

THE SABBATH RECORDER.

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

VOLUME 52. No. 10.

MARCH 9, 1896.

WHOLE No. 2663.

CONTENTS.

EDITORIALS.	
Immortality—Poetry.....	146
Paragraphs.....	146
NEWS AND COMMENTS.	
Paragraphs.....	147
CONTRIBUTED EDITORIALS.	
Sabbath-keeping on the Pacific.....	147
That Thy Faith Fail Not.....	147, 148
Tract Society Receipts.....	148
The Causes of Death.....	148
HISTORY AND BIOGRAPHY.	
The Favorable Conditions Attending the Formation and Existence of the Wal- worth Church.....	148, 149
Reply to C. H. P.....	149
MISSIONS.	
Paragraphs.....	150
From Christen Swendsen.....	150
From F. J. Bakker.....	150
What Brings Peace?.....	150
Wounding Christ in the House of His Friends	151
Treasurer's Report.....	151
WOMAN'S WORK.	
The Strength of the Hills is His also— Poetry.....	152
From North Carolina.....	152
Three Japanese Girls.....	152, 153
HOME NEWS.	
New York, Colorado.....	153
YOUNG PEOPLE'S WORK.	
Paragraphs.....	154
Prayer meeting Topic.....	154
The Pledge—Its Joys and its Requirements..	154
Our Mirror—Paragraphs.....	154
Silent Evangelism.....	154, 155
How to Help a Meeting.....	155
"Elevators and Creameries.".....	155
One-Cent Association.....	155
How to Love.....	155
CHILDREN'S PAGE.	
Madeline and I—Poetry.....	156
The Keeper of the Door.....	156
A few Dogs.....	156
SABBATH-SCHOOL.	
Lesson for March 14, 1896,—Teaching About Prayer.....	157
Mrs. Philip S. Greene.....	157
Mizpah Mission.....	157
POPULAR SCIENCE.	
Making Fire.....	158
Gold in the Transvaal.....	158
Divine Healing.....	158
SPECIAL NOTICES.	
MARRIAGES.....	159
DEATHS.....	159
LITERARY NOTES.....	159
Do Birds Reason?.....	159
Character in Life.....	159
LOCAL AGENTS.....	160
BUSINESS DIRECTORY.....	160
CATALOGUE OF PUBLICATIONS.....	160

SUPPLICATIONS AND PROMISES.

INCLINE your ear, and come unto me: hear, and your soul shall live: and I will make an everlasting covenant with you, even the sure mercies of David.

Enter not into judgment with thy servant,

O Lord.

There is therefore now no condemnation to them that are in Christ Jesus.

Create in me a clean heart, O God; and renew a right spirit within me.

A new heart will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh.

Unto thee will I cry, O Lord, my rock; be not silent unto me.

Before they call I will answer: and while they are yet speaking I will hear.

For thy name's sake, O Lord, pardon mine iniquity, for it is great.

Your sins are forgiven you, for his name's sake.

Our backslidings are many; we have sinned against thee.

I will heal their backsliding, I will love them freely.

Oh, satisfy us early with thy mercy: that we may rejoice and be glad all our days.

My people shall be satisfied with my goodness.

Blessed be the Lord, because he hath heard the voice of my supplications.

Now unto him that is able to keep you from falling; and to present you faultless before the presence of his glory with exceeding joy,

To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.

\$2.00 A YEAR

BABCOCK BUILDING

PLAINFIELD N J

Sabbath Recorder.

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Entered as Second-Class mail matter at the Plainfield, (N. J.) Post-Office, March 12, 1895.

IMMORTALITY.

It must be so—Plato thou reasonest well!
Else whence this pleasing hope, this fond desire,
This longing after immortality?
Or whence this secret dread or inward horror
Of falling into naught? Why shrinks the soul
Back on herself, and startles at destruction?
'Tis the divinity that stirs within us;
'Tis heaven itself that points out an hereafter
And intimates Eternity to man.

—Addison.

A Most ridiculous farce is being perpetrated every week in enforcing the Sunday law in some of our cities. In New York, Sunday, Feb. 16, the proprietor of a barber shop concluded to shave himself, the shop having been closed to customers, according to the provision of the recent law. He called the boy to lather his face. A keen-eyed policeman discovered this wicked act, and demanding admission, proceeded at once to arrest the boy. After keeping him all night locked up as a criminal, the next morning the court dismissed the case. And this is the valiant service in which our city police and country spies are engaged. Under the inspiration of the promoters of the observance of the "American Sabbath," this beautiful work of legal Christianity is carried forward.

ONE sentence in particular in Dr. Cuyler's article, as found on the missionary page this week, is worthy to be pondered by all Christians. The whole article, of course, is valuable, but stop and think when you strike this sentence: "It is the Christian's sinful deed that kills character: that is the cruel poniard that pierces our blessed Saviour's heart." This is a startling thought. Not only the wickedness of the Christian's sinful deed, but its cruelty.

Somehow that thought seems to make it more personal and painful. To do, in effect, that which will inflict pain upon the pure and innocent Saviour; or, as Paul to the Hebrews, (6: 6), puts it, "seeing they crucify to themselves the Son of God afresh, and put him to an open shame," ought to cause the deepest penitence and prevent a repetition of the sin. Let all who are tempted to do that which the Saviour would not approve, stop at once, and think of the cruelty of such personal, selfish gratification, when it will inflict inexpressible pain upon your dearest friend and benefactor.

How ignorant and deluded the temperance people of Kansas must be. According to the *New York Voice* last week, the State Temperance Union forwarded to Senator Peffer a petition of two thousand names, one of the signatures being that of Governor Morrill, together with the state officers, Bishop J. H. Vincent, and the most prominent business men of Topeka, asking Congress to pass the bill to prohibit the United States government from issuing permits to sell liquors in Kansas, except to those holding permits under the state law. Two hundred similar petitions are

being circulated in the state. Notwithstanding all this, our two correspondents from New England declare, with great confidence in their opinions, that the government does not issue any permits! What is the matter with the Governor of Kansas, the Christian lawyers, the clergymen? How does our well-known and most learned and able friend, Bishop Vincent, come to fall so suddenly behind the times and make such egregious blunders as to petition Congress to pass such a bill when no such permits are granted?

We clip the following strong language in favor of the Bible, and the Bible only, as a rule of faith and practice, from the *Biblical Recorder*, of Raleigh, N. C., Feb. 26. Now, will the editor of the *Biblical Recorder* permit us to inquire if he will stand by his own position in its application to the Fourth Commandment? If he will, there need be no controversy between him and Seventh-day Baptists. If he will not, then in what essential does he differ from the "president of a great university, (which was once called Baptist)" or "a few ardent, half-infidel woman-suffragists?" If the Fourth Commandment may be changed by human authority, and so maintained by the Christian church, why not any other commandment or passage in the Bible? Kindly enlighten us, Bro. Bailey:

The rebellion against the Almighty is more widespread than one would think; and it is strongest in the camps of Israel. Men in high places are putting aside this and that and the other expression of God as temporary or inconvenient. When a president of a great university, (which was once called Baptist) says he does not know whether certain books of the Bible are mere traditions or not, we may not be surprised to see less learned women and weaker-minded men taking away and adding to the Scriptures at will. When denomination after denomination deliberately changes the form of an ordinance of God to suit their convenience, they may not cast the first stone at a few ardent, half-infidel woman-suffragists for removing certain passages which they do not think creditable or favorable to them. In the Baptist denomination we do not have to go far to find men who say that Paul's injunction to the women was merely for the times; and yet, grant this, and no one may say nay to the next man or woman who seeks to remove another Epistle. God's whole Word or none; that is the alpha and omega of it.

Why do people who want the liquor traffic prohibited make such opposition to what is called "local option"? What is local option but the expression of the choice of the people on this question as shown by their votes? It is a step in the direction of prohibition, and in those localities where the people desire freedom from the curse of rum it is prohibition. Some of the Southern states under the workings of local option are now practically prohibition states. Mississippi is far ahead of most Northern states in its suppression of the traffic. Sixty-one of its seventy-five counties are free from the curse, and it is declared on good authority that there is not a distillery or a brewery in the state. It is the boast of our university town of Alfred; in New York state, that it has not permitted the sale of liquor there in more than fifty years. This is what other towns might do and would do if they were encouraged to make this question an issue separate from all political parties. Local option has made prohibition possible in towns, counties and finally the state where it could not have been accomplished through direct state enactments. The *Encyclopedia of Temperance and Prohibition*, page 400, says: "The vast area of Prohibition at the South, especially in the states of Georgia,

Mississippi, Alabama, Missouri, Kentucky and Tennessee, has been won chiefly by the county method," [of local option]. Every foot of territory that can be wrested from the grasp of this monster hydra is so much gained for the cause of peace and sobriety. It has been objected that local option is allied to license. It leaves it for the people to say, and if they vote for the saloon the people must submit. Very true, but why is not prohibition, as a party measure, liable to the same charge? If saloonists out-vote the prohibitionists and so secure the sale, the prohibition theory would be just as much allied to the traffic in that case as the local option theory would in their issue. Give the people a chance at the saloons alone and they will vote them out in large areas where now the curse is upon them.

WHILE many, and perhaps we may say the masses, of Christian people, had come to look with interest and sympathy upon the movements of the Salvation Army, and to recognize it as a power for good in certain circles not usually reached to any great extent by the churches, still the recent developments of its dangerously autocratic nature have opened the eyes of many people to some of its essential weaknesses. In the first place, it seems to be wanting in the necessary elements of stability to give such an organization the highest success. It is not organized upon the Scriptural basis. Its order, ordinances and discipline are not, as we believe, in strict harmony with the principles and practices of the early church, as founded by Christ and his apostles. In the second place, its general government or autocratic management is neither Scriptural nor suited, at least to our American ideas, of either civil or religious liberty. Its arbitrary methods would doubtless be much more harmonious in monarchical countries than in this. The exclusive command is in one family, with "General" William Booth, of England, as the head and center of authority. Under him were ex-commander Ballington Booth and his wife, Maud Booth, who have been the popular leaders of the American branch; Colonel Herbert Booth and his wife, Eva Booth, Emory Nicol, and Commander Tucker and his wife, who are to succeed those recently deposed in command in this country. General Booth is the self-appointed leader. We say self-appointed, because there is no higher authority to appoint or depose. His word is law, and all loyal soldiers in this "army" are expected to yield a prompt and willing obedience.

There are other elements of weakness which we need not mention now. But in spite of all these defects, these conscientious, self-sacrificing, and in many ways effective workers, have been instruments in rescuing many men and women from lives of sin and shame, and have helped them into righteous living. Far be it from us to speak lightly of their good intentions or service in the interests of religion. We simply say this organization, however useful it may be, cannot supplant the church of Christ. It is not the church, and ought not in any sense to array itself against the church, as it too frequently has done, through the voice of some of its leaders and adherents. Its highest mission can only be attained when it seeks to "rescue the perishing" by bringing them into the only true representative and conservative of Christianity,—the church of Christ.

NEWS AND COMMENTS.

ITALY has been greatly surprised by the signal defeat of Italian forces in their war with Abyssinia.

THE three-hundred and fiftieth anniversary of the death of Martin Luther was observed in many places on Wednesday, Feb. 19.

RECENTLY, a girl in a New Haven factory met with an injury, and fainting fell to the floor. Almost immediately eleven other girls, from merely sympathetic nervousness, fainted.

THE sweeping floods and high water of week before last, and continuous high winds of last week have done much damage in some of the Atlantic states, as well as much damage to shipping.

THE place made vacant in the Methodist Book Concern, in New York, by the death of Dr. Sanford Hunt, is filled by the appointment of Dr. Homer Eaton, who was the Junior Agent of the Concern.

ACCORDING to the last census there are in the United States, 2,648 women engaged in the liquor traffic, as follows: Nine are distillers; 72 are brewers; 145 are wine-dealers; 147 are bar-tenders; and 2,275 are saloon keepers.

TWO-THIRDS of the church members in the United States are women. But she constitutes only one-thirteenth of all the criminals; while men are twelve-thirteenths of all the criminals and one-third of the church-membership.

THE little republic of Nicaragua is all "up in arms" in a revolution. Such things are becoming so frequent in South America that they almost cease to excite our wonder. The conservative party in Nicaragua supports President Zelaya, and is moving against the insurgents.

THE death of the Governor of Massachusetts, Frederic Thomas Greenhalge, occurred last Wednesday night, from paralysis. He was three times elected Governor of Massachusetts, and would have been 54 years old had he lived until the 19th of next July. He graduated from Harvard College in 1863.

THE expulsion of Lord Dunraven from the New York Yacht Club does not appear to be a rash act. After much expensive investigation and painstaking, it was found that his ungentlemanly charges and conduct were not justifiable according to evidence, much less when judged by the ordinary rules of courtesy and good-breeding.

THE business outlook in the country seems to be brightening. In Wall Street, New York, the tone is reported as more confident. In the leather trade there is marked improvement. Wollen goods are rather flat. Exports are increasing, imports decreasing. Shipments of wheat and flour to South Africa and Australia are increasing.

PRESIDENT CLEVELAND does not favor the immediate recognition of the Cuban insurgents as a belligerent power. All sober-minded citizens will see the importance of caution and wisdom in the part our nation takes in the troubles among other nations. But all of our natural sympathies are with those who are wronged and brutally treated.

QUITE a good illustration of the folly of resorting to the law for settlement of estates is shown in a case recently decided in Los Angeles, Cal. Twenty-five years ago a widow died leaving an estate of \$25,000. The will was contested by the heirs and the case has just been closed in the Superior Court. After paying the lawyer's fees and other expenses, there was just forty cents left for the heirs.

IN a suburb of Johannesburg, in the Transvaal, on Feb. 20, there was a terrific explosion of dynamite. Eight trucks of dynamite exploded and destroyed every building within a radius of half a mile. A hole 200 feet long, 80 feet wide, and 30 feet deep was torn in the ground where the trucks stood. One hundred persons were killed and three hundred severely injured. Both Boers and Uitlanders united in assisting the injured.

THE Linton Amendment to the Indian Appropriation Bill, after a warm discussion in the House of Representatives, Feb. 24, was carried by a vote of 93 to 64. The amendment provides that "no money appropriated for the support of Indian schools should go to any sectarian schools. In the past few years the Catholic schools have received \$1,500,000 of government money. The amendment seeks to check this unwise appropriation.

DR. ABBOTT, in his address to the students at Andover Seminary, recently, said: "We must have a great deal to give the people if we expect them to come to church. Men come to church for God, and if you cannot give them God you are a misfit in the ministry. You are not to be teachers of theology, but preachers of religion. Theology is to teach you to preach religion. Yet your teaching must be theological, in that it must treat of man's duty to God."

ELEVEN young men were recently making their way through Florida on foot for pleasure. At Ocala they were arrested as tramps and sentenced to the convict camp. They were chained to negroes and forced to hard labor. The work proving too severe, and because some were unable to perform it, they were whipped until the blood came. The citizens finally brought about their release on writs of *habeas corpus*. They will probably sue for heavy damages. What cruelty and barbarity such incidents would be, if enacted in Russia or Turkey! How quickly would our government demand satisfaction if any foreign power should treat American travelers thus!

THE situation in Spain and some of its outside complications were at one time rather serious. The Spaniards were quick to resent the fancied insult of the United States in proposing to recognize the struggling Cubans as belligerents. By way of retaliation, excited mobs trampled upon the American flag, stoned the United State's Minister's building, and in other ways gave vent to their ruffled feelings. But thus far it seems to be the action of irresponsible mobs which the Spanish authorities were not able to control, and which they condemn. The two governments will doubtless act with deliberation and strive to avert any serious misunderstanding which will endanger the peaceful relations of the two countries.

CONTRIBUTED EDITORIALS.

Sabbath-Keeping on the Pacific.

Seventh-day Baptists have now been accorded a place in contemporaneous fiction, though it is to be doubted whether the fiction is of such a character as to be an honor to the author, or to the subjects of his kindly notice.

It being, however, the first instance of the kind which has come to our attention (if we except Mr. Hale's article on Westerly) we feel inclined to give it a passing glance.

The fiction in question is intensely fictitious, being modeled after the cheerfully-regardless-of-facts tales with which the public is familiar. One of the "popular" monthlies, having heard of the "sail round the world" argument, has hit upon it as the *motif* of a story to work confusion to the Sabbatarians.

The author plunges at once into the heart of his sketch by causing two young Seventh-day Baptists of the opposite sexes to fall in love with each other. (In fairness it must be allowed that this phenomenon is occasionally to be observed among us). The fathers of the two young people, for the purposes of the story, are made multi-millionaires. With the dexterity of one unhampered by the canons of literary art, the gifted author soon has the two families cruising in the Pacific Ocean, one coming from the East, the other from the West. Being in the same ocean, they of course soon came across each other, drawn by the peculiar gravitation which is always operative in love stories of this type. The reckoning of the two yachts being different, it was Friday aboard one and the Sabbath on the other when they met. Josiah Burdick refused to allow anyone to come aboard his yacht until the sun was down and the Sabbath past. But, at sunset, the Sabbath began on the other yacht, and *they* refused to move. Hard words followed, and a bitter feud arose between the two families, separating the lovers forever.

The moral is entrusted to the captains of the two vessels, who met in a saloon afterward. The Seventh-day Baptists, they sagely observe, need not look for converts among navigators; and to seal the decision, they immediately take a drink.

The argument and the story are of a kind, and are both well calculated to convince any one who is determined to be convinced. Somehow they bring to memory our friend, the theological professor, who, some years ago, offered "going round the world" as medicine for Sabbatarians. In justice to him, however, we do not think he would favor printing this story in tract form and distributing it as a campaign document. It is rather beneath the level of conscience, and it cannot be made to prove anything without proving too much.

That Thy Faith Fail Not.

What are we to do for our friends when they are passing through the sifting of character? What did Christ do for Peter? Did he give him advice? Yes, but it is not what he bases his expectations for Peter upon. Counsel is good, but its power is limited. We may go so far, and beyond that point we are helpless.

Did he try to shield him from temptation? No, the time was soon coming when Peter must stand alone. He could not be saved from the persecution, but he could have resources at his command for triumphing over

it. We can surround our children for a time with the protections of loving care, but the day will come when they must breast the current alone. They need something more than shelter—they must have power.

"Simon," said Jesus, "I have *prayed* for thee that thy faith fail not. That is the secret. There are those friends whom you have invited and advised again and again. Have you prayed for them? Here are these young people who are standing at the turn of the road. If you could only take them with you into the kingdom. Yes, advise them and patiently discuss with them the problems which seem so great to their eyes; but you will sometimes feel that you leave off just where you began and that no progress has been made. Then kneel down together and ask the *Holy Spirit* to guide them into all truth. God's word for it, such a prayer as that will do more to clear the way than all the discussion. Some of us can give testimony from the sweetest experiences of our lives. When we had been worried and vexed and defeated long enough we left it all with the Lord and the light shone on the way. There was a time when we were so weary and disheartened; our plans had miscarried, and we felt like giving up. Someone must have been praying that our faith fail not. All the prayers that mother prayed before she went home, rose up like sweet incense before the throne and kept us in the hour of temptation. If our faith fail not, there is nothing in earth or hell that can defeat us.

TRACT SOCIETY.

Receipts in February, 1896.

Church, Westerly, R. I.....	\$ 37 27
" Plainfield, N. J.....	50 55
" Alfred, N. Y.....	10 00
" and vicinity, DeRuyter, N. Y.....	10 00
" Leonardsville, N. Y.....	4 96
Mr. and Mrs. F. W. Hamilton, Alfred Station, N. Y., Dr. Lewis Fund.....	25 00
Income, Dividend, Bank Stock.....	20 00
Young Peoples' Board.....	28 05
Mrs. C. D. Potter, Belmont, N. Y., Dr. Lewis Fund.....	20 00
Mrs. H. A. Barney, Belmont, N. Y., Dr. Lewis Fund.....	5 00
T. J. Van Horn, Louisville, Ky.....	10 00
Miss Mary A. Stillman, Webster, Mass., L. M.....	20 00
Mrs. Ellen Greenman, Westerly, R. I., Dr. Lewis Fund.....	5 00
Fannie E. Stillman, Salem, W. Va.....	5 00
Alida M. Sherman, Hatfield Point, N. B., Cana- da, Jewish Mission.....	1 00
Woman's Board.....	105 41
Woman's Board, Dr. Lewis Fund.....	19 43
Theophilus A. Gill, Alfred, N. Y., L. M.....	20 00
Mrs. A. K. Witter, Alfred, N. Y., Dr. Lewis Fund	2 00
R. Newton, Fayetteville, N. C.....	1 23
Total.....	\$399 90

E. & O. E.

J. F. HUBBARD, *Treas.*

PLAINFIELD, N. J., March 1, 1896.

THE CAUSES OF DEATH.

According to the census of 1890, of every 10,000 deaths in the United States 1 will be from calculus, 35 due to Bright's disease, 40 to fevers other than typhoid, 59 to rheumatism, 70 to scrofula, 130 to cancer, 140 to apoplexy, 148 to whooping-cough, 160 to dysentery, 190 to meningitis, 220 to scarlatina, 246 to ague, 250 to convulsions, 310 to typhoid fever, 350 to heart trouble, 480 to diphtheria, 880 to diarrhea, and 1,420 to phthisis. Of this number 2,210 are from typhoid, diphtheria, and phthisis, all of which are preventable; and if we take in whooping-cough, dysentery, scarlet fever, and diarrhea, we shall have more than one-third of all deaths at the present time from preventable causes.—*Exchange.*

NO MAN is born into this world whose work is not born with him; there is always work, and tools to work withal, for those who will. *James Russell Lowell.*

History and Biography.

THE FAVORABLE CONDITIONS ATTENDING THE FORMATION AND EXISTENCE OF THE WALWORTH CRURCH.*

BY PRES. W. C. WHITFORD.

The members of the church are congratulated for their successful efforts in reviewing its history on this occasion, and in thus strengthening their desire to secure its continued prosperity.

1. The motive that led the first Seventh-day Baptist families to settle in Walworth was not, primarily, to establish a new society of their faith, but to form Western homes for themselves in an unoccupied locality where the scenery, the soil, and the climate possessed surpassing attractions. Very different from the country in which they had been reared, here they found no dense forests to be cleared by the axe and the fagot. Contrary to the reports they had heard in their youth, this region was not a treeless plain with scorching winds, drifting sand, frequent droughts, and illusory lakes in the horizon. There were no dreaded Indians on the war-path, and threatening to scalp the white invaders. Everywhere prevailed the interchange of woodlands and prairies in about equal proportions. The surface of the land was smooth as a lawn, gently undulating like the bosom of the sea, and rising sometimes into series of round-top bluffs. Occasional lakes filled with crystal water, and bordered by oak-openings, glistened like burnished silver in the clear sunshine and amidst the deep-green verdure of the grass and the trees in the long summer day.

Here was a dark-brown soil of a marvelous richness. It had been freighted hundreds of miles from the north by glacial streams, which had crushed and pulverized blocks of stone wrenched from a thousand quarries; and it had been fertilized for ages by decaying rank vegetation growing in swamps and on uplands. The prairie was ready at once for the plow and the harrow; and very soon an abundant harvest of corn and wheat supplied food for the fast incoming settlers, and was shipped to European countries at a profit.

The climate on the whole was found to be propitious. The winters, with their Canadian coldness, serve as a tonic to the human body, and, like a mountainous region, develop a rugged endurance in vegetable and animal life. The summers, with their Virginian heat and their days of cloudless skies, tempt, like the warm Temperate Zone, the luxuriant growth of the products of the field and the fruits of the garden. Ah, our glorious autumnal days, with their delicious mingling of warmth and coolness! What blue heavens and harvest-moons! What russet colors on ripened corn-fields and frost-touched meadows, and what varied and brilliant tints on the oak and maple leaves!

2. From the first, easy access has been enjoyed to places in the adjacent country where large villages have sprung up, and to points on Lake Michigan where flourishing cities now exist. Thus was brought into immediate use the cheap transportation of the greatest natural fresh-water way of the world. Once along Indian trails and over the clean turf of the entire region, you could travel, either on foot or in a carriage, toward any point in the horizon, unhindered by large marshes or steep

hill-sides. The enclosed land soon compelled the establishment of public highways at right angles to each other on section lines. Through your place was laid out, very early, the "Old Territorial Road," leading from Chicago into Central Wisconsin. Subsequently were built the railroad lines which cross each other like net work in your vicinity, and which, besides multiplying many fold the value of your property, have connected you closely with those immense streams of travel and traffic flowing from ten thousand sources in the West and the Northwest, and uniting at last in the great masts of business in the South and East.

3. The beginning of the permanent settlement on Big Foot Prairie and in the surrounding country occurred in a very auspicious time. In many old communities of the Eastern states and in some localities of Europe, there existed then an intense restless spirit among the younger and more vigorous people, exhibiting itself in their bitter dissatisfaction with their unprofitable pursuits or their meager opportunities for gaining a livelihood, and in their ardent desires to move to fresher and more promising regions in the Mississippi Valley. Thousands of persons in middle life had then failed in business of different kinds, and poverty was staring them in the face, both owing to successive poor crops and to the financial disaster that followed the destruction of the established banking and monetary systems of our government. Hundreds of such men, ambitious and enterprising, came into Walworth and adjacent counties; and they or their descendants still reside on these farms and in these towns.

The retiring soldiers in the Black Hawk War had traversed in 1832 many portions of Central and Southern Wisconsin, and were enamored with the unparalleled loveliness of its scenery, and astonished at the inconceivable wealth in its unbroken soil. The letters they wrote to friends and the articles they published in newspapers, describing the places they had visited, especially in the Rock River Valley, soon aroused, in thousands of Eastern homes, the determination to emigrate to this paradise in the West.

Many new inventions, most useful in facilitating trade in our country, in aiding to cultivate the land with greater ease and efficiency, and in furnishing from shops and factories scores of cheaper devices to increase the comfort of our homes,—these inventions were rapidly introduced soon after the first log houses were erected in your community and the huge breaking plows, each drawn by three or four yoke of oxen, began to uproot the virgin turf in the fields about you. In showing how such improvements quickened the occupancy of these farms, and tripled the effectiveness of skilled labor on them, and in your houses in the past fifty years, it will be sufficient to mention as belonging to them the electric telegraph and the steel rails for the numerous roads; the sulky-plow, the seeder and drill, the mower, the self-binding reaper, and the thrasher of grain; and the friction-match, the sewing-machine, and the cooking-stove, among the many articles now considered indispensable for the use of our homes.

4. In a singularly marked degree, your community has exemplified the truth of a saying of Horace, the Roman poet, "A task begun is half done." The prominent ideas, occupations, and enterprises of the people here

*An abstract of an address delivered January 22, 1896, at the Semi-centennial of the church.

abouts were more than suggested, they were securely fixed, by the character, purposes, and habits of the earliest settlers, "the old beginners," a phrase found in the language of your New England ancestors. They had definite opinions on the dignity of labor, a temperate life, social affairs, the conduct of a legitimate employment, the political control of the government, the education of the youth, and the blessings conferred by the Christian religion and its full toleration. All these were derived from the Puritan sources. Notice how they have been transmitted to yourselves and your neighbors. You are engaged mainly in farming; you have well-ordered homes; you are opposed to privileged classes; you sustain the state in granting protection to life and property; you believe in a patriotic devotion to the interests of the whole nation; you furnish the instruction given in the common school and academic studies; you maintain a high moral standing in your every-day transactions and in the social customs of your youth; and you support permanent religious organizations in your midst. With such views and such endeavors, you have not only greatly assisted in the speedy growth of the most substantial concerns of the inhabitants in your town and vicinity, but you have participated in the matchless development of the richness, the business features, the political power, and the Christian enterprise of the wide Mississippi valley—a work of significance probably unsurpassed in this century.

5. You have been especially fortunate in respect to the religious character and influence of the members of your church and society. The constituent ones came from the First Seventh-day Baptist church of Brookfield, N. Y., always a leading body in our denomination. The principal actor in this movement, though not among its first organizers, was Dr. Henry Clarke, a descendant of some of the earliest prominent Sabbath-keepers in America. He induced others of the same faith to settle as neighbors in this locality. Besides being honored in his former home as a physician and a politician, he had occupied influential positions in our denomination. He was one of the editors of our first periodical running through two volumes. He was chosen by our General Conference on the committee that compiled our first hymn book. In this and afterwards in another work and by our churches, appeared his popular Sabbath hymn beginning with the line, "This is the day which God has blest." It is remembered that the relation of his Christian experience in the Brookfield church was at times exceedingly affecting. His efforts to help in securing the first place of worship for the Seventh-day Baptist families in Walworth are gratefully acknowledged by you. Doubtless, the central figure in the formation of your church was Deacon Alfred Maxson, from the same body to which Dr. Clarke belonged in Central New York. He was a positive and godly man, and could be best likened to an Old Testament prophet. His prayers and his exhortations, while somewhat eccentric, were most impressive. Many telling incidents in his career can be recalled. He was practically the core of the religious fruit just ripening here. Connected with these two leaders was Joseph Crumb, an early and estimable member of your church, who possessed excellent business ability and abounded in hospitality. Not the least

among the causes that drew the Sabbath-keepers together here into an efficient society was his practical and generous turn of mind. The noble and self-sacrificing labors of the wives of these men should be held in lasting remembrance. Other brethren and sisters quickly followed these pioneers as their relatives or acquaintances in the East. Subsequently, additions came from the churches in Jefferson, Rensselaer and Allegany counties, N. Y., from the Shiloh church, N. J., and from other places in our Zion. They all have harmonized together here in constituting a vigorous Christian community.

6. It is well for you to mark the principal results of your operations and your influence in the past fifty years. The church has had a continuous existence. It has supported a Sabbath-school, prayer-meetings, and societies of its young people. It has been instrumental in the conversion of many souls. It has won several contests against rum-sellers and gamblers. It has owned a convenient academic building, and erected its present beautiful house of worship. It has furnished to some of our most useful ministers of the gospel a desirable field for pastoral work. It has taken a deep interest in all our denominational enterprises. From it went out Col. George R. Clarke, who afterwards established his well-known mission in Chicago. Under the assistance of the church proceeded the effort that led the Legislature of Wisconsin to enact into law the protection from the annoyances which are visited in some other states upon conscientious observers of the Seventh-day of the week as the Sabbath.

Occupying the vantage ground that your church has reached, you must be greatly encouraged, under divine guidance, to prosecute, for years to come, the special and invaluable work to which you have consecrated yourselves.

REPLY TO C. H. P.

To the Editor of the SABBATH RECORDER:

I have read with interest the correspondence of C. H. P. in the RECORDER of Feb. 24, 1896, and do not wonder that he came to the conclusion that the Seventh-day Baptists "taught all the doctrines of Christ," as found in the Bible. Thousands of men and women have found the same thing. Three persons in Tennessee, who had never seen a Seventh-day Baptist, were convinced that the Seventh-day Baptist church "was the true church of Christ." All came to the same conclusion by studying the Bible the same day, and neither of them knew the other was studying the subject. One of them travelled over 100 miles to make the acquaintance of the church, and found it to be just as he had learned it by the reading of the Scriptures. The writer baptized him, and found him to be one of the most thorough Seventh-day Baptists he had ever met. I do wonder that C. H. P. should make the "one exception" that he does. I have mingled with the Seventh-day Baptists for 60 years; have met them as they have gathered from the Atlantic to the Pacific, and have never heard one of them intimate that they did not believe in the second coming of Christ.

Brother C. H. P. not only robs himself of the benefit of one of the most precious teachings of Christ, but subjects himself to the sad dilemma of fixing his own "meaning" to Christ's declaration, by substituting the gen-

eration of man for the generation of God. If he will read again Psalm 22: 30, "A seed shall serve him (the blessed Christ) it shall be accounted to the Lord for a generation." Psalm 24: 3-6, "Who shall ascend into the hill of the Lord, or who shall stand in his holy place? He that hath clean hands and a pure heart, who hath not lifted up his soul unto vanity nor sworn deceitfully. He shall receive the blessing from the Lord and righteousness from the God of his salvation. This is the generation of them that seek him, that seek thy face, O God of Jacob." (See margin). 1 Peter 2: 9, "Ye are a chosen generation." The relative pronoun "this" relates to the newest person or thing, and the generation of the Lord was hereby nearer to Christ than any generation of men could be, as it is composed of his servants, born of the Spirit and joint heirs with him. I think if Bro. C. H. P. will read again the Scriptures he quoted in his correspondence, and read the passages with which they stand connected, he will see more clearly the force of the statement Christ made to his apostles (Acts 1: 7), "It is not for you to know the times or the seasons which the Father put in his own power." It is certainly necessary for us that the times and seasons foreshadowing the second coming of Christ should be delineated, not that we may know when Christ is coming, but that we may be found watching when he comes; hence, when that wonderful revelation was made to Daniel, and he cried, "O my Lord what shall be the end of these things?" (Daniel 12: 8) he was told to go his way, for the words are closed up and sealed till the time of the end; it was enough for him to know that he should rest and stand in his lot at the end of the days (Daniel 12: 13); and after Jesus had delineated the signs that should precede his coming, he urged them to "watch and pray, for ye know not when the time is," (Mark 13: 33), and added, "what I say unto you I say unto all, watch," (verse 37), giving them clearly to understand that the time of his coming was one of the things the Father had reserved in his own power. (See Matt. 24: 36). He urged them to be also ready, "for in such an hour as ye think not the Son of man cometh," (verse 44). After this warning he told them how the kingdom of heaven should be when he comes, likened unto ten virgins, which took their lamps and went forth to meet the bridegroom. Matt. 25: 1. Notice, they were all virgins; all had lamps; *all slumbered and slept* while the bridegroom tarried. The watching that all need to do is not so much to know when the Lord would come as to be ready at any moment, having oil in their vessels with their lamps. Then, when he comes, they can say, "Amen, even so, come Lord Jesus" (Rev. 22: 20). I remember what was called the falling of the stars, and have seen a day since then that was so terribly dark that we burned lamps at noon, and I believe all that the Bible says about the coming of my Lord, but I do not need to read the newspapers to know when my Lord is coming, but only to be ready and stand in my lot at the end of the days.

S. D. DAVIS.

JANE LEW, W. Va., March 1, 1896.

THE hero will not know he is a hero till the sudden trial comes: but his heroism is the fruit of numberless by-gone acts of self-possession and courage which have built up an abiding character.—*The Churchman*.

Missions.

BRETHREN J. H. Hurley and H. D. Clarke, who have been holding a series of meetings with the Trenton church, Minn., report four baptized, the church somewhat revived, and several wanderers reclaimed.

BRO. E. B. SAUNDERS left Shiloh Feb. 25, and went to Salem, W. Va., where he is holding meetings. He writes that Pastor I. L. Cottrell had baptized forty-six, and expects to baptize others at the end of this week. Sixty men signed the pledge to support for a year a men's meeting, to be held weekly. The work, all agree, has been widespread and satisfactory, and is in a condition to last.

BRO. GEO. W. HILLS reports, Feb. 22, that they are having a glorious time at Nortonville, Kan. Twenty-two have already been baptized, and one of them is a convert to the Sabbath. The meetings are to continue during the coming week or longer. Two others wish to be baptized next Sabbath, and it is hoped several others will join them in this duty. The church is greatly aroused, and the work is not nearly completed yet. Backsliders are coming back to service, and voices which have not been heard in the Lord's house for years, gladden all hearts in testimony and praise to the Lord.

BRO. J. L. HUFFMAN writes, Feb. 24: "We are having a precious work here in Dunellen, N. J. I think forty have accepted Christ. The entire place is wonderfully stirred. Stores, shops, and hotels are closed at 7.30 for the meetings. Five more were baptized yesterday at New Market, making in all forty at this date. These five were all grown persons, four of them gray-headed men and women. The work in these two places is a grand one. On account of my health, shall have to stop evangelistic work after this week altogether. How I dread it, I do so enjoy the work."

THE terrible atrocities and massacres are still going on in Armenia. If the Armenian Christians will not accept the Moslem religion they are outraged and murdered. Mohammedanism, true to her history and spirit, proposes, even in this enlightened and civilized age, to propagate and extend itself by the murderous sword. It is a shame and disgrace to Christian civilization that the great Powers of Christendom are lying still, with selfish love of territory and power, are watching and making faces at each other, and will do nothing to restrain the barbarous and blood-thirsty Turk from exterminating the Christians in Turkish Armenia. God's justice will overtake these recreant nations ere long for their apathy and selfish indifference to manifest duty.

WHILE these barbarities are allowed to go on, Christian people of our land and other lands are sending relief to the naked, starving and suffering Armenians who have escaped the fire and sword of the Turks. Miss Clara Barton, the President of the Red Cross Society of the United States, has arrived in Constantinople, has been presented to the officers of the Turkish government, and has received from them assurances of protection for herself and her agents in the distribution of relief among the Armenians. With her

headquarters at Constantinople, she is sending out an army of relief to undo what the cruel Turks have done and save Christians from privation and death. Dr. Grace Kimball, an American-medical missionary, one of the chief agents of the Armenian Relief Association, is doing a noble work of relief with her lieutenants and agents in the interior of that ancient kingdom. While these two noble women, backed up by Christian peoples, are saving from starvation and death the population of a country, Christian nations are exhibiting, in regard to Armenia and Turkey, a shuffling diplomacy and a guilty inaction.

FROM CHRISTEN SWENDSEN.

Dear Brother:—Peace be with you and all God's faithful servants now and forever, for Jesus' sake. I wish to express my thanks to the brethren who have occasionally contributed to the mission work performed here in South Dakota among the Scandinavians, and that the Evangelistic Committee intend to send an evangelist to go with our tent next summer. Here in Turner county we are but a few left of a church organized years ago, but we wish to hold the fort. I am asked by our brother, A. C. Christensen, in Denmark, who is elder of a little Seventh-day Baptist church of about twenty members, to inform our American brethren of them. Bro. Pearson did so two years ago, but they want to be more recognized as a limb of the same body that keep the commandments of God and the faith of Jesus, so that when some one is looking over our cause and people they also may be remembered, and that they also are in need of help to perform such missionary work as ought to be done in their own country. In my opinion it would be a great encouragement to them if Bro. F. J. Bakker, of Holland, could make them a visit, as I understand he can talk in the Danish language. I wish those who sustain Bro. Bakker would take this under consideration and see if he could be sent to them. I will give \$5 toward his traveling expenses if he can besent. In the last letter from Bro. Christensen there were enclosed 10 kroner (\$2.70) from our brethren in Denmark for the China Mission, which I send to you to hand to the Treasurer of the Missionary Society.

VIBORG, Turner County, So. Dak., Feb. 23, 1896.

FROM F. J. BAKKER.

I will try to give you again a short report of our work here, and also in particular about my doings in this last quarter, from October 1 to December 31.

Through the goodness of our Lord I did my work as usual without being sick, or anything that stood in my way, except that Mrs. Bakker sometimes is very weak and I have to stay at home for a day or two. But praised be our Heavenly Father, she soon recovers again and then I can go about my work as before.

My usual visits to ships, steamers, and small boats are often made as before. I visited one hundred thirty ships and spoke many a good word to them and gave them tracts, and all kinds of good reading matter. Also my weekly trip to the emigrants, with all kinds of papers for their voyage, which many of them receive with gladness and thanks; however some refuse to take them. To some of them I can talk good words as the Lord gives opportunity.

In town I made about seventy-five visits and distributed many tracts and papers.

Then we had the great privilege to baptize a young sister twenty-six years of age. She is very near an invalid and was about six years in bed, but however much pain she has, she is always strong in her faith, and was not the least afraid or shaken when I baptized her. We believe that she can do much good for the truth, and she writes many articles for our papers; may our God and Father bless her, that she may be healthy again.

Then you perhaps read in the SABBATH RECORDER about a cart or small wagon which Bro. Velthuysen thought to send through the whole land. Now that carriage went three months in our city, day after day, from one house to another, from one street to the next. I have been with that work three days, but one of our brethren has been with it several weeks. I could not do so because of my other work.

Then there has been a meeting in town concerning the question: "Which day the Christians have to keep, Sunday or Sabbath?" There was no debate announced, but nevertheless we went there to listen, and took tracts about the Sabbath with us. But one of our brethren and I did make notices of the speech, and so the president, our friend, who is also somewhat convinced about the right of the Seventh-day, gave us the opportunity to ask the speaker some questions, which we did, and so presented the truth of the Sabbath before the people once more.

One of our dear sisters, a young married woman, twenty-seven years of age, died recently. This was a heavy affliction for our dear brother, and also for us, we are so few, and she has always been very kind to us all. She was a woman who walked in the fear of the Lord. But she is home now, and on the light side of the river, where we through the grace of God will meet her. Her two baby twins, also died at the same time.

Dear brethren and sisters, may God bless you all, with Christian greetings.

ROTTERDAM, Jan. 21, 1896.

WHAT BRINGS PEACE?

A doctor who was visiting a Christian patient had himself long been anxious to feel that he was at peace with God. The Spirit had convinced him of his sin and need, and he longed to possess that peace which the world cannot give. On this occasion, addressing himself to the sick one, he said:

"I want you to tell me just what it is—this believing and getting happiness, faith in Jesus, and all that sort of thing which brings peace."

His patient replied:

"Doctor, I have felt that I could do nothing, and I have put my case in your hands; I am trusting to you. That is exactly what every poor sinner must do in the Lord Jesus."

This reply greatly awakened the doctor's surprise, and a new light broke into his soul.

"Is that all?" he exclaimed; "simply trusting in the Lord Jesus! I see it as I never did before. He has done the work. 'Yes, Jesus said on the cross, 'It is finished,' and 'whosoever believeth in him shall not perish, but have everlasting life.'"

From that sick bed the doctor went a happy man, rejoicing that his sins were washed away in the blood of the Lamb.—*Christian Worker.*

WOUNDING CHRIST IN THE HOUSE OF HIS FRIENDS.

BY THEODORE L. CUYLER, D. D.

The strongest argument for Christianity is a clean, courageous and useful Christian life. Creed is to be interpreted by character and conduct. On the other hand, the severest blows which Christianity has to bear are not dealt by its opponents, but by its professed friends who are false to its teachings and spirit. This puts a tremendous responsibility on everyone who claims to be a friend of Jesus Christ. "I call you not bond-servants," says the loving Saviour to us, "for the bond-servant knoweth not what his Lord doeth; but I have called you friends." To this he adds that we are his witnesses—or representatives. This lynx-eyed world never sees Jesus Christ except in the persons of his followers; it has been well said that a genuine Christian is the world's Bible.

A poor laboring man, whom I had accidentally overpaid, came back to me and refunded the money, when I had no means of detecting the mistake. The man who might easily have robbed me got a great hold on my respect by that transaction, and I said to myself, "Ought I not as a Christian to be getting a hold on men's confidence by practicing the strictest rules of Bible honesty?" And if I violate those rules in my dealings with others, I not only shake their confidence in me, but I shatter their confidence in the religion I profess. As the representative of Jesus Christ I have betrayed him; and I may never be able to undo the terrible mischief I have done to the soul of the man whom I had wilfully wronged. My dishonesty would have prejudiced him against the very name of Christian; and if I should ever venture to invite such person to the church I belonged to, or to exhort him to become a Christian, he might very justly retort, "No, sir; I don't desire to be such a man as you are."

We must remember, brethren, that the outside world will not judge us by the prayer meeting standard. It is very easy to rise to a high pitch of enthusiasm in the warm atmosphere of a devotional meeting; and we are in danger then of overestimating our loyalty to our Master. The standard is not a sufficient one. To pray, to praise, to sing, to exhort, and to feel a glow of devotion in that warm precinct is all right; but out in the frigid atmosphere of the world we are required to rise to the strict and stern requirements of the Golden Rule and all others of Christ's commandments. The professed disciple of Jesus who kisses his Lord in the prayer meeting and betrays him before the world by dishonorable dealings, plays the part of Iscariot. The stronger our claim to be Christ's friends the stronger is his claim on us for fearless, uncompromising loyalty. I believe in the doctrine of "Christian assurance" when it is well based; but woe be to us when that assurance is built upon transient frames of devotional feeling, and not upon a life of obedience to our Lord's commandments.

What we have said in regard to wounding Christ by deeds of dishonesty will apply to every deed that is contrary to the pure code of Bible morality. That code requires practical holiness. "Ye are my friends, if ye do whatsoever I command you." Every violation of Christ's code wounds him in the house of his friends. When we place a temptation—such as a decanter of intoxicating drink—before a company of guests, we commit a

threefold wrong. We wrong them by exciting a dangerous appetite; we wrong ourselves by tempting others; and we wrong our Lord who commands us not to put a stumbling-block "or an occasion to fall in a brother's way." When we harbor or repeat a slander upon a good man or woman we wound our Master. A Christian's reputation is Christ's property. We are bound to defend the good name of our brother as well as to protect our own. The best way to do this latter thing is to live so clean a life that no mud of defamation will stick to us. It is the Christian's sinful deed that kills character; that is the cruel poniard that pierces our blessed Saviour's heart.

If what his professed followers sometimes do grieves him who bought us with his precious blood, what they neglect to do is equally wounding. When Jesus was encountering the powers of darkness in Gethsemane he expected barbarous treatment from Pilate's train-bands; but he did not expect his three favorite disciples to fall asleep during his agonies. How their ears must have tingled with the keen rebuke, "Could ye not watch with me one hour?" If our hearts suffer most from the ungrateful neglect of those we love, so is our blessed Master's heart made exceeding sorrowful by our neglect of him. Our interests are inseparable. What touches us touches him; if he promises to be our helper, he is also present to behold any unworthy act or cowardly desertion. Jesus Christ always with us—is full of glorious consolation; Jesus Christ always with us—is full of solemn admonition.

Sometimes when we sit alone and dejected, his loving countenance draws near to us and whispers, "Let not your heart be troubled; trust also in me." When we are tempted to sin, that face rebukes us with the words, "Wound me not in the house of my friends." And when we have come back ashamed and disgraced from some cowardly desertion of the right, how that look upbraids us, as he seems to say: "Could ye not watch with me one hour?" Every call of charity is really a call from him. There is not a struggling church that knocks at our heart, or a hungry beggar that knocks at our door for relief; there is not a lone widow that asks for a pittance to warm her shivering frame, or a neglected child running in rags and recklessness through broken Sabbaths but ever the same voice is saying to us, "Help them, for my sake; inasmuch as ye do it to the least of these ye do it unto me. Wound me not in the house of my friends."

It is an infinite privilege to be a friend of the Son of God. It bringeth great blessings; it secureth great promises, and it involves great responsibilities. To us Jesus Christ gives his name. To us he intrusts the interests of his kingdom. Us he makes his witnesses before the world. What sin involves more ingratitude, or works more mischief than for Christ's blood-redeemed followers to betray their Lord? The word "traitor" is a hateful word. Brethren, let us never turn traitors to our Saviour! Treason is a hateful thing; let us pray that the love of Jesus may rule our hearts with such power, and the honor of Jesus be so dear in our eyes that we may never betray him! You and I can never perform any brilliant deed that will live in history; but we can be true to our colors! King Harry, on the evening of the battle of

Agincourt, found a standard-bearer dying on the field, with his flag grasped in his bleeding hand. The king knighted him on the spot. When we come to die, may the banner of Christ Jesus be found in our hands, and may we hear from our Lord the sweet assurance: "I was once wounded on the cross for thee; but never hast thou wounded Me!"—*The Independent*.

TREASURER'S REPORT.

For the month of February, 1896.

GEORGE H. UTTER, Treasurer.

In account with

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Dr.

Balance in Treasury, February 1.....	\$840 62
Pawcatuck Y. P. S. C. E., Westerly, Endeavor day collection.....	2 40
E. E. Whitford, Factoryville, Pa., \$5; \$10.....	15 00
Watson (N. Y.) church.....	1 00
T. J. Van Horn, Louisville, Ky.....	12 00
Seventh-day Baptist Society of Christian Endeavor, by W. H. Greenman, Treasurer:	
Evangelistic work.....	\$77 88
Dr. Palmberg's salary.....	59 41
General Fund.....	24 55
China Mission.....	5 50—167 34
O. U. Whitford, Westerly, R. I.....	12 00
Henry L. Jones, Wellsville, N. Y.....	12 50
William C. Stanton, Westerly, R. I.....	25 00
New Auburn (Minn.) church.....	6 43
Plainfield (N. J.) church.....	50 54
Woman's Executive Board of the General Conference, by Mrs. George R. Boss, Treasurer:	
General Fund.....	\$131 55
Home Missions.....	45 28
Medical Mission.....	10 00
Dr. Swinney's salary.....	22 94
Miss Burdick's salary.....	184 34
Helpers' Fund.....	48 69
China Mission Schools.....	76 96—518 86
Birthday offering, Westerly, R. I.....	1 00
First Alfred (N. Y.) church.....	10 00
First Brookfield (N. Y.) church.....	4 95
A. Christensen, Denmark.....	2 70
A. W. Crandall, Providence, R. I.....	10 00
Theophilus A. Gill, Alfred, N. Y., to complete life membership.....	20 00
Elbert West, Trenton, Minn.....	5 00
Mrs. Ora Green, Dodge Centre, Minn., C. M.....	20
Mrs. Anna Clarke, Dodge Centre, Minn.....	25
Mrs. E. Saunders, Grand Junction, Ia., G. F., \$1; Miss Burdick's salary, \$1.....	2 00
J. B. Furrow, Garwin, Iowa.....	1 50
E. H. Socwell, Welton, Ia., balance returned of money forwarded for traveling expenses on order of Evangelistic Committee.....	5 00
Haarlem (Holland) church, C. M.....	20 00
Pawcatuck (Westerly, R. I.) church.....	20 65
Total.....	\$1,766 94

Cr.

Appropriations for churches, quarter ending Dec. 31, 1896:	
Conings, W. Va.....	12 50
Second Westerly, Niantic, R. I.....	18 75
New Auburn, Minn.....	18 75
D. H. Davis, Shanghai, China, balance on salary for six months, ending June 30, 1896.....	470 00
Dr. Rosa M. Palmberg, Shanghai, China, salary for six months ending June 30, 1896.....	300 00
G. Velthuysen, Haarlem, Hol., salary for three months ending March 31, 1896.....	100 00
Susie M. Burdick, salary for six months ending June 30, 1896, at half rate.....	150 00
O. S. Mills, Preston, N. Y., services in 1895.....	50 00
Orders granted by Board of Managers:	
S. H. Babcock, traveling expenses.....	10 39
Wm. C. Stanton, Westerly, R. I., type writer for Corresponding Secretary.....	37 00
Evangelistic Com.—Orders in Feb., Nos. 5-7.....	160 00
Balance in treasury March 1, 1896.....	439 55
Total.....	\$1,766 94

GEO. H. UTTER, Treasurer.

E. & O. E.

A day or two after the foregoing report was made up there came to the Treasurer two checks, one for \$131 87 "in acknowledgment of the faithful services of Bro. Saunders" at Shiloh, N. J., and the other, for \$122 35, representing the receipts of Rev. J. L. Huffman at New Market, N. J. Both of these sums are contributed for Evangelistic work, and show how the labors of these workers are appreciated.

GEO. H. UTTER, Treas.

God has to no small extent put in our power the happiness of those about us. It lies with us to say whether their days shall be dark or sunny. By words and acts of brotherly kindness we can sift the darkness of many a cloud, can make the flowers of peace and joy spring up in many a desert place in life. Let us seek chances to do good.—*Epworth Herald*.

Woman's Work.

THE STRENGTH OF THE HILLS IS HIS ALSO.

BY MRS. C. M. LEWIS.

The sun climbed toward the zenith,
While a weary watcher stood
Beside the couch of a suffering child,
In sad and hopeless mood.

Long nights of watching, days of toil,
Had robbed her cheek of bloom,
Had driven out sweet peaceful thoughts,
And filled her mind with gloom.

In weary, hopeless languor,
While the dear sufferer slept,
She sat in the open window
And closed her eyes and wept.

Then, lifting them so wearily,
She looked upon the hills,
All crowned with richest verdure,—
The grand old Berkshire hills.

Their shadowy depths of woodland
Lay soft in the summer haze,
And seemed to beckon to her
To tread their leafy ways.

In fancy there she wandered
In their cool, refreshing shade,
And listened to the music
Which the murmuring brooklets made.

And her tired feet she rested
In mosses soft and green,
While tokens of God's handiwork
On every side were seen.

A breath, as from some heavenly height,
Seemed wafted to her soul;
And waves of peace, sweet peace and rest,
Through all her being stole.

A halo, soft as morning's dawn,
Seemed lighting up her room,
As though a breath from angels' wings
Had brushed away the gloom.

In the light of that sweet vision,
In the new-born strength it gave,
She again took up her burden
With a spirit strong and brave.

FROM NORTH CAROLINA.

Dear Sister:—In compliance with a request from Mrs. O. U. Whitford, I will endeavor to give some account of my school work in this community for the last two years.

The young people and children around here were having so few opportunities for gaining an education, I felt sorry for them and wanted to help them in some way. Many sleepless hours were spent in trying to devise some plan to aid them, but only one thing that I could think of seemed feasible—to write to some friend and ask for help. After much hesitation I wrote to Rev. A. E. Main, as the most likely person I knew that would consider such a request favorably; nor was I disappointed. He wrote to Rev. O. U. Whitford, who had just entered on his duties as Missionary Secretary, making some helpful suggestions. Mr. Whitford took the matter in hand, and three cousins, Seventh-day Baptists, were found, who very generously agreed to pay the salary of a teacher for one year, for a term of eight months. My sister or I was requested to take charge of the school. As I had occasionally taught short terms of school in the neighborhood, it fell to my lot to accept the precious charge.

The first term opened August 6, 1894, and closed April 5, 1895. During the term 65 names were enrolled,—the children of several families coming a distance of from two and one-half to five miles. Owing to many hindering causes, none of the children could attend regularly. The irregularity of the pupils, which made it impossible to keep them well classed, together with a scarcity of text books, made the school work unusually difficult, and, of course, hindered the progress of the children, yet nearly all who were in school for any length of time showed marked im-

provement at the close of the term. The "three cousins" agreed to continue their support of the school for another year. This second term of eight months will close the 13th of next March, D. V.

There have been many changes in the neighborhood during the past year, and more schools in adjoining districts, so that the enrollment for this term has been only 45; and, as was the case last year, the scholars have been very irregular; some weeks seeming almost like a new school every day, and frequently reminding me of a remark I heard Rev. J. H. Hartwell make respecting some of his congregations in China. He said the same audience seldom remained long at a time, but was almost constantly changing by some going out and others coming in. Nevertheless, he was sowing the seeds of truth all the time. Yet, notwithstanding the unfavorable circumstances, the general progress is better than it was last year. It is a great pleasure to witness the improvement of some of the pupils and to think that a few of them at least may be fitted for greater usefulness in life than they otherwise would have been, and that this is being done mainly for very poor children and for orphans; eighteen of whom have been in school during the two terms.

I have tried to give some religious instruction every day. All who have been in school this term have memorized the Lord's Prayer, with the exception of three small children who were in school only two or three days and one other that could not memorize very well. A few have committed two chapters of Christ's Sermon on the Mount, reciting one or more verses on Mondays and Fridays. Though the school has not been large, my sister, Phebe C. Newton, has rendered some valuable aid part of the time, particularly in arithmetic.

There have been many trials to meet in connection with the school; but for every discouragement. The Lord has graciously granted some token of his loving favor to strengthen and comfort.

If consistent with his will, we would be very glad for the school to continue. We are especially thankful to the "Three Cousins" for their support of the school, and to Mr. Main and Mr. Whitford for all that they have done, and to all others who helped in any way. The barrels of clothing and books sent from Westerly are a great help in the school. We have room for more library books.

EMILY P. NEWTON.

THREE JAPANESE GIRLS.

BY S. E. R. BABCOCK.

The Hon. B. G. Northrop, in *The Independent*, gives the following account of the first three Japanese girls educated in America, and their subsequent influence in their native land:

"When the lamented Count Mori was at the head of the Japanese legation in Washington, he induced his home government to send over to this country, in 1872, five girls to be educated. Two of this number soon returned on account of ill health. Of the three who remained—their ages ranged from eight to eleven—Miss Tsuda Umi was placed in the family of the late Charles Lamman, of Washington, the friend and private secretary of Daniel Webster; Miss Nagai was placed in the family of John S. C. Abbott, of New Haven,

—the well-known historian; and the third, Miss Stematz Yama-kawa, also found a home in New Haven, with Rev. Dr. Leonard Wolsey Bacon. After careful preparatory training, these three girls eventually entered Vassar College, where they received the most thorough education. Since their return to their native land these accomplished Japanese ladies have held positions of high honor and influence. Miss Nagai, who married Mr. Uriu, is a member of the faculty of the Woman's High Normal School of Tokio, which was established by the empress some twenty years ago, as the first government institution for the higher education of women. This school is under the immediate supervision of the empress herself, who frequently visits it. Here Mrs. Uriu is exerting a wide influence over Japanese home life.

Miss Tsuda Umi became head of the English department in the Peereses' School, established some ten years ago by the empress. This school, under the direct patronage of the empress, has had phenomenal success and now has five hundred pupils. The empress herself visits the school, attends the commencement exercises, and with fitting speech presents the diplomas to the graduates.

Through the influence of the third member of this Japanese trio, Miss Alice Mabel Bacon—daughter of Dr. Bacon, of New Haven—was for some time an instructor in this school for the daughters of Japanese nobles. It was there Miss Bacon was led to write that admirable book, "Japanese Girls and Women." Among other things accomplished, Miss Tsuda has established for the education of her sex a Japanese scholarship at Bryn Mawr—through the liberality of Philadelphia ladies—where every four years a Japanese girl enters upon a full collegiate course of study.

But the career of the third Japanese girl, Miss Stematz Yama-kawa, has been most remarkable. She endeared herself to the family of Dr. Bacon as a girl of rare worth. Her course in Vassar College was brilliant, where she stood first in scholarship. Soon after her return to Japan, she was married to Count Oyama, Minister of War. At the outbreak of the late war with China, Count Oyama resigned his portfolio and became field marshal, taking rank on the field of battle as the foremost general of the empire. At the close of the war he was again called to the cabinet as Minister of War, with the promoted rank of marquis. His noble wife has fulfilled all the promise of early years, and is the fit companion of the military idol of the nation. On her graduation at Vassar she entered an American hospital, and there learned the practical methods of training nurses. At the outbreak of the war, through her influence and invitation, the ladies of the court met at her house, and learned to make the carbolized guaze for the soldiers. Her example and enthusiasm became contagious and had its influence throughout the whole of Japan, and was gratefully recognized in every camp and hospital.

These three ladies are still in the prime of life, and already have wielded a wide influence over their native land. The first great need of Japan is the religion of Jesus Christ, but, next to this, is the uplifting of her women. Who may tell how immeasurably these three Vassar girls are contributing to this noble end! May we not hope that, from our "China

Mission School," there will yet go forth hundreds of boys and girls whose influence will be as far reaching for the elevation of society, and *greater* for the salvation of souls, than is that of the three Japanese girls whose history is given above? Let us at least trust, pray and give for this purpose. God surely is able and willing to bless the untiring efforts of our self-sacrificing missionaries in China.

Are we doing all in our power to aid and furnish re-inforcements?

BUT though He cause grief, yet will He have compassion, according to the multitude of His mercies. Lam. 3:32.

AND yet these days of dreariness are sent us from above; They do not come in anger, but in faithfulness and love; They come to teach us lessons which bright ones could not yield, And to leave us blest and thankful when their purpose is fulfilled.

—Selected.

Home News.

New York.

VERONA MILLS.—In my last letter to RECORDER readers I spoke of blessings which had come *from* our people in this vicinity; now a word concerning the blessings which have come *to* us. Some are inclined to say, "The Lord is in this place, and I knew it not."

Many prayers of many years standing have been answered in three weeks time.

Jan. 12 to Feb. 1, gospel meetings were held at our First church, with a few during the following week; and were blessed by the Holy Spirit in the conversion of twenty souls, the larger part being middle-aged and old people.

On account of stormy weather and bad roads, we have not yet visited the baptismal waters, but hope to as soon as possible. The oldest person finding the new life is seventy-nine years of age, five others over fifty, and five over thirty; the rest, excepting one between twelve and twenty. Two, who formerly kept First-day, have already offered themselves for membership in our church, while four others—all in one family—are studying the Sabbath. Another will join if her husband can be brought to the light. There will be at least eight additions to our church as the immediate result of the meetings, and should those who are "almost persuaded" accept the Sabbath the number will be at least twelve. The larger part of the membership worked nobly, and we are anxious that we may all be "with one accord in one place" so that the Holy Spirit can pour us out "such a blessing that there shall not be room enough to contain it."

Oh that we as a people could realize what a grand work might be accomplished if we were but endued with that Divine Spirit which is knocking for admission at the doors of our hearts, our churches, and our *denomination!*

"There shall be showers of blessing,
Send them upon us, O Lord,"

by helping us to permit thee to do the work in and through us which thou art so anxious to accomplish.

MARTIN SINDALL.

MARCH 2, 1896.

LINCKLAEN CENTRE.—We are having a stormy February. Since the 5th it has stormed almost continuously. Much rain has fallen, and a great quantity of snow, and most of the roads have been blockaded a good share of the time. The temperature

has been moderate, with the exception of the 17th and 18th, when mercury stood from 26° to 30° below zero. Good health prevails generally. Our Sabbath services have been considerably broken up, yet we are of good courage and pressing on in the work of the Lord.

On the evening of the 19th, over fifty of the friends of Pastor Mills and wife made them a visit at their home, bringing with them many things pleasant to the taste and delightful to the eyes. After a bountiful supper, the evening was very pleasantly spent in visiting, singing, acting charades, etc. The young people were much interested in the game Word Making and Taking.

Before the company dispersed, the pastor made a few remarks, thanking the friends for the interest they had manifested, and for their contributions, which amounted to \$33 65. He then led in prayer, and all united in singing "We'll never say 'Good-by' in Heaven." All seemed to agree that this donation was an unusually pleasant affair.

J. L. M.

FEBRUARY 26, 1896.

GEORGETOWN.—This is not a familiar place among the "Home News" items, which we always read with interest. But there are now five Sabbath-keepers in this village, our family and my sister, who lives with us, besides a lady who is an Adventist. We are here because work opened here for my husband as teacher. This is the second year he has been principal of this school. If we have good luck this year we will cancel all our school debts and have some besides, as that is why we are here. We have no idea of remaining any longer than this year. This village is located eleven miles northeast of DeRuyter, and up the valley seven miles north of our Otselic church. There are two churches, Methodist Episcopal and Baptist, the total membership being about 300. The Baptists have a beautiful modern country church with a large audience room and a session room, all heated by a furnace. There is an excellent pipe-organ in the large room, and a chapel organ in the small one. Being without a pastor, the first of last April they engaged me to supply them for five months; at the expiration of that time, I contracted to supply them till September, 1896. There is the least prejudice here against Sabbath-keepers of any First-day community I ever knew, the church even desiring me to take charge of the communion services, which I could not conscientiously do, and so I exchanged with one of their ministers at that time. The week of prayer was observed by union services in the Methodist church. The end of the week found a good work begun; their pastor being a student from Syracuse, could not longer continue the meetings, so they were removed to the Baptist church, where we continued them for three weeks longer. Fifty-five began the Christian life, many of them being heads of families and some past middle life. Many back-sliders were reclaimed. The Spirit worked powerfully, throughout the whole community bringing about such Christian union, as the oldest inhabitants say, never was known in Georgetown.

Since the first of May we have been serving the little church at Otselic also. It is an excellent road from here, so that we have been absent from them but one Sabbath on account of the weather, and that was last Sabbath. We are thankful for the privilege of worship-

ing on the Sabbath with this little band of faithful Christians; we also enjoy the Bible study with them following the preaching service. They are very faithful in their attendance; very often some of the First-day friends meet with us. We take a collection for missions on the fourth Sabbath of each month. Pray for us as a church that we may be loyal to all Bible truth.

MRS. PERI R. BURDICK.

MARCH 3, 1896.

Colorado.

BOULDER.—March has come. Now we can talk about the winter. The last week of the old and the first two weeks of the new year gave us some cold weather. The thermometer came near to zero two or three mornings. But it always got up above freezing in the day. Since then, sunshine has prevailed. Occasionally a light fall of snow, lasting only a few days at most. Early in January we had considerable wind for a week. One evening between 7 and 9 o'clock it blew as though it wanted to drive us all out on to the plains. All our wind comes from the west. Some damage was done to a brick terrace in process of construction. But as a whole, the winter has been very fine. Day after day of fine, mild, calm, lovely weather. Building and all kinds of ordinary work are going on with very little interruption.

Is it so that, whatever the latitude, mild winters are not as healthy as the severe ones? There has been considerable sickness; nothing serious excepting some cases of scarlet fever. This disease has lingered about all winter. Very few cases at any one time, and most of them light, though there have been some deaths in the city. But it has been hard for those depending upon their daily labor for daily bread, to be quarantined. Some five of our own families have been thus pinched in their resources.

Two fine church buildings are approaching completion. Stone and brick are the material; mostly brick. The Presbyterian is an enlargement of the old one. But the new part covers about three times as much space as the old part. The old Christian church was entirely removed. The new edifice covers the old ground and about twice as much more. We have an invitation to the dedicatory services of this church on Sunday P. M., 8th of March.

These two church buildings speak well for the temporal and religious enterprise of this thrifty little city. Oh! dear, how much we need \$150 for outside work on and about our church building. It looks so unfinished and is more unsatisfactory to the citizens as other improvements are made. But we cannot help ourselves much in this matter. Paying for our organ, for the electric wiring, with other minor items, and incidental expenses, is all we can possibly do at present. Our church work is going along about as usual. About fifty is quite the uniform number at our church services. A great revival of religion would increase this number. We have been hoping for some one to come and assist the pastor in this grand, but arduous work. The pastor has been confined to his rooms for a few days with something like La Grippe; nothing very serious, but he was not able to attend church last Sabbath. Dea. A. G. Coon led the prayer and conference meeting, which was a good and profitable one.

S. R. WHEELER.

BOULDER, Colo., March 2, 1896.

Young People's Work

CHRISTIAN people are often discouraged because of their failures, and think that they are lacking in *grace*, when all they need to enable them to control their tempers is more rest.

We do ourselves a positive wrong when we overwork and rob ourselves of needed sleep, so that we enfeeble our physical and mental powers; for thereby we cause ourselves to yield to temptation which we could easily resist were we in a strong, vigorous condition.

We ought to have rest in our Christian work as well as in other labor. The healthy body grows and is repaired while we rest and sleep. The healthy mind requires rest to restore what has been lost by labor. The healthy soul must have rest, for then it grows and becomes strong, able to do more and better work.

PRAYER MEETING TOPIC.

For March 14, 1896.

Subject:—Keeping Our Pledge in Spirit and Letter. Matt. 26: 31-41.

Our pledge is indeed significant, perhaps more so to some than to others, yet none the less a sacred obligation to all. It embodies so much that all Christianity cannot but accept the majority, if not all, of its fundamental principles. Credit comes to the Christian Endeavorer not only in his *willingness to take* but in his *determination* to make the pledge a means of spiritual development.

Seeing our needs and believing that a strict observance of the pledge would greatly help us, we adopted it as ours. Ours for Christian co-operation and individual growth. Is our observance of it such as shall bring us the greatest good? I fear with many of us it is not. Certainly it is not because we lack confidence in the purpose of the pledge nor because we fail to see the good results arising therefrom, but because our willingness to assume such a position is in advance of our determination to fulfil it. Peter was very ready to promise that he would not deny his Saviour, but when the test came he had not the courage to own him. The test of Christian fellowship is not what we *desire to be*, but *what we are*. We are what we are, not in and of ourselves, but in our readiness to conform to our heavenly Father's will. If we enter completely into the spirit of the pledge, obedience to the letter will necessarily follow. It is simply a means to an end. The end is a heavenly existence here and hereafter. If we are to fully experience its joy and peace we must carefully and prayerfully fulfil all obligations in spirit and letter. D. C.

THE PLEDGE—ITS JOYS AND ITS REQUIREMENTS.*

BY C. M. ROGERS.

"Trusting in the Lord Jesus Christ for strength, I promise him that I will strive to do whatever he would like to have me do; that I will make it the rule of my life to pray and read the Bible every day, and to support my own church in every way, especially by attending all her regular Sabbath and mid-week services, unless prevented by some reason which I can conscientiously give to my Saviour; and that, just so far as I know how, throughout my whole life, I will endeavor to

*Read at the anniversary of the Y. P. S. C. E. of the Plainfield church.

lead a Christian life. As an active member I promise to be true to all my duties, to be present at and take some part, aside from singing, in every Christian Endeavor prayer-meeting, unless hindered by some reason which I can conscientiously give to my Lord and Master. If obliged to be absent from the monthly consecration meeting of the Society, I will, if possible, send at least a verse of Scripture to be read in response to my name at the roll call."

It is said that the pledge is the key stone of the arch that spans the world; if so, Christian Endeavorers as individuals are a part of it—so let us be strong in the Lord that the part we take may be of such nature and character others may see by whose hand it is shapened.

The spirit of the pledge means a surrender of ourselves to God, and does not the amount of joy that we derive from Christian living depend upon the thoroughness of our surrender to him? And so the promise which we make must be for life, for it cannot be that we would be acceptable in a work where our whole heart and life were not given.

Is there anything asked in the pledge except a plain Christian life? Why is it then that it is spoken so much of as a requirement? With his help, let us go forward till we will at all times think more of spiritual things than earthly; in doing so, fulfilling the mission Christ would have us, and thereby receiving of his joys and love. The testimony of Christians is, that only in the companionship of Christ is there true joy; how many have found the joys that it is possible for us to have. Ask and ye shall receive, that your joy may be full.

It is expected that there will be union meetings held in Plainfield this winter, and it would be a blessing to all if we might attend them, getting to know the Lord better; for if we do good in the world it must be by taking up the cross that Christ gives and following him. We have the assurance that it will not be more than we can bear. "I will be with you unto the end." In activity is the life of both Society and individual. By this we find the lessons of working in the vineyard and doing good in his name. We have so much help; an ever present help in time of need. "Trusting in the Lord Jesus Christ for strength," how much faith is implied in this, if we do trust him with all our might. For we shall receive grace if we believe, for the Bible says, "Be it unto you according to your faith."

Let us then pray that our standard may be brought higher each year and growing stronger in faith we may possess the joys of salvation.

OUR MIRROR.

CHRISTIAN ENDEAVOR now illumines the land of the midnight sun. The first society in Norway was formed a few weeks ago in Christiana.

TENNESSEE Juniors are circulating pledges among the mothers, asking that all the eggs laid by the fowls on Sundays be given to them for missionary purposes.

THIRTY-SEVEN members of the Christian Endeavor Society in the Texas state prison have asked to be enrolled as links of the world's Christian Endeavor prayer chain.

SOME Colorado Endeavorers have organized a Washington '96 club to which each mem-

ber contributes five dollars monthly toward his convention expenses next July. "On to Washington."

—Wisconsin Endeavor.

REPORTS upon the annual letters from Plainfield, First Hebron, and Lost Creek, have been received this week.

A GREAT deal has been written for and against the Sunday newspaper. While it is an evil, we firmly believe it has come to stay. We have nothing to say in its favor and believe it should not be supported by Christians. But we would ask, how about the Monday newspaper? Full more work is actually done on Sunday in getting out the Monday morning paper, than is expended on the Sunday morning paper. The only thing in its favor being the name it bears.—Michigan Endeavor.

The above, taken from a paper published in the interest of the Christian Endeavor Societies of Michigan, points to the only real objection which can be brought against the Sunday newspaper. Most of the labor required in the production of the paper is done on the Sabbath, the seventh day of the week.

SILENT EVANGELISM.

A few months ago I was interested in an article in a daily paper about "A new way of reaching them. Particularly practical to Endeavorers." Anything that is practical to Endeavorers is always of interest to me, and I know it will be to others. But the article only enlightened me enough to arouse an interest in the work, but failed to give an address or any clue whereby more could be learned. Not long ago, an acquaintance remarked, as she laid a case of cards upon the table, "Perhaps they might be of interest," and through the showing of those cards a clue to what I had been watching for during the past months was given.

Silent evangelism—only two words, yet how much they imply—and what is silent evangelism? It is the use of a series of superfine, round-cornered cards of different tints, each elegantly printed in colors, and bearing a word of personal interest and sympathy, and a verse of Scripture appropriate to the condition of the person to whom you give it, which person is thereby pointed to Christ. You carry a supply of these cards in your pocket, in a small leather case provided with them, and give them out prayerfully as occasion offers.

The assortment of composition on the different cards is such that you can instantly meet the spiritual needs of any person you may chance to meet. It is personal work and intensely spiritual. The word of God has a place in every silent message. Everybody can engage in it. Everybody needs its message. It can be used everywhere and at all times. It enables the humblest Christian worker to silently say just the right thing to just the right person, at just the right time, without offending.

A card that can be given to almost anybody reads: "My friend, I was just wondering if you have found the secret of a blessed life. It's a queer and quiet way to ask a question, isn't it, but have you pondered earnestly the Saviour's words, 'Without me ye can do nothing,' and Paul's triumphant saying, 'I can do all things through Christ, which strengtheneth me?' Oh, this companionship with Jesus! What joy it brings! How it lightens cares and helps one toil and win. May the peace of God which passeth

understanding keep your heart and mind through Jesus Christ."

These cards are sent, postpaid, the case and 50 cards, for 50 cents; case and 150 cards, for \$1; Junior case and 25 Junior cards, for 35 cents. Extra cards sell for 50 cents per hundred; extra Junior cards, for 40 cents per hundred.

That many may feel the need of these cards, and address, without delay, The Silent Evangelism Association, Funk & Wagnalls Co., 30 Lafayette Place, New York City, is hoped for.

R. I. C.

HOW TO HELP A MEETING.

- Come.
- Come early.
- Bring somebody else.
- Take a front seat.
- Sing. Supposing you don't know one note from another, you will feel better for having tried, and will encourage others.
- Say something, if it is only two words; twenty-five short testimonies are better than a whole "posy-bed of glittering nothings, or beautiful, sunset-sky rhetoric." Men who come don't want gush, but they want life.
- Don't keep your mouth shut, for fear of making mistakes. Bless your heart, a hundred years from now, the fact that you used frightful grammar won't bother you a bit, if some soul was saved because you did say something.
- Don't start a discussion.
- Don't wait until the last one; somebody will say just what you wanted to. It always happens so.
- Don't think about that engagement tomorrow.
- Too much world in your heart, will act like water on fire.
- If the meeting drags, don't you drag; make it snap somehow.
- Remember that the leader needs prayers, sympathy, and support.
- Remember that long prayers are too good for a good meeting.
- Finally, take home that part of the meeting that hit you the hardest, and think it over.
- Don't pass it over your shoulder to the one back of you.
- Make the stranger welcome.
- Talk the meeting up, and not down. If you cannot say anything good about it, keep quiet.
- Pray much for blessing.—Anon.

THE heroes of to-day are the men and the women who do their duty faithfully, as they find it laid out for them, caring for family and home and doing what they can for their neighbors. We have our opportunities in the daily walks of life. Men are growing better every day; more chivalrous than before. The race is "falling up" and thousands of unsung heroes all around us are enlisted in the work.—Rev. George L. Perrin.

YOUTH is not the age of pleasure; we then expect too much, and we are, therefore, exposed to daily disappointments and mortifications. When we are a little older and have brought down our wishes to our experience, then we become calm and begin to enjoy ourselves.—Lord Liverpool.

TRUE goodness is like the glow worm in this, that it shines most when no eyes, except those of Heaven, are upon it.—Hare.

"ELEVATORS AND CREAMERIES."

To the Editor of THE SABBATH RECORDER:

The question of Sabbath-observance is related to all branches of business, and it is true, as you stated in the issue of Feb. 10, that "the marked tendency toward extremes has always been noticeable in the history of Sabbath-observance." But few, however, go to the extreme of pressing the sabbatic rules with severity. "Laxity of belief and practice" is the rule, and the no-lawism or holidayism of the times is quite catching, even among Seventh-day Baptists, though it is quite generally said by First-day people that the Seventh-day observers are, as a rule, more consistent and strict than other people. We rejoice in this testimony.

Permit me to say, that in reading your remarks in regard to "Creameries and Elevators," I was a little disappointed, for it seems to me you did not answer the question at all, only to say, "As to elevators, we see no necessity in them for Sabbath labor." That is true, and the general principles in regard to Sabbath-observance were well given. True, if there be no necessity for Sabbath-labor at elevators, then is the question answered on general principles, for we are not to do unnecessary work on the Sabbath, and whoever does receive and ship grain on the Sabbath, or hires a man to do it, is violating the fourth commandment. But the question out this way, and in the West generally, among Sabbath-keepers who wish the benefits coming from creameries and elevators, is, are we violating the commandment by partnership in which First-day men control the matter of Sabbath work, opening the elevator on the Sabbath, and, perhaps, closing it on Sunday, and making butter at creameries on the Sabbath and drawing the milk of Sabbath-keepers on that day?

We can readily see how electric-light plants, and ship voyages, and gas-works, and the like, may be works of necessity on the Sabbath. But if there be no necessity for Sabbath labor in elevators, and creameries also, then how about the inquiry of "Inquirer," "One hundred men put fifty dollars apiece into an elevator or creamery, hiring a man to manage it, the work going on Sabbath-days, and a dozen out of the hundred being Seventh-day Baptists, are the Seventh-day Baptists violating the law of the Sabbath?"

It seems to me, with present light, that they are. I fear, dear brother, that much of our Sabbath reform work is retarded by just these Sabbath-breaking partnerships, and our young people, when their principles are tested, are greatly influenced by our business men, who profess loyalty to God while they are hiring men, or in partnership with men who have the work go on, work in which there is "no necessity for Sabbath-labor," on the Seventh-day.

Elevators and creameries are all right. But either let Sabbath-keepers own and control them in the interests of true Sabbath-keeping, or, let them not put a dollar in the investment, but carry their grain there as private parties, or carry milk or cream as private parties and at such a time as will not involve their manufacture into butter on the Sabbath. If milk is sold outright on week days, its manufacture by other owners on the Sabbath is beyond the Sabbath-keeper's control or responsibility. Let us be loyal to God's law, even though we seem to lose some of the benefits of ownership of creameries and elevators.

H. D. CLARKE.

ONE-CENT ASSOCIATION.

To the Editor of THE SABBATH RECORDER:

As we have seen no report of the One-cent Association, I will give below a few statements in regard to what we have done and still are doing, hoping it may be of some interest and encouragement to others.

On Nov. 1, 1892, the One-cent Association of the first Alfred church was organized by Peter H. Velthuysen, with about a dozen members, for the purpose of raising funds to help our self-sacrificing brother, John Van Der Steur, missionary to Java. One cent each week seemed small, but as our membership has increased, which now numbers about forty, and by adding the mites, we found by the first of August, 1894, we had sent him \$36, and in 1895, \$45, and we have now in the treasury about \$10. This seems a small amount, but when we consider that we have two Aid Societies, two Endeavor Societies, Woman's Evangelical Society, W. C. T. U., Woman's Relief Corps and Kings Daughters, besides many calls from outside, we are thankful we can help each a little. We hope every one will become interested in the work which this noble brother and sister have undertaken and will also add their mites.

M. A. S.

ALFRED, N. Y., March, 1896.

HOW TO LOVE.

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." The question is frequently asked, "How can one love his neighbor as himself?" Probably one's inability to fulfil this second commandment is more prominent to the mind than the lack of obedience to the first, when really the key to the second lies in the fulfilment of the first, and it is that about which we should be solicitous and persistent. No human soul can of itself obey these commands; but the continual dwelling upon the knowledge of God's love toward us will so magnify and increase its power and influence upon us that we are constrained to love him in return. "Thou shalt love," first, God, with all the capacity that is in you for loving; all the affection in your nature must go out to him as the one altogether lovely, in its utmost intensity and fervor. *With all thy soul*, in its highest and holiest aspirations; finding in him, and in him alone, its chief satisfaction and delight. *All thy strength*; all your physical powers devoted to his service, saying, with all the force and persistency of which you are capable, "I delight to do thy will," until you realize that he has made the doing of it the supreme joy of your being. *With all thy mind*; all your intellectual power, cultured and developed at its best, wholly yielded for him to possess—filled with his own mind about everything great or small, and to work through to his own praise.

When all this is done, all your being is wholly abandoned to him—all poured out before him as an oblation—then no difficulty will be found in obedience to that second commandment, "Thy neighbor as thyself," for then will your whole being be filled with his love with which to love every human soul: and it will be possible to love others better even than self, for so loved, and still loves, the Father and the Son.

M. J. M.

STRONG drink is not only man's way to the devil, but the devil's way to man.—Adam Clarke.

Children's Page.

MADELINE AND I.

BY JULIA D. PECK.

Madeline Gray has a red silk gown,
And a satin one of golden brown.
A velvet cloak, and such lovely furs;
But when I ask for things like hers,
Mamma says:
"No, Rosabel! I love you too well."

Madeline Gray has a string of pearls,
And a maid to brush her golden curls,
A diamond cross and three gold rings;
But when I ask for all those things,
Mamma says:
"No, Rosabel! I love you too well."

Madeline Gray has money to spend;
Nuts and bonbons she buys without end.
Lots of dolls, and one that sings;
But when I ask for all those things,
Mamma says:
"No, Rosabel! I love you too well."

Madeline has a pony to ride
(I wanted one so much that I cried),
A music-box—and everything new;
But when I ask for those things, too,
Mamma says:
"No, Rosabel! I love you too well."

Madeline never can run and play,
Or slide down hill, or ride on the hay,
Or go for nuts,—she would soil her clothes,
And dear mamma is right, I suppose,
When she says:
"No, Rosabel! I love you too well."

—Selected.

THE KEEPER OF THE DOOR.

BY EMILY HUNTINGTON MILLER.

"Oh, dear! I am completely discouraged." Jennie pushed away her book, and looked up at her mother with an expression that was very much like despair, and yet not altogether that, for somehow her mother had a way of brightening up dark places that was helpful as well as comforting.

Her mother was rocking the baby, and she scarcely dared speak, lest the little tyrant should open his eyes for a new frolic; but she sent Jennie a smile that said just as plainly as words, "What is the trouble? Let us talk it over."

"It's about my besetting sins, mamma. You see we were talking last Sunday about striving against sin, and Miss Marston told us the only way to overcome it was to fight as the sharpshooters did in the war, by taking aim at a particular one. She advised us to sit down and make an honest list, just for our own eyes, of our own special sins—the ones that made us most trouble—and then try, by God's help, to overcome them. I made up my mind to try it, and had to write down ever so many things, but I truly thought that my tongue made me the most trouble."

"Your tongue! Oh, yes, I understand!" said mamma.

"Saying things, you know, mamma; things I ought not to say; and I am so sorry about it afterwards; but that doesn't seem to make it any better, because I go and do it again."

"Well?" said mamma, as Jennie paused.

"Well, I thought I'd just take aim at that one thing, and I did. I thought it would be a good plan to write down whenever I forgot, and so every night I put down in my little book the bad things I had said, and—and—mamma, it is just horrid! The days don't grow a bit better, and to-day is the worst of all."

Jennie drew a deep sigh, and scowled at her little book. Then she said desperately, "I wish there was some way to just tie my tongue up, and keep it out of mischief."

"You need a gate-keeper," said her mother, laying down the baby and taking up her sew-

ing. "When a city is in danger from enemies, they must do something more than put sharpshooters on the walls; they guard the gates, and keep sentinels at their post day and night, to give warning of the approach of danger."

"I try to watch," said Jennie. "I thought of it all the morning while I was dressing, and then when I came down and heard Rob fretting at Hatty for taking his sled, and at Norah because there was no toast, and even at baby for pulling his hair, I went to singing,

"Brother, thou wast mild and lovely,
Gentle as a summer breeze,"

though I knew perfectly well that always makes Kob madder than anything else. Then he threw his book at me and papa sent him out of the room, and I just wanted to pound myself on the head for being so mean."

"You must have a gate-keeper," said her mother, more seriously than ever; "and I would ask for one before I was an hour older. Your Father will give you one."

"Papa!" exclaimed Jennie. "How can he?" But the mother opened her Bible, and, turning over the leaves, gave it to Jennie with her finger on a verse in Psalms. "Read that," she said; and Jennie read aloud: "Set a watch, O Lord, before my mouth; keep the door of my lips."

There were tears in her eyes as she repeated the words, "Set a watch, O Lord, before my mouth." "I never thought about that, mamma; somehow I expected to take care of that sin myself, but I should like a keeper. Just think, mamma, of an angel standing on guard to keep the door of my lips. Will he have a sword, I wonder?"

"I think so; the sword of 'Truth.'"

"And what will be the watchword?"

"'Peace,' I think, or 'love,'—the love that 'worketh no ill to its neighbor;' at least, I would try that watchword to-day, and ask the keeper to challenge every word, and let nothing pass without the watchword."

When Jennie went to her room that night she found a little card pinned up over her dressing-table, with David's prayer written upon it, and she added it very earnestly to her own petitions. In the morning it was again before her eyes, and she went down to breakfast repeating it to herself. The first thing she saw was Johnny tormenting her beloved white kitten by trying to drive it in harness.

"You mean, cruel boy!" was upon her very lips, but the keeper drew his sword and stopped the words.

At school Jennie's temptations came thick and fast; first a temptation to evil speaking, then to unkind criticism, then to uncharitable judgment, then to tell a ludicrous story of a simple-minded old Christian, then to punish the self-conceit of Mamie Morris by repeating what a lady had said of her, and then to keep back a cutting reply to a most ungenerous taunt. It seemed to Jennie as she reviewed the day, it had been a specially hard one; and yet she was conscious that through it all the keeper had been standing at the door, and she could look back with gratitude, and not with shame.

"How about the watchman, Jennie?" asked her mother, when she came home.

"He stood at his post, mamma; twice, I think, something slipped by without the watchword, but he killed it with his sword before it got far enough to do much mischief."

Cousin Sue heard the story, and on Jennie's next birthday sent her a lovely motto for her room—a wreath of daisies and wild roses, delicately painted as a border for the text: "Keep the door of my lips."

"I think Cousin Sue might have sent that to me," said Rob, honestly: I am sure I need a door-keeper more than Jennie does."

And Mamie Morris confessed to her dearest friend that she really did believe Jennie Wilder was a Christian, because she never said things to make folks uncomfortable.

"She's so funny, and so smart to think of things, that I never used to open my mouth before her without expecting to be set down, but now I like her best of any girl in school."

Mamie's friend had a pang of jealousy.

"Well, Mamie Morris, to tell the truth, I think you just need setting down on once in a while. You're such an awful little puff-ball that if somebody didn't step on you or squeeze you, you'd—you'd just burst!"

Which shows that Mamie's friend needed a keeper of the door also.—*Scholar's Magazine.*

A FEW DOGS.

A DEVOUT DOG.

This is quite another variety from the five described in the children's sermon in the Home Department last week, but there seems to be authority for such a type. One instance was recently given in the *London Spectator*. The dog belonged to an English clergyman, and when the books were brought out for evening prayers would always retire to his corner. One evening he was occupied in gnawing a bone, but immediately dropped it and took his proper place. The undevout cat seized the opportunity to seize the bone. The dog glowered at her, but stirred not an inch. But scarcely had the last "Amen" been said when he made one spring. The *Spectator* does not describe the fate of the cat, but intimates that she received a fitting punishment for her double sin of irreverence and robbery.

A CHURCH-GOING DOG.

Many such have been known, but this case is peculiar. He was Duncan McGregor's dog and lived in a Scotch-Canadian village on the Bay of Chaleur. Like other dogs he accompanied his master to church, sleeping under the rough benches till the psalm after the sermon. On one occasion a stranger occupied the pulpit and also occupied the time to a length greatly exceeding the regular pastor's custom. Waking to hear the preacher's voice go on and on without any sign of stopping, he at last stretched himself and solemnly walked up the middle aisle to the front of the pulpit, where he took a long and inquiring look at the preacher. Then he walked back and lay down again under the bench. The preacher took the hint and brought his sermon to a sudden close. That dog was useful as well as devout!

DOGS IN COURT.

It was their case which was in court, for they were run over on a railroad in Tennessee and killed. The owner of the hounds brought a suit against the railroad for damages. The judge's decision was an elaborate one, declaring that as the train was going west, toward Chattanooga, and the dogs were going east, toward Knoxville, all on the same track, a collision was unavoidable. The facts showed that the road was running its train upon its own track, on schedule time, and had no other track on which it could run. The dogs were running on the railroad's track, instead of on the fox's track, which simply crossed the railroad. It was therefore held by the court that the dogs were guilty of the grossest negligence and were only entitled to such consideration as trespassers have under the law.

Sabbath School.

INTERNATIONAL LESSONS, 1896.

FIRST QUARTER.

Jan. 4.	The Forerunner of Christ.....	Luke 1: 5-17
Jan. 11.	The Boy Jesus.....	Luke 2: 40-52
Jan. 18.	The Ministry of John the Baptist.....	Luke 3: 15-22
Jan. 25.	The Early Ministry of Jesus.....	Luke 4: 14-22
Feb. 1.	The Power of Jesus.....	Luke 5: 17-26
Feb. 8.	The Sermon on the Plain.....	Luke 6: 41-49
Feb. 15.	The Great Helper.....	Luke 7: 2-16
Feb. 22.	Faith Encouraged.....	Luke 8: 43-55
Feb. 29.	Jesus the Messiah.....	Luke 9: 18-27
March 7.	True Love to One's Neighbor.....	Luke 10: 25-37
March 14.	TEACHING ABOUT PRAYER.....	Luke 11: 1-13
March 21.	Faithful and Unfaithful Servants.....	Luke 12: 37-48
March 28.	Review.....	

LESSON XI.—TEACHING ABOUT PRAYER.

For Sabbath-day, March 14, 1896.

LESSON TEXT.—Luke 11: 1-13.

GOLDEN TEXT.—Ask, and it shall be given you; seek, and ye shall find; knock and it shall be opened unto you. Luke 11: 9.

INTRODUCTORY.

The best known single passage of Scripture is undoubtedly that which is called the Lord's Prayer. Like the Golden Rule, it so entirely speaks for itself that one hesitates to offer comment upon it for fear of marring it, or obscuring its transparent beauty. Every teacher should know the power of example. He should not only tell the child what to do and how to do it, but show him how it really can be done.

EXPLANATORY.

v. 1. In condescension to our weakness our heavenly Teacher has given us the very words we can take with us as we draw near to our Father. We have in them a form of prayer in which there breathes the freshness and fullness of the eternal life. So simple that the child can lip it, so divinely rich that it comprehends all that God can give.

v. 2. "Our Father who art in heaven." This is the prayer of a child away from home. It suggests our spiritual relation and kinship with heaven. The look of the soul is ever toward its heavenly home. "Our citizenship is in heaven." There God our Father is. There Christ our Saviour is. There the Holy Ghost our Comforter is.

The invocation places us at once in the center of the wonderful revelation the Son came to make of his Father as our Father too. It comprehends the mystery of redemption, Christ delivering us from the curse that we might become the children of God.

"Hallowed be Thy name." While we ordinarily first bring our needs to God in prayer and then think of what belongs to God and his interests, the Master reverses the order. First, *Thy name, Thy kingdom, Thy will*; then give us, forgive us, lead us, deliver us. In true worship the Father must be first, must be all.

"Thy kingdom come." What more natural than that when we learn to hallow the Father's name, we should cry with deep enthusiasm: "Thy kingdom come."

"Thy will be done as in heaven so in earth." In heaven God's will is *done*, and the Master teaches the child to ask that his will may be done on earth just as in heaven. Because the will of God is the glory of heaven, the doing of it is the blessedness of heaven.

v. 3. "Give us day by day our daily bread." When first the child has yielded himself to the Father in the care of His Name, His Kingdom, and His Will, he has full liberty to ask for his daily bread. A master cares for the food of his servant, a general of his soldiers, a father of his child.

v. 4. "And forgive us our sins." As bread is the first need of the body, so forgiveness for the soul. And the provision for the one is as sure as the other.

"And lead us not into temptation, but deliver us from evil." Our daily bread, the pardon of our sins, and then our being kept from all sin and the power of the evil one, in these three petitions all our personal need is comprehended. To be ever anxious about the future is sinful. Give us food for the day.

v. 5. "And he said." He followed the lesson *how to pray* with an assurance of *an answer*.

"A friend." "He that hath friends must show himself friendly." "Ye are my friends if you do whatsoever I command you." "Midnight." Orientals often travel during the cool of night. Having no *inns*, they tax their friend's hospitality. Midnight is a most unseasonable hour. Yet midnight beggars are God's delight.

v. 6. "A friend." I am not pleading for myself, but for another.

v. 7. "I cannot rise and give thee." I will not, I cannot without too much trouble.

v. 8. "Not because he is his friend, yet because of his importunity." The lesson is easily learned, for "If man, being evil, will put himself out of his way to serve another, even at this untimely hour, how much more will the

heavenly Father give his child such things as are needful?" Cf. also Luke 18: 1. The unjust judge.

v. 9. "Ask." "Seek." "Knock." It is resolute persistence in prayer the parable urges, the continued asking, and seeking, and knocking that Jesus both commended and commanded, and which has the promise of such certain answers.

v. 10. "For everyone that asketh receiveth," etc. Some blessings lie near at hand; we have only to ask and we receive, receive even while we ask. But others lie farther off and they can only be ours by a continuance in prayer, by a persistent importunity. Not that our heavenly Father needs any wearying into mercy; but the blessing may not be ripe, or we ourselves may not be fully prepared to receive it.

v. 11. "If a son shall ask bread of any of you that is a father, will he give him a stone?" God never trifles with honest hearts coming to him. (1) No useless gifts from God. (2) No dangerous gifts from God. (3) No deceitful gifts from God. (4) Love prompts the gift. The host obtained the food and the traveler was fed.

v. 12. "Or if he shall ask an egg will he offer a scorpion?" Less than he asks and poorer; something he does not need. There is here implied, too, not merely a promise to give some answer to the prayer, but to give *the thing asked for, or something better*. God may do more for us than we ask or think, but never less.

v. 13. "If ye then, being evil, know how to give good gifts unto your children." If we, imperfect, sinful, selfish can do this, how much more God, infinite in his love and goodness, and in his desire to help and bless.

MRS. PHILIP S. GREENE.

Olivia Clarke Greene, daughter of Hazard Perry Clarke and his wife, Phebe Whitford, and wife of Philip S. Greene, was born in Brookfield, Madison Co., N. Y., Oct. 7, 1818, and died at her home in Alfred, Allegany Co., N. Y., Feb. 17, 1896. When she was three years old her parents removed from Brookfield and settled in the wilds of Allegany, clearing a farm and making a home for themselves in the town of Andover, adjoining the Independence line. Here her childhood was spent, and here in young womanhood she became a constituent member of the Independence Seventh-day Baptist church. She was in the eighth generation of a long line of Sabbath-keepers, being a direct descendant of Joseph Clarke, one of the members of the original Seventh-day Baptist church of Newport, R. I., and brother of the famous Dr. John Clarke. She was fifth in a family of ten children, and was early taught the duty and reward of labor and sacrifice. Of these ten, her oldest brother and four sisters still survive. Between the members of this family there has always existed the deepest affection, and they have always lived within the radius of a few miles.

Mrs. Greene began life for herself as a teacher, thereby earning the means to attend Alfred Academy, then just opened; and she always cherished the associations there formed and frequently referred to the intellectual impulse received during Professor W. C. Kenyon's first year in charge of the school. Teaching and attending school alternated for several terms, until the acquaintance was formed which led to her marriage with Philip S. Greene Sept. 26, 1844. They chose Alfred for their home and here they have lived and labored together more than fifty years. In earlier years she was active in church and Sabbath-school, serving as teacher for many years, and every movement in the line of temperance or charity had her sympathy and hearty support. Her long life has been that of an earnest Christian mother, full of faith and good works.

More than fifty young men and many young women, while in school at Alfred have found a home under her roof, many of them

now prominent leaders in life, and to these the news of her death will bring pain as they remember "Mother Greene." In her years of strength she was much sought as a nurse in sickness and a comforter in distress. Those who knew her most intimately will long remember her as one who never spared herself, one who lived a life of simplicity and unselfish service. She was the first of her family to be called, leaving her husband and three children, Mary L. and Arthur B. Greene, of Alfred, and Principal Frank L. Greene, of Brooklyn, N. Y.

F.

MIZPAH MISSION.

BY ANNA C. RANDOLPH.

A dinner and concert were given at the rooms of the Mizpah Mission on the evening of the twentieth of February.

The rooms were tastefully draped with American flags; a fine engraving of Washington occupied the space between the windows just back of the performers, sweet-smelling pinks and other lovely flowers did their part in giving a pleasant, cheery look.

Dinner was served from six to seven; there were four tables, one in pure white, representing the W. C. T. U's, another, with a centerpiece of purple for the King's Daughters, the Christian Endeavor table was in green and white, and the fourth was for general serving. The tables were all very pleasing to the eye and equally so to the taste.

The food was contributed, one fruiterer sending a box of oranges, another a fine lot of bananas, some one sent cream and milk, a baker furnished bread, grapes and apples were donated, cake from ladies of Nile and Plainfield; the ladies of Ashaway also sent a donation.

The concert was delightful; it was not only the music which was so well rendered, but it was the spirit in which it was given; there was such "a good will to man" shown in the faces and manners of the performers. A duet, "The Lord is my Shepherd," was beautiful, as sung by Mrs. Elizabeth Northup, soprano, and Mrs. C. L. Drummond, contralto. Mrs. Northup also gave "Coming through the rye." She is a fine singer. Miss Ogden whistled a solo very sweetly. Mr. Henrick Biorn, the violinist, handled the bow most skillfully, and very pleasantly gratified the audience, when encored. The pianist was Miss Clara L. Smith. There was also a recitation very finely given by a young lady. Mr. Henry Williams and Mr. Albert Dwyer, two of the seamen, sang each a solo; the choruses were sung by the seamen present, their hearty music adding to the pleasure of the evening.

After the entertainment, the seamen were invited into the dining-room and served with refreshments. If those who had so kindly contributed could have seen the faces of those men, they would have felt well repaid.

When all through, one of the seamen rose and said, "I feel, boys, that we must do something in return for this. What shall it be? Let us give three cheers for all who have in any way helped." And most heartily they were given.

In connection with the dinner there was a little incident that touched the writer, and she wants to tell others. Mrs. B. sold tickets for the dinner and concert. Some one bought a ticket, could not come, and gave it to a poor woman. She came after the dinner was over. When spoken to, she looked up in the speaker's face and said, "Please, only give me something that I can carry to my children." There was a good supply of food and fruit given her.

To one came the thought, how we are all linked in one great chain, reaching from continent to continent. Surely no one lives for himself alone. The "cup of loving service" passes from one to another, and on, on. Only eternity will tell where it ceases.

Popular Science.

Making Fire.

One of the earliest inventions known, was that of making fire. We know of no invention or manufacture that can antedate it.

Dr. Kane, in his journal in the Arctic regions, says, he found an Eskimo striking fire from two stones, one a piece of milky quartz, the other seemed to be a piece of the oxide of iron; his tinder was the down of willow, held on dried moss.

This invention must have been known and handed down from antiquity, for in later years the same kind of stones and charred wood have been found in caves, with evidence that they were there before the glacial period.

The first improvement from the stones was the use of a piece of steel in the place of one of the stones, then from that came the flint lock on guns, which remained unimproved down as late as 1820, and even later, when the percussion seed took its place.

The next invention for making fire chanced to be constructed on real scientific principles, and for our families' use (for when the fire went out, I had to go to the neighbors to borrow), I made one, although entirely ignorant of why it was a success. A small cylinder made of pewter, about one inch diameter by four in length; to this I fitted a plunger, and made the end to fit tight, by winding it with cotton thread; in the end of the piston was a cavity to hold a small piece of punk (the dried fiber of rotten wood); then rapidly forcing the piston or plunger down the length of the cylinder, by a blow from a mallet, and as quickly as possible withdrawing it, on coming to the air the punk usually was found to be on fire.

Soon after, it was discovered that brimstone would easily ignite, and that was more or less used on sticks, the end being dipped in melted brimstone, and these were called brimstone matches. At this point chemistry steps in, and shows that phosphorus was ready, under slight friction, to burst into a flame; when that was added to the brimstone, then they were called "Lucifer matches."

The fumes of the brimstone being somewhat offensive, other ingredients were substituted and improvements made, until now matches are so perfected and of such delicate construction, that they are named "parlor matches."

In addition to the great convenience of matches in making fire, they have been of great importance, in a sanitary point of view. Previously to their introduction, almost every family, especially the children, were not only exposed to, but generally caught, a skin disease called the "itch," caused by microbes, that burrowed beneath the skin, and produced festering sores. This microbe was dislodged by an application of a mixture composed of lard and sulphur.

By the use of matches in families, this terrible pest has been almost, if not entirely, destroyed, a great relief to our children, schools, and families, and thus a blessing, equal in value, follows the inventions for making fire.

Gold in the Transvaal.

The geological formation of the southern part of Africa, called the Transvaal, consists of silurian, devonian, and the carboniferous rocks, and in that great transformation of the crust of the earth, portions of each of

these formations were rent asunder and thrown together, forming conglomerates, and through these were scattered the gold now being harvested.

Over thirty millions of dollars were gathered during the past year. The gold is found in quartz in lines, as though fixed there when in a fused state, also in pebbles, from the size of a pin-head up to those weighing twelve or fifteen pounds, and also in a kind of blue cement.

From all reports, it would seem that the gold was thrown up through rents in the silurian rocks into the devonian and carboniferous, when in a plastic state, mixing and forming the conglomerates, for by boring it is found that the deposits do not diminish in richness as greater depths are reached.

In the upheaval, it appears that ridges were formed, constituting large fields in the form of basins. These fields were covered with pebbles and clays, charged with gold, and becoming hardened, formed a hard cement. The coarser portion of these pebbles are the richest in gold, and, from what I can gather, would judge that this blue cement, holding gold, is more or less impregnated with the sulphides of iron.

I am not aware that conglomerates of this character, bearing gold, have ever been discovered north of the equator, and only south of it in Australia. It is now calculated that these auriferous fields will far excel those of Australia and California together, and prove the richest of any yet discovered.

As Africa was well known and peopled by scholars, in ancient times, and gold as plentiful, if not more so, than at present, what more likely than that the Transvaal was once the Ophir of the Bible?

Gold is found in almost all sections of the earth where the silurian formation has been disturbed, but always more or less in very small quantities.

The color and non-corrosive qualities of gold and the labor of obtaining it, determine its value, and thus it becomes an article of exchange among all nations. Were gold to be found as plentiful as iron, its value would be even less than iron.

H. H. B.

DIVINE HEALING.

To the Editor of the SABBATH RECORDER:

Dear Brother:—Please pardon me for taking the liberty of sending you another testimony on Divine Healing. I am now lecturing and holding gospel meetings with good success. There are several conversions and healings. But for the benefit of others I will send you one testimony this time. You can be sure that I don't offer anything that is not the truth. I give the statement in the man's own language copied from his letter:

Eight years ago last December I was taken sick. My disease was hemorrhage of the lungs. Since that time, I have been under the care of the physician. But I only grew worse, and this fall, (1895), I was told in plain words by the attending physician that I had consumption, one of my lungs being nearly all gone and the other was now badly affected. Sometime after my doctor told me I had consumption, I saw the advertisement of Dr. Sindall, on Divine Healing, in Vermillion, South Dakota. I consulted him with regard to my case, and was led to believe that Jesus my Saviour would, through his servant, Dr. Sindall, heal me. I was not disappointed. After I was anointed and prayed for, I at once knew the work was done, and began to praise God with a loud voice, because Jesus was not only my Saviour but also my Healer. I believe him to be even just what he was to the people nineteen hundred years ago. Praise his name, I am getting stronger every day.

S. P. STYLER.

MECKLING, S. D.

Mr. Styler was instantly healed through the laying on of hands and the prayer of faith, on the 1st of February. I received this testimony February 24. He is now so strong that he can do any kind of work. There are other remarkable healings here.

C. J. SINDALL.

VERMILLION, S. D.

WORDS spoken in a whisper may revolutionize a world.—H. B. Macartney.

Special Notices.

ASSOCIATIONS.

SOUTH EASTERN, May 21-24, Greenbriar, W. Va.

EASTERN, May 28-31, Westerly, R. I.

CENTRAL, June 4-7, DeRuyter, N. Y.

WESTERN, June 11-14, Little Genesee, N. Y.

NORTH WESTERN, June 18-21, Albion, Wis.

WANTED.

By the Tract Board's Committee on Distribution of Literature, to complete files of Seventh-day Baptist periodical publications, the following:

The S. D. B. *Missionary Magazine* Aug. 1821 to Sept. 7, 1825.

Protestant Sentinel, April 14, 1830 to Dec. 19, 1837, and May 3, 1838, to May 21, 1839.

S. D. B. Memorial, three volumes, entire.

S. D. B. Register, March 10, 1840, to Feb. 1844.

SABBATH RECORDER, June 13, 1844, to Jan. 1, 1890.

Those having the above mentioned publications, any or all, bound or unbound, which they are willing to dispose of for the purpose indicated, are requested to correspond at an early date with the undersigned sub-committee.

CORLISS F. RANDOLPH.

Great Kills, P. O., Staten Island, N. Y.

ALL persons contributing funds for the Mizpah Mission, New York, will please send the same to the Treasurer, Mrs. Emma Kenyon, 340 West 56th Street.

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

THE next Quarterly Meeting of the Hebron, Hebron Center, Shingle House and Portville churches will convene with the Shingle House church Sixth-day eve., March 13, 1896.

A cordial invitation is extended to all.

G. P. KENYON.

THE First Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moyne Building, on Randolph street between State street and Wabash avenue, at 2 o'clock P. M. Strangers are most cordially welcomed. Pastor's address, Rev. L. C. Randolph, 6124 Wharton Ave.

ALFRED WILLIAMS, *Church Clerk.*

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

M. B. KELLY, *Pastor.*

THE First Seventh-day Baptist Church of New York City holds regular Sabbath services in the Boys' Prayer-meeting Room, on the 4th floor, near the elevator, Y. M. C. A. Building; corner 4th Avenue and 23d St.; entrance on 23d St. Meeting for Bible study at 10.30 A. M., followed by the regular preaching services. Strangers are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the service. Pastor's address, Rev. J. G. Burdick, New Mizpah, 509 Hudson St.

THE Rockville church proposes to celebrate the 50th anniversary of the dedication of their present house of worship, on Sabbath, March 21, 1896. Upon that occasion we hope to meet all of our membership who can attend, and we earnestly request that all who are unable to do so will at once address a letter to the clerk, to be read at the roll-call. A prompt response will evidence your interest in us, and in the cause.

Sincerely yours,

A. S. BABCOCK, *Church Clerk.*

MARRIAGES.

STILLMAN—FYFE.—In Westerly, R. I., Feb. 27, 1896, by the Rev. William C. Daland, Mr. Clarence B. Stillman and Miss Maggie M. Fyfe, both of Westerly.

THOMAS—GREENE.—At the home of Mr. and Mrs. Adna Greene, the bride's parents, in Adams, N. Y., Feb. 27, 1896, by Rev. A. B. Prentice, Mr. Bernard S. Thomas and Miss Mabel F. Greene, both of Adams.

DEATHS.

SHORT obituary notices are inserted free of charge. Notices exceeding twenty lines will be charged at the rate of ten cents per line for each line in excess of twenty.

COON.—At Adams Centre, Wis., Feb. 23, 1896, of membranous croup, Edwin Earnest, youngest son of Edwin and Mary A. Coon, aged 2 years and 3 months.

GREENE.—At her home in Alfred, N. Y., of pneumonia, Feb. 17, 1896, Mrs. Olivia C. Greene, wife of Philip S. Greene, aged 77 years, 4 months, and 10 days.
See account of her life in another column.

DAVIS.—At his home in Lincklaen Centre, N. Y., Feb. 6, 1896, of pneumonia, after 7 days' illness, Orson D., son of D. R. M. Davis, deceased, in his 63d year.

He leaves a wife, son, and daughter, with their families. He was an honored citizen, a kind neighbor, and will be much missed. Funeral services were held Feb. 8. Sermon by O. S. Mills, Text, Deut. 33: 27.

RANDOLPH.—Oliver Stelle Randolph was born Sept. 3, 1819, and died Feb. 6, 1896.

He had lived all his life in the vicinity of South Plainfield, N. J., where he resided at the time of his death. One of the oldest members of the New Market church, brother Randolph lived a life consistent with his profession, and was greatly loved and respected by a wide circle of relatives and neighbors. He died in full confidence of the Christian's reward. Rev. 7: 13-17.

F. E. P.

TITSWORTH.—In Plainfield, N. J., Feb. 27, 1896, of Pulmonary Consumption, William Lance Titsworth aged 57 years and 7 days.

He had been unfitted for active business for more than a year, and all possible efforts to secure recovery had been put forth. Love and skill were powerless, and at length the end came noiselessly as the footsteps of silence, while he lay in sleep, on the morning of the 27th. His faith in the redeeming love of God, revealed in Christ, was unwavering, and he welcomed the call which brought him into the everlasting life. He was a "veteran" of the late Civil War, and the flag under which he had marched enfolded his casket. In his case, as in all similar cases, if not in all our lives, the truth that one may be "perfected through suffering," was fully exemplified.

A. H. L.

Literary Notes.

R. H. WOODWARD COMPANY, Baltimore, Md., announce a new book, "Story of Turkey and Armenia." This book will contain a full and graphic account of the recent Armenian massacres, which have aroused the civilized world. A number of articles have been written by men of international reputation for this book, and it will be beautifully illustrated with nearly one hundred engravings, and will be sold by subscription.

THE *Treasury of Religious Thought* for March comes with its usual full array of Homiletic and Christian attraction. Rev. Ross Taylor's articles on Africa, with the full illustration and vivid portrayal of the work of his great missionary father, hold, as they deserve, a foremost place. The sermons in this number, by Rev. Dr. Barton, of Boston, and Rev. Dr. Gregg, of Brooklyn, are of unusual ability and attractiveness. Prof. Small continues interestingly his historical account of Denominational Characteristics, Methodism forming the subject in this instalment. The "Names of Note" give portraits and sketches of Dr. Barton and his predecessor in Shawmut church, the Rev. Dr. E. B. Webb, Bishop Haygood, and the Rev. Dr. Armitage. The minor departments are well sustained.

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DO BIRDS REASON?

In the spring of 1894 I put up two high poles in my yard; at the top of these I placed two boxes, each containing two compartments; one of these poles was intended for my old associates, the purple martins (*P. purpurea*), who generally arrived between the middle and last week of April, to sojourn with us until the fall reminds them of their autumn migration southward.

The other pole was for the occupation of my little friends, the wrens (*T. aedon*), who arrived a little earlier than their above neighbors.

The wrens, two pairs, duly arrived, and after closely inspecting every knot-hole and crevice to be found in or about the out-houses or barn, finally selected the box appointed for them, which, although a new one to them, occupied the place of an old one, which had been taken down the previous winter, and in which they had nested for some years. They rapidly commenced work, and soon numerous sticks adorned their respective compartments, when suddenly a pair of English sparrows (*P. domesticus*) put in an appearance, and, driving away its occupants, took forcible possession of both compartments. The wrens retreated and disappeared, but in the short time of ten minutes returned with re-enforcements, consisting of about seven or eight other wrens, who, after a sharp conflict, drove the intruders from the field.

The sparrows, in about fifteen minutes, also returned, they in their turn having picked up about ten recruits, and vigorously attacked and put to flight the whole army of wrens.

While attentively watching the battle, and considering it about time for my interference, I noticed a wren slip over my bird-house, and enter one of the compartments of the martin box, which was upon a much higher pole, and distant about ten yards from their pole, upon

whose box the victorious sparrows were chipping and showing every sign of victory.

The wren soon stole away and disappeared, and one of the female martins came out of its compartments, and was soon joined by the other female; in a few minutes the male martins arrived very closely together, and, uttering a few notes, all four charged the sparrows, and in a minute or two had completely routed the aggressors, who never returned; the martins returned to their box, and soon the four wrens came back and settled down happily.

I thought this was a clear case of bird sense and bird language on the wren's part; for they, finding they could not hold their own, had appealed to their neighboring wrens first—but where they found them so quickly I could not say, for I only knew of one nest, about two hundred yards distant—also of shrewd policy, when the enemy was re-enforced, in applying for help to their powerful neighbors.

The martins attacked the sparrows in a similar way that bee martins employ in fighting hawks or other birds who approach their nests.—*The Museum*.

AS THE sun does not wait for prayers and incantations to be induced to rise, but immediately shines and is saluted by all, so do you also not wait for clapping of hands and shouts of praise to be induced to do good; but be a doer of good voluntarily, and you will be beloved as much as the sun.—*Epictetus*.

GODLINESS is goodness, although goodness is not necessarily godliness.

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and don't worry the baby; avoid both unpleasant conditions by giving the child pure, digestible food. Don't use solid preparations. *Infant Health* is a valuable pamphlet for mothers. Send your address to the New York Condensed Milk Company, New-York.

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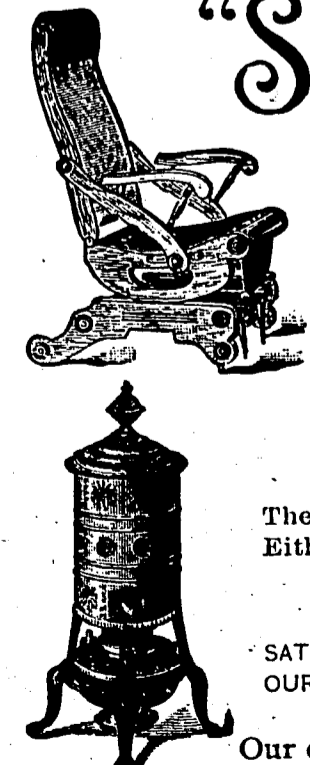
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CHARACTER IN LIFE.

I am very much pleased with a consolatory letter of Phalaris, to one who had lost a son who was a young man of great merit. The thought with which he comforts the afflicted father is, to the best of my memory, as follows: That he should consider Death had set a kind of seal upon his son's character, and placed him out of the reach of vice and infamy; that while he lived, he was still within the possibility of falling away from virtue, and losing the fame of which he was possessed. Death only closes a man's reputation, and determines it as good or bad. This, among other motives, may be one reason why we are naturally averse to the launching out into a man's praise till his head is laid in the dust. While he is capable of changing, we may be forced to retract our opinion. He may forfeit the esteem we have conceived of him, and appear to us under a different light. In short, as the life of any man cannot be called happy or unhappy, so neither can it be pronounced vicious or virtuous, before the conclusion of it. As there is not a more melancholy consideration to a good man than his being obnoxious to such a change, so there is nothing more glorious than to keep up a uniformity in his actions and preserve, in full truth, the beauty of his character to the last.—*Joseph Addison*.

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GIVING a million a year to the service of the Lord won't save a man if he himself be a sinner.

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