

THE SABBATH RECORDER.

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SIN IS POWERFUL BUT WILL BE CONQUERED.

SIN is a fixed, unyielding power. It is not a tender plant that a worm may gnaw away in a night, or a child's hand may tear up. Its roots are deep and firm. The power of sin is old. It is universal.

In every land, on every sea, in all ages, among all peoples, its power is revealed. If you wish to know this, you have only to attack it to realize the power it has. The lion behind the bars may not alarm you, but let him out among the people, unfettered, and you are helpless. Attack any of the great ethnic faiths—Buddhism, with its three hundred millions, or Islamism, with its one hundred and eighty millions, and you are convinced of the magnitude of that power of superstition by which so large a part of the race is enslaved.

All honor to those noble souls who, in self-denial, obloquy and suffering, are heroically waging a conflict with error. They are inspired with another thought, which is properly coupled with the foregoing.

There is an overpowering force which can and will conquer sin. It is Christianity. The gospel nowhere has yielded. It commands to-day more confidence than ever, and enters into more languages than any religion. At Pentecost its followers were numbered by a few hundreds. Its founder had died, not a sceptred king, grasping in death, as Charlemagne, the symbol of royalty, but, amid the abuse and taunts of Jews and Romans, stretched upon the cross. It had no protection from law, no place in literature, it owned no churches. But the church of Christ, if called to pass again through the age of martyrdom, would, I believe, be as unflinching in maintaining the truth, or in sealing her testimony in blood, as in the days of Ridley and Latimer, or in the earlier age of Perpetua and Felicitia, when rich and poor, bond and free, were in a common loyalty to the truth and in pouring out their blood in its defense.—*Bishop J. F. Hurst, D. D., LL.D.*

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Sabbath Recorder.

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MEN.

God, give us men! A time like this demands
 Strong minds, great hearts, true faith and ready hands;
 Men whom the lust of office does not kill;
 Men whom the spoils of office cannot buy;
 Men who possess opinion and a will;
 Men who have honor; men who will not lie;
 Men who can stand before a demagogue,
 And meet his treacherous flatteries without winking;
 Tall men, sun-crowned, who live above the fog
 In public duty and in private thinking.
 For while the rabble, with their thumb-worn creeds,
 Their large professions, and their little deeds,
 Mingle in selfish strife, lo! Freedom weeps,
 Wrong rules the land, and waiting Justice sleeps.

—Dr. J. G. Holland.

MANY young men say: "I cannot obey God and get a living." This is perhaps said by our own young people—more frequently in the matter of Sabbath-keeping than any other command. But God never asks men to go in any direction where he has not opened a path in which they may walk. Its entrance may seem to be concealed for a time, but a few steps in the line of obedience will show an illuminated pathway.

TRAIN your child to attend church on the Sabbath, with as much regularity and sense of necessity as you employ in sending him to school or to any other duty. It is a great mistake to let him grow up with the impression that he can do as he pleases about attending Sabbath service. That privilege made the historic Prodigal Son; and the same history is being repeated in many families to-day, with, perhaps, the exception that most of modern prodigals do not return to their father's house.

A LETTER from Bro. J. L. Huffman, which came to hand too late for the last issue, states that his health did not warrant him in undertaking to move from Salem, W. Va., as he intended when he left Plainfield the last of March. He thought it wiser to remain quiet a few weeks. We all earnestly hope and pray that God may spare the life of this useful brother and restore him to his former health and active service. But we must all learn to bow submissively to Superior Wisdom, and say with Bro. Huffman in his letter, "Thy will be done." Let the prayers of the brethren and sisters earnestly ascend to the throne of grace that our leaders may be spared long to continue the warfare against evil, and that many others may be raised up to fill the important places that are being made vacant, and to enter the many opening doors to still larger fields of Christian labor.

We have received a copy of the *North China Daily News*, Shanghai, sent by Bro. D. H. Davis, containing an article on "A Scheme for Reform in China." We have not space to admit of this article, as it is quite lengthy; but it is of great interest to note the progress of reforms in that vast empire. Some reforms are already in operation, while many more exist, as yet, only in "schemes." The plans proposed, in this excellent article, embrace commercial relations with foreign

nations, purifying and uplifting its own government, introduction of railways and foreign machinery, greater safeguards against dishonesty on the part of public servants, steps to secure more general and liberal education, and the protection of religious liberty.

Our faithful band of workers in Shanghai are doing their utmost, in harmony with the efforts of other missionaries, to lift the curtains that have so long shut out the light of civilization and Christianity from this mighty empire. God bless them in their noble endeavors.

THE *Christian Standard*, of April 4, contains the following statement: "Seventh-day Adventism never received such a crushing blow as in the publication of Canright's 'Seventh-day Adventism Renounced.' It is what the boys would call a 'clinker.'"

Well, it may be that boys would call it a "clinker," but we did not suppose men of experience and discernment would find so much occasion for comfort in the fact that a man who had so fully espoused one particular faith should so soon turn to another and in a war-like spirit seek to renounce and denounce the principles he had so recently advocated. Most minds are not so constituted. Those whose opinions mature more slowly, who study more carefully, are less likely to make such sudden changes of faith, and having made a change for good and sufficient reasons very few solid men hasten to publicly renounce their former views.

But we commenced this notice of the above item chiefly to express our surprise that such "a crushing blow" could be inflicted without crushing something. Who has been killed or even severely injured? What organization has felt the "crushing blow?" What truth has been so "crushed to earth" that it cannot "rise again," by the renouncing volume? What a "crushing blow" Judas gave when he renounced Christianity. But we remember that it was not Christianity that was crushed after all. Some things work as a boomerang. If Mr. Canright renounces the Sabbath of Jehovah and seeks to make it less popular, no doubt he will find boys who will call his effort a "clinker," but those who watch more closely will very likely see that the "crushing blow" falls in quite another direction than the supposed aim. Andre and Arnold and Burr, in the early struggles of our country, dealt "crushing blows;" but on whom did they fall?

MUCH has been said by both the secular and religious press concerning religious legislation and the subsequent legal persecution of those who do not strictly conform to the observance of what is called the "Christian Sabbath," meaning Sunday. But while this un-American spirit is manifest in this direction, it is well to note also that in other lines of toil for the good of the race the spirit of intolerance, prejudice and persecution is rife. The state of Florida is making for herself a very unenviable record. In this instance it is not a religious strife, but the educational interests of the state are involved. It does not seem possible that such unjust discrimination can be made, and such injustice done as is actually transpiring in that state, and under the guarantees of our government. The same injustice done to any of the citizens of this Republic, by any foreign power, would at once enlist the sympathies of our entire pop-

ulation and the prompt protest, and demand for redress by our highest officials. What is known as the Sheats Law in Florida is working great mischief. The following is the text of the law relating to the education of whites and blacks in the same school.

"1. It shall be a penal offense for any individual, body of individuals, corporation or association, to conduct within this state any school of any grade, public, private or parochial, wherein white persons and negroes shall be instructed or boarded within the same building, or taught in the same class, or at the same time by the same teachers.

"2. Any person or persons violating the provisions of Section one of this act by patronizing or teaching in such school, shall upon conviction thereof be fined in a sum not less than \$150 nor more than \$500, or imprisoned in the county jail for not less than three months nor more than six months for every such offense."

Little over one week ago, the teachers, consisting of men and women, of the Orange Park Academy, together with the pastor of the church which they attend, and the parents of the white pupils in the school, were arrested for violation of the law. They are all liable to be thrown into jail with common criminals to await their trial, which may be delayed for months, and then to be sentenced to heavy fines and still further imprisonments. And all this, in a land of boasted liberty, where the "stars and stripes" are said to be a sufficient guarantee of protection among the nations of the earth to all who are under its folds! All this in a land in which, on every fourth of July, patriotic orators will eloquently quote the proud, historic words, "We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain inalienable rights, among which are life, liberty, and the pursuit of happiness!" No doubt these words will be quoted in that very state, and possibly by this very honorable (?) William F. Sheats, superintendent of public schools, under whose direction this law was passed. And at the same time, in sight of such a throng of noisy patriots, these devoted, cultured, pious men and women are lying in an unclean Florida jail, deprived of liberty and happiness, and even their lives in danger. Is this American freedom? Is there no redress? Has our Supreme Court no power, and the executive arm of our government no strength to lift a hand in protest against such wrongs? Why are the damp jails of Florida better than the dark dungeons of Siberia? Why are sweet Christian lives in Florida of less account than those in Armenia? Why should the Turkish government be called so weak and powerless to prevent great iniquities and cruelties, while ours is regarded so strong and exemplary? Is ours the best government in the world? In some respects yes, undoubtedly. But what magnificent opportunities for improvement!

CHRISTIANIZING THE CONSTITUTION.

It is interesting to read the editorial comments in the various exchanges that come to our table, on the subject which occupies so much space in both religious and secular journals. Last week we gave an article taken from the *Independent* under the title "Christ in the Constitution," taking strong and consistent ground against the attempt to compel the adoption of such a religious basis for the Constitution as to make religious legislation a very easy grade, and thus secure the coveted Catholic union of church and state. The *Biblical Recorder*, a prominent Southern

Baptist paper, published at Raleigh, N. C., in its issue of April 8, has a strong and consistent article on "Christianizing the Constitution." All of these arguments will apply with equal force against the effort to commit Congress to the folly of compelling Sunday-observance. We make the following extracts from the *Biblical Recorder*.

After prolonged struggles and with infinite trouble, our fathers, a century ago, severed the last remaining tie between state and church. Galled by the shackles of ecclesiastical tyranny, and recognizing clearly the divinely made distinction between what is due to God and what to Cæsar, they claimed for themselves and for all their fellow-citizens absolute religious liberty. That no man should suffer political disabilities in any degree, because of his religious opinions, was with them a fundamental principle. From the history of other countries and from their own experience they had learned the disadvantages of formal connection between government and religion. Hence they were careful not to admit into the Federal Constitution a single word which could be construed as favorable to such a union. Into this admirable compact the only expression of a religious nature contained in the old Articles of Confederation was not allowed to enter, so jealously did they guard the results of their struggles. And, lest the Constitution itself should in the course of time be misunderstood and misinterpreted, they insisted upon an amendment that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

Without help from civil authority, the voluntary system has won its own way. Tens of thousands of churches dot our land, and in them worship millions of communicants. Hundreds of colleges, consecrated to learning under Christian auspices, have been founded and endowed. Millions of money are annually given to send the gospel to less favored lands. Numerous organizations, fostered by voluntary workers and contributors, are seeking in many ways to promote temperance, purity, mercy and charity.

In no other land and under no other constitution has the religion of Christ ever had so free scope to prove its inherent fitness and its power to survive and conquer—and that, too, without the aid of civil authority.

We doubt not that this movement originated with, and is sustained by, good men. Their motives are pious. Their intentions are praiseworthy. But good men are not always wise. The most pious motives and the best intentions have sometimes wrought disaster when not guided by sound judgment. And we cannot resist the conviction that this effort is fraught with dangers, and that its success would be the most serious calamity that has ever befallen our country. In another article we shall give some reasons for these strong expressions.

Others may perhaps see their way to favor such a movement; but we do not understand how any intelligent Baptist can consistently endorse its objects or help to secure them.

NEWS AND COMMENTS.

Over eleven million dollars have been voted by the House of Representatives for sea-coast defense.

The New York state Legislature will adjourn its present legislative sessions April 30, at noon.

GREENLAND has a population of 10,000. It is almost wholly Christianized, by Moravian, Lutheran and Danish missionaries.

GREAT arrangements are being made for the next international convention of the Y. P. S. C. E., in Washington, D. C., opening July 8. It is estimated that 60,000 people will attend.

THE use of the X rays in discovering the contents of any suspicious looking box, or "infernal machine," is very relieving to the nerves of those whose duty it is to open and examine them!

MARQUIS YAMAGATA, the distinguished field marshal of the Japanese Imperial Army, is now visiting this country. He is in New York and Brooklyn this week. He seeks quiet rather than display.

THE Queen of England has been on the throne fifty-nine years. The Emperor of Austria has ruled forty-eight years. These potentates recently had a friendly meeting for the first time in their history.

THE experiment is soon to be tried of transmitting the power of Niagara Falls in the form of electricity to New York, and even, possibly, to England. The eminent scientist, Nikola Tesla, believes it can be done.

CLEVELAND'S Cuban policy does not seem to suit most of the Congressmen. The President always has been noted for having a way of his own, and probably will continue thus for little more than ten months longer.

ONE of the curiosities of the printer's art is the "Midget Testament," being a volume of the New Testament three quarters of an inch long, and half an inch wide. Its weight is twenty-six grains. It is published in Glasgow.

IN southwestern Minnesota the school directors of a certain district have ordered that a cyclone cave be dug out close by each of the schoolhouses in the district for the safety of the scholars on the approach of a cyclone.

THE American schooner, George W. Whitford, was seized March 31 by a Colombian man-of-war off Porto Bello, and the captains and officers were treated disrespectfully. The whole matter is thought to be traceable to Spanish influence.

AT Vineland, April 15, a mad dog, after attacking three men and biting seventeen dogs, was pursued, driven into a sewer pipe, flooded out, captured and caged. He will be kept to await further developments that it may be definitely known if he is suffering from rabies.

A VENERABLE couple aged eighty-four and eighty-three years respectively, having been married sixty-five years, with five children grown up, and reported to be in comfortable circumstances, now live in the Saratoga County poor house. Shame on such unnatural and ungrateful children.

REPORTS continue to show that the Spanish troops have more than their match in the Cuban insurgents. The latter are desperately determined to secure Cuban independence. They will accept nothing less, by way of compromise. Like Patrick Henry, their cry is "Give me liberty, or give me death!"

THE women in Germany who favor woman's emancipation, instead of making a new Bible that will be in harmony with their views, are very zealously and consistently engaged in demonstrating that the Scriptures, if properly understood, are already in favor of woman's liberty and their God-given rights.

SPAIN has foolishly indulged in much bluster over the resolutions passed in Congress relative to her relation to the Cuban troubles. The resolutions are very mild and propose no interference in an unfriendly spirit. Spain's

attitude toward the United States reminds us of the incident of the dog barking at the moon.

THE widow of James McMahon, of New York, whose husband was run down in a small boat, by a ferry boat last July, sued the company, and has just obtained a verdict of \$21,000. Formerly only \$5,000 could be recovered for a death, but under the new constitution there is no limit fixed. It is justly left for the courts to decide.

It has been said that one-half of the world does not know how the other half lives. But a careful investigation based on the most reliable statistics shows that more than 4,000,000 families in the United States live on incomes of less than \$400 per year; and more than one-half of the families of the nation have not more than \$600.

AT last Col. Robert G. Ingersoll has stood upon a platform in Chicago, in a religious meeting, and on invitation delivered a two-hour's lecture on "How mankind can be reformed." He was loudly applauded, and the service closed by singing "Blest be the tie that binds." Dr. Rusk introduced the Colonel as "the man who is endeavoring to do this world good and to make it better."

A NEW decision of the Supreme Court is likely to resuscitate the nearly dead interstate commerce law. It was difficult to prove any infraction of the law because witnesses, especially those connected with the road, took advantage of the law that excused a witness from incriminating himself. But the court decides that a witness cannot take refuge under that plea, when the government promises him exemption from punishment.

THE *Advent Review and Sabbath Herald*, in commenting on the strife now apparent between the two branches of the Salvation Army, says, "It is rather pitiful to see the professed followers of Christ, and workers in his cause, thus divided, and extending their energies and strength in trying to demolish one another."

To all this we agree, and feel inclined to add also, "it is rather pitiful" that such a spirit of strife is not limited to the two branches of the Salvation Army.

CONTRIBUTED EDITORIALS.

Church Etiquette.

We enjoyed the article on "Church Etiquette" quoted in the SABBATH RECORDER under date of April 6, particularly such items as this: "It is a breach of etiquette for a number of young men to congregate in the vestibule and there carry forward a conversation commenting upon the services and various members of the congregation present."

We beg, however, to dissent from the idea that "all greetings, recognitions and conversations should be conducted in the vestibule after service." If that is good form, so much the worse for good form. The idea that church pews are too sacred for a handshake and a "God bless you," or for a friendly conversation before the voluntary and after the benediction, is, in our judgment, totally wrong. We have seen a church-full of people filing out in solemn procession, looking neither to the right nor to the left, but this is the first time that we have noticed

this proceeding enjoined as a rule of etiquette.

This is no trifling matter. It seems to your Western Editor to be the border line of one of the fundamental causes of the lack of power in many churches. The natural human interest and the Christian cordiality are crushed out under the weight of fashion and dignity. It may be etiquette to preserve funeral forms at a gospel service; but you will never have a Holy Ghost revival in such an atmosphere. When the Christians get so full of the Spirit and of a yearning desire for souls that they will reach across two seats to shake hands with a friendless boy, there is a life and power there which can shake a community.

Possibly the author quoted simply meant to rebuke visiting in the pews during church service. In that case permit us to suggest that he recast the language of his injunction, and that he place as an appendix to his rules:

"Finally, brethren, as ye have opportunity, shake hands with all men, especially with the stranger that is within thy gates."

Municipal House-cleaning.

The recent victory for good government in Chicago which retired so many unworthy candidates for the Council to private life, was brought about by amazingly simple means. One wonders why they have not been effectively employed before. The fact is, the citizens have been growing wiser. Humiliated by years of gross misrule, the city was ripe for reform; and seven business men, with no claims to genius, but incorruptibly honest and in dead earnest, led the honest majority to victory.

These seven men constituted the executive committee of the Municipal Voters' League, an offshoot of the Civic Federation. The committee investigated impartially, fearlessly and thoroughly the character and record of every candidate. They gave the result of their investigations in an address to the public, published in all the papers. They recommended those whom they considered the *best men*, regardless of party. The public went to the polls on election day and quietly, but unmistakably, endorsed the recommendations in twenty-eight cases out of thirty-four.

The result, as already seen, is gratifying. Let it be remembered that in the previous Council "the gang" had an overwhelming majority. They could "railroad" through any measure they chose over the mayor's veto. The recent election had to do with only one-half the members of the City Council; but already the mayor has behind him an ample force to sustain his veto of corrupt ordinances. In the light of the election to come one year hence, when the rest of the city fathers will pass under the rod, the future is brighter still.

This new movement in municipal politics is the most hopeful the writer has ever seen since he began to observe political movements in this great, driving, cosmopolitan city.

FIVE-YEAR-OLD Mary had fretted and made herself generally disagreeable, and at night her mother put her to bed with a feeling of relief. "There, child," she said, as she kissed her good-night, "I hope you won't be so cross to-morrow." Mary had cuddled down in the blankets, but at this she sat upright again. "Ah!" she said, "when it's you, you say 'nervous.'"

History and Biography.

THE SMALLER COLLEGES.

Magnitude is a characteristic of our native land. Her distances are immense, her mountains towering, her plains vast, her valleys broad, her rivers long, and her lakes, seas. Surrounded on all sides by greatness, it is no wonder that the conceptions of our people are correspondingly great. Huge corporations, endless railways, sky-sweeping buildings, attest the fascination that bigness has for us as a nation. This feeling shows itself also in our educational institutions. The colleges of our land style themselves universities, and endeavor to gather into their embrace a multitude of students. Some of them have succeeded; but while all feel proud of their success, some of us have doubts as to the superior advantages found in such overflowing centers of learning. There are many who see in the smaller colleges privileges not to be obtained in the larger academic communities. We will briefly call your attention to some of these in a general way.

1. In a small institution every student is known individually where and in what he is lacking, and hence his needs can be considered and supplied as they cannot be in a huge aggregation, in which he personally is swallowed up and becomes simply one of the crowd. This acquaintance, it will at once be seen, is an immense gain. The number of students being less, the number of instructors is proportionally greater; hence, a pupil can come into individual contact with his teachers. He feels acquainted with them, and is brought under their immediate influence and knowledge. In the larger colleges, a student may never even meet a professor. The two are as much strangers to each other as though miles separated them. This, we submit, is a strong point in favor of the smaller colleges, for no one can doubt the great benefit gained by immediate contact of a student with a teacher in any branch of learning.

2. In a small community a certain oversight and restraint can be exercised by the faculty toward the students. Many a professional career has been cut short and found an untimely end simply for the lack of just such guidance. Among a great number, students naturally divide up into cliques on the money line, the social line, the lazy line, the sportive line, etc., just as men drift together in a great city; and these influences are inimical to steady and profitable progress. What restraint can be exercised over young men who are personally unknown to their instructors outside and inside the recitation and lecture rooms? I think professional men will acknowledge that the order of college life, the routine, the regular duties, and the restraining influences of their teachers, formed a most beneficial part of their training.

3. It may be interesting, in this connection, to call attention to an illustrious educational model. We refer to the University of Oxford, Eng., which carries on its work through a series of small colleges, twenty-six in all. Christ Church College, Balliol College, Keble College, All Soul's College, are the names of some of these. The calendar of this University for 1894 shows the total number of undergraduates to have been, at that time, 2,988, these divided between the twenty-six

colleges; would leave an average of 115 students to each. Some had more and some less, but the average was as above stated. The same conditions prevailed at Cambridge, Eng. There we find, in the same year, 2,805 students divided between nineteen colleges, making an average of 148 per each. The famous Corpus Christi College, founded in 1352, had, in 1894, just 100 students. Only three had more than 200. Every one of these forty-five institutions is fully equipped for independent work. The student selects the college he prefers, completes his course, and receives his degree from the university at large.

4. The ideal institution of learning is not, we believe, a vast horde of students, though taught by eminent men, and furnished with all modern appliances; but rather the smaller colleges, well equipped, well taught, well governed. In a school like this, a man will not only acquire this or that bit of knowledge, but will have to know and appreciate great and influential men; to become himself true and high minded; to gain principles from the experience of others; to absorb character from the disciplined and trained natures of the men with whom he comes in daily contact.—*Dr. Belno A. Brown* (Milwaukee, Wis.)

THE BLUEBIRD'S MESSAGE.

BY MRS. C. M. LEWIS.

'Tis a cold, bleak day in early spring,
The fields look gray and dreary,
Small cares upon my spirit press,
Nothing seems bright and cheery.

The snow comes down in fitful gusts,
Swirling among the trees,
When a bluebird's merry warbling song
Comes wafted on the breeze.

Sweet messenger of spring, thy notes
Bring thrills of sweet surprise;
I pause to listen while you sing,
And glad tears fill my eyes.

A subtle influence sweeps my soul,
Bright hope springs forth anew,
The threatening clouds of discontent
Vanish like morning dew.

Sing on, sweet bird, let the glad notes ring
Your message: the winter is gone.
Your song breathes fragrance like airs of June
From blooming gardens blown.

E. M. DUNN.

To the Editor of the SABBATH RECORDER:

Permit me to bring my tribute with others to the memory of Bro. Dunn, who has been called from the pastorate at Milton to the rest and welcome in heaven. I cannot add to what others have already said in your columns of his ability, his devotion, and his loyal service to Christ and the Church.

Turning to my record of sermons for last year, I find this:

"Sabbath, Aug. 31.—Rev. E. M. Dunn, of Milton, preached for me to-day. An excellent sermon."

I little thought when I made that entry, remembering the treat I had enjoyed, personally, and how my people enjoyed the service, and how Bro. Dunn's "old friends" came in to hear him, that this tribute would be called for so soon. It seems easy to say, "God buries the workers, but the work goes on." In the larger sense that is true; but just now one cannot but say, "just how the work will go on, when such men are called, home it is not easy to determine." May the Lord multiply blessings to the bereaved ones.

A. H. LEWIS.

APRIL 15, 1896.

WHAT is the use of being a Christian if we let God share none of our burdens?

Woman's Work.

"HE CALLETH FOR THEE!"

At Bethany once, in the chamber of sorrow,
A heart-broken woman sat mourning her dead;
No promise had she of a brighter to-morrow,
No hope on her pathway its radiance shed.
But suddenly light did her senses bewilder;
Her sister caused all the dense darkness to flee,
By whispering low the sweet message which thrilled her,
"The Master is come and he calleth for thee!"

Both sisters were loved by the Lord; and the elder
Had gone forth to meet him that sorrowful day,
And learned from his lips, while his presence upheld her,
That he was the Life and the Truth and the Way.
Such wonderful knowledge she dared not be hiding,
She felt that her sister this brightness must see;
So whispered to her in the shadow abiding,
"The Master is come and he calleth for thee!"

We too have a sister who sits in the shadow
And never has heard of the Father above;
But he who forgets not the flowers of the meadow
Is yearning for her with the might of his love.
When counting the flocks in the fold he has missed her,
And bids us, "If ye my disciples would be,
Go forth in my power and say to your sister,
"The Master is come and he calleth for thee!"

With us who are saved by his perfect salvation
The Saviour is pleading the cause of the lost;
And charging us now—by his own incarnation,
By all that he purchased, by all that it cost,
By all that he felt when the temple was shaken,
By all that he suffered on Calvary's tree—
To say unto her who awhile seemed forsaken,
"The Master is come and he calleth for thee!"
—English Magazine.

I WILL value nothing that I have or may
possess, except in so far as it serves to extend
on earth the kingdom of my Lord and
Saviour.—Livingstone.

WE give thanks often with a tearful, doubtful
voice, for our spiritual mercies *positive*;
but what an almost infinite field there is for
mercies *negative*! We cannot even imagine
all that God has suffered us *not* to do, *not* to
be.—F. R. Havergal.

ALL you and I are responsible for is doing
our duty. Ours is the seeding and God alone
beholds the end of what is sown. How do we
know how much good we accomplish when
we do any good thing or utter any truth in
love? Eternity will be full of surprises to us.
Wait and see.—Theodore Cuyler, D. D.

WHAT an amazing, what a blessed disproportion
between the evil we do and the evil
we are capable of doing, and seem sometimes
on the verge of doing! If my soul has grown
tares, when it was full of the seeds of night-
shade, how happy ought I to be! And that
the tares have not wholly strangled the
wheat, what a wonder it is! We ought to
thank God daily for the sins we have not
committed.—F. W. Faber.

EMERSON once said: "When I bought my
farm, I did not know what a bargain I had
in the blue birds, bobolinks and thrushes,
which were not charged in the bill. As little
did I guess what sublime mornings and sun-
sets I was buying; what reaches of landscape
and what fields and laues for a ramble! So
when we pass our dimes and our dollars over
into the Lord's treasury, we little dream of
the heavenly music and glimpses of glory we
are bringing into our hearts and lives."

"NOW JESUS LOVED MARTHA."

In looking at the sad pictures of agony,
betrayal, and death, in the life of Jesus, are
we not too apt to forget the more pleasant
pictures, where he walked beside the sea, in
company with his beloved disciples, or went
apart with them into a mountain, and taught
them,—in short the human companionships

and loves of Jesus? How often in the history
of his life upon earth occurs the name Beth-
any, that little village but two miles around
the hill from Jerusalem. As we turn most
frequently to the friends and places most
loved when we wish for rest or comfort, so
Jesus may have gone to Bethany, for it was
here Martha kept house, and her sister Mary
and brother Lazarus lived with her. Was it
not with great pleasure, do you think, that
she kept the guest chamber ever ready, and
"received him into her house," though he
came unexpectedly? Mary was provided
with water and the finest linen, to bathe the
tired feet, and was it strange when this was
done, she should sit gazing into the beloved
face and listen to his gracious words? And
Martha desirous to make things just a little
pleasanter for the Jesus she loved, and wish-
ing to hasten the repast, for he needed food
as well as rest, came asking Mary to help her,
and appealed to Jesus in apology for disturb-
ing their talk, thinking, when all is ready, I
can listen to his words also, as she said, "bid
her, therefore, that she help me." "And Jesus
answered and said unto her, Martha, Martha,
thou art careful, and troubled about many
things," leave the little things which last but
for a day, and attend to those of greater im-
portance, for, "but one thing is needful, that
good part which Mary hath chosen shall not
be taken away." Did she not heed the lesson
well, for in the time of great trouble, when
her brother was so sick, her thoughts turned
to the great Healer, and she sent to him, a
day's journey or more, this message, "He
whom thou lovest is sick," and waited impa-
tiently his coming. When they said Jesus is
coming, Mary, who before had sat at Jesus'
feet, tarries, but Martha went out to meet
him, telling her terrible grief with that pitiful
cry, "If thou hadst been here," but also ex-
pressing her faith in his power, as she said,
"Whatsoever thou shalt ask of God, God
will give thee." He comforted her with
the words that to-day hold the greatest com-
fort that can be spoken to those similarly
afflicted, for "Jesus loved Martha and her
sister." I recall with what a thrill of joy I
first realized the Scripture read, "Now Jesus
loved Martha and her sister," for I thought
it read, "Now Jesus loved Mary and her sis-
ter and Lazarus," and in this thought is a
world of comfort to me, and may be to all
toiling sisters, troubled about many things
though we are. Weary Marthas, tired of the
endless routine and monotony of petty house-
hold cares, longing for something better,
broader, more inspiring, some sweet charity,
or to do some grand, noble deed for others,
that shall seem to count for something, let
this thought comfort you, while busy with
what your hands find to do, that "Jesus
loved Martha."
E. L. R.

Lord, for the erring thought
Not into evil wrought;
Lord, for the wicked will
Betrayed and baffled still;
For the heart from itself kept,
Our thanksgiving accept.

—W. D. Howells.

A PLUCKY BOY.

Among the papers which were read at the
recent session of the National Educational
Association at Asbury Park, N. J., was one
by Mr. M. J. Dowling, of Minnesota, whose re-
markable history is thus told in the Boston
Transcript:

Mr. Dowling has a personality and a his-
tory quite out of the common. He is but
twenty-eight years of age, and carries on his
strongly built frame a finely formed head and
face indicative of strength and good nature.
He was born in Western Massachusetts, and
while a mere boy of fifteen found himself in
the far West tending cattle. While so em-
ployed, he was one day overtaken by a
blizzard, and, night coming on, he staggered
blindly along until his progress was stopped
by a pile of wood, cut in short pieces for a
stove. Supposing that a house must be near,
he commenced throwing the wood in all di-
rections to hit the house and rouse its in-
mates, but without success. He then filled
his arms with the wood and started forward,
throwing it until it was all gone, but to no
purpose. He was found the next day so badly
frozen that both legs had to be amputated
just below the knee and his left arm just be-
low the elbow, and all the fingers of his right
hand at the knuckle joints and the thumb at
the first joint, leaving him nothing but the
stub of a thumb and the bare, fingerless
hand.

When he met with this misfortune he had
seven hundred dollars in money, three horses
and some cattle. Everything was used up in
paying his doctor's bill, and in that condi-
tion, bodily and financially, he came upon
the county for support. That he was made
of sterling stuff will be admitted when the
reader learns that he made a proposition to
the county commissioners that if they would
send him to school he would soon be off their
hands. One of the three was in favor of put-
ting him out on a farm, where he could be
boarded at the least expense, but the two
others, two old Norwegian farmers, thought
differently, and he was sent to some institu-
tion where he acquired a good education, and
for seven years he successfully taught school.

With two artificial legs and feet and an
artificial arm he made a good appearance.
He is a good penman and makes his stumpy
hand do everything needful. Feeling, after a
time, that some less confining business would
be better for his health, he engaged in news-
paper work and was sent into the rough-and-
tumble mining camps to write up their boisterous
life. He was always well treated by
the minors and made friends everywhere.

While in San Francisco at one time, in con-
versation with a fellow-reporter, he saw ap-
proaching at a little distance a man with but
one arm, who asked for some money, saying
he was having a hard time and had eaten
nothing that day. Mr. Dowling went with
him to a restaurant and told him to order
just what he wanted and as much as he
wanted. After he had got through eating,
Mr. Dowling gave him some money and also
gave him some good advice. He told him to
go to work. The man replied that, "Twas
a pretty hard thing to get work when you
had only one arm."

Mr. Dowling then made him feel of his arm
and slipped up the sleeve and showed him
what it was.

"Now," said he, "feel of this leg," and the
man did so. "Now feel of this other leg and
look at this hand. Now what I've got to say
to you is, go to work!"

And the man slunk away, considerably
frightened and somewhat ashamed.—*Congre-
gationalist*.

WRONG is forever wrong.
It may be glossed until we know it not,
And painted 'til it glisten as the dew of heaven,
Yet still 'tis wrong and the Omniscient eye discovers it.
—*Youth's Companion*.

Missions.

EVANGLIST GEO W. HILLS has been holding a series of meetings with the Boulder church, Colorado, since the middle of March. Missionary Pastor Wheeler writes that meetings have continued every night with good results. Six had been added to the church by letter and testimony, six by baptism, and others have come forward for prayers.

Brother Hills reports that one of the best results of the meetings is the manifest power of the Holy Spirit in cementing and unifying the membership of the church. Let us pray that this little church on the frontier may be greatly blessed and strengthened and become a strong, self-supporting church.

REV. E. H. SOCWELL, of Welton, Iowa, assisted Pastor Hurley, of the North Loup church, in a series of meetings during a part of February and March. The church was greatly blessed by the reviving and converting power of the Holy Spirit. There were 27 additions to the church; 14 by baptism, 4 by verbal testimony, and 9 converts to the Sabbath, of whom 7 joined by testimony, and 2 who had previously received baptism. It is quite certain that there are still others who will come to the Sabbath and join the church, and there will be baptism again.

The Sabbath lectures given by Bro. Socwell in North Loup in January, made a deep impression upon the people and are producing blessed results, for which we give God the praise.

FROM E. H. SOCWELL.

The quarter just closed has been the most busy three months I have experienced for some time, and at the same time it has been a very pleasant and somewhat profitable period. Early in January the church at North Loup, Neb., asked me to deliver a series of Sabbath lectures at their church, since the Sabbath question had been agitated in their midst by the M. E. pastor of the town, who had delivered two lectures upon the subject, in which he misrepresented and abused our people. In answer to their call, I arrived at North Loup on January 13, and on the following evening began the series of meetings, preaching an evangelic discourse to a good audience, and on the following evening began the course of lectures upon the Sabbath question before a crowded house.

This course was continued until I had delivered eight Sabbath lectures upon various phases of the question, in the following order: 1. The New Testament Sabbath. 2. Lost Time. 3. Quotations from eminent First-day clergymen and writers who favor the true Sabbath. 4. Arguments for Sunday-observance examined and refuted. 5. Origin of religious denominations. 6. Excuses for not observing the Sabbath examined. 7. Relation of God's law to the work of Christ. 8. God's law; is it still in force?

The house was crowded each evening, people coming for many miles, including many First-day people, among whom were two clergymen. The lectures were quite long, over two hours in length, because I was hurried for want of time; yet I heard of no complaint about the length of the services, but, on the contrary, the best of attention was given by all who were present, and a deep interest was manifested by all.

The M. E. pastor notified me that he should

lecture upon the same question at the close of my lectures and demanded that I should hear him, since he was one of my hearers on each evening. In view of his demand, although it was entirely unwarranted, it was decided to invite him to speak in our pulpit two evenings before I finished my course. He finally accepted the invitation and spoke on Thursday evening, our people furnishing the house, already heated and lighted, and furnishing both choir and ushers.

He made no argument whatever, but spent his time in belittling and misrepresenting myself and Seventh-day Baptists in general. His talk injured what little influence he had among First-day people, and was a decided injury to the cause he had espoused. In my next lecture I simply corrected some of his misstatements and misrepresentations, then went on with my work, paying no further attention to him. He maintained strenuously that my translation of the Hebrew of Gen. 2: 2 was not correct, and upon this assertion he based almost all he had said in both public and private. But, before I left the place, and when forced to do it, he acknowledged in the presence of several that my translation was correct. I very much desired to deliver a few more Sabbath lectures, but lack of time prevented me from doing so.

Following this course of lectures, I preached four evangelistic discourses, which resulted in great good, forty-seven persons arising for prayers on the first call made. Many of these had never made a profession of Christ, and many others had been inactive for years. Some of the conversions during these meetings were almost miraculous, considering the surrounding influences, and were occasions of rejoicing by all. During the evangelistic meetings which followed the lectures, I was urged to repeat the seventh lecture, but did not yield to the request.

I have for some time believed that it is possible to so present the claims of the Sabbath, that it will win souls to Christ, just as much as so-called evangelistic labor, and with this conviction burning in my soul, I entered upon the work at North Loup, pleading with God for wisdom and power that I might realize the truth of my convictions, and I thank him devoutly that they were realized beyond my most sanguine expectations. The North Loup church promptly met all my expenses incident to this trip, and desired to pay me more, but this I refused. It is due them, however, to state that they expressed their appreciation of the labor performed by presenting me with a beautiful and costly stand, made from the diamond willow which grows along the river at that place. It is also due the Welton church to state that they freely donated the time consumed in this labor at North Loup. Some of the results of this special labor at North Loup will appear in my forthcoming report to the Evangelistic Committee regarding labor performed at that place more recently.

In February I made my regular trip to Grand Junction and found the work progressing nicely. I preached several evangelistic discourses there and several Sabbath discourses. A deep interest was taken in the Sabbath discourses by several First-day people who attended. While on this part of my field I made a trip to Des Moines, and while there I preached on one evening in the East Side Christian church, and at the close of

the discourse baptized two willing candidates into the fellowship of the Grand Junction church, and extended the hand of fellowship to four others of the same family, who united by letter. It was a beautiful service, one which I enjoyed very much. I also visited Bro. Hutton and wife at State Centre, who now declare themselves to be Seventh-day Baptists. They have been Sabbath-keepers for several years and connected with the Seventh-day Adventists, but not being in full fellowship with all the beliefs of these people, they desire to be known as Seventh-day Baptists. I enjoyed this visit exceedingly well, and was pleased to find this brother and sister so sound in the faith.

I also called upon Bro. L. H. Babcock at Gowrie, and upon several of the friends at Garwin. Had it not been for the special work at North Loup, I should have held a series of meetings at Garwin during the quarter; but it has been rendered impossible. The work at Welton is moving on with great interest, though they have not had much preaching during the quarter, since I have been from home so much.

During my absence from home, the Welton church maintained regular Sabbath service, some member of the church reading a sermon or conducting other service. For the quarter I report 56 sermons, 18 prayer meetings, 120 visits, 4,472 pages of tracts distributed, 5 additions by letter and 2 by baptism.

My prayer is that I may be useful more and more as the years go by.

WELTON, Ia., April 5, 1896.

FROM D. BURDETTE COON.

Dear Brother:—The interest manifested in the Berlin field during the past quarter has been much like that of preceding quarters. Some features of the work are quite promising; others seem quite discouraging. By the earnest request of some of our people in Adams County, we visited that county in the early part of February. At Davis Corners, where we have a few loyal Seventh-day Baptists, I preached two evenings upon invitation, in the Congregational church. I was the first Seventh-day Baptist to preach in that vicinity. Good audiences greeted me. I found a few here who had been investigating the Sabbath question and who were almost persuaded to accept the Bible Sabbath.

From Davis Corners we went to Adams Centre, where a previous appointment had been made for us to conduct a short series of meetings. Here we had seven services. The interest was good. Many who, when we were there last May, were silent and inactive, were now ready to speak and to do for Christ. One man who had long been wandering from the fold was found by the Great Shepherd, and his return caused great rejoicing among his friends and neighbors. At our last meeting there we assisted them in organizing a weekly prayer-meeting. From this we have since heard good reports.

The Fish Lake appointment is still attended with good interest. At our last meeting there a number publicly expressed their desire to become Christians.

Notwithstanding the fact that there has been much sickness throughout the field during the quarter, the average attendance at the service of the house of God has been considerably higher than during the preceding quarter.

BERLIN, Wis., April 1, 1896.

THE LAST INVITATION.

BY THE REV. W. C. DALAND.

TEXT.—“And the Spirit and the Bride say, come. And let him that heareth say come. And let him that is athirst come. And whosoever will, let him take the water of life freely.” Revelation 22: 17.

This book has been more of a puzzle to the church than any other book of the Bible. It has given rise to more theories as to its date, authorship, canonicity etc., and has been more diversely interpreted than any other. Without going into the matter of criticism at all, I will simply say that although probably written by John before the destruction of Jerusalem, perhaps about A. D. 68, and thus some twenty-five years or more before he wrote his Gospel, its place is most appropriately at the end of the Bible. In its nature it is a sort of epitome of the entire Bible, emphasizing the most important truths, the great eternal truths of sin, redemption, and Christ, taking them back to the very “foundation of the world” and carrying them on till their culmination in the coming world of righteousness. It is a book full of strange and peculiar attractions, and one which we ought to read much, but from which we ought to be very careful how we draw dogmatic conclusions. It is a book we shall not fully know until it is explained to us in the world beyond, but it is curiously enough the only book in the Bible which promises a blessing to the one who reads or hears the words of its prophecies. If we read it, the blessing will come to us; if we do not understand it so as to interpret all its meaning, we can always let it speak to us of Christ, the Lamb of God, who is the light of this dark world as he is the light of the city above. The Revelation looks inward to the hidden meaning of the present time, of the events transpiring in this present world, and its view is also ever onward to the end. John was a prophet and a seer; his book is a true Revelation, and as such it is a type of the whole Bible, which is God's revelation to us of himself. It is a book, you will notice, full of confusion, of strange and weird experiences. We are whirled onward in the midst of horrors and terrors and the most fantastic scenes. John shows himself here the veritable Son of Thunder—he was named by Christ. The noise and shout and trumpet blast, the voices and thunderings and lightnings and earthquakes present a wondrous contrast to the calm peacefulness of his later writings. We see many strange and grotesque figures, beasts of curious and fantastic form, and all essentially Hebrew and Ezekiel-like. These are not, to be sure, beautiful, but they represent truth. The Greeks ever put beauty above truth, but the Hebrews were always ready to sacrifice beauty of symbolism that truth might be declared.

Notice the description in the fifth chapter: “. . . Behold the Lion of the tribe of Juda, the Root of David. . . And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.” Rev. 5: 5, 6. The principal figure throughout the book is Jesus as the Lamb slain. The innocent and pure One suffering for the guilty and the outcast is throughout the dominant picture. In this most grotesque conception of a slain lamb with seven horns and seven eyes in the midst of the

throne, the beasts, and the elders, we see Christ, though slain, regnant in the midst of the world's forces. Seven was a number among the Hebrews indicating perfection. The horn was the symbol of strength. Horns were put upon the altars of Jehovah to indicate might. Jehovah was represented in poetry with horns coming out of his hand, thus signifying power. “God came from Teman, and the Holy One from Mount Paran. His glory covered the heavens, and the earth was full of his praise. And his brightness was as the light; he had horns coming out of his hands; and there was the hiding of his power.” Hab. 3: 3, 4. Not a beautiful image, but one indicating the truth. The seven horns of the slain Lamb thus signify perfect power and might; and so the seven eyes indicate perfect wisdom. It is unique that a slain lamb should be connected in thought with power and wisdom. But truth is there. It is the truest wisdom to suffer wrong rather than do wrong,—to die a witness to the truth rather than go freed by means of a lie. So Christ even in his death showed us the true wisdom of fearing God rather than men. Then again power is exerted by what is obscure and unknown. Two persons were on the earth nineteen centuries ago. One in a palace with his fame and might extending over all the known world, the very symbol of power. The other walked in the by-paths of Galilee, a peasant, obscure and hardly known, without even a home, the very picture of weakness. But which has the most potent influence in the world to-day? Not Caesar—but Christ? Power is not always manifest. The heart and the affections rule the lives of men more than reason and intellect, whose power is more plainly seen and felt. So the heart of God in Christ redeems and rules the world.

John's prophecy was fulfilled in part before it was written. Christ came into the midst of the world's history. He came “in the fullness of time,” in the very crisis in human affairs. John saw only dimly, because he lived in that age. To him it seemed that the end of all was near, and the prophecies given him must have seemed a strange tale even to himself. But we can see Christ, the Lamb slain “in the midst” of the ages. We divide the history of the world by his life. Christian and infidel, saint and sinner, alike date the time now as A. D., counting the years from Christ, and speak of the time before as so many years B. C., counting from Christ. The historic Jesus is in the midst of two eternities, endless time B. C., and endless time A. D. He divides the civilization into two; the old and stationary civilization to the east of Palestine, and the new, the progressive civilization to the west of Palestine. Start at Calvary and go east, and you find sluggishness, stagnation, and ancient and philosophic heathenism. Start at Calvary and go west, and you find Christianity, with life, vigor, and progress. Start at the cross of Christ and sweep to the south-west, and you have Africa, the “Dark Continent” with the most degraded type of mankind living in barbarism. Start at the cross of Christ and sweep to the north-west, and you have Europe, the light continent with the highest type of mankind living in all the light of Christian civilization. Verily, the Lamb was slain “in the midst.” But though slain he is on a throne. He has by his beneficent sway

changed the world's face and modified all subsequent history. “The pierced hand of Jesus,” one has said, “has turned the courses of history out of their channels and lifted empires off their hinges.” To the world it is all by chance,—Christianity is a mere incident of our civilization. But we, like John, by the Revelation of God, can look within and see the real force at work, and we too can look forward to the end; and out of all the confusion and strife comes the New Jerusalem, the City of God, descending out of heaven, having the glory of God, lying four-square where the gold is as glass. And there shall be no night there, for the Lamb is the light thereof. Jesus the slain Lamb is there, the Alpha and Omega, the “root and the offspring of David, and the bright and morning star.” So Jesus is all through the book, and at the end is the gospel invitation, the last message of God to men. Redemption in Christ is the one end toward which the whole Bible tends, and Revelation, the last book in the Bible, culminates in this invitation: “And the Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.”

Invitations are characteristic of the Gospel. Jesus' command is ever, “come and follow me.” He says to every disheartened soul, “Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.” Matt. 11: 28–30. And here in our text we have the free invitation to enter heaven. This is eminently practical. If we wish to induce our fellow-men to pursue any line of action, the only sure and practical way is to go first and having set the example say, “come.” The leader in battle who inspires men with courage is the one who, with drawn sword, calls from the front, “come.” The minister who succeeds in developing consecration and self-denial among his congregation is the one who goes ahead saying, “come,” rather than he who stays behind, pointing the way, and saying, “go.” But though so practical, the gospel invitation is the only such that comes to man. Science says to us: “Go and learn the secrets of nature. Study every bird and flower and leaf; study the mechanism of life wherever you find it. Study all the wondrous ways in which the forces of nature work. Try to find out the secret laws that accomplish all the more occult phenomena. Other men have gone far; do you go on farther, and your reward is sure.” We go on by a few stumbling steps, and we are in a maze. We stop discouraged. Letters and art say: “Go and create some new idea and give it shape, form, and reality. Ransack all the store of thought laid up by the world's best minds; go, learn to all the strains sung by the gifted tongues of earth; go, listen to all the harmonies which have charmed the ears of men; look upon all the grand conceptions which have been fixed on canvas or in the more enduring marble—see all that has been done, and then ‘go,’ create a newer and a grander idea. Put it where it will stand, and a precious guerdon shall be yours.” We go a little way, and our strength is gone; the task is too hard for us. Commerce says: “Go, work, plan, and devise a quicker and

surer way to turn nature's gifts into what is available to man; bring it to his hand and take back the yellow gold. Go, learn all that is known of shift and trick and sleight of hand, provided it be of a legitimate sort, and, having learned, go farther and outwit those around you, and you shall have your reward." We go and are stifled amid the heat and dust of trade, and many are grown gray amid failure, with the end far on before them. The World says, "Go; there is plenty of room at the top. Go up there, and we will cheer you; but, if you will stay down here, get out of the way." The one cry is that which rang in the ears of little "Jo" in "Bleak House:" "Move on." We are hurried this way and that; everywhere we are unwelcome. The word is always, "Go." In all these the law is that of the "survival of the fittest;" the unfit must go. But heaven says not so. The voice from the City of God has for poor, weak and despairing humanity the sweeter word, "come." If the world will not receive you, there is a home in heaven. If you have no place here, there is a citizenship above in the New Jerusalem. Then this invitation is unconditional. In this it is unique. Everything received from the world is conditioned by some compensation. Money must be paid for all things, and anything can be had for money. Pleasure always has its sting. Happiness brings misery in its train. Joy carries a sorrow somewhere hidden. Success anywhere, in an artistic or professional career, in business, in political life, is bought by sacrifice of life, health, strength, vigor, manliness, honor, good name, and often of eternal happiness. The contest is many times unfair; when we are credulous and honest, others are shrewd, tricky and unscrupulous. But even if the race is fair, what we gain others lose, and, if a man at last attains an eminence among his fellows, he only trembles to think that he is the bet-mark for the bullets of the dissatisfied ones below. The invitation of heaven, however, is free and unconditional. The joys of the Eternal City are without alloy. Where righteousness alone reigns no sorrow can come, for sorrow comes of sin and selfishness. And then how affectionate is this invitation! The invitations of earth are too frequently cold bargains. They are given many times with a hope of a return. If we would have the heavenly spirit, if we have eternal life, we will make our invitations like God's. For God loved the world, even when the world was outcast, all sin and corruption, and so came down to show us his love in Christ. If we have the mind and heart of Christ we will love those who are needy. Jesus taught this when he told the Pharisee when he gave a party not to invite his friends, or those like himself, or his relatives, or his rich neighbors, but to invite "the poor, the maimed, the lame and the blind." Perhaps not literally should we do this, although I don't think much harm would come of it if we did, but we should have this loving spirit of Christ, not looking for recompense, for then we shall "be recompensed at the resurrection of the just." The love of earth is all too selfish. "I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; that ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and on the

good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward (or grace) have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? Do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect." Matt. 5: 44-48. God loved us while our hearts were steeled against him. And he loves you all. There is joy in heaven over one sinner that repenteth, be he never so poor and outcast. This invitation is made possible by the love of God, and the sacrifice of himself, that we might freely come to him. All the voices of heaven, Jesus, the Lamb, the angels, and the "cloud of witnesses" gone before, all say to us, "come." "And the spirit and the bride say, come. And let him that heareth say, come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

To anyone who will study God's revelation of himself from the beginning all down the history to Christ, and then through the whole Bible to the end, there cannot fail to appear a most wonderful significance in the fact that Scripture reaches its crowning feature in this invitation, at once so practical and suited to meet the wants of humanity, so free and unconditioned, and above all so loving and tender. God is best known as we study him in his own way, not by picking out here and there a hint regardless of place, time, or circumstance, but by accepting his own teaching of himself in his own divinely appointed order. It is as though he would have the last picture of this prophetic series one of the tender pleadings to men to come to him.

Let us now go further and analyze the text. In the first place the Spirit says, come. Secret voices call us toward God. He speaks to us in many ways by the quiet influence of his Spirit like a "still small voice," summoning us to rest and peace in Christ. We have often faint longings which we cannot describe, longings for a better life than we are compelled to live here. Our souls, though weighed down by sin, take comfort in contemplating visions of holiness and purity in heaven. God has graciously put within us holy desires and aspirations, yearnings after righteousness, which will prove to us a blessing. The Spirit calls to us to come out from the power of sin and death, and enter on the life in Christ which shall cause heaven to be begun for us here below. Every good thought, every holy desire, every yearning for a better life, comes to us from God, and they are all part of the Holy Spirit's influence. Let us not turn him away, but obey the gentle call so tenderly given.

In the second place the Bride says, come. To those not touched by the divine Spirit, the church, the Zion on earth, gives the word of invitation. The agencies for the spread of the gospel message are wide in their operation. The divinely appointed means of grace call continually to those around to come and take the water of life. The church is God's own organization, founded by the Saviour, destined to grow from the smallest of seeds to become a great tree, so that many nations shall lodge in its branches, and its grateful shade shall cover the earth. It is therefore the best of all charitable institutions, having Jesus, the one "altogether lovely," for its head. It is the place where every moral and

social reform ought to begin, and it is not God's fault if they do not. The church may be marred by earthly dissensions, it may be broken up and its formal unity destroyed by one-sided and partial views of truth, by bitter prejudice, by sentimentally clinging to beautiful and ancient ruins of human tradition covered with a fungus growth of perverted Scripture, which compel the admiration of those who behold them, but which hide the truth of God, by formulating a stiff and mathematical creed, and trying to force the growing tree of God's kingdom into a box made by the theological carpenter's hammer, or, on the other hand, by running off into vagaries and eccentricities of belief or to so-called liberalism which seeks to escape many of the harsh but wholesome declarations of Scripture. The church as it appears may suffer hypocrisy and Pharisaism in its ranks, it may permit loose and careless morals in many quarters; but the true church of God—which, by the way, is not to be measured by church roll-books, or reports of association, synod, or conference—but the army of the saved, those redeemed by the blood of the Lamb, will become purer and purer as the time rolls on to its consummation in the glorious church above. In its teaching the church is at bottom more united than ever on the one God, the Saviour, the one Revelation, and the one Eternal City; and someday, I believe, truth will prevail because it is truth, right will conquer because it is right, goodness will reign because of its right to reign. The bride is not forsaken of her husband, and in the end she will rise crowned with truth, goodness, and beauty, calling to all who will to come into the city of God.

In the third place, the command is given to "him that heareth" to say, come. Some are never moved by God's Spirit speaking directly to them; many resist the more formal invitation from the church of God: to such, he who hears is bound to say, come. The invitation is free to all to give. No miracle from God is necessary; the intervention of no priest or minister is necessary; the word "come," is given from man to man. There is no power like that of a life experience, and when one man comes to another, telling him what he enjoys of grace and favor, relating the story of his own life, how he was led to the foot of the cross, and how joy and peace reign supreme where despair and unrest reigned before—then there is a meaning in the invitation which is not felt in any other way. The salvation of the world must be man by man. It is a work by individuals among individuals. Everyone who has heard and accepted this invitation has a duty in this direction. We must say, "come," in our speech not only, but by our daily lives, our actions, our habits of conversation, and what not. We must show by our upright, honest, true, and pure lives that the Zion of God on earth is a good place to which to come ere we can interest men in heaven. It is here that our responsibility lies in a great measure. We turn away the unsaved by our inconsistent lives; we cause them to disregard the claims of religion by the way we treat it; we give countenance to their lives of sin out of the church by our loose conduct who are in the church. In the long run, example tells more than do words. One appeal of a minute's length to the sinner from one whose life is free from any cause of the world's criticism is

effective, where long harangues from others fall without result. Let him that heareth know that there is a great duty laid upon him to lead the wandering and erring ones to the Master, and, if he shall come to the Eternal City with that duty unfulfilled, hardly will he hear the approving words "Well done."

In the fourth place, without any especial word from man, the free invitation is to those who thirst, those whose souls' desire goes out after holiness, purity, righteousness and heaven. This is a very common figure in the Bible. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat." Isa. 55: 1. "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." Matt. 5: 6. "Whosoever," said Jesus, "drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." John 4: 14. "And Jesus said unto them, I am the bread of life; he that cometh to me shall never hunger, and he that believeth on me shall never thirst." John 6: 35. "In the last day, that great day of the feast, Jesus stood and cried, saying, if any man thirst, let him come unto me and drink." John 7: 37. Anyone who has a longing for something better and holier, who feels a great want in his life, who is dissatisfied with himself and the world, even if he be unwilling to recognize God's Spirit leading him, yet if he has this desire, let him come. God's gifts are not guaged by any other measurement than our great need. Whoever feels the need of God may come to him, and, his word for it, you will not be turned away.

In the fifth place, and lastly, "Whosoever will, let him take the water of life freely." This word excludes none but those who will not, and it shows how utterly free the gospel is. It speaks also to those who often fancy that there is no work in the Bible for them; those whose affections are so dulled by sin that they have no desire for holy things. If they but know their lost condition and will only come, they shall not be turned away. No feeling, no emotional state is made the condition. The will is put last as the only barrier. When that is broken down, God's grace works a wondrous change in the heart of the sinner. None have yet grieved God too long. Of those who hear this last word of Scripture to-day, whosoever will may come and be welcome to receive Eternal Life, may enter upon that life, which, though begun here in the midst of all the sin and sorrow of earth, yet reaches on to that blessed city above where all through the ages he whose right it is shall reign; and, if we come to him we shall dwell with him in righteousness evermore.

IN MEMORIAM.

Susan Maxson Burdick, wife of Stephen Burdick, pastor of the Seventh-day Baptist church at West Hallock, Ill., died at that place March 2, 1896. She was the daughter of George and Phebe Wells Maxson, born February 14, 1832, in what was, at the time, a part of the town of Alfred, but now in the town of Ward, N. Y.

Understanding and conscientious beyond most children of her years, she became early impressed with the sense of her personal obligation to God, and was sincere in the desire to

do his will in all things. She was a child of prayer. In her youthful days she put on Christ by a public profession of faith, and was baptized into the First Seventh-day Baptist Church of Alfred by its pastor, of precious memory, Nathan V. Hull. As a student she was always diligent in personal application, and exceptionally successful in the mastery of those branches of study to which she gave careful thought and effort. She graduated from Alfred Academy in the class of 1850, and in the few years which followed her graduation proved herself a most thorough and successful teacher. June 2, 1859, she was married to Stephen Burdick, then pastor of the Seventh-day Baptist church of Rockville, R. I., and during the nearly thirty-seven years of married life she has been a sincere Christian worker, in full sympathy with her husband and his work, and always his safe counsellor and efficient co-worker. In connection with her husband's pastorates at Rockville, R. I., Leonardsville, N. Y., (two terms) DeRuyter, N. Y., Portville and Dodges Creek, N. Y., and West Hallock, Ill., she won for herself the confidence and affection of a large circle of friends, exerting everywhere a quiet and yet always effective influence for good in every circle wherein she moved. It was her habit, and seems to have been her life motive and inspiration, to minister to the temporal and spiritual well-being of others. She was timely, active, and unassuming in good works, while by her spirit, methods, and influence, she became an inspiration to others, prompting them to do unselfish labor for the relief and blessing of those in need. She was never demonstrative in matters of personal religious thought and experience, nor as to the bright hopes and prospects of the future life, but really lived in the present, in the sense that she lived and desired to live, just so long as it was the heavenly Father's will for her to live and do the ever-present and ever-needed work which a loving heart and willing hands were anxious and ready to do. That faith which prompted to practical and loving service for Christ and his cause, while there was time and opportunity to work in his kingdom, became to her in the hours of approaching death a sustaining hope and rest, giving assurance of the better, brighter life, through Him whom she had always loved and trusted as her life-long helper and Redeemer.

She was a devoted and loving wife and mother, always ready and willing to deny herself and sacrifice personal pleasure and interest for the well-being of her loved ones. Her home life was one of anxious, prayerful seeking from the source of help, and loving service in behalf of those tenderly enshrined in her mother heart. Besides her husband, three sons survive her, Dr. George E. Burdick, of Alfred Station, N. Y.; Dr. Alfred S. Burdick, of Tampa, Fla.; and Merle M. Burdick, of West Hallock, Ill.

To her many friends is left the memory of a pure, unselfish, loving and useful life. A life in which, it may be truly said, "she hath done what she could."

ORDINARY good breeding would hinder any one calling public attention to another's blunders, and especially when no good is to be conserved thereby. And the law of Christ teaches that not only blunders, but faults are to be covered by the mantle of charity. Until we are happy when our own defects are held up to ridicule we should shield others. In this it is well to heed the golden rule.

THE LORD IS MY SHEPHERD.

BY L. CRAIG WALDRON.

The Lord is my Shepherd, O blessed heavenly thought,
I shall not want, what words of joy so dear;
He maketh me to lie down in pastures ever green,
Beside the still waters I walk without fear.
He restoreth my soul, what more could I wish,
In the paths of righteousness, for his name's sake
he leads me,
And yea, though I walk through the valley of death,
I need fear no evil, he ever is with me.
Thy rod and thy staff shall comfort me forever,
My head thou anointest with oil from above;
My cup runneth over, surely goodness and mercy
Shall follow me forever, thy mantle of love.
And I shall dwell in the house of the Lord forever,
Living in his presence, sheltered by his love,
Telling of his goodness, singing of his mercy,
Joining my praises with the saints above.

TRACT SOCIETY—EXECUTIVE BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, New Jersey, on Sunday, April 12, 1896, at 2.15 P. M.

Charles Potter, President, in the chair.

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

Visitors: F. M. Dealing, W. E. Witter, H. H. Baker, Jesse G. Burdick, J. P. Mosher, T. B. Titsworth.

Prayer was offered by Dr. A. H. Lewis. Minutes of last meeting were read.

The Committee on Distribution of Literature presented some questions concerning the present duplicating of lists on the *Evangel and Sabbath Outlook*, their revision as necessary, and questions of mailing, which on motion were referred to the Supervisory Committee and the Committee on Distribution.

On motion, the question of binding the new series of tracts in one volume was referred to the Supervisory Committee.

The Advisory Committee reported visits of Dr. A. H. Lewis to Trenton, N. J., and Washington, D. C., the latter of which was also fully reported in the RECORDER, and presented an outline of future plans, which included visits by him to the coming Associations. The bill of expense rendered was authorized to be paid by the Treasurer.

The committee on will of Dea. Collins Miller reported that it would appear from the will and the decree of court that the Society would be entitled to one-quarter of the residuary estate, after the death of the widow.

The Corresponding Secretary reported having sent a favorable reply to Editor Powell, in answer to correspondence.

The Business Manager reported estimate of cost of publishing one thousand copies of a History of Seventh-day Baptists, the preparation of which is contemplated by Pres. W. C. Whitford.

The Treasurer presented his third quarterly report, which on motion, was referred to the Auditing Committee, and on their favorable report ordered published.

On motion, Corliss F. Randolph was appointed auditor *pro tem*.

The Treasurer also reported bills due, which by vote were ordered paid.

Minutes read and approved.

Adjourned.

ARTHUR L. TITSWORTH, *Rec. Sec.*

NO MATTER how weak and crippled a man's body may be, his spiritual being can be strong and safe in God.

Young People's Work

"A hot coffee-pot without a handle" is what the Wisconsin *Christian Endeavor* calls an Endeavor Society which has no corresponding secretary.

I CALL your attention to a few selected articles in this department of the RECORDER from time to time, in reference to Senior Christian Endeavor Societies. This does not mean the *regular* society; it means an older one, consisting, as it were, of graduates of the regular society. It has for its prayer-meeting the regular prayer-meeting of the church. It simply means better organization and more systematic work by the older members of the church. Please look into the matter, and you will doubtless be constrained to try it, at least.

PRESIDENT'S LETTER.

Dear Young People:

I write from Berea, W. Va., back fourteen miles from the B. & O. R. R. Meetings were commenced here one week ago, by Elder Seager, pastor of the church. I reached here last Thursday. The third night after I came, people commenced rising for prayer. It is so late in the season we can only hold night meetings, except Sabbath-days and Sundays. The people are mostly all farmers, and spring is late, so a very busy time; still the house is well filled. Last night (Sunday night) many who came could not get into the house. It has been very hot for two days. Grass is coming up rapidly and cattle are turned out in many places. We have a great many young people here; they organized the Endeavor Society during the pastorate of Elder O. S. Mills here, about the time of the Conference at Salem, W. Va. Our congregations are very largely composed of young people. This is so in every place where I have been in West Virginia. It seems to me the place to put our work is on the young people. West Virginia has them. If you want to work for the Lord, and are not already employed, come here and help make them into godly men and women. Elder Seager, missionary pastor, will introduce you around. He gave me my introduction with a fifteen-miles horseback ride over the hills in the rain. We occasionally sung, "There is sunshine in my soul," and as the rain was evidently not meant for us, but for the grass so much needed by the poor cattle, we did not take it. On my way here I spent one night at Salem. It happened to be the night for their union prayer meeting, continued in the different churches since the revival. A wonderful meeting it was. I should think one hundred and fifty people were in attendance, and not a moment lost. Some asked for prayer. The work there is growing, and in the school a revival is still going on. The men's meeting is increasing in interest. Prospects there look much brighter than when the special meetings closed.

Yours in the work,

E. B. SAUNDERS.

BEREA, W. Va.

ENDEAVORERS ENTHUSE.

The Largest and Best Convention Ever Held in Southern Wisconsin.

Did Milton have a Christian Endeavor Convention, or did a Christian Endeavor Convention have Milton? is a question still unsettled. The fourth annual Christian Endeavor Con-

vention of the Southern Wisconsin District was held in the Seventh-day Baptist church at Milton, Saturday and Sunday, April 4 and 5.

The attendance was very large. Every session was enthusiastically attended. About 200 delegates were in attendance. These, in addition to other visitors and our own people, combined to make the convention of unusually large attendance, which added to the spirit of the gathering.

From the time of the opening praise service, Saturday morning, until the close of the consecration meeting, Sunday evening, the convention was permeated with a spirit of practical Christianity, which cast an influence over all in attendance and which will result in greater endeavors during the year to come.

Rev. G. R. Chambers, of Milton, opened the convention at 10 o'clock Saturday morning with a praise service. An address of welcome by W. H. Ingham, of Milton, was responded to by F. A. Spoon, of Janesville, president of the district union. He told the delegates in a simple way what they were here for, and they all acted upon his suggestions in the sessions which followed.

At 11 o'clock the regular church service of the Seventh-day Baptist church took place, the sermon being delivered by Rev. A. W. Runyon, of Beloit.

At 2 o'clock in the afternoon occurred the Junior hour, conducted by the district Junior Superintendent, Miss Anna Crumb, of Milton. The church was crowded by Endeavorers and their friends who came to listen to their most excellent session. The following program was presented:

Song, Onward Christian Soldiers.

Scripture Lesson and Lord's Prayer, Led by Helen Seaver, Milton.

What Juniors Can Do For the Church, Beatrice Maud Martin, Brodhead.

Song, "The Golden Rule."

Missionary Flag Exercises, Milton Junction Society.

What a Boy Can Do For Jesus, Harl Hood, White-water.

Song, "True Hearted, Whole Hearted."

Address, Miss Nettie Harrington, Janesville.

Song, Ethel Wood, Janesville.

Talk to the Juniors, Prof. Edwin Shaw, Milton.

Song, "Nearer My God to Thee," Kittie Bliss, Inez Rice, and Stella Davidson, Milton.

A beautiful new banner was brought forward by Miss Harrington, which was to be presented to the Junior Society in their district making the best general report for the past year. The banner was awarded the Junior Society of the Milton Congregational church, and was presented to the president, Ralph Plumb.

At the close of the Junior hour, Rev. Mr. Huey, of Johnstown, treated the subject of Bible study for a short time.

Music by Miss Charlotte Maxson and Rev. Mr. Chambers was followed by "The Best Thing," one minute reports of societies, conducted by Rev. B. F. Martin, of Fulton. The reports were interesting and inspiring. The afternoon session closed with committee conferences.

Saturday evening, after devotional exercises by Rev. G. W. Burdick of Milton Junction, Miss Bertha Fross, of Milton, sang a solo. The nominating committee's report was then called for, made and adopted. F. A. Spoon, of Janesville, was chosen president for the fifth year. Miss Cora Pollock of Beloit, was re-elected secretary, and Miss Belle Weeks of Sharon, treasurer. Prof. Edwin Shaw, of

Milton, A. L. Curtis, of Beloit, Kitty Douglas of Rock Prairie, and Maggie Gillis, of Evansville, were made vice-presidents. C. H. Sedgwick, of Manitowoc, state chairman of Good Citizenship, gave an address on his favorite subject. Rev. A. E. Matheson, of Janesville, took for his subject, "The Endeavorer."

Sunday morning at six o'clock about one hundred Endeavorers assembled for a sunrise prayer-meeting, and a good one they had. J. C. Kline, of the Janesville Y. M. C. A., led the consecration meeting of the convention at 9 o'clock. This was followed by the usual services in the Methodist and Congregational churches.

"Some of the Principles Governing the Choice of a Life Work," was the subject of an address by Rev. E. A. Witter, of Albion. At 4 o'clock, Miss Nettie Harrington, of Janesville, led a woman's meeting, taking "Things that Influence," for a subject. At the same time, in the Congregational church, Rev. L. C. Randolph, of Chicago, conducted a men's meeting. These were both important meetings. Sunday evening after a devotional and song service, a solo was rendered by Miss Charlotte Maxson of Milton. The climax of the whole convention was reached in this evening's service. After a glowing tribute to the memory of Rev. E. M. Dunn, the late pastor, a stirring sermon was delivered on "Soul Winning," by Rev. Lester C. Randolph, of Chicago. This was followed by a testimony meeting, in which a great many took part. We trust that much good was accomplished and that all Christian Endeavorers will work the more "For Christ and the church."—*Milton Journal*.

OUR MIRROR.

A FEW answers are being received every week from the "searchers" sent out after the annual reports. We will try and give each week something from one society and another.

REPORT of the Southern Wisconsin C. E. Convention which was held in Milton April 4 and 5 will be given later, as it was quite long. Milton and the delegates were greatly encouraged by the splendid reports given, and the work done.

THE Hammond, La., Endeavorers expect soon to be under the necessity of electing another president, as their former one has resigned. A short time ago they gave a concert in their church, netting them \$11 10. It was a most enjoyable affair, and well attended. They are working with an end in view that serves as a good stimulus—the repairs of their church. The 28th of March one of their number was baptized, adding another to their growing strength. They need the earnest prayers of all our number.

AT North Loup, Neb., another good report is made in added strength. Through the labors of Bro. Socwell, their society has been wonderfully blessed. New interest is manifest on every hand, and new hands and hearts are engaging in the good work. During his stay twenty-three new members were added to their church roll.

The convention of the Young People's Union Society of Christian Workers of North Loup and Scotia was held in their town, and an excellent program was rendered to a large audience. Pray that they may steadily grow.

Children's Page.

WHERE ARE THE OLD TIMES?

Oh, the old school exhibitions, will they ever come again, With the good, old-fashioned speaking from the girls and boys so plain? Will we ever hear old "Iser," with its rapid roll and sweep. And, "Pilot, 'tis a fearful night; there is danger on the deep?"

Sweet Mary doesn't raise her lambs like Mary of old; Their fleece is not "as white as snow"; they're wandering from the fold. The boy upon "the burning deck" is not one-half so fine; He was not "born at Bingen—at Bingen on the Rhine."

The girls don't speak in Calico, the boys in cotton jeans; They've changed the old-time dresses long with the old-time scenes; They smile and speak in ancient Greek, in broadcloth and in lace, And you can't half see the speaker for the collar 'round his face.

Oh, the old school exhibitions! They're gone forever more! The old school-house is deserted, and the grass has choked the door; And the wind sweeps round the gables, with a low and mournful whine For the old "boys born at Bingen—at Bingen on the Rhine!"

—Atlanta Constitution.

THE GARDEN HOME MISSIONARY.

If you are seven years old, seven years and two days, as Ellice was, you know that one whole day is a very, very long time. Older people do not understand quite how long it really is, and they hurry about, here and there, just as if there were not twelve sunny hours between the time when the yellow sun comes smiling over the hill and the time when, all tired and flushed, he lays his head on another hill's purple shoulder and goes to sleep.

Ellice's mother was sure that a day was only a little while, but Ellice knew better; so the mother hastily washed the breakfast dishes, made the house tidy, and changed her dress, and Ellice sat on the garden steps, and wondered if she would grow any before mother came home at night.

There were only two of them in the small house, and one had to work very hard to get bread and milk and dresses and hats and shoes for the other.

"Mother," asked Ellice, her blue eyes full of tears, "must you stay all day?"

"Yes, dear. It's a house to clean, and mother won't be home before tea-time; but I've put your lunch on the table here, and you'll have the cats and the dollies for company."

"Must I be tied, mother?"

Mrs. Fuller looked troubled.

"I'm afraid so, dear. You know mother is afraid to leave her little girl untied. The wagons might run over you pet, or you might fall into the brook."

So the long rope was brought out, and fastened to the piazza, while the other end went around Ellice's waist. She backed off, to see how much range it allowed her. She could go to the very edge of the brook, then around to the doll house under the willow, down the garden path where the early flowers were coming up, and ever so far into the house.

When her mother bent to kiss her good-by, Ellice's arms clung fast to her neck, and there was a choked little whisper in her ear:

"Can't I go to mission band this afternoon? Can't you come home in time?"

It was hard for Mrs. Fuller to say "no," but it was a word that she had to say to herself as well as to Ellice a great many times.

"No, dearie," she said. "You must give

up the mission band to-day. Perhaps you will find some mission work to do here at home. It would be real mission work to keep little Ellice patient and contented—wouldn't it?"

When the mother went away, Ellice sat down by the brook and thought about it. The brook seemed to think as mother did; it smiled the way she did, and it had little twinkles in its eyes like hers. "Something here at home, something, something," it said over and over between the smiles. And Ellice smiled back. She did care so much what mother and the brook thought.

Just then she noticed at the water's edge a tiny fern, half uprooted by some mischance, and now drooping on the moss, its leaves uncurled and dying. All in a moment the brook put an idea in Ellice's head. "Something here at home," it kept saying faster and faster and more and more loudly.

Leaning far over, Ellice reached out, dug a little hole, and put the fern roots firmly in, pressing the earth around them. Her little brown hand made a cup, and Ellice and the brook watered the fern leaves until they began to revive. Then Ellice laughed to herself. "I'm a home mish'nary," she said, and hurried off to find something else to do.

Here was a dry patch of grass, where a board had been lying all winter. She must carry water for that, and there was a dipper on the piazza. Back and forth she hurried, pouring on the water until all the tufts of yellow grass looked grateful.

Then she found a big ant whose hole had been stopped up by a falling pebble. The poor fellow tugged and pulled, and ran around and around the stone, but could not move it. The home missionary took a little twig, and opened the ant's front door for him, smiling to see how he scuttled down the stairs to tell his family.

A little further on, in the garden path, lay a grasshopper with all the hop gone out of him. Ellice didn't like grasshoppers when they hopped on her dress or flew in her face, so at first she thought she would let him alone. As she turned away, the rope caught her feet, and over she tumbled on the grass. When she scrambled up she went at once to the grasshopper. She could get up when she fell down, and he couldn't; so she must go to help him. The trouble was with his wing; it seemed to be torn, and he couldn't get about even when he was lifted up. So Ellice brought a maple leaf, and covered him up from the sun.

By this time it was lunch-time, and the bread and milk on the table had to be eaten. Two brown cookies were carried out into the garden, and one was crumbled up under the willow tree for the birds, who twittered and chirped as they shared Ellice's lunch, and then put their wise little heads on one side to look a "thank-you" to the missionary.

It took the rest of the afternoon to examine the morning's work. The fern and the yellow grass looked ever so much better, the big ant had all his family hard at work running in and out the open front door, and the grasshopper felt well enough to get home. So when the beautiful short day was over, when the tired sun felt just as much like going to sleep as Ellice did, and when the little girl was curled up in mother's arms, she told all about her busy day.

"We had a mission band here at home,"

she said, smiling on mother's shoulder, and there were only two of us in it. I was one, and who was the other, mother dear?"

But mother had guessed the answer. "The brook," she said.—*Grace Duffield Goodwin, in S. S. Times.*

WHY WE SNEEZE.

The Boston three-year-old had sneezed two or three times.

"O, mamma," he cried, "what makes me blow that way?"

"That isn't blowing, my child; that's sneezing."

"And what's sneezing?"

"Sneezing, my child," responded the mother lovingly, "is a reflex nervous action, and it is brought about by mechanical irritation of the ends of the nerve fibers which occur in the tissue of the nose. When this irritation occurs, whether it be due to a foreign body or to a change of temperature, affecting the tissue of the nose, a nerve impulse is transmitted to the brain, and certain nerve centers in the *medulla oblongata* are affected; this results in certain impulses being transmitted along the nerves to the muscles controlling respiration. By this means the egress of air during expiration is delayed and the various exits are closed. When the pressure, however, reaches a limit, the exits are forced open, a powerful blast of air is expelled, and the person sneezes."

"Oh, mamma," exclaimed the child, clasping his little hands with delight and gazing into her gentle face, "how beautiful."—*Detroit Free Press.*

ON DUTY.

An amusing anecdote is related of the English Admiral de Horsey, who some years ago had command of the British fleet in the Pacific and was Admiral of the North Atlantic Squadron. One evening he was dining on shore at Port Royal, Jamaica. On returning to his flag-ship after dinner, his way to the boat led him across the barrack square. A black sentry of one of the West India regiments halted him at the gate with "Who goes dar?" Great was the admiral's annoyance to discover that he had neglected to get the password before leaving the ship. "That's all right," he said, carelessly, hoping to overcome the man's scruples by his indifference; "you know who I am." "Dunno nobody, sah," replied the colored soldier, pompously, "you can't go in dar." "Why, I'm Admiral de Horsey." "Well, you can't goin'. I don't care if you's Admiral de Donkey."—*The Presbyterian.*

WHO IS THERE?—The girl queen of Holland is only fourteen years old. The other day she knocked at the door of the room of her mother, the queen regent. "Who is there?" asked the regent. "It is the Queen of Holland!" came the impetuous reply. "Then you must not enter," said her mother. After a pause came through the keyhole this, in a softer tone: "Mamma, it is your own little daughter." "You may come in," gladly said the queen regent. What a fine illustration is this beautiful incident of the attitude we must assume before Christ! He has not called us servants, but friends. We are joint heirs with him. If he is a king, so are we. But never will the God of heaven open to any imperious demand: "Admit Christ's younger brother, who with him is lord of all your realms. Admit me, I say!" No. Heaven opens only to the appeal of gratitude and humility and love: "All to Him I owe."—*Golden Rule.*

Home News.

New York.

INDEPENDENCE.—When one calls to mind the many readers of the RECORDER who have once had homes here but now live elsewhere, he need not fear but an item from Independence will be read with interest. Winter has prolonged its stay, but is now giving way to the inevitable. Notwithstanding the severe winter there has not been much sickness. The prospects are that the maple sugar season will be brief. Independence has the reputation of leading the world so far as maple sugar is concerned.

A person coming among this people is impressed with two things, *i. e.* their sociability, and their disposition to be doing something for some one all the time. These traits were especially manifest on the 28th ult., when they made a surprise for their pastor and family, and, upon leaving, left enough of the necessaries of life to last several weeks. We were also highly gratified upon our arrival to find the parsonage newly papered and painted inside from top to bottom.

W. L. BURDICK.

West Virginia.

SALEM.—On arriving here from Plainfield, N. J., on our way to Farina, Ill., we find they have had, under the leadership of Bro. E. B. Saunders, a most precious revival. Souls have been won to Christ. Backsliders reclaimed, and the cause of God greatly strengthened.

Salem College, with its noble, self-sacrificing band of workers, is having the most successful term in its history. The enrollment, leaving out the business and telegraphy students, is the largest we have ever had, and as the students are becoming more advanced, the interest in, and benefit of, the work is being more manifest. There are some of the students who have been connected with the school, and in some of the classes, nearly every term since it opened, seven years ago this spring. The attendance is so large, the demands so great, that our five teachers are obliged to teach from seven to ten classes a day. The work is great and the laborers are few. Oh for more men and money. Salem needs and *must* have more financial help, or great damage must come to our cause in West Virginia. While other schools about us are losing in strength and influence, Salem College is all the time gaining in reputation, power and influence for good. The reputation of the College stands high throughout the state, not only in educational facilities, but as of the highest religious character and influence, its Board of Directors, its Faculty and many of its students being devout Christians. At least four of our young men in the College are working hard to prepare themselves for usefulness in the gospel ministry. In the interests of the cause of Christ in general, and our denomination in particular, as represented in this state, I once more appeal to you, the lovers of our cause, for help. If the pledges made at Conference last fall are all promptly paid we shall not fall behind any this year in running expenses. Our greatest and most pressing need now is a house in which our President can live. The church here has built and paid for a most excellent parsonage in which President Gardiner has lived since he has had charge of the school.

The church has now called a pastor, (the Rev. L. D. Seager), who is to commence his work here the middle of this month. Bro. Gardiner will have to move out by the close of this school year. There is no house suitable for him in Salem that can be either bought or rented, and Gardiner is giving all his strength and money to the cause and so is unable to buy or build. We have a fine building spot on our college grounds, and with the price of building material and labor here, for ten or twelve hundred dollars a good house could be at once put up on that lot. Now are there not some individuals among our people who are able, with all they are doing, and whose hearts are so interested in this important work as at once to send us their pledges for this amount, that this much needed demand may be met by the close of this school year in June? This would not only relieve the school of a great burden, but would so cheer our anxious hearts and give peace to the overworked head of our President as to give new inspiration and strength for his heavy burden. And to know that the friends of the cause from abroad are helping gives us courage and has an influence for good through the community and surrounding country. Who will come and help us? The demand is great. If sufficient amount is pledged the work can begin at once, though we could give three or six months in which to pay the pledges. What do you say to it, friends of the precious cause?

J. L. HUFFMAN.

LOST CREEK.—Union services began here in the Methodist church, March 2. That church, having invited our church to unite in a series of meetings, we took up the work, the pastors of the two churches alternating in the preaching. The meetings were continued five weeks. The revival is spoken of as one of the best. There is a most earnest company of Christian workers here, and when the people "have a mind to work," there is sure to be a revival. About thirty-five are counted as converts, mostly First-day people, for there were very few of our society who had not been gathered in before. The experience of this revival has been of great benefit to all of us who had the work at heart and used our privileges.

ROANOKE.—A series of meetings was begun here April 1. Bro. E. B. Saunders came April 3, and preached five times, then started for the work planned at the Berea Church. We were very glad to have obtained his help even so briefly, and it did us much good. The interest had so increased that the day he left the unsaved began to go forward and to declare for Christ. The meetings were continued until April 9, when it seemed best to come back to my work at Lost Creek. The Roanoke church also includes nearly all of our people who are above ten years of age. We expect baptism in the Lost Creek and Roanoke churches, as one of the results of these meetings.

At this writing (April 13) we have had three quite warm days, such as wake the snakes, lift the grass and set people hard at work planting gardens. Having had quite abundant snow and rain in the past six weeks, we hope for a better season than last year. It is a little warmer down here almost every-

M. G. S.

Wisconsin.

COLOMA.—It has been a long time since there has been anything in the "Home News"

department from Coloma. As a church we are "holding the fort," notwithstanding we are badly scattered, and cannot all get together on the Sabbath. Still our Sabbath-school and prayer-meetings have been kept up through the winter with a good degree of interest. Our Pastor, Bro. D. B. Coon, visits us regularly once in four weeks. Mrs. Coon always comes with him, and is a great help in all our meetings. The winter, as a whole, has been very mild, with only a very little snow. Wheeling has been very good nearly all the time, which is appreciated by all except a few who are engaged in logging. Times are very hard on account of the extremely low price of potatoes, which is the farmers' main dependence in this section of the country. Still those who have houses of their own and are out of debt are in a fair way for living comfortably. Dr. A. L. Burdick, who came to us a little over two years ago, has bought him a house at Coloma Station, where he is permanently located. He has worked up a good practice, and is kept busy nearly all the time at his profession. We need very badly, a house of worship of our own, a thing that we can hardly expect to have very soon.

E. D. RICHMOND.

Nebraska.

NORTH LOUP.—All who were interested in the report of the Sabbath lectures given here in January, by Eld. E. H. Socwell, will remember that the meetings closed with an unexpected, but decided, revival spirit. The opinion was general that the work ought to have been continued a few days longer, but Eld. Hurley was engaged to go to Minnesota and Eld. Socwell had already remained longer than he thought best for the interests of the cause in Iowa.

Many earnest prayers were offered during the pastor's absence, that some way would be provided by which the good work might be continued, and as if in direct answer there came word that Eld. Socwell would come back under the direction of the Evangelical Committee, which he did, arriving here March 3, a few days after Pastor Hurley's return from Minnesota.

The meetings began at once, and closed Monday evening, March 30, making four weeks of continuous effort. Eld. Socwell understood the needs of the field, and being intensely interested, was eminently fitted to begin the work, as he did, without reserve, at the very foundation, and the heart-stirring, heart-searching discourses that he gave to a full house, night after night, together with most faithful personal work, day by day, have, by God's grace, resulted in a thorough waking up to things spiritual.

Especially have his sermons and talks on the Christian's need of the possession of a forgiving spirit, like to that taught by Christ, been the means of great good in the way of much confession of sins to one another, after deep humility of soul before God. It is indeed a difficult matter to try to report the results of a work of this kind. We feel and know so much more than words can express. We are thankful for it all, the conversions, the reclaimed and the general reviving. Twenty-three have been added to the church; twelve by baptism, nine of these are from the active membership of the Junior Society, the other three are strong young men. Eleven have been received on verbal statement, six of these being converts to the Sabbath, and

it may be of interest to some to know that they all come to us from the Mira Creek, or what is more commonly known, as the "Barker District," First-day Baptist church.

The Sabbath question is receiving much thought and study, notwithstanding many opposing influences. One elderly man who left the church a few years ago because he thought it more convenient to keep the first day of the week, confessed in the prayer meeting last night that he had never been satisfied with his action in the matter, and expressed his determination to hereafter keep the Seventh-day Sabbath.

Eld. Socwell has endeared himself to young and old alike. As he goes from us our hearts are sad, for we shall likely never again have the privilege of seeing his face and of hearing his voice in the blessed work of our common Master. Our prayers follow him, that his efforts may be as blessed in other localities where he may be called to labor.

Now in the midst of our gladness comes a great sense of responsibility. First, that we may hold fast to that which has been attained; and second, that we may faithfully uphold and sustain our pastor in the work yet to be done, for there are still precious souls who are out of Christ, and the enemy is not asleep, but "walketh about, seeking whom he may devour."

M. P. B.

APRIL 2, 1896.

DEACON J. FRANK STILSON.

The subject of this sketch was born near his late home at Greenway, town of Rome, N. Y., April 17, 1841. His father and mother both died when he was but three years of age. He was given to his grandfather, Jonathan Williams, under whose instruction and care he grew to manhood. He had but little school education, being a somewhat feeble boy. He worked upon the farm which knew his last labor during all his working years, and when his grandfather died, he, with his aunts, Mrs. Joseph Burdick and the Misses Arminta and Margurite Williams, came into possession of the farm. The place is known far and near, not only for its neatness and well-kept buildings, but especially for the well-known friend, neighbor, citizen and Christian worker who occupied the place.

He was married Feb. 10, 1869 to Miss Annette Shute, of West Vienna, who with his aunts mentioned above survive him. He was converted twenty years ago under the ministrations of Rev. Charles M. Lewis, his wife being converted at the same time, and both were baptized and received into the First Verona Seventh-day Baptist church by Eld. Lewis. From that date he has ever been an earnest worker, always willing to do everything within his power to advance the cause which all knew was so dear to his heart. Fourteen years ago he organized the Greenway Sunday-school, and later the Y. P. S. C. E., and lived to see nearly all of the young people, in whom he was especially interested, converted to Christ. All these years he has ceased his labors on the farm Sunday afternoon that he might spend the time with his little flock at Greenway. In his own church he seemed to be the natural leader, always the pastor's helper, and a truly spiritual worker in behalf of the spiritual interests of the church.

A sudden attack of the grip on Tuesday morning, March 30, caused him to seek his bed, upon which he suffered neuralgia of the

heart, congestion of the lungs and finally heart disease. He died on Thursday morning, April 9. Having lived in this part of the country so many years, and having been so actively engaged in church and town affairs, he was known throughout the county, and loved as well as he was known. This was apparent at the funeral services, which were held on Sunday, April 12. A short service at his home, which was the more pathetic because his wife was dangerously sick, and two of his aunts unable to leave the house, was bathed in the tears of many sympathizing friends and neighbors. Over bad roads the procession slowly wended its way to the church of which he was a member. Over five hundred people were in attendance, some fifteen towns and cities being represented. The service was very sad and impressive. The pastor, Rev. Martin Sindall, preached from Psa. 46: 10, "Be still and know that I am God." The floral decorations were beautiful and numerous. The "long home" was tastily decorated with green, while at the moment of the consignment nature herself seemed to sympathize with the broken-hearted congregation, as the clouds dropped a few tears. Otherwise the day was as bright and pleasant as could have been desired. Of this life it can truly be said:

"Life is real and life is earnest,
And the grave is not its goal;
Dust thou art to dust returneth,
Was not spoken of the soul."

O how we shall miss him. Such a worker! He was a converted Peter, a truly wonderful man. Invariably when his name was called in Sabbath-school he would respond with the verse, "Be thou faithful unto death and I will give you a crown of life." He was faithful, and now his remains lie beside those of Eld. Charles M. Lewis, who was likewise faithful. May the mantle of our dear departed brother fall upon some one or many, that the cause which he loved so dearly may not suffer because we shall "look upon his face no more."

IN MEMORIAM.

"The blessed Master none can doubt
Revealed in holy lives."

Thus it was when, on Thursday morning, March 26, 1896, we learned that our dear sister, Mrs. J. Chandler Green, had gone to her heavenly home and rest. We felt that the love and light that had so filled and guided her beautiful life were more clearly revealed to us. That they must henceforth more surely influence our own lives for having been so strong in hers.

Emily Sherman Green, born in the town of Norway, Herkimer Co., N. Y., August 19, 1827, was the oldest child of David and Minerva Horton Sherman.

At the age of 13, she, with her parents and two sisters, moved to West Union, Steuben Co., N. Y.

After teaching two terms of school she came, at the age of 15, to Alfred Academy, where she attended school for three years, during the falls and winters—teaching near her home in West Union during the summer.

Always strictly conscientious and interested in religious matters, she carefully studied her Bible from a little child, and early came to feel that she had found Christ and was an accepted child of God, but being very young did not then go forward in baptism.

She married J. Chandler Green March 16, 1848, and with him established a home in Independence, N. Y. In 1852 she was bap-

tized and united with the Independence church, of which her husband was a member.

Sorrow came into the happy home, when in 1859 their oldest son, Elwin C., a beautiful, promising boy of nine years, was taken from them, leaving but one child, Clark S., who died the following year at the age of five years.

In 1872 they moved to Alfred Centre, where the remainder of Mrs. Green's life was spent.

In 1874, with her husband and two children, she joined the First Alfred Church, of which she has ever since been a most earnest and helpful member.

She leaves her husband, two children, Mrs. Vernon Baggs, of Alfred, and Prof. David I. Green, of Hartford, Conn.; two grand-children, Arthur E. Baggs and Chandler Titsworth Green; two sisters, Mrs. Milo Burdick, of Alfred, and Mrs. Alvin C. Barney, of West Union, and one brother, Eugene Sherman, of Cowanesque, Pa.

The memory of that earnest, conscientious life, the influence of that gentle, loving spirit, must ever help us feel that:

"No life can be pure in its purpose
and strong in its strife,
And all life not be purer and
stronger thereby."

B. C. D.

MONEY is one of the worst things in the world that a man can have unless he knows how to use it properly; nevertheless we never yet saw a man that would refuse money.

Sabbath School.

INTERNATIONAL LESSONS, 1896.

SECOND QUARTER.

April 4. Warning Against Sin	Luke 13: 22-30
April 11. Parable of the Great Supper	Luke 14: 15-24
April 18. The Lost Found	Luke 15: 11-24
April 25. THE RICH MAN AND LAZARUS	Luke 16: 19-31
May 2. Faith	Luke 17: 5-19
May 9. Lessons on Prayer	Luke 18: 9-17
May 16. Parable of the Pounds	Luke 19: 11-27
May 23. Jesus Teaching in the Temple	Luke 20: 9-19
May 30. Destruction of Jerusalem Foretold	Luke 21: 20-36
June 6. Warning to the Disciples	Luke 22: 24-37
June 13. Jesus Crucified	Luke 23: 33-46
June 20. The Risen Lord	Luke 24: 36-53
June 27. Review	

LESSON IV.—THE RICH MAN AND LAZARUS.

For Sabbath-day, April 25, 1896.

LESSON TEXT.—Luke 16: 19-31.

GOLDEN TEXT.—Ye cannot serve God and mammon. Luke 16: 13.

EXPLANATORY.

- v. 19. "Was clothed in purple and fine linen." Habitually wore as "every-day linen," the best that money could buy. "Fared sumptuously." Banquetted.
- v. 20. "Was laid." Carried by friends. "At his gate." Where the rich man must know of his misery. "Sores." Untended, running sores.
- v. 21. "Desired." Would fain. See Prodigal Son. "Dogs . . . licked." Showed more compassion than man.
- v. 22. Note the record—Angels received Lazarus' spirit; men buried Dives' body.
- v. 23. "In hell." The unseen world—Hades. R. V. "In torments." Those of a vivid memory and guilty conscience. "In his bosom." A place of honor at the banquet of the King's Son.
- v. 24. "Lazarus." Seeking relief from him once despised. "Tip . . . finger . . . cool . . . tongue." Not deliverance, but even a momentary relief.
- v. 25. See chapter 6: 20-25.
- v. 26. "Great gulf." Impassable from either side. "Fixed." Unmovable, eternal. See Hosea 4: 17. He sought relief from torment; not from sin—its cause.
- v. 27, 28. If too late for me, let him at least warn my brethren.
- v. 29. "Moses and the prophets." The Bible, God's Word. God's warnings are greater than man's possibly could be.
- v. 30. "Would repent." False hope! Proven when God sent back another Lazarus and still men refused.
- v. 31. "Neither will they be persuaded." Nothing can persuade one who does not wish to believe.

Popular Science.

A New Marine Globe.

A Mr. T. E. Rosegerie, an Eastern Bishop, has constructed a globe of glass, and on the inner side is raised the walls of the continents and larger islands, and the depressions or basins of the sea. An interior globe, to represent the bottom of the sea, is attached to an axis, concentric to the outer one of glass, and is moved by clock gearing.

The space between the two is filled with water containing particles of stearine to show the movements of the water. When the inner, or movable, globe revolves, the water is seen to start along the sea bottom of both the tropical sections and move toward the equator. When the currents meet they rise to the surface where they form a stream and diverge northward and southward, and soon the trend is westward, where they produce all the phenomena of the currents of the ocean, formed by the shores of continents and contour of the sea bottom.

By the movement of the particles of stearine, one can readily see through the glass the currents as produced in nature, and follow them as they travel their unwearied journeys on the surface of the earth. The globe appears useful in studying marine currents, the modification of climate, and the beautiful study of hydrography. It has been favorably received by the Bureau of Longitudes.

Dust in the Atmosphere.

The entire atmosphere that encircles the earth and travels with it, appears to a certain height to be impregnated with dust, the particles being so small as not to be visible to the naked eye. It has been estimated that in some localities there are at least from 850,000 to 1,000,000 of dust particles in a cubic inch of air.

The microscopic examination of atmospheric dust shows the particles to have come mostly from minerals, and but a very small proportion are bacteria or bacillus germs, such as when taken into the lungs will produce disease. The dust plays a conspicuous part in destroying the clearness of the atmosphere as well as filling it with impurities. In the middle of the Atlantic and Pacific oceans dust will gather on the decks of vessels.

If there is a haze, it is generally produced by dust. If a fog, it is the result of dampness gathering on particles of dust. If there is a beautiful sunset glow, it is the sun shining on and through clouds of dust.

The rains and snows carry down quantities of dust and deposit it on whatever it may chance to fall, but when dry it is again, swept into the atmosphere by the winds, and carried to great distances.

It is fortunate for us, who live and have our being in this atmosphere of dust, that we can expell it after we have taken from the air its life-giving qualities, and are also provided with means for destroying many, if not all, of the floating germs of disease.

Of course, the higher we ascend we are the more freed from dust, and hence on the higher plateaus and in the vicinity of mountains the air is more free and salubrious, and less rasping in respiration.

In some countries, during the monsoons or trade-winds, the people have to breathe

through filters to prevent dust from penetrating and choking the lungs.

Dust is used in the Bible as an illustration more than one hundred times, and it is said for us all, "For dust thou art, and unto dust shalt thou return."

H. H. B.

THIRD QUARTERLY REPORT.

J. F. HUBBARD, Treasurer.

In account with

THE AMERICAN SABBATH TRACT SOCIETY.

GENERAL FUND.

Dr.

To balance from last Quarterly Report.....\$	92 34
Cash received since as follows:	
Receipts in January, as published.....	331 24
February, ".....	399 90
March, ".....	818 18
Publishing House.....	2,170 70
Total.....	3,812 36

Cr.

By cash, paid as follows:	
Rev. G. Velthuysen, Holland.....	150 00
" " Exchange.....	1 65
L. C. Randolph, editorials, \$17 50; \$12 50....	30 00
W. C. Daland, editor, postage and expenses....	12 24
" " exchanges.....	10 00
L. E. Livermore, editor, exchanges.....	10 00
A. H. Lewis, editor, exchanges.....	10 00
" " expenses, trip to Washington....	10 22
J. D. Spicer, pulpit supply for Plainfield church, February and March.....	130 00
D. H. Rogers, balance of bill for repairs and power, Alfred, N. Y.....	277 78
Loan of September 9, 1895.....	500 00
Interest on same.....	12 50
Publishing House:	
Transferred to machinery and fixture account	5 94
Pay roll, \$268.62; \$268.60; \$287.59; \$277.93; \$287.31; 294.15.....	1,684 20
Expense and postage, \$27.42; \$19.53; 25.70; \$18.63; \$24.54; \$17.13.....	128 95
Light and power, \$17.11; \$15.85; \$14.95....	47 91
Rent, \$50.00; \$50.00; \$50.00.....	150 00
Molleson Bros., paper.....	4 50
E. A. Wright, ".....	86
Linde Paper Co., " \$11.32; \$3.15.....	14 47
Molleson Bros., paper.....	22 00
Alling & Cory.....	195 83
Conrow Brothers.....	94 08
Damon & Peets, stock.....	2 50
Henry Johnson, repairs.....	4 00
S. C. Baker, blank book.....	6 88
J. & F. B. Garrett, blank book.....	1 50
Potter Printing Press Co., wrapping paper....	60
C. E. Johnson & Co., ink.....	15 00
Raynor & Perkins, ink.....	25
Ault & Wyberg, ink.....	3 00
J. C. Pope & Co., Insurance.....	67 50
Powlison & Jones, table.....	3 50
Balance, cash on hand.....	204 50
Total.....	3,812 36

PUBLISHING HOUSE, MACHINERY AND FIXTURE ACCOUNT.

Dr.

Received from Sun Publishing Co., Alfred, N. Y., on account machinery sold.....	1,000 00
Transferred from General Fund.....	5 94

Total.....\$1,005 94

Cr.

Paid on account of loan of Feb. 7, 1895.....	\$1,000 00
Paid American Type Foundry Co., type.....	5 94

Total.....\$1,005 94

INDEBTEDNESS.

Loan of Feb. 18, 1895—balance.....	\$ 500 00
" October 7.....	1,000 00
" December 2.....	150 00
" " 9.....	500 00
" March 9, 1896.....	250 00

Total.....\$2,400 00

PLAINFIELD, April 1, 1896.

J. F. HUBBARD, Treasurer.

E. & O. E.

We have examined the above report, compared it with vouchers, and found it correct.

J. A. HUBBARD, } Auditors.
CORLISS F. RANDOLPH, }

APRIL 12, 1896.

WHAT GIRLS ARE DOING.

For Sweet Charity's sake much is done among young people—much more than sometimes they get credit for. One of the new ideas to raise money for charity, or to help along any good cause, is to give what is called a "Birthday Tea." It is a simple and novel way of raising money, and has proved to be the means of bringing in many a stray penny. One of these "Birthday Teas" was given last week by a number of young women who wished to make some money for a good cause,

and it was by no means unsuccessful. This is the way it was done: Several young girls clubbed together, formed a committee, and got some of their friends to volunteer to donate different things, such as tea, cake, chocolate, sandwiches and coffee. Cards were printed at a small expense, and sent far and wide to all acquaintances. These cards, which had a small silk bag tied to them with pretty colored ribbons, invited them to the tea and begged for pennies. That is to say, everyone who received a card of invitation was asked to put in the bag the small number of pennies as the years he or she had lived—a charming opportunity of being more than honest about one's age, as you are so tempted, in the spirit of doing good to others, to make yourself out older than you are. Are there many young girls who, after having passed twenty, are anxious to be thought twenty-five? But in a spirit of generosity on such an occasion as a "Birthday Tea" they may even be eighty, and no one will ever know the difference. The young people ended up the entertainment with a jolly dance, as they invariably do whenever the opportunity offers.—*Harper's Bazar.*

\$100 Reward \$100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucus surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

Address. F. J. CHENEY & CO., Toledo, O.

Sold by Druggists, 75c.

Hall's Family Pills are the best.

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.

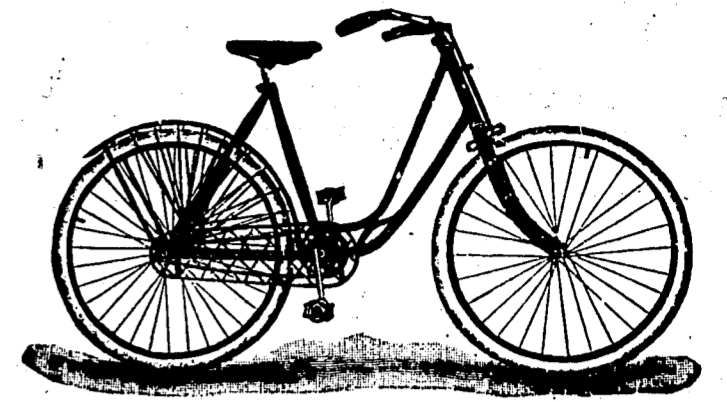
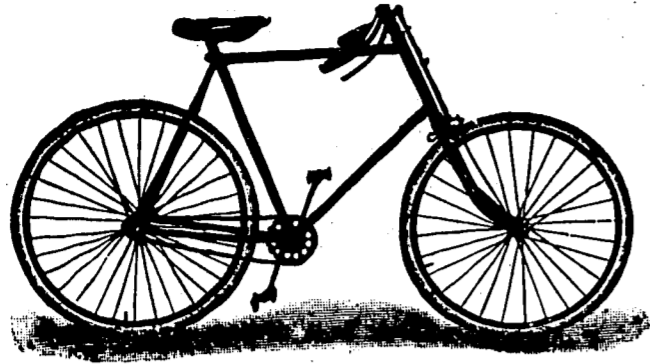
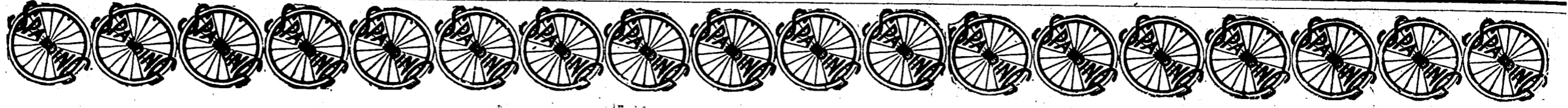
ALL persons contributing funds for the Mizpah Mission, New York, will please send the same to the Treasurer, Mrs. Emma Kenyon, 340 West 56th Street.

THERE will be a Roll Call of the DeRuyter church the first Sabbath in May, and our members are earnestly invited to be present, or send letters to be read at that meeting.

L. R. SWINNEY.

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 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.



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