a laborer. And given to the poor. What did Jesus gave often to the poor. Compare John 18: 29.

6. Because he was a thief, and had the bag, and bare what was put therein. It seems likely that the latter clause is an explanation of the first, and that "bare" should be rendered "took away," as in the R. V. Judas was the dishonest treasurer of the apostolic company.

We need not suppose that he stole all that was intrusted to his care.

7. Let her alone, etc. The A. V., following the Received Text, has the reading of the latter verse. The meaning is probably. Do not find fault with her; for she has really saved this nard in using it for anointing me for my burial.

8. For the poor, etc. Every day you have the opportunity of bestowing your bounty upon the poor, but the opportunities for showing affection to the man Christ Jesus will be very few.

9. Much people. Better as the R. V., "the common people." They are contrasted with the chief priests and officers of the temple who doubtless knew that many of them came out of mere curiosity to see a man who had been dead, but who was now alive.

10. The word "also" means in addition to putting Jesus to death. Their natures stopped at no crime. It seemed to them necessary to extinguish the living witness of the marvelous power possessed by this teacher whom they hated.

IN MEMORIAM.

LYDIA ROGERS LYON.

Sister Lyon was the daughter of David and Mary Rogers, and was born in Waterford, where the days of her childhood were passed, and where she spent most of her mature and declining years. Early in life she took upon herself the vows of a Christian profession, and cherished it for her life; not as an outward form, but the indwelling principle and moldling power of all her living. Her first husband was Paul Stillman, whose worth and memory will ever be cherished. Her last husband was Eliaphalet Lyon, who was closely identified with our national Baptists.

Sister Lyon inherited in full measure the physical force, and mental and moral stam ina of her ancestry. It may be called the New England type. Puritanism in some degree, yet progressive, ever seeking the good, and holding the right with an unyielding grasp. She may have been accounted somewhat slow to give her confidence, and bestow her friendship, but once gained, and given, they were never withdrawn, unless rudely thrust away. Once a friend, always a friend.

There are those who will ever recall, with swelled heart, the light and help that came from her in hours of severest need and bereavement. There are many, too, who will look back with a warm glow of heart on the sunny and cheery of her hospitality and unsel-fishness in the services she made a home, not only to its abiding inmates, but to who- ever came within its encircling bars. The fulfillment was always more than the promise. The fruit was sweeter and fairer than the blossom. Sister Lyon had anticipated, for she was one of the first of Believers.

But for she was fully prepared. She ripened sweetly and rapidly for her immortal change, and left as her most precious legacy that her hope was not in the material world, but in the invisible one.

[Professor W. H. Baker.

Popular Science.

BY H. E. BAKER.

Iron.

It is not generally known that iron, in its pure state, is too soft for use and is rarely ever found in a pure state, but is mixed with other elements. Each expert foundryman will tell you that there is a wonderful difference in the quality of ores from which iron and steel from iron, is made, and that certain ores have to be procured to meet the special mechanical demand, for making all articles, from the finest cutlery to the thinnest windows, a quality so poor that it hardly pays for melting.

We cannot think of any metal that in the hands of the metallurgist can be more varied in quality, texture, adhesiveness, and ductility than iron. From the fine ores of Sweden to the coarse ores of the Alleghays, the iron is found mineralized with different substances, such as oxides, fluorides and chlorides, which serve as alloys and combine with the iron, in its progress through heat in the blast furnace, from which it comes forth, when it is wrought, into the molds of the smith.

Magneti sm makes its home among the allied metals that are associated with iron, and develops among them its peculiar qualities, giving to one a positive, and to others a negative, polarity; both are of an electric character.

Among those of a positive nature are zinc, manganese, beryllium, aluminum, zirconium, calcium and magnesium; while those of a negative character are copper, cobalt, cadmium, vanadium, chromium and nickel.

One of the most important laws that in any piece of iron with which we are familiar there were incorporated so many different metals, yet by the aid of science they have been discovered and separated, and even more may yet be revealed. The combinations are already such that a casting can be made so hard that a steel drill will not stand, and only a diamond drill can be made to penetrate it, yet all this resistance can be easily overcome, and the iron transformed and made almost as ductile as lead simply by the introduction of carbon.

No invention of greater, or more enduring value, has ever been produced than that of Mr. Henry Bessemer, of Hertfordshire, England, in 1856-8, by which he transformed a molten mass of iron into steel in large quantities by forcing through it a current of atmos pheric air, the oxygen increasing the heat, while at the same time, in connection with the nitrogen and ozo ne, it changed the entire mass into steel at a very trifling cost.

The great value of this invention is seen in the strength, endurance, and wear of all the rails now in use on all the railroads in the world. Profound is science, and strong is iron. No other mineral in the world is capable of so many combinations and transforma tions, or of becoming so generally useful. For propulsion and other purposes, it really is of more value than gold.

The man who calls himself a Christian and gives one of my books to the Lord is a meaner man than Jacob, and has a lower standard than the King of Sodom, who was evidently necrotizing the giving of tithes a duty.—H. C. Trumbull.
MARRIAGES.

LANCE—Pieoce,—At the home of the bride's parents, in Independence, N. Y., March 14, 1899, by Rev. E. V. Louviere, Mr. William H. Lane, of Plain Valley, and Miss Hattie L. March.

WILLIAMS—Rood,—At the home of the bride's parents, Mr. and Mrs. C. J. Rood, in North Loop, Neb., March 14, 1899, by Rev. E. V. Louviere, Mr. Henry Williams and Miss Bertha A. Rood, both of North Loop.

DEATHS.

Sister Ethel White was the highest free of charge. Sister exhausts evening time will be charged at the rate of ten cents per line for each line in excess of twenty.

Faw-sett—March 15, 1899, at Rock River, in the town of Milton, Wis., of pneumonia, Myrtle Adelaide Fawsett, aged 23, and 15 days.

She was an adopted child of Joseph S. and Mary S. Fawsett, of the above place, and had been very tenderly cared for and loved.

W. C. Lyon—At his home, in Waterford, Conn., March 15, 1899, suddenly, of heart failure, Mrs. Lydia R. Lyon, aged 74 years.

The funeral services were held in the Seventh-day Baptist church, on Friday afternoon, March 17, conducted by Rev. O. D. Sherman, and were participated in by Dr. A. H. Lewis. See "In Memoriam" in another column.

Pardue—Mrs. Minna Stillings Pardue was born in St. Peterburg, Pa., Jan. 17, 1857, and died in little Genesea, N. Y., March 13, 1899, aged 41 years, 8 months and 26 days.

She was twice married; first to Harry Mobley, by whom she had one son, Ernest Mobley, who now resides in Bolivar, N. Y., by whom she married Frank Pardue, who survives her. Since the latter marriage she has resided in Bolivar and Little Genesea. For two years she has been a great sufferer with cancer. During the last few months of her illness she has been tenderly cared for in the home of her brother-in-law, Mr. Horace Pardue. She was a member of the United Brethren church of Old, R. I.

R. Potter—Mrs. Eliza Potter, in Whitestee, N. Y., March 11, 1899, in the 36th year of her age.

This unexpected death breaks up another happy home and buries many bright hopes. She was full of life and her ambition was linked with her husband's in the establishment of an earthly home. Nobly was she doing her part. After nearly thirteen years of wedded life the chastened remains withdraw her where the latest one, the last of her glowing angel, the Lest, broils the angel death has robbed little five-year-old Gien of a mother's love and care, a mother advanced in life is dreadfully stricken. The heart of her minister, the pious way of brother, sisters and a large circle of friends has been suddenly darkened. Funeral services were held the 13th inst., in the Seventh-day Baptist church at Independence, N. Y.

W. L. Greek—In Independence, N. Y., March 14, 1899, Wm. B. Green, Jr., aged 71 years, 10 months and 23 days.

Bro. Green was born in Western, R. I., but when seven years of age came with his parents, William B. and Mary Hixson Green, to Independence, N. Y., and settled with them on the farm where he ever after lived and died. Of their eight children in his father's family two only remain, Pardon Green, of Independence, and Mrs. Mary Coos, wife of the late Prof. H. C. Coos. He leaves a wife, one son and a daughter, Mrs. G. B. Green, and a daughter, Mrs. D. B. Randolph, of Martinboro, N. C. In early youth he gave his heart to Christ and joined the Independence Seventh-day Baptist church. The church has in his death lost a faithful and valued worker. He was an honest and skilled workman, a man of principle, quiet in his ways, but firm and outspoken for truth and right. Activity had been a characteristic, but for some time he had been ebbing away and gradually sank to rest. During the long months of his last illness he was most tenderly and faithfully cared for by his wife, son and family.

Gray—In Ashaway, R. I., March 8, 1899, Mrs. Nellie M. Brodie Gray, wife of G. B. Gray, and daughter of H. C. Burdick, in the 53rd year of her age.

Sister Gray made a public profession of faith in Jesus Christ in the ordinance of baptism, and united with the First Hopkinton Seventh-day Baptist church, Nov. 29, 1879, and her life was prayerful, conscientious and faithful until her death, which occurred in her home on Frankfort Avenue, Independence, N. Y., March 8, 1899, aged 41 years.

Cort—At the home of C. E. Crandall, Chicago, February 20, 1899, Lyman Wendell Curtis, in the thirty-seventh year of his age.

He was a "way baby," his father insisting when the child was three days old, and falling at Chicagoa in September, 1863. Lyman professed religion when about eight years old, and lived an exemplary life as a boy and young man. When about seventeen he went West from Milton, since when time has lived in different places, the last two years having been spent in Chicago. Since a year ago last August he has had three strokes of paralysis, the last one a week before his death. His deposed mother was constantly with him in his weakness. For this this latter part of life he was very grateful. Gentle and patient, he seemed to be ripeing for the change which he faced calmly and fearlessly. Brief service was held at home, February 21. The sermon was preached at Lake Geneva, Wis., by Rev. W. Stevens.

Literary Notes.

I. Maclean's New Work.

Ian Maclean, who has now been touring a country, begins an early issue of The Ladies' Home Journal in its latest piece of literary work. It is a series of popular articles, in the relation that a minister holds to his congregation: how a preacher is helped by his people; how a congregation can make the most of a minister, and other phases of the most satisfactory attitude in the church. The new series opens with a five-part essay on the subject.

State of Ohio, City of Toledo, Jan. 12, 1899.

FRANK J. CHENEY makes oath that he is the senior partner in the firm of CHENEY & CO., which firm desire to sell the following books on paper. The said firm will pay the sum of $200.00 for any article of daily goods the said firm may purchase, and will not be responsible for the said firm.

FOR SALE!

In West Albany, Ill., ten acres of land, with house, barn, and other outbuildings, mostly new. Location near church. Also farm of 160 acres, located two miles from church. For full particulars and terms, address ANSEL CROGH, West Albany, Ill.
There are spots in the ocean where the water is miles deep. If it is true that the pressure of the water on any body of water is proportional to the square of its depth for two feet of depth, anything at the bottom of one of these "pressure holes" would have a pressure about it of 13,300 feet to every square inch. There is nothing of human manufacture that could resist such a pressure. It is said that pieces of wood have been weighed and sunk in the sea to such a depth that the tissues have become so condensed that the wood has lost its buoyancy and would never float again. It could not even be made to burn when dry.

PROFANITY.—There is no vice more prevalent than that of profanity speaking. It is specially marked in our schools. The men swear, and children, with the lip hardly out of their speech, swear. I suppose the virtue of Christ is not spoken so often in profanity as in blasphemy.—Rev. F. M. Goodchild.

Health for ten cents. Cascarets make the bowels and kidneys act naturally, promote digestion, cure headache, biliousness and constipation. A perfect toilet for children.

ALWAYS there must be prayer: only at dawn it leads to labor and at eve to rest.—James Martineau.

No man is doing all he can for Christ who is doing less than he can.