

THE SABBATH RECORDER.

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

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VALUABLE TESTIMONIES.

IT is impossible to govern the world without God. He must be worse than an infidel that lacks faith, and more than wicked that has not gratitude enough to acknowledge his obligation.—*General George Washington.*

As to Jesus of Nazareth, my opinion of whom you particularly desire, I think the system of morals, and his religion, as he left them to us, is the best the world ever saw, or is likely to see.—*Benjamin Franklin.*

So great is my veneration for the Bible, that the earlier my children begin to read it, the more confident will be my hopes that they will prove useful citizens to their country, and respectable members of society.—*John Quincy Adams.*

Christianity is the only true and perfect religion, and that in proportion as mankind adopt its principles and obey its precepts, they will be wise and happy. And a better knowledge of this religion is to be acquired by reading the Bible than in any other way.—*Benjamin Rush.*

Hold fast to the Bible as the sheet anchor of our liberties; write its precepts on your hearts, and practice them in your lives. To the influence of this book we are indebted for the progress made in true civilization, and to this we must look as our guide in the future.—*U. S. Grant.*

I deem the present occasion sufficiently important and solemn to justify me in expressing to my fellow-citizens a profound reverence for the Christian religion, and a thorough conviction that sound morals, religious liberty, and a just sense of religious responsibility, are essentially connected with all true and lasting happiness.—*General Harrison's Inaugural Address.*

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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.

CONCERNING the "Reply" of Bro. S. D. Davis, RECORDER of March 9, he writes that the brother mentioned traveled over 700 miles instead of 100; also, "the relative pronoun, 'this', relates to the *nearest* thing," (instead of "*newest*"), and the Lord was *surely* nearer to Christ," (instead of "hereby").

THOSE who would be most helpful to their fellows must be willing to be with them, to extend a friendly hand, to encourage with a kind word, to aid them in times of need. If you would lift up one who has fallen, you must place yourself beside him. That was what distinguished and immortalized the life of the good Samaritan and placed it in such beautiful contrast with the disdainful characters represented by the priest and the Levite. Multitudes of sinners could be rescued and restored to peace and usefulness through kindness, charity, forgiveness, helpfulness.

ONE of the most perplexing problems in financial circles is to determine what will be the best paying, and, at the same time, the safest investment. As a rule, those investments that pay the highest rates of interest, or admit of the largest dividends, are the most risky. In spiritual things this law is reversed. Religious investments pay the largest rates and dividends, and are the most secure of all investments. Here the only possible failure is in a voluntary withdrawal of your investments. The business cannot fail. If you keep your connection with it you will need no other insurance. There can be no bankruptcy or loss as long as you keep vitally connected with the Lord's business.

A CALL from our enterprising young people at Hornellsville is published this week. They ask for contributions to swell their church-building fund to a figure that will enable them to erect a suitable church edifice. Their request is put in rather a novel way, asking for as many pennies, nickels, dimes or dollars as the donor is years old. We sincerely hope the contributions of dimes and dollars will prevail, though the pennies and nickels will by no means be an inconsiderable sum if the contributions become quite general. This is a very worthy enterprise, and will doubtless meet with a hearty response from many sources. Generous gifts will greatly encourage these faithful advocates of the truths of the precious Word of God.

THE power of example is often much greater than is realized. In matters in which men often hesitate to express an opinion, or to take their stand, it needs only one decided step forward to find a numerous following. This is seen in religious movements as fully as in any, until observation has led to the statement, that whoever follows Christ will be sure to lead some other persons to the same joy-

ful life. If this be true, its opposite is none the less real, that whoever follows a life of sin will be sure to lead others in the same sorrow. The consciousness of having led souls to Christ and eternal peace will be one of the chief sources of joy in the spiritual life. And the remembrance of having led souls into sin and an eternity of sorrow will be occasion for never ending remorse to every unforgiven soul. Never be afraid to be a leader in righteous living, in Christ-like example.

THE question of Woman Suffrage has been making slow, but real, progress in the United States for many years. Those who think it is dying out are quite likely to wake up to a sense of their mistake some-time. The franchise has already been granted women, in some degree, in twenty-one states and two territories. In Wyoming women vote for all officers including Presidential electors; in Colorado they vote for all state officers, and in the other states in school elections. The woman suffrage movement met with a severe set-back in the publication of the Woman's edition of the Bible. But while this was the outgrowth of a very prominent person in the Woman Suffrage ranks, encouraged by a few women of kindred belief, as a whole we believe the organization disclaims all responsibility and sympathy in the enterprise. Many women are much opposed to thus extending the suffrage and are organizing to make their opposition more effectual.

PUBLIC attention has been so much absorbed in the recent events and movements among the nations this side of the Mongolians that we hardly have time to think of affairs in China, Japan and Korea, which two years ago were so prominently in the public prints. Korea was unwittingly the cause of the great war between the rapidly moving Japanese and the sluggish people of the vast Chinese empire. Korea had, at times, suffered from the armies of both the contending nations until growing weary and suspicious of the motives of each, she had so far withdrawn from all surrounding peoples as to be called the "Hermit Nation." She had very little intercourse with others. While Korea has been very suspicious of other nations and has imagined that they were all eager to get possession of her territory, not excepting even the United States in her fears, it now appears that quite "a change has come over the spirit of her dreams;" for now she manifests great respect for the American flag, and even the king's most trusted advisers are Americans. This fact will, doubtless, be a surprise to many. The leading officials in Korea have come to place so much confidence in Americans, and to understand so fully that we have no ambition in the direction of acquiring or in any way controlling her realms, that our minister in Seoul is said to be the king's most confidential adviser. The medical attendants of both the king and queen of Korea are American medical missionaries, and the government hospital is in the hands of American physicians and nurses, while negotiations are nearly completed for conducting government schools under control of American missionaries. Thus we see that marvelous changes have taken place in the Hermit Kingdom within a very few years, for it is not yet thirty years since the father of the present king attempted to drive out every missionary in

his kingdom. The missionaries then were chiefly Roman Catholic. The favored ones now are chiefly Protestant.

THE WORK OF THE TRACT SOCIETY.

There are three organizations connected with our denominational work which may be called *fundamental*; and this word signifies, "serving for the foundation; essential, important; radical; constitutional." These definitions will apply with their fulness of meaning to each of these societies which, named in the order of their origin among us, in their present organizations, are Missionary, Education, and Tract Societies. The work of each society is distinct from the other, yet all are closely related and helpful to each other. They are like the infantry, cavalry and artillery in the army, different lines of the same service, and each so important that neither can be omitted or neglected without detracting from the power and efficiency of the service. The work of each of these organizations being of and for the Church of Christ, is benevolent in its nature, and, therefore, not self-supporting. Like the church itself, they derive their material life and support from the people who gave them birth. Having said this much in general, we now ask attention in particular to the work of the Tract Society.

The name of this society, "The American Sabbath Tract Society," taken independent of its history and operations, does not indicate its real scope and work, these having outgrown the technical meaning of the name adopted in the early stages of its history. It was the demand for the publication and dissemination of Sabbath literature that first led to its organization; and this work has always been its central thought. But the necessity for a denominational family paper, and the demand for tracts, books and other publications, not limited to Sabbath literature, has broadened the field of its labors until, to-day, it stands for much more than its mere name would suggest.

The Tract Society now stands, and for many years past has stood, as a Publishing House, a pioneer in Sabbath Reform work, an aid to the Missionary Society in Evangelical Christian work, and through its weekly papers aiming to reach all our families and scattered Sabbath-keepers in this country and others, to enkindle and keep alive those common ties and interests so essential to spiritual life and growth. In the city where our Tract Board and Publishing House are located, there is an electric plant which runs without ceasing, night and day, furnishing power for our presses, and others of the city, power for the street cars, lights for the streets and the dwellings, and power for the automatic fire alarm. All parties thus benefited by this wonderful power maintain it by regular monthly payments. If the central plant which develops the power should fail, the presses, street cars, lights and all advantages coming from its use would also fail, until the power could be restored or some other efficient device could be provided. But if the regular payments were not made by the people, the power would certainly fail, and the disastrous results would follow.

This is just the situation of our denominational plant. The maintenance of this invaluable work lies wholly with the people who are benefited by it, and who desire to benefit

others outside, who are indifferent or not aware of their need. If our Publishing House should fail for want of support, or should be obliged to reduce the field of its operations to any considerable extent, it would be disastrous to all of our interests. It would seriously impair the important work of the Education and Missionary Societies, cripple our churches and dishearten our self-sacrificing workers. On the other hand, an increase of contributions would be an increase of courage, hope, efficiency and power for good.

NEWS AND COMMENTS.

THE tide seems to be setting in quite strongly in favor of Governor McKinley as the Republican candidate for President.

NEITHER John P. St. John nor John G. Woolley will accept the nomination of the Prohibition party for President.

A STORM from Texas visited the Atlantic coast March 15 and 16, which proved to be one of the heaviest falls of snow this year.

THE National Department of the W. C. T. U. Parlör Meetings is under the general supervision of Mrs. Mary D. Tomlinson, of Plainfield, N. J.

IN Philadelphia a new electric locomotive has been constructed which promises a speed of two hundred miles per hour. Please excuse us from the trial trip at least.

IN Canterbury, England, may be seen the oldest house of worship in the world. It is St. Martin's Cathedral. It was erected for a church more than 1,500 years ago.

THE first woman dentist ever graduated from a dental college is said to have been Dr. Mary Allman, of Philadelphia, who graduated from the Pennsylvania Dental College in 1881, and died a few days ago.

THE recently threatened revolution in Nicaragua has found a peaceful solution. President Zelaya has been so well sustained that he was enabled promptly to subdue the insurgents and quiet has been restored.

OBERLIN COLLEGE has a graduate still living who was stripped and whipped in Nashville, Tenn., because he taught negroes to read and write. Now Nashville is proud of her university for the education of that long down-trodden race.

COLONEL INGERSOLL, who accepted an invitation to preach (?) for the Church Militant in the hall of the W. C. T. U. building, in Chicago, meets with such opposition from the women that he is under the necessity of seeking some other platform from which to proclaim *his* gospel.

AN artesian well was being sunk in Cincinnati with the hope of finding excellent water. At a depth of 300 feet a vein of natural gas was struck, which at once found vent in the boiler room and caused an explosion. The establishment was wrecked, and the engineer and two others were seriously injured.

THERE seems to be no longer any doubt that the expected break in the Salvation Army must come. Indeed, it has already come. To what extent it will be carried in this country remains to be seen. Mr. and

Mrs. Ballington Booth may attempt to lead the new organization on to victory. The name of the new organization is not yet announced.

GREAT excitement has been reported in political circles in Kentucky for some days past. It reached fever heat when the militia were called out by Governor Bradley to preserve the State House and officers from violence. The strife is of a party nature, and extreme bitterness seems still to exist between Republicans and Democrats.

THERE is no doubt that Spain is rapidly exhausting her resources and approaching a condition of bankruptcy. Her expenditures are now \$1,000,000 a week, and unless her expensive war with the Cubans shall come to a conclusion soon by conquering the insurgents or treating with them, it must, as the only other alternative, stop from the exhaustion of the Spanish treasury and credit.

THE philanthropic efforts of Miss Barton and her agents are being blessed in the relief of many suffering Armenians. Not less than 100,000 persons are suffering in about 200 towns and villages. Rations of bread, sufficient to keep from starvation, are now being handed out to men, women and children in large numbers. Funds are constantly being forwarded from this country by Brown Brothers & Co., 59 Wall Street, New York City.

THE greatest foe to American labor is not the capitalist and manufacturer, as many laboring men mistakenly suppose, but the hordes of Italians, Huns, and kindred immigrants from Central Europe. They expend little for homes, food, clothing, and almost nothing for church or state. Hence they work for wages that would ruin any ordinary, respectable American. This state of things keeps our laborers in a broil of discontent and poverty.

RONTGEN'S wonderful discovery in photography continues to elicit unusual interest. It is too early in its development yet to say how great may be its practical value, though there seems to be little chance to doubt that as an aid in surgery, especially in locating foreign substances in the human body, it will be invaluable. Various names have been suggested for the new discovery, as X-rays, cathode rays, actinogram, actinography, radiography, and a few other terms.

MANY people will readily recall the dynamite explosion in the office of the millionaire, Russell Sage, of New York, a few years ago, when a crank, after demanding a large sum of money, put an end to his own life and tried to destroy others. Mr. W. R. Laidlaw, who was present, and was jerked in front of Mr. Sage to protect himself, was severely injured. He has sued Mr. Sage and obtained a verdict of \$40,000. The Supreme Court has recently affirmed the first decision, and with the accrued interest the amount is now about \$43,000.

THE steamer "Bermuda," which had been detained in New York harbor for several days under charge of being engaged in filibustering in the Cuban war, suddenly steamed out to sea Sunday morning, the 15th inst. Just what may be its purpose and destination are matters that will appear more fully later. But after their detention as carrying on an unlaw-

ful business by fitting out an armed cruiser for the Cuban insurgents, it was decided that there was no law against shipping munitions of war in one vessel and unarmed men in another. So the "Bermuda" was allowed to steam out unmanned. But arms and men may lawfully meet in Cuba!

THE West Virginia *Daily Oil Review*, of March 17, published at Sistersville, contains an article on "Petroleum in Peru," in which the late Prof. E. P. Larkin, of Alfred University, is quoted as the prominent authority. It says:

According to E. P. Larkin, an American engineer who lived in Tumbes for three years, the petroleum zone, recognized as such, comprises an area of 800 square leagues, equivalent to 4,408,000 English acres. Mr. Fourvrelle assigns only 16,000 square kilometers to the petroleum zone of Tumbes, and other writers vary as widely as those in their figures.

These seventy-two localities and others constitute, from the Tumbes River to the Negritos Bay, a vast oil-well, comprising the 16,000 square kilometers mentioned by Mr. Larkin. Thus is demonstrated to capitalists the great benefits to be derived from the exploitation of the fields of Piuro's northern petroleum zone.

A copy of the *Daily Oil Review*, containing the above clippings, was sent us by Prof. S. L. Maxson, of Sistersville, W. Va.

CONTRIBUTED EDITORIALS.

Political Economy.

A general smile was caused the other day when an unsophisticated member of the Sociology Class asked the professor why a private party could get work done so much cheaper than a municipality. It was a fair question and it would be hard to tell what occasion there was for laughter, unless it was the innocence of the young man.

The crying evil of the city governments is the dishonesty with which they are permeated.

The assessor, in consideration of a liberal check for his private use, fixes the taxes of the millionaire, or the corporation, at a ridiculously low rate. The treasurer keeps the school teachers and other public servants waiting for their pay in order that he may get interest on the large sums entrusted to his charge. The aldermen do not always make even a show of honesty in disposing of the franchises. Contracts are given by public officials to their friends at high prices for cheap work.

For reasons best known to those on the inside, the city of Chicago has for some time used Akron sewer pipe only in its drainage system. Commissioner Kent recently made an inspection, and finding other makes of pipe suitable for use, he admitted them to competition. As a result the Akron concern at once reduced the price of their product ten per cent, with a prospect of further reduction to come. This is one of the smaller and simple samples of robbery which come to the observer's notice.

It seems passing strange that it should be necessary to make any argument in favor of honesty and economy in public administration. If an officer of a corporation was found wasteful, or untrustworthy, he would be discharged in five minutes. To our eyes the signs are multiplying, that the day is coming when this reasonable principle will operate in public service. Such organizations as the Municipal Voters' League, now coming into prominence in Chicago, while they may not

fulfil entirely the sanguine expectations of their friends, are at least harbingers of the day.

A Liquor Dealer's Conscience.

The saloon-keepers have their troubles. One of them is the "free lunch." Another is the "can" trade. This is the way one of the fraternity looks upon "rushing the growler." "We must," he declared, "put a stop to this five cent can trade. Boys with five cents and a tin bucket can buy beer at a saloon, for no one knows who sent them. When men are at work their wives can gather together and send the can for beer, and when the husband returns he finds his wife drunk and unable to prepare his supper. It is all our fault, and we must do away with the five cent can business. A ten cent limit is a stopper on all that."

It evidently distresses the sensitive conscience of this high-souled gentleman to get a man's wife drunk just before supper time; also to do it for five cents. He wants a ten cent limit; in other words, a high license applied to the can trade.

NATIONAL SUNDAY LEGISLATION.

BY REV. A. H. LEWIS, D. D.

Since the attempt to secure a national Sunday law, by indirection, at the time of the World's Fair in Chicago, the National Reform movement has been persistent in seeking to commit Congress to such legislation directly. These efforts are supplemental to the effort to amend the Constitution, of which we gave report last week. At an early date in the present session Mr. Morse introduced the following Bill in the House of Representatives:

A BILL

To protect the first day of the week, commonly called Sunday, as a day of rest and worship, in the District of Columbia.

Be it enacted by the Senate and the House of Representatives of the United States of America in Congress assembled, That on the first day of the week, known as the Lord's Day, set apart by general consent in accordance with divine appointment as a day of rest and worship, it shall be unlawful to perform any labor, except works of necessity and mercy and by those who religiously observe Saturday, if performed in such a way as not to involve or disturb others; also to open places of business or traffic, except in the case of drug stores for the dispensing of medicines; also to make contracts or transact other commercial business; also to engage in noisy amusements or amusements for gain, or entertainments for which admittance fees are charged; also to perform any court service, except in connection with arrests of criminals and service of process to prevent fraud.

SEC. 2. That the penalty for violating any provision of this Act shall be a fine of not less than ten dollars for the first offense; for second or subsequent offenses, a fine not exceeding fifty dollars and imprisonment for not less than ten nor more than thirty days, and one year's forfeiture of license, if any is held by the offender or his employer.

SEC. 3. That this Act shall take effect upon its passage.

The American Sabbath Tract Society immediately petitioned against this bill. Within a little more than one month from January 17, 1896, those who represented this Society had placed in the hands of Congressmen sixty petitions which briefly but pointedly showed its defects and the injustice and unconstitutionality of its provisions. These petitions represented the following states: Rhode Island, Wisconsin, New York, Pennsylvania, West Virginia, Kansas, Virginia, Nebraska, Minnesota, Illinois, Ohio, Arkansas, Texas, North Carolina, Iowa, California, South Dakota, Colorado and Louisiana. The friends of this bill in Washington brought all local influences to bear in its favor. But its fate was so clearly foreshadowed that on the 5th of March,

with great haste, a new bill was introduced by Congressman Wellington ("by request") which in some respects, was evidently designed for an easier passage through the Committee. It was No. 6,893, (the Morse bill was No. 167) and is as follows:

A BILL

To protect the first day of the week as a day of rest and worship in the District of Columbia.

Be it enacted by the Senate and the House of Representatives of the United States of America in Congress assembled, That it shall not be lawful for any person to keep open any place of business nor maintain a stand for the sale of any article or articles of profit during Sunday, except apothecaries, for the dispensing of medicines, and undertakers, for the purpose of providing for the dead, or others for the purposes of charity or necessity; nor shall any public playing of foot-ball or base-ball or any other kind of playing, sports, pastimes, or diversions disturbing the peace and quiet of the day be practiced by any person or persons within the District of Columbia on Sunday; nor shall any building operations or work upon railroad construction or other labor, except works of necessity and mercy, be permitted upon said day; and for any violation of this Act the person offending shall, for each offense, be liable to a fine of not less than five dollars nor more than fifty dollars, and in the case of corporations there shall be a like fine for every person employed in violation of this Act laid upon the corporation offending.

SEC. 2. That it shall be a sufficient defense to a prosecution for servile labor on the first day of the week that the defendant uniformly keeps another day of the week as holy time and does not labor on that day, and that the labor complained of was done in such a manner as not to interrupt or disturb other persons in observing the first day of the week as a day of rest and worship.

The tactics which have been pursued concerning these bills have illustrated their weakness and the anxiety of their friends. The Morse Bill was referred to the Commissioners of the District of Columbia, who granted a "hearing" and refused to recommend its passage. The friends of the bill then sought a hearing before the Committee of the House of Representatives, and one was arranged for March 2, time two hours, divided equally between the friends and enemies of the measure. When the time came the friends of the bill were conspicuous by their absence. The *Washington Post*, of March 6, refers to this absence as follows:

"Who takes charge of the other side?" asked Mr. Babcock.

Silence. A moment's waiting. No response.

The chairman repeated the question, so that it could be heard by those crowded in the hall outside.

No response.

"I am evidently not understood," said he; and he explained the call, adding, "Is anybody here in favor of the bill?"

No response.

"This is most astonishing," said the chairman. "The very men who had this bill introduced and this hearing given—not one of them here! And the women who have asked for its passage—"

"They are here, I suppose," said a member of the committee, looking around at a number of ladies crowded in chairs back of him. One of the ladies made a hasty canvass, and announced, "We are all here against the bill!"

Then the one-sided hearing went on. The agnostics and Second Adventists had the floor. But at intervals between the speeches, the chairman called out for the other side.

"Here we are!" responded a young man at last. "Three of us. One of us only will speak. We are bakers," he said. "We do not wish to work on Sunday. But we would like to see the religious phraseology of the bill struck out."

Toward the end another advocate of the bill appeared—a colored clergyman. He made an exhortation in favor of stopping all work on the Lord's-day. "Or almost all," he added; "I need the street cars myself." And he went on, "I do not understand why my brethren are not here. I attended a meeting where there were a large number of clergymen interested in the passage of this bill, and they were to be here to-day."

The absence of the friends of the bill was due clearly to the conclusion that the opposition had killed it, even without hearing. So they allowed their child to die alone. Three days later the Wellington substitute was hurried forward, as shown above.

On the 11th of March the writer was told by Mr. W. F. Crafts, by whom both bills have been manipulated, that the "second bill was far more favorable to the Seventh-day people, because of the provision which he had secured, and that all the friends of the first bill favored the substitution of the second, and that he hoped the writer would not fight it very hard."

A fuller confession of defeat on the part of the friends of the bill could not well be made. Neither will these tactics secure any lessening of our opposition to the last bill. It may be apparently easier to pass than the first, since it leaves out the falsehood that Sunday is observed "in accordance with with divine appointment;" and because it attempts to cover the religious test by leaving out "those who religiously observe Saturday," etc. But the aim and spirit of the bill is the same. Its purpose is to commit Congress to Sunday legislation, and thus begin the work of national interference in religious matters. Every such effort challenges opposition in the name of universal religious liberty, as well as in the interest of Sabbath-observance. If any further "hearing" is had, unless it is done most secretly and in a corner, we expect "to be there to see." That both bills are practically dead, is indicated by the following letter from Rev. Allen Moon, Seventh-day Adventist, and President of the "Religious Liberty Association."

INTERNATIONAL
RELIGIOUS LIBERTY
ASSOCIATION.

ALLEN MOON,
President.

118 D Street, Northeast,
WASHINGTON, D. C., U. S. A.
March 13, 1896.

Dr. A. H. Lewis, Plainfield, N. J.:

Dear Brother:—I write you simply to say that the Commissioners of the District of Columbia have rendered to Senator McMillan, Chairman of the Senate Committee on the District of Columbia, an adverse report on all Sunday Bills for the District. In their report they state that in their opinion there is no call for legislation on the Sunday question in the District, that there is no more quiet city in the country on Sunday than the city of Washington, and they advise that the bills be laid aside.

Very respectfully,

ALLEN MOON.

Between the Constitutional Amendment and these Sunday-law bills the storm center of religious legislation has hung over the national Capitol this winter. This is well. Better make the fight at headquarters. However long it may continue, care and vigilance must not be relaxed.

It should be said in closing that the RECORDER SUPPLEMENT sent out February 24, 1896 has played a valuable part in opposing these bills.

PLAINFIELD, March 21, 1896.

IN MEMORIAM.

On the morning of the 9th inst. Mrs. Lucy Malvina Main died very suddenly of apoplexy. Death came without a moment's warning; only one exclamation of pain, and all was over. It was a terrible blow to her afflicted husband who was near by and heard her cry of suffering, while to her relatives and neighbors it came like a thunder clap, and sorrowful indeed were all hearts as the news spread from house to house, and we thought of her as our dear neighbor and kind friend taken so

suddenly from her family and friends, and from a life of usefulness and devotion to the happiness of others. It came also with this admonition, "Be ye also ready."

The deceased was born in the town of Hornby, Steuben Co., N. Y., on July 30, 1829, and was the daughter of Seymour and Sally Hamilton, who removed to Main Settlement, in the town of Portville, Cattaraugus Co., N. Y., in February, 1837, while it was yet an almost unbroken forest. At about twelve years of age, through the labors of Eld. Henry Green, she was led to accept the Saviour as her Redeemer, and was baptized and united with the Second Verona church, and has ever since remained a faithful and zealous Christian worker, settling many little difficulties that would arise, by words of love and kindness. Her prayers and exhortations were always listened to with attention and respect by those who had no personal interest in the cause of the Redeemer, as they were always earnest and impressive, though quiet. As a Sabbath-school teacher and superintendent, she was earnest and indefatigable, and greatly beloved by her scholars. In times of sickness, death or suffering in the community none were more ready to minister to their wants, and in every way show kindly sympathy. She was married Aug. 28, 1847, to James S. Main, son of Sheffield B. Main, and they have resided on the same farm ever since, making for themselves a beautiful and comfortable home. She leaves, besides her husband, two brothers, Marvin Hamilton, of Olean, and Sylvester Hamilton, of Filmore, N. Y., and one sister, Mrs. B. A. Barber, of Main Settlement, who will deeply mourn her loss as they have been almost inseparable companions since infancy. Two motherless girls taken in their infancy rise up to call her blessed, for no mother could have bestowed on them more love and devotion than they received from her.

She had been a great sufferer from rheumatism for some years that prevented her from taking the full enjoyment of life as she otherwise would, but she never complained, but always the same sunny smile and happy countenance greeted her friends. She died March 9, 1896, and was buried on the 11th, a great concourse of people from far and near attesting their appreciation of her character.

The funeral exercises were conducted by Eld. G. P. Kenyon and Eld. S. S. Powell, of Little Genesee; Eld. Kenyon preaching the sermon from a text found in 2 Cor. 11: 18, followed by remarks by Eld. Powell. "Blessed are the dead who die in the Lord. Yea saith the spirit, for they rest from their labors and their works do follow them." W. E. H.

NOT BY MIGHT NOR BY POWER.

BY L. F. SKAGGS.

"Not by might, nor by power, but by my spirit, saith the Lord of hosts."

This message was sent to Zerubbabel, to encourage him in building the temple. He was surrounded by the enemies of God, and his people. The ministers and churches of Christ are opposed by the same wicked power. God has been trying to teach man from the first introduction of sin into the world, down to the present time, that in God alone is our strength. Let us turn to the Bible, and learn how God's people overcame the enemy. When God would deliver Israel from Egyptian bondage, he appeared to Moses in a burning

bush, and commissioned him to go to Egypt, as his servant, to deliver his people. Moses did not want to undertake such a task. God said to him, "Certainly I will be with thee." Moses obeyed, and the effort was crowned with success. Read the first chapter of Joshua; here God tells Joshua, "My servant, Moses, is dead, arise, lead Israel into the promised land, thou shalt not turn to the right hand nor to the left hand. My word or law shall not depart out of thy mouth, be of good courage, and as I was with Moses, will I be with you, and every place you set your foot, I will give you, and no man shall stand before you." In Joshua, 11th chapter, we read, "Joshua left nothing undone of all that God commanded Moses. So Joshua took all of that land." In Acts 5: 32, the Apostle declares he is an eye witness of the resurrection of Christ, and so also is the Holy Ghost, whom God hath given to those that obey him. So we see he is just the same today that he was in Joshua's time.

"Not by might, nor by power, but by my spirit, saith the Lord of hosts." In Judges 6th, we read that Israel had sinned, and God delivered them into bondage to Midian, seven years, and when they repented and turned to God, with all their heart, he sent an angel to commission Gideon to deliver Israel from their enemies. He gathered an army of thirty-two thousand; but God said to him "these are too many, send all home but three hundred." So the spirit came upon Gideon, and he overthrew that great host of Midian with three hundred. O Spirit of the living God, breathe upon the dead ministers and churches, and they shall live.

BOAZ, Mo., March 5, 1896.

GOVERNMENT PERMITS AND TAXES.

To the Editor of the SABBATH RECORDER:

I was very much interested in the RECORDER of March 2, in an article by Bro. Stillman in regard to liquor taxes in which he tries to prove that the United States government does not grant licenses or permits to sell liquor, but calls it a tax. Now I have much respect for Bro. Stillman, knowing full well that he is far in advance of me, both in age and experience, but would like to ask him a few questions. If the government does not grant a licence or permit, what is it? I think Bro. Stillman will admit that when a person pays for his tax, as he is pleased to call it, he is free to sell liquor as far as the United States government is concerned, subject to the laws of the state and town in which he lives, as he admits in his article of Feb. 21, in which he says, "In case one does sell without having paid the tax and having the receipt, he is at once in difficulty with the United States government officials;" which shows very plainly to me that the government does give its consent for the person to sell liquor on payment of the said tax, subject to the laws of the state and town in which he lives. If he lives in a prohibition state he is subject to arrest under the laws of the state, but not by the United States government. With one more question I will close. Bro. Stillman says it is simply a tax receipt which confers no privilege. Now if the receipt confers no privilege to sell, why does the person wishing to sell pay the tax? Hoping that, Bro. Stillman will enlighten me on the subject, I remain,

Yours truly,

J. F. PALMER.

ROCKVILLE, R. I., March 3, 1896.

CHRIST IS RISEN.

BY ARTHUR J. BURDICK.

Bring the lillies, bring the flowers;
Deck the altars with blossoms fair.
Let these sweet emblems of God's love
Shed their incense on the air.
Hang the walls with garlands gay;
Let the world rejoice today,
For the stone is rolled away—
Christ is risen!

Your voices raise in glad refrain;
Christ is risen and reigns above;
And all the world from sin is free—
All the world is saved by love.
Lillies on the altars lay;
Tune the voice in song to-day,
For the stone is rolled away—
Christ is risen!

Christ is risen! Redemption's way
Stands open, ready to receive
Each burdened sinner who will come—
On the risen Lord believe.
Pile the flow'rs in sweet array;
Let glad music have her sway,
For the stone is rolled away—
Christ is risen!

"DIVINE HEALING."

To the Editor of the SABBATH RECORDER:

In connection with the three articles that have recently appeared in the RECORDER upon the subject of "Divine Healing," permit me to call the attention of the readers of the RECORDER to a series of articles upon this and kindred questions that have appeared during the past ten years in the *Century* from the pen of the Rev. J. M. Buckley, D. D., editor of the *New York Christian Advocate*.

The fact that these articles were written by Dr. Buckley carries with it the weight of authority, but when to that we add, also, that he spent thirty years in careful, patient study of the question, and that he constantly cites his authority for his statements, we naturally conclude that he is well fitted to write upon that question; and a careful perusal of the articles justifies the conclusion.

Dr. Buckley says: "The claims of the Christian faith-healers—technically so called—to supernatural powers are discredited by the facts that they exhibit no supremacy over Pagans, Spiritualists, Mormons, Magnetic Healers, etc.; that they cannot parallel the works of Christ and of the apostles; and that all they really accomplish can be accounted for by natural causes."

The *Century* articles are as follows: "Faith-Healing and Kindred Phenomena," June, 1886; "Faith-Healing: Pro and Con," March, 1887; "Christian Science" and "Mind Cure," July, 1887; "Astrology, Divination, and Coincidences," February, 1888; "Dreams, Nightmares, and Somnambulism," July, 1888; "Presentiments, Visions, and Apparitions," July, 1889; "Witchcraft, January, 1892; "Palmistry," February, 1894.

Dr. Buckley is also the author of a book entitled "Faith-Healing, Christian Science, and Kindred Phenomena," published by the Century Co., N. Y. City.

CORLISS F. RANDOLPH.

GREAT KILLS, P. O., Staten Island, N. Y.

We must not think we need only to be supported under our affliction. Those who are pressing forward to a better country will not rest unless they are also sanctified by it—unless each successive wave that passes over them sweeps from their souls some of the dross of earth and leaves some gift of heaven in its room, so that the "changes and chances of this mortal life" shall be ever lifting them farther from the earth and nearer, ever nearer, to the land of everlasting peace.—*Swetchine*.

SINCE I cannot govern my tongue, though within my own teeth, how can I hope to govern the tongues of others?—*Franklin*.

Missions.

HOW TO INCREASE THE EFFICIENCY OF THE OFFICERS OF FOREIGN MISSION BOARDS.

BY REV. W. R. LAMBURTH, D. D.

The prayer, "Thy Kingdom Come" is, at last, becoming incorporated into the purpose and work of the church. The preaching and planting of the Gospel of the Kingdom has become a world-wide movement, and challenges the attention of the nations. The Gospel is no spent force. It is a divine thought, a divine purpose, a living energy that grows steadily upon the world. It is at once the power of God unto salvation to every one that believeth, and the fuel to that faith which has "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions." Intensive and unseen as its earlier leavening processes may be, for "the Kingdom of God cometh not with observation," its later growth and development, like the branches of the mustard tree, become extensive and far reaching. "I appoint unto you a kingdom, as my Father hath appointed unto me," are words profoundly significant. As ministers to whom the word of reconciliation has been committed, and as ambassadors who have been commissioned "to go and teach all nations," we are utterly unworthy of so great a trust, and will prove hopelessly incompetent in our administration if we have not a profound sense of personal responsibility to Christ for the wisest prosecution of this work.

THE SECRETARIES.

The conduct of modern missions has grown to be a science, and has all the elements of a conquest. The efficiency of the Missionary Secretary, to whom is largely entrusted the responsibility of carrying on the work, will be increased by giving him time to study the one, and facilities for prosecuting the other. An enterprise, which though sometimes buried out of sight, can show a continuity of eighteen centuries has wrapped up in it principles and possibilities which call for deepest thought and widest consideration. Moreover, there are problems presenting themselves at the very threshold of the secretarial office which demand solution; problems in polity, administration and finance; questions concerning the complete occupation of the field abroad, and the awakening of a missionary conscience at home; the creation of a constituency in the church; the development of a missionary pastorate; the training of candidates, and last, but not least, personal growth in piety and spiritual power.

In attempting to grasp and guide such an enterprise, the time element is clearly one of first importance, and must be provided for by increasing the clerical force, or by enlarging the secretarial staff and better, perhaps, by doing both.

Dr. Henry C. Mabie, in a communication on the educational side of the Secretary's duties, remarks: "My own conviction is that a Home Secretary, in this country especially, ought to have fully one-half his time free from office details for his own private study, general reading, and preparation of fresh and forceful missionary addresses. The tendency is constant for all men in these secretarial lines, traveling about from place to place, broken in their habits of study, to depend upon previous preparation rather than to be

making new and strong addresses on fresh themes. Thus a man in spite of himself shortly stops growing: his duties become perfunctory and formal rather than real and vital."

A more graphic picture of the limitations under which we work could hardly be given than is found in the reply of one of our colleagues, who answered on the wing. He had been out of his office the most of June and July, all of August and half of September. He was visiting churches, synods, and conventions, talking missions and money, and seldom had an hour in which to think even about this theme, concerning which suggestions had been requested. He closed by saying, "I know just now of no other way to increase my efficiency except by employing an assistant or two."

The perils which grow out of such conditions are very real, and who among us is not confronted by them? There is great danger of superficial work, of abortive plans, of being snowed under by details, or of utter exhaustion of nerve force, mental energy and spiritual power, resulting in a condition of arrested development.

The following words from Dr. Judson Smith are to the point: "In our own Board, I think there should be a larger number of Secretaries, since the amount of work now devolving upon each one of us is in excess of that which any one man can render consistently with due attention on his part to the literature of missions and the development of thought in our day. A missionary Secretary needs to be in constant and closest communication with all the religious and intellectual life of the times, and should have enough leisure from official duties to meet well these special calls. I am confident that the point I have mentioned is of very great importance."

Libraries replete with missionary literature should be established and at his service; annual reports of other societies gathered, manuscripts preserved, and maps, charts, and current periodical literature furnished to his hand. These will increase efficiency, but for the most intelligent work they must be supplemented by visits to the field. There the Secretary can make personal study of missionary topography, decadent religions, reformed heathenism, changing ethnic relations and forces; and the habits of thought, social conditions and religious life, failures and triumphs of his field officer—the missionary—upon whom so much depends.

Again, the efficiency of the Secretary will be increased by visits to the mission field.

It is the part of true generalship to scrutinize every inch of ground that is to be contested. Von Moltke, it is said, before the inception of the Franco-Prussian war, had deliberately measured every metre of his own and the enemy's advance, weighed to a gramme every German knapsack, and computed to a fraction the latent fighting force of the Teutonic and Gallic armies.

The largest facilities and best equipment should be at the service of that officer of the Board, who is called to be a leader among men, who must exercise the highest functions of statesmanship; who must financier at home and administer abroad; whose work as an educator is to inform the mind, to arouse and sustain enthusiastic effort, and to incorporate the missionary principle in the heart and conscience of the church.

The Hon. John W. Foster, ex-Secretary of State, after his return from China and Japan, in a conference with the Secretaries of the Presbyterian Board, remarked: "I advise a larger visitation of the missions, and closer personal supervision. There should be one Secretary on the field every year."

There is much in the suggestion, and it is evident that it grows out of a real demand for supervision by specialists since several of our most experienced Secretaries had already reached Mr. Foster's conclusion. One of them affirms it to be his deliberate judgment that "It is important that the Secretaries, especially the foreign Secretaries, should have opportunity frequently to visit the fields where missionary operations are conducted, so as to bring the administration at home and the work abroad into the closest possible relations." Another, Dr. A. B. Leonard, gives his views in the following words: "If practicable, the Secretaries should visit the fields of which they have charge, and study the situation on the ground, where the work is done. Boards would find it greatly to their advantage, and a saving of money in the end, to send Secretaries to foreign fields. The importance of this may be seen in the fact that the Boards depend almost exclusively upon the judgment of the Secretaries, and they need to be well informed."

This confirms our opinion that Episcopal visitation and supervision of a mission field does not satisfy the demand. If the visitation by the same Bishop were annual, and his supervision unbroken in continuity, there would be less demand under such form of government for personal secretarial superintendence. But the visits of Bishops are irregular, hurried, and rarely repeated. When great issues are at stake, such as a policy of self-support, which require sustained efforts to perfect and carry them out, the shaping hand of a permanent executive officer acquainted with every detail, both by repeated visitation and correspondence, is essential to success.

A Secretary is not warranted in making trips to a mission field for pleasure, nor should such a visit be an "autocratic tour, revolutionizing, tearing things up by the roots," but a journey, as Lawrence suggests, "for investigation, consultation, and encouragement." He should get off of the railroad and steamship lines, and seek in the interim of annual meetings to realize the actual conditions under which both foreign and native agents do their work. By sometimes sharing the privations of those who are on the picket line, his horizon will not only be the wider, but his compassion for those who are perishing more Christlike.

The efficiency of the Secretary, in the next place, will be measured by the working power of the organized force behind him. His aim should be the conversion of the entire church into a missionary constituency. I avoid the phrase "missionary constituency in the church," as it is an implied acknowledgment of an element which is non-missionary. The existence of such an element in a body of Christian believers indicates not only an anomalous condition, but one that will ultimately prove fatal to spiritual growth and religious activity. The whole church must be impregnated and fertilized by the missionary spirit. This is the great work to be done at home.

In his introduction to his latest book, "Christless Nations," Bishop Thoburn says: "I have no longer any doubt concerning the possibility of victory in the field abroad, but the church at home is not prepared for victory, and has little thought of trying to utilize it when it comes.

(To be Continued.)

Woman's Work.

IN SERVICE.

Make use of me, my God,
Let me not be forgot,
A broken vessel cast aside,
One whom thou needest not.

I am thy creature, Lord,
And made by hands divine;
And I am part, however mean,
Of this great world of thine.

Thou usest all thy works,
The weakest things that be;
Each has a service of its own,
For all things wait on thee.

Thou usest the high stars,
The tiny drops of dew,
The giant peak and little hill—
My God, O use me too.

—Horatius Bonar.

WE need help on our RECORDER fund. Other names have been sent us of those who need the paper, but we must depend on our friends to supply the funds to meet this need. It is a good work. Do not forget to sustain it.

THE Woman's Board requests all our churches when they observe "Children's Day" this year, to give all our little people and their friends a hearty invitation to give a generous contribution to the fund for the Boys' School in Shanghai, China.

WILL our Benevolent Societies make a more earnest effort to meet their apportionments? Some good work has been done, but the year is now more than half gone, and, at this rate, we shall not be able to redeem our pledges and do as well as we ought by our other lines of work. We need the full amount we have asked of our women, and this year even more than that could be used with great advantage in our work. Be generous with your gifts, even if it costs some self-denial. The work is worth it.

PLEASE hurry in your reports due early in January. The next quarter closes with April and within three days from that time every local society should have its quarterly report in the hands of the Associational Secretary. We bear the expense of the blanks and take the trouble of sending them to you; in return, we ask you to be generous enough to spend a few minutes in filling one out each quarter, and return them to your Secretary. We do our part that we may have this occasional glimpse of the progress of the work, and so know how to arrange our plans, and keep in sympathy with the workers. Yours,

MRS. ALBERT WHITFORD, *Cor. Sec.*

PRACTICAL CHRISTIAN LIVING.

AUNT HITTY'S "DE-FIC-IT."

It was missionary Sabbath, and Aunt Hitty was getting ready for meeting. She had wheeled the deacon's chair to the front window, put the Bible and the church paper on the stand by his side, and shut the cat into the back shed lest she should choose to make a cushion of the deacon's swollen feet. It seemed heartless to leave the helpless man alone, but since he could not hear the sermon himself the next best thing would be to have Aunt Hitty's version of it—what was said, how it seemed to move the brethren, and how the collection turned out; for when it came to an out and out collection the sisters were not of much account—the thing was to move the brethren.

"My sakes!" said Aunt Hitty, turning back from the door, "I came near forgetting the missionary money."

She took the big black wallet from the top drawer of the bureau and brought it dutifully to the deacon, who opened it with his clumsy fingers and extracted a neatly folded bill.

"I been keepin' that bill ever since I sold the russet apples. Seems better to have clean money for the c'lections."

"I s'pose you don't feel 't you can go over five dollars this year, do you, Dan'l?" said Aunt Hitty, anxiously. "It's going to be a tight squeeze to bring the amount up to last year, and they say the Board's in debt."

"I don't feel 't I can, Hitty," said the deacon, strapping the wallet. "I did plan to double up, mebby, if I was prospered; but here I be with a doctor's bill, and can't c'lect a cent of that int'rest money. The Board no business going in debt: it's bad policy."

"Seems to me it's the same kind of policy you used, Dan'l. You promised the Lord ten dollars instead of five, because you counted on the int'rest money, and now 'taint paid it runs you in debt."

"I didn't promise, Hitty. I was only considerin'. It's suthin' to have the willin' mind, ye know. I declare for 't I don't feel reel safe to have ye put that wallet in the draw'. The's a hundred dollars in it, and some tramp might come along"

"Think I better put it in the spare room?"

"Goodness, no! I'd ruther have it where I can see it."

Aunt Hitty looked at the clock and the cupboard with an air of indecision; but the church bell was ringing, and she thrust the wallet hastily into her capacious pocket.

"I'll just take it along, and then I sh'll know it's safe," she said, taking up the hymn book, between whose leaves lay the missionary money.

"You might get held up," suggested the deacon; but instantly repented the remark as unseemly for the Sabbath.

He saw his wife's comfortable figure moving us the village street; he nodded to John Ainslee as he drove by, and noticed that a new spoke had been put in that wobbling hind wheel; he followed the stooping form of Deacon Hapgood with a smile of superiority; it might be a cross to be laid up with rheumatism, but he still stood as straight as ever when he could stand at all. Then the bell stopped ringing, and the Carters trooped by, late and breathless, as usual; somehow the Carters never did quite catch up with things.

Meanwhile, at the meeting-house, the minister, with prayer and longing of heart, was setting before his people the pressing needs of foreign missions. He knew that some of them had met with losses and disappointments; he remembered the great and unusual demands for relief at home; but he had been on mission fields, and he knew what sacrifice and self-denial meant, and he could not feel that these well-fed men and women, with their substantial clothing and comfortable homes, had any actual experience of either. His people always looked forward to the missionary sermon as something of a treat. It was not every church whose pastor could make his theme interesting by incidents of personal experience and vivid descriptions of life in those regions that seemed quite outside their humdrum world of busy weeks and quiet Sabbaths. If the minister could have looked into the hearts before him he would have seen a good many judgement seats set up, from which men's better selves scrutinized their own piti-

ful excuses and shallow pretenses. But he could not see, and his heart was heavy as he watched the collectors at their work.

Aunt Hitty sat folding the new bill in smooth creases, and half inclined to rebel at the deacon's rheumatism, which certainly seemed an unfortunate dispensation. She felt sure if he had heard that sermon he would have given another five dollars; but she was so unaccustomed to carrying money that she never once thought of the wallet in her pocket. So she wiped her eyes, and put in her bill with a fervent prayer that ought certainly to have doubled its value.

The collectors sat down to count the money, in the corner pew under the gallery, while the choir sang:

"Jesus, I my cross have taken,
All to leave and follow thee."

There were some strong expressions in the hymn, but the tune was inspiring; and, as bearing one's cross was understood to mean speaking in prayer-meeting, everybody joined in heartily.

But at the end a very irregular thing occurred. The minister beckoned to Deacon White, and asked him in a whisper about the collection. It was about the same as last year; but the minister had hoped for a little toward the deficit, and his face expressed disappointment and struggle. He extended his hands, and the congregation stood with bowed heads awaiting the benediction; but, instead of pronouncing the familiar words, he said:

"Brethren, before we ask that the grace of our Lord Jesus Christ may abide with us, let us recall Paul's words, 'For ye know the grace of our Lord Jesus Christ, how, though he was rich, yet for our sakes he became poor, that we through his poverty might be rich.' Does that grace dwell in us? Have we become poor that any may be rich? Has our giving touched any of our comforts? Has it reached all our superfluities? Do we realize what that deficit in the missionary treasury means, in the reduction of salaries; the cutting down of appropriations, the refusal of sorely needed help, the bitter disappointments of those who have counted upon our giving?"

"When you go to your comfortable homes, and sit down to your abundant tables, will you be able to forget these disappointed ones who must be denied the small pittance that would provide for them a teacher, or make room for their children in the crowded schools, because we in America are so poor—because our financial distress is so great?"

"So poor, when ten cents more from every member of our church would meet the whole deficit? So poor, with the exceeding riches of grace at our command! So poor, having the promise, 'My God shall supply all your need!' So poor, having heard the message of redemption, knowing the 'God of all comfort,' 'having fellowship with the Father and his son Jesus Christ,' walking amid the 'cloud of witnesses,' having our citizenship in heaven, and 'looking for the glorious appearing of our Lord and Saviour?'"

He paused a minute, and said with a kindling face, "Brethren, let us take a special collection for the debt."

The people slowly seated themselves and the collectors started again on their rounds. Aunt Hitty watched with fascinated eyes as the basket came toward her. Should she tear a leaf out of the hymn book and make a sub-

with; it is only a hindrance to true Sabbath-keeping. The more talking there is done about money, and the more collecting of money there is done on the Sabbath, the more will the thoughts be occupied with money matters, and of their ability to give. Some call our attention to what is said in Mal. 3: 10 about the Israelites bringing their tithes into the storehouse. They say that this passage proves giving to be worship, and, therefore, right. Is it right for us to do everything on the Sabbath that can be called worship? Do not the Scriptures teach that all kinds of honest labor, performed with a desire to please God, is worship? That being the case, and there being nothing said in the passage about the Sabbath, it does not prove anything in reference to this question. Some say the Israelites being commanded in Ex. 23: 15; Deut. 16: 16, and other places, to not appear before the Lord empty, proves Sabbath collections to be Scriptural. The passages speak of their bringing the things necessary for them to worship with, while holding their feasts, and for the priests to do their preaching with. Then why compare the giving of something that is not needed at all on the Sabbath, to the giving of the things that had to be made use of to have the worship performed that they were required to do on the Sabbath-day, especially when it cannot be shown that they were ever told to do their giving on that day. There was a law mentioned by Moses, God's spokesman, in connection with telling the Israelites that the Lord wanted them to give freewill offerings for a benevolent purpose.

We are told in Ex. 35: 1, that Moses called the Israelites together and gave them to understand that he was going to tell them of some things that the Lord had said he wanted them to do. He said: "These are the words which the Lord hath commanded, that ye should do them." People cannot do words, they can only speak them; so it must mean things the Lord had commanded that they should do. There are four words in this verse showing that he was speaking of different things which he was going to tell them the Lord wanted them to do. In verse 2 he told them work must be done on the first six days of the week, but not on the seventh day, meaning the work he was going to tell them of. In verse 4 he said to them, "This is the thing which the Lord hath commanded." Or, these are the things I told you the Lord had said you must do. In verse 5 he began to tell them what the things were that they must do. He told them to take an offering from among their possessions, and all that were willing to do so to bring it; then told them of what the offering must consist. Gold and silver and brass headed the list, then mentioned different kinds of cloth, skins, boards, etc. In verse 10 we see he told them those that were skilled in such work should come and make the Tabernacle, the tent, etc.; and in verse 20, when he had finished telling them what they must give and make, he dismissed them for that time.

I have been told by prominent church members that the three first verses in this chapter do not have any application at all to Tabernacle building. If that is so, why were they mentioned in connection with, and at the same time were told they must do that kind of work? Giving for and building

the Tabernacle being a benevolent work, it was thought best to tell them it must not be done on the Sabbath, as they might have thought the same as some seem to think now, that it is all right to do the work of giving and collecting money for benevolent purposes on the Sabbath-day. Though I think they would not have been inconsistent enough to think they ought to do their giving on the Sabbath-day for all the rest of the days in the year.

THE CHRISTIAN AND SECRET SOCIETIES.

The Christian has neither time, thought nor money to bestow on Masonry or any other secret order. These societies are for the purpose of relieving bodily suffering and giving financial help to their own members. The church, the blessed, benevolent, lovable, God-ordered church, thanks be to God for it, sits supremely above all other organizations in which men unite. The church readily learns its broad, grand work from the example of its blessed head—Christ. The pre-eminent, all-important work of the Saviour was to save the soul from the ruinous plague of sin. Better spend this life with only one hand, one foot, one eye, and be poverty-stricken and distressed with pain and sickness and gain heaven, than to have a whole body with vast wealth and lose the soul. Such is Christ's teaching. Such is his estimate of spiritual work as compared with temporal work. And yet the compassionate Jesus "went about doing good," relieving temporal wants and physical suffering. Following his teachings and example, the pre-eminent and all-important work of the church is to point the sinner to "the lamb of God who taketh away the sins of the world." Also the work of the church is to give temporal relief to the poor, the sick, and the distressed, as far as it has the power to do. These things the church has ever done and is now doing, not only to its own members, but to all whom it can reach, either by land or sea. To do so great a work requires the undivided effort of every individual member in every individual church. Working officers and committees are needed to transact business and stand ready to help everybody. Also the regular preaching service, the prayer-meeting, the Sabbath-school, the Christian Endeavor Society, and special revival meetings must all be maintained. Also every church, however small, should do its part to sustain the cause of missions, and to publish and distribute religious literature at home and abroad. Also, again, the church is to encourage all God-like enterprises in the city, county, state, nation and the world. My dear brother in Christ, you cannot possibly be spared for these outside societies. God cannot spare you, your brethren cannot spare you, nor can you afford to rob yourself of spiritual growth and heavenly enjoyment. Yes, but you say, "I am poor and needy and I can insure my life so much cheaper in a secret order than in a standard life insurance company." Is that so? True, by your select membership, and avoiding some expenses incident to a regular insurance company, you do seem to get your insurance at a low rate; but look at the other side. Think of the time, often most valuable time, consumed in the regular work of your lodge. Think of the expense of your banquetings, the expense of hiring, furnishing, warming, and lighting the hall, the expense of your uniform dress and minor items which you know so much about.

Considering all these expenses outside of your life insurance department, would it not be just as cheap to be insured in some regular insurance company?

Perhaps, however, you have been insured in a secret order for years, and are really too poor to think of any change. Under such circumstances some have ceased to be active members. Thinking that it is better to be active, efficient members of the church, even though it causes them to appear small in the lodge, they have dropped down to the minimum, refusing to do more than just enough to save their life insurance policy. At the same time they discourage their children and others from becoming entangled as they themselves did. However, in these matters each one must be his own judge in the sight of God.

S. R. WHEELER.

BOULDER, Col., March 8, 1896.

FROM THE SUNFLOWER STATE.

I am on train from Topeka, Kan., to Denver, Colo., and will send you a few lines on the gospel work at Nortonville. Meetings closed last Monday night with the interest at high tide.

In looking over the work we find much to be thankful for. We had hoped greater results would have been accomplished, yet we feel that the Lord has richly poured out his spirit upon the work.

Many prayers have been answered, the church has been greatly revived, wanderers have returned to duty and to their privileges. Some have come from the world to the Christian life; four joined the church by letter; 25 were baptized; about 40 have been added to the membership of the Christian Endeavor Society, and more are expected to join ere long. A junior society of 17 members has been organized. There appears to be a deep and earnest determination to do faithful labor for the Master, and to loyally stand by the pastor in doing still more aggressive work. And now, as I am on the way to Boulder, Colo., to aid Bro. Wheeler in a similar effort, we hope the Lord will even more abundantly bless the work there.

As we turn from the beaming faces, kind hearts and hospitable homes of the Nortonville people, pleasant memories remain with us of the hearty co-operation of so many faithful ones, who overcame the difficulties of dark nights, muddy roads, storms, miles of distance and other hindrances to the work, and stood at their post of duty.

The faithful labors of their pastor, Bro. Todd, prepared the hearts of the people in a large measure for this work and the attendant blessings. His heart, with ours, has been filled with thankfulness at witnessing the work of grace in the hearts of new converts, who rejoice in the Saviour's love, who "came to seek and to save the lost." The Spirit has worked in great power, and the outlook for the future of the church is bright indeed, for both young and old are quickened to renewed activity. On the night following the closing meeting at Nortonville, March 10, a reception was given the evangelist.

Very fine music, recitations, short speeches, and much sociability was the order of the evening. The attendance was very large and all appeared to enjoy the gathering very much. That with the very generous collection as a thank-offering to the Missionary Board of \$102 50, were but outward expressions of their warm-hearted interest in the work and the workers.

May the Spirit of the Lord still hover over that community to guide the workers and bless all their worthy efforts in his name.

GEO. W. HILLS.

MARCH 12, 1896.

Young People's Work

"No WELL-INFORMED person believes that there is Scriptural command and authority for the religious observance of Sunday."

"By a Pagan edict this day was exalted, and its observance was forced upon the world and upon the Christian church, which had observed the seventh day of the week as the Sabbath-day until the time of this edict."
—*The Evangel and Sabbath Outlook.*

It is to be hoped that the young people of all our churches will take a lively interest in the work which the Tract Society has planned. Our Tracts are to be revised and published in a series of twelve numbers of uniform size, containing from twelve to sixteen pages each.

The whole series will be sent for the remarkably small sum of twenty-five cents. Now in my opinion, our young people can do no more effective work for our cause than along the line of distributing this Sabbath literature. First of all subscribe for yourselves, read and reread the series, then secure as many subscriptions as possible for others, who are interested in the Sabbath question, or ought to be. Let every society of Christian Endeavor take some active part in this work.

THE RED CROSS.

The Red Cross is the name given to the international treaty which provides for the care of wounded soldiers, and to the societies which carry out its object. It has for its purpose the alleviation of suffering, not only upon the battle-field, but also in times of famine and great disaster. At the time of the Johnstown flood, the American Red Cross Society did much to aid the sufferers.

The movement originated with a Swiss gentleman, who, after observing the needless suffering and death of wounded soldiers upon the battlefield, came to the conclusion that all this might be avoided if people were only aroused to the needs of the suffering soldiers. He conceived the idea of an international treaty, pledging the different governments to regard wounded soldiers as neutral, and to treat them as such. He then published a book describing the terrible sufferings of the soldiers and brought the matter before the Federal Council of Switzerland, and through their aid an international conference met in Geneva in October, 1863. This was attended by delegates from sixteen nations and was in session four days. In August, 1864, this was followed by a convention to which all governments were invited to send delegates. Representatives from sixteen nations were present, and after the session had lasted fourteen days, nine articles of the convention for the bettering of the condition of wounded soldiers were agreed upon. These articles were signed by twelve governments before the convention closed, and forty have now signed them.

The Red Cross on a white ground was the flag named in the treaty and was adopted as a compliment to the Swiss, their flag being a white cross on a red ground. The red cross must always be accompanied by the national flag of the organization. Whenever it is displayed it is treated as neutral and allowed to go where it will. Under the treaty, wounded soldiers in the hands of the enemy may be sent through the lines. If healed in the hands of the enemy and incapable of bearing arms they must be returned upon request.

The Geneva Conference stipulated that each

treaty nation should have a national committee or society, civil in character, which shall be in communication with the government, and alone have the right to use the red cross. Severe prohibitive measures have been adopted by the government to prevent its misuse.

A committee in Switzerland is recognized as the international committee, and through this all the international communication is held. The organization of the American Red Cross Society was brought about in 1881 by Miss Clara Barton. Miss Barton, at the time of the civil war in this country, was clerking in Washington, but left her work to aid in caring for the soldiers. Here she did not serve in the hospitals, but on the field, being present at several battles. After the close of the war she lectured in this country for a time, then went to Europe for her health. While there she assisted in the establishment of hospitals during the Franco-Prussian War. Returning to this country, she brought about the organization of the American Society and was chosen its President. She incorporated a new feature in the work by aiding in time of famine and pestilence.

Now Miss Barton has gone to aid the Armenians, and although the Sultan at first refused to allow her to aid the suffering people, it is to be hoped that, in view of the fact that Turkey was among the first to sign the treaty, she may be able to accomplish her mission.

ABBIE BABCOCK.

PRAYER MEETING SUGGESTIONS.

For Sabbath-day, March 28.

Topic.—Things that keep us from God. Prov. 6: 16-19; 8: 13-17.

In the first topical reference we have a catalogue of things which God hates. These things are all sins, for God hates sin, and hates nothing but sin. It also follows that since these things are sins they will keep us from God, for sin always keeps us from him, and it is the only thing that will. Until sin entered into the world, God and man enjoyed the most intimate friendship and association, but no sooner did sin enter than man was driven from paradise and from God:

There are seven things mentioned in these verses that will keep us from God, because God hates them:

1. Pride. God hates a proud heart, and it will keep us from him. He hates pride not only because it is wrong in itself, but also because it leads to many other sins. A proud heart, a haughty spirit, are an abomination unto the Lord. Humbleness of mind, contriteness of spirit, he delights in.

2. Falsehood. A lying tongue God always hates. Falsehood, deceit, fraud, are all hateful in the sight of God. God loves truth and truthfulness. He abhors the opposite, and it can find no favor in his sight.

3. Cruelty. "Hands that shed innocent blood" describes the third thing that is hateful to God. Bloodthirstiness or a spirit of hatred that would shed blood if it dared will keep anyone from God.

4. Inward sinfulness. "A heart that deviseth wicked imaginations." "Blessed are the pure in heart, for they shall see God," but the wicked and sinful and impure in heart shall never see him.

5. Outward sinfulness. "Feet that be swift in running to mischief." Inward sinfulness leads to outward acts of sin. Impurity of heart will lead to impurity of life, and not

only the one, but also the other, is abominable in the sight of God.

6. False witness bearing. This is also lying, so that we can see that God doubly hates this sin. Bearing false witness is a most contemptible evil, both in the sight of God and of man.

7. Mischief making. This is the last sin mentioned which God hates. It is last, but by no means least. Tale bearers and slanderers who blow the coals of strife and contention are but lighting a flame that shall consume themselves. God hates all these, but he loves those who love him. If we love God, we will hate sin and will not be separated from God, but united to him in bonds that shall never be broken.—*Sel.*

WHAT TO DO, WHEN YOU CAN DO NOTHING.

Dear Brother:—When things went wrong the other day, why did you allow yourself to get very angry? Do you consider Paul's words in Eph. 4: 26, "Be ye angry," a sufficient excuse? If so, do not forget the rest of the sentence, "and sin not." It seems to me that when we give way to anger it is apt to carry us a little beyond the point of righteous indignation. Would it not be better to omit the anger altogether? I suppose that you could not help grieving over the wrong and your inability to check it. But remember that "all things work together for good to them that love God." Rom. 8: 28. Oftentimes the seeming evils are but blessings in disguise. In such cases, with Sydney Smith, "take short views, hope for the best and trust in God."

But granting that this is an unmitigated evil, and that you cannot help it; then I advise you to do as the conundrum says all men do when they do nothing—go to sleep. You will feel better in the morning. There is a good deal of truth in Susan Coolidge's verse:

"Every day has a fresh beginning,
Every morn is the world made new.
Ye who are weary with sorrow and sinning,
Here is a beautiful hope for you:
A hope for me and a hope for you."

M. A. S.

OUR MIRROR.

EVERY society in the denomination would like to know what other societies are doing.

What is the object of "Our Mirror"?

LETTERS are being written to the societies who have not reported their financial plans for the year 1896. Will your society receive one of these letters? If so, will you please see that it has an early answer?

THE Missionary Committee of the Milton Y. P. S. C. E. conducted the exercises on March 14. A most interesting hour was passed listening to a brief history of the Mill Yard church, which was followed by an excellent testimony meeting. Nearly every one spoke upon the subject of missions.

It is truly gratifying to those who have the Permanent Committee's work in charge to receive prompt replies from the different Corresponding Secretaries. If all Endeavorers would feel that whenever they received a communication concerning their work, pledges, condition of society, or request for "Mirror Items," that that was their special field and the labor to be performed by an immediate response, what splendid reports would fill this page.

Children's Page.

OUR "AFRICA" MEETING.

To the Editor of THE SABBATH RECORDER:

[I send you the following story to show our boys and girls how one Mission band, called "Sunbeams," became interested in missions. Their leader told them to come to their next meeting prepared to tell her something about the heathen who lived in Africa. The story will explain itself, and we wish it might open the eyes and hearts of our own boys and girls, and lead them to desire to know more about their little brothers and sisters in far away lands.]

R. T. R.

"Why, they eat each other up!"

"Eat each other up?"

"Yes, eat each other up, some of the tribes do, and are called cannibals."

"Well, what on earth have cannon balls got to do with eating folks up? You've got hold of the wrong word again, Nell."

"It's you that got hold of the wrong word, Arthur Pendury. I said 'can-ni-bals,' and that just means 'man-eaters.' If I was you, before I told other folks how—"

"Time to begin, little people. Let's sing, 'Throw out the life-line,'" said I. This was a favorite song with the children. That's the way I nipped the discussion in the bud; it was getting entirely too heated. At the close of the song I asked Arthur to read for me the 10th chapter of Proverbs, and after a short prayer, in which all clasped their hands and closed their eyes, the roll was called. Each one answered by giving the name of some missionary in Africa.

"Sunbeams," said I, "Africa, as you know, is our study this afternoon. As you also know you are to have volunteer speeches. I am to ask no questions. A boy and then a girl will give an item, and so on till we get round. At any time you can ask each other or me a question about the bit of news that has just been given. From the knowing looks on your faces, you must have ever so much to tell about Africa. Who will make the first speech?"

An embarrassing silence fell upon the "Sunbeams." It was broken by Emmet Baker, the smallest boy in the band, who cautiously said, "Miss Ainsley, did you know the Africans is all Negroes?"

"No, they ain't," broke in Guy Paxton. "not all of 'em; there's different varieties. Mr. Norton told me about six varieties. He said it was the common belief that they are Negroes, but this is not so."

"They are all dark in color," said Adee Beneke, "and it is hard to classify 'em. Why, Miss Ainsley, most every new explorer brings to light some new race."

"Miss Ainsley, Africa is as large as North and South America put together."

"Why, Miss Ainsley, they've got three hundred million people there."

"An' O Miss Ainsley, hardly any of 'em know anything about Jesus."

"Just to think, Miss Ainsley, Africa has been just as near to New York for four hundred years as she is right now, and nobody knew anything about her."

"O Miss Ainsley, the people couldn't be any lower than they are in Africa, and so cruel."

"Why, they believe in witches."

"An' they've got men they call 'medicine men,' and they make the people believe they can put a spell on any stick, stone, shell, tree or plant, so that it will have power to cure them or hurt their enemies."

All this came one upon another so quickly that it was somewhat bewildering.

"They have the Mohammedan religion," I suggested.

"Well, that is simply worse than none," exclaimed Robert Huffman.

"Of course it is," said Armide Perry, "their missionaries are just slave traders. They carry off the people in gangs on foot, and when the weak, sick ones and women and children can't keep up, they knock them on the back of the head and leave them. It almost made me cry to read about it."

"It 'most makes me cry to hear about it," said little Mabel Spencer.

"And then teach the people to say, 'God is great,'" said Sally Lee, "but never tell them about his great love or his greatness to save."

"Because they don't know anything about it," said Mac Hubbard.

"Miss Ainsley, did you know that American people are sending 900,000 gallons of rum every year to Africa?" said Robert Grammar. "I don't think rum and missionaries go well together, do you?"

"God's messengers and the devil's will have to fight," said Jim Wells.

I looked round on the eager little faces, bright with sympathetic intelligence, and softly sang one verse of "The Light of the world is Jesus," then said gently, "But what can we do for Africa?"

"We can pray for Africa"—"An' for our missionaries there"—"We can tell others about her"—"We can give our money"—"An' get others to give their money"—were some of the answers received.

Roy Stocks stole his little hand in mine and said, "May be when we grow up some of us will go to Africa as missionaries."

"Miss Ainsley," said little Mary Foster, who had not yet spoken, "my mamma says Egypt is in Africa, and don't you know that Joseph took Jesus, when he was a little baby into Egypt to keep Pharaoh from killing him? Don't you think that's a good reason for us to help Africa?"

"My darlings, now that we know so much about Africa and how badly her people need missionaries to tell them about Jesus, God will hold us responsible if we don't help send these missionaries. Each one must do his or her part. We will close our meeting with a prayer that God will help the children all over our land to learn more about Africa, to pray more for Africa, and to give more of their money to send the Gospel to Africa."—*Agnes Osborne, in Kind Word.*

LITTLE HOP WANG'S NEW YEAR.

Little Hop Wang was quite tired. He had been out for hours celebrating New Year's, shouting and laughing at the queer looking men, watching the jugglers and street shows, playing rough games, setting off fire-crackers, listening to street music, the drums and tom-toms, till his head ached with the noise, and his poor little feet felt as if he could never stand on them again.

Hop Wang thought he would go home and rest; and how glad he was to find there was no one in the house to send him on errands, or disturb him in any way! It was a cold day, and he built a fire under the kang, a stone platform that ran all around the room, rolled himself up in a comforter, and lay down to rest.

In various parts of the room there were some bright new idols. There were little wooden images set up on shelves and in niches, and there was a gorgeous red and yellow kitchen god, made of paper, that he thought was particularly beautiful. As he lay and looked at them his thoughts were something like this:

"The white teacher says nobody should worship such gods; that they are only pieces of wood, and can neither see nor hear; that there is a great God somewhere, who made everything and who loves everybody. But then my mother says we must worship these gods; that they will be angry and do something dreadful if we don't, and she must know. I wonder if they would really get angry. Wan Lee was very mad this morning when I hit him in the face. I wonder if that kitchen god would be angry if I should hit him. I believe I will try it."

In a moment Hop Wang was standing on a stool, touching the eyes and nose of the paper god very gently, and trembling all over with excitement. Of course the god did not move. Then he ventured to poke it quite hard, and as nothing happened, he struck its mouth as hard as he could with his little fist.

"I wonder if he would burn up?" he said to himself, and then pulled it down, ran across the room, and threw it in the fire under the kang.

Yes; it burned just like any other piece of paper.

"I believe the wooden ones will burn, too," he thought; and one after another he took them from the shelves and niches and threw them into the fire; and in a few minutes all the gods in the room were only a heap of ashes.

Then how frightened he was! "What will my mother say? What will my father do?" he said to himself. "He will give me a dreadful whipping; I am afraid." And then, full of terror, he ran out into some woods near by and hid among the trees.

When Hop Wang's father and mother came home they could not think what had happened. The idols were all gone, and there was no Hop Wang to be seen; and they were very much frightened, too, as they thought some evil spirits might have taken away the idols, and the little boy with them. Perhaps this was a punishment for listening to the Christian teacher who had spoken to the crowd as they passed!

But they hurried out to see if they could find Hop Wang; and after a long time they found him hiding behind a tree, crying as hard as he could cry.

His father took him in his arms and asked what was the matter, and then Hop Wang told him what he had done.

"Don't be troubled," said his father; "I will not punish you. Gods who cannot keep themselves from burning up can't do much for us, good or bad."

Little Hop Wang never believed in idols again. Wasn't that a very happy New Year for him?—*Mission Dayspring.*

TEACHER—"In the sentence, 'The sick boy loves his medicine,' what part of speech is 'love'?"

JOHNNY—"It's a lie, mum."—*Sel.*

THE world is full of beauty, as other worlds above; and if we did our duty, it might be full of love.—*Mackay.*

History and Biography.

EXTRACTS FROM COMMUNICATIONS OF SURVIVING PASTORS OF THE WALWORTH CHURCH.*

Eld. L. M. Cottrell, of DeRuyter, N. Y., furnished an article on "The Objects and Aims of Church Organization." From it we select the following paragraphs:

"The church should plan to provide innocent amusements for young people; to bring them together for acquaintance, for sociability, where mind may come in conflict with mind, and where their generous nature may have free play as they engage in the good work for their Master. Picnics, Sabbath-school celebrations, Mission rehearsals, and singing-concerts give large breadth to the social element in the culture of the heart. How much better to satisfy the social side of our nature under the kindly influence of Christian sentiment than to go to the club-room and the ball-room for society and cheerful entertainment. Far better for the young to find their associates for life, their true mates, in the mission concert or the classroom, than in the places devoted to gay pleasures and frivolous amusements. In a circle where culture and love of advancement find a home, those hearts are cemented in a happy union for the joys and trials of life."

Eld. L. E. Livermore, of Plainfield, N. J., editor of the SABBATH RECORDER, sent the following:

"In compliance with the kind invitation of your pastor to write something for your fiftieth anniversary, I most gladly set myself at the pleasant duty. Most deeply do I regret that I cannot be with you in person, rather than resort to this less satisfactory method of communicating with you.

"It is very difficult for me to realize that nearly a quarter of a century has passed since it was my pleasure to accept a call to labor with you as an undershepherd of our common Master, the great Shepherd of the sheep. Nearly nineteen years have passed since we took our leave of the many dear friends of those pleasant years of Christian labor.

"How my heart thrills to-day as fond memory recalls so vividly the warm friendships formed in the church, the school, and the society, in the years from Sept., 1871, to March, 1877. How I love to call over the roll of my students in Big Foot Academy, and of the families and members of the Walworth church! In the Academy were many who have long been grappling with the stern duties of life, and I trust that they are more successful and useful men and women than they would have been, had it not been for the discipline and valuable experiences of those precious years of study.

"In the church, what changes have taken place! In my imagination I am now glancing over that beautiful prairie, the garden of the West, and making my accustomed calls on the dear families that then were full of ambition and hope. How strange it seems! How few I find who then were there! Where are they now? In some instances I am unable to recognize the present occupants of those homes which were so familiar to me and to my loved family. I turn sadly away, and wend my steps slowly toward the silent city of the dead, only a little way to the east of your pleasant village, and there I read the familiar

names of those whose hands I have clasped, and whose voices I have so often heard in social converse, or in sweet testimonies of faith and love for the ever-blessed Saviour of perishing men. Though these loved ones cannot be with you on this anniversary, as they were accustomed to share in such occasions in days gone by, still they may know much more of us than we now know of them. Of one thing we may be sure, we shall meet them by and by.

"It has always been my pleasure to follow you as a church in all the changes that have taken place, and to pray for your temporal and spiritual upbuilding. With the additional experience and observation I have had since leaving Walworth, I am prepared to give my unqualified testimony in favor of the same faith in Jesus which I tried, in feebleness, to hold before you when your pastor. My own faith has been greatly strengthened as I have had continual evidence of the gracious and loving favor of our common Father. I have unbounded confidence in the ultimate victory of the truths of the Holy Bible. Every assault of the enemy has proved a failure."

Eld. O. U. Whitford, of Westerly, R. I., the Corresponding Secretary of our Missionary Society, sent a letter, from which the following is taken:

"My first recollection about Walworth was formed when I was a small lad. I well remember when my uncle, Dr. Henry Clarke, and Dea. Alfred Maxson, with their families, started from Plainfield, N. Y., to settle on Big Foot Prairie. They stopped at my father's house to say good-bye. When I was some older, as I remember, Dea. Alfred made a visit at my father's, as also did Uncle Harry, as he was familiarly called. They had lived in Walworth for a few years, and then returned to old Plainfield and Brookfield to see their relatives and friends. They gave a glowing account of their new home and its surroundings.

"The first time I saw Walworth was in the winter of 1858, while I was a student in Milton Academy. Who would then have imagined that this stranger lad would, in some future day, be a pastor of the Walworth church?

"I came as your pastor in April, 1877, right after you had had a most precious revival under the labors of your much beloved pastor, Eld. L. E. Livermore. I had left Farina, Ill., also right after a gracious revival there; and hence was prepared somewhat to take up the hard task of following Brother Livermore, and to undertake the difficult and responsible work that usually succeeds a revival effort. It was my pleasure and joy to baptize several in the beautiful Geneva Lake, who came out in that revival. I spent five and one-half very pleasant years as your pastor; and Mrs. Whitford did her share in the effort to build up the spiritual interests of the church. We have not the time to write of all the enjoyable events we call to mind, the Sabbath-school picnics, the social visits, the tenting on the Lake, the boating and fishing on it, the spiritual visits, the prayer meetings, and the religious services.

"Death and removals have made sad inroads upon your members in the fourteen years since we left Walworth. On our recent visits we find some of the old standard-bearers there; but how many have crossed the river! How many have passed from the church militant to the church triumphant!

What a change in the young people! So many we knew as little children are now the active members of the church.

"May you have a delightful time at your Semi-centennial, a time long to be remembered. May it be a spiritual feast to all your souls, and prove an uplift to the church."

Eld. Alex. McLearn, of Rockville, R. I., furnished an article on "The Ordinances of God," from which we select the following:

"In the ordinance of the Sabbath, God is kept before our eyes and in our thoughts as the Creator of all things and our only Exemplar. The Sabbath and the institution of marriage are the only ordinances that began with the human race; they are independent of changes or dispensations. In the nature of things, they must continue till the end of time. It must always be necessary to commemorate the creative work of God and his rest from his work, otherwise he would be shut out of the thoughts of men, as surely as causes produce effects.

"The ordinances of baptism and the Lord's supper are alike significant and important. One commemorates the death, burial; and resurrection of the Lord Jesus Christ; the other, the manner of his death, the relation of his mystical body, the church, to himself, and the relation also of its members to each other. Should these great truths be lost sight of, little else remains worth retaining. If the ordinances should disappear from the church, the moral darkness and confusion which would follow would be as dense and fatal to spiritual life and growth as that which would follow in the natural world, were the sun and the moon extinguished.

"In regard to our own denomination, we are grateful to our heavenly Father for committing to our care such a sacred trust. While, with all our sister Baptist churches, we hold in reverence the ordinances of baptism and the Lord's Supper, we also hold to the Sabbath of the Lord; and as is the case of our Baptist brethren in relation to baptism, so with us; we know not how far reaching has been the influence of our little denomination upon Christendom by its conscientious and unflinching adherence to the Sabbath truth. And as it is the province and destiny of truth to come to the front and triumph over error, we must never lose faith in God, nor in the power of his truth to conquer in the end.

"Then, dear brethren, keep the beacon lights aglow! Keep the fire of God's love burning upon the altar of your hearts; never lose sight of the truth; stand at the post of duty, knowing that 'the race is not to the swift, nor the battle to the strong,' and 'quietly wait for the salvation of the Lord.'" Eld. Simeon H. Babcock, the present pastor of the church, made remarks substantially as follows:

"In response to a call of the Walworth church to become its pastor, I came here on the 30th of December, 1886; and on the first day of January following, I entered upon the duties of that office. The nine years which have elapsed since that time have been years of both pleasure and profit. Evidence seems to warrant the conclusion, that some substantial growth in things divine have been attained by both pastor and people. We have rejoiced together when prosperity had smiled upon us, and have together been saddened when adversity came. I am very grateful to the church for its forbearance toward me when I have been prevented, by necessary cares in my home, from doing among them all the labor I have wished to perform. The hope and prayer of my heart is that, so long as the present relationship shall exist, the blessing of God may crown our mutual labors with the best of success to his own glory."

*Presented at the Semi-centennial of the church, Jan. 22, 1896.

Sabbath School.

INTERNATIONAL LESSONS, 1896.

FIRST QUARTER.

LESSON XIII.—REVIEW.

For Sabbath-day, March 28, 1896.

GOLDEN TEXT.—Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God.—Luke 12: 8.

INTRODUCTORY.

1. *Singing.* Two spiritual hymns, two verses each.
2. *Prayer.*
3. *Concert Reading.*—"Let this mind be in you, which was also in Christ Jesus; who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow. . . . And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Phil. 2: 5-12.
4. *Singing.*
5. *Brief map exercises,* especially for primary classes, showing place of Christ's birth, John's ministry, the mountain of Luke 6 also describing the scenery and general "lay" of the country.
6. *Gloria Patri.*

GENERAL REVIEW.

Superintendent's Questions.—Golden Text for the quarter? Mention some ways of confessing Christ. What are some of the doctrines taught during the quarter? Some of the duties? Primary Class tell what John the Baptist did. Why was he called the Baptist? Intermediate Class tell how Jesus at twelve years of age could talk so learnedly with the doctors of the law. How old was he when he was baptized? Young People's Class tell how Jesus gave us an example of Sabbath worship. Tell how we are to forgive injuries. Bible Class give best thought in Lesson VII. What proofs of Christ's divinity? Primary Class repeat three Golden Texts. Young People's Class repeat two. Intermediate Class name four persons spoken of in the lessons. Bible Class name some places mentioned. Teacher of class No. 3 tell of some Old Testament event transpiring in village where Jesus was born. Teacher of class No. 5 describe the temple. Of class No. 1 describe Nazareth. Secretary tell something about a miracle of the quarter. Assistant Superintendent mention a parable, and tell what a parable is. Teacher of old people's class give two practical teachings from the quarter's lessons. Mr.—will you give a short blackboard exercise? May we now have a Primary Class song? We will now listen to the reports. Collection, followed by prayer for God's blessing upon the offering. Shall this school have a Sabbath-school Institute this season? If so, when, etc.

Closing Service.—*Supt.*—I give thee charge in the sight of God, who quickened all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession,

School.—That thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ:

Supt.—Which in his time he shall show who is the blessed and only Potentate, the King of kings, and Lord of lords:

All.—Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen.

Singing and Benediction.

H. D. C.

THE PEPPER BILL.

The Hon. Mr. Pepper may, or may not, be a statesman, and possibly some unscrupulous partisan may yet say that no good can come out of Nazareth. Mr. Pepper is not a representative of the writer's politics but as a patriot, more than a blind partisan, I can see some good in his bill. Let us judge of things upon their merits and not from what we see "in the Demo-publican Party organ which we carry in our hats." On technical grounds we may grant that the federal government does not grant permits to sell intoxicants, but the devil has used technics to his great advantage, and to defeat the right in many ways. What is the use of quib-

bling over names? Let the word "license" go if you wish, and call it "federal tax." And then what? Does it help the cause of temperance or hinder it? At the most it has never been a benefit only as it has shown the intention of a saloon-keeper or other agent in evil doing to sell liquid death for personal gain, and has thereby excited the suspicions of those who tried to enforce the state license law.

But here is a point worth noticing: A state by its laws declares the liquor traffic criminal. The federal government, by issuing the tax receipt, regards it a legitimate business. That is a bad precedent to set. Has the government a moral right to tax for revenue a villainous business? Is not that blood money? Suppose a tax receipt is issued to murderers and thieves? Suppose the government issues a tax receipt to a keeper of a house of prostitution? Would that not be infamous? No more so than to tax the breeder, the fountain of all that abomination. The saloon is a moral pest-house. To tax it for revenue is to place it on a par with taxed medicines, taxed industries that men regard as lawful. If Maine or Kansas has a right to say by their constitution or laws that the liquor traffic for beverages is a crime, as much so as gambling or prostitution, then how can forty-five states by Congress say it is not, and that it may be a source of revenue, protected by the government? The federal tax receipt denies the justice of Kansas laws.

One more thought in this line. To pay a tax to the government implies governmental protection for the thing taxed. If you are taxed lawfully for any thing, do you not justly demand and expect some adequate return? Certainly. Taxation is an admission that the business is to be protected. Your rights are not to be invaded. The federal tax may not be intended to oppose state laws, but every liquor dealer knows that his tax receipt means in some way protection from invasion from certain quarters. So far as the government can, it will protect him. Not indeed from the penalties of violating a local license law, but it concedes the business lawful on a level with any other business that is taxed. The federal tax gives a moral influence to the rum-seller. This tax for revenue has done untold harm to the American conscience, and God rescue us from this evil. Abolish the laws that tax crimes. Deal with crimes justly, prohibit them.

H. D. CLARKE.

DODGE CENTRE, MINN.

"TAKING UP YOUR CROSS."

We have vastly lessened the meaning of this strong expression. We read, "Let him deny himself and take up his cross," and then go on to expound it as if the two clauses meant the same thing. We urge people to "take up their cross," simply meaning, "deny yourself; endure trials for Christ's sake."

The meaning must be far different from that. Consider the time in which that command was given. The cross was not glorified then. It had no symbolic significance. Jesus had not even forewarned his hearers that he was to be crucified. When he used the figure of the cross, among his many figures, he alluded to a common mode of death for malefactors.

In warning a man that, to be a true servant of his, he must take up his cross, what then could he mean if not just about what we

mean when we say, "The man who does thus and so does it with a rope around his neck"—that is, he takes the risk of death on the gallows. Still more literally the man who "took up" his "cross" was starting out to be crucified. Jesus "took up his cross" as he set out to death. Recall the story. He warned his followers, therefore, that they must endure self-denial, and also take their risks. No one doubts that in their circumstances the risks were fearful. All took the risk of cruel death, and scarcely one but was put to cruel death. Nor did they die as adventurers, or by accident, or as citizens of a lawless, savage state. They died for Christ and their Christianity, died because they had elected to take that risk.

And so does the command still come. When you count the cost of entering Christ's service, the risk you run must not be overlooked. You are not likely, you American Christian, to meet death for Christ's sake. But I wonder if some things are not worse than death—harder, at least, to submit to. The mind can be steeled by long training to the thought of dying gloriously. Not only have noble Christian boys and girls answered, "Yes, I hope so," to the question, "May you not die by martyrdom?" but we are told of a wild African woman, rescued by English sailors from being butchered and eaten by the king, who tore her hair and cursed her deliverers. She longed for the glorious death by which she was to have been honored.

It may be harder for a sworn servant of God to sit by his humdrum office desk and decide, for his oath's sake, and his duty's sake, to refuse the dishonest investment which would enrich him for life, or, worse still, to refuse the unfair refuge open before him from otherwise certain ruin. Do you not think that many a man would walk unflinchingly into the arena, amid tears and blessings, who would fail at this other test?

Yes, self-denial is not all that is required. Courage to dare is part of our sacramentum of allegiance to our Lord, and this nineteenth century may exact from us the last iota of promised suffering as truly as did the first.—*Margaret Meredith, in Presbyterian.*

FOR THE HORNELLSVILLE CHURCH.

To the readers of the SABBATH RECORDER:

The Young People's Society of Christian Endeavor of the Seventh-day Baptist church of Hornellsville, N. Y., will celebrate the nineteenth anniversary of the organization of that church Sabbath-day, April 11. It was organized by Rev. T. R. Williams, D. D., with eighteen members. For a time services were held at the homes of the members; since then they have been held in various halls and lecture rooms of churches. The average attendance now is thirty.

The Young People's Society of Christian Endeavor is making an extra effort to procure funds for building a church. You are invited to participate in the birth-day celebration by sending us a gift, before that date, of as many pennies, nickles, dimes or dollars as you are years old. The money to be applied on our Building Fund.

Sincerely yours,

IVANNA J. PALMER,
WINIFRED E. SANTEE,
MRS. CHAS. STEPHENS,
STANLEY STILLMAN, } *Com.*

Replies may be sent to Miss Winifred E. Santee, 65 Main St., Hornellsville, N. Y.

HORNELLSVILLE, N. Y., March 12, 1896.

Popular Science.

How To Manufacture Cold.

It is said that there are three things that exist that never were created, viz: cold, darkness, and nothing. That cold is the absence of heat, that darkness is the absence of light, and nothing the absence of something. To the first your attention is invited.

It is plain that if you can remove the heat from any place, in that place refrigeration will be accomplished. Chemistry and science have triumphed in producing an artificial cold, and applying it to many useful purposes, such as the manufacture of ice, in the hottest of weather, the keeping of meats and fruits in a semi-frozen condition, even from California to New York, in the hottest season of the year, and also on board of ships while crossing the Atlantic or Pacific oceans.

The most practical agent for producing cold is found to be liquid ammonia. Under atmospheric pressure, the boiling point of liquid ammonia is about thirty degrees below zero, so that in any place where the temperature is above that point it will boil and pass off in vapor.

The ammonia, after being liquified, can be transported in pipes, under a pressure of one-hundred and fifty pounds to the square inch, to the place where it is to be used. In the manufacture of ice, the water to be frozen is put into cans, of a proper size and shape for the cakes to be readily handled. These cans are submerged in brine in vats. In these vats pipes are laid, through which the vapor of ammonia passes, and as the fresh water will freeze sooner than the brine, the heat being driven from the brine, the water in the cans freezes solid, while at the same time the ammonia vapor returns to its starting point to be again put under pressure and sent forth again to cool the brine. In using steam, the vapor is first used, and then condensed and returned to the boiler. But here all is reversed, the ammonia, under pressure, boils rapidly, yet no fire, driving away heat and returning its vapor to be used again.

The scientific principles here set forth are those generally followed in refrigeration. It is a cheap method of producing cold. It has been successfully applied in Denver and St. Louis, for cooling dwellings at quite a distance from the plant furnishing the condensing power.

H. H. B.

OUR COLONY HEIGHTS CHURCH.

To the Editor of THE SABBATH RECORDER:

On a recent trip through California I spent a couple of Sabbaths with our Colony Heights church. So many have asked me to give my impressions of the Colony, and the prospects of our people on the coast in general, through the RECORDER that I have concluded to do so.

Two quite extended tours through California, from Sacramento south, have failed to reveal to me a naturally more beautiful spot than the little valley occupied and controlled exclusively by our people there, and, judging by the growth of other colonies around them, our people are making splendid progress.

I was there in January, and then there were eight families and seven houses. One more family, at least, has arrived since, and another house is soon to be built that I know of, and I think there are still other families expected in the near future. They have a church with a membership of thirty, and on the two Sabbaths that I was there the congregations

numbered between thirty and thirty-five people including the children at church and Sabbath-school, which is held at the home of Brother J. T. Davis.

The people are of a substantial, energetic sort and all appointments at the church and society are well attended. Besides the regular preaching services and Sabbath-school, they have a very interesting literary society which meets every Sabbath night, and two other evenings of the week are given up to prayer and "a sing."

We have a number of staunch Sabbath-keepers in other parts of California, some of which are members of the Colony Heights church. There are no Sunday laws in California, and I believe it is one of the most promising fields that our people can occupy.

California is settled largely with people of "our sort"—Eastern people—bright, well educated and progressive, but of a broad, tolerant spirit willing to listen to new truths, and if they are convinced and converted of a substantial and self-maintaining kind.

Of course water is king in Southern California. Our people are not under any irrigating ditch, but they have an exhaustless supply on their own tract from which to pump. Water rises to within five or six feet of the surface on the bottom land and to the same level heavy wells have been dug on the upland. The supply is abundant, and, so far as we can judge, exhaustless. By request of the Board of Directors, I have purchased for them in the Eastern market an engine and pump of sufficient capacity to irrigate the whole tract. Water pumped in this way will be more expensive than some of the ditch water in California, but much cheaper than some, and can be had whenever wanted.

The soil, climate and roads are of the very best, and there is no apparent reason why our people should not make a success of their enterprise.

The church has already a gift of about \$700 toward putting up a building when they get ready to build. I hope the day will soon come when we will have not only one but many prosperous and devoted churches in that fair state.

One can get almost all sorts of country, climate and conditions in general in Southern California. Many places are very attractive, and each generally possesses some superiority over all others in certain particulars. Most of the big stories told about California, which very few people believe, are true; but each is true perhaps of only some certain section so that our people intending to go to California must not expect to find all the good things in one place.

At the home of Mrs. Nelson Fryer, in Oakland, we learned that Mr. Fryer has accepted a call to the professorship of Oriental Languages in the State University at Berkeley, Cal., giving his time for half of the year to that institution, and expects to pursue his work in China the rest of the year.

One Sabbath was spent with our church at Boulder, Colo. Boulder is a beautiful, and one would judge from appearances, a prosperous town, and our neat and well-appointed church there is a splendid monument to our people in general and to Bro. S. R. Wheeler in particular. The Adventists have recently erected a very handsome Sanitarium there, and between Bro. Wheeler and them the Sabbath will not be unheard of in that university town.

Very truly yours,

C. B. HULL.

CHICAGO, Ill., March 6, 1896.

RESOLUTIONS OF SYMPATHY.

WHEREAS, It has pleased our all-wise heavenly Father to call unto himself our sister, Mrs. Susan M. Burdick, who as a member and the President of the Ladies' Missionary Society of West Hallock, was so highly esteemed; and,

WHEREAS, She was a constituent member and earnest worker in our Society, even when detained at home by illness; and,

WHEREAS, Her life was marked by such Christian earnestness and zeal for all good work, having such large sympathy for others, such unbounded hospitality, and such great courage in the midst of all difficulties; therefore,

Resolved, That we, as a Society, deeply feel the loss of one, the memory of whose life will long be remembered for good, and that we will strive to imitate her Christian graces, and bow with humble submission to the will of him who "doeth all things well."

Resolved, That we extend our heartfelt sympathy to the bereaved family, and commend them to God with the prayer that he may be with them through the Holy Spirit of comfort.

Resolved, That a copy of these resolutions be sent to the husband and family of the deceased, and that this token of our esteem be placed upon the Record of our Society, and that we request their publication in the SABBATH RECORDER.

MRS. MATIE POTTER,
MRS. LILLIE AYERS,
MRS. LUCY TALLETT,
MISS OLLIE VARS, } Com.

Special Notices.

ASSOCIATIONS.

SOUTH EASTERN, May 21-24, Greenbriar, W. Va.
EASTERN, May 28-31, Westerly, R. I.
CENTRAL, June 4-7, DeRuyter, N. Y.
WESTERN, June 11-14, Little Genesee, N. Y.
NORTH WESTERN, June 18-21, Albion, Wis.

WANTED.

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

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

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

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

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

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

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

CORLISS F. RANDOLPH.

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

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

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

THE 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.

MARRIAGES.

OLSON—CORLISS.—March 10, 1896, at Clear Lake, town of Milton, Wis., at the residence of Mr. S. J. Corliss, the bride's father, by Rev. W. C. Whitford, Mr. Oscar T. Olson, of Fontana, Walworth Co., to Miss Hattie G. Corliss, of the former named place.

GREEN—BALCH.—March 11, 1896, at Rock River, town of Milton, Wis., at the residence of Mr. Charles D. Balch, the bride's father, by Rev. W. C. Whitford, Mr. Harry S. Green, and Miss Lona B. Balch, both of the above named place.

ADAMS—DIXON.—By Rev. J. C. Bowen, at his residence, Marlboro, N. J., Elias A. Adams, and Carrie B. Dixon, both of Quinton, Salem Co., N. J.

WELLS—SEELEYE.—At the home of the officiating clergyman, in Milton Junction, Wis., March 12, 1896, by the Rev. Geo. W. Burdick, Mr. Fremont C. Wells, of Milton, and Miss Eva L. Seeleye, of Mabel, Minnesota.

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.

CHIPMAN.—At Old Mystic, Conn., March 3, 1896, of paralysis, Nathan Truman Chipman, aged 70 years.

Bro. Chipman was a most worthy member of the Greenauville church. His character and life was that of an upright, honorable and consistent Christian and citizen. He was of a meek and quiet spirit, and gained and held the respect and love of all his associates. He leaves a devoted wife, two sons and four daughters to mourn his loss. O. D. S.

KENYON.—Esther Kenyon, daughter of Potter and Patty Armsbury Kenyon, was born in Petersburg, Rensselaer Co. N. Y., Jan. 26, 1809, and died in Albion, Wis., Feb. 21, 1896.

Sister Kenyon was baptized by Eld. John Green, when about 22 years of age. She united with the Petersburg church. In early life she was possessed of a bright, cheerful disposition, and was noted for her industry. She came to Albion probably during the year 1849. During the years of her stay here, none were more helpful to those in need than was "Aunt Esther," as she was familiarly called. The last years of her life were somewhat clouded because of the falling of her mind. She united with the Albion church Oct. 9, 1850, of which she remained a faithful member till death. Burial services were held at the home of Dea. Geo. W. Babcock, Feb. 23, 1896, with whom she had lived the past two years. Text, Job 5: 26. E. A. W.

CLARKE.—In Milton, Wis., Monday morning, March 9, 1896, Mr. Albert Clarke, son of Job and Emily Pardee Clarke.

He was born in Scott, N. Y., June 20, 1832. Feb. 4, 1855, he was married to Elvira Greene, daughter of George S. Greene, who passed on before him but a little over five weeks. Brother Clarke was converted under the preaching of J. L. Huffman, in the winter of 1878, and united with the Scott Seventh-day Baptist church. While the Christian experience of these years may not have been all that was desired, yet a little more than a week before the end came, he said to the writer, "I feel it is all right; I want to go, I want to go." He came with his wife to Milton in 1888, where he has since resided. How blessed to the believer is the thought that death is not the end. "The grave is not a dark alley." It is "a thoroughfare" through which we pass to the reward of service. Burial was from the late residence, Wednesday morning, March 11, conducted by the writer. Text, Rev. 2: 7. E. A. W.

STILLMAN.—In the town of Almond, near Alfred Station, N. Y., March 9, 1896, of heart failure, Mr. Silas Stillman, aged 74 years and 15 days.

Mr. Stillman was the seventh child in a large family born to Silas and Rebecca Peckham Stillman. One brother and one sister only remain. When but eight years of age he experienced saving grace, but delayed public profession of faith until in his 17th year, when he was baptized by Eld. Stillman Coon, and united with the original Seventh-day Baptist church of Alfred. After the location of the Second Alfred church at its present site, during the pastorate of the late Eld. Gardner, he moved his membership to that church, of which he remained a worthy member until removed by death. In 1845, he was married to Miss Almira Williams who, with two daughters born to them, remains to mourn their loss. Mr. Stillman was a quiet, conscientious, God-fearing man, and died as he had lived, at peace with God and man. "Let me die the death of the righteous, and let my last end be like his." Funeral services conducted by Rev. L. A. Platts, and Rev. A. P. Ashurst. L. A. P.

DUNHAM.—At her daughter's residence, in Elizabeth, N. J., March 9, 1896, Mrs. Elizabeth Dunham, aged 69 years, 2 months and 10 days.

Sister Dunham was the daughter of Deacon Randolph Dunn and Esther Titsworth Dunn, and widow of Daniel Dunham who served as a soldier in the late war and died soon after his return, from diseases contracted while in the service of his country. At the death of her husband, Mrs. Dunham was left with the care of six chil-

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

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dren, two sons and four daughters, all of whom survive her. She united with the Piscataway Seventh-day Baptist church when a girl, of which she was one of the oldest members at the time of her death. Her last illness was of short duration, being a little over one week, but the Saviour found her ready to go when the call came. The remains were brought to New Market, where funeral services were held in the church, Thursday afternoon March 12, conducted by the pastor, assisted by Rev. J. A. Cubberley, of South Plainfield. A well filled house of old neighbors, friends and relatives attested the love and esteem in which she was held in a community where she has been intimately known all her life. We are thus called to mourn the departure of a mother, sister, friend; but we rejoice in the rich legacy of her life of faithful service and noble example, and in the sweet consolation of knowing that she has entered into that heavenly rest prepared for those who love the Saviour. Interment was in the Seventh-day Baptist cemetery at Plainfield. Text: "Precious in the sight of the Lord is the death of his saints." Psa. 116: 15. F. E. P.

A WISE AND NOVEL TREATMENT.

A young wife had just settled in her new home. All seemed fair and promising, but one night her husband came home very late and staggered into the house. His wife was greatly shocked, and told him he was ill and to lie down at once. He did so, and in a moment or two was comfortably asleep on the sofa. His face was a reddish purple, his breathing heavy, and altogether he was a pitiable-looking object. The doctor was sent for in haste, and mustard plasters applied to his hands and feet. When the doctor came, felt his pulse, and examined him, and found that he was drunk, he said:

"He will be all right in the morning."
But the wife insisted that he was very ill and severe remedies must be used.
"You must shave his head and apply blisters," she urged,

"or I shall send for some one who will."

His head was accordingly shaved closely and blisters applied. All night he lay in a drunken sleep, notwithstanding the blisters were eating into the flesh. It was not until near morning he began to beat about, disturbed by pain.

About daylight he awoke to a most uncomfortable consciousness of blistered agonies.

"What does this mean?" he said, putting his hand to his bandaged head.

"Lie still—you mustn't stir," said the wife; "you have been very ill."

"I'm not ill."

"Oh, yes, you are! You have brain fever. We have worked hard with you all night."

"I should think you had," groaned the poor victim.

"What's the matter with my feet?"
"They are blistered."

"But I'm better now. Take off the blisters, do," he pleaded piteously.

He was in a most uncomfortable state, his head covered with sores, and his hands and feet still worse.

"My dear, he said, groaning, "if I ever should get sick in this way again, do not be alarmed or send for the doctor, and above all do not blister me again."

"Oh, indeed, I will! All that saved you was the blisters, and if you should have another spell,

Sickness Among Children

is prevalent at all seasons of the year, but can be avoided largely when they are properly cared for. *Infant Health* is the title of a valuable pamphlet accessible to all who will send address to the N. Y. Condensed Milk Co., N. Y. City.

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WITH ONE DIP OF INK WRITES 20 TIMES LONGER than the ordinary pen, and absolutely PREVENTS BLOTTING. The most wonderful invention of this age, nothing like it ever before placed on the market and proves a boon to all who use it. Makes writing a pleasure. Consumers cheerfully pronounce it worth 10 times what we ask for it; they immediately realize that it saves time, and inconvenience; superior to all other pens because it will not corrode or clog up. FIVE SAMPLES MAILED FREE FOR TEN (10) CTS. **WANTED—THE OPPORTUNITY OF A LIFE TIME**—Men and women to make big money and we will give you the opportunity of establishing a good, steady, permanent, profitable business. Write us for terms to agents or send 10 cents for 51 samples. **THE BRAHAM PEN CO., 51 Bradford Block, CINCINNATI, O.**

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Our offer fully explained in THE SABBATH RECORDER, Oct. 3d.
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*.

I should be more frightened than ever, for the tendency, I am sure, is to apoplexy, and from the next attack you would be likely to die, unless there were the severest measures used."

He made no further defense; and from that day to this he has not had another attack of drink.—*Drover's Journal*.

YOUR BOY.

O mother, looking on your boy with troubled, anxious heart, because he is so noisy and boisterous, because he plays so hard and studies so lazily, because he runs so fast when he goes to play, and walks so slow when he is going on your errands, because he is so much of an animal, do not be afraid; take care of your own heart, brood him, keep your own courage, your own love, your own faith clear, and then brood him, simply brood him; love him, teach him to love you, hold on to him, and teach him to hold on to you, and you need not be afraid. There is more power in prayer than there is in the saloon; there is more power in a mother's love than there is in the beckoning of a thousand prostitutes. I do not say that the animal may not run away with him, but it will not be for ever. O moral reformer, sometimes discouraged, looking on this slow process of the world's uplifting, and saying, "I have worked long enough; I am going to give it up," do you know what you say? It is as if the seed should say, "I will not germinate." To give up is to go back into the soil. If the faith and love and courage are alive in your heart, you will yet win the day—you and God together.—*Dr. Lyman Abbott*.

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