

THE SABBATH RECORDER.

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

VOLUME 52. No. 7.

FEBRUARY 17, 1896.

WHOLE No. 2660.

CONTENTS.

EDITORIALS.	
Paragraphs.....	98
Dr. Lewis and Sabbath Reform.....	98
NEWS AND COMMENTS.	
Paragraphs.....	99
Help your Brother—Poetry.....	99
John Archdale of Carolina.....	99
CONTRIBUTED EDITORIALS.	
Bad Literature and the Mails.....	100
Looking Toward Asia.....	100
Uncrowned Queen of the School-room.....	100
HISTORY AND BIOGRAPHY.	
Sketches of the Pastors, Deacons and Clerks of the Walworth Church.....	100,101
A Call for Gospel Preaching.....	101
MISSIONS.	
Paragraphs.....	102
Evangelistic Committee's Report.....	102
From L. F. Skaggs.....	102,103
Notes by the Way.—No. 2.....	103
Words of Wisdom.....	103
WOMAN'S WORK.	
The Need of Haste in Missionary Work— Poetry.....	104
History of the Walworth Ladies' Benevolent Society.....	104
From Sister Davis.....	104
Woman's Board—Receipts.....	104
Sermon.....	105
Prayer is Heard.....	105
YOUNG PEOPLE'S WORK.	
Paragraphs.....	106
Prayer Meeting Topic.....	106
Our Mirror—Paragraphs.....	106
CHILDREN'S PAGE.	
Words—Poetry.....	107
"I Cannot Get Away From God.".....	107
What Nell's Pencil Did.....	107
HOME NEWS.	
Rhode Island, New York, Ohio, Wisconsin....	108
Tract Society—Executive Board Meeting.....	108,109
Special Notice.....	109
SABBATH-SCHOOL.	
Lesson for Feb. 22, 1896,—Faith Encouraged.	109
POPULAR SCIENCE.	
Paragraphs.....	110
Railroad Y. M. C. A.....	110
Rock County (Wis.) Wide Awake.....	110
A Card of Thanks.....	110
SPECIAL NOTICES.....	110
MARRIAGES.....	111
DEATHS.....	111
LITERARY NOTES.....	111
Walking on the Sunny Side.....	111
LOCAL AGENTS.....	112
BUSINESS DIRECTORY.....	112
CATALOGUE OF PUBLICATIONS.....	112

IF I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal. And if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing. And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing. Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth: but whether there be prophecies, they shall be done away; whether there be tongues, they shall cease; whether there be knowledge, it shall be done away. For we know in part, and we prophesy in part: but when that which is perfect is come, that which is in part shall be done away. When I was a child, I spake as a child, I felt as a child, I thought as a child: now that I am become a man I have put away childish things. For now we see in a mirror, darkly, but then face to face: now I know in part; but then shall I know even as also I have been known. But now abideth faith, hope, love, these three; and the greatest of these is love.—1 Cor. 13.

\$2.00 A YEAR

BABCOCK BUILDING

PLAINFIELD N J

Sabbath Recorder.

REV. L. E. LIVERMORE, Editor.

REV. L. C. RANDOLPH, Chicago, Ill., Contributing Ed.

CORRESPONDING EDITORS.

REV. O. U. WHITFORD, D. D., Westerly, R. I., Missions.

REV. W. C. WHITFORD, D. D., Milton, Wis., Historical.

PROF. EDWIN SHAW, Milton, Wis., Young People's Work.

MRS. R. T. ROGERS, Waterville, Maine, Woman's Work.

J. P. MOSHER, Plainfield, N. J., Business Manager.

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

ALL hearts will rejoice over the good work still in progress in Shiloh and New Market. Twelve more happy candidates were baptized in Shiloh on Sabbath, Feb. 8, and the work is still moving grandly on. Brother Huffman has closed his work in New Market and will go for a week or two to the assistance of pastors in Dunellen. He has consented to supply the pulpit in Plainfield a few weeks, Dr. Lewis having entered upon his special work.

SALEM COLLEGE has been doing and is still doing a most excellent work for the young people of West Virginia. This comparatively new school has been kept somewhat fresh in the minds of our people through the RECORDER and its wide-awake president at our General Conference gatherings. All will remember the earnest appeal made by President Gardner at the last Conference and the quick and generous responses of the people in pledging funds for the relief of their financial needs. But, in some way, it has come to our knowledge that the money pledged at that time, and still remaining unpaid, is now greatly needed. This is the most pinching time of the year. The teachers are in sore need of their pay, and it will take the amount then pledged, or most of it, to help them out. Will not all friends of Salem College, to whom this notice applies, put forth extra efforts, now, to redeem their pledges, and thus greatly lighten the burdens of hard-working teachers?

REV. DR. JUSTIN A. SMITH, for forty-three years the editor of *The Standard*, the leading organ of the Baptist denomination in the West, died Feb. 4, at his home in Morgan Park, aged 76 years. Dr. Smith was highly esteemed for his many manly qualities. He was born at Ticonderoga, N. Y., Dec. 20, 1819. He graduated at Union College, in 1843. While pastor of the First Baptist church in Rochester, he assisted in founding the University of Rochester, and the Rochester Theological Seminary. In 1853 he removed to Chicago and entered upon his life work as editor. For this work he was well qualified as a student, thinker, and writer. He was one of the founders of the old University of Chicago, of the Theological Seminary, and of the new University.

His strength had been gradually failing for several years until at last all reserve power was exhausted, and he reluctantly, yet resignedly, laid aside his pen and with unshaken faith in Him whom he had so long trusted, gently fell asleep in Jesus.

THE "glad tidings" concerning the progress of the gospel in our churches continues to reach our ears. Would that the number of our heaven-ordained evangelists might be multiplied many times. The Scriptures clearly recognize the important work of evangelists. "And he gave some apostles; and some prophets; and some evangelists;

and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Eph. 4: 11, 12. Paul charged Timothy to "Do the work of an evangelist, make full proof of thy ministry." Pastors are not needed less, but evangelists evidently are needed more, or, at least, more evangelists are needed. The Evangelistic Committee of the Missionary Board are lamenting that there are not more well-qualified evangelists to occupy the opening fields, to respond to the Macedonian calls for help. While New Market, and Shiloh, and Jackson Centre, and Louisville, and Nortonville, and a few other churches are being favored, or have recently been blest, still the eager calls continue to come. A man is needed, as seen by brother Owens' letter this week, in Tyrone, Mo.; another in New Brunswick, as shown by brother Daland's recent report; while many of our churches, both weak and strong, have open doors for the Philips and Timothys of modern evangelism.

ANOTHER fine case of casuistry has arisen in Drury College, Missouri. While seeking money for its better equipment to do faithful work in education, President Fuller obtained a subscription of \$1,000 from a brewer. The students have held a mass meeting and asked the president to decline to receive the gift. To be consistent, should not these students also request the president to decline to receive the children of brewers into his college, because their tuition and other bills must be paid with the brewer's money? Still further, should not all money, contributed for benevolent purposes, be subjected to a most searching investigation to ascertain something of its history, and if found to have changed hands through dishonest dealing, or illegitimate business, should it not be promptly rejected? To our mind the ethics of the Drury students will stand neither the test of logical application nor the law of common sense. To accept the brewer's money would be to rescue that amount from unholy uses and turn it back into the Lord's treasury, where it belongs and from whence it had been unlawfully diverted. To reject it would be to turn it back into the devil's treasury and thus aid in the extension of his business and his unholy kingdom. No, rather take all the brewer's money and put it to better uses, and if possible get the brewer himself and all his interests into the kingdom of our Lord.

THERE may be a feeling of disappointment, to some extent, over the work in Louisville, Ky. The report of Secretary Whitford is carefully made, without attempting to draw upon the imagination for larger results than the case will warrant. Indeed we have the impression that the outlook on that field is really much more hopeful than the bare statement of present visible results would indicate. We are often too easily discouraged. The Lord delights in persistence. Importunate preaching and persuading are as essential to success as importunate praying. Many people who are convinced of the truth we hold in regard to the Sabbath would gladly unite in organizing and maintaining a church if they could be convinced that the organization would be permanent. People are slow to make the sacrifices and changes incident to a change of faith and practice in religious observances unless they can feel a

degree of certainty that the change will be permanent and prosperous. Our mission work in Louisville should be like our mission work in Holland, or in China. We do not contemplate abandoning either of the latter fields until there is no longer any need of such labor. Neither should we in Louisville, at least until after years of effort the Lord should clearly indicate that the field is a hopeless one. At present the indications seem to us remarkably favorable and inviting. There have been, all along, evidences of God's approval. The hearts of many people are prepared to receive our labors and unite in our efforts to save men. They cannot be expected to make radical changes of belief suddenly. They will be all the more permanent and valuable if they come to us slowly, thoughtfully, as the result of the most painstaking and conscientious inquiry. Brethren, "let us not be weary in well-doing, for in due season we shall reap if we faint not."

DR. LEWIS AND SABBATH REFORM.

By reference to the minutes of the last meeting of the Tract Board, as found in this issue, it will be seen that Dr. Lewis is now in the employ of the Tract Society. For obvious reasons this is only a temporary engagement. Inquiries have already come before the Board concerning their understanding of the availability of the funds and pledges made by the churches on the supposition that Dr. Lewis was to give his entire time to Sabbath Reform work. It is the opinion of the Board that such funds and pledges are not now available. Therefore the Plainfield church has generously donated the services of Dr. Lewis to the Tract Society for the term of six months. But by reason of this service there will be increased expenditures in publishing and in other ways essential to the successful carrying on of the work in his hands. Hence, while the special funds raised and pledged can only be used in case arrangements are hereafter made to keep Dr. Lewis permanently in the work, it must still be apparent that there must be increased contributions from the churches for the enlarged plans and work of the Society. While the Plainfield church will support Dr. Lewis, the other churches must support the Publishing House, or the work will be greatly crippled. Hence the churches must either consent for the funds already raised and pledged to be used as the necessities of the case demand, or they must send on increased contributions, or else sit by and see the work, so auspiciously begun, in a measure fail for want of support. Brethren and sisters of the Seventh-day Baptist denomination, if the Lord has called a leader into this fierce conflict for the maintenance of the authority of his holy law among men, he is now also sounding the bugle call for all loyal soldiers to rally around the leader and move on to victory. When the immortal Lincoln called for seventy-five thousand men for three months' service, did the people withhold the men or the money because the call was for only three months, when there was a possible conflict of years before them? Indifference or inaction then would probably have been fatal to the cause of liberty. God's instructions to David were "When thou hearest the sound of a going in the tops of the mulberry trees, then shalt thou bestir thyself, for then shall the Lord go out before thee." What followed? "And David did so, as the Lord commanded him; and smote the Philistines from Gazer until thou come to Gazer."

NEWS AND COMMENTS.

THE "Mystic Brotherhood" is the name of a new secret order in Kansas for the sake of opposing the prohibition of the liquor traffic.

THERE seems to be little ground to doubt that Russia and the Turks have formed an alliance which leaves England out of the question.

DURING the nineteenth century not less than fifty-two volcanic islands have emerged from the sea. Nineteen have again disappeared. Ten of these islands are now inhabited.

A SEVERE SNOW storm and blizzard visited western, central and northern New York on the 11th inst. Trains were blockaded on several roads for the first time this winter.

THE case of Bartholomew Shea, convicted of the murder of Robert Ross on election day, in Troy, N. Y., was finally disposed of at Dannemora, N. Y., February 11, by electrocution.

THE "sisters of mercy," or nuns, in the Catholic convents of the United States are upwards of 84,000. There are 1,405 convents, having, upon the average, sixty inmates.

EX-CONSUL WALLER, a prisoner in the hands of the French nation, is to be released and pardoned, though careful investigation shows that his conviction and imprisonment were justifiable.

THE famous and eccentric healer of disease, Francis Schlatter, who figured so conspicuously in Denver a few months ago, is now reported to be under arrest as a vagrant at San Bernardino, Cal.

PHILADELPHIA is now undergoing about such an overhauling in its municipal affairs as New York experienced a year ago. The example of this purifying process is both wholesome and encouraging.

JOSEPH COOK, the renowned Boston lecturer, is still at Clifton Springs, N. Y., seeking to regain his broken health. He is described as weak, nervous, and sleepless, and weighing nearly 100 pounds less than formerly.

REV. DR. SANFORD HUNT, senior agent of the Methodist Book Concern, in New York, died suddenly in Cincinnati, O., February 10. He was born in Erie County, N. Y., in 1825, and for many years had been very prominent in the religious and financial affairs of that denomination.

IN Russia there is a province, Smolensk, that is ruled almost exclusively by women. The state is about forty miles square. The men go into other parts of the empire to seek work, leaving affairs of government to their wives. The mayor is a woman, of course, and the finances are said to be in excellent condition.

THERE is a movement on foot looking to the taking of a world's census at the beginning of the twentieth century. This project was first brought out at the recent biennial meeting of the International Statistical Institute held at Berne, Switzerland. It is desirable to make this synchronous census of all the civilized nations of the earth as accurate and complete as possible.

THE Jewish population at present in Jerusalem is said to be about 12,000, and steadily increasing. Every Friday evening great numbers of them repair to the city wall and bewail the fate that has overtaken the city. It is described as a most impressive and pathetic sight. There is no unison in their lamentations, but each one, regardless of others, laments for himself or herself.

GREAT damages by flood and fire occurred in New Jersey during the storm of the 7th inst. The fire in Bound Brook commenced in a lumber yard, and was occasioned by the slacking of lime. The Presbyterian church and much other property were destroyed. The Raritan River overflowed and the streets and dwellings were deeply flooded. The storm was severe throughout New England.

THE laws of New Jersey evidently are not framed in the interests of that species of humbuggery known as "fortune telling." There is still an old law in force which makes fortune telling punishable by a fine of three months imprisonment. Recently a raid was made upon such pretenders, by the police in Trenton, N. J., arresting an astrologist, a clairvoyant, a palmister, a Christian medium, a gypsy fortune teller, a "professional man," and a plain fortune teller. They were fined \$25 each.

GENERAL WEYLER is now in command of the Spanish forces in Cuba. He arrived in Havana, February 10, accompanied by a half dozen other noted generals. They were received with great demonstrations, and the commanding general issued his proclamation, in which he assures the people that in his attempt to subdue the enemy, "I will not lack in the decision and energy of my character to punish, with all rigor that the law enacts, those who in any way shall help the enemy or calumniate the prestige of our name."

THE American Baptist Publication Society, in Philadelphia, met with a great loss on Sunday, February 2, by a disastrous fire. The insurance on the goods destroyed was large, amounting to four or five hundred thousand dollars. One irreparable loss was the library of the Baptist Historical Society. On this the insurance was only \$2,500, and even a large insurance could never replace many of these valuable volumes, besides letters and manuscripts. But those in charge are resolute business men, and will at once go about the task of rebuilding and seeking to derive all possible good out of such a calamity.

AMONG the enterprises of a humanitarian nature in Germantown, Pa., an old city on the Reading railroad near Philadelphia, is the "Whosoever Gospel Mission and Rescue Home." This mission was established in 1892 by William Raws, of Germantown. Realizing that thousands of men lose their positions every year through the destructive habit of drinking, he undertook the task of providing a temporary home and work for those who desire to reform and return to good positions. Many of these unfortunates have been given new strength to battle with temptation and have become successful and useful men. The *Family Call* of Philadelphia, February 7, contains a somewhat minute description of this mission, which is well worth reading.

HELP YOUR BROTHER.

BY ARTHUR J. BURDICK.

Don't forget to help your brother, in your journey thro' this life;
He may need your kind assistance in some hard, unequal strife
With the tempter or misfortune, so just pause upon your way;
Kindly lend him your assistance, and your sympathy display.
As you pass along life's highway, you'll oft find upon the road,
Some poor overburdened brother, struggling bravely with his load;
Do not leave him unassisted, pause and lend a helping hand,
Aid him with your strength and counsel, onward toward the heavenly land.
He who helps the poor and burdened,—cheers them by his words of love,—
By that simple act of kindness, helps the Master up above;
And the Master, when we face him, on that great and final day,
Will reward those, who in mercy, helped their brothers on the way.

JOHN ARCHDALE OF CAROLINA.

A copy of the SABBATH RECORDER of the 20th ult., containing the article, marked, of H. H. Hinman on "Our Duties to God and the State," and in which I find a paragraph concerning William Penn's practical exemplification of peace and Christian rule in a state, has come to me and leads me to say that a second noteworthy example after the same order may be found in the colonial history of Carolina. Allow me to quote the illustration, briefly told, from my *Smaller History of the United States*:

"One of the eight proprietors was John Archdale, a Quaker. Being appointed governor of the Carolinas in 1695, he at once devised measures to pacify the people, quiet the spirit of turbulence and reform abuses. He appointed a Council satisfactory to the settlers, desiring them to choose their own representatives to the Assembly. That the Huguenots might be better treated, he sought to awaken public sympathy toward the refugees. Some Indian slaves who were about to be sold to the islands were set free. The natives afterward showed their gratitude for this act by kindly caring for a shipwrecked crew who had expected to be murdered.

"Archdale, moreover, showed an open spirit towards the Spaniards, who for the first time expressed a wish to be on friendly terms with the English. No sympathy was now shown for freebooters. Finally, the Council and Assembly voted grateful thanks to the proprietors,—the first expression of such sentiments ever uttered in Carolina. Although Archdale was governor little more than a year, yet his brief administration was so marked by executive ability, allied to patience, firmness and openness toward all, that it merits the attention of every student of our history."

It is to be greatly hoped that the outcome of the Venezuela boundary episode will eventually be for good. I have seen in the last six weeks more earnest pleas for the amicable settlement of international difficulties, in the secular and religious press, than had come under my notice in the preceding six years. Let the state abolish the causes of dissension, and war, as Archdale so justly and energetically did, and the rattle of rapid disarmament will be heard all around the political horizon. It is not the time to build those six additional battleships; and also the preachers and the religious press who have been talking so sensibly about the boundary trouble, should speak as distinctly to Congress against the wicked preparations for war.

JOSIAH W. LEEDS.

PHILADELPHIA.

CONTRIBUTED EDITORIALS.

Bad Literature and the Mails.

In common with many other people, we have often wondered during the past three years how any self-respecting community could permit in its midst the publication and dissemination of such a periodical as the *Chicago Dispatch*. It has been an engine of personal assault, wantonly and viciously attacking personal character. Worse than this, it has been openly, brazenly, defiantly immoral both in its literary contents and particularly in its advertisements.

With the instincts of a gambler, the publisher chances on the long-suffering of the public and the evasions of the law. He cast the dice and lost. He stands face to face now with a two year's term in the penitentiary, the sentence of Judge Grosscup for the crime of transmitting obscene matter through the mails.

The purity of the United States mail must be sacredly guarded by a free nation, while evil men and women may be barred from our doors; the postman is a trusted messenger and has free entrance to every home. Let the good work thus well begun go on.

Looking Toward Asia.

On the eve of his departure for India, Doctor Barrows' lectures on Christianity contrasted with other faiths have made a profound impression. Giving to the world's religions a calm and impartial hearing, he comes back with resistless force to the old faith that Christ is the Saviour of the world. Whatever may be anyone's opinion of the *value* of the Parliament of religions, there can be no doubt that the enthusiasm of its promoters was genuine. They welcomed it, not as reckoning Christianity on a par with other faiths, but because contrast would show its sovereignty. Certainly the sun need not fear the glare of the tallow candles.

With an unbounded confidence in "Christ, the unifier of mankind," Doctor Barrows goes on his mission. We must not expect too much. This is only a part of the working of the leaven. The ambassador needs the prayers of all the people for the descent of the Holy Ghost upon him. The notables abroad will receive him with flattering courtesy—and pick him to pieces if they can. The Orientals are at home in metaphysical subtleties. They would be well content to keep the battle on that ground. It is when the touch of Christianity upon the land makes human life respected, childhood honored and womanhood revered that it becomes invincible.

Christ has four sovereign claims upon mankind.

1. He gave the world the complete truth of which others had given fragments.
2. He offered the highest credentials of his Divine authority.
3. He lived the perfect life to which he called others.
4. He gives men power to be that to which they aspire.

Uncrowned Queen of the Schoolroom.

I have been thinking more about them since meeting a woman who is teaching forty colored children without pay, and rejoicing in her work. She was giving her scholars a lesson in presence of mind one day, and asked them what they would do if the roof of the building fell in. "We would do what you

told us to." "But supposing I were killed?" Awe struck silence for a moment, then a black hand went up. The eyes gleamed as the thick lips moved. "I think I would be taking out your dead body." Hours afterward the teacher smiled to herself, but there were tears in her eyes.

God bless the men and women who have dedicated their lives to teaching the coming men and women, planting in the growing minds loyalty, honor and love. The value of such work cannot be reckoned in commercial terms, but it will receive the Master's "well done."

History and Biography.

SKETCH OF THE PASTORS, DEACONS, AND CLERKS OF THE WALWORTH CHURCH.*

BY DEA. WM. R. BONHAM.

The pioneer preacher and first pastor of the church was Eld. Stillman Coon, who took the charge in 1845. He was a man of strong faith, eloquent in prayer, a great Bible student, sound in doctrine, a good counselor and preacher of righteousness, greatly beloved and esteemed by all. Nineteen were baptized under his administration.

The next pastor was Eld. O. P. Hull, who labored in the church from 1851 until 1857; and in consequence of his earnest work fifty-nine were baptized and added to the church. He was a popular and persuasive preacher, a very pleasant and sociable man, and the children's friend. He was bold and fearless in advocating the cause of right.

In 1861, Eld. Wm. M. Jones came to the pastorate of the church, which place he filled most acceptably for six months. He was a noted missionary during the early part of his life, being sent to Hayti and the Holy Land. Before he became a convert to the Sabbath, being distressed in mind on the subject, he applied to Eld. Eli S. Bailey for a book on the doctrines and the history of the Seventh-day Baptists, a work that contained a summary of their arguments. He was answered: "Yes, sir; we have a book on these subjects, a very good book we think it is, too; indeed we, know no better one; and if you haven't one, I shall take great pleasure in presenting you with a copy. It is the Bible, sir; it is our only rule of faith and practice." His last pastorate was with the Mill Yard Church, London, Eng., where, after twenty-three years of faithful labor, he was called to the church triumphant.

Eld. Varnum Hull gave, in the brief space of the six months in 1861 in which he remained with the church, evidence that he was a devoted Bible student and a preacher of sound doctrine, one who was not easily defeated in an argument when standing for any moral or religious principle.

Eld. Charles M. Lewis, the evangelist preacher, was our pastor during the year 1863 and a part of 1864. He began his labors with a revival; and as a result of these, forty were added to the church. He was an every-day preacher. No one with whom he came in contact could fail to recognize that his mission was to save souls; and in his work he was earnest and faithful. He held meetings in adjoining neighborhoods with good results. He was a man of strong faith and powerful in prayer. His efforts were greatly

strengthened by his devoted wife in the exercise of her excellent gifts of prayer and song.

Eld. James Bailey labored with us as pastor one year in 1865 and 1866, also one year in 1869; then again he preached as a supply in 1886, coming each week from his home in Milton. While here he won the universal respect of the people as a man of stern integrity, a thorough Bible student, a careful thinker, and genial and friendly in manners. His sermons were always uplifting and instructive. Nineteen were added to the church by baptism during his pastorate. He left us to go on the Home Mission field and to engage in the work most dear to his heart, and in that work he gave a most commendable example of self-sacrifice and devotion, well nigh exhausting his physical powers in his earnest efforts to carry the gospel to the regions beyond. When no longer able to engage in active labor, he calmly rested in his quiet home, giving testimony by his living to the power of a life that is hid with Christ in God. In July, 1892, he passed to receive the crown reserved for the faithful.

In 1866, Eld. Solomon Carpenter, returned missionary from China, consented to serve the church as pastor for one year, although suffering from the depressing influence of an enfeebled constitution, which had been caused by being so long subject to the enervating climate of China. Yet the fruits of his labors here in the souls added to the kingdom attested the faithfulness of his service. His was the meek and quiet spirit that in the sight of God is of great price. His Christ-like life and example was an inspiration to many to rise higher in Christian culture and attainments. His physical condition did not permit him to continue longer in this work, and he returned for a time to his home in Milton. However, after a few years of rest, he was again drawn to the field of his early choice; and he returned to China, where, in a short time, his noble and faithful wife laid down her life among the people she loved, and for whose elevation she had been willing to give her best labor. Soon after this, Eld. Carpenter gave up the mission work in China and spent a large part of the remainder of his life in London, where he died in 1891.

Eld. L. M. Cottrell labored with us as pastor from September, 1867, until the last of 1868. He was an earnest and faithful preacher, putting his whole heart and mind into the work. During his pastorate seventeen were added to the church by baptism. Much of his time was given to regular appointments of service in adjoining school districts, and he thus sought faithfully to hold up the standard of the Cross.

In 1871, Eld. L. E. Livermore became our pastor, whom everybody loved for his kindly and pleasant ways. He had a great influence over the young people, and succeeded in drawing many of them into the church. Although part of the time he was Principal of the Big Foot Academy, it truly gave him greater power in the community and the church; for whatever he put his hands to, for that he labored with his whole might. He was a very successful pastor, baptizing thirty during his labors with us of nearly seven years.

Eld. O. U. Whitford became our next pastor in 1877. He was very conscientious with regard to truth and conduct, always preaching the gospel in such a way that it went to the hearts of his hearers. Eleven were baptized

*Presented at the Semi-Centennial of the Walworth church, January 22, 1896.

during his stay with us, which covered about six years.

Eld. A. McLearn became our next pastor in 1883. He was a ripe scholar, with marked attainments: and in his work with us stood uncompromisingly for a high standard of moral and Christian life. Sixteen were baptized by him while with us. He remained here until the spring of 1886, when his home was broken up by the death of his loving wife.

Eld. S. H. Babcock, our present pastor, began his labors with us in 1887. He is a gospel singer, an earnest and conscientious preacher of the gospel. During his stay he has had much sickness and sorrow to pass through in the care of his aged mother, familiarly known as "Grandma Babcock," who has been called to join her friends on the other shore. The only fault I have to find with our pastor is, when he talks of leaving us. Twenty-nine have been baptized since he came to preach for us.

The first deacon of this church was Alfred Maxson, one of its constituent members. He came from the First Brookfield Church, at Leonardsville, N. Y., where he was an honored deacon, and esteemed for his usefulness and sterling integrity, a man of strong faith and very efficient in prayer. He was in the habit of visiting families in his neighborhood and holding religious conversation with them. He always had a word of exhortation after the sermon of the pastor. He was skillful in rebuking sin without offending the sinner.

In 1858, William S. Clarke was ordained as deacon, and remained such with us until he moved to Farina, Ill., where he now serves the church in the same capacity. He was a faithful attendant on all appointments of the church, conscientious with regard to his religious duties, and made an every-day use of his religion. Whether at work or play, he could always sing "Happy Day."

Lucian L. Covey came from the First Brookfield Church to Walworth, and soon after identified himself with the church here. He was called to the office of deacon in 1858, the same time in which Mr. Clarke was ordained. Mr. Covey was a man of quiet demeanor, of sterling moral worth, loved and esteemed by all. After a few years of faithful service he was stricken down with consumption, and laid away to rest in the Cobblestone burying ground.

Wm. B. Maxson was ordained a deacon at the same time with the former two brethren; and he served the church faithfully and well, setting an example worthy to be followed. He was set apart afterwards to the gospel-ministry in the old Academy, and went to other fields of labor, until he was called up higher in 1876 to receive the reward of the righteous.

Dea. Edgar R. Maxson was the fourth deacon ordained in the year above mentioned, and is the only one of them now serving the church. He has been a faithful upholder of the truth of the gospel, and always one of the mainstays of the church.

In 1880, there were also ordained as deacons Harlow M. Coon and O. Perry Clarke. Dea. Coon was one of the first additions by baptism to the church, and always one of the foremost to help along the cause of Christ and to build up his church on earth. Dea. Clarke identified himself with the church a great many years ago, and has been an earnest worker in it, where he has ever been will-

ing to fulfill all obligations devolving upon him.

We now come to our last two deacons, W. Henry Crandall and Wm. R. Bonham, who are with you to-day, and who ask your forbearance with them in their shortcomings, and your prayers that they may uphold the gospel of Christ and the commands of God, and fulfill whatever duties may come to them.

I must not forget to mention Dea. Ezra Coon, with his happy, smiling face and kindly greeting for every one, a true follower of the meek and lowly Jesus, one whom it would be safe to pattern after.

Dea. Henry Glaspey, now of Farina, Ill., was also with us for a season, with his quiet and unobtrusive ways, but with his heart always warm and his hands always ready to work in Christ's vineyard.

The following have been clerks of the church and the years in which they have served:

N. L. Bassett, 1845-50; H. M. Coon, 1850-51; N. L. Bassett, 1851-54; E. R. Maxson, 1854-57; N. J. Read, 1857-58; W. B. Maxson, 1858-69; H. W. Randolph, 1869-72; N. J. Read, 1872-73; H. W. Randolph, 1873-80; T. A. Saunders, 1880-85; M. G. Stillman, 1885-89; Edwin Swinney, 1889-91. E. A. Walters was elected in 1891, and is still acting as a most acceptable clerk.

I think my record will not be complete unless I should mention Dr. Henry Clarke, the first Seventh-day Baptist to settle in Walworth, a noted physician, once a prominent man in Otsego County, N. Y., and a surgeon in the New York Militia in the War of 1812. He came to Walworth from Chicago in 1836, and made a claim on the land now known as the Clarke Farm. He put a man on the claim and went back to Chicago to practice medicine. After the land came into market he established his family on it and continued his profession here, and soon obtained an extensive patronage. Being of a genial and sociable nature, he gained the esteem of all with whom he came in contact. His settling here induced others to come from his old home in the East to have the benefit of his counsel and his skill as a doctor. While he attended to the running of his farm and to his practice, he used frequently, in company with Joseph Crumb, to take a turn through the oak openings with a horse and cutter in the winter and bring home a deer or two, which were quite plentiful in those days. He was a member of the Territorial Council, the Upper House of the Legislature of Wisconsin, in 1847 and 1848, just prior to the adoption of the State Constitution formed by a convention in 1848.

Joseph Crumb moved here in 1842, and was greatly interested in building up a Seventh-day Baptist society, constantly using his influence and giving his means to that end; he was regarded also as a good counselor. The generous hospitality of his home was often enjoyed by other members of our churches as they emigrated westward, very many of whom finding kindly welcome and entertainment with him for days and weeks at a time.

Surely, from our sense of gratitude for their faithful efforts to plant the gospel standard here, we can do no less than to pay to their memory this slight tribute of respect and love. I was only asked to speak of the pastors, deacons and clerks of the church; but I do not feel that I can stop here, for my heart goes back to the noble women, who as the wives and daughters of the earlier settlers, sacri-

ficed comforts, and worked through many hardships, that this blessed cause should be established and continued here.

It is duty to give the fathers and mothers, the founders of our church, and those who have since so faithfully supported and advanced it, their just dues. Who can estimate the good that has been done by them? Who can tell how far-reaching has been the influence of those having gone out from us to other homes? Not you, nor I; but at that great day, when there shall be no more secrets, then we shall fully know. Many mistakes have been made, but they are past, and let us leave them in the hands of our Father who is slow to anger and plentiful in mercy. Let us greatly honor the memory of those, who, with the help of God, have maintained this church amidst the trials and privations of its early years. God, our Father, has been with us in the fifty years now passed; may his presence still be with us in the years to come, guiding us into all truth and righteousness for his name's sake.

A CALL FOR GOSPEL PREACHING.

To the Editor of THE SABBATH RECORDER:

Please pardon me for taking the liberty of writing to you after this style, but I see the great necessity of God's truth being fully proclaimed in this portion of the country. No-lawism is being taught all through these parts after this fashion: "All of God's law in the old book was nailed to the cross at the crucifixion. No man ever kept the law, none keeps it now, and none ever will. It is necessary to keep the law in order to not offend God; and if you keep the law you dishonor Christ. All you have to do is to come to Christ."

Sinners are taught that "they are under the law and condemned by the law unless they come to Christ," and at the same time taught that "there is no law, it being done away when Christ came."

The above is a sample of the doctrine taught all over this part of the country, and numbers of the people are dissatisfied with it, and are anxious for some *strong man* to come here who is able to present God's law to the public in *all its force and beauty*. I feel assured that the time has come when the people are prepared to receive the truth if fully presented to them. To my mind, next to infidelity, no-lawism is the most dangerous.

There is a little band of people here known as "Seventh-day Baptists," who are trying to have the truth fully set before the people, but the opposition is so great that the friends of truth are making but little progress. The good seed has been sown, and I believe that if a strong man was with us to declare the whole truth of God's law in connection with the efforts of the few that are here, there would be a great ingathering of sheaves.

Except what is given by Eld. L. F. Skaggs, the people have but little truth presented to them on this subject. While I do not stand identified with any church, I do feel that "I have a house not made with hands eternal in the heavens," and I do want the people to have the truth; for, if the blind continue to lead the blind, they are all sure to fall into the ditch. There are also a few Sabbath-keepers near Summerville who are striving to maintain the truth, and have strong opposition, and they say that they intend to hold the fort if their bodies fall inside the walls.

Yours for the Truth,

H. M. OWEN.

TYRONE, Texas county, Mo., Feb. 2, 1896.

Missions.

BRO. E. H. SOCWELL has been giving a series of sermons upon the Sabbath question at North Loup, Neb., with a good measure of success. He followed up the Sabbath sermons with evangelistic meetings, and the first night forty-seven rose for prayer. The church was greatly awakened and many have been converted.

Bro. J. H. Hurley, of North Loup, Neb., and Pastor Clarke, of Dodge Center, Minn., are holding meetings with the Trenton church, Minn. No report as yet. Pray for all these places and for the workers.

WE have good reports from our evangelists. The Lord is greatly blessing their efforts. The Holy Spirit is working in the churches and among the people with reviving and converting power. At New Market, N. J., where Bro. Huffman is laboring, there were thirty-five conversions reported the first week of this month and as many baptized. Sixteen of them joined our own church. About forty more had arisen expressing a desire to become Christians. Some of the leading business men of New Market and Dunellen are among the converts.

Bro. E. B. Saunders reports from Shiloh, N. J., "God is doing a great work here. Pastor Cottrell baptized last night (Feb. 1,) eighteen, and Pastor Randolph, of Marlboro, fourteen. He did a good work in his church during his vacation. Men's meetings every day, fifty or more in attendance. Five hundred people crowded the church last night to attend baptism. It was a great meeting. More than a hundred people spoke in a little over thirty minutes. One man 90 years old was baptized. Thank God and pray for more."

Bro. Geo. W. Hills is at Nortonville. The weather and bad going have been against their meetings as the meeting house is some ways from town. Some conversions, the weather and roads improving, and the meetings are more hopeful.

EVANGELISTIC COMMITTEE'S REPORT. FOR QUARTER ENDING DECEMBER 31, 1895.

The work of the evangelists under the direction of this committee has been prosecuted with energy during the last quarter, and with encouraging success, although not so great as we could have desired.

The Rev. George W. Hills has labored eight weeks in Alabama. He reports one convert to the Sabbath, the Rev. A. H. Williams, of Cullman County, Ala., who has joined the Attalla Church. One other has joined the church there by baptism. He reports another Baptist minister in Alabama who is interested and studying the Sabbath question from books furnished by him. Brother Hills is now engaged in evangelistic labor with the Rev. J. M. Todd in the Nortonville (Kan.) church.

The Rev. L. R. Swinney has labored as usual in Syracuse, N. Y., and reports a good attendance and a growing interest.

Mr. E. B. Saunders has labored during the quarter at Quonocontaug, Charlestown, Dunn's Corners, R. I.; Mystic, Ct.; and Rock River, Wis. He reports eighty sermons and addresses, three added to churches by letter, and thirteen by baptism. At Mystic there were perhaps ten converted and ten backsliders reclaimed. Bro. Saunders is now conducting a revival with the Shiloh, N. J., church.

The Rev. J. L. Huffman began the quarter with work at Jackson Centre, Ohio, where he spent seven weeks, preached fifty-five sermons, and made sixty visits. The work there was a good one, the church was greatly built up and strengthened, and many were awakened to a renewed interest in religious things. The community was thoroughly aroused. Bro. Huffman also preached five times at Stokes, where a good interest was manifested. He returned home in November on account of ill-health.

The Rev. L. C. Randolph began meetings in Stokes, Ohio, Nov. 11, with a deep interest from the first. He continued his work there for two weeks, and then labored a week in both Stokes and Jackson Centre. The Rev. L. D. Seager came to their assistance Nov. 30, and meetings were continued at both places, closing at Jackson Centre Dec. 9, and at Stokes December 28.

The work in these places was very far-reaching. Many persons who were in a back-slidden state took up earnestly their religious duties. Three were converted and joined the Jackson Centre church by baptism and one has thus joined the Stokes church. Besides these, about fifteen were converted and were awaiting baptism. Most of the converts were over twenty years of age, and some were hard drinkers. Four have ceased the use of tobacco. One convert and his wife (Baptists) are now keeping the Sabbath. Another man believes that the Seventh-day is the Sabbath, and has been chosen teacher of the Bible-class at Stokes, and it is hoped that he and his family will keep the Sabbath. Others are studying the Sabbath question. The Sabbath-school has been re-organized at Stokes with a good attendance and a great interest, and a mid-week prayer meeting has been started.

The Rev. L. C. Randolph labored two and one-half months during the quarter at Louisville, Ky., Jackson Centre, and Stokes (previously mentioned) and preached forty-eight sermons; he assisted otherwise at 30 meetings and made two hundred and twenty-five visits. The additions to the churches and the conversions at these places have been already mentioned.

The Rev. T. J. Van Horn and the Rev. L. C. Randolph labored on the Louisville field during the quarter. The Rev. A. H. Lewis, D. D., also visited that field and gave a course of Sabbath lectures and sermons. The Rev. A. E. Main, D. D., also labored on that field the latter part of October and during the month of November, preaching ten sermons, taking part in eight other meetings, and assisted at the re-organization of a Mission there.

The results of the work on the Louisville field are four additions to the Seventh-day Baptist church, and the organization of a mission, composed of about forty workers from various evangelical churches, who became interested in evangelistic work through the Gospel Tent meetings. The President of the mission is Mr. McDowell, an earnest worker. Rooms have been secured where meetings are regularly held, and where our people hold their services on the Sabbath. The mission has evangelistic meetings during the week, a Sunday-school on Sunday, and also a sewing school for poor-children. A finance committee has been appointed and set to work, and a reading room is one of the things hoped for soon. New and excellent material has become

interested in the work. The Sabbath-school is increasing in interest and attendance. Some of the workers are interested in and are studying the Sabbath question. This mission has asked that the Rev. T. J. Van Horn be their preacher and leader, and the Evangelistic Committee have concluded to keep him on that field during the winter. While we do not know what may be the future result to us as a people from this mission, yet we are quite hopeful.

SUMMARY OF WORK FOR THE QUARTER.

Table with 2 columns: Work description and count. Includes rows for Converted (39), Backsliders reclaimed (35), Accepted the Sabbath (3), Baptized and joined other churches (2), Baptized and joined other churches - our (18), and Joined our churches by letter (3).

WORK FOR THE YEAR 1895.

Table with 2 columns: Work description and count. Includes rows for Converted (233), Backsliders reclaimed (81), Baptized and joined other churches (28), Baptized and joined other churches - our (84), Accepted the Sabbath (17), and Joined our churches by letter (8).

The work of this committee during this year has been marked by a few striking features.

1st. The work at Louisville has been a wonderful illustration of work by our people in a community entirely remote from Sabbath-keepers.

2d. It has placed us, as Sabbath-keepers, before a community of Sunday people in a much more favorable light than ever before.

3d. It has shown that the work of the Gospel and our Sabbath Reform are one in spirit and that the spirit of the Gospel is the real spirit of loyalty to the Sabbath truth.

On the whole, the work of the year is very encouraging and bids us go forward during the year to come with good heart and great hopes.

O. U. WHITFORD, } Com.
W. C. DALAND,
GEO. B. CAPENTER, }

FROM L. F. SKAGGS.

Another quarter has passed, calling to mind, how swift time is passing. I desire first to thank our Father in Heaven, for life and health, through another year. At the first of this quarter we held a series of meetings at Union City school-house, Stone County, but school was in session, so we could only have the use of the house on Sabbath and Sunday. We held cottage meetings for a few days. A number said they had been strengthened spiritually. Visited the Corinth church and attended the South-western Association, which was a real treat in spiritual blessings. After being isolated so long from those of like faith, it was a pleasure to meet as delegates to the Association, Eld. O. U. Whitford, Corresponding Secretary of the Missionary Board, and have a talk with him concerning our field of labor, and to meet and form the acquaintance of Eld. L. F. Randolph, of Second Hopkinton church, R. I., and meet Eld. F. F. Johnson, of Stone Fort, Ill., and Eld. S. H. Babcock, of Walworth, Wis., who spent a month in missionary labor at Fouke, and Texarkana, Ark., and in Missouri, for which the writer and the churches of South-western Missouri desire to express their heart-felt appreciation to the Walworth church, and the Board. We are expecting Eld. E. H. Socwell to visit this field in January and labor a few weeks, with your missionary.

Eld. Babcock and the writer reached Purdy, Nov. 15, and were conveyed to the Corinth church, where we held a series of meetings,

lasting nearly a week. One sister united with the Corinth church. The church was quickened and encouraged by the meetings. Eld. Babcock was kindly received by all of the people, and he made many warm friends among First-day people, by his kind and straightforward way of presenting the Gospel of Christ, in connection with his Gospel singing. How we do need men to preach Christ, on this field, who as it were, had a double portion of Elijah's spirit, to preach a whole gospel, preach the law as the sin detector, and Christ, the life-giver.

The Delaware church, as a rule, tries to have two-days meeting each month. In November when Bro. Babcock visited us there was so much rain, he only preached two or three times. The congregations were small, but those who did hear him were favorably impressed with his kind and plain manner of presenting Christ, and especially with his singing. Providence church, the writer could not visit with Bro. Babcock on account of his daughter, being very low with fever, but she is now able to be up some. By some misunderstanding the brethren at the Providence church did not meet Bro. Babcock at Cabool with conveyance, hence he did not visit them.

I have just returned from a visit to the Providence church, where I remained over two Sabbaths, and preached eight discourses, though almost incessant rain poured down. The small and large streams have been higher than ever known by the oldest settlers. There has been a great deal of sickness in Texas county. Three members of the Providence church have been very sick, and one sister has died, a daughter of Bro. Owens. There seems to be an abundance of everything to sustain life, but money is scarce. Pray for this needy field.

BOAZ, Mo., Jan. 1, 1896.

NOTES BY THE WAY.—NO. 2.

Who can pass through this Ohio valley without pondering over the mysterious race that built those mounds? Can it be that these broad fields once teemed with countless thousands, who lived, wrought and died, leaving no other signs of their existence than what is found in these little hillocks? The thought is overwhelming.

It is estimated that this valley alone contains 25,000 mounds and enclosures, the remains of a race of farmers, miners and manufacturers, who left no written language nor scrap of history to explain either their origin or their downfall. The day of their activities was so remote, that long before the landing of Columbus, forests of immense trees had overgrown the foundations they laid for their homes and temples.

The "Mound-Builders" must have had some culture, for they laid out their work with geometrical precision, and relics from their mounds show much ingenuity and skill. There are works of art finely wrought in copper, silver, obsidian and precious stones. Pottery of elegant design and finish, fabrics of spun and woven fiber were not unknown among them. Who knows what temples once stood upon these foundations? What was the style of their architecture? Perhaps all this was primitive in style and perishable in material, but the embers of their fires are still there, even though their homes have disappeared and their civilization has sunk into oblivion. There must have been home and family ties. They must have had human

hopes and fears, joys and sorrows, like other men. Did they have a religion and a code of morals? Of course they did; and there must have been a government and rulers in such a race. It was a race that covered the valleys all the way from the gulf to the great lakes, and must have been mighty in its day. What could have swept them so completely from the face of the earth?

But our train hurries us by these relics of an extinct race, and we arouse from our reveries over the fossils of a dead nation, to find ourselves in the midst of the hustling throng of a living people who have built their city upon the ruins of the dead. Close connection is made in Cincinnati, and we speed away across the beautiful "Blue-grass country" of Kentucky, through the picturesque mountain scenery of Tennessee, where winds the beautiful Cumberland, until our eyes behold with wonder and admiration the historic scenes and magnificent landscape around Chattanooga. There stands old Lookout Mountain, with its towering point, and the "Craven House" below, just as it stood when Hooker fought the "battle above the clouds." Just across is Missionary Ridge, stretching away for miles, up the steep side of which charged an army that astonished the world and sent the boys "marching through Georgia." Between these two heights stands Orchard Knob, with its monuments of victory and with "Old Glory" floating high, where Grant held command of the boys in blue.

In the broad valley at the foot of Lookout, upon the bank of the winding Tennessee, stands the enterprising city of Chattanooga, resting as peacefully as though she had never felt the scourge of war. From a city of 3,000 souls at the close of the war, she has grown to a population of 50,000.

The day spent among these historic scenes was one to be remembered a lifetime. "Guides" for the battlefields fairly besiege the stranger as he begins to look about for information. Soon a company was secured, and we found ourselves bowling along the splendid turnpike for the battlefield of Chickamauga. The day was perfect. It was a sunny "May day" in mid-winter, and one has but few such rides as this in a lifetime.

The field of this awful battle of two days, in which the best blood of thirty states struggled for victory; fighting over every inch of the ground on 10,000 acres back and forth until 30,000 men dyed the ground with their blood, lies about thirteen miles from Chattanooga. It is now a National Park. The leaders of both armies have joined in locating the points of deadly strife, where heroes fell, where headquarters were, where hospitals were established and every point of interest, and twenty-two states have joined in erecting monuments upon these spots. The very batteries that belched forth fire and death upon both sides have been brought again, and they stand planted to-day facing each other in the exact positions they held in the fiercest struggles of the fight. Trees are cut and piled for defense, along the same lines, and placed just as they were when the boys in blue and in gray lay flat behind similar piles to escape the iron hail of musketry. Iron towers are built high, with winding stairs for those who desire to have an outlook over the entire field. One of these stands on Snodgrass Hill, where the final fighting

was done. The same old houses where officers had headquarters are preserved, and fine roads and driveways are provided all over the field. The Federal Government has full charge and everything is guarded and preserved with great care. Returning, we drove along Missionary Ridge, over the scene of this great battle, by Orchard Knob, and through the beautiful National Cemetery where rest the ashes of more than 13,000 Union soldiers. Of these, nearly 5,000 are classed "Unknown." They are arranged by states, and there are no less than twenty-seven states represented in this one city of the dead. In the afternoon we visited Lookout Mountain. Two inclined-plane railways and one narrow-gauge are ready to serve all visitors who desire. The latter road runs around the mountain like a spiral to the top. We chose the inclined plane, and what a wonderful ride it was! The view from Lookout must be seen in order to be appreciated. The mountain stands 1,700 feet above the plain, with dizzy heights of perpendicular walls near its top, and from this we can see into seven states of the Union. I must not weary your patience by describing the magnificent hotel built for a summer resort upon its highest plateau, the wonderful museum of war relics standing near by, nor any of the points of interest upon this elevated battlefield.

The evening shades are gathering, and our train for the South leaves Chattanooga at 6:30, so we must hasten away. Taking the other "incline," we are soon nearing the busy world below us, and six o'clock finds us among strangers at the station, waiting for the train.

THEO. L. GARDINER.

WORDS OF WISDOM.

Some little lions have a very big roar.
The head is never regenerated before the heart.
The longest way to a man's heart is through his head.
As a permanent investment, nothing pays like doing good.
Sin in its own clothes would never find a place to stay all night.
When we are patient with some people it is only a successful pretense.
Character is something that other people's lives have brought out in us.
Human nature on the throne is no better than human nature in the gutter.
People sometimes think they need more grace, when all they need is more rest.
Never shirk duty for pleasure. Do your duty, and pleasure will be the result.
The best preparation for doing great things is to be faithful in little ones.
The greatest blockhead is the one whose mistakes never teach him anything.
About the hottest furnace into which a child can be cast is worldly prosperity.
The man who champions everybody's cause has to wait until he dies for his pay.
The man who has the courage to admit that he has been in the wrong, is not a coward.
More mountains would be moved if there were more people with a grain of mustard-seed faith.
It will not do to think that because we have overcome great temptations, it is not worth while to guard against little ones.

—From an Old Newspaper.

Woman's Work.

THE NEED OF HASTE IN MISSION WORK.

They are dying by tens! Don't you know it?
Dying without the light.
They know not Christ as their Saviour;
His cross is hid from their sight.

They are dying by hundreds! Oh hear it!
In chains of ignorance bound.
They see not their need of a Saviour—
The Saviour whom you have found.

They are dying by thousands! Believe it!
Oh! what are you going to do?
Your Saviour cares for these lost ones,
And longs to bless them through you.

They are dying by millions! Yes, millions!
All over the world's wide lands;
In Africa, India, and China.
Can you sit with idle hands?

Dying while you are all sleeping,
Dying while you are at play,
Dying while you laugh and chatter.
Dying by night and by day.

Some do not know they are needy;
Some of them care not at all;
But some of them hunger for Jesus,
Yet know not on whom to call.

They grope for a light in their darkness,
They call on their gods for aid;
There is no one to tell them of Jesus,
And the sinner's debt which He paid.

None did I say? 'Twas an error,
For God has a few lights out there;
But when it's not three to a million,
Oh won't you begin to care?

—The Kingdom.

A CHINESE woman lay dying. A missionary tried to tell of the Saviour who shed his blood for her. "Not for me," she moaned, "no one would care so much for a woman." At last she grasped the truth, and with her last breath she cried, "Why doesn't some one tell all the women of my province."

HISTORY OF THE WALWORTH LADIES' BENEVOLENT SOCIETY.*

BY MISS PHOEBE S. COON.

Organization has, in this progressive age, come to be regarded as an essential factor in the effectiveness of any movement. The power of the Christian church to march to victory against the forces of evil, and its ability to keep pace with the progress of humanity, are in great measure due to the strength of its organized working forces. A consciousness of this fact, together with the conviction that much latent power in the church was needing development through earnest activity in Christian labor, led to the formation of the Walworth Ladies' Benevolent Society, at a time when the combined energies of the church were greatly needed to carry forward the building and furnishing of its house of worship, and, at the same time, to advance the spiritual interests and preserve the harmony and Christian love of its members.

The Society was organized in January, 1872, with the desire as expressed in the preamble of its constitution, to cultivate a spirit of good-will and social intercourse in our community; to aid, as we may be able, in rendering our place of public worship attractive; to uphold the cause of Christian progress and refinement; and to contribute toward advancing general works of benevolence, such as demand our immediate sympathy. To these purposes the Society has ever been true, and its labors in aiding the church have been valuable. In its most flourishing days it had a membership of about seventy.

The social feature, which it emphasized at that time, was an important element in preserving the harmony of feeling and effort in

the church work. The semi-monthly gatherings of all the ladies in the Society and of its friends were very enjoyable occasions, both socially and literary-wise, as there was always a well-prepared program at each meeting, besides a lesson in parliamentary law. The collection of mites was also an important feature, and added many dollars to the treasury.

The Society labored very energetically toward furnishing the church, and also later toward completing the parsonage. It has always interested itself in the cause of the needy, by contributions of money, clothing and work, as the necessity of the cases indicated. About \$2,000 have passed into and out of the hands of the Society. In recent years, it has annually pledged certain amounts to special lines in the Missionary and Tract causes of our denomination, holding itself as an auxiliary to the Woman's Board thereof.

Many of the efficient members in the early days of the organization have passed to their reward and heavenly rest. In the list of these, are the names of Mrs. Arlouine E. Livermore, Mrs. Hannah Randolph, Mrs. Harriet Coon, Mrs. Anna Reed, Mrs. Lucy Ann Maxson, and Mrs. Alice Hoag. To Mrs. Randolph, as counsellor, perhaps more than to any other, did the Society submit its plans and its efforts, as she was a woman of superior judgment and forethought, and of excellent executive and financial ability. We can but honor the memory of these self-sacrificing, devoted women, who were ever ready to do the work of the Master and to give their best energies to the promotion of every undertaking in the church and the Society. As these have, one by one, dropped out of our ranks, there has come to those remaining a conscious need of greater diligence and faithfulness in sustaining the interests falling to their care. Though now few in numbers, and laboring at great disadvantage, the Society feels that it still has a place of its own among the forces used for the advancement of the kingdom of Christ in the earth.

FROM SISTER DAVIS.

The following extracts from a private letter from our Sister Davis in China, though written last November, will be read with interest, and we hope will awaken increased interest in the work pressing upon the hands and hearts of our devoted band of workers in that needy field:

SHANGHAI, CHINA, Nov. 28, 1895.

We are so busy there seems very little time for writing, but we are glad to receive the Woman's Board letters, and I always feel a desire to acknowledge them, if by only a few lines.

I do get very weary from the amount of work it seems necessary for me to do in the schools, but our heavenly Father has been very good, and we thank him greatly for the strength given thus far. Dr. Palmberg has closed the hospital and is only carrying on the dispensary work this year because she must have more time for study; but the schools must go on, and Mr. Davis and myself are trying to do the best we can for them, but must say we are laboring under a disappointment that no man has been sent out this year to prepare for taking charge of the boy's school. Of course, while Mr. Davis' time is all taken up with school work he can do no evangelistic work. It seems so strange with only three in the mission again, while at one time there were six, and when Mrs. Fryer could be with us on the Sabbath we rejoiced in seven workers. Our being lone Seventh-day Baptists increases the feeling of loneliness, but we trust if God sees fit to spare our lives, another year will find our numbers increased. We are quite hopeful regarding the news received from dear Dr. Swinney. It seems as though our

Father has still work for her to do in this land. And we trust nothing will prevent Miss Burdick's return by another autumn.

Dear Sister, I notice you say in your letter that you believe, if prepared workers were ready to go, the requisite means would be forth-coming to send them out. Now I must tell you how I have felt for a long time. That if the Board would make a call for workers, and say they were ready to send them out, that there are consecrated ones ready to respond to the call. It seems to me it must be so. I believe God has been calling workers to this needy field, and when the people are ready to send they are ready to go.

There is much in your letter that touches a chord of thankfulness in my own heart that there are dear sisters all over our denomination who are in full sympathy and prayer for the work in this land.

There is very much to depress us here with the trying climate and the darkness of heathenism which surrounds us on every hand, and even in our association with those who have received the gospel it is a continual giving out, with little that is helpful to our own growth in grace, as you have in your intercourse with Christians at home. So you see how very much we need your constant sympathy and prayer.

WOMAN'S BOARD.

Receipts for January.

Woman's Missionary Society, Calhan, Col., Boys' School.....	\$ 2 00
Ladies' Aid Society, Westerly, R. I., Tract Soc. \$35, Missionary Society \$35, Recorder fund \$10, Home Missions \$5, Board fund \$5.....	90 00
Woman's Auxiliary Society, New York city, Home Missions \$10, A. H. Lewis fund \$12 18, Helpers fund \$10, Board fund 85.....	37 18
Woman's Evangelical Society, Alfred Station, N. Y., Tract Society \$3 47, Susie Burdick's salary \$10, Helpers' fund \$5 58, Board fund \$3 49, Missionary \$3 46.....	26 00
Ladies' Missionary Society of West Hallock, Ill., Susie Burdick salary \$9 44, Helpers' fund \$2 56, Board fund, \$1 60.....	13 60
Ladies' Aid Society, Independence, N. Y., Susie Burdick \$2 50, Helpers' fund \$5 00.....	7 50
Ladies of Andover church, Andover, N. Y., Susie Burdick \$4 16, Helpers' fund \$1 87, Board \$1 17.....	7 20
Woman's Society for Christian Work, Seventh-day Baptist church, Plainfield, N. J., Tract Society \$50, Missionary Society \$50, Board fund, \$5, Susie Burdick \$20, Boys' School \$10.....	135 00
Ladies' Benevolent Society, Milton, Wis., Home Missions \$5, Susie Burdick \$5.....	10 00
Ashaway Sewing Society, Ashaway, R. I., Tract Society \$25, Missionary \$25.....	50 00
Woman's Evangelical Union, Chicago, Ill., Susie Burdick \$4 80, Helpers' fund 80 cents, Board fund \$1 60.....	7 20
Request of Mrs. D. P. Rogers, New London, Conn., Susie Burdick \$10, Dr. Swinney \$10.....	20 00
Mrs. T. H. Spencer, Suffield, Conn., Boys' School.	2 00
Ladies' Aid Society, Farina, Ill., A. H. Lewis fund.....	7 25
Ladies' Aid Society, Berlin, N. Y., Susie Burdick \$5, Helpers' fund \$1 60.....	6 60
Total.....	\$443 33
Hammond Ladies' Society, Boys' School.....	3 00
Omitted in last report.	

SEMI-ANNUAL REPORT.

Receipts for Tract Board.....	\$187 41
" " Missionary Board.....	146 55
" " Susie Burdick.....	184 34
" " Dr. Swinney.....	22 94
" " Board fund.....	60 39
" " Helpers' ".....	48 69
" " A. H. Lewis.....	19 43
" " Boys' School.....	66 06
" " Medical Missions.....	10 00
" " Home Missions.....	50 28
Total.....	\$796 89

MRS. GEO. R. BOSS, Treas.

MILTON, Wis., Feb. 5, 1896.

A GOOD story is told of a self-respecting carpenter who was sent to make some repairs in a private house. As he entered the room in which the work was to be done, accompanied by his apprentice, the lady of the house called out, "Mary, see that my jewel case is locked." The carpenter understood, and, as he was an honest man, he was indignant. He had his opportunity, however, and he used it. He removed his watch and chain from his waistcoat with a significant air, and gave them to his apprentice. "John," he said, "take these back to the shop. It seems that this house isn't safe."

* Presented at the Semi-Centennial of the Walworth church, January 22, 1896.

SERMON.*

THE CALL TO SINNERS.

Text:—"Lazarus, come forth." John 11: 43.

(Continued from last week.)

2. *It is a necessary condition to life.* This very readily appears in the natural world. Tropical plants die in cold climates. Animals require certain kinds of food and certain climatic conditions in order to sustain life. So with particular lines of correspondence. The disuse of any organ or faculty, the failure to bring it into conformity with its natural conditions, produces weakness and disability in that direction. There are said to be fish in dark caves which have no eyes. Men imprisoned in dungeons without communication with others, and with nothing to employ their faculties, have become idiotic. The correspondence of every part of our nature with its proper environment is necessary to complete life. If our physical nature is altogether out of correspondence we are physically dead. It cannot be otherwise. Conformity is necessary to life. If our moral nature does not conform to its proper environment, we die morally. It must be so. If our spiritual nature fails to correspond with its environment we are spiritually dead. It is analogically impossible that it should be otherwise. The Scripture assures us that there is a spiritual life, and that those who have it not are dead—as truly dead as your friend who lay once in his coffin before you, ready to be laid away for his last rest. The Scripture gives the evidence of that life and its conditions. We have compared the natural life in its varied forms, and we have seen that they present the same phenomena. Growth and conformity to the environment and its laws are the evidence of natural life. Growth and conformity to God, our spiritual environment, and his laws, are the evidence of spiritual life. Conformity to nature is a necessary condition of natural life. Conformity to God is a necessary condition of the life which is "*hid with Christ in God.*"

Lazarus was dead. He held now no communion with the world without. He could not talk with his friends, nor could he hear the words of the Master. All the precious companionships of those dear to him were ended. None of the sweet influences which came from those who loved him awakened a response in the one lying cold in death. He was buried. The friends of the bereaved sisters came to comfort them and to mourn in their tumultuous way. Jesus also came, after waiting two days from the time that news of the death was brought to him. He held a conference with Mary and asked those about where the grave was. Thither, weeping, he came, and, after asking that the stone be removed from the tomb, he waited and encouraged the sister whose faith was weak. When he had given thanks to the Father, he called upon Lazarus to come forth, and at his word life entered the dead form and he "*came forth, bound hand and foot with graveclothes,*" which according to the Saviour's command were loosened, and Lazarus was free.

Lazarus was dead and is alive. There has been a great change. Of the nature of that change we know somewhat, but we do not know completely. How the change was wrought we do not know at all. It was apparently wrought by a word. "*Lazarus*

come forth." All that was done, so far as men could tell, was to speak those few words. What potency may there not be in a word! But somehow the means seem strangely inadequate to the end. The Saviour wrought many of his miracles by methods seemingly the most singular. Nevertheless, we can often learn an instructive lesson from these same methods. Take, for example, the case of the man healed of the withered hand on the Sabbath, a case which quite resembles this one as to its method. All Jesus did here was to give the command: "*Stretch forth thine hand.*" "*Stretch forth thine hand,*" indeed! That he had tried to do hundreds of times, and hundreds of times had failed. He knew that it was impossible for him to stretch out his hand. And yet the great wonder-worker, of whom he had heard so strange things, commanded him to do it. Surely the Master would do something to heal him! But no, only the command was given. It could not be that he was making sport of him. As he looked up into that face so full of grace and tenderness that thought was gone as suddenly as it had come. Should he try? He did not believe that he really could, and yet—if it were so! It was his only chance; the word had been spoken; the people were all waiting. He would try. He had just faith enough to obey, and that is the faith which pleases God. He tried and found that he could move his arm as of old when a child, and he used to play around in front of his mother's house, in the street outside the synagogue. Then he grew bold and used all his will; and as he stretched out his hand, it became full of feeling and all the old numbness was gone. It was just the same as the other, and he could use it now. How glad the man must have been! There is no word recorded of that; the only record was one of hatred and enmity. The Pharisees hated Jesus because he was showing up their selfish meanness in perverting God's law that they might glory in their pride. All we are told is that they took counsel against him "*how they might destroy him.*" What a reward for a deed of beneficence! But what a lesson of simple faith, trust and obedience have we in the method Christ employed! It is worth an hour's study just to see how that principle may be carried out into our spiritual experiences. Obedience is the test of faith; and yet it is the faith before the obedience which brings the power from above which enables us to obey. A strange mystery is that, and yet a blessed mystery, too.

Let us briefly see what we can learn from the method here employed. So far as any outward means are concerned, Jesus raised Lazarus by a word: "*Lazarus come forth.*" Now in the first place the command could not be heard by the dead Lazarus, and yet it was given; and in some way it was heard, for it was obeyed. Christ must have first given life and power to hear. While we are dead in sin we cannot hear God when he calls us forth into the life of his service, and yet he is ever calling us. Though we know it not, he speaks to us by every circumstance of our lives, even by those we count most trivial, by his holy Word, by perhaps notable instances of his providence. But ere we can hear and know the divine call, the gracious and life-giving power of the Holy Spirit must influence our hearts. Man cannot save himself from the power of sin, he cannot pass "from death

unto life," no matter how eloquent the appeal made to his soul. An actual divine influence must come from God. It may be said, why then the call? If the power of Jesus must be exerted to raise Lazarus, why the command to come forth? I say, to afford the opportunity for the operation of the human will. There was a part for Lazarus to do. Those err who make conversion altogether a matter of divine will and power; and more grievously do they mistake who consider it purely of the human will and power. The power to hear was given to the dead man, but Lazarus, I take it, had to do the hearing. In some way God is revealed to every soul; Jesus is "*the true light, which lighteth every man that cometh into the world.*" But men are like Israel of old, of whom God said, "*they will not hearken unto me.*" The power is from above; the call to life is from above; we can hearken or close our ears as we choose, and upon that choice rests our eternal destiny for good or for ill. In the second place, Lazarus had no power to obey, and yet obedience was expected. Again do we have God's work over against our part in it. Souls dead in sin cannot obey. Power to obey is given; life and strength is imparted; in some moment of hesitation we have to choose between faith, obedience and life, and rejection, disobedience and death. The choice is ours, and that it may be clearly seen, Paul, the apostle of faith, speaks of "*them that know not the Lord, and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord.*" 2 Thess. 1: 8, 9. The power to obey came from Christ to Lazarus; it comes to us some time in our lives. Lazarus came forth from the tomb at the Saviour's word, and shall we not likewise come forth from the charnel-house of sin at his word spoken to us? You are dead. Sin has you bound fast in its dark grasp. Jesus calls to you to come forth into the light and life. He gives you the power to hear and obey that call. Will you turn away? He desires your love and obedience. Will you not rather give them? That he might bring you the great gift of eternal life, he came to earth to live, perfect in grace and loveliness, patiently enduring all suffering that he might teach us how to live the new life in him—and not only so, but he bore, too, all the punishment for your sin, all the pain of your guilt, and, dying upon the cross, he obtained for you the right to become heirs of eternal life; and from that cross, looking down the centuries, he calls you to come to him. *Will you not go?*

PRAYER IS HEARD.

A little girl once said to her father:

"Papa, I want you to say something to God for me, something I want to tell him very much. I have such a little voice that I don't think he could hear it away up in heaven; but you have a great, big man's voice, and he will be sure to hear you." The father took his little girl in his arms, and told her that, even though God were at that moment surrounded by all his angels, sounding on their golden harps, and singing to him one of the grandest and sweetest songs of praise ever heard in heaven, he was sure that he would say to them:

"Hush! stop the singing for a little while. There's a little girl, away down on the earth, who wants to whisper something in my ear."
—Drummond.

* Preached recently by the Rev. W. C. Daland in his own pulpit, Westerly, R. I.

Young People's Work

DURING a county convention at Dover, Okla. Ter., thirty persons expressed their purpose to lead Christian lives. A revival service followed the convention, and eighty-seven other persons were converted.

THE Turkish sword evidently has few terrors for Christian Endeavor. During the height of the excitement concerning the Armenian atrocities, a Junior Christian Endeavor Society was organized at Mersine, Turkey.

NOT content with doing remarkable evangelistic work among the heathen of their own town and neighborhood, the Endeavorers of Nellore, India, talk of adding a Foreign Missionary Committee to their working forces. They want to have a share in mission work outside of India.

ONLY four persons in Lamar, Colo., would take the pledge when the Pleasant Valley Young People's Society of Christian Endeavor was organized, in 1892. Since that time, however, the society has increased, and has supplied the only religious service in the place except the Sunday-school. Out of this society a church has now grown.

Do I believe in the prohibition of the liquor traffic? Yes, indeed, with all my heart, in the county, in the state, and in the nation as well. I believe in prohibition, but I believe in having the people behind the prohibition law when it is enacted. I believe in an alert, tender, public conscience on this matter, and this can best be attained by having the subject carefully discussed, plainly presented, the public thoroughly aroused to the enormity of the drink curse, and the matter settled by every community until the glad day comes; and God speed it, when from Maine to California, the people as a whole, once and forever, shall demand the abolition of that curse of curses, the saloon.—*From an Address by the Rev. F. E. Clark.*

THE history of Christianity cannot show another time like the present, when there has been so much interest in the study of the Bible by the great mass of the common people. There never has been a period in its history when the young people were so diligent in the study of the Bible as is the present period. A few queries naturally arise as to the way in which this study is to be pursued.

1. Are we to study the Bible as we do any other book? Are we to apply the same methods of investigation to the Bible which we would apply to other ancient writings? Are we to subject the Bible to the same tests which we use in studying other books of olden times?

2. Are all parts of the Bible to be studied with the same methods of investigation and of interpretation? Should we use the same tests in studying the books of Genesis, Daniel, Romans, Ruth, the Acts?

3. What should be the ultimate purpose in studying the Bible? Is it to find the truth therein contained? Is it to cultivate a feeling of awe and reverence for the Creator of the universe? Is it to perform a duty, which has been taught us from childhood, that we ought to study the Bible? Is it to give us a good foundation upon which to build arguments which shall sustain certain doctrines

which are dear to us from any cause whatever?

4. How shall we study the Bible? Shall we study each book by itself? Shall we read it by course? Shall we select some idea or doctrine and study all the passages on that point from all the books? Shall we study the Bible with an English dictionary as our only help, or shall we read the opinions of other men regarding the Bible?

I do not raise these questions to answer them, rather to set you to thinking, to call your attention to the fact that there are different conceptions regarding the Bible, and the attitude of the student toward the Bible.

PRAYER MEETING TOPIC.

Sabbath-day, February 22, 1896.

Topic.—What faith can do for us. Heb. 11: 1-10, 12: 1, 2.

Faith is things hoped for, but not seen. Do we ever stop to think what we would do if faith were eliminated from our minds and we did only those things that we could comprehend through the natural senses? Would we on awaking from our slumbers in the morning even attempt to rise from our couches had we not faith that we could do it? Would the farmer prepare the ground and sow broadcast the seed if it were not in his mind that in some way it would grow and bring forth the harvest? Disease fastens itself upon our loved ones and we have faith if the proper remedies are applied it will be removed; hence we call to our aid the best medical skill. We are conscious that we have not attained to the greatest possibilities of our being and set the mind to work to know what is the best way to reach the desired object; and when the way is settled upon, then comes in faith to do its work and if need be to wait, trusting that all obstacles will be removed and in due time the desired object will be gained.

We are conscious that we have an immortal germ within us; are something that is above the brute creation; and we are taught if that germ is properly cultured it will transform us into beings that will be a blessing to those with whom we come in contact; but the question arises in our own mind, *how* is this to be done? We know we are too finite to do it without the aid of a power above ourselves, so we exercise faith in Him who created us, that he will (if we do our part) send his Holy Spirit to help us. And here comes a mystery; how can that Spirit help us? The blessed Lord tells us, "The wind bloweth where it listeth, ye hear the sound thereof but ye cannot tell whence it cometh nor whither it goeth; so it is of the spirit. We who have passed from death unto life have faith in that Spirit and know of a surety that it does help us. Faith lifts us above present trials, it helps us to bear our physical sufferings. Faith that we shall meet our dear ones beyond the river helps to remove the sting of death. Faith that Jesus died to save the world, and that he has saved us, and that he will come and take us to himself brings that blessed "peace the world knows not of," neither can it give or take away the blessed assurance of faith. Mrs. S. J. C.

WHEN men touch each other with the touch of God, and love each other with the love of God, and serve each other with the sacrificial heart of God, then the race will be one concordant family. The solvent of every problem of society is the love of God.—*George D. Herron.*

OUR MIRROR.

VERY interesting literary programs are given by the Rock River Society once a month, thus furnishing profitable entertainment for the young people.

THE Boulder Society reports good meetings and better interest than during the fall. Their membership has been increased by young people from Calhan, whom they were glad to welcome, feeling the need of all the help they can obtain. On Jan. 4, the following officers were elected: President, Elbra Charke; Vice President, D. M. Andrews; Secretary, Lula Clarke; and Corresponding Secretary, Mrs. D. M. Andrews.

They expect to meet their apportionment the coming year.

THE following "Marine program" was given by the Welton Y. P. S. C. E. at the home of Dea. Babcock on Jan. 28:

Haven of Rest,	A. M. Van Horn.
Prayer.	
Over the Sea,	Charles and May Socwell, Will and Myrtle Van Horn.
Reading,	Wm. Johnson.
Fisher Maiden,	Leola Mudge.
Pilot Brave,	W. J. Loofboro and Wm. Johnson.
Song,	Nancy Lee, Charles Sayre.
Recitation,	Hattie Mudge.
Trio,	Three Sailor Boys.
A Description,	Miss Risley.
Throw Out the Life-line,	W. J. Loofboro and chorus.

THE following questions were asked at a consecration meeting held at St. Thomas, Ont. Notice had been given that such questions were to be asked, and of eighty active members thirty-five answered the first question affirmatively, twenty the second, and nine the third.

1. How many would be willing, if they knew it to be the Lord's will, to go to a foreign mission field?

2. How many would like to go?

3. How many expect to go?

Try these questions at your next missionary meeting, having announced them two or three weeks previously.

THE Dodge Centre Y. P. S. C. E. held as usual its New Year's sunrise prayer meeting, led by the President. The attendance was not large, as a large part of the membership are too far in the country to come to the village so early. The service was very devotional and helpful. Our meetings are at present held at 5 P. M., Sabbath-days. Following the monthly business meeting last evening (Jan. 25), was a pleasant literary entertainment in which the Juniors assisted. This was free to all. The Society has not "run to socials," this winter, but next evening *after* the Sabbath we are to have a New England supper. Three new members have just been added. The Junior Society has just lost a most valued and constant teacher and organist in the person of Miss Annie Ayers, who has gone East for the season. Miss Ayers will be missed in all departments of church work. A faithful organist and good singer in the choir, at all prayer meetings, Senior and Junior Endeavor meetings, entertainments, and in the social life of this community. But we are favored with a number of good musicians who are ready to take up the work where others are obliged to leave it. Both societies are now well supplied with singing books, several copies being placed in each pew. If it would be of interest to Junior workers, we will publish in this department our new order of service arranged by the Superintendent.

Children's Page.

WORDS.

Do you know, little maid, when you open your mouth,
That away to the East, to the West, North and South,
On the wings of the wind, just like bees or like birds,
Fly the tones of your voice and the sound of your words?

Do you know, little maid, that your mouth is the door,
All the words you will say, all you have said before,
Are imprisoned within? Some are sweet, pleasant words,
Which when they get out, will sing like the birds.

There are others so cross that they no one can please,
And when they get out they will sting just like bees.
Watch them close, little maid; when cross words stir about,
Shut the door right up tight and don't let them get out!

—Beth Day, in *Minneapolis Housekeeper*.

"I CANNOT GET AWAY FROM GOD."

Not very many years since, says the *Watchword*, a coachman was living in a gentleman's family near London. He had good wages, a kind master and a comfortable place. But there was one thing that troubled and annoyed. It was that his old mother lived in a village close by, and from her he received frequent visits. You may wonder that this was such a trouble to him. But the reason was that whenever she came, she spoke to him about Christ and the salvation of his soul.

"Mother," he said at last, "I cannot stand this any longer. Unless you drop this subject altogether, I shall give up my place and go out of your reach, where I shall hear no more of such cant."

"My son," said the mother, "as long as I have a tongue, I will never cease to speak to you about the Lord, and to the Lord about you."

The young coachman was as good as his word. He wrote to a friend in the Highlands of Scotland, and asked him to find him a place in that part of the world. He knew that his mother could not write and could not follow him, and, though he was sorry to lose so good a place, he said to himself, "Anything for a quiet life."

His friend soon got him a place in a gentleman's stable, and he did not hide from his mother that he was glad and thankful to get out of her way.

You may think it was a pity she thus drove him to a distance. Would it not have been wiser to say less, and thus not lose the opportunity in season? But she believed in her simplicity that she was to keep the directions given her in the Word of God—that she was to be instant, not in season only, but also out of season.

The coachman was ordered to drive out the coach and pair the first day after his arrival in Scotland. His master did not get into the carriage with the rest of the party, but said he intended to go on the box instead with the footman.

"He wishes to see how I drive," thought the coachman, who was quite prepared to give satisfaction. Scarcely had they driven from the door, when the master spoke to the coachman for the first time. He said, "Tell me if you are saved."

Had the Lord come to the coachman direct from heaven, it could scarcely have struck him with greater consternation. He simply felt terrified.

"God has followed me to Scotland," he said to himself: I could get away from my mother, but I cannot get away from God."

And at that moment he knew what Adam

must have felt when he went to hide himself from the presence of God behind the trees in the garden. He could make no answer to his master, and scarcely could he drive the horses, for he trembled from head to foot.

His master went on to speak of Christ, and again he heard the old, old story so often told him by his mother. But this time it sounded new. It had become a real thing to him. It did not seem then to be glad tidings of great joy, but a message of terror and condemnation. He felt that it was Christ, the Son of God, whom he had rejected and despised. He felt for the first time that he was a lost sinner. By the time the drive was over, he was so ill from the terrible fear that had come upon him, that he could do nothing else. For some days he could not leave his bed; but they were blessed days to him. His master came to speak to him, to read the Word of God, and to pray; and soon the love and grace of the Saviour he had rejected became a reality to him, as the terror of the Lord had been at first.

He saw there was mercy for the scoffer and despiser, and he saw that the blood of Christ is the answer before God even for such a sin as this had been; and he now felt in his soul the sweetness of those blessed words, "We love him because he first loved us."

He saw that Christ had borne his punishment, and that he had tried to harden his heart against God and against his own mother, and was now without spot or stain in the sight of God, who so loved him as to give for him his only Son. The first letter he wrote to his mother contained the joyful tidings:

"God has followed me to Scotland, and has saved my soul!"

"Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me."—*Union Gospel News*.

WHAT NELL'S PENCIL DID.

Little Nell was the child of poor parents. She was delicate and kept very much to herself when the other children were romping and racing about the street in which they lived: but give her a slate and pencil, and she was quite happy.

One day a lady called and asked that Nell might come to Sabbath-school. After some demur, because her mother said her clothes were too shabby, she was sent. The good news came with power to Nell's heart. She took it all in. Jesus Christ, the Son of God, had come from heaven to die for her. Doubt or fear never crossed her mind from the moment she understood this. She believed with all her heart and soul—believed and loved—for love must follow such belief. She grew very gentle and obedient. Even the father, who took little heed of his children, noticed it and wondered a little what had come over Nell, she was so bright and so helpful.

One Friday night when he came home with his week's wages, he pulled out of his pocket a long, smooth lead-pencil. "There, Nell!" he said, popping it down, "what do you think of that for a present?" What did she think of it? How her eyes lighted and her cheeks flushed with pleasure! She had never had such a pencil.

The joy of her new pencil had not faded in the least when she went to Sabbath-school. This day the teacher told them she was sending to the lady in China a box of things that would be useful to her Chinese friends and

their children. She asked any child who cared to do so to send something, however small, "for Jesus' sake." "The tiniest thing you send for him he will not forget or overlook. He will use it."

I do not know what the other children thought or did; but I know that Nell went home filled with the thought of what she could do. Think as she might, it seemed to her as though she had nothing to give. She cried herself to sleep, because she had not anything for the Lord Jesus who had given her so much.

The box was to go on Thursday, and the evening before there was a meeting at which a missionary was to speak and the children from the Sabbath-school were asked to tea at the school-house. They all came, and among them Nell, clutching her precious pencil. When the box was placed on the table for all who liked to put in their offerings, she crept up and dropped it in. She had given her all.

A few months later, a lady with a very tired face sat in a bamboo grove, writing diligently in a terra-cotta copy-book, such as school-boys have, with a long, shining cedar pencil. She was preparing notes for an address to be given that evening. She was tired, because she met so much discouragement. She had come to that strange land to tell of Jesus, and scarcely anyone would listen. One or two perhaps, cared to listen; but she could not feel sure of any real impression having been made on any one.

She began to write again. She was using little Nell's pencil. It was the only thing in the box she had kept for herself, and she had kept it only because it was useless as a gift. The Chinese do not use pencils. She grew absorbed in her work. It was not easy to think in Chinese, to be sure that she was making her meaning plain. She forgot everything but her anxiety to be a faithful messenger. As she warmed to the subject her pencil flew over the paper.

A rustling sound attracted her attention several times. At last she looked up. A group of children had stolen in and were watching intently the movements of her pencil. With their almond eyes and tawny skins, and their curious unchildlike faces, they were yet as eager to see this wonder as ever were the noisier children of our English cities. Even fear for the foreigner was lost sight of. The lady smiled pleasantly, and taking a sheet of paper drew a little sketch of the scene before her. Exclamations came from the children's lips, and they drew closer. They began to beg for the pencil. "But I cannot give it to you all," she objected. "That was a difficulty; they were silent and looked disappointed. A thought struck her. "Look," she cried, "it is long. I will cut it into as many pieces as I can, and give you each a piece as far as it will go, but on one condition; you must promise to bring me to see your mothers; you must ask your mothers to invite me to your homes."

The bargain was quickly struck, and the pencil cut and distributed. It went the further because some were members of the same home, and one piece sufficed. They dispersed in great contentment. The little Chinese children kept their promises; to each home Miss Campbell was asked. And the invitation, given first for the children's sake was renewed for her own. That lead-pencil was her entry to twelve houses. In many she found friends; in all she delivered her message. The day cometh that will declare the results.

This is what little Nell's pencil did, and I cannot help believing that in heaven she will meet some of these children to whom it brought the good tidings that Jesus died for them.—*Mary Gorges, in the Christian (London)*.

THE man who cheats the street railway company out of a nickel because he thinks they can stand it, will have that nickel to pay with a heavy rate of interest added when the judgment day comes.

Home News.

Rhode Island.

ROCKVILLE.—As it has been some time since any news from this place has appeared in the columns of the RECORDER, we thought to remind you that we are still trying to hold our own against the odds of this world.

Churchwise we are still trying to lift high the banner of the Cross. Our prayer-meetings and Sabbath services are well attended, and all seem interested. Our pastor has given us some inspiring and helpful sermons the past few months, and we think all feel encouraged to press more earnestly forward in the Master's service. There is so much work to be done; the calls are so many for the helpers all through our beloved Zion, that it is high time for every Seventh-day Baptist to buckle on the armor and be in the thickest of the fight; but alas, there are so many of us that are too willing to hide our talents in a napkin, forgetting that at some time in the future, we know not how soon, it will be called for, and an account demanded.

We are rejoiced to know that Dr. Lewis is to give at least one-half his time to the work of Sabbath Reform. And we earnestly hope and pray that our people will become so thoroughly aroused upon this question that not only his whole time will be demanded, but more workers will be called for to labor with him. May the Lord help us to see that the harvest is waiting for us to thrust in the sickle and reap the golden grain. E.

New York.

LITTLE GENESEE.—The Sabbath-school Institute came and has gone and left a benediction for us who remain. A deep snow had previously fallen and the weather was quite stormy, but on the morning of Feb. 9, an excellent attendance helped to make the Institute one of the most enjoyable occasions held in our Association for some time. Nile sent a good representation, and Richburg and Shingle House were well represented. The programme was all carried out with the single exception of one of the musical features, and the various subjects relating to Sabbath-school work were all discussed. Rev. G. B. Shaw conducted the Institute in an exceedingly happy manner. The address of Prof. W. C. Whitford, of Alfred University, in the evening, was greatly appreciated. Coming just as it did, with our Sabbath-school lessons at present from the Gospel of Luke, the address was very opportune, a careful, luminous and devout exposition, in general outlines, of the life of Christ.

As time goes on we shall greatly miss from among us the presence of Rev. M. G. Stillman and wife. They have the prayers of their many friends here that the divine blessing may graciously attend them in their new field. Richburg is to be congratulated that no long time elapsed before the settlement of a new pastor. Rev. A. Lawrence has entered upon his new duties as pastor of the Richburg church.

Our church has been made happy by an exceedingly beautiful gift from one of our deacon's wives. At the time of our last communion we were all surprised and delighted with an elegant, silver communion set. Mrs. E. R. Crandall is the giver. S. S. P.

Ohio.

JACKSON CENTRE.—The Jackson Centre Seventh-day Baptist society met on New Year's Day at the church and parsonage for a social and dinner. One hundred and fifteen people ate dinner, and none of them enjoyed it better than did the twenty-two little folks under ten years of age who surrounded the two tables in the dining-room. The day was spent more pleasantly because Eld. L. D. Seager and his family were with us.

In the evening the Sabbath-school gave a free entertainment at the church. Among the numbers best rendered were those by the Juniors and the primary classes of the school. Their marching and singing captivated the audience. The extracts from the cantata, David the Shepherd Boy, rendered by two classes of young people, were instructive and entertaining.

The special meetings at Jackson Centre closed December 9, and at Stokes December 28. While the results at Jackson Centre were not such as we had desired, yet we rejoice in the re-awakening of backsliders, the baptism of fifteen of our young people, and the conversion of several outside our denomination. The interest in the study of the Bible has also increased, as is seen in the Sabbath-school, which begins the year in better working order than for several years.

Stokes is the name of a township ten miles north-east of Jackson Centre. Good audiences usually greeted us at the country church, although the roads were very bad some of the time. Many backsliders were reclaimed. At least fifteen testified that they desired to be Christians, while several others rose on invitations. We had arranged to have baptism January 4, but the dam in the creek gave way during the night, and we were obliged to postpone the baptism for a time. The work has been thorough, as some have quit the use of tobacco, and at least two have turned to keep the Sabbath.

With the beginning of the year the Sabbath-school was re-organized, and a midweek prayer-meeting started. A commendable spirit of Bible study and devotion exists in the neighborhood, some are under deep conviction of sin, and several are studying the Sabbath question.

Stokes needs a resident pastor so that Sabbath morning services can be held, and constant personal work carried on. Two Seventh-day Baptist ministers could easily find enough work on these two fields.

We are grateful for the help received through the labors of Brethren Huffman, Randolph and Seager. It has been a rare treat indeed to listen to, and to labor with, such leaders.

Last Friday morning we were startled to hear of the sudden death of Mrs. Grace Cargil Davis, wife of Mr. Elmer Davis. She was taken with pneumonia during the night, which brought on convulsions, resulting in her death. Besides the sorrowing husband she leaves two children, Harry aged 2½ years, and a baby girl about six weeks old. Because of her sunny face and Christian character Mrs. Davis had gathered a large circle of friends about her, all of whom will greatly miss her.

W. D. BURDICK.

Wisconsin.

MILTON JUNCTION.—We are having very pleasant weather now. There are a good many sick with the grip. Carl Dennett, only son of James Dennett, who lives two miles

south-west of here, died in Milwaukee, Monday, of typhoid fever. Charles Clark and niece, Mrs. Holston, are at Walworth caring for his mother, who is very sick. Dea. L. Allen and wife, Miss Susan Burdick and Miss Lucy Hale are still in Florida. Our chorister, Bro. I. B. Clark, goes to Edgerton each Seventh-day night to drill the Methodist Episcopal choir, and leads the choir Sunday morning and evening.

Our Sabbath services are well attended. The Friday night and Endeavor prayer meetings are largely attended and very interesting and encouraging indeed. Our young people are willing workers.

The last two weeks of January, Rev. Witter, of Albion, assisted our pastor in revival work with good success. One of our members, Miss Rosa Davis, has gone to California and has joined the new church there. Dea. Severance, wife and two children, of South Dakota, have recently joined our church here. Also Mr. Ed. Holston and wife, of Walworth, and Mrs. Marian Gray, of Rock River church, and more to follow soon by baptism.

Prof. J. M. Stillman is teaching a singing class each Sabbath evening, and will give a concert the evening of the 26.

The young people presented Eld. Witter with \$26 the last night he was with us.

I was interested in the editorial concerning government license, and surprised that any one should say that the Government does not grant a license to sell liquors. Here in Milton Junction, where the town has never voted to grant a license, several persons have a government license, and owing to that fact we are unable to stamp out the sale of liquors. We have a Law and Order League and hope to help the Town Board to have a little more back-bone.

However we have a very nice and prosperous town in many respects and a good place for Seventh-day people who wish to engage in business or in farming. At present our people have only four places of business: W. B. West & Son, lumber and coal; Coon & Shaw, furniture; D. E. Severance, flour and feed; W. H. Oviatt, drugs. We want a general store, and a jeweler.

Our Graded school has a four years course, and is one of the best in the state. C. D. E.

TRACT SOCIETY—EXECUTIVE BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, Feb. 9, 1896, at 2:15 P. M. President Charles Potter presided.

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

Visitors—R. Dunham, H. H. Baker, E. B. Titsworth, J. P. Mosher, N. H. Randolph, F. S. Wells.

Prayer was offered by H. H. Baker. Minutes of last meeting were read.

Correspondence was received from G. W. Lewis and O. U. Whitford in regard to subscriptions for the employment of Dr. Lewis in Sabbath reform work, and the urgent need of work in that line.

The following communication was received from the Plainfield church:

PLAINFIELD, N. J., Feb. 9, 1896.

To the Executive Board of the American Sabbath Tract Society:

Dear Brethren:—In response to your request that the Plainfield church release Dr. Lewis from his pastoral

duties for six months in order that he may devote his entire time to the interests of the Tract Society, a church meeting was held on February 2, to take action upon the same.

Realizing that this was a question of no small moment, a large congregation was present, and much interest was manifested. The urgent call of the Board, the pressing need of the work proposed being done, as well as the deep interest felt in the matter by those who have most at heart our denominational interests, were all duly and prayerfully considered. The entire tone of the meeting was good, and the evident purpose of all present was to do only that which would best serve our cause at large without regard to personal or selfish interests.

After a very general discussion of the question, it was voted to accede to your request, the leave of absence to date from Feb. 10, 1896, if agreeable to the Board. That the outcome of this decision, together with the action of the Board, may prove to have been directed by the Holy Spirit, and to be a great blessing to our cause, we earnestly pray.

On behalf of the Plainfield Seventh-day Baptist Church.
J. D. SPICER, Clerk.

On motion it was voted to accept, with thanks, the action of the Plainfield church, and that the time of engagement of Dr. Lewis correspond with the date indicated by the Plainfield church.

On motion, it was voted to call Dr. Lewis to the exclusive work of the Society for the six months beginning Feb. 10, 1896.

On motion, it was voted that the Board request the subscribers to the fund for employing Dr. Lewis permanently in Sabbath Reform work, not to withdraw their pledges before the next Conference, such pledges not being available for the present work, as the present employment of Dr. Lewis is only temporary, and also to request new and large contributions from all the churches for the support of the temporary work now undertaken, and also further to request that all churches continue their canvass for subscriptions to the permanent work as originally contemplated, and complete the same fully before the Annual Meeting of the Society, so that delegates may be fully informed and prepared to report at that time.

Voted that an Advisory Committee of three, of which the President shall be one, be appointed for conference with Dr. Lewis in relation to the work. J. D. Spicer and J. A. Hubbard were named as the other members of the committee.

On motion, the usual appropriation of \$10 to the Editor of the RECORDER for exchanges was voted.

On motion, W. M. Stillman was appointed a committee to act for the Board in the matter of the last will and testament of Dea. Collins Miller, late of Brookfield, N. Y.

The Treasurer presented financial statement and list of bills due. Bills were ordered paid.

Voted that the retention or change of present Outlook mailing list be referred to the Committee on Distribution of Literature.

The Committee on Distribution of Literature reported progress in relation to publishing a history of Seventh-day Baptists by Pres. W. C. Whitford.

Minutes read and approved.
Adjourned.

ARTHUR L. TITSWORTH, Rec. Sec.

SPECIAL NOTICE.

The Chicago church will meet Sabbath-day, Feb. 22, at 2.30 P. M., in the Fourth Baptist church, Ashland Boulevard and Monroe Avenue, for a special service, including the ordinance of baptism. The usual services at the Le Moyne building will be omitted.

Sabbath School.

INTERNATIONAL LESSONS, 1896.

FIRST QUARTER.

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

LESSON VIII.—FAITH ENCOURAGED.

For Sabbath-day, Feb. 22, 1896.

LESSON TEXT.—Luke 8: 43-55.

GOLDEN TEXT.—"Thy faith hath made thee whole; go in peace."
—Luke 8: 48.

INTRODUCTORY.

After the raising of the widow's son, two disciples of John the Baptist come inquiring if Jesus is really the Messiah; when they withdraw, Jesus speaks in highest praise of John, and upbraids the cities wherein his mighty works were wrought. After this he is invited to dine with Simon, a Pharisee; and, while reclining at the table, a woman "which was a sinner" washes his feet with her penitential tears, wipes them with her hair, and anoints him with precious ointment. Subsequently he heals a demoniac—who was blind and dumb, and denounces the Pharisees who blaspheme against the Holy Spirit. Then follow the seven parables of Matthew 13; the calming of a violent storm on the lake; the casting out of a "legion" of demons from the man in the tombs of Gadara; and his return to Capernaum where he eats with publicans and sinners, at which the Pharisees murmur.

At this point Jairus, one of the rulers of the synagogue, comes in haste and with urgency requests Jesus to come and heal his little daughter who was then at "the point of death."

On the way to the house of Jairus occurs the healing of the woman as related in the first part of our lesson to-day.

These incidents are given also in Matt. 9: 18-26 and Mark 5: 22-43.

EXPLANATORY.

v. 43. "A woman." Mark says, "a certain woman." According to St. Ambrose, Martha, the sister of Lazarus. "Issue of blood." Rendering her ceremonially unclean, and also regarded as incurable. "Twelve years." The same as the age of the damsel Jesus was about to raise from the dead; years without an interval of health. "Spent all her living on physicians." Mark says, "all she had," and adds, "had suffered many things of many physicians;" resorted to many painful methods of treatment in order to be healed, all of which had only aggravated her disease.

v. 44. "When she heard of Jesus." Of his words of comfort and of his works of power. "Came in the press." A crushing crowd; whoever comes to Christ must overcome the press of every hindrance. "Behind him." Out of bashfulness and humility. Her object was not to "steal a blessing," but to avoid observation and "making a scene;" she doubtless felt too unworthy to detain the Lord on his way to the house of the great ruler. "And touched the border of his garment." "The hem," the tassel; this garment had four corners from each of which a tassel depended, according to divine command (Numbers 15: 38, 40), and hence of peculiar sanctity. "For she said within herself, If I but touch his garment, I shall be whole." She had faith to be healed, like the man in Acts 14: 8-10. Others were healed by a touch. Matt. 14: 36. "Immediately." Mark, "straightway." "Her issue of blood." Mark, "the fountain of her blood." Not a superficial healing. "Was stanchcd." Mark, "was dried up;" not only was the issue of blood stopped, but the cause of it was thoroughly removed; the fountain was healed. Mark adds, "And she felt in her body that she was healed of that plague." Jer. 30: 17, 33: 6. Trench says: "Plague (of God); since disease must ever be regarded as the scourge of God, not always of personal sin, but ever of the sin which the one has in common with all."

v. 45. "And Jesus said." Mark says, "And Jesus immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched me?" Mark says, "Who touched my clothes?"—the conscious, voluntary, dependent touch of faith; and the question was asked to draw attention to her faith, humility and cure, and not because our Lord was ignorant of her person; information he needed not, but required acknowledgement. Nahum 1: 7; 2 Kings 5: 25; Genesis 3: 9, 4: 9. "When all denied, Peter." The

spokesman, as usual. "Said, The multitude throng thee," etc. Not yet realizing the distinction between the physical and the spiritual touch.

v. 46. "Somebody hath touched me." It was not a bodily sensation that arrested the attention of Jesus, for the throng jostled him constantly. John 1: 47, 48. "For I perceive that virtue." Power, efficacy.

v. 47. "And he looked around about to see her that had done this thing. (Mark). His eyes wandered over one after another until they fell on her who had done this thing. "And when the woman saw that she was not hid." The omniscient Lord had known her from the very first step she took toward him. Proverbs 15: 3; John 1: 47, 48; Rev. 2: 19. So this was not on his part an unconscious or involuntary healing; there is no healing by him without reference to the spiritual condition of the subject. The healing power was not in his body, or the multitude would have been healed; nor in his garments, for the soldiers parted them without personal benefit to themselves. There is no healing but by his will. "She came fearing and trembling." Lest he might be angry, because the touch of such an one caused ceremonial uncleanness; and perhaps also awestruck because of his great knowledge, just now manifested. Mark says, "knowing what was done in her." Fully conscious all through her being of the perfect cure just wrought in her. "And falling down before him." In gratitude and worship, "she declared unto him." Mark says, "Told him all the truth;" "before all the people;" "feminine shame and fear forgotten in her desire to atone for her fault." "For what cause she had touched him; and how she was healed immediately." The virtue flowed forth the moment faith made the "circuit."

v. 48. "Daughter, be of good comfort." A word of kindness tending to inspire confidence. Isaiah 40: 1, 61: 2; 1 Thess. 4: 18. It is not recorded that Jesus ever addressed another by this title. "Thy faith hath made thee whole." As the instrumental cause; faith is the instrument, and not the power that saves. "Faith is not itself the blessing, but the organ by which the blessing is received."—Trench. "Go in peace." Literally, Go into peace; the state in which she could and would henceforth live, in contrast with past suffering and disquiet. Mark adds, "And be whole;" rather continue to be whole, for she was already cured; "of thy plague" or scourge; Matthew adds, "and the woman was whole from that hour." Proverbs 13: 12.

v. 49. "While he yet spake." Not having finished his address to the woman. "There cometh one from the ruler of the synagogue's house." Jairus (see v. 22), thought to be one of the elders who came to Christ in behalf of the centurion. Luke 7: 3. Wherever ten Jews were settled it was incumbent on them to form a synagogue. In small towns one rabbi ruled; in large places a college of elders, as in Capernaum. "Saying to him, Thy daughter is dead." An only daughter; Mark says, "little daughter; indicating, as elsewhere, his especial delight in diminutives. "Trouble not the Master." Mark adds, "any further;" the word "trouble" means to flay, to worry. Christ's great trouble is that men trouble him so little. Psalm 50: 15.

v. 50. "When Jesus heard it." That the child was dead. "He answered, Fear not." Comforting words uttered by the Saviour under a great variety of circumstances. "Believe only." Or continue to believe, for he had believed. See Matt. 9: 18 and Mark 5: 23. This answers John 7: 48 (See 1 John 3: 1, 2), 12: 42, 43; Mark 15: 43. "She shall be made whole." John 11: 40.

v. 51. "When he came into the house." Of Jairus. "And seeth the tumult . . . the minstrels (flute players) and the people making a noise." Professional mourners, hired for such occasions: "and them that went and wailed greatly." 2 Samuel 1: 17-27, 18: 33. Mark gives prominence to the noise; Matthew, to the minstrels; Luke, to the weeping. "He suffered no man to go in." He would shut out all unbelief as antagonistic to his work; "save Peter and James and John." This was the first selection, and after this these three had a pre-eminence among the apostles; see Matt. 17: 1-7; 2 Peter 1: 16-18; Mark 14: 32, 33; 1 Peter 5: 1. "And the father and mother of the maiden." As believers, and as proper witnesses of the miracle.

v. 52. "And all wept and bewailed her." Mark adds, "greatly." "But he said, Weep not." Mark adds, "Why make ye this ado and weep? The damsel is not dead, but sleepeth." A milder word which takes away fear and gives promise of an awakening; he came to abolish death, so that death to his people is only a sleep. Compare John 11: 11; 2 Peter 3: 4; Acts 7: 60; 1 Cor. 15: 6, 18; 1 Thess. 4: 13-15; Daniel 12: 2.

v. 53. "And they laughed him to scorn." Ridiculed him. Isaiah 51: 7. "They grinned a ghastly smile." "Knowing that she was dead." An evidence of the reality of the miracle.

v. 54. "And he put them all out." So did Peter in Acts 9: 40, though probably for different reasons: the Saviour's act illustrates Matt. 7: 6; also Mark 13: 58, as unbelief hinders the Lord's work. Peter and James and John must have been advanced in faith beyond the other disciples. "And took her by the hand." Jesus usually accompanied his miracles with some such act. "Maid, Arise." Mark gives the very Syro-Chaldaic words, "Talitha cumi," which the Saviour used; he is particular to cite these Aramaic expressions, as at Mark 3: 17, 7: 11, 34, 14: 36.

v. 55. "And her spirit came again." 1 Kings 17: 22. "And she arose straightway." Christ raised thee from the dead (the daughter of Jairus, the widow's son and Lazarus), to show us that no stage of death was beyond his power. "And walked." So Mark tells us, who also adds, "for she was of the age of twelve years." "And he commanded to give her meat." Food.

Popular Science.

CHIME OF BELLS.—A new automatic, tubular chime of bells has been invented by Mr. Allan E. Olney, of Holyoke, Mass. The new machine consists of tubular bells, a set of hammers, and a cylinder with pins, to set the hammers at work. The cylinder can be run by a weight, coil spring, or any motor desired. The bells are an inch and a half in diameter, and from eight to seventeen in number; and from three and a half to six feet in length. The hammers are covered with soft leather, and there are from one to three for each bell. Upon these bells, from twenty to forty tunes can be played, all in rotation, by selection, or in repetition as may desired.

By an adjustment of the machine, a loud, minor, or very soft tone can be produced.

This machine, placed in the upper hall of a large house, gives to the music a very fine and charming effect. The machine can be set in motion, from any room, by pressing a button.

PROPERTIES OF COAL TAR.—Coal tar, the product, by distillation, from bituminous coal was formerly considered valueless, and was thrown away; latterly science has taken coal tar in hand, and the variety of useful products made from it is truly astonishing. The tar turns out to be a very elaborate compound, containing a great variety of organic elements.

In the medicinal department, it has furnished a great number of very valuable medicines, especially those used as remedies in fever. From this tar, which is black and sticky, is produced "aniline," which is colorless, but its salts have all the brilliant colors of the rainbow. In these salts we have all the beautiful aniline dyes of the market.

Formerly, madder constituted the basis of nearly all dyes, and was of great commercial importance. Madder was obtained from a root, grown in Europe and Asia on a great scale, and once formed an important industry, but science has produced alizarin from coal tar, which has the coloring property of madder, and thus has destroyed the value of the root, and it is grown no more.

Some time ago, a German chemist manufactured indigo from coal tar, as pure as that obtained from the plant, but for some cause it has not turned out to be a commercial success. Artificial camphor made from coal tar is found on the market and, strange as it may seem, from coal tar is extracted "saccharine," which is more than two hundred times sweeter than sugar; yet to obtain it, the expense is so great, at present at least, we apprehend that the cane and beet industry will not very soon meet the fate of the madder root in Europe. We shall watch carefully for further developments from coal tar.

H. H. B.

RAILROAD Y. M. C. A.

Thinking a few words concerning the work with which I am at present connected might be of interest to the RECORDER readers, the following is submitted:

In the latter part of September I received the appointment to the Secretaryship of the Railroad Y. M. C. A. of Topeka. The morning my predecessor, with his family, took the train for California, I stepped into the place thus made vacant. Under the labors of the former secretary and his assistant the society

had made commendable growth and numbered over 600 members. As the road and shops were adding to their working force in the fall, it seemed opportune to make the most possible of the membership work, and 100 new members were received into the society in October, 50 in November, and 60 in December, making 210 for the quarter, and the year closed with nearly 750 members. Fifty were also taken in January. Last night, under the new president, E. P. Ripley, and their rigid plan of economy, 300 men were discharged from the service. This will render the membership list for the immediate future much more uncertain, though we had hoped in time to reach the 1,000 mark. Fortunately, our former appropriation from the Road remains the same: room rents, lights, water, and fuel, \$25 per month.

The membership fee is \$2 per year or \$1 for six months, which entitles the person to the use of the baths, shoe-blackening, reading-room, stationery, and occasional entertainments or receptions. There are seven bath-rooms and tubs, and one shower, hot and cold water, soap, sponges, brushes and towels. As high as 186 baths were taken in one day in September, and 3,263 during the last quarter. There is an excellent reading-room, containing about 75 periodicals, and a library of 300 volumes.

In religious work there is a Sunday afternoon gospel meeting, Thursday noon preaching service at the car-shop, and four days in the week a noonday Bible class at "the old tin shop," very successfully conducted by one of our Seventh-day Baptist boys, E. D. Coon. The last time I looked in on this interesting class, there were sixteen or more gathered about their large table, earnestly engaged in dinner-eating and Bible study. During the last quarter two converts were reported from the Sunday meetings and a half-score requests for prayers. Local and visiting preachers are secured for the services. Two services were conducted by Chas. N. Crittenden, of the Florence Mission, New York, and to-day noon Bishop J. H. Vincent gave an excellent talk to 150 of the men at the car-shop.

Railroad men, as a rule, are good-natured, whole-souled fellows, capable, manly in a good degree, but the large majority of them without religion, and all too commonly addicted to profanity. About one-fifth of our members are active (church members) the rest associate. We have some splendid, earnest Christian men. The field is a large one for social, educational and religious work. There is a Ladies' Auxiliary Department, which gave a very successful reception, lunch and entertainment for the members, New Year's day, and their services will doubtless be brought into requisition again Feb. 17, at our Active Members' Tea.

G. M. COTTRELL.

TOPEKA, Kan., Feb. 6, 1896.

ROCK COUNTY (WIS.) WIDE AWAKE.

WHEREAS, History shows the fact that injustice and persecution have invariably resulted from religious legislation, and,

WHEREAS, The founders of our National Constitution wisely incorporated the principles of religious liberty in that instrument, and,

WHEREAS, There is a wide-spread and increasing effort to cause the Constitution to be so changed as to compel religious observance by civil enactment; therefore,

Resolved, By the farmers of Rock County, Wis., in convention assembled, that we protest against the move-

ment for religious legislation under whatever pretext, and,

Resolved, That we request our Representatives in Congress to oppose by all means and every measure, which may partake of the nature of religious legislation or which may open the way for such legislation.

The above resolutions were unanimously adopted at a large gathering of the farmers of Rock County at their annual convention held at Milton Junction, Wis., Jan. 22, 23, and 24, 1896.

"AND the name is to be—?" asked the suave minister, as he approached the font with the precious armful of fat and founces. "Augustus Philip Ferdinand Codrington Chesterfield Livingstone Snooks." "Dear, dear," (turning to the sexton) "A little more water if you please."

A CARD OF THANKS.

The family of the late Catherine O. Burdick desire hereby to express their thanks to the friends and neighbors who so faithfully and lovingly assisted in caring for their sister during her long illness, and also to thank all those who assisted at her funeral and burial services.

Special Notices.

WANTED.

The name and address of any or all libraries located in any town which contains also a Seventh-day Baptist Church. Address,

DR. PHOEBE J. B. WAIT,

Ninth Ave. and Thirty-fourth Street, N. Y. City.

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

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

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

ALFRED WILLIAMS, Church Clerk.

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

M. B. KELLY, Pastor.

WHEN you read the new Minutes, please turn first of all to page 48; and then see that your church is not behind on the financial question. Money is needed at once to pay the expenses of our exhibit at Atlanta, and to pay for publishing the Minutes. Nineteen churches have already paid. Please follow their good example.

WILLIAM C. WHITFORD, Treas.

ALFRED, N. Y.,

NOVEMBER 10, 1895.

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

THE Ministerial Conference of the Southern Wisconsin and Chicago Seventh-day Baptist churches will convene in regular session with the church of Milton, Wis., on Sixth-day, Feb. 28, 1896, at 10 30 A. M.

THE Quarterly Meeting of the churches of Southern Wisconsin will be held at Milton, beginning on Sixth-day, Feb. 28, 1896, and ending First-day, March 1. Sixth-day, at 10 A. M., and 2 P. M., Ministerial Conference.

Sabbath-day, at 10 A. M., Sabbath-school; Sermon at 11 A. M., by Rev. L. C. Randolph, and at 3 P. M. by Rev. E. A. Witter; and at 7.30 P. M., Conference Meeting.

First-day, at 10.30 A. M., sermon by Rev. S. H. Babcock; at 3 P. M. meeting of Y. P. S. C. E.

MARRIAGES.

WOODIN-BLISS.—In Little Genesee, N. Y., Feb. 6, 1896, by Rev. S. S. Powell, at the residence of the bride's parents, Frank L. Woodin and Carrie E. Bliss, all of Little Genesee, N. Y.

WHITFORD-SATTERLEE.—In Farina, Ill., Jan. 22, 1896, by Rev. C. A. Burdick, Mr. Arthur L. Whitford and Miss Nora May Satterlee, all of Farina.

SMITH-HALL.—In Farina, Ill., Feb. 1, 1896, by Rev. C. A. Burdick, Mr. Willard M. Smith and Miss Luella Hall, all of Farina.

DEATHS.

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

DENNETT.—Feb. 2, 1896, at a hospital in Milwaukee, Wis., of typhoid fever, Carlton Bond Dennett, in the 29th year of his age.

He was the only child of James J. and Fannie Bond Dennett, of the town of Milton, Wis. He was a grandson of Dea. Jonathan Bond, of blessed memory, a member of the family of that name formerly residing in Central Pennsylvania, and Sabbath-keepers for nearly two hundred years. The deceased was born near Milton Junction, was graduated from Milton College in 1890, had taught four years and a half in public schools of the state, and attended one year the State Normal School in Milwaukee. He was very proficient in the studies he had pursued. He had noble ideals of his profession, and succeeded admirably in it. While in college he experienced religion and united with the Milton Seventh-day Baptist church, in whose fellowship he remained till his death. He gradually developed a strong, reliant, Christian character, and was an efficient worker in the Endeavor Societies of the village and city in which he resided. He spoke of the house of worship as "the dearest place to me, where the Lord's people meet Jesus in the quiet of the sweet hour of prayer." He was greatly beloved by his old class-mates and other friends, young and old. His parents and relatives have the deepest sympathy of a wide circle of acquaintances. A very large congregation was present at the funeral services held at Milton. The sermon was preached by President Whitford from 2 Cor. 5: 1. The college at Milton suspended its recitations in the afternoon of the funeral, which its faculty and students attended to show their esteem for one of its worthy graduates, fallen in the very morning of a highly cultured and useful life.

CLARKE.—Elmira A. Green Clarke, daughter of George S. and Amelia Maxson Green, was born in Scott, N. Y., Feb. 28, 1828, and died in Milton, Wis., Jan. 30, 1896.

In early life she was converted, and baptized by Elder Joel Greene; was married Feb. 4, 1855, to Albert Clarke. In 1888 she with her husband moved to Milton, Wis., that they might be near their daughter, Dr. Ella Crandall, who had recently settled there. She lived in the Christian's hope, always seemed ready and glad to talk of her Master's work. That she had a live interest in religion is shown by something found written out on paper in her Bible. She quotes from Ruskin with respect to the influence his mother's religion had upon him. As if meditating upon the end of life and desiring to leave some comforting thought for the loved ones, she writes, "Grace be to you, and peace from God the Father, and from our Lord Jesus Christ, who gave himself for our sins that he might deliver us from all evil according to the will of God and our Father, to whom be glory forever and ever." Then as if she feared an interruption in these meditations she writes again, "From henceforth let no man trouble me! for I bear in my body the marks of the Lord Jesus." Sister Clarke's was a quiet life. Death found her in a quiet manner the morning of Jan. 30, when she passed away even as a child falls asleep. A husband and three daughters are left to mourn her loss. There is not the sorrow of those that are without a hope. It is only a little waiting for the welcome home. Funeral services were had at the home in Milton, conducted by the writer assisted by the Rev. Geo. W. Burdick. E. A. W.

BURDICK.—Catherine O. Burdick, daughter of Palmer and Martha Burdick, died Feb. 8, 1896, after an illness of four months, at Alfred Station, N. Y. She was born in the town of Alfred, N. Y., June 27, 1835, being 60 years, 7 months and 11 days old, at the time of her death.

She united with the First Church of Alfred at about the age of 11 years, and had been a consistent member of that church up to the time of her death. Sister Burdick was a most patient sufferer; when told that there were but two ways out of her sufferings—one to get well, the other to die,—her reply was, "For me to live is Christ, and to die is gain." These words were taken as a text by the pastor of the Second Church of Alfred, when her funeral services were conducted Monday, Feb. 10, 1896.

UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREQUENT CATALOGUE TELLS WHY.
BLMYER BELL CHURCH BELLS
 Write to Cincinnati Bell Foundry Co., Cincinnati, O.
 Mention The Sabbath Recorder.

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

Royal Baking Powder

ABSOLUTELY PURE

Literary Notes.

A BEAUTIFUL supplement to No. 441 of the Chicago *Open Court* gives the first distinct specimen produced in this country of Rontgen's new method of photographing through opaque substances. It is a photograph of the interior of a living, human hand, and shows distinctly every outline of the skeleton. The work is from the Hamburg Laboratory, Germany, and is said to surpass that of Professor Rontgen himself. The cut is accompanied by an article which explains in a popular manner the details and scientific character of the new method. The same number contains an article by a well-known publicist, Ex-Governor Koerner, on Mr. Gilman's view of the Monroe Doctrine, comments on religious and secular questions by Dr. Carus, and a poem of remarkable merit by Charles Alva Lane. (The *Open Court* Publishing Co., Chicago. Five cents a copy; \$1 00 a year.)

What It Means To Be President.

Ex-President Harrison's next article in his series in *The Ladies' Home Journal* will tell what it means to be President of the United States. He will outline the President's power, his duties and how he discharges them; the trials and annoyances to which he is put, and show what the central idea of the President is and how he tries to carry it out. General Harrison also explains what relation each Cabinet officer holds to the President, and tells of his own relations with his Cabinet when he was President.

WALKING ON THE SUNNY SIDE.

We were walking along that chilly autumn morning on the shady side of the street, when my friend said: "How foolish we are to stay on this side when we can so easily cross over and be in the sun." Our wraps, which were too light for the shady side, were just heavy enough for the warmer one, and the genial sun and its brightness shining on us made us feel like different persons. Our blood, that had been chilled, was warmed and gave us a comfortable feeling and a brighter outlook on the work we were hastening to do. All the world seemed akin to us.

Thinking of that delightful change so soon and so easily made, it seemed strange that any of us will ever walk on the shady side when we can cross over and get into the sun. We allow ourselves to fill some of our days with chilly gloom, and nurse the ills incident upon such an atmosphere, when by a little trouble and thought we might get ourselves into the sunshine.

Every home should face the Father's house; it should be built and managed so that the glorious shining of the light of his kingdom could lighten every heart in it. But, poor, shortsighted mortals that we are, we build it too often without thinking of the Great Architect's plan to always have the living rooms so arranged that the brightest outlook can be obtained. We all largely depend on atmospheric influences for our health and happiness. A dark, cool, rainy day makes us feel, as the little girl said, "sort of shivery and drizzling all over," and atmospheric disturbances in the home make us even worse conditioned. Sometimes an unpleasantness comes into the family circle; we nurse the grievance, sit in the shade, and brood over it; we are chilled to the very core of our hearts, and unfitted for the proper discharge of our duties in consequence. Probably a few hours after we wonder how we could have been so upset over so trivial a matter, for when these grievances are taken to pieces and analyzed we find that they really had nothing in them to cause such a disturbance.

At such a time do not let us allow ourselves to sit in the shade and lose one precious hour of the new day God has given; let us rather ask him for this, his grace and help, then put our hands in his and walk into the sunshine. What if concessions must be made; let us make them. Life is too short to nurse grievances; let us make the dear ones happy while we may.

But sometimes the gloom settles over our hearts because of a real sorrow. A loved one is called from our home circle who will never come back to us in this life; there is a vacant chair at the table, we miss the loved face that smiled on us at morning, and the cherry voice that spoke sweet words to us. That is a real trouble, we say; how can the sorrowing heart then get into the sunshine, and the work of life be taken up again with strength of purpose? We sit in the gloom and shadow of our grief, and seemingly forget that the dear one has crossed over into the sunshine of the life eternal.

"Why do you cry, little boy?" asked the old German pastor, as the child stood by the side of the good old grandfather's silent form. "Grandfather has only gone home to his Father's home; he is glad to be there in the sunshine and rest and peace of the fatherland. Go to your work, my boy, and be glad for grandfather that he is home at last."

So let us all pray each day to be led over to the sunny side of life; and walking there ourselves, our little ones will cling to our gowns, or hold our hands and learn how to walk there with us. Point out to them the flowers that are growing along life's wayside, and so make them see beauties they otherwise might have missed. Bid them listen to the sweet music of the birds, and if there be a bit of hard road, show them how to pass over with careful feet and not with grumbling spirit, because there is always much of beautiful greenery in the line of our travel to make up for the bits of dreary wastes. Dear friends, young and old, make the journey on the sunny side of the road.—*Susan Teall Perry, in The Evangelist.*

SCHOLARS may quote Plato in their studies, but the hearts of millions shall quote the Bible at their daily toil, and draw strength from its inspiration, as the meadows draw it from the brook.—*Conway.*

WHEN death, the great reconciler, has come, it is never our tenderness that we repent of, but our severity.—*Adam Bede.*

BREAKFAST-SUPPER.

EPPS'S

GRATEFUL-COMFORTING.

COCOA

BOILING WATER OR MILK.

PATENTS
 PATENTS, TRADE MARKS, COPYRIGHTS.

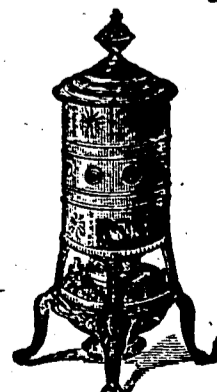
CAN I OBTAIN A PATENT? For a prompt answer and an honest opinion, write to MUNN & CO., who have had nearly fifty years experience in the patent business. Communications strictly confidential. A Handbook of information concerning Patents and how to obtain them sent free. Also a catalogue of mechanical and scientific books sent free. Patents taken through Munn & Co. receive special notice in the *Scientific American*, and thus are brought widely before the public without cost to the inventor. This splendid paper, issued weekly, elegantly illustrated, has by far the largest circulation of any scientific work in the world. \$3 a year. Sample copies sent free. Building Edition, monthly, \$2.50 a year. Single copies, 25 cents. Every number contains beautiful plates, in colors, and photographs of new houses, with plans, enabling builders to show the latest designs and secure contracts. Address MUNN & CO., NEW YORK, 361 BROADWAY.



"SWEET HOME" SOAP.

YOU CAN HAVE YOUR CHOICE

A "CHAUTAUQUA" RECLINING CHAIR
 A "CHAUTAUQUA" DESK
 OR A "CHAUTAUQUA" OIL HEATER FREE.



WITH A COMBINATION BOX FOR \$10.00.
 The Combination Box at retail would cost, \$10.00 YOU GET BOTH
 Either Premium, Ditto, \$10.00
 Total, \$20.00 FOR \$10.00

WE WILL SEND BOX AND EITHER PREMIUM ON THIRTY DAYS' TRIAL; IF SATISFACTORY, YOU CAN REMIT \$10.00 IF NOT, HOLD GOODS SUBJECT TO OUR ORDER.

THE LARKIN SOAP MFG. CO. BUFFALO, N.Y.

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

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

LOCAL AGENTS.

The following Agents are authorized to receive all amounts that are designed for the Publishing House, and pass receipts for the same.

- Westerly, R. I.—J. Perry Clarke. Ashaway, R. I.—Rev. G. J. Crandall. Rockville, R. I.—A. S. Babcock. Hopkinton, R. I.—Rev. L. F. Randolph. Hope Valley, R. I.—A. S. Babcock. Mystic, Conn.—A. J. Sherman. Noank, Conn.—A. J. Potter. Waterford, Conn.—A. J. Potter. Niantic, R. I.—E. W. Vans. New York City, N. Y.—Rev. J. G. Burdick. Berlin, N. Y.—E. R. Greene. Adams Centre, N. Y.—Rev. A. B. Prentice. L.C. Wille, N. Y.—B. F. Stillman. Greenway, N. Y.—J. F. Stilson. West Edmeston, N. Y.—A. B. Brown. Brookfield, N. Y.—Dr. H. C. Brown. DeRuyter, N. Y.—B. G. Stillman. Lincoln Centre, N. Y.—Rev. O. S. Mills. Scott, N. Y.—B. L. Barber. State Bridge, N. Y.—John M. Satterlee. Leonardville, N. Y.—Edwin Whitford. Alfred, N. Y.—A. A. Shaw. Alfred Station, N. Y.—Rev. H. P. Burdick. Independence, N. Y.—S. G. Crandall. Scio, N. Y.—Richburg, N. Y.—Rev. A. Lawrence. Little Genesee, N. Y.—E. R. Crandall. Nile, N. Y.—J. B. Whitford. Shiloh, N. J.—Rev. L. L. Cottrell. Marlboro, N. J.—Rev. J. C. Bowen. New Market, N. J.—C. T. Rogers. Dunellen, N. J.—C. T. Rogers. Plainfield, N. J.—J. D. Spicer. Salemville, Pa.—Mrs. Geo. B. Kagarise. Salem, W. Va.—Preston F. Randolph. Lost Creek, W. Va.—L. B. Davis. Berea, W. Va.—H. D. Sutton. New Milton, W. Va.—Franklin F. Randolph. Shingle House, Pa.—Rev. G. P. Kenyon. Hebron, Pa.—Mrs. Geo. W. Stillman. Lake View, Ohio.—T. A. Taylor. Jackson Centre, Ohio.—J. H. Babcock. West Hallock, Ill.—Niles S. Burdick. Chicago, Ill.—L. C. Randolph. Farina, Ill.—E. F. Randolph. Milton, Wis.—Paul M. Green. Milton Junction, Wis.—L. T. Rogers. Edgerton, Wis.—Dr. H. W. Stillman. Walworth, Wis.—E. R. Maxson. Albion, Wis.—T. B. Collins. Berlin, Wis.—John Gilbert. Cartwright, Wis.—D. W. Cartwright. Utica, Wis.—James H. Coon. Dodge Centre, Minn.—Giles L. Ellis. New Auburn, Minn.—John M. Richey. Welton, Iowa.—O. W. Babcock. Garwin, Iowa.—Thos. S. Hurley. Grand Junction, Iowa.—Rev. E. H. Socwell. Billings, Mo.—Rev. L. F. Skaggs. Boulder, Colo.—Rev. S. R. Wheeler. Hammond, La.—Rev. G. W. Lewis. Nortonville, Kan.—O. W. Babcock. North Loup, Neb.—Rev. Oscar Babcock. Humboldt, Neb.—Joshua G. Babcock. Smyth, Dak.—W. N. Burdick. Fayetteville, N. C.—Rev. D. N. Newton. Attalla, Ala.—Rev. R. S. Willson.

Utica, N. Y.

D. R. S. C. MAXSON, Assisted by Dr. D. Eymon, Eye and Ear only. Office 225 Genesee Street.

Leonardville, N. Y.

THE OTSEGO FURNACE CO. Warm Air Furnaces. Sanitary Heating a specialty. A. W. DAGGETT, Pres. H. D. BABCOCK, V. Pres. I. A. CRANDALL, Sec. & Treas. G. C. ROGERS, Mgr.

DeRuyter, N. Y.

SABBATH SCHOOL BOARD. REV. L. R. SWINNEY, President, DeRuyter, N. Y. REV. J. ALLISON PLATTS, Secretary, Leonardville, N. Y. CHARLES J. YORK, Treasurer, DeRuyter, N. Y. Vice Presidents—M. H. VanHorn, Salem, W. Va.; Ira Lee Cottrell, Shiloh, N. J.; Martin Sindall, Verona, N. Y.; Geo. B. Shaw, Nile, N. Y.; H. D. Clarke, Dodge Centre, Minn.; Geo. W. Lewis, Hammond, La.

New York City.

HERBERT G. WHIPPLE, COUNSELOR AT LAW, 150 Nassau Street.

Plainfield, N. J.

AMERICAN SABBATH TRACT SOCIETY. EXECUTIVE BOARD. C. POTTER, Pres., J. F. HUBBARD, Treas. A. L. TRSWORTH, Sec., REV. F. E. PETERSON, Plainfield, N. J. Cor. Sec., Dunellen, N. J. Regular meeting of the Board, at Plainfield, N. J., the second First-day of each month, at 2 P. M.

THE SEVENTH-DAY BAPTIST MEMORIAL BOARD. CHAS. POTTER, President, Plainfield, N. J. E. R. POPE, Treasurer, Plainfield, N. J. J. F. HUBBARD, Secretary, Plainfield, N. J. Gifts for all Denominational Interests solicited. Prompt payment of all obligations requested.

W. M. STILLMAN, ATTORNEY AT LAW, Supreme Court Commissioner, etc. Chicago, Ill.

ORDWAY & CO., MERCHANT TAILORS, 205 West Madison St.

C. B. COTTRELL & SONS, CYLINDER PRINTING PRESSES, FOR HAND AND STEAM POWER. Factory at Westerly, R. I. 319 Dearborn St.

MILTON COLLEGE, Winter Term opens Dec. 18, 1895. REV. W. C. WHITFORD, D. D., President.

COON & SHAW, FURNITURE AND UNDERTAKING. Also at Milton Junction.

WOMAN'S EXECUTIVE BOARD OF THE GENERAL CONFERENCE. Hon. Pres., Mrs. HARRIET S. CLARKE, Milton, Wis. President, Mrs. J. B. MORTON, Milton, Wis. Cor. Sec., Mrs. ALBERT WHITFORD, Milton, Wis. Treasurer, Mrs. GEO. R. BOSS, Milton, Wis. Rec. Sec., Mrs. E. M. DUNN, Milton, Wis. Secretary, Eastern Association, Mrs. A. T. MAXSON, Plainfield, N. J. Southern Association, Mrs. C. R. CLAWSON, Salem, W. Va. Central Association, Mrs. A. C. ROGERS, Brookfield, N. Y. Western Association, Mrs. M. G. STILLMAN, Richburg, N. Y. North-Western Association, Miss PHIBE S. COON, Walworth, Wis. South-Western Association, Miss ESTELLA WILSON, Eagle Lake, Texas.

YOUNG PEOPLE'S BOARD OF THE GENERAL CONFERENCE. E. B. SAUNDERS, President, Milton, Wis. RETA I. CROUCH, Secretary, Milton, Wis. W. H. GREENMAN, Treasurer, Milton, Wis. ASSOCIATIONAL SECRETARIES.—SAMUEL B. BOND, Salem, W. Va., EDWIN G. CARPENTER, Ashaway, R. I., G. W. DAVIS, Adams Centre, N. Y., Miss EOLA HAMILTON, Alfred Station, N. Y., EDWIN SHAW, Milton, Wis., LEONA HUMISTON, Hammond, La.

CATALOGUE OF PUBLICATIONS OF THE AMERICAN SABBATH TRACT SOCIETY. BABCOCK BUILDING, PLAINFIELD, N. J.

THE SABBATH AND THE SUNDAY. By Rev. A. H. Lewis, A. M., D. D. Part First, Argument, Part Second, History, 16mo., 268 pp. Fine Cloth, \$1.25. This volume is an earnest and able presentation of the Sabbath question, argumentatively and historically. The edition of this work is nearly exhausted; but it has been revised and enlarged by the author, and is published in three volumes, as follows:

VOL. I.—BIBLICAL TEACHINGS CONCERNING THE SABBATH AND THE SUNDAY. Second Edition, Revised, Bound in fine muslin, 144 pages. Price, 60 cents.

VOL. II.—A CRITICAL HISTORY OF THE SABBATH AND THE SUNDAY IN THE CHRISTIAN CHURCH. Price, in muslin, \$1.25. Twenty-five per cent discount to clergymen. 583 pages.

VOL. III.—A CRITICAL HISTORY OF SUNDAY LEGISLATION, FROM A. D. 321 TO 1888. 12 mo., cloth, Price, \$1.25. Published by D. Appleton & Co., New York.

SABBATH COMMENTARY. A Scriptural exegesis of all the passages in the Bible that relate or are supposed to relate, in any way, to the Sabbath Doctrine; By Rev. James Bailey. This Commentary fills a place which has hitherto been left vacant in the literature of the Sabbath question. 5x7 inches; 216 pp.; fine muslin binding. Price 60 cents.

THOUGHTS SUGGESTED BY THE PERUSAL OF GILFILLAN AND OTHER AUTHORS ON THE SABBATH. By the late Rev. Thos. B. Brown. Second Edition, Fine Cloth, 125pp. 35 cents. Paper, 64, 10 cents.

This book is a careful review of the arguments in favor of Sunday, and, especially of the work of James Gilfillan, of Scotland, which has been widely circulated among the clergymen of America. SEVENTH-DAY BAPTIST HANDBOOK. Containing a History of the Seventh-day Baptists; a view of their Church Polity; their Missionary, Educational and Publishing interests, and of Sabbath Reform. 64 pp. Bound in paper, 15 cents.

LAW OF MOSES, LAW OF GOD, NO-LAW AND THE SABBATH. By Rev. E. H. Socwell. 28 pp. Price 5 cents.

TESTS OF TRUTH. By Rev. H. B. Maurer with introduction by Rev. E. T. Hiseox, D. D. 50 pp. Price 5 cents.

THE PECULIAR PEOPLE. A CHRISTIAN MONTHLY DEVOTED TO JEWISH INTERESTS. Founded by the late Rev. H. Friedlander and Mr. Ch. Th. Lucky. TERMS. Domestic subscriptions (per annum).....35 cents. Foreign ".....50 " Single copies (Domestic).....3 " (Foreign).....5 " REV. W. C. DALAND, Editor.

All business communications should be addressed to the Publishers. All communications to the Editor should be addressed to Rev. William C. Daland, Westerly, R. I.

HELPING HAND IN BIBLE SCHOOL WORK. A quarterly, containing carefully prepared helps on the International Lessons. Conducted by The Sabbath School Board. Price 25 cents a copy per year; 7 cents a quarter.

OUR SABBATH VISITOR. Published weekly under the auspices of the Sabbath-school Board at ALFRED, NEW YORK. TERMS. Single copies per year.....\$ 60 Ten copies or upwards, per copy..... 50 CORRESPONDENCE. Communications relating to business should be addressed to E. S. Bliss, Business Manager. Communications relating to literary matter should be addressed to Laura A. Randolph, Editor.

A GOOD PIANO, \$100 and up. ORGANS, - 50 " Great Bargains in Second-hand Instruments. 50 SELECTED CHOICE S. S. BOOKS, Good Binding, \$22.50. This Offer Holds Good for 30 Days.

J. G. Burdick, Purchasing Agency. 509 Hudson St., N. Y. ALL KINDS OF

Cancers and Tumors are successfully cured by REV. A. W. COON, Alfred, N. Y., CANCER DOCTOR, with very little pain. His remedy kills the malignant growth in a few hours, and then it will all come out whole and heal readily! Patients can be treated at their homes or at the doctors, as they choose. Send for circulars and testimonials. ALFRED, N. Y.

WONDERFUL PROGRESS In one hour by the use of our LETTERED FINGER-BOARD and SIMPLIFIED INSTRUCTOR. Latest Musical invention, which can only be had with the

"PREMIUM" GUITARS, MANDOLINS, BANJOS, VIOLINS. Our Free Catalogue will tell you all about them. Write for it to-day.

FINEST ON EARTH. Sold Direct from the manufacturer to the user. You save 50 per cent, the Dealer's Profit. PRICES RANGE FROM \$5.00 UP. The United States Music Co. CINCINNATI, O.

CENTRAL RAILROAD OF NEW JERSEY.

Anthracite Coal Used Exclusively, Insuring Cleanliness and Comfort. Station in New York, foot of Liberty Street. Time Table in Effect Nov. 17, 1895.

PLAINFIELD AND NEW YORK. Leave Plainfield 2 14, 3 37, 5 38, 6 04, 6 29, 6 59, 7 26, 7 30, 7 53, 8 00, 8 15, 8 27, 8 31, 8 48, 9 32, 10 04, 10 27, 10 59 a. m.; 12 06, 1 18, 2 07, 2 30, 3 12, 3 51, 4 48, 5 24, 6 40, 7 03, 8 30, 9 23, 10 17, 11 28 p. m. Sunday, 2 14, 3 37, 6 04, 8 01, 8 52, 10 08, 10 59, 11 16, a. m.; 12 33, 1 45, 3 30, 5 36, 7 01, 8 23, 8 32, 10 17 p. m.

Leave New York, foot of Liberty street, at 4 30, 6 00, 7 15, 8 00, 8 40, 9 10, 10 00, 11 45, a. m.; 1 10, 1 30, 2 30, 3 30, 3 45, 4 00, 4 30, 5 00, 5 15, 5 30, 5 45, 6 00, 6 15, 6 30, 7 00, 7 30, 8 00, 8 30, 9 15, 10 15, 11 30 p. m. 12 15, 1 00, night. Sunday, 4 30, 7 15, 9 00, 9 15, a. m.; 12 m.; 1 00, 1 30, 2 30, 4 00, 5 30, 7 00, 9 00, 10 p. m.; 12 15, night, 1 00 a. m.

PLAINFIELD AND NEWARK. Leave Plainfield at 5 38, 6 29, 6 59, 7 30, 8 00, 8 48, 9 32, 10 04, 10 27, a. m.; 12 06, 1 18, 2 07, 2 30, 3 12, 3 51, 4 48, 5 24, 6 40, 7 03, 8 30, 10 17, 11 28 p. m. Sunday 8 01, 8 52, 10 08, 11 16 a. m.; 12 33, 1 45, 3 30, 5 36, 7 01, 8 23, 8 32, 10 17 p. m.

Leave Newark at 6 15, 7 18, 7 55, 8 39, 9 03, 10 05, 11 35 a. m.; 1 15, 1 35, 2 35, 3 35, 4 05, 4 40, 5 04, 5 34, 5 50, 6 20, 7 15, 7 35, 8 40, 10 05, 11 25 p. m. Sunday 7 30, 9 05, 9 30, 11 35 a. m.; 1 10, 1 35, 2 35, 4 05, 5 40, 7 20, 9 25, 10 20.

Passengers for Newark please change cars as Elizabeth. PLAINFIELD AND SOMERVILLE. Leave Plainfield 5 45, 7 10, 8 16, 9 54, 11 a. m.; 12 46, 2 11, 2 32, 3 35, 4 36, 5 05, 5 14, 5 34, 6 04, 6 19, 6 38, 7 12, 7 34, 8 21, 10 26, 11 23 p. m.; 12 38 night. Sunday 5 45, 8 28, 9 55, a. m.; 2 03, 3 43, 5 14, 6 35, 10 15, 11 14 p. m.

Leave Somerville at 6 00, 6 30, 7 00, 7 25, 7 30, 7 48, 8 20, 9 05, 9 48, 11 40 a. m. 12 50, 1 48, 2 05, 3 25, 4 25, 4 59, 6 35, 8 07, 8 45, 11 05 p. m. Sunday 8 25, 9 45, 10 35 a. m.; 12 08, 1 20, 5 10, 6 35, 8 03, 8 05, 9 40 p. m.

PLAINFIELD AND EASTON: Leave Plainfield at 4 55, 8 16, 9 54 a. m.; 12 46, 2 11, 5 05, 5 14, 6 38, 8 21 p. m. Sunday at 5 45, 8 28 a. m.; 2 03, 6 35 p. m. Leave Easton at 6 05, 7 00, 8 53 a. m.; 12 32, 3 42, 4 49, 7 00 p. m. Sunday at 7 15, 10 52 a. m.; 6 40, 7 30 p. m.

ROYAL, BLUE LINE. Leave Plainfield for Philadelphia, 5 17, 5 45, 8 44, 9 46, 10 44 a. m.; 2 17, 5 34, 6 45, 8 21, 9 37, 1 17 night. Sundays—5 17, 5 45, 9 55, 10 44 a. m.; 2 25, 4 55, 5 14, 6 45 p. m. 1 17 night.

For Trenton, 5 17, 5 45, 8 44, 9 46 a. m.; 12 46, 2 17, 5 34, 6 38, 8 21, 9 37 p. m. 1 17 night. Sunday, 5 17, 5 45, 9 55 a. m.; 2 25, 4 55, 5 14, 6 35 p. m. 1 17 night.

For Baltimore and Washington at 8 44, 10 44 a. m.; 5 34, 6 45 p. m.; 1 17 night. Sunday, 10 44 a. m.; 5 14, 6 45 p. m.; 1 17 night.

For Buffalo, Chicago and all points West, week-days at 9 54 a. m., 8 21 p. m. Sunday, 6 35 p. m. Plainfield passengers by trains marked (*) change cars at Bound Brook.

Through tickets to all points at lowest rates may be had on application in advance to the ticket agent at the station. J. H. OLHAUSEN, General Superintendent.

H. P. BALDWIN, General Passenger Agent.

The Sabbath Recorder. PUBLISHED WEEKLY BY THE AMERICAN SABBATH TRACT SOCIETY AT PLAINFIELD, NEW JERSEY.

TERMS OF SUBSCRIPTIONS. Per year, in advance.....\$2 00 Papers to foreign countries will be charged 50 cents additional, on account of postage. No paper discontinued until arrearages are paid, except at the option of the publisher.

ADVERTISING DEPARTMENT. Transient advertisements will be inserted for 75 cents an inch for the first insertion; subsequent insertions in succession, 30 cents per inch. Special contracts made with parties advertising extensively, or for long terms. Legal advertisements inserted at legal rates. Yearly advertisers may have their advertisements changed quarterly without extra charge. No advertisements of objectionable character will be admitted.

ADDRESS. All communications, whether on business or for publication, should be addressed to THE SABBATH RECORDER, Babcock Building, Plainfield, N. J.

WE WANT 3000 MORE BOOK AGENTS this Fall for the world famous fast selling new book Our Journey Around the World

By REV. FRANCIS E. CLARK, President of the United Society of Christian Endeavor. 220 beautiful engravings, 177 The Key of all subscription books and the best chance ever offered to agents. One sold 200 in his own township; another, a lady, 59 in one Endeavor Society; another, 189 in 15 days—all are making money. 3000 more men and women agents wanted for Fall and Christmas work. Now is the time. No distance no hindrance. For We Pay Freight, Give Credit, Premium Copies, Free Outfit, Extra Terms, and Exclusive Territory. Write at once for Circulars to A. D. WORTHINGTON & CO., Hartford, Conn.

Business Directory.

Westerly, R. I. THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY. WM. L. CLARKE, PRESIDENT, ASHAWAY, R. I. W. C. DALAND, Recording Secretary, Westerly, R. I. O. U. WHITFORD, Corresponding Secretary, Westerly, R. I. ALBERT L. CHESTER, Treasurer, Westerly, R. I. The regular meetings of the Board of managers occur the third Wednesday in January, April, July, and October.

A. STILLMAN, The Leading CARRIAGE BUILDER AND DEALER. Hope Valley, R. I.

E. GREENE, Ph. G., Manufacturing CHEMIST AND PHARMACIST, WITH G. E. GREENE, REGISTERED PHARMACIST, Hope Valley, R. I.

ALFRED UNIVERSITY, Equal privileges for Gentlemen and Ladies. Third Quarter begins Tuesday, Feb. 4, 1896. REV. BOOTHE COLWELL DAVIS, A. M., President. E. M. TOMLINSON, A. M., Secretary.

THE SEVENTH-DAY BAPTIST GENERAL CONFERENCE. Next session at Alfred, N. Y., Aug. 19-24, 1896. W. H. INGHAM, Milton, Wis., President. REV. W. C. DALAND, Westerly, R. I., Cor. Sec'y. REV. W. C. WHITFORD, Alfred, N. Y., Treasurer. PROF. E. P. SAUNDERS, Alfred, N. Y., Rec. Sec'y.

SEVENTH-DAY BAPTIST EDUCATION SOCIETY. E. M. TOMLINSON, President, Alfred, N. Y. GEO. B. SHAW, Corresponding Secretary, Nile, N. Y. T. M. DAVIS, Recording Secretary, Alfred, N. Y. A. B. KENYON, Treasurer, Alfred, N. Y.

Regular quarterly meetings in February, May, August, and November, at the call of the president.

W. W. COON, D. D. S., DENTIST. Office Hours.—9 A. M. to 12 M.; 1. to 4 P. M.

THE ALFRED SUN, Published at Alfred, Allegany County, N. Y. Devoted to University and local news. Terms, \$1 00 per year. Address SUN PUBLISHING ASSOCIATION.