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WASHINGTON AFTER A CENTURY.
BY JOSEPH COOK.

IDEAL son of Liberty and Law
And Father of safe Freedom! Still he prays
At Valley Forge. He walks the blood-stained ways
The unformed nation as an infant saw.
Ripe senates from his insight wisdom draw;
New times exalt and clarify his praise.
A hundred years he bears remorseless gaze
Of History, which finds in him no flaw.
His forehead broad has radiance from the light
Which falls upon it from the Great White Throne;
His wisdom was his Maker's, not his own;
From God his sword and balanced word had might;
Our measure of a man whom nothing mars.
Nor less than angel now among the stars.
As his wide wings ascend the solemn sky,
His hand yet sows the earth with precious seed,
And signals guidance as the nation's need.
He joins the immortal starry choir on high
Which teacheth measure to man's liberty.
The foresight of the seraphs is his creed,
A service of the cherubim his deed.
And Freedom's martyred souls in majesty
Stand with him in the constellations vast,
And ask how long man's lawlessness will last.
He sees yet famished earth beneath him roll
And knows what Cosmic Rain and Ray and Soul
Can give it harvests and its hosts unite
With bliss like his in Loyalty and Light.

—The Independent.
Sabbath Recorder.

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

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Never permit a day to pass without making some wise decision. No matter if it be concerning a theme or duty, with reference to which you have made decisions an hundred times before. Definite decisions are the only evidence of soul power, and the only road to progress. Every day demands decisions, by the score; decisions for the right, and against the wrong. Every decision made for the right reacts and gives greater strength for right doing. Every decision against the wrong scores a victory, in the presence of which temptation will be weaker to-morrow, ally increasing moment, the car success. It is often said opportunities come point. Herein the for the decision at anyone time cannot the man who locks the barn after the steed is be either the slaves, or the playthings, of He who decides too late that they, who, standing will be credited to you. Push. learn in Christ's service is that we need not words, "Be stin, and know that I am among the needs' to learn the deeper things. It

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LABORING MEN.

It is unjust and incorrect to speak of those who labor with their hands, manipulating material substances, that is, of farmers, artisans and mechanics, as suffering from that labor which we consider them as making up industrial society. Those who do the work, and struggle with the problems which appear in the intellectual, political, moral and religious world, belong to the laboring classes quite as much as they do to those who till the soil or fashion the metals. So far as expenditure of vital force is concerned, and the consequent strain upon life, the brain-worker expends immensely more than the muscle-worker does. Excessive mental effort, as compared with excessive muscular effort, is in the ratio of seven to one. Hence industrial society includes all classes who fulfill the true mission of life by doing something. This definition excludes the indolent, of all classes; they are blots upon the pages of history, and vampires on society.

SOCIETY.

By society is meant any group of people dwelling together and acting in concert with one another under certain regulations, and for given ends. These groups may be larger or smaller. Social life, thus defined, is higher than individual life. Obligations and results connected with society are greater and more distinct than those connected with the individual. People come together in society, mainly, through like choices and common interests. The considerations which bring them together are material, intellectual, religious, and economic. Social life has many divisions. Up to the present time science has dealt with these divisions under the following heads: Family Life, Political Society, Languages, Art, Education, Polities, Religion and Industries. Industrial life is often called economic life. A definition of industrial society sufficient for this place is this: Activities and relationships which come into play in the social process of gaining a livelihood.

ORIGIN OF INDUSTRIAL SOCIETY.

All phases of the question of industrial or economic life are departments of history, in general. The laws of development and growth which govern industrial life are the same as those which appear in the development of history. Humanity begins in savagery. Here the common sources which furnish simple subsistence, such as earth, air, and water, are open to all. This is the hunting and fishing stage. It presents very little that can be called industrial society. There are no permanent industries, and no essential accumulation of wealth. The differences between individuals or families, as to material well-being, are slight. The social structure is crude, and can hardly be called a structure. Permanent results in the field of industry are wanting.

THE PASTORAL STAGE.

In the next stage above savagery, when men begin to raise herds and flocks, and live, though still nomadic, a little more permanent and contented life begins to appear, and permanent possessions, by way of flocks, and possibly by way of pasturage are developed. Class distinctions and social lines are more strongly marked. Some men become owners of others who work only.

AGRICULTURAL STAGE.

The pastoral stage is succeeded by the yet more permanent agricultural stage, although these stages often overlap each other. In this stage new forms of value appear. Labor is increased, and the interchange of portable values is developed. Labor and money become a necessity; and money, especially, acquire a new significance. Very little that can be called national life is reached until the agricultural stage finds fair development. The advent of possessory, competent methods of exchange, and similar results, before the nation can be born.

COMMERCIAL AND MANUFACTURING STAGE.

Closely following the agricultural stage, and as a direct development from it, comes the commercial and manufacturing stage. In this all social industries become more complex. The higher grades of civilization wait for this stage. As it proceeds, the process of evolution goes forward, and the various departments of industrial life are subdivided. New industries are developed. The forms of business are organized. These fall into greater or smaller groups, as great enterprises require enormous expenditure of capital, and correspondingly enormous forces of labor.

LOOK ABOUT YOURSELF.

Life, as most of our readers know it, is in the midst of an active commercial age. Inquire what demands your every-day life makes upon other industries and business than your own, and upon localities distant from the point where you live. Analyze your food for the week. From whence has it come? How many people have taken part in securing it, and in its preparation? Inquire after the sources from whence the clothing of your household has been evolved. Note where in the city the furniture in your room is from. Inquire how many of those things which you call necessities, to say nothing of luxuries, have come to your hand without laying the whole world, in some sense, under contribution. Such inquiries will help you to understand the extent, complexity and intensity of the industrial and economic enterprises now essential to common life.

QUESTION BOX.

I ask, through the Recorder, an answer to the following questions:

1. Is it a sin for a minister to advocate the Ladies' Aid Society?

2. Is advocating the devil's work to endorse the Christian Endeavor and other like societies?

3. Is a thief who receives money from widows and orphans, when they give it willingly, or from an old person who gives voluntarily for others who are poor.

4. Is a man in good standing with the Seventh-day Baptist General Conference who advocates Ladies' Aid Societies, the Christian Endeavor Society, and Christian Union Societies, and who receives money or gifts from those who give willingly, for gospel work?

5. Is a person in good standing with the Seventh-day Baptists who charge a minister or any member of the church, who is a part of the development, or who advocates such societies, or with being a robber because he receives money or gifts from those who give willingly for gospel work?

WYNNE, Ark.

ANSWERS.

1. Ladies' Aid Societies are organized in almost every Seventh-day Baptist church of which we know. Their main purpose is to relieve suffering, care for the sick, aid the needy, and advance the kingdom of Christ in all similar ways. It is the duty of every minister of Christ to advocate such work.

2. With few exceptions, Christian Endeavor Societies are organized in all Seventh-day Baptist churches. Their purpose is to cultivate a deeper love on the part of young people for Christ and the church, and enable them, by united effort, to accomplish more in every direction for the Master's cause than they could do without such organization. The plans which the church of Christ for the advancement of the Christian cause take is in the highest degree commendable, and we think every pastor, in whose church there is such a Society, cherishes it as a great aid in the work of the church. Instead of being the work of the adversary, we believe it to be the work of Christ in an eminent degree.

The Seventh-day Baptist General Conference has no rules touching such Societies, but it has commended them, and the Societies, through their representatives, occupy a definite place in the program of the work of the Conference each year. It goes without saying, that one who should oppose such Societies could not be in good standing in the Seventh-day Baptist General Conference, and any who advocate them, or who would be commended by Seventh-day Baptists.

3. The doctrine laid down in the New Testament, that he who preaches the gospel is worthy of his hire, is universally accepted by Seventh-day Baptist churches. Gifts for this purpose are voluntary. It is therefore, a fundamental doctrine in Seventh-day Baptist churches that each one ought to give for the support of the gospel “according as God hath prospered him.” This he is to do willingly, and as a privilege. In the Seventh-day Baptist church, if one, by united effort, in the Christian Endeavor Society, or in any other like society, could arise. The Recorder counsels Bro. Godsey to be patient, to act with care, and to prove by his consecration to the Master’s service that he is not only worthy of such recognition and support as the people ought to give, but that in advocating Societies he is not only serving the kingdom of Christ, but in his work for the church, he may be able to prove their worth and to overcome and silence the strange opposition which can arise from ignorance alone. We especially commend the Recorder in Arkansas to the people there to devote themselves with increasing earnestness to the service of Christ, for his sake and for the sake of the church, to redeem and upbuild which he hath given himself, and hath added the guidance of the Spirit of God. We believe that all might be strengthened and consecrated in him.

The SABBATH RECORDER
Contributed Editorials:

By L. C. Randolphi, Alfred, N. Y.

A Suicide's Message.

A young suicide left this message behind him: "Ask not my name. Let me rot. It is drink which brought me here." The coroner published the note and a description of the boy. In the days he had received three hundred letters from parents seeking to know if it was their boy. "Whisky will let you alone, if you let whisky alone," is one of the devil's lies.

Visiting the Land of the Pharaohs.

Prof. C. E. Crandall is having very interesting experiences in the land of the Pharaohs. The Oriental flavor which he will acquire and the material which he will gather will be of great value to him in his work at the University of Chicago. Bro. Crandall, it will be remembered, has had charge of the Correspondence School of Hebrew for several years. While taking a walk in the place in which he has well earned, he is, as usual, storing his mind with valuable facts. He writes:

"I have found this Oriental land extremely interesting, you may be sure. It seems as though almost everything is different from what we have become to think--people, costumes and customs, houses, churches, tombs, animals, boats, fruits, trees and what not?" He finds the delicate sculptures on the walls of the rooms and corridors in the "tombs of the kings" as brilliant in color as though executed a few years instead of thousands of years ago.

Cought From the Pulpit.

Our note book has the following fragments from a recent strong sermon by Doctor Gam­ble on the trial of the Hebrew young men in the fiery furnace:

"Trial, trust, triumph."

"We are anxious for nothing when we are prayerful for everything."

"The fire burned not the bands. Nothing is lost in trial that is worth saving."

"There is no gift of God like the power to influence others for good."

"A woman who was not a Christian said, 'Religion is not against nature down our way.'"

"The young men were fearless, faithful, free."

"In the Morning of Life's Day."

It was on a Sabbath morning. The minis­ter had asked that this 20et be sung before the sermon. One of the singers was a young woman who, with her twin brother, was visit­ing in the community. They had been nurt­ured in Christian surroundings, but neither had openly accepted Christ and been baptized. It is a very simple song, but it has a won­derful way of touching hearts. How richly the tenor and alto blended, and what depth of purpose seemed to ring out in the repeated refrain:

"Jesus, we have heard thee calling, And we will thy call obey.
We are coming, in the morning, One of the new day's rays.

I am coming, in the morning, One of the new day's rays.
Jesus, make us thy disciples, Teach us how to watch and pray."

Refrain:

In the dawning of the morning, In the coming of life's day, We are coming, we are coming, And we will thy call obey.

Jesus, make us thy disciples, Teach us how to watch and pray."

The strong young voice faltered and broke. The tears ran down her face and for a moment she laid her head in her arms on the back of the organ and sobbed, while the pathos of the old, old story of Calvary stirred every heart in the congregation. When the invitation was given at the close of the sermon, without hesitation four young people came forward to give themselves to be buried with Christ in baptism. The singers followed her song and her brother stood by her side.

Dear Lord, grant that in all our churches this year that song shall be sung in very truth, and that we may hear the sound of our young people coming forward shoulder to shoulder for the race for the Lord."

"Jesus we have heard thee calling, And we will thy call obey."

Physicians and Religion.

It is sometimes said that physicians as a class are irreligious men, but the general ob­ser­vation of Seventh-day Baptists communi­ties is to the contrary. Among the most conscientious and eminent physicians we be­lieve that faith is the rule rather than the ex­ception. A year or two ago it was brought to our attention that at least two of the deans of Chicago Medical Schools were active in religious work. This reminds us of a story told on good authority. Dr. Howard Kelly, the great gynecologist who, although a young man, has achieved such distinction in his specialty as to stand almost in a class by himself. At one time, when riding in a rail­way car, he was hard engaged in studying the Bible. The book lay open before him, and his notes were scattered about him when an acquaintance said, "I suppose you take this up as a diversion from your medical study." "No," he answered, "the medical study is the diversion. This is the real seri­ous business of my life."

The Best Blessing.

Last night I dreamed that love was dead in the world—for me; for the ones I loved most loved me next. What mystery was behind this by­ond expression. The sadness was so deep that even this morning it is difficult to shake off its shadow, and realize that it was all a night fancy of the brain. I was grateful for the chill of a north wind which spurred the sleeping senses, and broke the spell. Physical cold was a luxury by comparison. Only one thing there is sadder than not to be loved—and that, not to love—to feel no throb of the divine heart in the breast, to have no flame of the fire which glorifies humanity and makes it kin with God.

And shall we not be grateful for the atmos­phere of welcome and affection, prepared by the Spirit of God into which we are born, and amid which we pass our lives? The love of father and mother, sister and brother, of those to whom we are drawn by a subtle kin­ship of spiritual affinity, the Christian broth­erhood, with children of a common father, the love of wife and children, the warmth and glow of ones own fire-side—how thankful we should be for it all.

It is the glory of a race that it can sing:

"The dearest spot on earth to me
Is home, sweet home.
The dearest spot on earth to me.
Is home, sweet home.
There how I learned the sense of hearing.
There where love is so enduring.
All the world would I leave
As home, sweet home.
"

In Grateful Memory of W. F. Place.

It was as Prof. Place that many of us knew him, and it was to the strong, vigorous, fer­tile-minded teacher that we owed a great debt of gratitude for the quickening of all the faculties of intellectual life. He seemed to be a born teacher, and it was with deep sorrow and regret that we saw him give up the work which had been so fruitful and inspiring. I doubt not that the change was attended by a similar sorrow on his part, for he had a great heart and deeply loved the people with whom his life had been associated.

I have thought much of his last letter, written September 9. It touched me deeply, and it seems that it might be well used for the strengthening and encouraging of young men who are now coming upon the stage of action. Surely he would be glad to have his words help anyone, though the hand that wrote them is still.

"My past I would gladly improve if I could. The future that I care for personally lies over the river. Yet I think of reforms and reformers with deep interest, and shall so long as I am conscious of this life."

"Nothing ever gave me more joy once than being a Seventh-day Baptist and looking for­ward to being a minister of their faith. I formed the notion of fighting Sunday error. I determined to make the best preparation for the work in my power, and I went to Williams. . . ."

"So you see how I may love Seventh-day Baptists, be glad of your work and spirit, and yet be where I am. Never has the work such men have to do seemed grander than now, never could I regret my forced retirement more than now, and I sincerely trust that the future life enables us to watch the events here and to have part still in work for God, not for his good, but for ours."

All, if we who are young and strong could only see the wonderful privilege and possi­bilities of working for God, as they see it who look back at early sunset over the day's work.

Notes of Address at Bound Brook, Feb. 12, 1909.

[The Editor of the Recorder gave an address before the Washington Camp Ground Association, of Bound Brook, N. J., on the 29th of February, 1909. The follow­ing is an epitome of that address.] At the end of a century after his death, we still honor the name of George Washington for his own sake, but more because of the nation whose birth he secured.

The great nations of the world, generally, have been developed along ethnic lines, and have grown up around the graves and hearths­stones of succeeding generations. Our own na­tion presents a marked exception to this rule. Within a brief period, as compared with the life of nations generally, a World Power has been developed under the name of the United States, in a manner wholly unlike the development of other world powers.

This nation was founded by an idea. The germ of its existence is wrapped up in the word Liberty. The liberty of the individual man, political and religious freedom, and self-government, are three repre­
principle of liberty involved in our government was yet to come. The two tests through which we had already passed were of such a nature as to determine our local national existence, that the highest conception of liberty, and of the duty which liberty brings, awaited fulfillment. Cuba lay at our doors, suffering, stricken, robbed, and kept from the blessings of personal freedom and civilization. It must go forward until the cries of our stricken island sister came to our ears with every passing breeze.

"As Washington was wont to climb to the rock yonder on the mountain side, let us climb to the highest point of our national life, and, overlooking the field, determine some things that must be done. Among these things we note:

(a) Adopt and foster in every way the doctrine of arbitration among the nations of the earth. Let it be true, if possible, that henceforth war guns shall be silent, and the plowshare of peace shall take the place of the bayonet of conflict.

(b) Let the nation hasten to build a canal across the Isthmus of Darien. Among our high national duties this is not least. It has been the dream of centuries, and other nations have sought in vain to accomplish that purpose, that their own ends might be better served. This comes when the duty and the opportunity are both ours, and we shall go forward to solve many of the difficult problems which surround our national future, by carving a broad waterway, at the center of which the waves of the Pacific and Atlantic shall meet in endless union and in peaceful kisses.

(c) Labor with unceasing energy and vigilance to purify the life of our great cities, and our political life in general.

(d) Destroy the commercial and political power of the run trade, greatest of national evils in many respects, by abolishing the present-license system.

(e) Foster our great commercial enterprises, at home and abroad, guarding against extravagance, abuse, and alike at the greatest good for the greatest number.

(f) Remove from our bill-rights that contradiction which says government derives its just power through the consent of the governed, and great to women, speedily, the elective franchise connected with all matters of education and reform.

(g) Preach a Christianity broad as divine love, vigorous as divine truth, and unyielding as divine righteousness; and teach that such Christianity is a life far more than a creed.

(h) reverence God, love truth, exalt righteousness, cultivate patriotism, and so become worthy of the expanding principles which are involved in the word liberty, the greatness of which has compelled our growth thus far.

The future of the next fifty years beckons us forward to such ideals. The accumulated influence of a century presses toward the ultimate fulfillment. If we go forward guided by the principles of righteousness, without which even greatest nations crumble into dust, but which, when obeyed, give immortality, and bring worldwide blessing to human kind; if, I say, we go forward thus, a century hence the name of Washington will be brighter than to-day, and the sacred trust which the Camp-Ground Association of Bound Brook holds in charge will be a shrine yet more hallowed, to which your children, and your children's children, will bring prayerful thanks and giving, and bringing wreaths of praise. Such a future lies before us in proportion as patriotic, noble-hearted, and brave men and women rise toward the heights concerning which we have spoken, and to which the inspirations of the hour lead.

THE FRIENDLY HAND.

BY JAMES WHITCOMB RILEY.

When a man ain't got a cent, and be's feelin' kind o' blue,
An' the clouds hang dark an' heavy an' won't let the sunshine through.
It's a great thing, O my brethren, for a feller just to lay
His hand upon your shoulder in a friendly sort o' way:
It makes a man feel curious; it makes the tears-drop start,
An' you sort o' feel a flutter in the region of the heart.
You can't look up and meet his eyes; you don't know
What to say.
When his hand is on your shoulder in a friendly sort o' way.

O, the world's a curious compound, with its honey an' its gage,
With its ears an' bitter crowes; but a good world, after all,
And a good God must have made it—leastways, that's what I say.
When a hand rests on my shoulder in a friendly sort o' way.

A PARTIALLY OBEDIENT ORDER.

Former State Senator Harmon W. Brown, of Ohio, held a responsible place on the staff of General Rawlins during the Civil War. In contrasting the rigors of the present press censorship in the Transvaal with the lax methods pursued during the Rebellion, the Senator recently said:

"One day before Vicksburg, the correspondent of the Copperhead paper went to General Rawlins for news.

"The General pondered a moment, and took me one side.

"'Take this young man,' he said, 'up to the top of those trenches, within a stone's throw of the enemy. Take him up there and lose him. I don't care what happens. Understand?''

"I said I did, and we started through the lines. Both of us were mounted. I pointed out the special correspondent, and told him he could get a good view from that point.

"'Ain't you coming with me?' he asked.

"'No,' I replied. 'I know all I want to know.'

"So he started alone. As soon as the top of his hat and the tips of his mule's ears showed above the crest, there came a volley of musketry ten yards wide that cut the air like a big knife-blade. The crown of his hat was sliced off with shears; he managed to drop to the ground in safety, but the persevering mule was literally filled with lead. After the firing had ceased, the correspondent crawled to the spot where I was.

"'What do you learn what you wanted to know?' I asked.

"'En?' gasped the correspondent, wiping his face and looking at his hands to see if they were bloody. 'What I wanted to know? Do you see, of course, the enemy are over that ridge, all right.'

"When we returned to headquarters, General Rawlins saw us and hailed me. I went inside his tent.

"'I thought I told you to lose that Copperhead reporter some time ago,' he said.

"'I did the best I could,' I answered.

"He came back, but I have the honor to report the mule a total loss."—Exchange.
God forbid, put anything in the way, or deter any one entering the gospel ministry, either by word or act, who has decided that by the grace of God, he will be a minister of the gospel. It is right however to give and to receive caution. When one has decided to enter the gospel ministry as a life-work, he owes it to himself, to the cause, and to the people he beloved, to make the most of himself in the world, to give himself the best preparation possible for the ministry. He should not be deferred from this preparation by any restlessness, or by the vanity of the needs of immediate evangelistic work. If he does not go into the world, nor live on the view from the outside, the world will surely be lost, but keep steadily and faithfully in the straight and narrow path of good preparation, doing what little he can while traveling that road, until he reaches the goal. It is far better to enter the ministry at thirty years of age well prepared, trained, and equipped, than at twenty-one half prepared and half equipped. It will tell in the greater success, and the cause, because of it.

That young man who goes into the ministry on the basis of only an Academic school, and training, makes a great mistake, in view of the age in which he shall live and labor, and must be upon the very face of the gospel ministry in his age. He would not, if he were building a large business block of many stories, put it on a foundation of small stones, but on large, solid granite blocks. Why should he not use the same good sense, in preparing himself for the greatest calling in this world—the gospel ministry. He should not be satisfied with anything less, if it is a possible thing, and where there is a will there is a way, than a thorough collegiate and theological seminary training for his work. That goal can be reached. We know whereof we write. Set your face flint-like toward it young men, you who have decided to enter the gospel ministry among us, and you will reach it. God will bless you in the effort, and give you success, and the people and the church will rise up in your day and thank you for it.

GENERAL REPORT OF ELEVEN AND A HALF YEARS OF MISSIONARY LABORS.

SPECIAL MISSIONARY LABOR.

Aside from regular labor in Iowa I have on several occasions performed special labor in points outside of Iowa. On four different occasions I have labored at Cartwright, Wis., two different times at Berlin, Wis., and once at Coloma.

Three weeks were spent in Southwestern Missouri, during which time I labored with the Delaware and Corinth churches. Six weeks were spent in the south, under direction of our Evangelistic Committee, during which time I labored at Darby, Como, Hammond, Wilson and Locust. I labored three weeks on one occasion and four weeks on another, performing labor at North Brussels. Four weeks were spent at Foutke and Winthrop, Ark., under the direction of our Tract Board.

While performing these various labors, I have been able to preach, because the people have been receptive, and by finding them receptive, we shall be able to give them a thoroughgoing gospel view of the things as we do in our meetings. We have been able to preach, because of the preaching and the labor of others, and the people have been receptive. We shall be able to give them the gospel, because the people have been receptive. We have been able to preach, because of the preaching and the labor of others, and the people have been receptive. We shall be able to give them the gospel, because the people have been receptive.
WOMAN'S WORK.

By Mrs. B. T. ROGERS, Alfred, N. Y.

"In the year 1800 the greater part of the world was closed against the preaching of the Gospel of Christ. "In the year 1900 the doors of nearly all nations are open to the Christian missionary."—Congregationalist.

Steamboats and railroads are carrying Gospel messengers to all the ends of the earth. China, the most of them, China and India alone containing about a third of the entire missionary body to their seventeenths of the world's non-Christian population. South America, in point of habitable area per missionary is the neglected continent, while the islands of the West Indies and Oceania, with the exception of some groups, have been mostly cultivated and most nearly Christianized.—Missionary Review.

MEDICAL missions have been among the notable developments of this century, as also the large use of Christian womanhood, so that we may contemplate as larger proportion of the Protestant force."... "While there is not a country which has not been in some way touched by work of Protestant missions, there are people in China and India, exceeding in number the combined populations of South America and Africa, who have never yet had an opportunity to hear the gospel of salvation and divine fatherhood.

What is needed? A spirit of intercession; consecration of money that more of our young men and women may be sent to enter the open doors; a careful and prayerful cooperation of our churches in all our lines of work.

It is this growth and enlargement which has made it possible to plan for the "World's Conference," the third Ecumenical Missionary Conference, which is to be held in New York April 21-May 1. In the arrangements for this meeting, of the eight working days, one is to be devoted to the discussion of women's work. Very few of our sisters will be able to attend these meetings, but it is our privilege to pray earnestly for God's blessing upon mission work all over the world.

SUNSET ON WATCH-HILL POINT.

By MARY AILEE ROSS.

The day has been very warm, although the sea-breeze was refreshing, and I find myself strolling down the narrow walk, past the Life-Saving Station, through the tur-s-stile gate, and up the green slope toward the Light House on the point.

I seat myself on the sea-wall, which is built round the point, and look around me; not at the distance, I can just catch a glimpse of Montauk; far out in front of me are specks of sails moving slowly over the water; while flocks of sea-birds are skimming along over the crests of the nearest breakers; and yonder on my right a pretty little steam-boat, her decks crowded with excursionists, is just coming in; while behind me stands the Light House in its unspotted whiteness.

The ocean is rough to-night; the water is of a greenish hue, and the foam-created shovel-shaped clouds are piled inward toward the shore. Sometimes the waves break before they have quite reached the beach, and again they beat up against the sea-wall at my feet, as if determined to break it down. The fleecy clouds above me are tinted with the light of the fast setting sun, and with the green of the water below.

The sun, in the meantime, has been sinking lower and lower, and now all around seems glorified for the moment with the beauty of the light of its setting. The water grows darker, the white foam glistering, the grass around with a green green, while the windows of the Light House dazzle with the reflected light; and over all, the sky is lighted up more beautifully than before.

And as I watch, the sun droops farther and farther down the sea, and the distant waves; twilight comes on, and I feel strangely alone, for everything is still, except for the noise of the splashing waves, and the bell, whose sound is as never-ceasing as that of the waves themselves.

THOUGHTS FOR THANKSGIVING.

Yes, 'tis a privilege to be living in the morning of the year Nineteen Hundred, for there is a light in such successive days, as it chases the night away, Thus it is a time of great thanksgiving.

As we hail the coming day!

And not the least of these blessings is to enjoy the Week of Prayer, where so much of spiritual interest and attending to the union meetings of the denominations, and to learn that "Christianity is increasing, and intolerance is dying," that the Word is accomplishing that whereto it is sent; and heart speaks to heart of the "jays of service;" that in Europe the people look up. In America, there being no serfs, the people look on. To be told that Expansion is not Imperialism, and that even we should pray for the Independent Church in Ireland, that the school-books are composed largely of the Proverbs of Scripture, which thus become ingrained in the hearts of those sturdy clanship. Might not America learn wisdom from Scotland?

The dear "Grandma Swinnie" is fondly lingering on the borderland between two worlds. Among my earliest recollections are the faithful testimonies of Mrs. Swinnie, and now the熟练 Mrs. Hannah Wheeler. And though these days are not carresome, that, at times, sorrow's engulf the soul, we may yet hear a loving voice say: "Be still, and know that I am God; God reigns!" Here the trusting heart will ever find rest and peace. Then this is a brightening sight that our pathway adown the years may ever be flooded with the light of redeeming love.

MRS. PHERÉ D. WOODRUFF.

BRIDGETON, N. J., Jan. 27, 1900.

FROM MRS. FRYER.

THE HALF HAS NOT BEEN TOLD.

I have written of these different meetings and of the time that I was privileged to attend, in order that I might give readers of THE RECORDER just as real a picture of the work in our mission as possible. I have not mentioned the difficulties and discouragements in every department of the work. Should I write of the heartaches and disappointments there have been over any one of those beautiful young ladies at the school, they would far more than fill these columns. The work with us is slow, and must still be slow; the outlook is brighter than ever before. In the Christian culture of these young women and the promise of the young men of whom I wrote in the first part of this letter, there is much to cheer and hope for. These young people will be able, under wise direction and training in spiritual matters, to do more work for their people than can be accomplished by the missionaries themselves.

I am sure there would be more interest taken in the mission in China, if the people as a whole could better see things as they actually are—if they could see the need of extending the Gospel to the most distant country—if they could see that each year makes such an undertaking more and more difficult, as other missions are fast reaching out in all directions. I am sure there would be a decided improvement toward sending out competent help to those on the field to carry forward the work they so earnestly long to do. I am just as sure, too, that if the ladies of the denomination could see how our teacher and our doctor in China are devoting their every energy—not sparing themselves in any way from the trials of the work—how there is a crying need for re-inforcement for both of them, that there would at once go out a call for some young lady, or ladies, to set about preparing to go to their assistance. You must not feel, my brothers and sisters, that it is simply a boarding school that our Susie is giving herself for—it is the Gospel. It is a work in which she is doing, and in which she is succeeding.

For this work to continue and increase as it should there must certainly be more help forthcoming. These missionaries will all be needed for a long and important period, and how can the work prosper unless others come and learn from their experience how to do it in their own country? This precious work be only half-sustained and the cause of Christ languish among us for lack of support. If Susie and Miss Swinnie will be able to return, but where is the earnest, practical young lady to take hold of the school work and help to enlarge it? I leave others to answer these questions.

During our stay in Yokohama on our return, we went by train to Tokio and called upon some old friends there. We also took the opportunity to visit the Seventh-day Adventist mission in that city. This has been established about two years and seems to be in a flourishing condition. They have two small schools for teaching some work among the women. Of course their work is mostly in English, which the Japanese are eager to learn. It has just been published in Japanese the first number of a periodical which they hope to continue.

Their missionaries number six from America, besides a young American who was a student at the Seventh-day Adventist college at Healdsburg, California, and who was converted there and so led them to establish this mission in Tokio, his former home. A few weeks before our visit they had organized a church numbering thirteen members.

At Honolulu we also saw several of their missionaries, both in going and on our return. I made a pleasant call at their Sanitorium, which is called a "Branch" of the one at Battle Creek, but our stay was too short to enable us to see these boys, or any of their other work there. It is their intention to open a work in China very soon, but they do not yet know where they will locate. I hope it will be in some place up the great Yang-tsz River, where there has been no church work done, and which will be able to have a direct influence upon an unprejudiced people.

Our journey has so far been delightfully smooth and in two more days we expect to reach San Francisco. Last week we crossed the line into the meridian of the East and West longitude. It was a long week of eight days, as we had two Tuesdays and so made up the day dropped on our outward journey.

(Concluded.)
STUDENT EVANGELISTIC WORK.

BY C. T. PARKER.

Read at a Prayer-Meeting of the Seventh-day Baptist Church of Chicago, in 1899, and requested for publication in the Sabbath Recorder.

The condition of Seventh-day Baptists today is somewhat similar to the condition of the Jews at Jerusalem in the time of Nehemiah, viz.: The elders are dying in indifference and the young people are serving the gods of the Philistines. We could be justly termed mouldy Christians. As we look where there were stirring church conditions now they cannot or do not even support a pastor. Something is wrong. Evidently the methods used in the past have proved inadequate to meet the requirements. Are we to be taken away captive and carried to Babylon? I believe that Seventh-day Baptists have a special mission. If men or nations are called to a separate work, just so surely are denominations set apart for a specific purpose.

We have run after this, that and the other, pushed a hole through a wall and called it an open door, compassed land and sea to make one proselyte, almost totally ignoring the young people in our own homes. Our mission has been taken from us, and given to others. We can get it back by fulfilling the conditions and claiming the promise. Will we do this?

In 1892 the Morgan Park Theological students went out as evangelists, and, without begging, received through free-will-offerings sufficient funds to pay the expense twice over. A wave of hope and enthusiasm went over the denomination. Many said, "Now we are doing something," and they gave more freely to other lines of work, so much so that our Missionary Society, for the first time in years, came to the treasury, and carried a balance in it. Since then, wherever this line of work has been kept up, we find souls saved, converts made and carried to Babylon! I believe that Seventh-day Baptists have a special mission. If men or nations are called to a separate work, just so surely are denominations set apart for a specific purpose.

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There are twenty-five churches that could support two or more young men on the field the coming summer. Twenty-five more could support one each, while two smaller churches might combine to send one, so that instead of sending one quartet from Alfred and one and one-half from Milton, we ought to send twenty to revive our small churches. Let the pastors take quartets with them in their pastoral evangelistic work.

But why? Every body take freely of the topic prescribed above, for a few weeks, give and pledge more as God has prospered you, and not only this work, but every other denominational interest will revive and there will be money enough for all. People will give more freely if they know just where the money is going. Let every young man choose the young man they want to support; send their money direct to him, and he in turn report each week to that church.

But, says one, will not this take money from our regular lines? We think not. A large part of the money used so far in Student Evangelistic work could be secured for any other purpose. Some give to this work who never think of giving to other lines until warned by the pure, living gospel. General contributions will never in increase while we are cold and indifferent. Student Evangelistic work is gradually thawing us out, converting this latent energy into steam. We have the machinery and the steam, unite them and put this gospelchariot in motion.

I have written to the parties you instructed me to correspond with, making inquiries as to the number of quartets that could be secured for next summer. I find at present seven quartets available, and without doubt many more will come in later. I am very much agitated more thoroughly. I make the following extracts from these letters:

"If we cannot get twenty quartets we will get all we can. Almost any church can get two or three. Some of them have good male, female or mixed, for local work." - W. C. Randolph.

"Milton and Mount College can furnish two and possibly three quartets if they should be needed. We have material for another strong quartet not included in the above estimate. I am planning to have them practice together soon and hope to be able to give them some valuable help in Bible study with reference to the work." - M. A. Platts.

"Allied can furnish two at least, and I think three quartets. Men seem pleased to feel that the work of the quartets was really successful and a blessing to the cause as well as to the young men themselves." -Bootho C. Davis.

SALEM COLLEGE. — "We have no one good quartet of Seventh-day Baptists who go our Sabbath afternoons as opportunity offers. I feel quite sure that one quartet can be had, possibly two. Can tell better during the spring term, when many old students will be back." - E. L. Gardiner.

I also wish to make extracts from two other letters:

"There were twenty-three conversions at Holgate, Ohio, and nine brilliant young people at Stokes. One thing sure, there were aspirations and good impulses aroused and quickened in four boys at least that will be heard from later. Oh, if we could just see the latent possibilities liberated, and set in motion, what might we not expect. When such men as M. B. Kelly, and some other good souls begin to shed their coal, something has got to warm up." - Edgar Van Horn, member Milton Quartet.

MILTON JUNCTION, WIS. - "The Chicago church has found the main key to the salvation of the denomination in pastoral missionary work and Student Evangelistic work. Unless something of the kind is done, the denomination will wane." - Dr. A. S. Maxson.

The harvest is great. There are many laborers. It now remains for us to send them.

2944 CHICAGO AVE., CHICAGO, I11.

[We commend what Bro. Parker says of Quartet Work; but we think that a larger view of our denominational life, and a little more hopefulness on his part, would save him from the despondency and the implied injustice which appear in the opening paragraph of his paper. Seventh-day Baptists need to be much better and braver than they are, but it is too much to say that "the elders are dying in indifference and the young people are serving the gods of the Philistines. Do not let your hopefulness get "mouldy," Bro. Parker.-EDITOR.]

HOW GEORGE WASHINGTON WAS MADE COMMANDER-IN-CHIEF.

BY EVERETT T. TOLMIE.

John Adams was pacing up and down the street in front of the building in Philadelphia in which the Continental Congress had assembled for its second session. It was not yet the hour of meeting, and before he entered the hall, the serious-minded member from Massachusetts was evidently striving to collect his thoughts and prepare for the exciting events of the day. His hands were clasped behind him, and his head was bowed, as if he were entirely oblivious of the beautiful morning in June, 1775.

His meditations were interrupted by the sudden appearance of Mr. Milton and of his cousin Samuel Adams, who as he hailed him, said, "What is the topic with you, this morning?"

"O, the army, the army," replied John Adams. "I am determined to go into the hall this morning and give upon full detail of the state of the colonies, in order to show
an absolute need of taking some decisive steps. My whole aim shall be to induce Congress to appoint a day for adopting the army as the legal army of the United Colonies of North America, and then to hint at my election of a commander-in-chief."

"Well," said Samuel Adams, "I like that, Cousin John; but on whom have you fixed as that commander?"

"I will tell you," George Washington, of Virginia, a member of this house.

"O," replied Samuel Adams, in surprise, "that will never do, never."

"It must do. It shall do, and for these reasons."

Then John Adams proceeded to explain to his cousin the exact condition of the country. For the success of the cause it was absolutely necessary that the men of the middle and the southern colonies should be hearkened to and hearkened with those of the east.

The American army was then in Cambridge, made up largely of New England men and led by a New England commander, Gen. Artemas Ward. Already some of the men from the eastern colonies were holding back and protesting against the pre-eminence which the New England men were taking, and were apparently disposed to hold. As a means for holding all together, the only course seemed to lie in the selection of a commander-in-chief from outside the eastern colonies, thus binding all sections into one mass, a mass that John Adams declared would then be irresistible.

Samuel Adams listened thoughtfully to his cousin's words, and then said that he thought further the Eastern General Ward would be a serious obstacle to such a selection. He recounted the distinguished services of Artemas Ward, his scholarship (he was a graduate of Harvard), his success in the French and Indian War, and the easterners' confidence, held by all of them, to his also referred to the well-known ambition of John Hancock to be selected for the important position.

John Hancock's claims were lightly put aside by John Adams, who had slight love for the man and was well known. Then, he willingly agreed to all that his cousin had said in favor of Artemas Ward, but still clung to his purpose to have the Virginia colonel chosen. He referred to his distinction in the war of the colonies, to his well-balanced mind and experience, which more than atoned for his lack of scholastic training, and to the marked confidence which all sections of the country had in his manhood and integrity.

After a further conversation Samuel Adams yielded, and promised to "second the motion," and the men then together entered the hall and took their seats in the assembly which had now convened.

John Adams soon took the floor, and in his usual manner he was at once a force to be reckoned, and the adoption of the army by Congress. He himself was ready, he declared, "to arm the army, appoint a commander, vote supplies, and proceed to business."

Four obstacles were raised by some of his hearers, and then, with a warmth he could not conceal, Mr. Adams again rose and said: "Gentlemen, if this Congress will not adopt this army before ten mounths have set New England will adopt it, and she will undertake the struggle alone! Yes, with a strong arm and clear conscience, she will front the foe single handed."

His burning words swept away all opposition, that for the vote was fixed, and then, after a heated debate, the army was adopted.

The next problem was the selection of a commander for the army, which now was no longer 'a mob of rebels,' but belonged to the dominions of New America; and, naturally, all again looked to John Adams to lead. And he was ready. On the appointed day he rose and began his speech.

First, he entered into a description of General Ward. Here he words of praise as must have satisfied his most ardent supporters. Then, drawing himself up to his full height, he paused for a moment before he added, "But this is not the man I have chosen."

The scene was intensely dramatic, and the eyes of all the assembly were fixed upon the speaker. At his right was seated George Washington, clad in his uniform of a Virginia colonel; and he, too, was leaning forward, eager to hear the name of the man whom he had chosen.

More quietly Mr. Adams then went on to portray the qualifications which the new commander must have. Becoming more eloquent as he proceeded, he finished his speech with these words: "Gentlemen, I know these qualifications better than you all know they are needful at this crisis in this cause. Does any one say they are not to be obtained in this country? In reply, I have to say they are; they reside in one of our own body, and he is the person whom I now nominate—George Washington, of Virginia."

The startled Washington, as he heard the words, leaped to his feet, and rushed into an adjoining room. The entire body sat silent and astonished. In the midst of the silence, Samuel Adams was amusing himself with a promise he had previously given his cousin, rose, and moved for an adjournment, that time for the exercise of their several desires. And you are to judge whether you shall receive from this or a future Congress such orders as you shall think for the good and welfare of the service. And we do hereby strictly charge all officers and soldiers under your command to be obedient to your orders, and diligent in the exercise of their several duties. And we do also enjoin and require you to be careful in exercising the great trust reposed in you, by causing strict discipline and order to be observed in the army, and that the soldiers be duly exercised and provided with all conveniences necessary to you, and to regulate the same in every respect by the rules and discipline of war (as here given between the armies). The commission you shall receive from this or a future Congress shall be, or may be, commissioners, or committee of Congress. This commission is to continue in force until revoked by this or a future Congress. Signed—John Hancock, President.

Washington was forty-three years of age at the time. The commission was afterwards preserved in a glass case in the Capitol of the nation.

On June twenty-first, General Washington, as he then became, started from Philadelphia for the camp of the army at Cambridge. All along the long march he was greeted enthu­siastically by Washing­ton's friends, and his reception at the camp itself on the second of July, 1775. Any nation might well feel proud to enroll such a man among its heroes; and it was a fortunate thing, indeed, for America—that George Washington was born in the New World, instead of in the Old.—C. E. World.
Young People's Work
By Edwin Shaw, Milton, Wis.

Notes.

Among those who were baptized recently at Milton were two grandchildren of the late Elder James Rogers.

Milton is a center of influence for the young people of the Northwest because the young people of influence center there.

The officers of the athletic associations of Alfred University and of Milton College are holding a correspondence with a view of bringing the two associations together in a field-day contest. The only difficulty in the way is the expense of transportation, but where there is a will there is a way.

Duty to the Recorder.

One may shun duty by purposely keeping out of its way; one may shirk duty by disregarding it when met; and one may invite duty by deliberately searching for it. Those who ever go out of their way to find duty are those who command our respect. Here is an example. I unintentionally overheard this conversation recently between a teacher and a student:

Student.—"Do I take part in rhetorical again this term?"

Teacher.—"You do not have to. You were sick four weeks ago when you should have taken part, so you are not obliged to appear again. But you may if you want to."

Student.—"I suppose I need the drill and ought to do the work."

Teacher.—"Very well."

Student.—"Thank you."

Gospel work by quartets need not be relegated to the men only, for the young ladies are quite as capable of singing with the spirit and with the understanding. Those of you who have read "In His Steps" remember the power of Rachel's voice in sacred song to win men to Jesus Christ. Those of you who are at all familiar with the work of the Salvation Army know that the young women are as successful as the men in turning the wicked from sin to righteousness. There is now at Milton a ladies' quartet. There might be ten formed in our denomination during the month of March. Remember that it requires time to practice and to learn fifteen to twenty different songs. If you wait until you have an opportunity you will not be prepared when the chance comes. Get ready, get ready, prepare yourselves, and there will be more open doors for you to occupy than you can possibly fill.

Recently I appealed to several pastors in the Northwest for brief articles written by young people in their churches. At the close of one of the articles I obtained in this way, were these words: "Please send me a copy of the Recorder in which this is published." This would indicate that the writer was not a subscriber, and possibly not a reader of the Recorder. I am apprehensive that there are hundreds of such young people in our churches. How can we impress upon them the duty of reading our paper? But is it a duty? I can answer for no one else, but it seems to me that we are under obligation to maintain the Recorder in preference to other papers, just as we are to support our church rather than some other church, in finances and in attendance, or to provide for our own homes before all others. If any one chances to see this paragraph who would like to subscribe to the Recorder for the young person mentioned above, please correspond with the editor of this department.

A Love Letter.

My wife called it a "love letter," as she passed it back to me across the table. It was from a college friend in the good old days when we were students at Milton, a friend then, and a friend now, although we seldom write to or see each other. This letter came like a sweet, rare, long-fragrant flower, that recalls other times and other scenes in the long ago. It had "no ax to grind," it was simply a letter, not typewritten to be sure, but all the better for that. Even if the penmanship was not important, it was worth fifteen years ago. It breathed a spirit of true, loyal, interested friendship. Such letters are worth all they cost, yes, a hundred times the cost. The object of this paragraph is to encourage the writing of such letters. Here is a friend of ten years ago. Hunt up the post-office address and send to the almost forgotten friend "love letter." You cannot realize the pleasure such a letter gives until someone sends you one.

GRACIOUSNESS.

By Polly Goodenick.

Among the essential qualities of a true life is graciousness, which is a spirit akin to charity. Rather let us call it kindness mingled with sympathy and humility, a trait ennobling ourselves, and yet reaching out to aid and delight others.

Graciousness is a gift which young people often fail to appreciate, though it has greater power to win than any intellectual accomplishment, and often rendering more than personal beauty, or even immense wealth. It can be acquired by each of us, unless prevented by a selfish disposition or a heart without love for humanity; for it cannot dwell where love does not exist, and where insensibility is not the ruling motive. Nothing but such a spirit can prompt to the performance of a gracious deed; because it does not seek reward or praise for oneself, but only the brightening of another's life.

Acts of charitableness may be mistaken or undervalued; but a gracious deed can never meet such a fate. Those things which count the most in our lives, are not the great sacrifices and the uncommon duties. It is the kindling of the fires of human actions, the words of sympathy and love, humbly spoken. All these make up graciousness, which, if shown habitually, will, as life and its opportunities broaden and deepen, find new channels in which to find expression. What at first may be only a kindness of heart and manner, an assumed duty perhaps, will finally become a part of ourselves; and whoever possesses it is endowed with a power that will bring him friends, happiness and influence.

Some one has observed, "If a man be gracious unto strangers, it shows that he is a citizen of the world, and that his heart is not an island cut off from others, but a continent with a corridor to those who dwell there."

So it is that kindly condescension to our fellow-men is what gains their hearts and many friends; while on the contrary, we lose them or fail to secure their respect by our ungracious manners.

It has been said that "the spirit of graciousness underlies the whole theory of Christianity." In no other person can we find it so truly exemplified as in our Saviour while on earth.

Nothing so embellishes human nature as the demonstration of this virtue, so excellent and so genial that it ought to be stamped on every act and thought of our lives.

May we put into our character this sweetest of God's gifts, one rare, among people of every class, but one by the power which it brings to others as well as to ourselves does much to add to the beauty and happiness of the "world we live in."

OUR MIRROR.

It has been a long time since the Little Geneese Y. P. S. C. E. has heard from through the Mirror. Though our working force is much smaller than we wish, still we are holding our own and trying to do what we can for Christ and the Church.

In the absence of our pastor one Sabbath in the U. C. S. E. Society, the Rev. E. E. Clarke, held the morning service, by giving the following program:

Organ Voluntary.

Doxology.

Responsive Reading followed by Lord's Prayer.

Anthem.

Prayer. O. M. Burdick.

Hymns.

"Come Unto Me," Frances Harverel, by Miss Minnette Smith.

"The Early Hopkinton Church," Dr. O. E. Burdick.

Hymns.

Serenade, Rev. B. B. Greger, "Religion, What it is and What it can do," read by T. B. Burdick.

Hymns.

Dismissal.

Our Society observed Christian Endeavor Day by giving the program in the evening that was furnished by Rev. F. E. Clarke.

February 20, 1900.

TOO BIG A FISH.

The Baptist Quarterly relates that Elder John Leland was once preaching at a meeting where several ministers were present, on the parable of the dragged net, cast into the sea. Matt. 13:47-50. He dwelt largely upon the "gospel net," and the manner in which it might be used; his illustrations being of course readily suggested by the parable. He said sometimes a company of fishermen succeeded in gathering a sturgeon into their net among a school of smaller fish. They moved their net carefully in, and as long as the water was deep the big fish goes readily along with it. But just as they hope to secure their haul by landing the net, the sturgeon makes a sudden turn for the deep, breaks the meshes of the net, and is off, large numbers of the smaller fish following him. So the gospel fishermen sometimes get their net around someone "general" or "square," who for a time goes well with them, until they propose to control him. The gospel fishermen sometimes get their net around someone "general" or "square," who for a time goes well with them, until they propose to control him. The gospel fishermen sometimes get their net around someone "general" or "square," who for a time goes well with them, until they propose to control him. The gospel fishermen sometimes get their net around someone "general" or "square," who for a time goes well with them, until they propose to control him. The gospel fishermen sometimes get their net around someone "general" or "square," who for a time goes well with them, until they propose to control him. The gospel fishermen sometimes get their net around someone "general" or "square," who for a time goes well with them, until they propose to control him. The gospel fishermen sometimes get their net around someone "general" or "square," who for a time goes well with them, until they propose to control him.

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Children's Page.

TWO LITTLE CATS.

HOWARD AND CHARLIE.

BY MADALENE MERRETT.

"A blue cat placed a blue door-knob,
Brings good luck, if luck there be."

So runs an old couplet. For my own part
I think a cat's color is simply a matter of taste.
I am very fond of cats and dogs, and so,
When a boy with a black Tom, when a year ago,
I made it feel very badly. He was
a very well-behaved fellow, and a trick cat as well,
performing several quite remarkable feats with ease and intelligence—such as
rolling over and over on the floor like a
epperl, which won for him the title of "Sir
Rollover" among the children. We
would only have to say, "Roll over, sir!
when down he would go, tumbling over as a
flash, purring loudly all the while. He would
vpear in the most surprising places, and jump
through hoops, and several other tricks. He
craved a severe cold and died in a few days.

One afternoon Mrs. Ladd, Howard's mother,
took a stroll in the garden. There was a
straight path through the center, margined
by bachelor-buttons, noon-sleeves, monthly
roses and blue-bells, all common flowers, but,
in some way, they soothed and rested her.

On the extreme left various vegetables were
growing in rows, and on the right was a corn-
patch, waving in the sunshine. Mrs. Ladd
heard a familiar voice, which she recognized
as Howard's:

"Who is he talking with, and where is he?"
she questioned. To her surprise, there was
her boy, kneeling on the ground by a hill of
tomatoes. A handsome black beauty lay over him,
and with his two sun-brown hands clasped,

of the.

"Why, if you want it,"
he answered;
"but how will you get it home?"

He found a box with a flat cover, and the
black cat was kicked and put in. But
I was not satisfied; the broad-striped Malta
was such a beauty; too handsome to be left
behind, and I begged for and received that
one also. She was a little frightened at the
fate of her sister, and it required a consider-
able scrambling among boxes and bags before
she was captured.

"We named them Pretty Cat and Black Cat.
Black Cat had a little white dot under her
chin, otherwise her coat was black, and glit-
tered and shone like satin. She has great
round, yellow eyes, with thin, straight, black
pupils. From the first she evinced great aver-
sion. Night in the king of the house—
or bit—she was too well-bred for that—but
would scold in a little, cross, grumbling voice
whenever she was taken up; but once on the
lap of a person she knows, she is perfectly
calm, and digs her little, white nails in
your knees, switching her long tail and watch-
ing everything that passes around her.

She is rather an independent sort of kit, totally
unlike her sister, Pretty Cat, who is terribly
lasy. Sometimes she will go to the barn and
never come near the house for several days,
for she is a famous mouse. She is very fond
of new milk, and when her master sits milking
in the stable, she jumps down from the hay-
mow onto the stanchions; then, utterly
feared and audacious, walks down the cow's
back and jumps on his shoulders, when she
purs and ruffles him for a little while, then
gets and sits by her basin to watch for her
milk. Sometimes she will come to the house
for several days of sojourn in succession and stay
around all day.

Before she was a year old she had learned
how to get the door opened for herself.
She stands on her hind feet, and reaches up
with her tiny, little, black paws and rattles the
doorknob until some one opens it for her;
then she9 cancer in and runs under the stove,
where she jumps in a round basin kept there
for her convenience. Strongly
warm, she begins her tour of investigation.
The sideboard, with its glittering silver and
china, was at first her greatest attraction,
and it required several good efforts over the
edge of the table before she was able to
get it off. She is quite accomplished in gymnastic
feats. One of her favorite tricks is to mount
the writing-desk that stands behind a door,
and then, when the door opens, to make a
spring leap to the top, where she will dance
and pirouette for a few minutes and then sit
down, switching her tail and looking down
so mischievously, with an expression in her
lovely eyes that seems to say:

"Well, what do you think of that caper?"

After she was satisfied with this performance,
she slips down and creeps, slyly as only a cat
can, under a tall plant-stand in a corner.
The next you see of her is her black, mis-
chievous face peeping out from among the
leaves of a book in the corner. She
knows well enough she has no business there,
and when she sees me coming toward her she
slips back quick as a flash, for she knows she
will get a whipping if caught. When she
had her floor show a rough-
and-tumble game with her sister. Sometimes
a racket is heard in the kitchen, and upon
investigation she will be found either on the
top of a closet or else clinging to the top of
the window shade.

Pretty Cat is totally unlike her—she never
plays with herself; and when they play to-
gether Pretty Cat always quits first. She is
fully conscious of her beauty, and prides
and preens herself before you like a bird.
She prefers her cushion to being held, but Black
Cat is very loving and cuddles in your arms,
even holding tightly fast with her two little
fore-feet when she does not want to be put
down. She loves to climb on my shoulders,
and will rub and purr and love me for an
hour, often sitting there singing away while
I write. Pretty Cat has green eyes, and her
broad, black stripes are beautifully even and
regular. Every person who sees her
exclaims about her beautiful daintiness.

It was in the middle of winter she could not
be found to put out, but upon
going upstairs, there she lay sound asleep
on the white bedspread. When she was
awoke she looked up quickly, and then just
stretched herself deeply, the while, that I
could not scold her. The next night they
were both missing when the time came to lock
up—and there I found them, on the bed, both
sound asleep. Pretty Cat had told her sister
of the fine, soft bed, and together they had
gone up and taken it. I have
no doubt, from the expression of her face the
first time I discovered her, that she fully
expected a scolding; but when I only laughed
she took it for granted that she had done
something funny, and so led her sister to do
the same thing.

When they were kittens Black Cat made a
playfellow of the Scotch collie Pedro. He
would lie stretched out on the sitting-room
rug at the whole evening, waiting for her
to play with. When she became too tough, he
would throw his front foot over her and hold
her down for awhile. He enjoyed the fun as
much as she, and when they both became
tired, he would go off behind the stove and
lie down, she closely following, to cuddle close up to him, when they would both fall asleep. But since they have grown up he has taken to teasing them, I think, simply for the fun of seeing them scramble up the trees, judging by the way he acts. In the house they are good friends as ever, he even allowing them to eat with him when we are around; but the moment my back is turned he says, “Get out!” in a very cool and—masterful way. Sometimes when Black Cat is in her master’s arm, Pedro will revolt and poke his head in his hand to receive her share of the petting; then Black Cat pats his face and pulls his long ears, to her evident delight and his entire satisfaction. They are lovely playfellows, and the quickness with which they catch the change in expression of our faces proves that they possess superior intelligence. — Christian Work.

HOW TO TAKE ADVICE.
BY AMIE M. TOOGUE.

Anybody can give advice, but it is not everybody who is fitted to accept the counsels of others in a sensible and patient manner. Advice may be given in all sorts of ways, but advice is of no value if those who give it do not also allow that those who receive it may judge for themselves as to whether the advice is suitable or not. It is not every one who is fitted to give advice, and not every one who is fitted to receive advice, should be satisfied to accept, or at least listen to it appreciatively. Reckless advice-giving has wrought havoc in many an enterprise, and in many a home, and is, therefore, deplorable. If a serious matter is involved, no one should tender advice there, or in the presence of those who are thinking it over. The writer desire to be frank and candid in the advice he gives, and the advice he gives should be candid and sincerely meant to be of service to his friends.

Our Reading Room.

"Hence then as we have opportunity, let us be working what is good, towards all, but especially towards the family of the faith. For we do good and to communicate, forget not."—Heb. 13: 16.

MILTON, WIS.—The New Year opened very pleasantly with the sunrise prayer-meeting, followed by the Week of Prayer; and the regular services of church, Sabbath-school and Endeavor Societies have been unusually well attended. On Friday evening, Feb. 9, four persons were baptized, three of whom united the next day with the church at Rock River. Two of these are grand-children of the late Elder James C. Johnson, and one, a young man, was converted under the labors of the College Quartet during the recent vacation. The attendance at the College is larger than for several terms past, and most excellent work is being done. The religious interest among the students and young people is exceptionally gratifying. The good people of Milton planned a donation for their pastor on Thursday evening, Feb. 8. The evening was cold and stormy, and the committee in charge decided to postpone the event one week. The result, both socially and financially, was very satisfactory. The Quarterly Meeting of the Southern Wisconsin churches has just been held at Milton Junction. A fuller official report will, doubtless, be made in due time. The next session will be held in May with the church at Milton. L. A. P.

FEBRUARY 19, 1900.

THE SABBATH RECORDER. [Vol. LV, No. 9.

The following concerning Milton is of an earlier date than any item which has appeared in the Recorder for some time. It was taken from the SABBATH RECORDER, dated October 10, 1844.

A PLACE TO LIVE IN.—In traveling in Wisconsin Territory, a correspondent of the Cleveland Herald was assured that the township of Milton, Rock County, raised 70,000 bushels of wheat last year; that not a glass of liquor was ever sold in the township; and that in no one year has a Justice of the Peace ever received less than $100 for pay for a bar of salt.

WINNE, ABB.—I have just returned from my regular appointment at Crowley’s Ridge. The meetings were very good, though the weather was somewhat indifferent and the congregations small. One brother, D. J. Ellis, was very ill and unable to attend the service except when it was held at his house. On Sabbath-day, the brethren and sisters entered into a covenant to hold services every Sabbath, for the purpose of Bible readings, prayer and praise, and for teaching and training the children concerning Christ’s love for them. All who were present joined in this covenant. Bro. W. M. Bruce gave us an excellent talk upon the meaning of the covenant, and spoke of the blessedness of entering into it. I invited the young people present who desired to be taught of Christ to manifest that desire. All who were present came forward in response to this invitation, and I trust that God’s blessing will rest upon all those who have entered into this covenant bond.

I pray the rich blessings of heaven to rest upon the Ladies’ Aid Society at New Market, N. J., for gifts sent to myself and family in December, 1899, and upon all similar societies whose mission it is to aid in the work of the church. Through the good blessings of the Lord we are able to help others.

FILIPINO INDUSTRIES.

A recent visitor to the Philippines says that while the Filipinos are chiefly agricultural people, they also possess much skill in what few of the industrial pursuits they have taken up. Their slender brown fingers and supple wrists suit them in good stead for those crafts where clever handiwork is essential. Besides the weaving and embroidery which large factories employ, the Filipinos themselves are skilled in the art of basket-making, the art of building both houses and churches, and the art of manufacture of native crafts. The work of the Filipinos is of an industrial nature, and is a matter of great importance to the people of the Philippines.

The Filipinos make skillful carpenters and joiners, whose humble dwellings often showing specimens of exquisite workmanship. The building timber is often beautifully carved, and their home furniture tasteful enough to be admitted to a museum of fine arts. The construction of houses and churches is both hard and heavy work for the Philippine Islands for many centuries, leaving the lighter work for the natives.

In making the screen sides for their little houses they lay the frames upon the ground, then bind them together, piece by piece, after the fashion of the Japanese portiers.

Their woven baskets they use interchangeably, for hats, baskets, umbrellas, or hammocks, according to need; while the salacot, a round, bowl shaped black hat made of narrow strips of some fine species of rattan, serves passably well as a helmet or a dish to hold food or water.

Their pottery of red clay, while crude in finish, shows evidences of taste in both form and color.—M. T. tribune.

HOME.

Home is where affection calls.
Home is where the heart has built.
Home is where there’s love to give.
Home is where there’s love to take.
Home is God’s holy temple—
It needs something to redeem it.
Home is where one’s heart can bloom—
Where there’s some kind lip to cheer it.
Home is where one’s heart can bloom—
Where there’s some kind lip to cheer it.
Home is where one’s heart can bloom—
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THE SABBATH RECORDER.

Vol. XVII.
March 19, 1900.

A NOBLE HERO.

The Hoboken ferry-boat was stopped midway of its early passage by the ice-pack. At 10 o'clock an order came: "Get in the shutters. Into her side, cutting a V-shaped gash below the water-line. A panic ensued amongst passengers and crew. Just then the wrecking tug Reliance ran alongside, and Captain Joe Smith peeled off one of the side planks with the axe and swung down between the gratings into the hold below.

"Another mattress, quick! All gone? A blanket, then—a carpet—anything! Quick, for God's sake!"

The engine-room, met the engineer half-way up the ladder, compelled him to return, dragged the mattresses from the crew's bunks, and stripped off blankets, racks of dollars, overalls, cotton waste, and rugs of carpet, cramming them into the great rent left by the tug's outwater, until the space of each broken plank was replaced except one. Through and over this space the water still combed, deluging the floors and swashing down between the gratings into the hold below.

"Another mattress, quick! All gone? A blanket, then—a carpet—anything! Quick, for God's sake!"

President Schurman, of the Pennsylvania Commission, speaking before the Armour Institute of Technology, on Feb. 23, announced that the Commission had recommended to the President to establish a College of government which the most intelligent Filipinos had asked for, and that the second commission on board. When they arrived, the color begun to creep back to his eyes and said to the doctor who was winding the bandages:

"Was any of them babies hurt?" — Exchange.

A NEWSBOY'S SERMON.

He was working his way through a crowded car, offering his papers in every direction in a way that showed him well used to the business, and of a temperament not easily disturbed. The train started while he was making change, and the conductor, passing him, laughed.

"Caught this time, Joe!" he said. "You'll have to run to Fourteenth street."

"Don't care," laughed Joe, in return. "I can sell all the way back again."

A white-haired old gentleman seemed interested in the boy, and questioned him concerning his way of living and his earnings. The newsboy was supported, he said, and General Fuller's efforts to reach that place are yet strongly resisted. All in all, the bright prospects which lay before the British one week ago are much shadowed. The Recorder is constrained to repeat its plea for peace, peace. The government will pay the newsboy, and General Fuller's efforts to reach that place are yet strongly resisted. All in all, the bright prospects which lay before the British one week ago are much shadowed. The Recorder is constrained to repeat its plea for peace, peace.

The disturbances in Kentucky over the Government have taken a favorable turn, and the imminent danger of anarchy has passed. Both parties have entered into agreement to settle their differences in the courts. Meanwhile Governor Taylor holds his office, and the Supreme Court, which the ultimate decision will be determined from the State Capitol without interference. Steady progress is being made toward the establishment of civil government in the Philippines, and, while scattered and irregular, it is growing. We hope the agitation will continue for a time, the better day for which we hungering seems near at hand.

Public schools in Cuba are making commendable progress. Two months ago there were not more than two hundred primary schools on the island. There are now two thousand, with a hundred thousand children in attendance. It is promised that by the first of May a hundred and fifty thousand children will be in school.

The successful movement of the British forces under Lord Roberts, which was chronicled in our news of last week, received a severe check on Sunday, Feb. 18. General Cronje (Kron-ye), leader of the retreating Boers, made a stand in the bed of Modder River, which was defended by British forces, and his unprotected camp became the center of a storm of shot and shell. Up to this date—Sunday Morning, Feb. 28—the British forces have made no report of victory, and news, via of Brussels, announces that Cronje has escaped. He and his soldiers have won the name of heroes, and the English people praise so brave and able a foe. Lady's Smith is ready of relief, and General Fuller's efforts to reach that place are yet strongly resisted. All in all, the bright prospects which lay before the British one week ago are much shadowed. The Recorder is constrained to repeat its plea for peace, peace.

"Fourteenth street!" called the conductor, running through the shop, old gentleman remarked to nobody in particular: "I've heard many a poorer sermon than that!" — Forward.
SABBATH SCHOOL.

CONDUCTED BY SABBATH-SCHOOL BOARD.

REV. WILLIAM C. WHITFORD, Professor of Biblical Languages and Librarié at Alfred University.

INTERNATIONAL LESSONS, 1900.

NOTE.—The Paralytic Healed.

For Sabbath-day, March 10, 1900.

GOLDEN TEXT.—“The Son of man hath power on earth to forgive sins.”—Mark 2:5.

INTRODUCTION.

Although we are not told explicitly, we may imagine that Jesus had many days of wonderful activity, like that concerning which we studied last week. He did not remain continuous teaching, for He went through all the province of Galilee, teaching and performing miracles. We are told in particular of one miracle, that of healing the leper. Our Lord had sympathy with this unfortunate man, and his disregard for ceremonial uncleanness by touching the leper. The popularity of Jesus became so great that it was impossible for him to enter to the villages without being followed by thousands of people. Peter said unto him, “All are seeking thee.” Even in the unoccupied places many came to find this wonderful Healer. We may think that many followed him simply for his miracle. There must have been some who were attracted by his wonderful teaching. There were perhaps, also, some who were looking for a Messiah as a political leader.

The great popularity of this new teacher could not fail to attract the notice of the members of the Sanhedrin, who were regarded as the authoritative teachers of the people upon religious matters. This high court of the Jews sent certain scribes to watch Jesus and take note of his teaching.

Text.—“Some time in the early part of the year 28. Place—Capernaum. Persons—Jesus, the paralytic and his four friends, certain scribes; a great multitude of people.

OUTLINE.

1. The Paralytic is Brought to Jesus. v. 1-6.
2. Jesus Forgives the Sins of the Paralytic. v. 6-9.
3. Jesus Heals the Paralytic. v. 10-12.

NOTES.

1. And immediately he arose, etc. This is, after his tour round-about among the cities and villages of Galilee. And it was noised that he was in the house. The house was probably that of Peter; but more likely a house in which Jesus had taken up his abode. Some think that the expression translated “in the house” would be better rendered “at home.” The report spread; his return to Capernaum would naturally spread very rapidly.

2. How much better it was that there was no room to receive them. Better as in the Revised Version, “no longer room.” The words picture a steady increasing crowd. All the space near him was taken, and even the more remote places about the outside door, where one could hear a word but not then, were soon occupied. The word, “that is, the Gospel.

3. Bringing one sick of the palsy. One word in Greek is translated by five English words, “one sick of the palsy.” It would be rendered better rendered “a paralytic,” which is, in fact, the very Greek word itself translated into our language as “borne of four.” He was so completely paralyzed that he was not able to move himself.

4. They uncovered the roof where he was. In their eagerness they were casual about short at obstacles, even those that seem to make their success impossible. There is a considerable difference of opinion in regard to the position which Jesus occupied in the house. Some think that he stood upon a balcony forming the inner court; and others removed the covering of this balcony. Others think that he was teaching in a room and that they “broke up,” a portion of the main roof of the house. This roof was probably composed of boards placed together with mud, covered by tile, and which was a very strong roof. The roof was often used as the second story of the house. They let down the bed whereon the sick of the palsy. There was probably a guest-chamber above, space immediately in front of Jesus as he was speaking. The bed was no more than a light mattress.

5. When Jesus saw their faith. That is, the faith of the four who were bearing the paralytic. There are a number of examples of blessing when faith is greater than the one who healed. It is possible, and even probable, that the paralytic had faith as well as his four friends; that his faith is especially noticeable. Son, thy sins be forgiven thee. Jesus saw that the man was in need of receiving his forgiveness, and accordingly began with his greatest need. It was very likely that his sickness was caused by sin. “Son” is a word of affectionate address.

6. There were certain of the scribes sitting there. These men were on the lookout for any word or sign of Jesus, which exception might be taken. Reasoning in their hearts. They had not the goodness to make their charges openly. But they were witnesses of the power that was being exercised. The bystanders would expect to see the infirm man do as directed, and thus demonstrate the ability of the one who had spoken.

7. Why does this man thus speak blasphemies? The rendering of the Revised Version is much better. There is a right in their premise that no one can forgive sins. But only the one who had the power that his words implied; for he had the power to give sins. And take up thy bed. In the sick of the palsy. This parenthetical expression occurs in the accounts of all three of the Synoptists, and is one of the arguments for the theory that the Synoptists depended upon a common source for the material of their narratives.

8. When Jesus perceived in his spirit that they so reasoned. Jesus showed his wonderful powers, for he not only knew their hearts; and rebuke them for their readiness to think evil. But whether is easier to say, etc. It would be, of course, very much more easy for a charlatan to say, “Thy sins be forgiven thee.” Than to say, “Arise, take up thy bed.” For in the former case there would be no proof of power; but in the latter case the bystanders would expect to see the infirm man do as directed, and thus demonstrate the ability of the one who had spoken.

When Jesus spoke as he did to the paralytic, he was the scribes ought to have known that he had the power that his words implied; for he had the power to give sins. And take up thy bed. He said unto the sick of the palsy. This parapetaphorical expression occurs in the accounts of all three of the Synoptists, and is one of the arguments for the theory that the Synoptists depended upon a common source for the material of their narratives.

And immediately he arose, etc. Thus showing Jesus’ power to heal the body, and giving evidences of that power to give sins. And they were all amazed and glorified God. The people were moved with wonder, and were surprised, and delighted; and marvelled at the wonderful display of power for the spiritual and bodily cure of man, the like of which they had never seen before. He is not probable that we need to think of scribes and Pharisees as included in the “all.”

Popular Science.

BY H. H. BAKER.

The Five Senses.

Mr. Noah Webster, the author of Webster’s old Spelling Book, was born at Hartford, Conn., October 16, 1758, and died at New Haven, Conn., May 28, 1843. This spelling book, made in 1785, and the Columbian Orator, was the only spelling and writing books in use in the district schools in Northern New York, where we were first introduced to them in 1820. In this spelling book it was said that we possess five “eyes,” etc., seeing, hearing, tasting and feeling. Some mighty wise men have added two more, for when a person has been terribly frightened they say he was frightened out of his seven senses.

A class of small boys, each having been required to enumerate the five senses, were given a recess. On reaching the playground, one boy, larger than the rest, proclaimed himself school master, and summoned the class before him; all responded. The master said: Now for the five senses, only one boy to a sense. First, seeing: How far did any one of you ever see? I have seen the man in the moon says one. I have seen the man in the moon, too, said another. You shut up; only one boy to one sense. (laughter.)

Next, Hearing: How far did any of you ever hear? I have heard the man in the moon talking to one of his neighbors.

What did the man say? He said he had planted his beans and that it was going to rain. (Boo.)

Next comes Smelling: What do you say to that? I have smelt a smell clear from the head of paradox lake.

How far is that? Sixteen miles.

Next, Tasting: How far can you taste? When Jim Roberts, this forenoon, showed me a stick of candy in my time, I could taste it clear across the school house. (Oh, oh.)

Last, Feeling: Now what do you say? Says a mischievous boy, I felt the cut of the master’s whip yesterday just as soon as I see him take it and start to come where I was.

At this moment the bell rang, and we all had to run as fast as we could, to be out of our seats, and not get on the anxious seat, and have to stay after school was over.

We will try to show you, by words, the perfection to which the last of these senses, viz., feeling, can be brought by practice. We will select a common factory hand who has chosen the profession of a “good sorter.”

There are in a single fleece thirty-two grades of wool. Each fleece is not kept separate and bundled, but each is thrust among the others, so that the wool of the several grades is to be deposited, so that each grade may be manufactured into cloth or felt for a particular use.

Taking flock or bunching and shaking out the dirt, thus disintegrating the fibres, the sorter, by the simple touch, at one view detects the grade to which those fibres belong, while perhaps held in his hand, there may be from ten to fifteen different grades of wool yet to be assorted.

It is remarkable the accuracy that can be obtained, and the quickness of decision that can be made without mistake, and the amount of work that can be accomplished in a single day by the sense of feeling. Touch has finer sensibility than sight, unaided by a glass having magnifying powers.

It is not seeing one’s friends, having them within reach, hearing and from them, which makes them ours. It is what believing in them, depending on them, assured that they are good and true to the core, and therefore could not but be good and true towards everybody else. —Twain.

M. Craik.

The three most difficult things to do are to keep a secret, suffer an injury and employ one’s leisure.—Voltaire.

Discontent is the want of self-reliance; it is infirmity of will.—E. W. Emerson.
Delicious Hot Biscuit

are made with Royal Baking Powder, and are the most appetizing, healthful and nutritious of foods.

Hot biscuit made with pure and adulterated baking powder are neither appetizing nor wholesome.

It all depends upon the baking powder.

Take every care to have your biscuit made with Royal, which is a pure cream of tartar baking powder, if you would avoid indigestion.

ROYAL BAKING POWDER CO., 100 WILLIAM ST., NEW YORK.

MARRIAGES.


Foster—Sherwood.—In Independence, N. Y., Feb. 18, 1900, by Eld. Jared Kenyon, at his home, Edwin D. Foster and Miss poola L. Sherwood, all of Willing, N. Y.

Rogers—Randolph.—At the home of the bride's sister, Mrs. Ellis Meek, near Salem, W. Va., Feb. 19, 1900, by Eld. Darwin C. Lippincott, Mr. A. M. Spidle, of Cherry Camp, Harrison Co., W. Va., and Miss Anna Randolph, of Salem.

Harriman—Ford.—In Garwin, Iowa, Feb. 14, 1900, at the home of the bride by Eld. H. D. Clarke, Mr. Henry J. Reichmann, of Toledo, Iowa, and Miss Elva E. Ford, of Garwin.

DEATHS.

Not upon us or ours the solemn angels
Have set their wings.
The mourners bow, grief turns them from the ways of man,
The good die young and wept for.

God calls our loved ones, but we lose not wholly
What he has given.
They live again, in thought and deed as true
As in his love.

Bakerock.—At his home in ashland township, near Dodge Centre, Miss., Sunday, Jan. 28, 1900, of typhoid fever, Rollin Hewett Bakerock, aged 82 years, 9 months and 6 days.

Bro. Bakerock was born just outside of the corporation limits of this village, and has spent his whole life here. In March, 1876, he was baptized and united with the Seventh-day Baptist church, and for a number of years has been one of its strong supporters. He was married, Oct. 6, 1886, to Miss Jennie S. Langworthy, who, with their two children, Zella and Locie, are left to mourn the loss of a kind husband and loving father.

He also leaves two sisters, Mrs. Grace L. Babcock, of North St. Paul, and Mrs. Floyd Brown Wells of Casselton, N. Dak., and one brother, Fred G., of Waseca, all of whom were present at the funeral. Services were held in the Seventh-day Baptist church on Tuesday afternoon, Jan. 30, conducted by the pastor, assisted by Rev. Ernest J. Kins.

Hill.—At Dakota, Wis., Dec. 17, 1890, Varann G. Hill, in the 75th year of his age.

He was born Oct. 12, 1825, at Alfred, Allegany Co., N. Y. He married twice. His first wife was Leina Cheeseborough, by whom he had five children—one daughter and four sons. He moved to Albion, Wis., in 1845, and to Dakota, Wis., in 1855, where he dwelt until he messenger called him home. His second wife was Mrs. Anna Grandall Green, who still survives him. One son blessed their union. In the year 1870, he made a public profession of faith in Christ, was baptized by Eld. C. M. Lewis, and became a member of the Dakota Seventh-day Baptist church. A large number of relatives and friends were present at the funeral service, testifying that such a useful life must be taken from them.

Carperter.—Arthur N. Carpenter was born at Cole Creek, in the town of Brune, N. Y., Oct. 22, 1925, and passed away Feb. 13, 1900, at Anselma, Pa.

Brother Carpenter was one of the earliest settlers in Little Genesee, and has been an interested witness of the many changes that have taken place there since that time. He was married Nov. 11, 1848, to Roseline Maxson, who died about four years ago. To them were born three sons: LeRoy, Ralph, and George, all of whom are living. He was converted to God and united with the First Genesee Seventh-day Baptist church about thirty years ago. His Christian experience ripened with advancing years; and, when the time came for him to depart, he felt prepared to go. Funeral services and interment in Little Genesee, N. Y.

Essen.—Sullivan Fremont Basile was born in Little Genesee, N. Y., Dec. 30, 1855, and died in Bolivar, N. Y., Feb. 7, 1900.

One sister, Mrs. Alice Ennis Rogers, of Farina, Ill., is the only member of the immediate family who survives him.

LITERARY NOTES.


This pamphlet is made up of certain articles republished from a South African paper. It is an excellent statement of the Boer side of the present unhappy war. Those desiring information will do well to secure the pamphlet.

The English translation of Harnack's "History of Dogma" has been completed by the appearance of Volume VII, which deals mainly with the Decrees of Trinit, the Vatican Decrees, and the elements of Dogma retained by the Reforma. The exposition of the life of Augustine, given in a previous volume, is here followed by a similar treatment of the life and Christianity of Luther.

Dr. Harnack stands at the head of original investiga­ tors in the department of Church History. The Editor of the Reformation had the privilege of consultation with Prof. Harnack in Berlin, Germany, a few years since, and it is a pleasure to commend this translation of his monumental work. Little, Brown & Co., Boston Mass.

Special Notices.

North-Western Tract Depository.

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

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

Tus Sabbath-keepers in Syracuse and others who may be in the city over the Sabbath are cordially invited to attend the Bible Class, held every Sabbath afternoon at 4 o'clock, at the residence of Dr. F. L. Irons, 224 Grace Street.

Tus Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moyne Building, on Randolph street between State street and Washington avenue, at 2 o'clock P. M. Stranger are most cordially welcomed. Pastor's address, Rev. M. B. Kelly, 545 Monroe Ave.

Tus Semi-Annual Convention of the churches of the Western Association will meet with the Richburg church, March 9-11. The following program has been prepared by the Executive Committee:


Wednesday afternoon at 2 P. M., Prayer and Conference Meeting led by L. L. Coitrell.

Saturday afternoon at 3 P. M., Moderator's address, A. W. Carroll. A. W. Carroll takes the chair at the Memorial meeting.

Biblical and Theological.

11 A. M., Prof. Sisson, L. J. Gamble. Discussion of the above paper.

3:30 P. M., Job, by W. L. Brown.

5:30 P. M., Prayer-meeting, led by T. B. Burdick.

6:30 P. M., School Bellevue, conducted by Miss Edna Hall.

7:30 P. M., T. D. Coitrell, Young People's Session, conducted by Miss Eva St. C. Champlain.

SUNDAY.

10 A. M., Laymen's Hour, Discussion of Methods of Church Work, conducted by Dr. O. K. Burdick.

11:30 A. M., Mrs. F. E. Peterson.

3:30 P. M., Sabbath-school work, led by L. L. Coitrell.

Sabbath-day.

11 A. M., Prof. Sisson, L. J. Gamble. Discussion of the above paper.

3:30 P. M., Sabbath-school, conducted by W. L. Brown.

5:30 P. M., Prayer-meeting, led by T. B. Burdick.

7:30 P. M., Junior C. E. Meeting, conducted by Miss Edna Hall.

7:30 P. M., T. D. Coitrell, Young People's Session, conducted by Miss Eva St. C. Champlain.

8:30 P. M., T. D. Coitrell, Young People's Session.
Every right action and true thought sets the seal of its beauty on person and face,—John Ruskin.

Our humanity were a poor thing but for the Divinity that dwells within us.—Francis Bacon.

Health for ten cents. Consectra make the bowels and kidneys act naturally, dissolve stones, cure headaches, biliousness and constipation. All druggists.

There is one art of which every man should be master—the art of collection.—Samuel T. Cole.

It is a poor center of a man’s actions, himself.—Francis Bacon.

TO THE DEBT.—We hereby certify that the person is a subscriber of one dollar or more. The amount received by W. H. Crandall, Treas., University, certifying that the person is a subscriber of one dollar or more. A beautiful fund is to be kept in trust, to aid in securing this sum for the use of the State Normal Schools. Eight counties and the city of the student body.

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MORAL INFLUENCES prevail. Three College Courses besides the legal-Concerts, Special Teachers’ Society’s Choral classes each spring term, form the regular class work in the College Curriculum. No better advantage in the respect found in the state. Classes not so large that each attendant can receive all personal attention needed from the instructors. Expenses a maroon in character. Two thousand volumes' Library, all free to students, and plenty of apparatus with an extra charge for the use thereof. State Certificates to graduates on same conditions as those required from the State Normal Schools. Eight counties and the city of Salem are represented among the student body.

SPRING TERM OPENS MARCH 20, 1900.

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Theo. L. Gardiner, President, Salem, West Virginia.

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Instruction in the preparatory studies, as well as in the College, is furnished by the best experienced teachers of the institution. These studies are arranged into the following:

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Very thorough work is done in the different departments of Music, Bible Study in English, and in Oil and China Painting and Crayon Drawing.

Worthy and ambitious students helped to obtain employment, so as to earn the means to support themselves, and is part while in attendance at the College.

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Boston Office

Westerly, R. I.

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY

William L. Clarke, President, Westfield, R. I.; A. S. Gilmore, Recording Secretary, Rockville, R. I.; George Babcock, Corresponding Secretary, Westfield, R. I.; Milton, R. I.; James E. Willett, Treasurer, Westfield, R. I. The regular meetings of the Board of Managers were held Wednesday in January, April, July, and October.

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The work of this Board is to help pastor churches in finding and obtaining pastors and missionary churches, and giving them assistance.

The Board will not obtain information, help or advice upon any church, or pastors, but given when asked. The first three persons named in the following addresses are in working form, being backed by the Board in all work.

The Association Secretaries will keep the following the Board is informed in regard to the pastor churches and unorganized missions in their respective associations, and give them such information as they may require.

All correspondence with the Board, either through the Association Secretaries or Assembly Secretaries, will be strictly confidential.

Adams Centre, N. Y.

THE SEVENTH-DAY BAPTIST GENERAL CONFERENCE

Next session to be held at Adams Centre, N. Y., August 23rd, 1900.

D. R. C. M. C., Speaker, Adams Centre, N. Y.; A. T. S. M. C., President, Bluffton, O.; F. W. C. M. C., Corresponding Secretary, Alton, Ill.; E. P. M. C., Secretary, Fort Wayne, Ind.

These officers, together with A. E. Lewis, Cor. Secretary, Bloomfield, Pa., and C. J. Chittenden, Secretary, New York, N. Y., will constitute the Administrative Board. The General Conference holds in regular session the first of every quarter-month, at 2 P. M.

Chicago, Ill.

Young People's Board of the Seventh-Day Baptist Church

M. E. REED, President, Chicago, Ill., 444 Dearborn, Chicago, Ill.; L. E. WRIGHT, Vice-President, 444 Dearborn, Chicago, Ill.; F. L. DODSON, Secretary, 444 Dearborn, Chicago, Ill.; L. E. STURGEON, Corresponding Secretary, 444 Dearborn, Chicago, Ill.

The Young People’s Board of the Seventh-Day Baptist Church is the governing body of the Young People’s Department, and watches over all matters in connection with the welfare of young people.

The Board is composed of a President, a Vice-President, a Secretary, and a Corresponding Secretary, who are elected by the young people of the Church at their biennial Session, held in connection with the General Conference.

A. L. ALLEN, Corresponding Secretary, 444 Dearborn, Chicago, Ill.; W. J. BURLINGTON, Corresponding Secretary, 444 Dearborn, Chicago, Ill.

The Board has as its objects the maintenance and support of such missionary and educational institutions as shall be recommended by the General Conference; the promotion of the work of the Church; and the promotion of good morals among young people.

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