

THE SABBATH RECORDER.

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

VOLUME 52. No. 11.

MARCH 16, 1896.

WHOLE No. 2664.

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LAND OF THE LIVING.



WE are dying, ever dying,
In this wilderness of woe;
We are sighing, ever sighing,
Up and down the world we go;
We are longing, ever longing,
To ascend among the blest,
Who are living, ever living,
In the land of perfect rest.

Call it not, this world of wasting,
On these wreck-strewn shores of time:
Call it not, land of the living,
'T is but mockery sublime.
Land where all are sighing, crying,
That they sigh and cry no more,
In the land that knows no dying,
On the blissful farther shore.

There it is, land of the living,
Trees of life bloom evermore,—
Trees of life, to mortal giving
Life they never knew before;
There thou art, land of the living,
All for thee I lay aside;
Life shall crown my daily dying,
Since for me the Saviour died.

—Lester Courtland Rogers, in the Golden Link.

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Sabbath Recorder.

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

WE are asked to correct the statement which appeared in the letter of Dr. Palmborg in the RECORDER of March 2. In one paragraph, referring to the Christmas Boxes, it reads, "Ten boxes reached Shanghai January 3." It should have been printed, "The boxes reached," etc.

DR. LEWIS went to Washington last week to oppose the bill for the Constitutional Amendment at its hearing before the Committee. He gives a report in this issue, showing that "eternal vigilance is the price of liberty;" for had not many people protested against this unwise attempt to unite Church and State the bill might have been favorably reported. Now there does not appear to be the "ghost of a chance" for it.

IN this week's RECORDER we publish the appeal to our ministers and people, which has already been sent to the pastors, and through them to their congregations, concerning the use of the new editions of the Hand Book and tracts now being issued. Because there are a good many scattered ones who may not get the circular through the mails in any other way, we send it to all such in this way. The Hand Book and three of the tracts are now ready. Others will be hurried along as fast as possible. Tract Number One is entitled "The Sabbath and Spiritual Christianity;" Number Two, "The Authority of the Sabbath and the Authority of the Bible Identical;" and Number Three, "The Sabbath as Between Protestants and Romanists; Christians and Jews." Please read carefully the "Appeal" in this paper (especially if you have not read it in the circular) and take steps at once to obtain these new publications, read them and circulate them. The tracts are sold for three cents each, or the series of twelve tracts, including the Hand Book, in paper cover, for thirty cents.

IN the Young People's page of last week Prof. Shaw very aptly remarks that the principal objection to the Sunday newspaper is the fact that the greater part of its contents is the product of Sabbath labor. That is, the work of preparing the Sunday paper is largely done on the day previous, the seventh-day, or the Sabbath of the Bible. Those who cry out against the Sunday papers on the supposition that they represent, chiefly, Sunday labor, are wide of the mark. The work of the Sunday paper is going on more or less for several days previous to its issue, but especially from the morning of the Sabbath until the morning of Sunday. The Monday paper is largely the product of Sunday labor; hence, it is the Monday paper that should be rejected, if either, on account of its representing Sunday work. If we reckon Sunday as commencing at midnight, according to the common way of dividing the days, there will

be only five or six hours of Sunday work on the Sunday paper, exclusive of their sale, while on the Monday paper there will be not less than eighteen of the Sunday hours thus employed. It is, therefore, the Monday paper that the conscientious Sunday observer should reject.

NEARLY 31 years have passed since the close of the war between the North and the South. There have been several instances of pleasant and friendly commingling of those who were once arrayed in hostile armies. Perhaps the most notable was the National Encampment of the Grand Army in Louisville, Ky., last autumn. The spirit of forgiveness is unquestionably the prevailing spirit on both sides. Good citizens everywhere have rejoiced in the evidences of a united people and of the obliteration of old animosities. Why should the unkind feelings and hatreds of the past be continued? Contentions are common among neighbors, brethren in church relations, and even in the same families. Often these feuds run long and become exceedingly bitter. Friends and neighbors look on with sorrow and proffer their kind services to effect a reconciliation. When peace is restored, forgiveness sought and granted, all differences dropped, and those who were estranged, again walk together in love, all men rejoice. So let it be between those who were once known as the Blue and the Gray.

It had been proposed to have a grand reunion of the surviving soldiers of the two armies the coming Fourth of July, and that they parade in New York City in their respective uniforms and under the union and confederate flags. But the Commander-in-chief of the Grand Army, Gen. Ivan H. Walker, is firmly opposed to this demonstration. He is unwilling to go so far as to permit the flying of the flag that represents the principles of secession against which the North has always protested. He favors re-union and fraternal relations, but all under *one flag* and one uniform, with demonstrations of loyalty and unity as one undivided nation. We believe Gen. Walker is right. The Confederate flag is dead; it should not be resurrected. Its presence could not aid in promoting the spirit of peace. The one flag that is the emblem of a united and prosperous republic should be the pride of all loyal citizens. It is not the flag of the North, but of the United States. It is designed to protect the humblest citizen in the remotest corners of our great country, or wherever he may chance to roam among the nations of the earth. True, it frequently fails to secure that freedom from injustice and oppression which it promises, but no other flag can take its place, or do better by us than the stars and stripes. Foreigners have sometimes hoisted their national ensign in our cities and paraded for a time, forgetful of the land of their adoption. But such demonstrations are no longer popular, and are not even tolerated in many places. Let us have peace, but we need not sacrifice individual loyalty or national honor to secure it.

THE CHAUTAUQUA CORRESPONDENCE COLLEGE.

An interesting paper by John H. Daniels, Executive Secretary of the Chautauqua College, has been sent us, and we regret that we cannot print it entire in the RECORDER. But its length forbids. In this paper the author discusses the disadvantages and the advantages of the correspondence method of giving instruction. First, there is a frank statement

of the difficulties to be encountered, and in the second place he shows that the advantages out-weigh by far all the disadvantages. Indeed, he rather skillfully shows that the very difficulties often turn to the advantage of the student, making him more thoughtful, independent and resourceful.

The past decade has shown the great value of this method of study. Many thousands of students have very successfully pursued studies, either in the full curriculum or in special lines, who could not have enjoyed such privileges in the ordinary classes of college. The instructors thus monopolized by each individual student are very able men, and those who are acknowledged as authority in their special lines of instruction. It is one of the marvels of our times that any one may have the advantages of a college education while pursuing his ordinary vocation and while sitting in his own home study. How eagerly would Elihu Burritt, Horace Greeley, and thousands of self-educated men, thirsting for knowledge and struggling against great difficulties, have grasped such opportunities for study.

Anyone desiring further information concerning the branches taught, the time and terms, will receive prompt attention by addressing Chautauqua College, Station C., Buffalo, N. Y.

NEWS AND COMMENTS.

HONG KONG, China, is now suffering from a deadly plague, which seems to be traceable directly to the extreme filth of the city.

A NEW dormitory is to be built for Yale students, costing \$100,000. It will be five stories in height, and 120 by 46 feet. It will have 60 apartments and accommodate 100 students.

NEARLY one-fourth of the population of the United States is enrolled in our public schools, colleges and universities. According to the last census, the number thus connected is about 15,000,000.

THERE are forty-four governors of the United States. Of these twenty-nine are reported as professing Christians. All the others with one exception declare their belief in the truth of the Christian religion.

IN Nova Scotia there are coal mines, in Pictou County, that have been on fire constantly for forty years. A commission, appointed to investigate the cause and possible extinction of the fire, has recently been at work.

THE University of Rochester has 145 regular students in the college, and 45 special students, or 190 in all. These students are not gathered from a very wide range of territory, 118 of the number being from the city of Rochester.

Two foolish men are planning to cross the Atlantic Ocean in a row-boat next June. There is enough of risk in our best ocean steamers, for most people. Neptune is very placid and friendly, at times, but rather too treacherous for many presumptuous experiments.

STILL the insurgents are advancing toward Havana, led by their two generals—Gomez and Maceo. A serious conflict with the troops

of Gen. Weyler is expected. The leading Cubans of Havana are reported feeling very indignant toward the Congress of the United States for their proposed action in recognizing the Cuban rebels.

THE *Golden Rule* tells the sad tale of a student in one of our greatest American universities who recently pleaded guilty to gross intoxication. It was his first appearance as a culprit in court, and he said he had learned to drink since entering college. The remark is too true, that the devil has an endowed chair in nearly every institution of learning.

THE *Freeman's Journal*, a leading Roman Catholic paper, asks the question: "Is it the intention of the pope to possess this country?" and then answers its own question, "Undoubtedly." This catechism goes on still further: "In this intention is he aided by the Jesuits and all the Catholic prelates and priests?" "Undoubtedly, if they are true to their religion."

THE Baltimore and Ohio Railroad Company has been driven into the fate so common with railroads. It passed into the receiver's hands Feb. 29. This is one of the oldest railroads, and many will be sorry for any financial embarrassment that has overtaken it. Failing to meet the payments of interest due March 1, (\$404,000), this step became necessary. This railroad company controls 2,065 miles. It was chartered in Maryland and Virginia in 1827.

MAN's faithful and often much-abused servant, the horse, is being rapidly set aside. Electric railways have already displaced 275,000 horses, and this work of supplanting is still going on. The new and taking invention, the horseless carriage, will soon be in common use, and thus many more horses must give way to the modern improvements. There is consolation to be derived from this slighting of the horse, when we remember how our sympathies have been enlisted in their behalf hitherto, because of their great hardships and suffering.

THE following statement of the liquor power in Chicago is credited to Edward Page Gorton, who is connected with the National Christian Citizenship League of Chicago:

Leading liquor wholesalers and brewers tell me that Chicago is the greatest drinking city in the country, and therefore it is the most intemperate. I have figured that Chicago last year used 157,477,900 gallons of drink, costing \$125,739,188. If equally divided this would mean 88 gallons of liquor for every man, woman and child of Chicago's population, and a per capita expense of \$72. Were all this mighty flood dammed up, and then allowed to flow off at the rate of a gallon a minute through a single faucet, eighty-one years would not suffice for what trickled over the Chicago palate in the 365 days of last year. During the hot weather of last summer over 35,000 barrels of beer alone were daily consumed, and it is anticipated that this year's consumption of liquors of all kinds will eclipse that of 1895.

In the Children's Street-Cleaning Leagues of New York City a movement has been started which may prove a most important auxiliary in developing the higher life of our great cities. Several of these leagues have been formed in New York within the past year, under the initiative of Colonel Waring, the Commissioner of Street-cleaning. Their object is to secure the interest and co-operation of the children in maintaining clean streets, chiefly through the means of inspection, reports, and personal avoidance of offense, it being no part of the design to have the children aid in the actual work of cleaning.

CONTRIBUTED EDITORIALS.

Tell It Now.

Blessed be the fearless, steady-eyed, great-hearted people who know how to rest their hands on the shoulder of some young man that is in danger and say, "John, my dear fellow, you are making a mistake." And blessed again is the good angel—sometimes a man, more often a woman—who says to you when you have done your best and grown a-weary, "We are watching you and appreciate your splendid work." Not that we should do good in order to be praised. But having done our best in the fear of God, it is sweet to receive recognition at the hands of those we love. Just a word "in due season"—how it lifts the weariness and makes us strong. Just mention to that mother the growing manliness you have observed in her boy. It will bring the gladness to her eyes. That is what she has been working and praying for. Let that young man know that you admire the brave struggle he is making for an education. He has good stuff in him, it won't do him any harm to tell him so. He gets down-hearted at times, just as you used to. You have noticed how that girl has been blossoming into womanhood: the thoughtful look in her eyes, the earnestness which is shining out in her life. Her father and mother, as they grow older, are coming to lean on her more and more, and she is true to her trust. Well, tell her about it—or tell her mother—and she will hear of it.

How many the words of appreciation that have been delayed until the ears were dull and the eyes forever closed! It is better to tell our friends the good things now than to write them on their tombstone.

A few days ago there passed from earth a young man in whom I took a great interest in our college days. I read with eager eyes the memorial sketch—the splendid tribute to his life and character, the work which he had done, the friends that he had won,—and I said, "Thank God! Thank God!"

There was a night, years ago, when he said to me, "I am a disappointment to my parents and a disgrace to myself. Nobody cares for me. I will go somewhere—out west, anywhere—and give up trying to be a man. It makes no difference what becomes of me!" I plead with him that night: "Don't do it. Hang right to your work. Don't give up. Your father and mother love you. You are all they have. You have some friends who are praying for you. Stay right here and win, in the strength of the Lord."

"The world has lost a great-hearted, strong soul; and Wisconsin one of the choicest spirits, whose directing hand in the schools and in the public life of the commonwealth we can at this time of the history of education ill afford to lose." So I read, and this unpublished leaf from his life flashed across my memory. His friends will forgive me for writing it down here as an encouragement to other young men, beset with the temptations which come to us all.

A Tribute From The Enemy.

None of the new aspirants for pugilistic honors have ever displaced the mighty Sullivan in the hearts of the sporting fraternity. He is still the popular idol "on the Levee." The reason appears to be that he has always

been a prize-fighter simply, without any decent pretensions. Being merely a big brute, and on the level with his followers, they regard him as peculiarly theirs.

Mr. Sullivan has some interesting ideas about preachers. He thinks they should attend to their own business and let those fight who want to. In his own language, "Of course, if a man don't want to see boxing, he don't have to, but he's got no business to interfere with those who do. Take a minister. His graft is to tell men how to get to heaven. Let him stick to that. What business has he got to interfere with legitimate sport!"

This is the advice which saloon-keepers, gamblers and devils generally are wont to urge upon advocates of the gospel. They want the ministers to confine themselves to heaven and leave the earth to them. But the Christian's business is to help bring the kingdom of God "on earth as it is in heaven." It is not so much the preachers' "graft" to tell men how to get to heaven as it is to prepare them to live right here.

We always take courage when we hear some "corrupter of youth" fretfully complaining that the ministers ought to "mind their own business." Such remarks are an indirect testimony that some fearless prophet has been minding his own business (*viz.*, his Master's) in a practical way. We suspect that the speaker quoted above may have been thinking of that trio of El Paso preachers who kept the recent prize-fight off American soil, and drove it so far over the border that it practically fizzled out.

The Price of Blood.

Thirty-five cents for making a dozen pairs of boy's pants! One dollar and thirty-five cents for the week's wages of a girl who had worked eighteen hours a day!

These were some of the figures given in a recent mass-meeting to protest against the sweating system, and to advocate the passage of a national law to tax it out of existence.

The idea is to force a return to the factory system in which the work can be inspected and, in a measure, controlled. The eagerness and the greed of contractors, of bargain-hunters, combined with the relentless cruelty of the competition system has made the sweating system what it is. It is to be hoped that the Sulzer bill now before Congress will prove a just and wise remedy for the evil, and that "some able constitutional lawyer" will not find in it "an unwarrantable interference with our liberties."

REPORT OF HEARING AT WASHINGTON, D. C.

BY A. H. LEWIS, D. D.

To the Editor of the SABBATH RECORDER:

Returning from Washington last night, I gladly accept your invitation to report something of the "Hearing" at that place yesterday. The *Evening Star*, Washington, of last night, said:

For two hours to-day the House Committee on the Judiciary listened to a spirited discussion for and against the proposition that the United States government is founded upon Christian principles, and that the fact should be so stated in the Constitution. The proposition was stoutly advanced and just as vigorously resisted. A large audience was present, and the two sides of the question seemed to be nearly equally represented. The audience divided itself into opposite sides of the room, and vigorously applauded the speakers of the respective sides of the question at issue.

The matter came before the committee in the form of a joint resolution introduced by Mr. Morse of Massachu-

setts, proposing an amendment to the preamble of the Constitution of the United States, as follows:

"We, the people of the United States (acknowledging Almighty God as the source of all power and authority in civil government, the Lord Jesus Christ as the Ruler of nations and his revealed will as of supreme authority in civil affairs) in order to form a more perfect Union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and to our posterity, do ordain and establish this Constitution for the United States of America."

The readers of the RECORDER have a special interest in this question since it is closely allied to the efforts which are being made to secure "Sunday legislation" by Congress. The National Reform Movement seeks such a Constitutional amendment as will not only acknowledge God and Christ, but also make the Bible part of the Constitutional law of the Nation. The advocates of this measure yesterday, as always, averred that the Sunday laws of the states are a prominent proof that this is "A Christian Nation;" but since these state laws have no authority over the Nation, and since they are easily evaded, and may be repealed or changed, that a basis for these and all similar laws must be laid in such a Constitutional Amendment as that proposed above. The avowed purpose is to make Sunday legislation Constitutional. This movement to amend the Constitution is supplemented this year by two bills in favor of Sunday in the District of Columbia. With one of these your readers are already familiar, and I have some very interesting facts to give concerning that and the effect of the petitions against it which your readers have signed, and forwarded to their respective Congressmen. That report must wait until next week.

The "hearing" yesterday, advertised for two hours, extended to four. It was undoubtedly the most important one which has been held before the "Judiciary Committee" of the present Congress. The interest was intense. I take great pleasure in expressing my obligations to Rev. Allen Moon, Seventh-day Adventist, of Washington, for the courtesy of awarding me his time in addition to my own, that I might represent the "Religious Liberty Association" as well as the American Sabbath Tract Society, and all others who believe in freedom of conscience, and the specific rights of Sabbath-keepers, Christian or Jewish.

It was also my good fortune to meet at my hotel, Rev. Dr. Jenkin Loyd Jones, of "All Souls' Church," Chicago, who is so well remembered by your readers, in connection with the "Chicago Council" of 1890. Dr. Jones accepted an invitation to speak against the Resolution, and he did grand service for truth and freedom as well as for the cause of Sabbath-keepers. He was a Champion knight with a "Damascus blade," and an arm well-taught to wield it. Space forbids further generalization.

The affirmative opened with half an hour. The negative then had an hour; the affirmative closed with half an hour, but this half-hour was extended through the "Cross examination" by members of the Committee and the speakers on the negative, until the four-hour mark was reached.

The first speaker asserted at length that this is a Christian Nation, that the people are far ahead of the Constitution, and that the latter should be amended in order to make it

equal to the facts. His was a picture of roseate hue.

The second speaker drew just the opposite. He assured the Committee that this was a bad, conscienceless, embezzling nation, that even some Congressmen were bad, and that the Constitution should be amended so as to create the conscience, which is now so conspicuous by its absence.

The third speaker labored to show that the Amendment was in no sense a union of church and state. His arguments were evasive and specious, seeking to define "church and state" in a single sense and to make a wide distinction between uniting church and state, and having the state "appropriate or adopt Christianity.

Your correspondent said, in outline:

"I know that this Committee will not be affected by the issue of mere debate, neither do I wish to waste time in following the remarks of the affirmative, in detail. I cannot, however refrain from noting two or three points before I discuss the fundamental objection to the Amendment proposed.

We are told by the first speaker that the nation has reached a high plane as a "Christian Nation," under the present Constitution; under a tendency which has carried us steadily away from the early Colonial theocracy, which this amendment proposes to repeat. If this be true, I venture to ask, 'Why not let well-enough alone?' If, under a "Godless and Christless Constitution," we have become such an excellent "Christian Nation," and since we know that much may be lost by attempting amendment, why not rest content? If we are a Christian Nation now, every plea made for the Amendment is nugatory.

Again we are told that this is a most wicked and conscienceless nation. The pictures drawn by the affirmative are contradictory and self-destructive. But in so far as we are conscienceless, the main reason lies in just such methods as are here proposed. Methods which put the low human standard of civil law between man and God. Methods which create standards that push God and divine authority out of sight and mind, and leave no ground for conscience.

Again, to say that this amendment does not propose a union of church and state is an unworthy "play on words." It does propose to make the Bible, the source and foundation of every Christian church, in theory at least, a part of the constitutional law of the nation. Under such a constitution, any question of religion, and the relation of that question to the Bible, and the teachings of the Bible upon the point in question, might become an issue for the courts. The end would be that the Supreme Court of the United States would become the final arbiter and interpreter of the Bible. But more: Christianity exists and must exist in organic form. It is not an unreal something which drifts about like the airy shadows of a dream. The nation must recognize it in some organic embodiment. What shall that be, Romanist or Protestant? Presbyterian or Baptist? This is union of church and state in the worst sense; a sense too nearly allied to the Middle Ages to find recognition by you, gentlemen, in these last years of the century.

But I hasten to the fundamental objection against the Amendment. I am here not as a "Secularist," but as a devout Christian, orthodox and unyielding. I make objection

for the sake of Christianity and the Bible. I oppose the amendment on the broad ground that I do not wish the question of religion brought into politics to be kicked about as a foot-ball from ward primaries to national conventions. Principles in history never lose their essential character, nor fail to produce their legitimate fruitage. The fundamental principle which underlies this amendment is not Christian. Christ said, "My kingdom is not of this world." When the decaying Pagan empire of Rome saw that Christianity promised to become a vigorous ally of the State, it adopted it as one of the state religions. To the Pagan Roman, religion was only a department of the State. It was a civil affair. The emperor was "Chief Priest" *ex officio*. Under Constantine the Great, 312 A. D. and forward, this Pagan principle attacked Christianity; enfolded it; poisoned it; paganized it. He was the first great religious censor of Christianity. In 324 A. D. while his hands were red with the blood of his brother-in-law, whom he murdered, he presided over the Council of Nice, which settled certain questions about the nature of Christ, the keeping of Easter, etc. The results of this iniquitous union are written on every page of subsequent history. Christianity ascended the throne of the Cæsars, it is true, but she left her sweetness and purity, her divine loveliness and power for good behind. The centuries grew heavy with the burden, and dim with the darkness which followed. Protestantism has done something to retrieve the lost ground, and the religious liberty on which our Constitution is founded has done more. The Old World has clung to the Church and State idea, which has weighed down Christianity and strangled it like the "old man of thesea." It found a place in the theocracy of our early colonies, wherein only an "orthodox" church member might be a citizen. We left this behind two hundred years ago, and now these men, strangely blind to the lessons of history, come here and ask you, gentlemen of the Committee, to turn the hands of progress back to a point which would bring again the evils of the past with the added power of national sanction.

As a lover of the Bible and of Christianity, I protest against such a prostitution of their divine mission and character. I plead for such religious freedom from all human or legal restraints as leaves every soul alone with God, and face to face with the eternal. Christianity is more life than creed. Put no human standard between man and God. Let men stand heart to heart with him! Understand him as they can, and learn to obey him because he is the only, and the supreme, authority in all matters religious. Keep the Bible out of politics; out of the unseemly scramble which would follow its introduction into the constitutional law of the nation. Teach its truths and let them flow abroad, uplifting the lives and purifying the souls of men, and trust the event with God."

In the cross questioning, which was put upon the speakers who closed the debate for the affirmative, various members of the Committee, able lawyers, brought out the weak points in overwhelming confusion. One speaker, who will neither vote nor hold office under the present "wicked constitution" gave way under the fire, and another took his place. This part of the hearing developed the fact that the Sabbath question

is a prominent feature of this movement. The logic of the situation was set forth by a member of the Committee, when, by questioning, he showed that under the amendment, if a case of "Sabbath-breaking" were carried to the Supreme Court the advocates of the amendment would be compelled to *abandon Sunday and keep the Sabbath*. He showed that no "interpretation" could permit any other decision under the text of the Bible. That episode alone was worth a volume of arguments in favor of the Sabbath. At that point your correspondent said:

"We would willingly leave such a decision to the Supreme Court without fear. But we ask no civil law to help enforce the law of God on this point. Seventh-day Baptists and Seventh-day Adventists know only too well what all this means, as those now suffering in the South can witness. We are told that this amendment will make a firm basis for Sunday laws. That matters not to us. We have fought such laws for many years, and we shall 'fight it out on this line if it takes all summer' for the next fifty years."

It is just to say that this sentiment was applauded to the echo.

The final "cross examination" by members of the Committee left no standing place for the amendment, and no one needed to be assured, as your correspondent was assured by those best fitted to judge, that the amendment could not find a single favorable vote in the Committee.

The entire stenographic report of the hearing will be printed as a "document" of the Committee within two or three weeks. Doubtless your readers can obtain copies through their respective Congressmen. If not, I will attempt to secure a copy for any who may desire it.

MARCH 12, 1896.

Home News.

New Jersey.

NEW MARKET AND DUNELLEN.—Bro. Huffman began his labors with us, which have been so greatly blessed to the building up of God's cause in this community, on Sixth-day night, January 3. For two months or more previous to his coming the two churches of New Market, (First-day Baptist and Seventh-day Baptist) had united in extra meetings for prayer and preparation for the work that we were about to undertake. During the "Week of Prayer" the services were held alternately in two houses of worship, and the preaching was mainly directed to the needs of Christians, in order that they might become more actively and efficiently engaged in the work of leading men to Christ.

Following the "Week of Prayer," the meetings were continued for two weeks in our own house of worship, and then for three weeks in the First-day church, making six weeks in all in New Market. From the beginning till the end of Bro. Huffman's stay there was a steady advance of interest in the meetings, as shown by the increasing attendance, the enthusiasm and growing number of those testifying for Christ, the new ones that were almost nightly born into the kingdom, the backsliders that renewed their long neglected vows, and the spread of religion as an absorbing topic of conversation and attention throughout the community, to the almost entire exclusion of every other affair, except the necessary occu-

pations of life. Up to the present, the Seventh-day church has received sixteen into fellowship through baptism, and the First-day church twenty-four. Several others are ready to receive the ordinance.

Upon leaving New Market, Mr. Huffman held meetings for two weeks in the Presbyterian church of Dunellen, the Methodists joining in the services. The interest soon became intense and wide-spread, many of the stores closing for meetings. About sixty manifested a desire to lead Christian lives, and nearly half that number have already been received into the churches of Dunellen. It is expected that many others will follow. It is always a delicate matter to sum up the results of a gracious work of God's Spirit in a community. Bro. Huffman, the agency chiefly used of God in bringing about so great a blessing, by his simple, logical and forceful presentation of gospel truth produced a profound effect among all classes. The membership of the churches has been greatly strengthened and the standard of Christian living raised. Personal differences, some of long standing and bitterness of feeling, have been settled. The cause of Christ has been brought into good repute among the non-religious. About seventy-five have united, or are ready to unite, with the various churches. Some have been reclaimed. Many more have expressed a desire to become Christians, and we confidently look for further ingatherings as fruits of the good seed sown during these meetings.

Mrs. Huffman has accompanied her husband, and has been his true yoke-fellow and helper in all his labors, and perhaps she has done more than we know in the Master's cause by rendering that thoughtful, wifely care which has had much to do in keeping him up and in the work, while disease was attacking his frame and sapping his energies.

It is with sincere regret on the part of the pastors and people alike of all the churches in New Market and Dunellen, that we part with Brother and Sister Huffman, who have so endeared themselves to us all. But what has long been feared at last has been confirmed; if he is to recover his health at all he must stop now; so Mr. Huffman gave up the work at the close of last month. We shall long remember the blessing his coming brought us, and our prayers ascend to the throne of grace in his behalf as he goes from us.

The \$195 contributed for the Missionary Society during Eld. Huffman's stay of two months among us expresses something of the appreciation the people have of the work.

F. E. P.

SHILOH.—The Christian Endeavor Society commenced the Christian public work of 1896 in Shiloh by holding a sunrise prayer meeting. January 3, in connection with our regular prayer meeting, we commenced to observe the week of prayer, to precede, and we hoped in some way prepare us for, the extra meetings, to be conducted by Bro. E. B. Saunders. January 10, Bro. Saunders joined us in the work, which he continued until February 25. God has been present with power to revive and strengthen his kingdom in the hearts of his people. Very little opposition has been manifested to the work. The kind ways and sweet spirit of our evangelist stole the hearts of the people. The devil has been puzzled to find anything to criticize in the manner or spirit of the work. The first one to be baptized was a man ninety years of age, who

came to Shiloh in the middle of the week, having reached the conclusion that the Bible taught that baptism was a duty for a child of God. He requested baptism then, saying he did not know what the morrow would bring forth. He did not mind the cold baptismal waters, deeming it a little thing to do for Christ. Baptism has been administered once since Bro. Saunders' departure, and fifty persons have been baptized; forty-one of these offered themselves to the church, and we hope others will when they settle the Sabbath question, or some other barriers.

It has been our practice to ask those wishing baptism to take the Bible as the foundation of their faith and practice, and if willing to carefully and prayerfully consider the points where we think they are in error, we have usually administered the ordinance.

Three have united with the church by confession, making forty-four additions; eight of these have recently come to the Sabbath, or have formerly been members of First-day churches; another one baptized, formerly a Congregationalist, expects to unite with the Seventh-day Baptist church at her home.

Wanderers have been reclaimed, many little difficulties have been adjusted, brotherly love seems contagious and handshaking is in vogue. We may say all, even the few who have not taken an active part, think that Shiloh and community have been abundantly blessed, and a report of the work has spread to adjoining places. Some have started in these meetings and joined other churches. The men's meeting is taking on a more permanent character. Last evening a goodly number of men, women and young people assisted the pastor in religious services at a school-house, five miles away, where they expect to continue the work.

Last Seventh-day night President Davis spoke in the Shiloh church on the subject of education, and at the annual society meeting, the following day, it was voted to pay \$200 toward establishing a \$1,000 scholarship in Alfred University.

On Second-day night the Christian Endeavor Society held its monthly consecration meeting, and the newly elected officers and committees were installed with impressive services.

The people of Shiloh have seen only two or three flurries of snow this winter, and we were favored with dry roads and good weather during most of the time of the extra meetings.

I. L. C.

MARCH 5, 1896.

California.

LAKEVIEW.—California is rejoicing over abundant rain and does not object to the carpet of snow which was a rare treat to many who had never seen the like except on the mountains. The people of the Colony partake of the general hopefulness resulting from the rains, also in that their water-plant is an assured thing. Spiritually, we have reason to "thank God and take courage."

Our Sabbath-school and church services are well attended and good interest manifested. Our Wednesday evening prayer meeting is a source of strength, and our hearts have been made glad by the expressed desire on the part of two to live a better life, and by the interest manifest by others.

We hope there are those who have our interest and the interest of this great and needy field enough at heart to remember us at the throne of Grace.

J. T. DAVIS.

Missions.

THE blank reports for the quarter ending March 31, 1896, have been mailed to the workers. If any should fail to receive one, notify the Secretary in due time and another will be mailed. Let the reports for the quarter be full, that we may know just the condition and needs of the various mission fields.

WE trust the churches and the people are faithful in systematic giving for missions. How much are you giving, fathers, mothers, young people and children per week for the Lord's work? If our people were averaging five cents a week, the Missionary and Tract Societies would receive more funds to carry on their important work every year than they have ever had. If the churches and people have funds in their hands for missions, please forward them, for they are needed.

THE great convention of student volunteers held at Liverpool, England, has passed into history. It was a representative gathering of young men and women who have foreign missionary work in view. There were a thousand delegates present, representing at least thirteen different nationalities and all branches of the Protestant church in the world. Dr. Pierson, speaking of this convention, said, "It was an awe-inspiring gathering. It seems to mark a new era and epoch in modern church history, and no human forecast can calculate the future outgrowth of this movement. Its momentum is already tremendous and well-nigh irresistible. As the eye glanced over this vast assembly, mostly composed of young men and women, and saw only here and there a gray head, the possibilities of the next thirty years loomed up grandly and awfully; for who can foresee or foretell the diverse sphere, forms of service and suffering, varieties of ministry to human ignorance and want, heroic self-denials and valiant examples of faith, unselfishness, and holy living which are destined to frame themselves into the structure of the ages out of the raw material here brought together for the Master's shaping hand?"

THE Christian world is greatly aroused and stirred over the atrocities, massacres and sufferings in Armenia. Where is Armenia? Take your map and look in the western part of Asia, not far from Palestine, between the Black, the Mediterranean, and the Caspian Seas, and you will find it, and that the north-western part of it borders on Russia, and hence the cause of the present uneasiness and concern in Eastern diplomacy. Armenia is a country as large as New England, situated on a plateau 7,000 feet high, rough and barren, yet with many fertile spots in its numerous valleys. Mount Ararat, on which Noah's ark is said to have rested after the flood, is its highest point. The name Armenia is derived from the name of one of their ancient kings, Aram, who was a contemporary of Abraham. The people are descendants of Japhet, one of the three sons of Noah. Outward appearances indicate that they are more of a Semitic type, having a brown complexion and yellowish brown eyes. They number, according to the last census, 4,000,000; about three-fourths of them still live in the land of their forefathers, the rest are scattered in other countries, some even in our

own land. Of them about 2,500,000 are Turkish, 1,100,000 Russian, and 100,000 Persian subjects. As a people they are quiet, frugal, temperate, industrious, polite and intelligent. They are mostly tradespeople, having in their hands almost the entire commerce of the Turkish empire. The Armenians under Turkish rule are surrounded by fanatical Mohammedans who hate them, constantly annoy them, persecute, outrage and murder them. This cruel treatment is not a burst of temporary passion and violence, but on the contrary appears manifestly to be a settled purpose to suppress or blot out the Christian religion among them, either by extermination or the acceptance of Islamism at the edge of the sword. As a proof of this we cite the four bloody persecutions in Armenia of the present century: In 1822, 1860, 1876, and now, in which thousands upon thousands were slain, thousands outraged, and thousands sold into slavery. What is the duty of Christian nations to Armenia? Simply to alleviate the present sufferings of her people? No, but to defend and protect her from the butchery and barbarous rule of the Turks.

NOT ENTANGLING OURSELVES.

"No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier."—2 Tim. 2: 14.

Paul loved Timothy and gave him very plain and good advice. He wanted him to "fight a good fight," to "endure hardness as a good soldier of Jesus Christ," and to this end warned him not to become entangled in the affairs of this life. His advice was not intended to cause Timothy to withdraw from the world and become a monk, in order to escape entanglement in worldly things. That is retreat and cowardice. He wanted him to live in the world, to take part in its activities, but not to become so engrossed in the affairs of this world that he would fail of being a good soldier for Jesus Christ.

No Christian has a right to be so absorbed in private business or bound by secular work that he cannot respond to the daily call for service in the Master's vineyard. We have heard of a young man from Connecticut who enlisted in the army in the early part of the war. He was a watchmaker by trade, and of a thrifty turn of mind. He packed a neat but ample kit of tools in his knapsack, proposing at odd times to turn an honest penny by mending such watches as might come to him for repairs from his regiment. He soon found plenty of business. In a little while the watches of his comrades came in for repairs, to be cleaned and regulated. His tent soon presented the appearance of a thrifty and busy watchmaker's shop. Things went on in this way for some time, the officers excusing him first from daily guard duty, on the ground that he was useful in the special line of private service which was engaging him. One day a large number of men was wanted for duty, and a double detail was ordered and he was drawn for duty. When the sergeant called at his tent and ordered him to duty, he looked up with surprise, and some show of indignation, and said: "It is impossible for me to go on duty to-day. I have so many watches to repair." Is it not so with many of the soldiers of the cross? They become so absorbed in their own affairs that they are ready to say at the Master's call: "I pray thee have me excused." They are nominally soldiers of Christ, but are in reality only watch-tinkers!

Every Christian is in danger of making this mistake; others have made shipwreck on this rock, so may we.

Notice some of the more prominent affairs of this life in which we are in danger of becoming entangled.

I. First, *business*.

The watchmaker soldier was an example. Business is right. We are commanded, "Be not slothful in business;" but we are to be at the same time "fervent in spirit," thus "serving the Lord." No Christian has any right to become so entangled in business that he cannot war for Christ. Yet there are multitudes who make this mistake. They become absolutely engrossed in business, and have neither time nor thought for anything else. But be it remembered that if a man enlarge his business by contracting his religion, and swell his income by starving his soul, the balance sheet will be woefully against him at the final reckoning.

II. Second, *politics*.

However important and commendable is interest in one's nation, it is safe to assert that no Christian has any right to permit himself to become so entangled in politics that he cannot successfully war for Christ. Many do. We know not one but many who were earnest, active Christians until they became engrossed in politics. A few days ago we heard a man say of a friend of his: "He was one of the most active and useful men in our church until he got carried away with politics." We all recognize it as a duty to vote. If so, it is a duty to vote intelligently; therefore we must be interested in politics. Some refuse to vote, saying that it is because politics are so corrupt; but suppose all Christians declined to cast the ballot, how much more corrupt politics would become! If it is the duty of some to vote, so it is of others to be voted for. Love of country, patriotism and statesmanship are right and commendable. But a Christian must not be carried away by mere political excitement. We once read in a political editorial these words: "Let not business cares, social duties, church work—nothing interfere with your efforts for our party between now and November 6." The simple fact is that when any man gets to that point, where he advises another to neglect his business, his social and family duties, or his church work, for politics, that man has become entangled with the affairs of this life and is not a safe leader for any one to follow. Let every man remember his duties as a citizen, but let him not forget that above all he is a Christian citizen. He must not become so entangled as a citizen of his country as to become unfit to war for Christ.

III. Let us name, in the third place, *home attachments*.

No man that truly warreth for Christ ever becomes so wrapped up in his home, or his family, or any earthly friendships as to become so entangled as to be unfit to battle for Christ. Love of home, of friends, of family is perfectly right and natural. God commands and approves the same. Yet this love may be too exclusive, take all attention; then the Christian is "entangled with the affairs of this life."

A call comes to you to defend your country. You feel it your duty to go. But here come in the home attachments and prevent. You have done wrong. God's call comes to you to go to India or China to proclaim the gospel. You hear the call, are sensible that it makes known to you a plain duty. But here come in home attachments and prevent. Again you have done wrong. The same thought may apply to the doing of Christian work in your own land or community. No man that warreth so entangleth himself with the affairs of this life as to prevent his usefulness in Christ's service.—*The Treasury*.

Woman's Work.

AFTER THE WEEKS OF PRAYER.

BY ELLEN HAMLIN BUTLER.

They are over—the beautiful weeks of prayer
That were hallowed with psalm and song,
When the Spirit moved in the conscious air,
When love waxed tender and strong.
And still over life with its old routine
Rests a light, as from heaven-born flame,
For it glows with the joy of a Saviour seen,
It is blessed with a Saviour's name.

O glorious conquests made for him!
O heaven begun below!
Our hearts are thrilled and our eyes are dim
With rapture that angels know.
For see—from the world—their shining eyes
Turned steadfastly toward the day,—
New pilgrims, with songs of Paradise,
Come forth to the King's highway.

But who are we, the children of men,
To limit the victory won?
To say, "Thus far he had blessed us—then
The work of his grace was done?"
To cry: "The day of the Lord is spent,
The day when he drew so near,
That we now may rest from our prayers, content,
Till the birth of another year?"

There are silent souls hiding, safe and deep,
The seed that his hands have sown:
There are hearts that waken, while Christians sleep,
To brood in the night alone.
There are eyes that watch for the saving light,
There are lips that would learn to pray,
There are feet, long-chained, that should leap in might
With the feet on the King's highway.

And what of those who have never heard
And of those who refuse to love?
Is the season past when their wanderings stirred
The heart of the Christ above?
Will he, who even to springtime stays
His bidding to leaf and flower,
Be holden by human count of days,
Or bind himself to an hour?

O Christians blinded with bitter tears,
Know this,—God cannot forget
Sometime in his countless and certain years
Thy day and thy hour are set.
But lest thy soul should forget to seek,
And heaven should miss thy share
In its joy, rest not! So shall every week
Be the week of prevailing prayer.

—Zion's Advocate.

THE PROMPTINGS OF THE SPIRIT.

It was an ordinary afternoon call; ordinary, in that it was made after the usual manner, in observance of customary forms; but the three ladies, past middle life, who had thus met were all earnest, Christian women, and it follows that conversation would not long play about the shallows of conventional small talk, but would drift naturally to deeper currents.

Mrs. A. had spent a long, fruitful life in educational circles, and with fresh and refreshing enthusiasm had still her schemes for improving the boys and girls whose claim to her motherly interest and sympathy was sufficiently established simply by coming within the reach of her influence. Mrs. B., a dear, dignified, comfortable and comforting little lady, carried always with her such a luminous atmosphere of love and good cheer as enveloped with its own halo all who were privileged to come within its radius. Mrs. C., a younger woman than either of the others, holding each in reverent esteem and warm affection, was quite content to follow their lead, whether in the discussion of the amenities of social life, the development of moral character and rectitude in the individual, the wise and timely prevention of vice, or philanthropic measures of a wider scope.

With both these ladies, careful, close observation and extended experience had long ago settled the *what* to be striven for in any given case;—but there remained the ever-present question of *how*:—how to obtain the solution of many difficult problems; by what means to bring to bear recognized agencies for attaining certain results; at what point to

apply the power which might be dissipated and lost, or, if rightly applied, that might be made to move the delicate, involved machinery of the human heart and mind to the accomplishment of great and marvelous things. The discovery of mistakes made with the best intention, of carefully laid plans foiled through a too ardent zeal that was not according to knowledge, led to reflections upon the direct guidance of the Holy Spirit in occasions of great perplexity and difficulty; and these to the spontaneous promptings of that Spirit, perhaps at the moment unsought and hardly recognized or understood, but when promptly obeyed bringing rich blessings and reward, and when neglected or disobeyed, bringing, alas! barrenness of spirit and vain regrets.

"I shall never forget," said Mrs. A., "one occasion when I was a school girl. I was sitting in my room, reading my Bible, when suddenly I became very strongly impressed that I must go at once to see Miss D., a school friend. This impression soon became well nigh irresistible, and rising I put away my book and went to my friend, finding her alone and in great distress of mind concerning her sinful state. She belonged to a Christian family and her sister, who was with her at school, was a lovely Christian girl; but she had long resisted these influences and the moving power of the Holy Spirit, until now she feared it was too late. A long time we talked. I, quoting to her the passages of Scripture, urging her to accept the promises and seeking to comfort and help her in her distress. Finally, after praying earnestly together, her mind cleared, her fears were calmed, faith triumphed, and in perfect trust she rejoiced in full pardon and the peace which passeth knowledge. She used to say: 'that evening you spent with me was my salvation,'—but do you see, my going to her at all was in direct obedience to the Spirit's prompting? She became a most beautiful Christian woman, married afterward Dr. A., now of Chicago, who, during the war, was a great power among the soldiers; you know they used to call him the war Minister. His wife, in camp and hospital, did almost as much as himself. She was a real missionary and did a wonderful work. As I think of her life and of her great opportunities which she filled so nobly, you may be sure the memory of that evening, so long ago, is one of the precious things in my life.

"But not all my recollections are of this pleasant nature. At one time a man came into our place boasting that he would openly carry on the liquor business; something which has never been done here. Going past, on my way to church Sabbath morning, I felt that I ought to go in and talk with him upon that subject and upon his own personal danger. I resisted the Spirit's prompting and went on to church. He only staid a few days, public sentiment was too powerful against him, and my opportunity never came again. Who knows but that the Holy Spirit had softened his heart and prepared the way for the visit that he so strongly urged me to make. I believe, when we sincerely repent, we are forgiven these things, by the all-merciful One; but oh, how can we forgive ourselves?"

"I am reminded," said Mrs. B., "of a circumstance that was very comforting in that it shows how we may be directed by the Spirit even in small things; if, indeed, we may call anything which bears upon even the physical

well-being of our fellows, small. During the long illness of a friend I was asked for some old, soft linen for use in the sick room, and as I had just what was wanted, I hastened to search for it among my stores. While thus engaged, I came across some garments that had been laid aside, and said to myself, 'I've a mind to send them, too.' Thinking a moment, I laid them back in the drawer, but something seemed to say, 'Send them.' I did so, and the next time I met my friend, such appreciative thanks were expressed for those very garments. 'How came you to send them? They were the very thing that was most needed. Indeed, you must have been directed by the Spirit.' While I was glad that I had been enabled to administer comfort, I was helped, too, in the fact of having been made the agent of Him who comes to guide us into all truth, in act as well as in thought. The words of another were very sweet to me, 'How blessed it is to be used.'"

"Some time ago I was reading something similar," said Mrs. C. "A society of young Christian Endeavorers were filling a barrel with needed comforts for the family of a missionary far out on the frontier. One dear little fair-haired girl, as the barrel was being packed, came timidly forward bringing a single mitten. It was an elegant, seal-skin mitten, very warm, but as there was but one, it was made the subject of much merriment. Her father was a driver, and the pair of mittens, much finer than he could have bought for himself, had been presented to him by his employer. One was now lost, and the other he tossed into his little daughter's lap, saying, 'Here, Bessie, is something for your barrel.' The mirth of her young companions suddenly ceased, as in answer to a mischievous sally, Bessie said very quietly, but with tears in her beautiful blue eyes, 'I think it was given me in answer to prayer.'

"So the mitten, after all, was laid very tenderly the last thing, in the top of the barrel. In course of time there came a letter to the society from the wife of the missionary. After expressing her thanks in grateful terms for the various articles which she said it seemed they must have known were needed, she said, 'But nothing else was so joyfully, thankfully received, as the mitten. My husband has but one hand, and in the long drives which he is compelled to take across the prairie in winter, has suffered keenly from the cold in this one hand which must do all the driving. Now, your mitten, which is the *right one*, gives him perfect comfort, and we do not know how to thank you enough.' So Bessie's persistence that it should go was justified, and the whole society had its lesson in the direct guidance of the Spirit in answer to prayer."

"There is no doubt about that," said Mrs. A., "so our hearts are kept tender and our own spirit open and receptive to impressions; and children are thus led just as surely as persons of more mature years, and extended experience. I can now recall many instances in my own childhood, when, in answer to prayer, I expected and consciously received the Spirit's instruction and guidance."

An ordinary afternoon call? Yes, but there had been no thought of the latest dictum of Dame Fashion,—party-going,—or kindred themes. Madame Gossip had given no information upon neighborhood affairs or social triumphs; and the problems discussed has given to one, at least, fresh courage and inspiration for the high thinking and true living that come of confident faith, and of association with those who have gained these serene heights of love and trust.

E. T. P.

SUGGESTIONS FROM SHANGHAI.

My Dear Mrs. Whitford:

In your letter to Dr. Palmberg, received yesterday, you request us to write immediately, giving a list of articles most needed to be sent in the next "holiday-box." Dr. and I have been talking the matter over, and are quite united in the decision to ask the ladies not to send any box next year, but use all their efforts toward raising money to provide a building for the boys' school. The native Christians are all being remembered with something nice from the box this year, and there seems to be, for the present, plenty of quilts both in the hospital and school. It seems to us all, the most urgent need for this work now, is provision for the boys' school. Indeed it will amount to a necessity when the Dr. wishes to reopen the hospital, as you know the school is occupying part of that building at present.

We sometimes feel that very few of our people begin to realize the real needs of this work, and the responsibility resting upon those who are their representatives here in the work. Oh, that God would lay it more upon the hearts of the people! We are rejoiced to hear of Dr. Swinney's recovery, and also hope Miss Burdick will be greatly benefited by her stay in the homeland.

Yours in Christian love,

SARA G. DAVIS.

SHANGHAI, China, Jan. 29, 1896.

The above extracts are taken from a letter received a few days since, and after conferring with the Christmas box committee, it is deemed best to publish them, that we may all understand the earnest wish of our dear workers in the foreign field. Shall we not respond to their request with a sum worthy those who are recipients of such abundant blessings from our Heavenly Father, and give as he has prospered us? Let us, dear sisters, give with *enthusiasm*, and raise five hundred dollars at least before the next session of Conference.

E. A. WHITFORD.

THE FULFILMENT OF CERTAIN PROPHECIES.*

BY W. D. TICKNER.

A year ago, last November, I was invited by the Program Committee to prepare and read at the next session an essay entitled, "Are we Living in the Closing Period of the Christian Dispensation?"

I did the best that I could in the time allotted to me, but as much of the ground was new to me, I afterward discovered that I had made great and fundamental mistakes. It is to correct these errors that I invite your attention to the present essay.

The study of prophecy, in relation to history, is by no means unique. It is not even entitled to be called modern; yet, during the last half of the nineteenth century, there seems to be a growing desire to solve the mysteries which have enshrouded the prophetic word, and to make plain that which before was not understood.

Truly has it been said that history repeats itself. To such an extent is this true, that the *greatest* care is requisite if we would avoid error in tracing the fulfilment of prophecy.

Although all is in apparent confusion, nevertheless I am satisfied that sufficient data can be determined that will furnish a very efficient key to the prophecies.

In Daniel we are told that from the going forth of the commandment unto the Messiah the Prince there shall be seven weeks three-score and two weeks. Then, in order to more definitely mark the commencement of this period, the angel added another statement by way of qualification, showing the conditions under which the command was to be executed. For he said, "The street shall be built again, and the wall even in troublous times."

Three different commandments went forth

to build at Jerusalem. In 536 B. C. Cyrus commanded to build the house of the Lord at Jerusalem. In 519 B. C. Darius reissued the decree of Cyrus. In 445 B. C. Artaxerxes commissioned Nehemiah to build again the walls of Jerusalem. Only one of these dates can be the one referred to by the angel. Only one of them was followed by the events predicted by the angel, "The streets shall be built again and the wall even in troublous times." Nehemiah 4: 7-23 gives an account of the troublous times in which they labored to build again the walls of Jerusalem.

So great the danger from their enemies, that those who labored did so with his sword girded by his side, holding a weapon of defense in one hand while he labored with the other. Half of Nehemiah's servants worked while the other half acted as guard.

Thus were the conditions fulfilled which designate the year 445 B. C. as the year referred to by the angel. From this time unto the Messiah there were to be sixty-nine weeks. Shortly after Christ was baptized he publicly proclaimed, "The time is fulfilled." Mark 1: 15. The date given in the margin of our Bibles as the year when Christ was baptized is A. D. 27. According to Luke 3: 23, Christ at this time was about 30 years of age. If this year (A. D. 27) be the correct date, then the birth of Christ antedated the beginning of the Christian era by only about three years. The Christian era began January 1 in the year of Rome 754 (Spofford's Encyclopaedia). Herod died in the spring of the year of Rome 750, or nearly four years prior to the commencement of the Christian era. This would place the date of Herod's death at least several months before Christ's birth. But this would be at variance with Matthew's testimony, for he says, "Now when Jesus was born in Bethlehem of Judea, in the days of Herod the King, behold there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him."

As the accepted chronology will not stand the test of history, we must seek for another date.

Herod was 25 years old when he began to reign (Josephus' Antiq., B. 14, chap. 9, sec. 1, note). In the seventh year of his reign the battle of Actium occurred. (Josephus' Antiq., Book 15, chap. 5, sec. 2). Herod was, therefore, between thirty-one and thirty-two years old at the date of that battle. He died at the age of about 70 years (Josephus' Wars, B. 1, chap. 33, sec. 1) between 38 and 39 years after the battle of Actium. As his death occurred in the year of Rome 750, the battle of Actium must have occurred in the year of Rome 711. The taxing of Judea under Cyrenius (Luke 2: 2) was thirty-seven years after the battle of Actium (Josephus Antiq., Bk. 18, chap. 2, sec. 1) or some time in the year of Rome 748, or between five and six years before the commencement of the Christian era. It was during this taxing that Christ was born. Luke 2: 1-7.

The exact month and day of the year 748 of Rome when Christ was born, is as yet uncertain; but, after making all due allowances, it seems to be safe to conclude that it was about 748½ or 5½ years before the beginning of the Christian era. As Christ was thirty years of age, when he was baptized, we have 748½ of Rome plus 30 years, equals 748½ of

Rome, or A. D. 24½; when he announced, "The time is fulfilled." That this approximates very closely to the exact date will be seen when we apply the unit of prophetic measure, thus determined, to other prophecies. If the 69 weeks of Daniel 9: 25, or 483 prophetic days, equals the time from 445 B. C. (when Nehemiah received his commission) to A. D. 24½ when Christ said the time is fulfilled, then one prophetic day equals one 469½ of 483 years. Daniel 9: 24 says, "Seventy weeks determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to bring in everlasting righteousness, and to seal up the vision, and to anoint the Most Holy."

Applying the unit of measure, which we have found to be one 469½ of 483 years, as the length of one prophetic day, we find that the 70 weeks (which began in 445 B. C.) ended in A. D. 31.

Then it was that by the sacrificial death of Christ reconciliation for iniquity was made. Then it was that the transgression was finished, or culminated in the crucifying of Christ. Then it was that the time determined upon the Jewish nation, as the exclusive people of God, terminated, and the command was given, "Go ye into all the world and preach the gospel to every creature." Daniel 8: 8-12 faithfully describes the Roman Catholic power.

From Daniel 12: 11 we learn that from the taking away, by that power, of the daily sacrifice, there were to be 1,290 days.

As we found that one prophetic day equals about one 469½ of 483 years, 1,290 days would, therefore, equal 1,254 full years, minus 14 days. These sacrifices and worship of pagan Rome were prohibited sometime in A. D. 394. (Redpath's Universal History, vol. 1, p. 890.)

If we add the 1,254 years to A. D. 394, we have the year 1648, when, according to the prophecy, the little horn should be deprived of its desolating power. Was the year A. D. 1648 thus signalized? It was. After a protracted war of nearly thirty years between Catholicism and Protestantism, the latter was able to secure liberty of conscience by the treaty of Westphalia, in the autumn of A. D. 1648.

Thus, after a period of 2,182 years since the prophecy was given, do we see its exact fulfilment.

In Rev. 13: 1-8, we again find an account of the same Catholic power, and in the 11th verse of the same chapter, is an account given of another power, represented by a beast having two horns, which beast should exercise all the power of the first beast before him, and should cause the earth, and them which dwell therein, to worship the first beast, whose deadly wound was healed. As the horns of the beast spoken of in Rev. 17 are interpreted by the angel to indicate kings, so here we are to look for a power to come to the front after the year 1648, which power should be represented by two contemporary kings, whose aim should be to restore the worship of the Catholic church, and who should persecute unto death those who refused to conform to the requirements of that church.

Such concert of action did occur between Louis XIV. of France and Charles II. of England. These two kings entered into a secret alliance, and in the name of Louis XIV. waged a merciless and unrelenting warfare

*An essay read at the Ministerial Conference in Milton, Wis., Feb. 28, 1896, and by vote requested for publication in the SABBATH RECORDER.

against those who would not espouse the Catholic faith. This war cost France about 500,000 lives. By the treaty of Ryswick, in the year 1697, all general persecution by, and in behalf of the Catholic Church, ceased. Was this date in harmony with prophecy? Let us see.

In Daniel 8: 13 we find these words: "Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?" The answer was given in these words: "Unto 2,300 days, then shall the sanctuary be cleansed."

One 469½ of 483 years, the length of one prophetic day, multiplied by 2,300, equals 2,235 years (plus). The date of the vision was 538 B. C.; 538 B. C. plus 2,235 years equals A. D. 1697, the date of the treaty of Ryswick, thus again verifying the interpretation. As the 2,300 days of Daniel 8: 14 ended in A. D. 1697, we are, therefore, living beyond the last prophetic date, and we may well ask, "Where are we? 'Watchman, what of the night?'"

Turn to Revelation 16, which resumes the prophecy of earthly events during the time when the two-horned beast held absolute sway, and whose authority was, as we have seen, brought low by the treaty of Ryswick, in A. D. 1697. We read in the 7th verse of the preceding chapter, that one of the four beasts gave unto these seven angels seven golden vials full of the wrath of God; and in Revelation 16: 1, we learn that these angels were commanded to pour out these plagues upon the earth. And the first went and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worship his image. Rev. 16: 2.

Sometime during the reign of Charles II. and Louis XIV. who, as we have seen, were the two horns of that beast of Revelation 13: 11, a dreadful plague broke out in London and carried off 68,596 of its inhabitants. The historian records: "The horror which prevailed while it lasted exceeds all description. Business was stopped and social intercourse shunned. No sound was heard but that dreadful wagon that rolled slowly through the streets with the fearful cry of, 'Bring out your dead!'"

At the close of this period, Ridpath says, "It seemed that all the elements of discord and commotion were loosed at once in the Peninsula. Politically, the Spanish treasury was bankrupt, the army was virtually disorganized, the officers of the government were unpaid, the social state was distracted. A terrible famine supervened. Then came physical disturbances. Earthquakes and floods prevailed, and hurricanes of violence completed the devastation."

What could be a more literal fulfilment of the prophecy: "And there fell a noisome and grievous sore upon the men that had the mark of the beast and upon them which worshipped his image."

"And the second angel poured out his vial upon the sea and it became as the blood of a dead man, and every living soul died in the sea." The conflict which now followed was not confined to the continent of Europe, but extended to and beyond the sea. The history

of events from 1689, the beginning of King William's War, to 1783, the close of the Revolutionary War, confirms the prophecy. "And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood. And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus. For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy."

Such is the order as history records. The history of France from 1789 to 1815 faithfully witnesses the fulfilment of this prophecy. Disgusted and angered at Papal oppression, a revolution was inaugurated in France which produced such a state of anarchy and bloodshed that no pen has been able to more clearly and accurately depict the scene that ensued than the words given in the prophecy: "Thou hast given them blood to drink; for they are worthy."

"And the fourth angel poured out his vial upon the sun, and power was given unto him to scorch men with fire." Revelation 16: 8. What does being scorched with heat denote in this prophecy? Evidently it means distress of some kind. Again we turn to France. In 1848, a revolution occurred whose influence was felt in all Europe. No nation escaped the agitation. February 22, France declared herself a republic; 29th, The Austrian Viceroy fled from Milan; March 6, Political riot in Pesth; 10th, Riots in England and Scotland; 13th, Revolt in Austria; 14th, Revolution in Naples; 14th, Revolutionary movements in Warsaw; 16th, Revolt in Denmark and Sweden; 17th, Revolution in Prussia, revolt in Luxemborg and Lombardy; 18th, Insurrection in Berlin; 20th, King of Bavaria abdicated, Schleswig-Holstein separated from Denmark; 21st, Alarming convulsions in Silesia, Breslau and Luthinia; 23d, Venice declared a republic; 24th, Revolution in Geneva; 25th, Naples and Sicily separated; 26th, Attempted revolution in Spain. Thus was riot and revolution the order of the day. Europe was shaken with strife from end to end. "Yet they repented not to give him glory."

"And the fifth angel poured out his vial upon the seat of the beast, and his kingdom was full of darkness, and they gnawed their tongues for pain." To Rome we must now turn our attention. For more than fourteen centuries she had sat "as queen," but her time had come. The events of 1870 are still fresh in our memories, even after a lapse of about a quarter of a century. Upon the very day that the Pope was declared infallible, Napoleon issued a call to remove the French troops from the support of the Pope. Almost immediately upon the dissolution of the Ecumenical Council, which had been convened by the Pope in 1869, for the purpose of settling the vexed question as to the infallibility of the Pope when he expressed his opinion on questions of church polity, Victor Emanuel marched his troops into Rome, established that city as the capital of Italy, and prescribed the *status* of the Pope. That this rendered his kingdom full of darkness can be best seen from the following, taken from the *Chicago Record* of September 16, 1895:

Extracts from pastoral letter sent to all Catholic churches in Milwaukee archdiocese.

On the coming 20th of September, five and twenty years will have passed since Victor Emanuel marched through the breach on Porta Pia and robbed the head of Christendom of the last remnant of his temporal dominion, the city of Rome. While Masonic Italy celebrates the memory of this sacrilegious usurpation, it behooves the children of the church to loudly proclaim their unabated loyalty and hearty affection toward the holy father, and their strong and lasting protest against his despoliation and captivity.

Close upon the fulfilment of the one, came the other, viz., the sixth plague. "And the sixth angel poured out his vial upon the great river Euphrates; and the waters thereof were dried up, that the way of the kings of the east might be prepared." By the Euphrates I understand the Turkish government is meant, and certainly the events that have transpired and are now transpiring there (to my mind) justifies this interpretation. The treaty of San Stephano, which closed the Turco-Russian war in 1878, was followed the same year by the treaty of Berlin. By this last treaty, Turkey lost a large portion of her European territory. As the drying process is slow and protracted, so the dissolution of the Ottoman government will be accomplished slowly. The same causes which provoked the Turco-Russian war of 1877, exist to-day, and may at any time cause another strife, with further loss to Turkey, if not the absolute overthrow of the Turkish government. So here we stand to-day, with our feet almost touching the threshold of that most wonderful of epochs, which cannot as yet be called history, but which is still prophecy, when the voice of the angel shall proclaim, "It is done."

TRACT SOCIETY—EXECUTIVE BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, March 8, 1896, at 2.15 P. M. President Charles Potter presided.

Members present: C. Potter, I. D. Titsworth, D. E. Titsworth, J. F. Hubbard, F. E. Peterson, W. M. Stillman, A. H. Lewis, L. E. Livermore, Stephen Babcock, J. M. Titsworth, Corliss F. Randolph, J. D. Spicer, A. A. Titsworth, F. L. Greene, J. R. Pope, C. C. Chipman, H. M. Maxson, A. L. Titsworth.

Visitors: J. L. Huffman, H. H. Baker, J. P. Mosher, R. Dunham, T. B. Titsworth.

Prayer was offered by Rev. J. L. Huffman.

Minutes of last meeting were read.

The Committee on Distribution of Literature reported the preparation of a circular letter to pastors; the completion of the "Hand Book;" the printing of three new tracts, and others in preparation.

Correspondence was received from Editor Powell of the *Peculiar People* which, on motion, was referred to the Corresponding Secretary.

Correspondence from Pres. W. C. Whitford was referred to the Publishing Agent for an estimate of cost, to be presented at the next meeting, on the publishing of a history of Seventh-day Baptists.

The Treasurer presented statement of bills due which, on motion, were ordered paid.

The President and Treasurer were authorized to borrow funds necessary to meet current bills.

On motion, it was voted to instruct the Supervisory Committee to have the *Evangel and Sabbath Outlook* pasted and trimmed for the balance of the current volume. Time was given to discussing the need of still further improving the appearance of the paper at the beginning of the next volume.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH, *Rec. Sec.*

Young People's Work

MORE than one hundred prisoners, members of the Christian Endeavor Society in the Indiana State prison, have been baptized by the chaplain.

THE Christian Endeavor Society among the students of the Schofield School for colored children, at Aiken, S. C., has appointed a "recess committee," the duty of which is to prevent quarrelling and disorder on the playground during recess.

IN order to seek greater spiritual blessings for its church, the Fairfield, Ill., Cumberland Presbyterian Christian Endeavor Society was divided into praying groups, to meet daily for a week to beseech an outpouring of spiritual blessings upon the congregation.

HERE is a bright illustration of loyalty to the church. A severe storm visited Napa, Cal., on a recent Sunday evening, and as a result only twenty-two persons attended the Christian Endeavor meeting. Twenty of these afterward marched in a body into the regular church service, and took front seats. There were only eleven other persons in the large auditorium during the preaching.

ONE of the most wonderful revival stories that has been told of any place for a long time, comes from the little town of New Millport, Penn., a place of less than two hundred inhabitants. Beginning with the Week of Prayer, the Christian Endeavor Society held special evangelistic services that from the very first night were attended with much spiritual power. The definite results of the four weeks of service are converts to the number of more than seventy, sixty-one of whom united with the Lutheran church, and the rest with other churches. All of the associate members of the society were converted, and the membership of the organization increased more than one hundred per cent. A revival of giving also arose in the church. Both the hotels relinquished their licenses to sell liquor. The entire community was stirred, and the good work is not yet at an end.

PRAYER MEETING SUGGESTIONS.

Sabbath, March 21, 1896.

Topic.—Our General Conference.

The General Conference was organized in 1802, Sept. 10, at Hopkinton, R. I. It was the outgrowth of yearly meetings held by the Seventh-day Baptists of America, which numbered at that time eleven churches, ten ministers, and one thousand two hundred and fifteen members. The churches were called "Sabbatarian," but in 1818, by a vote of the Conference, the name was changed to Seventh-day Baptist. The Conference then "embraced only advisory powers, leaving to the individual churches, as it has always since left, the control of their discipline and other matters of church government." From 1846 to 1861 the meetings of the Conference were triennial. In 1875 there was a reorganization. "The principal changes effected were as follows: Churches only shall compose the Conference; each church is entitled to two delegates, and one additional for every twenty-five members. The officers shall constitute an Elective Board; the conference may become an advisory council, to which appeals on certain matters can be made from the churches; it shall possess

the power to exclude any church for want of harmony with the others in faith and practice; existing Boards of the denomination, with all their trusts and distinctive operations, may be received into the Conference, and there, with other Boards created by the Conference, shall be elected; and, by a later amendment, the officers and the Boards are to be elected by 'show of hands' upon the report of a Nominating Committee."

It would be a good plan for some one to read the Constitution of the Conference. It can be found at the end of the Annual Report of the Conference, not at the end of the book, for the reports of the Missionary, Educational, and Tract Societies are all printed together. For example: In the *Anniversaries* for 1895 you will find the constitution and by-laws on pages 70 and 71. On page 67 of the report of the Council held in Chicago October 22-29, 1890, you will find the following respecting the work of the Conference: "The business transacted at the annual session of the Conference now consists largely in considering the reports of its officers and Boards. Returns from the churches and Sabbath-schools in regard to their officers, membership and moneys raised, are received and tabulated. Seven standing committees are appointed; and their reports on the subjects assigned them, particularly that on Resolutions, generally awaken much interest.

The names of the seven standing committees are as follows: On Petitions, On Finance, On State of Religion, On Obituaries, on Denominational History, On Resolutions, and on Nominations. The following Boards report to the Conference: Sabbath-school Board, Woman's Board, Young People's Permanent Committee, and the Memorial Fund. There are also the Correspondence Committee, and the Labor Bureau, besides special committees for special purposes. For example, at the last session of the Conference a committee was appointed to "prepare and publish" a catechism for Junior Endeavorers.

The next session of the Conference is to meet with the First Alfred Church on Fourth-day before the fourth Sabbath in August, 1896. The officers for this year are: President, W. H. Ingham, Milton, Wis; Secretary, E. P. Saunders, Alfred, N. Y.; Corresponding Secretary, W. C. Daland, Westerly, R. I.; Treasurer, W. C. Whitford, Alfred, N. Y.

PRESIDENT'S LETTER.

Dear Young People:

From Shiloh, New Jersey, I went to Salem, W. Va., where we have been at work for ten days past. On my way here I came through a hard snow-storm before crossing the mountains. When I reached Salem it seemed like spring. There are three churches in town, First-day Baptist, Seventh-day Baptist, and Methodist. The latter is a new building, and accommodates three hundred people. It has been full from the first night of the meetings. Chairs have been brought, and now the house is packed to overflowing, and yet the roads are so bad people cannot come with wagons from the country. Christian people have responded from the start. The interest is gradually growing and deepening, and has been from the commencement of the meetings. On last Sabbath afternoon the first effort was made for a men's meeting. Some seventy-five men, I think, attended. A lawyer, not a

church man, was made chairman. The meeting was a decided success. On the following day, Sunday, the second men's meeting was held, or a continuation of the same adjourned meeting, with the same chairman. One hundred and twenty-five men and boys, I should judge, were in attendance at this meeting. These meetings were continued for over two hours, and many people committed themselves, and all agreed on a very friendly attitude toward the present effort for a work of grace, and many hoped it might sweep everything before it. A committee was appointed to confer with merchants and business houses in regard to closing at night during services. This will, no doubt, be done. The interest is sufficient to reach those who are not even attending the meetings. Meetings are in progress night and day. Some have started; some are happily converted; but not a general breaking-up yet, for which we ask your prayers. The oil craze is here and makes it very difficult to control matters as we would wish.

E. B. SAUNDERS.

THE ATTITUDE OF THE CHRISTIAN ENDEAVOR SOCIETY TOWARDS THE CHURCH.

BY LESTER M. BABCOCK.

This subject is of vital importance to every Endeavorer, and to all who are interested in the welfare of the church, for the reason that, the world over, Christian young people are enrolling themselves as members of the Society of Christian Endeavor. The society has had a phenomenally rapid growth; and at present a church seems to be, not only behind-hand, but even lack in strength and progressiveness whose young people have not entered this movement. In these few years of its existence the society seems to have become a necessity.

Every organization is, to a great extent, judged by its written laws. We cannot here enter into an exhaustive discussion of the Endeavor Constitution, but let us notice those words bearing strongly on this question of the relation to the church. The third distinct promise of our pledge reads like this: "I promise him . . . that I will make it the rule of my life . . . 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." We consider this a strong part of our pledge and, by its position, it is particularly emphasized. In every way the church shall have our support. Faithfulness to our society and its meetings holds the second place. This is a happy condition; and as long as the spirit of the pledge remains so, it is an assurance of strength and endurance to our society.

The purpose of our society is to make its members more useful and more active Christians, to introduce the younger members of the church to active work, and to drill them systematically, by means of its committees, in all ways of spreading Christianity and in holding up the banner of our Master. We Christian Endeavorers are the children of the church, and our society is our training school. No child can do the work of a grown man. He must first submit to years of training. He must gradually enter upon the duties of life. So by a wise head our society has been formed. In the Christian life and its active labors, experience is our greatest teacher. In mathematics all problems come under certain rules

which can be learned and which never vary. Not so in the problem of leading men to Christ. Every man has a more or less distinct personality, and each case is a new and peculiar study. A true Christian must be a soul winner. It is important that actual labor should begin with conversion. For as the boy is the index of the man, so the early days of the young Christian decide, in many cases, and to a great extent, of what sort will be the usefulness of his life. We desire to be active, and have banded ourselves together to assume our Christian duties. We wish to become proficient, and to be able, when there is need, to fill the places of our fathers, which, sooner or later, must be left vacant. Our distinctive purpose then is to become trained church workers.

The question arises, could not this be accomplished without the additional and separate organization? In past times young people were not as active in church work as they are at present. We think this a great proof of the value of our society. Farther than that we do not wish to be, and are not, a separate organization. Our Sabbath-schools give us technical knowledge of the teachings of the Bible, and in our Endeavor Society we are striving to learn the best methods of its application. We desire to be distinctively known and approved of as a part of the church. Our purpose is not separation, but greater and more perfect union. In addition to our pledge, the revised model constitution of 1887, to especially emphasize this fact, devotes an entire article to the relation to the church. This article, calling the society a part of the church, declares its allegiance to the church, and the church only; and makes the pastor, deacons, elders and the Sabbath-school superintendent, *ex-officio*, honorary members. Any difficult questions shall be laid before them for advice, and their decision shall be final. In fact, in every way the society should put itself under the control of the official board of the church. This is the desire of every society truly deserving the name of Christian Endeavor, to be wholly and entirely a part of, and under the control of, the church.

Our first duty is to aid in the regular church work. It is more important to attend the regular meetings of the church than to attend our own. The weekly church prayer-meeting has a greater claim upon us than has our Endeavor prayer-meeting. When a member finds he cannot attend both, the regular church prayer-meeting has the preference. And in like manner in all lines of its work our first effort should be to assist the church. This is the spirit, the intent and purpose of our constitution and pledge, not to become better Endeavorers alone, but also, and above all, to become better church members.

Every great army in time of battle has a body of trained soldiers some where in the rear, which can be called into action in time of peril and emergency. Many a battle has been won by the timely appearance of the reserved force, the fresh body of soldiers who, with their unimpaired vigor, have driven the enemy in headlong flight from the field. The church is carrying on a battle with the powers of evil. We desire to form a reserved force. When our fathers grow weak and discouraged and their lines are thinned by the protracted struggle, we hope to be able to go forward to increase their numbers to fill the places of the

fallen and to carry the battle on toward victory. May we not hold up the arms of the church as did Aaron and Hur the arms of Moses in the days of old until the battle is given up.

The greatest danger which can threaten our society is, that in our zeal for our plans and advancement, we may forget that the church should hold the first place in our affections. If our society cannot exist without drawing from the vitality of the church, it should be immediately abandoned. Young people are more or less addicted to the fault of thoughtlessness. Neither are we always able or willing to look at both sides of a subject. Years of experience have not yet added discretion to our valor. For this reason any new departure from the regular and already established lines of work should first be submitted to our elders for their consideration and approval. If in their judgment our new schemes are not for the best they should at once be cast aside. We should obey the commands of our church as an obedient child yields to a kind and affectionate parent.

Then in a few words what shall be our attitude toward the church? We should render to her implicit obedience. Our every effort should be for her advancement. Our loyalty to the church of our choice should be absolute and unconditional. In the language of a recent Endeavor hymn:

To Him our lives we dedicate,
Who reigns our glorious king;
May he receive and consecrate
The tribute that we bring.
And to his church we gladly give
Our service and our all,
For in her voice we still
Rejoice to hear the Master's call.

Endeavorers, let us make faithfulness and loyalty to our society only stepping-stones to faithfulness and loyalty to our church. Let us stand by our motto in which we have embodied the sentiment which gives vitality to our movement, "For Christ and the church."

OUR MIRROR.

READY FOR LABOR.

Ready to follow God's command,
Ready to labor heart and hand,
Ready to conquer every foe,
Ready the seed of truth to sow;
Ready to cheer the sad and weak,
Ready the erring soul to seek,
Ready with songs to praise our King,
Ready with all we have to bring.
Ready as soldiers, firm and true,
Ready our Master's work to do,
Ready to hold our banner high,
Ready to dare, and do, and die.
—Our Young Folks.

Cross bearing—crown-wearing.

Do good with what you have, or it will do you no good.

God can use the one talent with more power than you can use the ten.—*Selected.*

THE best thing we can do, infinitely the best,—indeed, the only thing, that men may receive the truth,—is to be ourselves true. Beyond all doing of good is the being good.—*George MacDonald.*

IN the blackest night of sorrow we have yet so much to be thankful for that we should never stop our singing—like the happy bird that sang all night because the day was not long enough to tell its joy.

A COPY of *The Minnesota Endeavor*, a bright, newsy little paper, has been received, and in it was found the following:

Among other things, Rev. H. D. Clarke of Dodge Centre,

(from whom we shall hear next month) says "Junior work is a great inspiration to a busy pastor and gives him encouragement, and hope for the future.

These helpful words are an inspiration to Junior works.

THE Albion society held a maple-sugar social in the Town Hall, Feb. 20. A goodly number enjoyed the syrup served with hot biscuits, a pan of snow being also provided for those who preferred wax. Aside from the social time enjoyed, \$5 60 were added to the treasury.

Their weekly prayer meetings are growing more interesting and helpful. Have somewhat changed the order of service recently, by adding an essay, song, reading or recitation for each meeting.

THE LORD JESUS AND THE FREE MASONS.

To the Editor of the SABBATH RECORDER:

In your excellent editorial of March 2, you very justly reprove the blasphemy of calling our Lord Jesus a Free Mason. Doubtless there are many Christian Masons who regard their institution as simply an innocent secular society, and are, like your correspondent, "disgusted with the arrogant claims" of their Masonic brethren. Nevertheless it is unquestionably true that the most distinguished Masonic authors regard it as "a religious institution." Surely an order that has its temples, its altars, its prayers and its priesthood is religious, though it does not even profess to be Christian. It is somewhat singular that the claims that "Jesus was the worshipful master of a Masonic lodge," should be coupled with the exclusion of his name from the prescribed prayers and the Scripture readings of the first seven degrees.

It may not be generally known that the little book called "*Ecce Orienti*" which is extensively sold and used by the Free Masons, professes to be "the secret ritual of the Essenes" and contains the actual ritual of the three degrees of the Blue Lodge, in cipher.

In reference to the discussion of Free Masonry, I quite agree with you that it sometimes adds numbers to the order. The reason is obvious. When we show that it secures unjust advantages to its members, we not only "advertise it," but present an inducement why selfish men should become Masons, and thus secure immunity from the just penalties of crime. But this very reason should, and does, keep holy men from joining the order.

H. H. HINMAN.

BELOIT, Ala., March 7, 1896.

THE DAVIS GENEALOGY.

We would like the names and addresses of all Davises now living who have descended from a Sabbatarian ancestry. If married, please state to whom, and give all important dates you can in connection with the history of each. We want the names of all the *children*, and date of birth. Also the names of all Davis daughters and their children whether still bearing the name Davis or some other.

Please give the names of your ancestors as far back as you can, and relate all you can about the family of each, and remember that dates are very important in a work of this kind. We would be pleased to have you give a short biographical sketch of your father, also of yourself if you choose. We will gladly consider any scrap of history or quaint old story you may see fit to relate.

It would be a favor highly appreciated if each and every Davis who sees this article would kindly respond without delay, if only with your own name.

T. C. DAVIS.

817 WALKER ST., DeMoines, Ia.

Children's Page.

THE DAY THAT NEVER COMES.

BY CHARLES H. LUGRIN.

I'm tired of waiting for "some day."
Oh, when will it ever be here!
I'm sure I have waited and waited
A good deal more than a year.
Sabbath-day, Sunday, and Monday,
And all the rest of the week,
Keep coming, and coming, and coming;
But at "some day" I don't get a peep.
I've looked all the almanac over,
And showed every page to my doll;
And we're sure (how I hope we're mistaken!)
"Some day" is not in it at all.
The things I'm to have on "some day"
I couldn't half tell in an age;
A tricycle, pony, a parrot,
A birdie that sings in a cage.
A cute little smutty-nosed pug-dog,
The prettiest tortoise-shell cat;
And papa says, maybe, the measles—
I'm sure I don't care about that.
And mamma is going to take me
To see lots of beautiful things;
And big brother Jack and Kitty
Will give me two lovely gold rings.
And "some day" I'll find out the reason
Of things I can't now understand;
And "some day" I'll have a big dolly
That can walk and hold on by my hand.
Oh, I'm tired of waiting for "some day"—
It makes me just cross, I declare.
I'm afraid, when it really does get here,
I'll be a big girl and won't care.

—St. Nicholas.

THE LIGHT FROM A LITTLE CANDLE.

In a certain great house that offered food and shelter to the travelers who came and went to the busy city, were many lights.

There was lamp light, gas light, and the wonderful electric light, and on the dusty kitchen shelf stood even a little old-fashioned candle, looking anything but imposing in its dingy pewter candlestick.

"I am sure I don't know what I would ever do without this little candle," said the housekeeper, as she hurriedly lit it, one dark night, when called suddenly to get something for a sick guest.

"I thank my stars for this little candle!" said lame old Remus, the fireman, as, belated and flurried one dark wintry morning, he hobbled down to the cellar to hunt a little dry wood with which to start the furnace.

"O, you blessed little candle!" said Ted the cook's boy, as his mother brought it up to the dark attic and held it close that she might see to put a drop of laudanum in a big hollow tooth that was nearly crazing him with pain.

So, in one way or another, the little candle often found opportunities for so letting its light shine that many a heart was gladdened and helped. Nevertheless it was sometimes despondent. Its lot seemed such a poor, narrow one, and it could not but think wistfully of the brilliant lights flooding the upper chambers of the great house, admired and treasured by all. Especially did it think longingly of the beautiful candelabra on the mantel in the parlor, seen early one cold morning when accompanying the housemaid there to kindle the fire.

"Ah," thought the plain little candle, "I wish it might have been my lot thus to stand in the parlor and see all that goes on in so gay a room."

The little candle went out with a sigh, as, with a hasty puff of breath, the housemaid replaced it on the kitchen shelf; and for a few moments a pale little wreath of blue smoke ascended from the little heart so suddenly extinguished.

So the days went by and the little candle merely stood on, in its dingy candlestick, keeping the little treasure intrusted to it safe and steadfast in its heart, ready to shine forth at any moment.

Suddenly a time of great darkness fell upon the house and the town in which the little candle lived. The river had risen and risen, till its banks could no longer hold it, and it was now working sad havoc on every side. The gas works were entirely submerged and the flow of gas giving light to so many was for the time cut off. Then there came a great electric storm, and suddenly the long threads of wire that carried the wonderful electric light throughout the city got all in a tangle and refused to work.

What was to be done! Truly in the great house it was a trying time. For now, at the very time when needed, the lamps were all found empty of oil, with no time to fill them; and there, as it happened, in the parlor stood a great man who had been invited at this very time to read a learned paper to the guests assembled to hear him; there they were, and the room in darkness! "Light the candelabra," cried one of the company.

To be sure. Why had they not thought of that before? So they lighted the fine candles, and very proudly they flashed out on the gloom, making a very bright radiance.

So the great man arranged his papers and the people prepared to listen; but look, what is happening? A flicker and a sputter, and out goes the pink candle, out goes the blue, then out goes the green, and the room is again in darkness! Alas! Alas! very pretty to look at, but mere shams, with wicks but an inch long. The housekeeper is in despair. Ah, a quick thought. Down to the kitchen she hurries, where, all alone on the shelf, the little candle sits in its pewter holder.

In a moment the match is applied to the wick, and straightway sending forth its clear, steady flame of ruddy gold, the little candle is borne triumphantly aloft, and placed immediately at the right hand of the great man, who proceeds at once, by the aid of its light, to enlighten the minds of those who sit about him. Ah, patient little candle, your time of higher usefulness has come. Brightly its eye flashes on the rayless gas jets, on the darkened electric burners, and with surprised wonder on the pale, subdued candles standing idle and worthless in their costly sockets.

Stand steady and patient, therefore, plain little candles, wherever you are; remember that you, too, are still among the lights of a darkened world; only see to it that you are ever ready when needed to let your light so shine that some place be brightened, it matters not how lowly.—L. L. R., in *Young Christian Soldier*.

ANNIE'S MISTAKE.

BY MRS. M. A. HOLT.

"Annie, will you give me that blossom upon your geranium to carry to Winnie Mason? You know she is very sick, and as she loves flowers so well, I thought I would carry her a few."

Carrie Amsden said this in a trembling voice, and then she removed the paper that was wrapped carefully about two geranium blossoms and a few chrysanthemums that she held in her hand.

"We only have these, and if we had one more geranium to place with them, it would

be quite a pretty bouquet," Carrie went on in the same low voice, looking a little doubtfully at Annie Brown, to whom the appeal was made.

"But there is only one blossom upon my geranium, and it will be a great deal prettier in a few days. Winnie can have it then," Annie answered slowly.

"I am afraid that Winnie will not live a few days," Carrie answered, as she started for the door.

"Well, I think your bouquet is very pretty just as it is," Annie went on.

It was very evident that she did not want to part with her pretty flower just then, so Carrie went away without it. She went immediately to the darkened room of her sick friend, with her sweet offering of love "In His Name."

It was in midwinter, when flowers were very scarce, excepting in green-houses, where people purchased them, which Carrie was not able to do.

Winnie Mason was indeed very ill, but her eyes brightened as they caught a glimpse of the pretty Winter flowers.

"You are good to bring them, Carrie. I think God made you think of it." And the sick child pressed her pale lips tenderly against the sweet emblems of love.

Carrie could not tell her that it was God's Spirit that caused her to do the little deed of love, for the tears filled her eyes and her voice failed her entirely.

All day the sick child watched the silent preachers of God's love, and even in her delirium she would say,

"Oh, how pretty you are, little flower, and how good Carrie was to bring you to me." And once she added, "But God made you grow, little flowers, and he made Carrie bring you to me." And a sweet smile came over the face that was growing pale in death.

Thus the flowers blessed and brightened the closing hours of the dear little life. The next day she died while clasping them in her hand, and angels bore her pure spirit to a land where there is no cold Winter to blight the lovely flowers.

Annie Brown felt very badly when she heard of Winnie's death, for she did not think that her little friend was really going to die.

"If I had only given that flower to Carrie," she said over and over again.

Evidently a new thought came to her, for she hastily clipped the pretty blossom from its stem, and then started for the home of her dead playmate.

She entered the silent room where Winnie lay in her robes of white, and in the strange hush that is always connected with death, she placed the geranium blossom in the cold white hand of her little friend.

She learned the same lesson then that so many do not learn until the golden opportunity is passed forever. She keenly felt the truth of the fact that while flowers appear very beautiful in cold, dead hands, yet they better fulfil God's will when placed in the presence of the living.

Little Annie only made a mistake, and did not really mean to withhold her offering of love until it was too late to bring happiness to her friend.—*Christian Work*.

THE man who has a separate face for Sabbath-day from that which he wears during the rest of the week, isn't a very perfect specimen of a Christian.

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 XII.—FAITHFUL AND UNFAITHFUL SERVANTS.

For Sabbath-day, March 21, 1896.

LESSON TEXT.—Luke 12: 37-48.

GOLDEN TEXT.—Be not drunk with wine, wherein is excess; but be filled with the spirit. Eph. 5: 18.

EXPLANATORY.

v. 37. "Blessed are those servants who are found watching." The Lord says this is the time for you to be girded, to take your turn in love to serve and watch; but when I come again, and have things my own way, then I will take my turn in love, ungird you and gird myself, and come forth and serve you.

v. 38. "Come in the second watch," etc. The Jews and Greeks had but three watches. The first watch is not mentioned, since that was the hour of the nuptial feast. It is important to observe that our Lord bade his disciples to be ready.

v. 39. "If the good man of the house had known what hour the thief would come." He gives no other warning save the word of his gospel.

Unfaithful servants will lose their privileges:

The uncertainty of the hour makes watchfulness constantly necessary.

v. 40. "Be ye therefore ready also; for the Son of man cometh at an hour when ye think not." Equipped for eternity—"That I may be found in Christ."

v. 41. "Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all?" In view of the well-known earthly-mindedness of the disciples, it is much to be feared that this question was elicited even more by the first than the second part of the parable; by the holding up of the reward even more than by the exhortation to watchfulness, and that Peter wishes to know whether this high distinction (v. 37) was only intended for him and his fellow-disciples, or also for others.

v. 42. "And the Lord said, Who then is that faithful and wise steward, whom his Lord shall make ruler over his household, to give them that portion of meat in due season?" A portion of meat to each; not necessarily the same meat, not necessarily the same quantity of food; but the faithful and wise steward looks at the whole situation, sees what is best to be done, and does it conscientiously and to the best of his ability. So far the faithful and wise steward may be taken as a type of the faithful and wise pastor, or minister of a congregation, or teacher in the Sabbath-school.

v. 43. "Blessed is that servant, whom his Lord when he cometh shall find so doing." Our Lord commends in various instances that steward who studies his peculiar circumstances, who recognizes and develops his individual responsibility.

v. 44. "Of a truth I say unto you, that he will make him ruler over all that he hath." Promise confirmed with an oath. Heb. 6: 17. "If we suffer we shall also reign with him." 2 Tim. 2: 12. "The saints shall judge the world." 1 Cor. 6: 2.

v. 45. "But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the man-servants and maidens, and to eat and drink, and be drunken." "My lord delayeth his coming," just showing that the hope of his immediate coming had lost its place in his heart. Instead of giving them their meat in due season, he began to beat his fellow-servants. And when it came to this, they began to eat and drink and be drunken; not that they got drunk, but that they readily went with the ways, customs and habits of the world which they had been redeemed from.

v. 46. "The Lord of that servant will come." Putting off thoughts of Christ's coming delays it not. "With the unbelieving"—with the faithless.

v. 47. "Shall be beaten with many stripes." Exceptional privileges, if rejected, involve exceptional guilt and punishment. Luke 10: 13; James 4: 17; 2 Peter 2: 21.

v. 48. "That knew not." That knew not fully. "Shall be beaten with few stripes." A most important passage, as alone clearly stating that punishment shall be only proportioned to sin, and that there shall be a righteous relation between the amount of the two. Conscience in the heathen leaves them without excuse. Rom. 1: 19, 20.

AN APPEAL TO SEVENTH-DAY BAPTIST PREACHERS AND PEOPLE.

I.

Our Publishing House has begun the work of revising its publications by issuing a third and "revised" edition of the Seventh-day Baptist Hand Book, which is now ready for distribution. Several thousand copies of the former editions have been circulated, and it has proved to be a most valuable means of placing ourselves before the world.

The new series of tracts will be made uniform in size, and will contain from 12 to 16 pages. In this revision all the tracts published hitherto will be used as a source of material, but the new series will appear without names of author or editor. One or more new tracts will open the series. These will discuss the issues which have come to the front, prominently, within a few years past; such as the Sabbath as related to "Spiritual Christianity;" to the "Authority of the Bible;" to the "Issue between Protestants and Roman Catholics," and the "Issue between Jews and Christians."

Those which treat of the Sabbath and the Sunday will be so arranged that a specific phase, or phases which are closely related, will be discussed in each tract, making it essentially complete in itself, and yet a part of a treatise arranged logically and chronologically. The series will be numbered consecutively. If bound in one volume the book would contain the main points which one investigating the subject as a whole, or any specific points in it, would need to reach.

II.

We have abundant evidence that Seventh-day Baptists need to re-read and re-study the Sabbath question for their own sakes, because of the new issues which have arisen and because the children and young people of each generation need to be protected against the overwhelming tide of anti-Sabbathism which is sweeping over the land. To reach this important point, the Publishing Society appeals to you and to your church to aid in placing these new publications in every family in your church and congregation. If this seems burdensome to you as pastor, as perhaps it will with all your other duties, remember that the Society has no other one to whom they naturally look except the pastors. If it were purely a business enterprise to enrich the "Board," the case would be different. It is rather the Board as the servant of the people, trying to do for the people and for Christ what the people appointed them to do. Hence this appeal that you enlist your people to cooperate with us in securing a revival of interest in Seventh-day Baptist principles and of the spirit of Sabbath reform in the hearts, homes, and pockets of all the people.

As to methods we suggest the following outline, leaving you to employ such methods as seem best to you and your people, not failing to reach the two grand ends sought, namely, the placing of each of our new series in every home in your society, and the distribution of a large number among outsiders, through the direct agency of the church.

III.

1. Let the church, as such, subscribe for enough of each series to place one in each family in the congregation, not forgetting the "non-resident members."

2. Secure personal subscriptions from each family, if possible, and general subscriptions

from the church to make up any lack in the amount necessary to supply each family.

3. Secure in some way, appropriation by the church, special subscriptions by individuals, or otherwise, money for extra copies, 50 to 500, to be distributed by the church to persons not Sabbath-keepers, either by personal intercourse or through the mails. If the young people of your church have already adopted any plan or plans, utilize those, and enlist them still further in the work. Also, secure, if possible, a notice of such publications, in the local newspapers in your vicinity.

To facilitate the work proposed, the Publishing House will furnish all these publications as nearly at absolute cost as is consistent with the business which the denomination has entrusted to them. By this standard the price of the Hand Book is fixed at ten cents in paper and twenty-five cents in muslin. The prices of the tracts will be three cents each singly, or in small quantities. The price of the series of twelve tracts will be twenty-five cents; including the Hand Book (in paper) thirty cents. Subscriptions to the series may be paid in advance or in installments, as churches or individuals may choose, at any time before August 1, 1896. The publishers expect to issue the full series on or before that date, the numbers to be forwarded as fast as issued.

The estimated cost of the first edition is six hundred dollars. We must therefore appeal to the people, not only for regular subscriptions as above, but for liberal contributions to the general funds of the Society to carry forward this and other work now in hand. Permit us to remind the reader that this is the people's work. They have urgently instructed the Board to do this work for them, and we are appealing to the people to enable the Board to do what the people have asked at their hands.

Above all else, we urge and plead that the people, old and young, read and re-read these new publications. They are not merely a re-statement of what you already know. On the contrary, they seek to enable Seventh-day Baptists to adjust themselves and their work to the new demands which are crowding upon them from every side.

In behalf of the Board,

A. H. LEWIS,
L. E. LIVERMORE,
F. E. PETERSON,
C. C. CHIPMAN,
CORLISS F. RANDOLPH,

Committee on
distribution
of Literature.

A WIFE'S SAD MISTAKE.

Mrs. Chapin, one of the W. C. T. U. workers, was once entertained in Mississippi at the home of a young married couple, and the wife said to her, "Now, Mrs. Chapin, I'm willing to entertain you, but I don't want you to talk temperance, for if you should convert my husband, then I'd have to banish wine from our table, and all my friends would call me a crank." Mrs. Chapin spoke at the public meeting, and then made her way through the audience trying to get signers to the pledge. She begged the young husband to sign, and he was reaching for the pencil to do so when his wife objected, and with a smile he shook his head and said "No."

Six years afterward Mrs. Chapin passed through the same place. She was the guest, this time, of another family, but after her address was over, a weeping wife and a gibbering drunken man came up to greet her. It was the same couple who had entertained her six years before. "Oh," said the wife, "try to get my husband to sign the pledge." "No," he cried, "I wanted to be saved once, and you wouldn't let me. Now, no one can save me—not even God in heaven."—*St. Louis Globe-Democrat.*

Popular Science.

Atlantic Coast Volcanoes.

It has been discovered in later years that when the earth was young, at intervals, all the way along the Atlantic coast from Newfoundland to North Carolina, there have been active volcanoes. Prof. George H. Williams has published some very interesting facts in relation to these ancient volcanoes. The time was when these volcanic cones were very numerous.

It is not in the least strange that they have been mostly swept away, for they were light and porous. We have personally seen evidences of volcanic work in nearly every state between the places mentioned.

For many years I was the owner of a lot of land in Essex County, N. Y., which in the time of the upheaval of those mountains in that section, there was thrown up a ledge across one corner of this land which to this day has all the evidence of having been connected with volcanic action.

At the bottom of this ledge is found the "old red sand stone," having pure quartz running through it in various ways in narrow sheets, not thicker than paper. The rock itself shows clearly that it is igneous.

Diagonally through this ledge, for a distance of several hundred feet runs a vein of quartz about one foot in width, having all the peculiarities of gold-bearing quartz, barring the gold.

Here also, in small quantities, are found iron ore nearly pure, mica, plumbago, tuff, and obsidian. Also imbedded in the center of rocks, very many fossils, entirely unknown at this time in that section. They are most certainly of pre-historic age.

This ledge possesses a greater variety of geological specimens than any I have ever seen. Some years since, I gathered quite a quantity for an institution in Brooklyn, N. Y. I mention this particular ledge because I have inspected it more closely than others. All along the Atlantic slope, even now, may be found very clear evidence of pre-existing volcanoes, notwithstanding the action of the elements during these hundred thousands of years has mostly obliterated their once prominent features.

The Largest Volcano in the World.

This volcano, named Kilauea, is located in the southern part of the island of Hawaii, one of the group of the Sandwich Islands, and about thirty miles from the city of Hilo.

On the third of January last, a light was seen upon the clouds, some forty miles distant, showing clearly that the boiling flood of melted lava was fast ascending from the depths of the bottomless pit, and on the next day it had risen five hundred feet; had formed a molton lake two hundred and fifty feet long by two hundred feet wide, and at this time this lake of fire was more than four hundred and fifty feet below the rim at the top of the crater.

It has been said by scientists that the eruptions of this volcano took place at stated periods of eight or nine years, but I find that the records do not fully confirm that conclusion. The earliest record of an eruption was in 1789, and no other record is found until 1832.

Mr. Ellis, an American missionary in 1823, was the first to give a description of Kilauea.

In 1840 there was a wonderful eruption, discharging a stream of lava a half mile wide and forty miles long where it fell seething into the ocean. In 1850 there was another eruption, but not so powerful. Another took place in 1868, and a slight one in 1876, and still another in 1885, and again in December, 1894. We have here only four eruptions coming within the eight or nine years limit. Another is now in activity after a period of only two years. Our opinion is, that when sufficient water filters into the internal boiler, superheated steam is generated sufficient, and produces these eruptions.

"Long fibers of cooled lava, which are called Pete's hair by the natives, are blown over the crater by the winds. Before Christianity, Pete was the god of volcanoes.

H. H. B.

SUNDAY-LEGISLATION AND SUNDAY-OBSERVANCE.

"It is a condition that confronts us," etc.

The Criminal Code of most countries require Sunday-observance, more or less. Here in Illinois we have quite a strong statute on this subject, forbidding all labor except works of necessity, amusements, recreations, etc.; on Sunday; but excepting "all persons who conscientiously observe any other day as a Sabbath. Here in Farina, our Sunday brethren, kind friends, lock their offices, stores and barber shops, on Saturday night; and you cannot buy a pair of "arctics," no matter how great the fall of temperature; a pound of tea, even if your dear old mother arrived on our 10.03 P. M. train the evening before; nor get your hair and whiskers trimmed up, though you were unexpectedly called to officiate at a marriage, until Monday morning.

That is all right for those who "conscientiously observe" Sunday. But I don't know one male member of any church in this village that does not go to the post-office on Sunday morning, and often mail letters so as to go out Sunday night.

A strict enforcement of the Sunday laws of Illinois would suppress all this. Only last Sunday morning as the writer was going to the post-office, he met a boy, himself a member in good standing of the same church that his parents both belong to, who had an "Oxford Teacher's Bible" under one arm, and a can of fruit under the other; both articles had just been purchased by him. Now, I cannot answer for others, but I don't believe these acts are works of necessity; and in case I were impauneled on a jury to try one of these brothers, under my oath "to fairly and impartially try the cause now at issue, and a true verdict render according to the law and the testimony," there are but two things that I could do: to convict, or to perjure myself.

Again, the practice of visiting friends, of driving our teams to a considerable distance in order to attend a funeral of some popular person—none embarrass themselves about the lowly—to hear some "big preacher," etc., etc., are acts of very doubtful necessity.

And you are everlastingly right as to what would be the outcome of such legislation. I was conversing with an elderly religious gentleman some years ago, and inadvertently the Sabbath question came up, and this gentleman, knowing that I had been a minister in a Sunday church, and not knowing that I was observing the Sabbath according to the commandment, remarked in much animation, "Yes, and we could indict those people; and I believe we ought to do it, too." And when I

informed him that in this state those people were excepted from the provisions of the Sunday law, he replied, "Well, it's a poor law; I think."

And returning from Sunday-school and preaching in this town, in company with a prominent church member, we met a young man on a bicycle, to whom companion remarked that he "ought to attend Sunday-school and church;" the young man replied, that he would when "you stop the work on Sunday"—referring to us Sabbath-keepers. To this my friend replied, "We will as soon as we get the power." This same man has since bought Sunday newspapers of me on Sunday! Yes, Sunday legislation is the "entering wedge" of the "man of sin," in this country.

Yours for truth.

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.

CORLIS 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 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.

MAXSON-BARBER.—In Westerly, R. I., March 4, 1896, by the Rev. William C. Daland, Mr. Albertus R. Maxson and Miss Alice M. Barber, both of Westerly.

SPOONER-FITCH.—At the residence of Ephraim Berry, North Brookfield, N. Y., Feb. 18, 1896, by the Rev. Clayton A. Burdick, Henry L. Spooner, Esq., and Mrs. Sarah E. Fitch, both of Brookfield, N. Y.

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.

STILLMAN.—At White Rock, R. I., March 1, 1896, Miss Prudence M. Stillman, in the 80th year of her age.

Sister Stillman put on Christ in the ordinance of baptism Nov. 19, 1831, and became a member of the First Hopkinton Seventh-day Baptist church. She was a faithful Christian woman. Many trials came into her experience, and she bore them with Christian patience and even cheerfulness. She was beloved by all who knew her, and went to her rest like a shock of corn fully ripe. "For me to live is Christ, and to die is gain." G. J. C.

KELLOGG.—In Brookfield, N. Y., Feb. 12, 1896, Clara Louise Kellogg, in the seventeenth year of her age.

A young girl of rich promise, gentle disposition and Christian character, has been taken from us. Her foundation was Christ, and when called to pass over the tide, was not afraid, being his child. The church, the school and the community feel deeply the great loss. C. A. B.

CLARKE.—Near Ashaway, R. I., Feb. 4, 1896, Edith Clarke, daughter of Amos Clarke, aged 12 years.

This child never made a public profession of faith in Christ, but came to believe in him and accepted him as her Saviour under the teachings and influence of the Junior C. E. Society of the First Hopkinton Seventh-day Baptist church, and we feel confident that she rests in Jesus. "Suffer the little children to come unto me." G. J. C.

BABCOCK.—Near Lakeview, Cal., Feb. 28, 1896, of paralysis, Charlotte T. Babcock, wife of Dea. J. G. Babcock, aged 69 years, 1 month and two days.

Sister Babcock received a stroke of paralysis on Jan. 12, 1877, again June 19, 1889, and March 5, 1891, since which time she has been speechless. Again light strokes were manifest Dec. 15, 1895, and Feb. 8, 1896. She retained her reason almost to the last, and manifested that resignation that comes only to the child of God. She was converted at 17, baptized by Eld. Simeon Babcock, and joined the S. D. B. church of North Hampton, Ohio, and was married to Joshua G. Babcock June 24, 1848. It is said of her what can be said of few, viz., she never refused duty. "Blessed are the dead that die in the Lord." J. T. D.

COON.—Lorinda Coon was born near Leonardsville, N. Y., March 16, 1814, and died in Walworth, Wis., March 5, 1896, wanting but 11 days of being 82 years of age.

She was first married to Dr. Henry Clark, May 28, 1832. In 1837 she with her husband came to Chicago, Ill., and from thence to Walworth two years later, which has been her home ever since. In early life she accepted Christ and united with the First Brookfield S. D. B. church, and soon after the organization of the Walworth church she had her membership transferred to that church. Hers has been a consistent life and a triumphant death. S. H. B.

BLOUGH.—Near Salemville, Pa., Feb. 4, 1896, after a painful illness, in the 61st year of his age, Bro. Noah B. Blough.

This brother was a Bible student and had the courage of his convictions. When he was convinced that the seventh day of the week was the Sabbath, he embraced it, and when he felt it duty to go beyond the religious societies to which he belonged, he opened his doors to have a Seventh-day Baptist church organized in his house. He and his wife, who is daughter of Deacon Jacob B. Kagarise, became constituent members, and he was elected church clerk. The church was named the Seventh-day Baptist church of Salemville. In this church he lived and labored until disease laid its hand upon him, and death called him to come up higher. He leaves a loving wife and 7 children to mourn the loss of a good provider, a kind husband and an affectionate father. S. D. D.

Literary Notes.

The following books will be published by Harper & Brothers in March:

Out of Town, a series of clever stories or sketches dealing with types of suburban residents. The author's name is withheld; the numerous illustrations are by Rosina Emmet Sherwood.

Venezuela: a Land where it's always

Highest of all in Leavening Power.—Latest U. S. Gov't Report

Royal Baking Powder
ABSOLUTELY PURE

Summer, by William Eleroy Curtis. The bibliography of Venezuela is very limited, and it will no doubt be found that this book contains useful information not elsewhere to be had in English.

Tommy Toodles, the amusing travels of a little boy, described by Albert Lee, and depicted by Peter S. Newell.

The Hand of Ethelberta (new edition) by Thomas Hardy.

The Evolution of Woman, shown in a series of forty-four drawings by Harry Whitney McVicar. The pictures themselves tell the story; but, lest there should be doubt as to their full significance, a discreet amount of letter-press has been added. From the earliest times, through the Dark and Middle Ages, the progress of the sex is traced; and towards the end it is intimated that the bicycle may carry this "evolution" forward more rapidly still, and to unforeseen conclusions. Some of the drawings are broadly humorous, others captivatingly pretty.

THE recent selection of Anatole France to fill the place in the French Academy left vacant by Ferdinand de Lesseps, lends a new interest to Lalcadio Hearn's characterization. "The author of 'Le Crime de Sylvestre Bonnard,'" wrote Mr. Hearn, in his introductory note to the translation of the work in question, which the Harpers published in 1890, "is not classifiable—though it would be difficult to name any other modern French writer by whom the finer emotions have been touched with equal delicacy and sympathetic exquisiteness. . . . It is not because M. Anatole France has rare power to create original characters, or to reflect for us something of the more recondite literary life of Paris, that his charming story will live. It is because of his far rarer power to deal with what is older than any art, and withal more young, and incomparably more precious—the beauty of what is beautiful in human emotion."

HARPER'S *Bazar*, March 14, will be three times the ordinary size, and will have an ornamental cover, showing the young woman of the period mounted like a princess on her bicycle. Rev. Dr. Wm. P. Hughes will discuss "Wheeling in the Tyrol." Another writer will tell how "Summer Parties may Ride the

Bicycle in Europe." Dr. Lucy Hall Brown will show from the medical point of view the remedial effects of the wheel on the health of women. Mary Sargent Hopkins and Ida Trafford Bell will write of practical topics connected with wheeling. Bicycle dress will be amply illustrated and fully described.

HARPER'S *Magazine*.—The April number of *Harper's* will contain the concluding chapters of the story of "Joan of Arc," showing the maid and conqueror as at last the martyr. The frontispiece will be an engraving, by Florian, of the mural painting by Lenepveu in the Pantheon at Paris—a striking representation of the execution of Joan. An engraving will be given of Fremiet's statue, and other illustrations of the closing scenes of her imprisonment and martyrdom from drawings by Du Mond.

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Our girls do not realize how much the happiness of home depends on them. The mother has been called the better half of her husband, and I think our girls can be called the better half of mamma in more senses than one. Do not be too dependent on your mother for the direction of your ideas. Study them out yourself. If you have plenty of time on your hands, do not loiter around, and wander from room to room after mamma, but read awhile to grandma, who is too dull-eyed to read to herself. Anticipate mamma's wishes; ease her cares. Try to rise up to some one of the requirements of home every day. Come out of yourself and try not only to be happy, but make others so.

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NOTE.—We are glad to endorse the Larkin Co., of Buffalo. Personal trial of their goods has been made by members of the *Observer* staff. Our readers may take advantage of their offers without hesitation.—*New York Observer*.

There is something very beautiful about the affection of brother and sister. You can be a co-worker with mother in directing the headstrong boy into right paths, not by speaking unkindly; even if you feel vexed, restrain yourself, and try to be pleasant; if you cannot, then keep still. Better to say nothing than to speak cross. Respect your parents before the younger children. Make mother your confident. Do not forget that she prays for you.—*Christian Work*.

An Ounce of Prevention

is cheaper than any quantity of cure. Don't give children narcotics or sedatives. They are unnecessary when the infant is properly nourished, as it will be if brought up on the Gail Borden Eagle Brand Condensed Milk.

"LIGHT, MORE LIGHT!"

It is pleasant to turn for a moment from the coinage warfare and read in the *Red Springs Citizen* that "last Sunday Rev. C. W. Smith preached a very unique sermon from the twenty-first chapter of Revelation. The sermon was a reply to an editorial that appeared in the *Messenger* of a Sunday or two ago as to the size of the heavenly city. The calculations in the sermon were very ponderous, of course, and staggered the imagination in their very immensity. The conclusion was that there will be a room for every inhabitant of earth 19 feet square, with a surplus sufficient to accommodate the people of eleven thousand worlds as big as this."

We are coy about figures of any sort these days, fearing lest we run up on 16 to 1. In the foregoing there is nothing to suggest the coinage ratio, but we have the highly interesting statement that there will be a room in heaven "for every inhabitant of earth 19 feet square." We assume that there will be rooms also for inhabitants of lesser size, though we wish that the Rev. Mr. Smith had been a little more explicit upon this point.—*Charlotte Observer*.

God asks for the heart. His Gospel appeals to the heart; and the true preachers of the Gospel will aim to reach the heart rather than the head.

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