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BABCOCK BUILDING
PLAINFIELD N J
We are glad to note that Mr. Dighton W. Straight is now regaining his health, for his work in China, at a sanitarium in Palmyra, Wis.

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

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

Such indignation is as far removed from ordinary fault-finding and pettiness as light is from darkness. He who frets himself into petty anger over little things, especially things of a personal nature, commits sin. Fretfulness, the anger which springs from jealousy, and the flaw-picking habit have no place and high endeavor. They make no said above has nothing in common with those fretters and fault-finders who never rise to the height of calm, powerful indignation. They are more likely to skulk in cowardliness when great occasions call for brave souls and high endeavor. They make no vocal with complaint over mosquitoes, and hide when the real battle of the morning comes on. Cultivate calmness, but not indolence. Pray for power. Spend neither words nor strength on trifles. Live for work they will, but save your cartridges for lions. Never vindicate yourself for self's sake. But when truth and righteousness are assailed, when injustice and crime claim the field, rise to the serenity and power which come at God's call to battle with sin and unrighteousness.

APPARELS in the Philippines are steadily taking shape, in spite of the revolt under Aguinaldo. In other respects he regrets that any fighting has taken place, etc. Meanwhile evidence accumulates that his plan was made in full detail for plundering Manila in connection with the late attack. Having been handled too severely, he now regrets that the thing happened. In other important islands, whose influence is less or unknown, the rule of the United States is well received. The coming rainy season will be unfavorable for active campaigning. Since the serious struggle. The commission to settle points of difference between Canada and the United States, after several months, has adjourned until August next. The main points unadjusted are the Alaskan boundary and the lumber tariff. The interval of rest and the possible changes in Congress and Parliament is believed will facilitate future action. The real point in the Alaskan boundary matter is whether the leading lines of travel to the Kionicdybe shall be under Canadian or United States control. Commissions of inquiry as to the conduct of the war, the merits or demerits of "preserved beef," the honor due to various commanders, etc., are at work. It is now too early to know final results or the entire facts. President McKinley, during his late visit to Boston, spoke with great wisdom upon the whole question of foreign policy. Within the past week, the Chinese Minister at an important "dinner" in New York, spoke with marked ability and clearness concerning the relations between China and the United States. Already his words are receiving such thoughtful consideration as they deserve. He is a master of good English.

The drift of the English church back into Romanism has become so pronounced that it is becoming an exciting feature of English politics. It is of great importance and power which come at God's call to battle with sin and unrighteousness. The Archbishop of Canterbury is preparing a test case for the courts. Before the religious question can be eliminated, it seems practically certain that disestablishment will result; in any case a very strong party will go to Roman Catholicism directly, or practically, under some other name. The weakness of compromise is finding abundant illustration in the English church. The strength of the original error is illustrated with equal clearness. English Protestantism was content to remain on Roman ground, in many particulars, under new names. The inevitable result has come, and with marked loss to Protestantism. The Roman Catholics may well rejoice, as they do. The mother church has little to do except to keep her doors open, while the English church is forced to disintegrate. What is happening, on the side of politics, in the established Church of England must come to pass with all Protestants in connection with Sabbath Reform. The old issue, "Rome or the Bible," can neither be silenced nor evaded.

A CORRESPONDENT OF THE BUSINESS OFFICE adds the following paragraph to his business letter: "The last Sabbath Reform Edition was excellent. The Sabbath seems to keep the keenest interest of the time. We are satisfied that diplomacy will adjust the affair in due time. It is a case in which the three Powers are joined in a protectorate over a few imperfectly civilized tribes, whose furious quarrels over petty kings form the core of the trouble. The islanding British stationed at the fort have no naval supplies, etc. Commercial questions and matters of tariff and reciprocity between Germany and the United States are somewhat active, but not enough so to promise a renewal of the agreement. The American Government is now in a position to make the true Christian calm because he is strong, and strong because he is calm. In

The sudden death of President Faure, of France, on the 16th of February, was a quick and severe blow to the French nation. It called for the courts. It is now too early to know final results or the entire facts. President McKinley, during his late visit to Boston, spoke with great wisdom upon the whole question of foreign policy. Within the past week, the Chinese Minister at an important "dinner" in New York, spoke with marked ability and clearness concerning the relations between China and the United States. Already his words are receiving such thoughtful consideration as they deserve. He is a master of good English.
cotton factories. It is also proposed to utilize the power by operating pumping machinery for irrigating large areas of desert along the Nile, as well as for illuminating the interior corridors of the pyramids. With electrical science at work in lower Egypt, and the famous cataracts controlled and utilized by the system of water-works described in the Popular Science column, the future of Egypt and the historic Nile may not be foretold at this time.

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

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

**HOW TO CALL A PASTOR.**

To the Editor of The Sabbath Recorder:

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

Yours truly,

Reno.

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

1. Let the church agree, by informal conference, or by formal vote, upon a candidate, having learned informally, as far as possible, whether the candidate is available.

2. Extend to him an official call, by direct vote of the church, or through an officer or a committee instructed to act in behalf of the church.

3. If the candidate signifies his willingness to accept the call, upon terms that may be stipulated in the call, the case is easily closed. If the church does not see fit to associate terms with the call, but prefers to ask the candidate upon what terms he will accept a call, it remains for him to state terms, or to decline the call.

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

1. Is this the man upon whom we can unite as our pastor?

2. Will the interests of any other church suffer, if we call him from another field?

3. Will the largest interests of the denomination and of the cause of Christ be served, if this man accepts our call?

Having considered these questions, together with other similar ones, extend a definite call, with or without terms, as may seem best. If the call is not accepted, choose another man, and follow the same general rule.

"Candidating" on the part of men seeking pastorates is not usually productive of the best results. "Candidating" on the part of churches is open to as many objections as is candidating by applicants. But, as we said at the beginning, Seventh-day Baptist and Roman Catholics are "candidating" as a matter of principle. In all these cases, and each church may choose its own methods.

**PROTESTANTS AND ROMAN CATHOLICS APPROACHING EACH OTHER.**

On the 20th of February, Prof. Charles A. Briggs, of the Union Theological Seminary, addressed the Congregational Clerical Union of New York, "in relation to the future of Home toward Protestantism." Dr. Briggs said that the union of Christian churches was a great Biblical ideal which must ultimately be realized. "All the differences between Home and Protestantism, he said, "have been summed up in this." The Protestant seeks union and communion with God immediately. The Catholic seeks them through the Christian church as an organization." Dr. Briggs said that he recently stated this difference in an eminent Catholic priest, who replied, "No, it isn't as I said, communion with God as the Protestants do."

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

1. Protestants lay less stress upon the infallibility and the authority of the Bible now than formerly, and more upon the authority and consensus of opinion of the church.

2. Roman Catholics lay more stress upon the Bible than formerly; they circulate it among the people, especially the New Testament, more than formerly. On the other hand, they lay less stress upon the authority of the church.

3. Protestants now hold that the Bible is superior in the four lines of flesh and spirit. Catholics take the same view of the authority of the church.

4. On two points he showed that the Catholic church is adjusting itself to certain difficult problems more wisely than Protestants are. Catholics are taking great pains to secure for their children a religious education according to Catholic standards. This scores a strong point in their favor as to the future. Protestants are weak in this direction.

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

As a whole, Dr. Briggs' speech emphasizes some important truths, with which the readers of the Recorder are familiar. The booklet published at this office on the "Catholicization of Protestantism on the Sabbath question" is worth any new study in the light of Dr. Briggs' address. The union of Christendom which Roman Catholics seek is the re-absorption of wayward Protestants into the fold of the mother church. The most potent influence now at work in England and the United States is the Roman Catholic Church.

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

**HOW CAN SPIRITUAL LIFE BE INCREASED?**

"How may a busy person best maintain and deepen his own spiritual life?" The Congregationalist is being asked to answer this question, from many correspondents. It is a question which we hope will be asked, even if they be answered imperfectly. Of the need of deeper spiritual life there can be no question. After visiting many of our churches during the last four months, and noting carefully the character of the Home News and the reports of the evangelistic work which come to the Recorder, we are yet more deeply impressed that increased and vigorous spiritual life is the paramount need of our churches at this time. If we had no special work crying for fostering and extending, we could not ignore the Sabbath Reform work alone. This demand is doubly true. Add to this our mission work and the opening fields in Africa, and the call for larger, stronger, deeper spiritual life rises above all else.

Mark, life! Not methods, but life. Not theories, but life. Not opportunities—we are smothered by these—but life. Not money, but life. The successful farmer with waiting acres needs life, that he may cultivate, sow, nourish, harvest. The successful mechanic, sustained by town study materials, needs life that he may work out results. The student, with books, papers, teachers at hand, needs life, that he may study, garner, use, wisdom and knowledge. All accomplishing waits on life. Christ came that the church might have life, "above measure," to do its
unmeasured work. The fountain of life in Christ waits to fill the hearts of his followers. If it does not, they are at fault.

How shall the church come to receive this life? Does it not mean: the plume-hunters are now, but comparatively powerless to meet the destruction of marsh lands. Most reprehensible, but it is a significant fact beyond personal need, in order that it may extend the influence of the instructing, the prayer-meeting, the Sabbath-school, the sermon.

A national law is now assured which will extend the authority of the Commission of Fish and Fisheries over "game birds and other wild birds useful for man." The rapidity with which birds have disappeared from the settled portions of the United States has been as unfortunate as it has been unnecessary. In some cases it has been due to the destruction of their coverts and food through the development of agriculture and the reclamation of marsh lands. Most reprehensible has been the destruction of birds in the interest of the cruel fashions which have prevailed in "ladies' hats." After having stripped our Atlantic coast, the whole of Florida and the Gulf coast of egrets, terns and thousands of other birds acceptable to the milliners, the plume-hunters are now at work along the coast of Mexico and Central America, and even from the headwaters of the Orinoco and Amazon. Statistics show that the decrease of bird-life in thirty states and territories reaches a maximum of 77 per cent in Rhode Island and a minimum of 16 per cent in Nebraska, the average being 46 per cent.

Savvy for others in any cause that makes for purity and righteousness is service for Christ. To honor any truth by defending and obeying it is to honor Christ.
One of the strongest indications against the idea that the family is the natural unit to divide the family. "No admittance to women and infants" is the unwritten sign over many a portal; and so the two human agencies, which are most effective in keeping the hearts of men pure and humble, are shut out. To the workshop, the counting-room, the husband and father go alone; but in social life let us keep the family a unit as much as possible. Blessed are the influences that cement the home life. "What God hath joined together, let no man put asunder."

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

"All the Tithes Into the Store-house."

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

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

THE BROTHERHOOD.

Sacred and Not Common Fire.

BY E. H. RANDOLPH.

A request to prepare something for the Brotherhood department of the Recorder leads me to speak of some of the things which I have wished the pastors would write of in these columns. During the five and more years during which I resided in one church, I feel that we had two great needs; during the seven years I have been trying to help pastors and their churches, I have felt the need of these two things no less. 1. Some method, or some school of instruction, whereby men can be taught how to become filled and guided by the Holy Spirit. 2. Some method by which a change of pastors can be made, when men feel that their best work has been done in a given place, and that some one else can do more for the cause there than they can.

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

If you will take your matches and go out for fire, you will get back all cost you out of each sermon he preaches for the next year; but you may always, perhaps, enjoy the sermon more than you do now your morning service. Some of the churches increase the pastorate within six months after such a change, I am sure. You pastors who spent fifteen years working away the hands and minds, if the church has got too dead to send you, to go out on at least a ten days for sacred fire. God may direct you in building one in some desirable place.

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

By W. C. Whitford, Milton, Wis.

THE FIRST BROOKFIELD CHURCH AS RELATED TO THE DENOMINATION.

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

[Continued from last week.]

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

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

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

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

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

(5) They were consistent and uncompromising advocates of the largest rightful liberties and civil rights. They contended for freedom of speech and the press; full and free discussion of all questions, claiming undisputed control and management of all local affairs—the only foundation of a pure democracy.

(6) They were distinguished for their endeavors to maintain lives of the highest purity in public and private duties as well as in their Christian deportment. Webster says, "Their virtues were unending." Some one else observes that they were "remarkably holy in conversation." So they were supreme.

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

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

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

8. Impelled by a sense of duty, they finally withdrew from the First-day Baptists, not only in Rhode Island, but also in southeastern Pennsylvania and New Jersey, and established themselves as a sect formerly known as Sabbatarian Baptists. In this action, taken with careful deliberation, they boldly and logically carried the ideas of the Puritans and the positions of their Baptist brethren to legitimate conclusions. "First the blade, then the ear, after that the full corn in the ear." They were constrained to work for them. Totally and permanently they rejected the theory, conceived by them to be not wholly and consistently abandoned by the other Christian denominations in their beliefs and observances, that the Roman church could ever, by any authority or power or customs, bind their consciences, to form their judgments in religion, and to dictate their conduct in sacred and secular affairs. Neither could they intelligently accept the doctrine, fundamental in the faith of the Quakers, though some of them regarded it with favor, that the impressions and opinions formed in the minds of the devout followers of Christ by the impartation of the Holy Spirit, are the ultimate, and therefore the most trustworthy, tests of a correct and adequate appreciation of revealed facts in salvation, and of personal duties and responsibilities in all acts of life. This so-called heavenly light they found to be in many cases the darkness of earth. So they committed themselves, with the resignation of the most indifferent balance of the divine Word as contained in the Scriptures, and as understood in the plainest and most obvious sense, to be the final and sufficient authority by which to form their religious views and to fix their religious obligations. Thus they were constrained to keep the Sabbath enjoined by God in the fourth commandment, which, like the others in the Decalogue, they upheld as immutable and so perpetually binding in the exact form whereby it was made known to men.

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

(To be continued.)
Missions.

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

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

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

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

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

FROM F. J. BAKKER.

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

FROM A. P. ASHURST.

It might be of interest to you to say something of the field I am on. It has been very difficult to travel any of the wagon roads all winter; it has been wet and the roads muddy. I was sick, from exposure in some bad weather in January, and was not able to go to Cullman County in February. I am told that Bro. Wilson, who went for me. There was an appointment about 30 miles from Bolivia, in Bro. Hyatt's neighborhood, which I could not fill, on account of rain, so that in January Bro. Wilson filled it. It was where no Seventh-day minister had ever planted, where numerous tracts had been sent. Bro. Wilson preached at a school-house in that vicinity to a tolerably good company of old or elderly people. There was no interruption of the service, but at night, when he was at Bro. Hyatt's home, with several who were discussing our principles, were seated around the fireside, some men, antagonistic to our efforts, came to the house and fired a revolver through a crack near the chimney and shot at Bro. Wilson, and made it a threat and a warning, and intimated what we should expect if we tried to extend our mission in that quarter. No further services had been planned, so, in the morning, Bro. Wilson came away without further disturbance. He lost two money in a young girl in one day.

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

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

GACEEN, Ala., Feb. 15, 1899.

FROM D. H. DAVIS.

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

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

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

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

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

All Europeans in the land are in full sympathy with everything that looks like reform and progress. Present conditions are in some things may soon pass away, giving free course to those who desire to inaugurate a new condition of things in the Empire. All sorrow that six of China's best men, who were seeking their country's good, should be so cruelly put to death. The blood of these men is crying out all through the Empire for revenge.

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

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

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

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

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

SHANGHAI, Dec. 21, 1898.

OUR LONDON LETTER.

To the Editor of the Sabbath Recorder:

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

The most encouraging sign in the High Church camp is that they are fighting a little among themselves. Some are for putting their ritualistic practices into extreme effect wherever possible, while others are for being very temperate. For example, in Liverpool only just now two curates have been asked to resign for advocating and teaching "confession," etc., and that by quite high Church people. The result has been that another curate has been induced to take these curates up. There has been considerable wrangling about it all and one curate has gone over to Rome, so it is reported. So some of the ritualists are too high for others, and the "upper" section of the "church" is not all peace and loveliness.

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

Well, it is made. It bears the title: "An Evangelical Free Church Catechism for Use by the Several Bodies of the Evangelical Free Churches of England and Wales. Price one penny. (London: Thomas Law, Memorial Hall, Farrington-street, E. C.)"

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

But, significant as this catechism may be, I fear it will leave Free Churchmen as divided as ever and will hardly accomplish what its authors expected. The sect does take the sins of these different bodies it will be at the expense of their convictions, and it is to be supposed they have convictions. If it succeeds, then (Continued on page 141.)
Woman's Work.

By Mrs. R. T. ROGERS, Hammond, Ind.

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

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

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

"We'll know why clouds instead of sun Were over many a cherished plan," Why hopes are crushed and castles fall," and so oftentimes "the way is dark," we will trust, assured that "he holds our hand," and "sometimes we understand." We know "he takes us through no darker rooms than he went through before."

HELEN GOULD'S War Service.

By MARGARET HAMILTON WELCH.

The war relief work of Miss Helen M. Gould, of New York,—one may now well say of America—has brought this remarkable young woman a new prominence. When other multi-millionaires of the city strapped their knapsacks and marched away, Miss Gould testified to her patriotism in a not less marked manner. She drew a check for $100,000, payable to the order of the President of the United States, as her contribution to the expenses of the war. The check was dated May 6, 1868, showing that her patriotism was prompt as well as sincere.

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

Following this response of hers to the first call to arms, Miss Gould interested herself in the Red Cross Society, and was active in several of the auxiliaries formed along the Hudson in her neighborhood. This interest was never lessened, however, nor was it that she cared, and after the memorable battles of early July came her opportunity to get into direct personal contact with the suffering soldiers. Her active interest in the Woman's National War Relief Association dates from about that time. She was attracted to this Association by its principle—"American women for American men," and by its constitutional pledges to help the government. This seemed to Miss Gould the very embodiment of her own country's spirit and purpose.

With the deliberate spirit which she inherits from her father, she looked into the management and affairs of the Association before she allied herself with it. Satisfied on this point, she joined it, beginning by paying a $100 registration fee, in lieu of the single dollar which was required. From the first she was a member of the Executive Board, and the ladies of that Board very soon grew to understand that the dark-eyed, modest little woman who wished to counsel those who had a store of clear judgment and resourceful suggestion that was about as valuable to the Association as the check-book behind it. When it became necessary for the Director-General, Mrs. Ellen H. Walworth, to go to Fortress Monroe to secure a female head here in New York was imperative, Miss Gould took the place.

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

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

Everything was supplied by the Association through Miss Gould's supervision and assistance. Only once or twice did she personally visit the camps, for the privilege of going there much oftener, but Mrs. Walworth earnestly protested. She felt that it was not right for Miss Gould to expose her unnecessarily to contagion, and that her work was more valuable at headquarters. How justifiable this protest was, is made evident by the sad sacrifice Mrs. Walworth herself has laid upon the altar of her country.

Her daughter, Miss Reubenia Walworth, yielded her life, in October, a victim to typhoid fever, contracted at Montauk, while pursuing her duties as secretary.

The actual money which Miss Gould expended during the campaign includes the $100,000 contribution to the government, $25,000 for relief at Montauk, and perhaps a scattering $2,000 in various smaller sums; but this total of $127,000, impressive though it is, by no means sums up the value of her effort during the campaign. From early in July until late September Miss Gould was at her post daily, working with tireless energy and as unremittingly as any day laborer at the strenuous of man's home, which was turned into a quartermaster's office. A visitor there reports that she found a sewing machine in the drawing-room, even, and the rest of the house strewed with camp supplies in completed bundles ready for shipment or building of man, and who in this way been brought in contact with many socialists, tells the story of the change of heart during the summer of one of the most rabid anarchists among these people that he has ever met. For years the cry of the ex-Jay Gould, has been, "Stop a millionaires, death to the rich!"; but he admitted a few weeks ago that he saw things in a new light and his clearer vision came about through the self-denying acts of the rich patriots during the war. He cited, chiefly, the work Miss Gould had done, in supplying the way is dark," we thought things in a new light, and his clearer vision came about through the self-denying acts of the rich patriots during the war. He cited, chiefly, the work Miss Gould had done, in supplying the

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

A little story, which further accentuates her generous and modest nature, may serve as a fitting close to this brief sketch of a wonderful woman. During some missionary meetings, held about a year ago in one of the large churches in New York, a committee conference was interrupted by the entrance of a quiet young woman, who took her seat and listened with interest. At the close of her single speech she arose and left the room. The next day the head of the committee received a note requesting an invitation to an after dinner meeting at a private committee meeting. The writer said that she had been much impressed with the interest which Miss Gould had shown during her few minutes' stay in the room. She begged the committee to accept an enclosed $100 as a contribution toward its relief, and signed herself, "Yours sincerely, Helen Gould."—The Congregationalist.
Young People's Work
By Edwin Shaw, Milton, Wis.

THE C. E. AND IMPERIALISM.

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

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

Faithfully yours,

FRANCIS E. CLARKE.

Payside Notes.

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

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

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

Sometimes when we hear our friends speaking of the great need of foreign missions, we are somewhat inclined to think that the wealth upon the home field is in splendid condition, and that very little remains to be accomplished. It is true that there is great need of the gospel news in other lands, and nothing has impressed this fact so strongly upon me as a statement I heard a few weeks ago, in the following words: "There are to-day in China alone more people without a knowledge of the Bible than could be enumerated by 110 times the letters of that blessed Book." Still there is plenty for all to do here at home if we are but willing to help; some astounding facts can be gleaned by noticing records in Spreading the Gospel, and only miles to a Sabbath-school. I know of no better way to perform our part in aiding to accomplish the better work than this: by attending and helping in our own Sabbath-schools every week. It will often require considerable effort to do this, but we will be the better ourselves, and will obtain nothing. Go with a determination to get some good in spite of every one who may seem against you; go to your father's house and that he may remember to friends and acquaintances to follow your example.

OUR MIRROR.

PRESIDENTS' LETTER.

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

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

Open doors!—Seventh-day Baptists bear and say a great deal about them; with few exceptions I have found them open everywhere. Here the new young people gathered at the parsonage in order to get light. Where there are closed now they have been open at some time, and we were not prepared to enter. At Stokes, some ten miles away, we have twenty-five Sabbath-school keepers, mostly children and young people. Here the church is closed against us. It could have been bought two weeks ago for $150—a very good little church building. We did not enthrone at the right time and place, so are without places without prejudice, if this interest was half, or a quarter, as large, and had been hundreds or thousands of miles away, if some of us would not get enthusiastic, we have heard the boys of Bower this fall. They are helping us what they can. But if some of our large, far-away enterprises could be maintained at the beginning of the year, at the doors, at the proper time, our denominationally-burying-grounds would not be increasing as rapidly as they are.

Con. Sec.
Children's Page.

JACK-IN-THE-PULPIT.
BY ELIZABETH A. DAVIS.
You're such a funny preacher, "Way out there in the wood; Pray, do you think your sermons Are doing any good?"

The little finicky fairy Of the Hemlocks, Would never listen to a sermon. Needless to say, he had been.
The ants, perhaps, might listen, They're so wise and queer; But it won't fit it very To see them all appear!
Then there's old Grandpa Longlegs; بعيد, It's a bird. If Butterfly or Lady Bug Just came to show a gown.
The squirrels, giddy creatures, Would never care a straw. Nor would they know the meaning Of any wholesome law.
The spiders are too busy, The rabbits too afraid. And there wasn't one thing Prefer the sun to shade!
But then, dear little preacher, One needn't be so good That even a voiceless serpent May do within the wood.

MY VERANDA FRIENDS.
BY JORN WARD.
Early one morning in June, as I stepped from the breakfast-room on to the veranda, I heard a curious sound. Looking up, I saw a visitor sitting on the back of one of the large rocks, swaying to and fro, and bidding me "Good-morn." She was a very small person—a dainty, wee creature, dressed in soft shades of brown. She was not clever, or beautiful, or aristocratic, but she was the dearest thing in the world. You all know It was July, and the hot sun began to send its rays upon us. So that was the reason why we longed for a screen to shield us from the heat. But up there in the folds of the Japanese awning lay the soft nest, and underneath it were the confiding mother was cuddling over her eggs. It would have been heartless to have loosened the cords of the pillars and let the hanging pendants had built with so much loving care. Think of the bereaved mother, the broken eggs, the torn and mangled nest! So we left the awning rolled up, and we waited patiently until the birds broke their shells, and then we watched the feeding of those six hungry mouths.

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

Greatly we missed our daily comrades. It seemed lonely on the veranda when Tommy Wren could no longer peep out at us. But our joyous song, and loneliness still when sweet Jenny came not to bid us "Good-morn."
But at least we could let down our Japansese awning, and that was a comfort.—Outlook.

He hazarded much who depends upon learning for his experience.—Roger Ascham.

EARLY EGYPTIAN CIVILIZATION.
At the last meeting of the British Association for the Advancement of Science, Professor Flinders Petrie gave a summary of the principal discoveries during the last five years that had revealed the rise of Egyptian civilization. Various excavations at Koptos, Naqada, Abydos and Hierapolis had discovered remains belonging to the ages before 4000 B.C., which had hitherto been the starting-point of known history. Beginning with the Libyan stock, with some Negro mixture, which occupied Egypt in its earliest civilization, he showed some of the objects he had found at Naqada. These were at first temporarily assigned to a new race; but now they could be safely assigned to the predynastic stock about 5000 B.C., and even earlier. In the graves of this aboriginal race were found bowls of black clay with patterns imprinted upon them. In each of the countries where this type had been found, it was contemporary with the introduction of metals. The proximate date of this was 5000 B.C.—and that accorded very well with the time necessary for arriving at the high culture attained by 1500 B.C. Therefore, these discoveries were of great value in determining the relative state of Egyptian civilization to that of the rest of the world at the introduction of dynastic rule.

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

Next came the earliest dynastic remains, e., the presumed tomb of King Mena, the founder of the dynastic history, of about the date of 4000 B.C. The predynastic remains, which occupied, were assigned to a new type which had been revealed by the star-studded sterne of the pre-dynastic stock, which was contemporary with the introduction of metals. The probable time of this was 4000 B.C., and the date of the palace of this people was contemporary with that of the predynastic stock, which was contemporary with the introduction of metals. The probable time of this was 4000 B.C., and the date of the palace of this people was contemporary with the introduction of metals.

Professor Petrie showed diagrams and impressions of cylindrical seals as used by the kings of the first three dynasties; also a vase exhibiting the earliest representation of Egyptian mythology; and other vases, tablets, and vases showing the development of the art. Here we come to the third dynasty, which was contemporary with the introduction of metals. This showed that the Egyptian art reached its high-water mark somewhere before 4000 B.C.

Other finds showed the kings in triumph over their enemies, receiving captive kings, opening public works, or reclaiming the "Abandoned". The handsome type of the most advanced metal work found of the first three dynasties. The population of the pre-dynastic age was different in type from that of historical times, and the early monuments the presence of diverse types was very clear. We had at last before us evidence of the earliest period previously considered pre-historic, showing the development of the art, writing and civilization of Egypt, and the rise of the Egyptian people, the first dynasty, which was contemporary with the introduction of metals. This showed that the most of the people of the earth had been borrowers, and not originators. Here we were studying the history of the country, not borrowing, but developing a vast and complex civilization on its own resources.—Nature.
Our Reading Room.

"Hence then as we have opportunity, let us be workmen who build good, but especially towards the family of the faith."—Gal. 5: 10. "But to do good and to communicate, forget not."—Bev. 13: 16.

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

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

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

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

1. Bro. Burdick has been a leader of music for many years, and his rare skill in conducting the singing has brought large numbers to the services at Otseelic and Lincliena.

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

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

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

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

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

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

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

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

"Farewell, sweet form and saintly face, Sleep calmly in thy resting-place; We will linger weep, So grieved he his loved ones sleep."

Mrs. Anna Larkin, Mary Rockwell, Emma Bea­ver, Com. Mrs. Charlie Rodgers,

MILTON JUNCTION, Wis.—Eld. Burdick has bought a farm of 50 acres, adjoining the village of Milton. He has been requested by the church to act as pastor until we have a pastor settled. Our services are largely attended and the interest is good, especially on the Friday night prayer-meetings. Eld. Burdick is a model conductor of the social meeting.

We are now having some winter weather—a good horse-shoeing and a good "all workman." The miller should be good looking, a lady of excellent taste, and of wide experience.

ECHO February 13, 1899.

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

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

The missionary spirit of our community is witnessed not only by these developments of the Quarterly Meeting, but also by the fact that this past winter the number of students are preparing for missionary or evangelistic work, in any form and in any place where the Spirit of God may point out, and whither he may lead. At the Wisconsin State, Y. P. S. C. E. Convention, lately, the Secretary’s re-
port showed that but two societies in the state made larger contributions to missionary work than the Milton Seventh-day Baptist Society. These were large societies in the city of Milwaukee.

L. A. P.

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

WEST HALLOCK, ILL.—It was the 8th of February, 1899. Not many people here will remember it as a date of particular importance, yet there are two people who require it not consulted previously; it added enjoyment and the best of all—friendship. There were the loyal words from the woods are full of them thereabouts and in the closing paragraph, sent from Hammond, which has taken place since the days of the pastor and wife were strengthened, and in the future he will be remembered by the Executive Committee of the Kansas State Temperance Union was held at Cow Creek, on February 7, 8. Among the provisions on the program was a speech by John G. Woolsey, which was a master piece. But what pleased Kansas people still more, were the loyal words of our new Governor, W. E. Stanly, in his address of welcome. These, with statements made in his recent message to the Legislature, have done more to encourage the faithful and law-abiding people of the state than anything which has taken place since the days of Governor Martin. I will quote a sample remark: "All laws should have the intention of enforcement; the prohibition law in no more and no less than other laws, and the present administration stands squarely and unequivocally in favor of enforcement of all laws; the prohibition law in no wise excepted. To all who are acquainted with the history of the enforcement of the prohibition law in Kansas, for several administrations past, these words have a peculiarly significant ring. They are very encouraging and comforting to all who have worked and prayed for the law to be carried out. They strengthen our faith in officials, and create loyal sentiment. The rum power outside of the state cannot break down the administration and the prohibition law. It appears now that they have seen that the ground is lost. There was a bill for resubmission introduced during the extra session of the legislature, in the early winter, which was defeated.

We were told, but according to this state, that "prohibition in Kansas does not prohibit." That statement is not correct. Those who use it, of course, refer to the facts, or belong to the class who are not favorable to prohibition. The prohibition law is in harmony with the laws prohibiting stealing and murder. And what is difficult to get along with, is that some officials are untrue to duty and their oath of office, in the execution of all these laws. But we have high hopes for the conduct of our new Governor.

Geo. W. Hilles.

Our Lodep Letter.

(Continued from page 136.)

NON-CONFORMITY will result (when all are amalgamated) in a weakly tolerant and mild Congregationalism, orthodox in theology, liberal on most points of controversy, but without much strength from any body. It is understood that Unitarians are not allowed in the Free Church Council. So, if we remember the upbuilding of the body and understand that points of difference are left out, it will be easy to see what the residuum is in the list of 52 questions and answers. It is from first to last a compromise, and therefore is bound to be unsatisfactory to any body. It will suit only those who think it best to give up differences for the sake of union. Its influence will be, if it is to have any, toward the production of that type of Christians. It is merely a question of how far we are to go. Having gone so far that the Baptists have given up believers' immersion, it would seem that they might have given a little farther and in the devotional type of Unitarians. But that is a detail. This is a compromise creed in the form of a catechism for the moderate, middle kind of Christians, liberal bodies like the Unitarians being ruled out by the Council, and bodies of any kind of maintaining the tenets ruling themselves out, of course. It is easy to see where we would have come in! The Catechism is quite theological, not overburdened with Scripture, and has a flavor of the "church" Catechism with for the rest a labored and carefully prepared statement of beliefs constructed so that everybody could at the last vote for it. I quote some questions and answers:

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

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

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

A. For our salvation he came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man, and was crucified also for us under Pontius Pilate. He suffered and was buried, and the third day he rose again according to the Scriptures, and ascended into heaven, and sitteth on the right hand of the Father. (Matt. 28, iv.)

21. Q. What does the Fourth Commandment teach us?

A. That we ought to be diligent in our calling during six days of the week, but keep one day hallowed for rest and worship; and because Jesus rose from the dead on the first day of the week, Christians observe that day. (Exod. 20, 11; Lev. 23, 5.)

42. Q. How many Sacraments are there?

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

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

A. Water: wherein the person is baptized into the name of the Father and of the Son and of the Holy Spirit. (Matt. 28, 19.)

44. Q. What inward benefits does this signify?

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

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


Sabbath School.

Conducted by Sabbath-School Board.

Edited by Rev. William C. Whitford; Professor of Biblical Lan-
guages and Literature in Alfred University.

INTERNATIONAL LESSONS, 1889.

FIRST QUARTER.

Dec. 11. Christ the True Light. 

Jan. 7. Christ's First Disciples. 

Jan. 14. The Barren Fig Tree. 


Feb. 4. The Good Shepherd. 

Feb. 11. Christ's Disciples Anxiety. 

Feb. 18. Feeding the Five Thousand. 


Mar. 18. Christ fording From Us. 

Mar. 25. Christ the Light. 

Apr. 1. Christ the Good Shepherd. 

LESSON XI.—CHRIST HEALING THE BLIND MAN.

For Sabbath-day, March 11, 1889.


INTRODUCTION.

Jesus continued his teaching in the temple, speaking in plain words to those who saw that his ministry was amply attested by signs and were therefore inclined to accept and receive the meek teacher. In many places in the New Testament, no other person as mentioned in the last verse of the preceding chapter shall.

"Neither hath this man nor his parents sinned that he was born blind. This shows that his disciples were believers in the popular theory that special affliction is the token of special sin. This was the theory of the three friends of Job. We are a little surprised that the disciples should think it possible that a man could sin before he was born. From Ex. 20: 5 it is inferred that the calamities of a child might be as a punishment for the sins of the parents.

Neither hath this man sinned, nor his parents.

The real mistake of the disciples was in thinking that there was no other possible explanation of the fact that the man was born blind, than the two which they proposed, namely that either he or his parents had sinned. Our Saviour's words are not to be interpreted to mean that this man and his parents were slain; but simply that sin was not to be inferred from his blindness. But that the 

work of God should be made manifest in him. God overrules all things by his Providence; this man was born blind that the power of God through Christ might be manifest to the world.

4. I must work the works of him that sent me. The R. V. following the true" rendering has "we," instead of "I." This is in harmony with their Master in his beneficient activity. We are all to be doing God's work. While it is day. The precise meaning of this clause is a little obscure. The most obvious interpretation takes it to mean: "while there is opportunity." Every work must be taken in its own time.

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

6. He spake on the ground and made clay, etc. Compare the account in John 1: 10, where he used mean. The means here used are not to be supposed as bringing about the cure (which was clearly miraculous), but rather with the power of the faith so that he expected a cure.

7. Go wash in the pool of Siloam. This pool is still in existence to-day. It is fed by a conduit supposed to have been built by Herodiah. The origin of its name may have been from the fact that its waters were sent through this conduit. Water from this pool was used in some of the ceremonies of the temple service. He went his way therefore, and washed, and came seeing. It need not have been surprising to a man that a blind man could find his own way about the city. He did ase he was told, and it was immediately made whole. 8. Is it not remarkable? His ability to see surprised every one who knew him. They were accustomed to see him sit and beg. Can it be possible that this same man is seeing?

9. Some say, that it was his age; others, that it was his

work. There was indeed a difference of opinion as to his indentity, such was the change in his appearance. The man himself was able to settle the question. For he was sure both of his previous and his present condition.

11. A man that is called Jesus. The R. V. following a better reading than that of "the beginning of a new" 

mare.

He was sitting to beg. This ing church. This dam is being built across the river, at the first attempt, intended to hold in resere the large volume of water that gathers and overflows from the great lakes in Central Africa, and that pours down from the mountains of Abyssinia, during the three months of the "overflow of the Nile." By storing it in large reservoirs, it is to be dealt out as needed in the great Nile valley for industrial and agricultural purposes.

In order to make this water available in all parts of the vast plain, another dam, of no mean proportions, is being made across the river at Assuit, 250 miles further down.

This dam is intended to keep the level of the river at least ten feet higher than the mean level of the plain, so that it will be possible, at any season of the year, to turn the water into the Firtham canal (one of the numer-

ous canals of Egypt) and thence to the Pharaohs' meadows. These dams will be supplied with locks, and will assist rather than retard navigation. It is calculated that the water stored in this great reservoir, when distributed, will enable the farmers to raise two crops per year, and will irrigate large tracts of land for raising sugar cane, cotton, and a world of other crops. It will also enable the water to pass all the way therefor, I went in and washed, and came seeing. It is no wonder that a man who sees with his eyes, and has tasted the fruits of the earth, and has felt the violence of the tempests, should shrink with horror from even the thought of its existence. But the people of the world are not the least of them. This stupendous piece of scientific engineering is under the superintendence of Sir Benjamin Baker (no relation of mine).

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

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

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MARRIAGES.

McWhorter-Bagnes.—At the home of the bride's parents, West Hallock, Ill., on the evening of Feb. 15, 1899, Mr. J. Lee McWhorter and Miss Cora Viola Detweiler, both of West Hallock, Ill., were united in marriage.

Craney-Steves.—At the home of the bride's parents, near Tickwau, La., Feb. 19, 1899, by the Rev. G. M. Catlett, Reuben C. Bannan, of Natchibouy, La., and Miss Alice Steves.

DEATHS.

Sorrowful notices are inserted free of charge. Notices exceeding twenty lines will be charged at the rate of ten cents per line, in each issue exceeding twenty.


Dickery.—At Cleveland General Hospital, Cleveland, Ohio, Dec. 26, 1898, William E., only son of Rev. and Mrs. S. L. Dickery, of North Benton, Ohio. He died in the faith of the Gospel. He had been an active member in the Presbyterian church of North Benton.

Trowbridge.—Frank Trowbridge was born April 1, 1844, and died at Adams Centre, N. Y., Jan. 22, 1899. He was a son of Oratus Trowbridge and had always lived near Adams Centre. Feb. 18, 1886, he was married to Dora Chase. During the labors of E. B. Sanborn here seven years ago he made a public profession of religion and joined the Adams church. He was a young man highly esteemed for manliness, industry and devotion both as a home and church member. He was also noted for his results in the Sunday school. It is a sad provision that thus deprived a devoted wife and six children of their earthly head and stay.

A. B. D.

Davie.—At her home in Greenbrier, W. Va., Feb. 13, 1899, of a complication of diseases, Mrs. Louisa M. Davie, aged 54 years, 5 months and 5 days. Sister Davie has always been a resident of West Virginia. On Nov. 28, 1861, she was married to Cornelius R. Davie. Soon after this she was converted under the labors of E. P. Davis, and joined the Greenbrier church. Several years later she removed her membership to the Greenbrier church, where, with her husband and family, she lived devoted Christian life. To this couple were born four sons, three of whom, with the bereaved husband and many friends and relatives, remain to mourn her passing. The obituary was held Feb. 15, 1899, at the Greenbrier church, conducted by the writer, assisted by Bro. Samuel Ford. Text, Exod. 12:7; Phil. 1:21.

W. E. L.

LITERARY NOTES.

The Last of the Mohicans, a Narrative of 1767, by James Fenimore Cooper. Edited for school use by Edwin Herbert Lewis, Ph. D., Associate Professor in Lewis Institute, Chicago, Scott, Foreman and Co., 1899.

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

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

N. W. Atty & Son's American Newsdealer Annual, containing a Catalogue of American Newspapers, is just from the press. It is full of valuable information not only for the newsdealer, but also for the public as well. Among other things it contains a carefully prepared list of newspapers and periodicals published in the United States, Territories, and Dominion of Canada, with valuable information regarding their circulation, issue, date of establishment, political or other distinctive features, names of editors and publishers, and street addresses in cities of fifty thousand inhabitants and upward, together with the population of the counties and places in which the papers are published, also a list of newspapers and periodicals published in Hawaii, Puerto Rico, Cuba and the West Indian Islands, compiled from the latest obtainable information. A description of every place in the United States and Canada in which a newspaper is published, including railroad, telegraph, express and banking facilities. Also the vote of states and counties at the Presidential Election of 1896. Price 50 cts. N. W. Atty & Co., 1899.

Manilla and the Philippines is the title of a handbook of information which comes into our table. It is made up from official sources, in the hands of the government, and is issued by the Philippine Company, No. 7 Broadway, New York. The publishers invite correspondence.

SALEM'S STAMMING SCHOOL.

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

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

Special Notices.

North-Western Tract Depository.

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

The Sabbath-keepers in Syracuse and others who may be in the city over the Sabbath are cordially invited to attend the Sabbath service at the First Christian Church on Sunday afternoon at 4 o'clock, at the residence of Rev. F. L. Irons 117 Grace Street.

The Sabbath-keepers in Utica, N. Y., will meet the last Sabbath in each month for public worship, at 2 P. M., at the residence of Rev. G. C. Mershon, 22 Great St. Sabbath-keepers in the city and adjacent villages, and others are most cordially invited to attend.

The Mill Yard Seventh-Day Baptist church holds regular Sabbath services in the Welsh Baptist chapel, on the corner of 12th and State streets, at 2.30 P. M. Sabbath-school following preaching service. A general invitation is extended to all, and especially to Sabbath-keepers remaining in the city over the Sabbath.

M. B. KELLY, Pastor.

The Seventh-Day Baptist church of New York City holds Sabbaths in the Boys' Home of the Y. M. C. A. Building, Twenty-third Street and Fourth Avenue. The Sabbath-school meets at 2 P. M. The preaching service is at 11.30 A. M. Visiting Sabbath-keepers in the city are cordially invited to attend these services.

GEO. B. SHAW, Pastor.

461 West 155th Street.

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The readers of this paper will be pleased to learn that there is at least one dread disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only permanent known to the medical fraternity. Catarrh being a constitutional disease requires proper treatment. Hall's Catarrh Cure is taken internally, acting directly upon the cause of the complaint. By destroying the source of the disease, and obliterating the symptoms, strong curative properties, and assisting nature in doing its work. The people are so much benefited, so much money. which they have spent on Cures, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of Testimonials.

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Physical endurance is often regarded as the great end and aim of all, but physical endurance is only one of the many results of mental action. The training of the body should go hand in hand with the exercise of the brain in every act. Will, judgment, thought, are the controlling forces of all these special acts. It is the discipline of these that measures the powers of endurance. To attain to that familiar with the fact that if a muscle or a member is not exercised, it weakens and its use is a waste away of the muscle or the part.

The nervous mechanisms which could have wished the parts are not called on for action, and the instruments of the mind, owing to disuse, become rusty and incapable of performing its part. The very place in the order of existence is only maintained by the training which cultivates endurance. Species of animals have become extinct owing to the fact that they had not the endurance to meet changed conditions. Powerful nations have been overcome, and have driven places, because they were not equal to the struggle and hardships which overpowered them. There is a parallelism to this with those who disputed their lands and possessions with them. The training of the mind to overcome obstacles enabled the white man to make a conquest of America. A mere handful of Spaniards adventured into the country, with the guidance and unyielding determination of Pizarro, overcame the innumerable tribes of the Incas. The power of the will over the body drives it to decide that in passing through centuries.

The Spartans with this spirit, a small band, held in check the mighty hosts of the advancing Persians under Xerxes for days, and sold their lives at the cost of twenty thousand of the enemy. Such was the result of the cultivation of powers of endurance and self-restraint. The Sybarites, dissipated and weak, passed away as a nation, the face of the earth, although they encountered the enemy with a force of numbering three to one. "In time of war," runs the proverb, it is the greatest method to let the populace out of the enclosure or to be lost through inertia, indulgence, or Indolence. No one can tell when the hour will come when the possession of this quality will be needed to not only maintain a foothold, but to preserve life itself.—Harper's Bazaar.

Measurements have shown the thickness of the human hair to vary from the two hundred and fifty to the four hundred-thousandth part of an inch. Blonde hair is the finest, and red hair the coarsest.

Love is the emblem of poverty; it languishes and suffers from time; effaces all memory of a beginning, all fear of an end.—Madame De Stael.

To be happy is of far less consequence than the manner in which happiness is contrived, and the fashion than to appear so.—O. C. Colton.